

NS. DR. WA. 40

B105/A13/7

Wind speaker

December 11, 1987

Volume 5 No. 40

INSIDE THIS WEEK

Indian taxation powers examined
Page 3

A sneak preview of The Spirit Sings
Pages 10 & 11

Edmonton round dance attracts hundreds
Page 12

Indian finals rodeo results
Page 16

Books, money, missing after Caslan break in

By Lesley Crossingham

Financial records and receipt books are missing from the Buffalo Lake (Caslan) Metis Settlement after an office break in, says chairman Horace Patenaude.

"Some money is missing and the books for the Waskahigun (Housing) Corporation are gone," he said. "The RCMP are investigating and they lifted some fingerprints, but there have been no arrests."

The office break in occurred about two weeks ago and no evaluation as to whether the proposed five-year audit by the Metis Settlement Members Coalition, headed by chairman Joe Blyan, can be carried out, according to deputy minister Archie Grover.

This break in is the second time a settlement's financial records have been reported stolen this year. In August Paddle Prairie settlement chairman Gregg Callou charged that dissident members, unhappy over the election of illiterate councillors, had taken records.

However Blyan says he is skeptical, pointing out he does not understand why a thief would take financial records.

"We need those records to carry out that financial audit. Now how will we find out how the money was spent?" he asked.

But Grover says he is confident that the true financial picture could be pieced together from other financial statements and receipts.

However, Grover points out that only direct government funded programs on the settlement would be audited. Settlement organizations such as Caslan Cats do not fall under government jurisdiction despite the fact that the government provided the initial funds to buy the capital equipment, said Grover.

"The council has agreed to the audits anyway and right now we are looking for funding to carry out the audit," he said.

Grover estimates the five-year audit will cost \$40,000 "and we just don't have that amount right now," he added.

The government had been approached by about 50 members of the coalition to remove two Caslan council members, however the petition which contained more than 50 per cent of settlement voters was

turned down by the Attorney General's office.

"There is no provision to remove council members by petition. The only way to remove them is if they committed a felony," said Grover.

However, Blyan says he is angry over this decision and points out that if a city council had received a petition to remove some of its members, "they would be long gone."

"Where is the government's trust responsibilities?" asked Blyan. "This is public funding we are talking about."

But Grover feels that the formation of the coalition and the dissension on the settlements are "growing pains."

"Until just recently we had settlement managers on the settlements...we removed them and gave more power to the councils," he said. "It seems elections are held in a supposed democratic process, but after elected the councillors lose favor with the electorate and I don't know how that can be overcome; the election system is the best way we know how."

"You just can't discuss every issue with every member of the settlement, you have to have elected representatives to deal with that," he added.

Blyan says he agrees with the democratic process but "not with the way things are being handled right now on the settlements."

"We just don't trust our councillors and what's happening at Caslan is just the tip of the iceberg. There's a lot of problems at the other settlements too."

The coalition will attempt to meet with the Federation of Metis Settlements this week. Grover says he has also promised the coalition that he would bring their concerns before the minister, Ken Rostad, but as yet has "not been able to find the time."

Another meeting between the coalition and Grover is expected in the new year.



WUTTUNEE TOURS GREAT WHITE NORTH

Metis performer Winston Wuttunee (middle) toured more than 15 northern communities in Alberta, to show his support for crime prevention and "bridge the gap" between the RCMP and Natives. Wuttunee was accompanied by backup singers Elena Zarumba (left)

and Honey Hill. And, hoop dancer Ron Manyheads, RCMP constables and members of each community joined in the energetic performances, see story page 13.

MARK McCALLUM, Windspeaker

NATIONAL LIBRARY OF CANADA
Order Section
395 Wellington Street
Ottawa, ON, K1A 0N4

Licence suspended in lawsuit

Cree Airways closing down

By Lesley Crossingham

Cree Airways will be closing down operations Dec. 11 due to the financial problems brought on by a recent lawsuit and also because their operating licence was suspended by Alberta Transportation, says president Roland Calahasen.

"But we're not down and out," he said. "We'll keep working from another office and beat this lawsuit once and for all."

The small Native-operated airline is being sued by former marketing manager and Edmonton city police officer Const. Randolph Kim Klokeid for more than \$185,000 for alleged breach of contract. Calahasen says this lawsuit has culminated in the seizure of all assets.

Contacted at his

Edmonton home, Klokeid says he is sorry the airline is going out of business and added that it is "in my family's interest that they do not. I certainly did not wish these problems on them but I found I was unable to resolve the issue by other means."

Now, almost two months after the airline stopped its operations to Slave Lake, High Prairie and Wabasca-Desmarais, their operating licence from Transport Canada has been suspended, effective Jan. 3.

According to an official the suspension was over the loss of the airline's chief pilot and operations manager. Without a licence, the airline's six Cessna light planes are grounded.

However, Calahasen says he is not concerned over the suspension saying

that the licence can be applied for when the lawsuit is settled.

"Right now we cannot get any credit from the banks and all our assets have been seized," he said. "It's all because of this lawsuit because we have to find \$20,000 for trust with the courts."

Calahasen and his two partners, brother Dave and Garnet Chalifoux are unable to obtain the necessary trust fund and therefore say they cannot operate.

"We read in Windspeaker that Mr. Klokeid says he invested money into Cree Airways," said Calahasen. "But, he did not and all this will come to light when we come to trial."

Meanwhile Calahasen has been winding the operation down and has laid off all of his original 26

staff members. Treasurer Garnet Chalifoux estimates that since the airline stopped operating in mid-October they have lost about \$300,000.

"But the biggest loss is to the people we gave jobs to," says Dave Calahasen. "We are looking at some staff members on UIC or welfare and a few others who are looking at bankruptcy because we haven't been able to pay them for the last two months," he said.

However, neither the Calahasens nor Chalifoux is faced with personal bankruptcy at this time. They are however, working with the Native Venture Capital and the Native Economic Development Program in an effort to obtain future funding.

"When we come back, we'll come back big," says Roland Calahasen.

Provincial

Alberta Indian Agricultural Development Corporation

Indian farmers group to announce new loan company

By Dan Dibbelt

The introduction of a loan company to the Alberta Indian Agricultural Development Corporation (AIADC), is expected to be announced early next year, said Simon Gladue, AIADC general manager.

"The loan company will be a wholly owned subsidiary of AIADC," said Gladue. "We've already appointed a board of directors and it is expected the company will meet the terms required to be eligible for the Native Economic Development Program's funding criteria."

AIADC is an Indian agricultural company that

has until now only been able to help Native farmers in the application process of applying for funds.

"Indians are in a difficult position," explained Gladue. "Because they don't actually own the land they are farming, it is difficult for them to get a loan from the conventional sources. They don't have any collateral."

"If a bank loan did go sour, it would be difficult for a bank to collect," said Gladue.

Gladue blames this, along with the advent of modern and expensive farming machinery and techniques for the decline

of the Indian farmer.

"Farming has become more and more modern and technical," said Gladue. "With no ready available loan sources, Indians slowly drifted away from farming."

But that trend is reversing itself, especially with the help of AIADC.

AIADC, has a staff of about 10 at the main office in Calgary along with field workers across the province. The field workers work in the same capacity as a district agriculturalist and can be contacted either through AIADC or through the bands office.

Field workers are also the medium with which a farmer can tap into the numerous resources offered through AIADC.

"We not only offer advice and guidance," said Gladue. "We offer many different seminars and workshops, from the basics of livestock nutrition to welding."

Courses and workshops generally run from one to five days and are held according to demand.

AIADC is also actively involved in research projects. Extensive research and field work has been done in providing irrigation to the Treaty 7, or southern area of the province. To date more than 100,000 acres in this area are being watered through irrigation projects.

Meanwhile in the Treaty 6 and 8 areas of the province much work is being put into wild rice, poultry, swine and market gardens.

But AIADC does not limit itself to just the hands-on farming. They also provide workshops, advice and assistance in farm finance. "It really is like running a small business," said Gladue.

And like a small business owner, a farmer has to put in a lot of long hours and hard work. "Patience is the key," said Gladue. "It can take ten years for a new farmer to finally break even."

Gladue says a lot of research, including going to school for a farming diploma should be put into any agricultural project undertaken.

"If you're thinking of a farming career, I think an education can be a real asset," said Gladue. "Studies have shown that a farmer has to spend an average of 15 days a year on seminars and workshops just to keep up with all the new farming information."

Gladue also recommends talking to other farmers and

making a farming plan. The plan can be drawn up with the help of an AIADC fieldworker and is used by AIADC to keep the potential farmer on the right track.

Gladue also says it is necessary for the new farmer to attain a land tenure from the Band, usually at least a quarter section, he advises.

Until the new loan company is fully operational, AIADC will continue to help the new farmer in obtaining funding.

In their eight years of operation AIADC has built up a clientele of more than 600 farmers. It is an impressive record for a non-profit corporation that began with meetings between the three Alberta

treaty areas and officials from the Department of Indian Affairs and Northern Development (DIAND).

The impetus for the formation of AIADC was the potential for agricultural development of Indian-owned land in Alberta. Less than a third of the 1.5 million acres of reserve land, capable of agricultural production is being cultivated, with the majority of it being leased out and farmed by non-Natives.

The meetings ended with the formation of AIADC and the development of a plan to provide financing, training, education and support to Indian farmers. The corporation is meeting its goal of creating models of success that Indian

communities can look up to.

That goal also led to the creation of the Native Farm and Ranch Award presented annually to a Native family showing not only success in farming but also showing great community spirit.

AIADC has itself been just given an award, the Ivan Ahenakew award, given to organizations dedicated to increasing Native employment.

"We were really honored to get it," said Gladue. "It is really a proud achievement."

AIADC plans to continue its efforts in developing agricultural employment for Natives. And it is hoped that the development of its loan company will ensure its goals will be met.

Provincial Briefs

Call for Blackfoot chief attracts 13 contenders

A call for a new chief for the Blackfoot reserve near Gleichen attracted 13 contenders following the Nov. 25 nomination date.

The general election to be held Dec. 16, will also see candidates vying for councillor positions, for which 54 people were nominated.

Among those nominated for chief are, three women, Margaret Water Chief, Frances Many Bears and Ann McMaster.

Also running for chief are Andy Bear Robe, Aboriginal Urban Affairs Committee Chairman and former chief, Roy Little Chief. The other eight candidates are Morris Brass, Fred Breaker, Strater Crowfoot, Ed Calf Robe, Leonard Good Eagle, Norman Running Rabbit, Frank Turning Robe, and Arthur Bear Chief.

Chief Leo Youngman is retiring this year due to ill health.

The election will take place at the Deerfoot Sportplex from 9 a.m. to 6 p.m. All reserve residents 18 years of age or older are eligible to vote.

Rural areas to be hit by province-wide 'seatbelt blitz'

A province-wide "seatbelt blitz" is being undertaken by the government. The blitz will take place over the next four months and will begin in rural areas of the province, the government announced recently.

The campaign is currently taking place in the Barrhead/Westlock areas where one-week awareness followed by a two-week period of seatbelt enforcement is underway.

Failure to wear a seatbelt carries a \$25 fine, however there are some exemptions including vehicles without factory-installed belts, cab drivers carrying passengers, people with a medical certificate and people driving in reverse.

Seatbelt usage in Alberta is currently about 80 per cent and is the highest rate in Canada.

Blyan tells Edmonton landlords to quit threatening tenants

The Coalition Housing Committee headed by Joe Blyan has demanded landlords in the east side of Edmonton fix up rundown rooming houses and quit threatening complaining tenants with eviction.

Blyan says most of the tenants are Native and are forced to live in squalid housing conditions. He has contacted the Edmonton Housing Authority to look into these complaints.

Funds sought for name indicator at the Dr. Anne Anderson Park

By Dorothy Schreiber

A fundraising campaign is underway to raise money to establish a name indicator in the Dr. Anne Anderson Park.

The Edmonton park located at 10515 - 162 Street was named in honor of Anderson two years ago by Edmonton's Names Advisory Committee.

Buff Parry, who is working on a biography of Anderson, explains while he was doing archival research he discovered that there was nothing in the park to indicate that it was dedicated to the Metis Elder.

Parry who is also the administrative director of the Native Heritage and Cree Culture Centre says he approached the city to provide funds to erect a name indicator for the park, but there was "not enough money in the city coffers."

"City officials suggested that we start a fundraising

drive," says Parry.

At present there are two design concepts to establish the park's name.

The first design entails the establishment of a fountain depicting the Cree legend of the great white buffalo, says Parry. The legend tells the story of a craftswoman skilled in the Native tradition who used the traditional tools of sinew and awl to make clothing. But over time women began to use more contemporary items — needle and thread. However, the clothing she had stitched together began to fall apart.

The great white buffalo appeared to the woman in a dream. (According to legends the buffalo is a messenger of both good and bad news.) The buffalo told the woman if she did not return to the old ways of craft making then nothing in her culture would be preserved. After the dream the woman

returned to using the awl and sinew.

Parry says the legend was chosen by Dr. Anderson and added, "Her idea of restoring the Cree language is a sure example of the legend put into good use."

The legend would be depicted in Cree syllabics.

The second design concept involves erecting a cairn with a plaque which would also describe the legend of the great white buffalo.

However Parry says the centre is not involved in the fundraising campaign but people wishing to make donations can make them through a third party fundraiser. Parry added that he gives "absolute assurance" that the names of all donors will be published.

Donations can be sent to: Tod Ross, 12555 - 127 Street, Edmonton, Alberta, T5L 1A4.

Chipewyan Lake missionary dies

By Ian Williams and Scott McKeen
The Edmonton Journal

A lay missionary, store owner and pilot who served the tiny northern community of Chipewyan Lake was found dead Nov. 21 in the wreckage of his light plane.

John Horstenier, 46, was flying from Chipewyan Lake to his home in Athabasca when the crash occurred, said friend and colleague Pastor Les Stahlke.

Horstenier, of the Lutheran Association of Missionaries and Pilots, ran a store in Chipewyan Lake,

said Stahlke. He and his family had moved there in 1973.

Cpl. Wayne Sutherland of the Boyle detachment said the wreckage of the single-engine Cessna 206A was found in dense bush about eight km southwest of Boyle. Boyle is about 125 km north of Edmonton.

Horstenier had taken off from Chipewyan Lake, 250 km north of Athabasca, and had been scheduled to return at 7 p.m. Sunday.

The plane sent out a distress signal. A Canadian Forces Base Edmonton rescue crew searched the area without success

because of bad visibility.

A helicopter was finally able to take off when the weather began to lift just after 10 a.m. Monday.

Sutherland said the plane was found "about 100 to 150 metres from an occupied farmhouse."

The residents hadn't heard the crash because there was no fire or explosion, Sutherland said.

Harry Boyko, Canadian Aviation Safety Board spokesman, said two investigators went to the scene Monday morning.

Stahlke said funeral services were held Thursday Nov. 26.

Tax exemptions hot topic at economic conference

By Dorothy Schreiber

Tax exemptions for Alberta Indians was a central issue during a two day Edmonton conference held (Dec. 2 and 3) on Taxation and Economic Development Issues for Alberta Indians.

More than 200 participants representing most of Alberta's 42 Indian bands heard practical suggestions on how to limit tax liability in the areas of income tax and federal and provincial sales tax.

In an opening address to participants, president of the Indian Association of Alberta, Gregg Smith, said one of the purposes of the conference was to discuss how present Indian taxation powers can be strengthened.

The Edmonton conference was sponsored by the Indian Association of Alberta, the Blackfoot Band and the Department of Indian Affairs and Northern Development.

Bob Bartlett, one of the guest speakers and University of Saskatchewan professor, told the conference how to find tax relief for employees and businesses located off reserve.

Currently, Treaty Indians are exempt from income tax as long as they are living and working on reserve. The same tax free status also applies to businesses located on reserve.

However, Indian employees and businesses are subject to income tax if they are situated off reserve.

But, according to Bartlett there are ways to get around this situation.

The author of *Indians and Canadian Taxation* said, "There are ways of developing a business in which the physical work



WINDSPEAKER PHOTOFILE

IAA PREZ GREGG SMITH
...looking to strengthen Indian taxation powers

may be located off the reserve but the head office, the directors, and the accounting office is located on reserve."

This would provide "a tax exemption situation," he said.

Exemption from provincial sales tax was another subject addressed during the conference.

Edmonton lawyer Bob Reiter said special attention needs to be given to this area because many bands are seeking negotiations with the province to gain formal recognition of their exemption from provincial sales tax.

The exemption for Indians is found in Section 87 of the Indian Act.

Under the Indian Act it states that any real or personal property which is brought or transacted upon within reserve boundaries is exempt from any tax statute whether it is provincial, federal or municipal. However, the Act does not

necessarily apply to off-reserve transactions.

"The status now, according to the provincial government, is that there is no (tax) exemption for Indians," says Reiter.

"If you look at the Acts that define people who are charged or come within the tax liability, there's mention of the Indian in the Fuel Tax Act and Hotel Room Act," he said.

Reiter added provincial government information bulletins state that Indians in Alberta are liable for provincial sales tax regardless of whether they are making purchases on or off reserve.

But he pointed out that the information bulletins are not necessarily the law, but rather statements of what the Provincial Treasurer would like the law to be.

In other provinces such as Saskatchewan and Ontario, Treaty Indians carry status cards which

allow them to buy goods - both on and off reserve - without paying provincial sales tax.

Reiter said there are two approaches Alberta Indians can take to gain recognition of their tax exemption status.

"Negotiations should be the first route of strategy or court cases which would be the last resource to get that exemption."

Reiter was also the coordinator for the taxation conference.

In an interview at the end of the conference he stressed that tax exemptions are important and should be used by Indians.

"Money saved by the tax exemptions allows more money to stay on the reserve to be used for training and economic development," said Reiter.

He further added, "Tax exemptions serve as a catalyst to economic development. They bring reserve economics into the mainstream of Canadian economy."

Reiter believes that taxation and generated revenues is the formula for bringing Indian self-government into reality. "Without the economic superstructure, self-government is just a dream," he said.

Indian Association of Alberta president Gregg Smith said he was "very pleased, with the turnout and added he received all good feedback" from Alberta Indian chiefs who attended the conference.

Smith says the conference showed him that more information must be delivered to communities at the band level.

He said there will be a follow up conference dealing with bylaw issues, early next year.

New group will give Indians a legal voice

By Dorothy Schreiber

The Alberta Indian Law Foundation will give Alberta Indians a legal voice - something they don't have now, says Edmonton lawyer Bob Reiter.

"In other provinces they have law centres for Natives or legal studies for Natives (but) Alberta has nothing," he said.

The foundation was incorporated three weeks ago and is seeking support from Alberta Indian bands.

Rallying support for the fledgling organization was one of the broader purposes of a recent conference held in Edmonton on Taxation and Indian Economic issues.

A banquet was held on the first night of the conference to explain and promote the activities of the

foundation.

The foundation will conduct legal research into issues of current importance to Alberta Indians. It will also help to educate the Indian public about legal issues by setting up an Indian Law Library and sponsoring conferences and workshops.

An Alberta Indian Law Resource Centre will be established by the foundation within a year.

The president of the Indian Association of Alberta (IAA) Gregg Smith says the foundation is a non-profit society and is non-political.

In a key note address to the banquet he emphasized the importance of the organization remaining non-political.

"We hope the support is there to structure an Indian Law Foundation that will be

able to research and do work without any political influences. I don't think it can operate if we let it become a political organization. I feel very strongly about that," said Smith.

Bob Reiter says people who work for the law foundation will not be allowed to work for Indian bands or any government agency dealing with Indians.

"We want it to be strictly an unbiased resource centre," he said.

Smith says there are many ways in which the law foundation would benefit Alberta Indians. The cited instances of Indian bands and individuals who have hired lawyers to do work that has "already been done."

A law foundation would preclude the need to keep "re-inventing the wheel," stated Smith adding that

the foundation would also be helpful to young Natives entering the law field.

"We have to start utilizing and encouraging our students," he said, "And through a law foundation I think that can be done."

In his closing remarks Smith told the banquet, "Let's start it (law foundation) off small. Let's test it out in what it can do in an initial year and have people contribute towards it."

The law foundation will seek funding from benevolent and charitable organizations as well as both the provincial and federal governments.

Alberta Indian leaders attending the conference and banquet were asked to make donations of \$2.50 per capita towards the foundation.

National Briefs

Inuit leaders left out of US-Canada agreement

Inuit leaders were not consulted before an agreement was reached to allow U.S. icebreakers through Canadian waters say opposition members.

But Prime Minister Brian Mulroney says consultation was not required because the right to negotiate these activities is a federal responsibility.

A leaked government report says Canada has come to an agreement with the United States to allow movement of American vessels through Arctic waters claimed by Canada.

The Inuit use the passageway for hunting and fishing and should have been consulted said NDP member Bill Blaikie in the House of Commons this week.

They "have been moved around the North some of them have been dislocated - to exercise Canadian sovereignty," he said.

During the 1950s northern Quebec Inuit were moved in two remote regions, later called Resolute and Grise Fiord as part of a plan to bolster Canadian sovereignty claims for the area. The Inuit were not told of the true purpose of their move until years later.

Mohawks to protest torch run with a ceremony

Runners carrying the Olympic torch will meet with non-violent protests in Montreal and Ottawa say groups supporting the Lubicon Lake band's boycott.

The Assembly of First Nations and the Kahnawake Mohawk band near Montreal announced their support of the Lubicon's boycott last week and say when the relay team passes through the Kahnawake reserve it will only meet a ceremony.

Chief Bud Morris says the ceremony will be "creative" and "non-violent," but refused to give further details.

The Assembly of First Nations has distributed letters to the bands and tribal organizations across the country asking for their support for the Lubicon band.

An assembly spokesman said the demonstrations are not aimed at "ordinary" Canadians but rather Petro-Canada and other oil companies "taking revenues out of the Lubicon land."

The torch arrives in Ottawa Dec. 16 coinciding with a meeting of regional leaders of the assembly.

Secretary of State wants nominees for citizen awards

The Secretary of State has announced new citizenship awards in recognition of exemplary citizenship.

The new awards, consisting of a certificate of honor and a maple leaf cluster lapel pin, will be presented to individuals, business and community organization that participates in volunteer activities in the community. These activities must embody and affirm one or more of the principles that characterize Canadian citizenship. These principles are equality, diversity and community.

New Mexico Indians form tribal government institute

A tribal government institute, a non-profit organization of Indian and non-Indian people has been formally opened in Albuquerque, New Mexico.

The new organization will work toward bringing quality leadership, sound governmental operations using the values, the spirit and the heritage of Indian people.

For more information write to: Ronald Toya, 5017 La Fiesta N.E., Albuquerque, New Mexico, 87109.

Addictions conference to focus on aftercare treatment

A four-day conference on addictions will take place at the Hotel Vancouver Feb. 22 to 25, 1988.

The conference is being developed by the National Native Association of Treatment Directors in Saskatoon and the emphasis will be on aftercare treatment.

Call (306) 934-1646 for more information.



WINDSPEAKER PHOTOFILE

CALGARY MAYOR RALPH KLEIN
...pays Stimson's way in European trip

Stimson-Lubicon boycott not big issue among European press

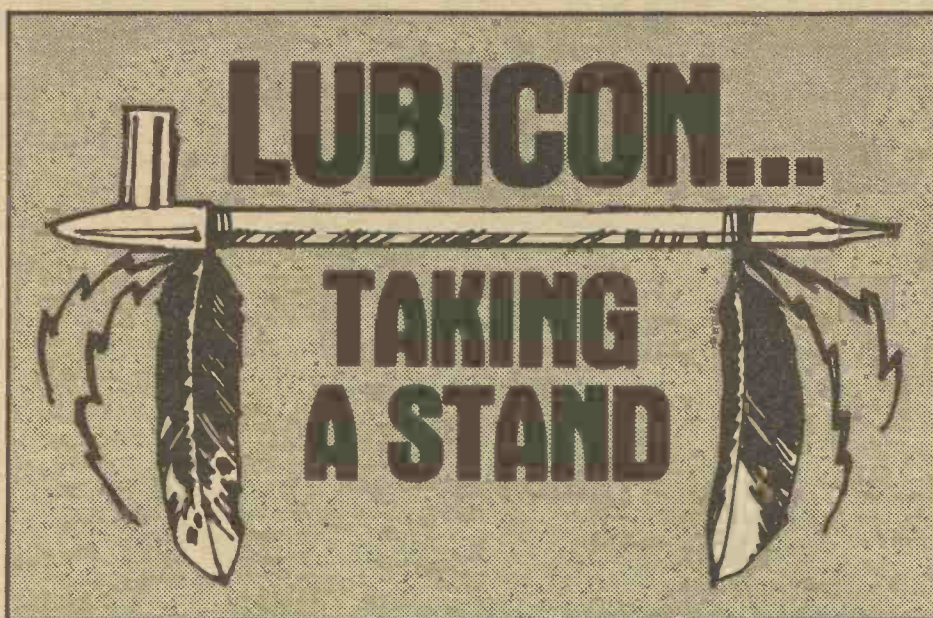
By Dan Dibbelt

Concern over whether Mount Allan will have snow or whether Wayne Gretsky would play on Canada's hockey team at the Olympics took precedence over the Lubicon plight in the eyes of European reporters, said Adrian Stimson.

Stimson the Blackfoot Band Administrator returned November 15 from a promotional tour of Europe with Calgary Mayor Ralph Klein. Stimson went along, not as a Blackfoot or Treaty 7 representative, but as an individual.

"The European reporters were sports reporters, they weren't concerned about Lubicons," said Stimson. "They wanted to know about the different venues, about snow, accommodations, tickets and if we (Canada) are going to use NHL players in the hockey games."

Stimson did however say he feels he helped to highlight problems facing Indians in Canada although he did face opposition from the Lubicon supporters who were evident at most of the press conferences held across Europe.



While some supporters were well informed about the Lubicon situation, many were not, said Stimson.

In Hamburg, Germany "one person was distributing leaflets talking about myself and Chief Harley McMaster," said Stimson. "The Blackfoot chief is Leo Youngman, not Harley McMaster," he said.

But Stimson said that they were also met by some well informed supporters. He said in London they were questioned on the Lubicon issue by two supporters, one a reporter.

"I told them that our sympathies were with the Lubicons. But as far as holding the City of Calgary ransom with the threat of a

boycott - I don't agree," said Stimson.

In Vienna, Austria, the Calgary group met with its largest opposition. While in a press conference, a group of about 30 Lubicon supporters picketed outside. Inside, Stimson was questioned by a man who had been to Little Buffalo and had met with Bernard Ominayak, the Lubicon chief.

"I told him I didn't believe in boycotts," said Stimson. "The United States and Canada boycotted the 1980 games in Russia because of their invasion of Afghanistan. The Russians are still there (in Afghanistan). The only losers were the athletes who missed their big chance," he explained.

In Zurich Switzerland, The Calgary group were questioned by an employee of a museum boycotting the Glenbow Museum's 'Spirit Sings' exhibit.

Stimson said he told the supporter that it was his prerogative if he wished to boycott the exhibit or the Olympics. But Stimson also questioned his sincerity.

"I told him if he was serious why didn't his museum return the Native artifacts to the Indians. I told him he wasn't helping, he was taking away, he's helping to commit cultural genocide."

But Stimson said that on the whole he was disappointed that there were not more questions on the Lubicon issue. Stimson maintains that despite negative response from some band members over his European trip, his purpose was to help the Lubicons by educating the Europeans.

"I think I helped to bring out the issues," said Stimson. "I was able to highlight some of the issues natives are facing here."

Stimson trip, estimated a \$3,500, was part of a \$40,000 City of Calgary promotional tour.



Earthmoving and Oilfield Construction

Edmonton Direct 425-1394
WHITECOURT
778-3937
778-2214

4002 - 35 St., WHITECOURT, Alberta
T0E 2L0

STUBBS

PHARMACY

We're Your Everyday Neighborhood Drugstore

PRESCRIPTION SERVICE — CITYWIDE DELIVERY

Open Every Day Till 9:00 p.m.

1506 - 9th Avenue South
Lethbridge, AB **328-5512**
(Between the Hospitals)

From the Board of Directors,
Management & Staff



Zone 1 Regional Council of the Metis Association

Box 1350, LAC LA BICHE, Alberta T0A 2C0
Telephone: (403) 623-3039



Merry Christmas to One and All
From Management & Staff

BRENDA'S SKIN CARE SALON

10130 - 103 St., Mezzanine Floor
A.E. LePage Building
Edmonton, Alberta T5J 3N9
421-0884

Merry Christmas

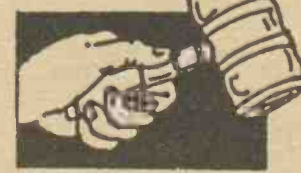


From the Chief,
Council &
band members

ENOCH BAND
Box 2, Site 2, R.R. 1
Winterburn, AB T0E 2N0
(403) 470-5666

JOY TO THE WORLD

Yellowhead Auction LTD.



FREIGHT DAMAGE
- Office Furniture, Bankruptcy
& Liquidation
Will Do Sales of All Types
on Location
LICENSED & BONDED

TUES — SALES AT 7 PM
SAT — SALE AT 10 PM
471-4039

5410 - 125A Ave., EDMONTON, Alberta T5W 1V3
(Just off Yellowhead Tr. at 56 St.)

Dispute over funding stalls Olympics powwow plans

By Dan Dibbelt

A dispute over funding and procedure has led to a temporary stall in the planning of the Calgary powwow scheduled for the 1988 Calgary Winter Olympics, said Sykes Powderface, coordinator for Native Programming for the Games.

The powwow, which has originally been designated to the Blackfoot, met an impasse when Blackfoot Chief Leo Youngman allegedly withdrew from the powwow planning over an Olympic procedure dispute.

"OCO, (Olympiques Calgary Olympics) required a written presentation giving cost figures," said Powderface. "We need detailed information."

According to Powderface the Blackfoot tribe never presented them with such a paper and Youngman, upset over the course of action the powwow was taking, withdrew from the talks.

"On May 11 Leo (Youngman) withdrew. And on June 10 he confirmed it," said Powderface. "It was a matter of miscommunication. He didn't let us know it was a personal withdrawal."

Due to a lack of communication the Blackfoot council were not aware OCO no longer considered them in the running for the powwow said Powderface, adding that at present several reserves have applied for the right to the powwow, but he could not say which ones.

However according to Blackfoot band councillor, Jim Monroe, the Blackfoot are still in the running. Munroe said that a letter has been sent to OCO stating the Blackfoot would take on the powwow under the explicit condition that the budget allotted by OCO for the powwow remain at the original \$70,000.

Powderface, however, says that is impossible.

"It was decided at a meeting of the Treaty 7 Chiefs, that there be two powwows held," explained Powderface. "One powwow would be held in Calgary for the visitors, unfamiliar with powwows, while another one be held at the Good Stoney Arena to allow the Indians to celebrate the Olympics with a traditional powwow."

The \$70,000 was divided

equally for each powwow. Therefore the Calgary powwow will only receive \$35,000 he said.

"We are caught in an embarrassing position," said Munroe. "We can't put on a show for half the price, not a world class event," he added. "Our council decided we are not quitters and we will put on the show if we get the full \$70,000," he said. Powderface estimated the cost of the Calgary powwow would run up to as high as \$250,000 and the

band that gets the powwow will be responsible for the additional costs but admission charged to the public would go back to that band.

But Munroe said that would not be enough. "What if we only raised \$15,000. We can't afford to cover the difference."

"The decision on who gets the Calgary powwow will be made this weekend. We don't have a lot of time," said Powderface.

Chief Leo Youngman was unavailable for comment at press time.

WINDSPEAKER PHOTOFILE



SYKES POWDERFACE
...will decide which band gets Calgary powwow

Protest supporting Lubicon in the works for the University of Alberta

Members from various University of Alberta associations, along with representatives for the Committee Against Racism, met at Athabasca Hall Dec. 7 to discuss ways to support the Lubicon Indian band.

The group says it would like to stage a major event on the University of Alberta campus to publicize the Lubicon situation, prior to the Calgary Olympics.

One activity which the group proposes is to set up an on-campus forum with representatives from the Lubicon band.

A meeting is tentatively scheduled for Dec. 12 at the Native Students Lounge at 7 p.m. to formalize the group and to meet with representatives from the Lubicon band.

Chief Bernard Ominiyak may attend the meeting along with band consultant Fred Lennarson.

Wind speaker

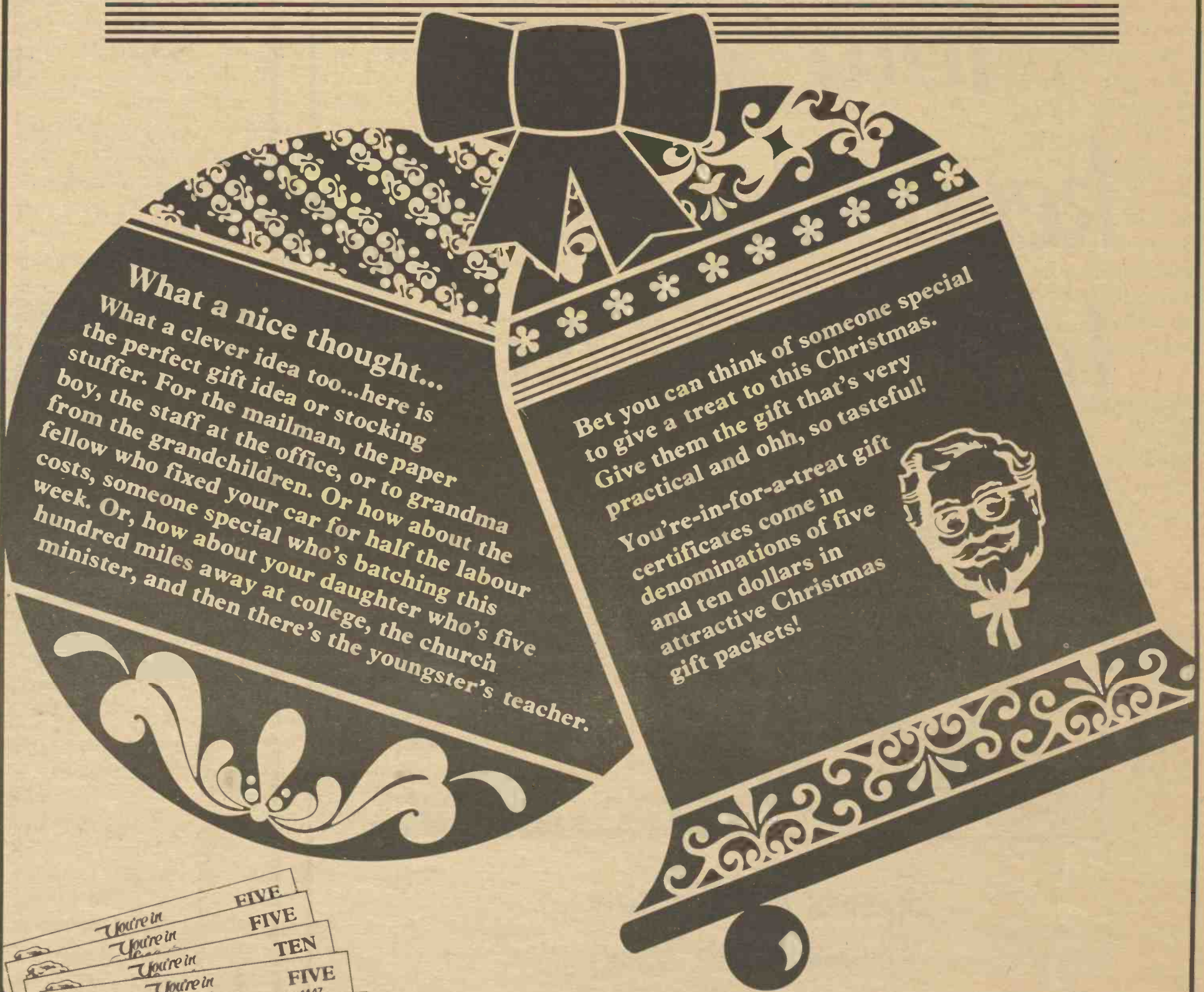
President Fred Didzena
General Manager Bert Crowfoot
Director of Print Dianne Meili
News Editor Lesley Crossingham
Reporter Mark McCallum
Production Editor Kim McLain
Production Assistant Margaret Desjarlais
Sales Manager Gail Stewart
Cree Syllabics Joe Redcrow

Windspeaker is a weekly publication of the Aboriginal Multi-Media Society of Alberta. Windspeaker is published every Thursday at 15001 - 112 Avenue, Edmonton, Alberta, T5M 2V6, Phone: (403) 455-2700. Advertisements designed, set and produced by Windspeaker as well as pictures, news, cartoons, editorial content and other printing material are properties of Windspeaker and may not be used by anyone without the expressed written permission of Windspeaker (Aboriginal Multi-Media Society of Alberta).

Second Class Mail Registration No. 2177

You're in for a Treat

GIFT CERTIFICATES

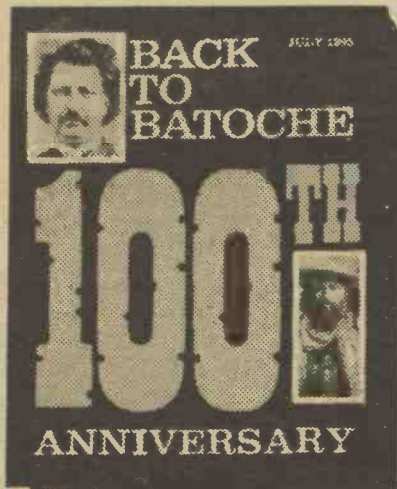


They're on sale now, at participating

Kentucky Fried Chicken®

Stores!

RIEL LIFE DRAMA.



You will feel the wind against your face as you ride into battle, smell the gunsmoke as you face odds of 10 to 1 at the Battle of Fish Creek, hear the music and laughter of the Red River fiddle. Discover the pain and sadness of battles lost and the joy and triumph of victories won as the 1885 Northwest Resistance comes to life with 64 pages of stories with over 50 photographs and illustrations. This historic saga is written by Metis historian, Terry Lusty. Also included are articles by Allen Jacob dealing with the Frog Lake Massacre and a fictional account of Metis women in battle by Vi Sanderson.

SHARE THE ADVENTURE

Fill out the coupon below, then send it along with \$3.00 (plus .50¢ for postage and handling) to the Windspeaker office and we'll mail your copy of "Back to Batoche: 100th Anniversary"

Send your cheque or money order to:



Back to Batoche
c/o Windspeaker
15001 - 112 Avenue
Edmonton, Alberta
T5M 2V6

NAME.....
ADDRESS.....
TOWN/CITY.....
PROVINCE.....
POSTAL CODE.....

Fort Chip gets birthday gift, long deserved recognition

Not long ago Fort Chipewyan was looked upon by bureaucrats as being somewhere at the other end of the earth.

As the longest continuously-standing settlement in Alberta, the community became a focal point for the fur trade which did a booming business 200 years ago. To this day, it is one of the few remaining communities to uphold traditional hunting and trapping lifestyles.

Because Fort Chip is a remote fly-in community, it showed little economic promise and never did receive much attention from anyone, in particular the Department of Indian Affairs and Northern Development.

Nevertheless, life continued in the tiny bush community. Things didn't change much and nothing newsworthy ever seemed to occur.

But, in the space of a mere decade, the community has rocketed from obscurity to prominence. Who would have ever thought that this miniscule dot on the map would ever amount to anything?

Even Indian Affairs, with its barrels of money for economic development, lacked the perception that here was a community which, given the tools and opportunity, could build its own road to success.

The eventual turn about, once it came, did not result from efforts of the dominant society, rather, it stemmed from the visions and beliefs of community people who believed they could move forward on their own.

With fewer people living off the land and more relying on social assistance, a gloomy future loomed. But, Indians are survivors and have

Editorial

been for thousands of years, even with their faces to the wind.

Fort Chipewyan consists of a mixed population of Cree and Chipewyan Indians, Metis and whites. Once the community employed only a handful of people; many are now gainfully employed with the Indian bands, the school, the health centre, airport, government agencies and so on.

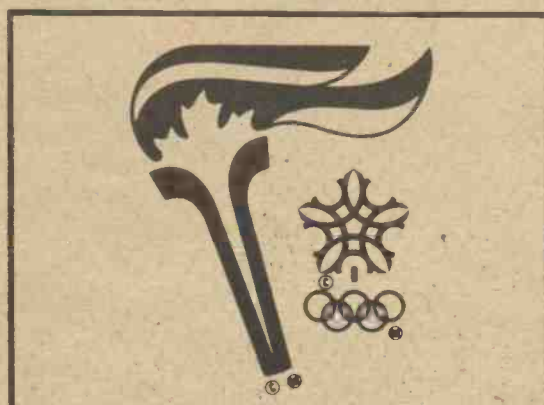
The Cree band itself is a major shareholder in several business enterprises which employ people. Neegan Developments, a heavy equipment company, hires a dozen or more Cree. Three or four each are employed with Cree-Chip Development Corp., Cree Band Marine Ltd., Mistee Seepee Wilderness Tours Ltd., the drop-in centre and the nursing station. A few others work for the school, Alberta Transport and the airport, while a dozen more work out of the Cree band office. Once the granite mine is operational, several more positions will be created, not to mention potential spin-off employment.

Finally, after all those years of neglect, government and the outside world is sitting up to take notice, and for good reason.

Happy bicentennial Fort Chipewyan!

*Your spirit
keeps the flame
burning brightly*

XV Olympic Winter Games



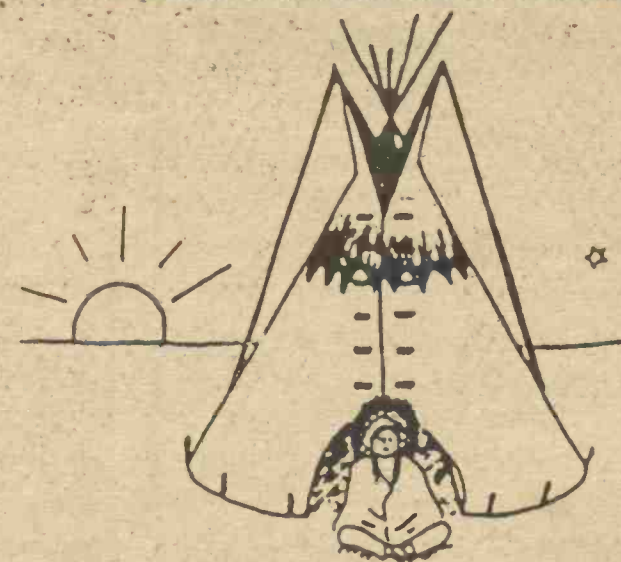
Sponsor and Organizer
Olympic Torch Relay

Share the Spirit. Share the Flame.

© Official Mark © Canadian Olympic Association 1979, 1986.



Seasons Greetings
From the
Management
& Staff



Bonnyville Indian-Metis Rehabilitation Centre
P.O. Box 1348, Bonnyville, Alberta T0A 0L0 - 826-3328

Opinion

Cartoon angers ex-IAA PR man

Since publishing an editorial cartoon Oct. 23 depicting the Lubicon Lake Indian band, the Calgary Herald has been inundated with letters of complaint.

Reader, Roy Piepenburg, a former Indian Association public relations officer says he feels particularly incensed over what he terms the Herald's insensitivity to Aboriginal people and has written to the chairman of the board of Southam Press Incorporated.

Windspeaker reproduced this cartoon in our Oct. 30 edition.

**Dear St. Clair Balfour
Chairman of the Board
Southam Press Inc.**

**Re: Rodewalt Cartoon
— Calgary Herald,
Oct. 23, 1987**

As a Canadian citizen who is committed to the constitutional rights of all our people, and particularly those of the indigenous nations, I want to express my grave concern over the derisive cartoon about the Lubicon Lake Crees which appeared in the Oct. 23, 1987 issue of the Calgary Herald. This was the "creative" work of someone named Rodewalt.

We are taught at all levels of our educational institutions that a free press is dedicated to the promotion of truth and justice. The cartoon in question does just the opposite. It gives the public and people like me the impression that your Calgary Herald is busy aiding and abetting deplorable racism. As the chairman of the board, you should be made aware of instances such as this.

There is a certain irony in the fact that an incident such as this should occur at a time when Treaty and Aboriginal rights are supposedly securely enshrined in Section 25 and 35 of the Canada Act (1982). Obviously, these rights are not secure as far as the Aboriginal people are concerned; otherwise, the Lubicon Lake Crees' land claim would have been settled many months ago. When Canadians, including the print media pay only lip service to the validity of the Lubicon Lake people's grievances, it is no wonder that such a controversial issue goes unresolved.

I find it especially interesting that this cartoon was timed to appear very conspicuously on the precise date when a benefit concert for Lubicon Lake was held in Calgary's Jubilee Auditorium. That facility, which has a seating capacity of 2,694, was close to being

completely filled. That is a measure of the public interest and support for the cause of the Lubicon Lake Crees. Clearly, many thinking people ignored Rodewalt's feeble attempt to sway public opinion. A very successful concert was held and it included the generous cultural contributions of Peggy Ward and Buffy Ste. Marie, both renowned songsters.

Now, to be more specific, I wish to allude to some of Rodewalt's statements of defamation which, I believe, unjustifiably reinforce negative stereotypes — not just for the Cree Indians, but also for well-intentioned non-Indian friends who wish to help in the face of the Crees' dire circumstances when they try to deal with the federal and/or provincial governments.

The "white" consultants referred to are technical advisers, even legal experts having years of experience in dealing with complex human problems. They are not trouble-makers or grandstanders. They are genuine human rights activists who base their actions on the legitimacy of the rights which belong to the Lubicon Lake people. The focus of attention on boycotting The Spirit Sings exhibit came after all other avenues of recourse had been pursued to no avail.

Rodewalt also mentions in his cartoon "white racial, political wing-nuts." Perhaps that terminology has some special meaning for journalists like him, but I am not at all familiar with "wing-nuts." However, I do know of the human targets that he is aiming at. Probably, nationally known Canadians like Pierre Berton, who came to Edmonton in the spring of 1977, to protest the passing of Bill 29 — retroactive legislation, designed to frustrate groups like the Lubicons who were attempting to secure their legal land base. Other well-known Canadians who have given political support to Chief Ominiyak and his people are: Archbishop Ted Scott; Bishop Gary Woolsey; Archbishop Henri Legare; Bill Cantelon and Bishop Don Sjöberg. I abhor the idea that they might be categorized as "wing-nuts."

I personally resent Rodewalt's view that Peggy Ward and/or Buffy Ste. Marie are "has-been folk singers." If you had been at the Jubilee Auditorium on Oct. 23, you also would have rejected his inference. The attenders were enthralled not just by their superb music, but by the relevant philosophical statements

they made about the sacredness of humanity, decimation of our environment as is the case at Lubicon Lake, callous actions of the oil companies that operate there, and the need for solidarity with the Lubicons.

What about the gullible European supporters whom he addresses? They are not 19th century romantics. They are 20th century realists who appreciate fully how the Lubicon Lake Crees are being oppressed by the dominant society's governments and corporate interests. Those Europeans belong to international human rights protection groups who see the Lubicons as endangered people. Quite a number of those supporters have travelled to Canada and the U.S.A. at their own expense to lend support to Indian nations who are being assaulted by powerful interests. Some have spent as long as one year in North America working with the people who are under attack.

As for the expression "drugstore Indians," that means different things to various people. My concept of a "drugstore" kind of person — Indian or other, is someone who is insincere or, perhaps, confused about identity. I can't be exactly sure about the intended meaning. It is clear to me, however, that the Lubicon Lake Crees are traditional people who have been sustained by northern Alberta's lands and forests for tens of thousands of years. That is sufficient evidence that their cultural values are credible. No one needs to confuse that background with persons who live in urban centres and survive with the help of a can opener.

I recall better days when the Calgary Herald had political writers of the calibre of Wayne Lowrie and Bob Bettson. Catherine Ford, who is currently the Associate Editor, apparently also has a flair for humiliating Indians. In July, 1986, she was reported to have written the following regarding Indians: "I guess people treated as imbecilic children, regarded as incapable of following any of the rules society sets up for the rest of us, kept as Ottawa's orphans, shouldn't be expected to show gratitude for a hundred years of being fed from the public purse." If anyone owes someone a debt, it is we, the immigrants to this land, who would have nothing to our names, save for the vast natural resources taken from the indigenous peoples.

Several weeks ago, a

Calgary Herald article quoted Edgar Best, Los Angeles, who characterized the Lubicon Lake Crees as "terrorists" — people like radicalized Palestinians, who intent on destroying the opposition. On Oct. 18, I sent a letter to the editor of the Calgary Herald in which I strenuously refuted the outrageous suggestion made by Best, who was the security chief for the 1984 Olympics held in Los Angeles. The actual terrorists are those elements in Canadian society who have used many political and economic ploys to weaken the resistance of Chief Ominiyak and his people. They have been greatly oppressed, and they remain so. The social and economic dislocation caused by the invasion of their lands by oil interests has been devastating. First of all, their local hunting, fishing and trapping economy was disrupted. Now, their health is impaired because of the imposed changes of their lifestyle. Each week more cases of tuberculosis are being discovered.

The motives for having the international Olympics have been greatly corrupted. Somehow, through the years, the objective of enhancing universal brotherhood by bringing the world's youths together, has been superseded by the thirst for financial returns which result when Canada and Alberta spend hundreds of millions of dollars to host the Games. The Games have become also an exercise for elite athletes who perform for elite spectators. This problem is reflected in the ticket selling scandals that erupted in the OCO administration. In the February Winter Games, it won't be so much "The Spirit Sings" as the "Cash Register Rings!"

I don't doubt that the Calgary Herald and your Southam News corporation derive substantial profits from the advertising of the 1988 Winter Olympics. If so, the kind of journalism demonstrated in that newspaper reflects a high priority for defending the economic interests who reap great dollar benefits. Personally, I am not in any way sympathetic toward any newspaper or other corporation that puts profits ahead of human rights.

Thank you for considering these comments in support of justice for the Lubicon Lake Crees who live very precariously today in defence of their rightful land claim.

**Yours sincerely,
Roy L. Piepenburg**

MAA members 'insulted' By Windspeaker coverage

Dear Editor:

We, the members of our Local 87, (Calgary) are not pleased as to what Windspeaker is writing about our president. We voted for him. In doing so, we have trust, faith and belief in his abilities. As a new elected president, he has not been given much of a chance to implement his policies. As our new elected leader he should be given the opportunity to run his office as he sees fit.

The publishing of your accusations is an insult to

our people, the members. After all we are the ones that give direction to our president. Where does your writer get his/her information from to publish such statements? Does the writer not realize that these types of accusations can seriously harm the good that our organization is trying to do for our people? Are you the Windspeaker or the National Enquirer?

**Ella Barron
Secretary
Local 87**

French girl wants letters

Dear Editor:

I write you because I am looking for Native penpals. Please, can you put my advertisement in your newspaper?

I am a French girl of 32 years old. I like to read, listen to music, watch movies and travel.

I wish to have Native

penpals from Canada to exchange letters, postcards, ideas and so on. Thank you very much and write soon!

**With my best
salutations,
Mireille Baldassini**

Address: 30 Av de la Gare,
63730 les Martres de
Veyre, France.

Young man looks for Elders

Dear Editor:

I am writing because I am a concerned Native. I often wonder what is happening to our Native people and I ask myself "why don't the Elders talk about our way of life anymore?" I am an Indian who speaks Cree but I am in jail because I didn't have my Elders to tell me from right and wrong. I do not have anything against my Elders, but I often wonder why I was never told between the meanings of right and wrong!

I often wonder if our Elders think of their grandchildren — will they too learn the hard way such as myself? I feel sorrow for our people because they are losing their way of life and are slowly losing touch of the things that the Elders have taught us.

But, I don't see things like that of which we are supposed to know. I am 22 years old, and it hurts me to

ask an Elder things to learn from, and which they don't have an answer to give me or in simple words "they don't have an answer to give to our younger generation." Is it because they forgot their way of life, or it is because they just gave up on trying to teach us.

I don't have much of an education, but I try to learn more each day. I only went to school until I was able to write and the only way I could get through to people is through my poetry. I wrote one on the way I see life today, I would really appreciate it if you could put it on your paper, Windspeaker. I feel strongly about our people losing touch in our ways of life and I am one of those people.

**Thank you,
(Ai-hi)
Ricky Peigan**

P.S. I really like reading Windspeaker and I never miss an edition (eksi).

And The Horses Run Free

Oh Great Spirit who's voice cries in the wind,
Help me understand our people who lost
their will to live,
Help me find my Native tongue so that
I may ask our Elders for guidance,
I do not know my past as said by a box
that shows many pictures,
Teach me so that I may teach my children
after me,
How it was when the buffalo would run
and the eagle would soar,
Oh Great Spirit where have my people gone,
Refresh our Elders minds so that we do not lose
our pride,
Teach us so that we may teach our children
how to stand proud,
And how to stand up to the white coats law,
For I am just one Indian who wishes for the past,
Where the buffalo roamed,
And the horses ran free!

Ricky Peigan

Community

Fort Chip taps tourism with lodge

Overlooking the sometimes-choppy waters of Lake Athabasca, 250 miles north of Fort McMurray, the cathedral-shaped roof of the Fort Chip Lodge cries out for attention. In the distance are the spires of the community's churches which once gave this settlement of 1,500 residents its identity. Atop another gentle rise lies a stone monument — testimony to a proud 200-year history as a trading post. And then there's the lodge.

With its bold open-air architecture, offering a breath-taking view of a distant delta, the Fort Chip Lodge hopes to take its

place in the life of Alberta's oldest community.

"The tourism potential is not really tapped yet," says Sonny Flett, president of the Fort Chip Tourism Corporation, the community-owned company which operates the ten-room modern facility.

"To get the tourists into the community we needed a proper facility," adds Flett. Prior to the opening of the lodge in February, hunters, fishermen, and those interested in exploring nearby Wood Buffalo National Park had few hotel-class facilities in which to enjoy their stay.

"The whole purpose of

this lodge is tourism," says Dave Palmer, the facility's general manager. A recent veteran of the Banff Park Lodge and the Edmonton Inn, Palmer joined the now seven-person staff in January. "All the spin-offs will benefit local guides, hunters and operators," he adds.

The lodge has been an exercise in community planning and cooperation. The corporation's shareholders include the two area Indian bands, the Metis local and a small group of local investors. Native Venture Capital Corporation invested \$365,000 in the million-

dollar facility, largely through non-voting shares.

"This is the first project where the community sat together... We stuck together as a group so the government would listen to us," Flett explained. The lodge secured a 50-year land lease from the Alberta government. With the community united on the desirability of the project, the corporation successfully solicited funds from federal and provincial government agencies. Construction of the complex, which includes a comfortable conference room and a 50-seat restaurant overlooking Lake Athabasca, began in August 1986.

"We sold our first room on Feb. 9, 1987," Palmer notes, announcing the date with pride.

"I'm not here to take away business from in-town... If a service can be provided (in Chip), I'll buy it here."

There remain a number of misconceptions of Fort Chip and northern Alberta.



WINDSPEAKER PHOTOFILE

SONNY FLETT

...president of Fort Chip tourism council

"Some people still think this is Eskimo country," Flett says with amusement.

"If you grow up in the city you have a lot of stereotypes about the north," adds Palmer.

Knowledge of the new facility is growing by "word of mouth." Inquiries have been received from California and Wisconsin.

"This can be an exotic location — the escape adventure of the year... I can see it becoming a tremendously exciting town," says Palmer.

The lodge plans an aggressive promotion

campaign including advertisements in German magazines, a marketing presence at trade shows, and even sponsorship of a play at Edmonton's Citadel Theatre.

But in the end, the lodge with its striking location on the granite shores of Lake Athabasca is a story of a northern town with a common purpose.

"The future is looking positive as a community," Flett happily reports, "because we're working together."

(Courtesy of Alberta Native Business News)

ADMINISTRATOR COORDINATOR

Full-Time Position
Peekiskwetan/Let's Talk Agency
Nov. 26 - April 31, 1988

Qualifications: Grade 12, ability to speak Cree an asset, valid driver's licence and own vehicle required, demonstrated administrative ability essential, willingness to attend occasional weekend and evening workshops and meetings, ability to relate well with people, successful candidate will be responsible to the Peekiskwetan Board of Directors.

Duties: implementation of Peekiskwetan programs, counselling services, education, facility, maintenance, consultations, overall administration and supervision of agency staff and finance, implementation of Board policies, and coordination of agency activities.

Salary: \$30,000 - \$35,000 annually

Hours of Work: Monday to Friday - 8:30 a.m. - 4:30 p.m.

Starting Date to commence when suitable applicant is found.

Enquiries may be addressed to:

Ms. Robin Johnson
c/o Peekiskwetan/Let's Talk Agency
General Delivery
Wabasca, Alberta T0G 2K0
Phone (403) 891-3640

Three Edmontonians die in car crash

Edmonton Journal

Three Edmontonians going to a funeral were killed in a head-on collision near Smoky Lake early Tuesday morning Nov. 24.

A Goodfish Lake man was also killed in the accident.

Smoky Lake RCMP said four people in a pickup truck heading eastbound on Highway 28, about 12 km east of Smoky Lake, were hit by a westbound car shortly after midnight. The car had entered the

eastbound lane.

Don McInnis, 29, the driver of the pickup truck, Elaine Redlick, 21, and her four-month-old daughter Amber Potskin, all of Edmonton, died in the accident.

Redlick's husband, Jean Potskin, 45, was taken to the Royal Alexandra Hospital with serious injuries.

The driver of the westbound car, Casey Halfe, 31, of the Goodfish Lake reserve, was also killed.

Bonnie Conway, said her

brother, Don McInnis, was taking his girlfriend's relatives to a funeral in Bonnyville.

"It was a big shock to the family. We're just waiting for the rest of our relatives to come up from southern Alberta, before we make funeral arrangements," she said.

Conway said her brother was a job consultant.

RCMP say toxicology tests will be conducted on the bodies of both drivers to determine if alcohol contributed to the accident.

May the Peace and Joy
of this Christmas Be Yours
Throughout the New Year

Canadian Native Friendship Centre

10176 - 117 St., EDMONTON, Alberta T5K 1X2
(403) 482-6051/6052/7632



STIHL®

SALES — SERVICE — PARTS

- FULL RANGE OF CHAIN SAWS
- CUT-OFF SAWS
- EARTH & ICE AUGERS
- BRUSH CUTTERS & WEED EATERS
- ALASKAN MILLS
- ACCESSORIES
- CHAIN & ABRASIVES

11308 - 163 St.
North of Mayfield Road
EDMONTON, Alberta T5M 1Y6

TS IMBERLAND
SUPPLY CO. LTD.

452-1863

AVC Lac La Biche to get 'face-lift'

By Mark McCallum

Training programs at the Lac La Biche Alberta Vocational Centre will be getting a "face-lift" next year.

The centre will be adapting present programs and adding new ones, says AVC director Ed Behnke, "to keep up with changing times and meet the needs of the community and the work force."

Since the institute opened in 1973 offering students about a half dozen training opportunities, its growth has been in response to industry for qualified personnel. While the

centre currently has 1,900 students enrolled in 25 training courses, Behnke adds the door is also open for students to take advantage of "one-time" programs such as a log building course that was created last year for the Saddle Lake reserve. "Although the course was developed for the reserve and only ran one time," he explains, "the research and classroom material is available through instructors to other communities in the future."

At the beginning of the school year, the centre gave students live new options and expanded its

programs to include classes for small engine repair, power engineering upgrading, hospitality and tourism, bylaw enforcement officer/special constable training and emergency medical attendant courses. And, now work is being done to update courses offered by the centre in the past.

The centre will be making changes to a program currently being offered when the new term begins in January. The "career development and employment preparation" program, which prepares students for job placement through career counselling, will be extended from 14 weeks to 20. And, it will also teach students skills they can use in the work place such as clerical receptionist and retail sales techniques.

Behnke also sees a need to upgrade community health workers who have already graduated from the



AVC STUDENT IVAN RED CALF ...gets help from Yvette Langevin

centre in the past five years because "there's new issues and concerns facing the public health on reserves today. The workers need to be updated on new methods for treating patients which means they'll have to go back to the classroom."

Behnke says the centre is in the beginning stages of

developing a community recreation leadership program which he hopes will be accepting students by February. He observes that many of the surrounding communities currently have recreational programs in place, but he suggests they are having difficulty accessing grants because

"they don't have the skills to write proposals to the government. There's lots of grant money available, but the paper work has to be done right."

For more information about these and other programs being offered by the centre, call 623-5583.

The Windspeaker Calendar of Events

✓ Check it out!

- **General Membership Meeting**, Dec. 14, 7 p.m. 11813A - 55 St. Edmonton - Beverly-Highlands communities. All interested Metis are welcome. Call Metis Local #8556 at 455-8289 (Mike) between 9 - 5 p.m. Mon-Fri or Yvonne at 479-1194 after 6 p.m.
- **Christmas Feast**, Dec. 16, Ben Calf Robe school. Pipe ceremony begins at 10:30 p.m. followed by a dance performance and a Cree play.
- **Awasis Christmas Party**, Dec. 17, 7 p.m., Prince Charles elementary school, Edmonton.
- **Seniors Christmas Banquet and Dance**, Dec. 18, Supper at 6 followed by a dance, CNFC Edmonton. No charge for seniors.
- **Round Dance**, Dec. 18, 6 p.m., Beaver Lake Band Hall. For further info call 623-4548.
- **Children's Christmas Party**, Dec. 19, 1 p.m. - 4 p.m., Calgary Indian Friendship Centre. Family membership required.
- **Children's Christmas Party**, Dec. 20, CNFC Edmonton. Deadline for registering children Dec. 7. For further info call the friendship centre.
- **Aboriginal Youth Club**, Wed. nights from 6:30 - 9:30 p.m., CNFC Edmonton. For youth age 10 - 17. For further info call Frank at 454-3613 or Kathy at 468-7644.
- **Cultural Awareness Day**, Dec. 22, entertainment starts at 11 a.m., Sturgeon Lake Arena. For further info call Philip Campiou at 524-5520.
- **Oldtimer's Hockey**, Dec. 26, Sarcee.
- **Boxing Day Dance**, Dec. 26, 10 p.m. - 2 a.m. CNFC, Edmonton. Music by A Taste of Nashville, admission \$5 per person.
- **Talent Show & Round Dance**, Dec. 26 & 27, Bonnyville Agriplex. Sponsored by Northeastern Alberta Cultural Committee - call 826-7483.
- **Senior's Hockey Tournament**, Dec. 26, 27 & 28, Saddle Lake. Contact Ken Kakeesim at 726-3829 (Band Office).
- **Redwood Cup Hockey**, Dec. 27 - 29, Sarcee.
- **Hockey Tournament**, (No Hit), Dec. 27 - 29, Elk Point Arena. Sponsored by Kehewin. Contact Roland Dion, Herman or Brenda John at 826-3333 for more info.
- **Hockey Tournament**, (No Hit), Dec. 29 & 30, Goodfish Lakeside Arena. For further info contact Rene Houle at 636-3622.
- **Round Dance**, Dec. 29 & 30, Goodfish school gym. For further info contact Rene Houle at 636-3622.
- **New Year's Eve Supper & Dance**, Dec. 31, 9 p.m. - 2 a.m., CNFC Edmonton. Music by A Taste of Nashville, tickets \$20 per person (includes supper, dance, hats, noisemakers, etc.)
- **New Year's Eve Sober Dance**, Dec. 31, 10 p.m. - 2 a.m., Poundmaker/Nechi. Admission \$15 per couple - \$8 per person. Music by Peter Morin Band.
- **Seven Family Memorial Round Dance**, Jan. 1 & 2, 1988, Saddle Lake school gym. For further info contact Celina McGilvery at 726-3829 (Bus.) or 726-2653 (Home).
- **Celebrity Hockey Tourney**, Enoch Flyers vs 630 Ched, Jan. 3 at Enoch Arena. Contact Ken Ward at 470-5647 for further info.
- **Senior Men's All-Native Provincial Championship Volleyball**, Jan. 15 - 17, 1988, Louis Bull Arena. First 16 teams - \$200 entry fee, \$3200 expense monies. Contact Doug Bull at 585-4075 for further info.



DROPPIN IN

By Mark McCallum

If you ask two craftsmakers I met at the Canadian Native Friendship Centre recently, what culture is, they might be inclined to answer: "insulted."

And, following the response from customers at the annual Native arts and crafts sale at the friendship centre, they may be justified in saying that.

For the pair, arts and crafts is a large portion of the Native culture - a link to tradition. And, more importantly, it's their livelihood.

"From my point of view, they (buyers) were just snubbing it off," remarks Gladys Gladue, one of the crafts people.

About 15 other craftsmakers cleared out hours before the sale was supposed to end because they became disgusted with the lack of appreciation and zest customers were showing their work, she says.

Although the sale was poorly advertised, according to Gladue, a good number of buyers came to the event. However, they kept their wallets in check and bought almost nothing. "People were so busy bartering and trying to talk us down they didn't buy anything."

The other craftsman, Mabel Hall, explains the interest in their handy work decreased after prospective buyers saw the price tags. But, she points out that she barely "breaks even" after purchasing necessary materials such as hides, beads and furs. A moose hide, for example sells for about \$500 cleaned and tanned.

Maybe what the crafts people should do is deny tight-fisted customers the time and skillful labor that goes into each of the handcrafted works. And, give them a cheap assembly line (Made in Japan) moccasin. But, then that wouldn't be Native craft work at all would it?

ENOCH: They will be kicking up their heels at the Enoch recreation centre and bringing in the holiday season with a Christmas concert, Dec. 13. The CNFC square dancers will be at the centre as well as *A Taste of Nashville*, a country band that features some local talent, explains recreation director Ken Ward. Following a light supper, Ward says that Santa Claus has assured him he'll take a break from his busy schedule and drop by for a visit.

If you're interested in show business keep Feb. 21 free on your calendar because Enoch will be hosting a theatre and film production workshop. And, Ward

Craftspeople disgusted by lack of interest

invites everyone from neighboring communities to attend the entertainment sawmill. "It will help explain what the film industry is all about."

Metis film producer and director Gil Cardinal of the National Film Board of Canada will be instructing at the one-day workshop.

LETHBRIDGE: The Sik-Ooh-Kotok Friendship Society is having a Christmas dinner and dance Dec. 18. And, assistant director Mike Bruised Head says the dance will feature a local all-Native band called the Double Eagle Band. "People are in for a real treat," adds Bruised Head, who explains that the band has a good mix of music to entertain crowds with.

KIKINO: The youth centre, church society and Early Childhood Service organizations will be warming up the holiday season with a variety of plays at the settlement's annual Christmas concert Dec. 22. Recreation director Dave White says children from the settlement will receive candy bags and gifts from Santa at the community hall. He adds that the evening will be capped off with Christmas carols, performed by members of the church group.

Live entertainment will be served up at the hall, along with a cold plate snack to bring in the new year. Although a band hasn't been booked yet, White says that they will definitely have some live entertainment at the New Year's Eve dance because "people around here won't settle for anything less."

"It's still up in the air now because everyone is booking performers for the holiday season," he explains, adding that they're looking for a country band with "a good fiddler."

PINCHER CREEK: The Friendship Centre will be hosting a Native Awareness Week, Dec. 9 to 11, at the Pincher Creek community hall where they hope "to give people a better understanding of the Native cultural values and way of life," explains community facilitator Rusty Smith. Native arts and crafts will be on display and people can learn the ins and outs of hand games at a social evening, to be followed by an open powwow on the last day.

The centre will also be holding the 11th annual Christmas powwow, Dec. 19, at the hall. And, the following day, a children's Christmas party will be held at the centre. "They get to sit on Santa Claus' knee," adds Smith, who concludes that all of the kids at the party will get gifts and candies.

Have a safe and happy holiday and don't forget to mail your letters to Santa now before he starts his annual southerly run. And, don't forget to leave "Big Red" some munchies - catch ya next week.

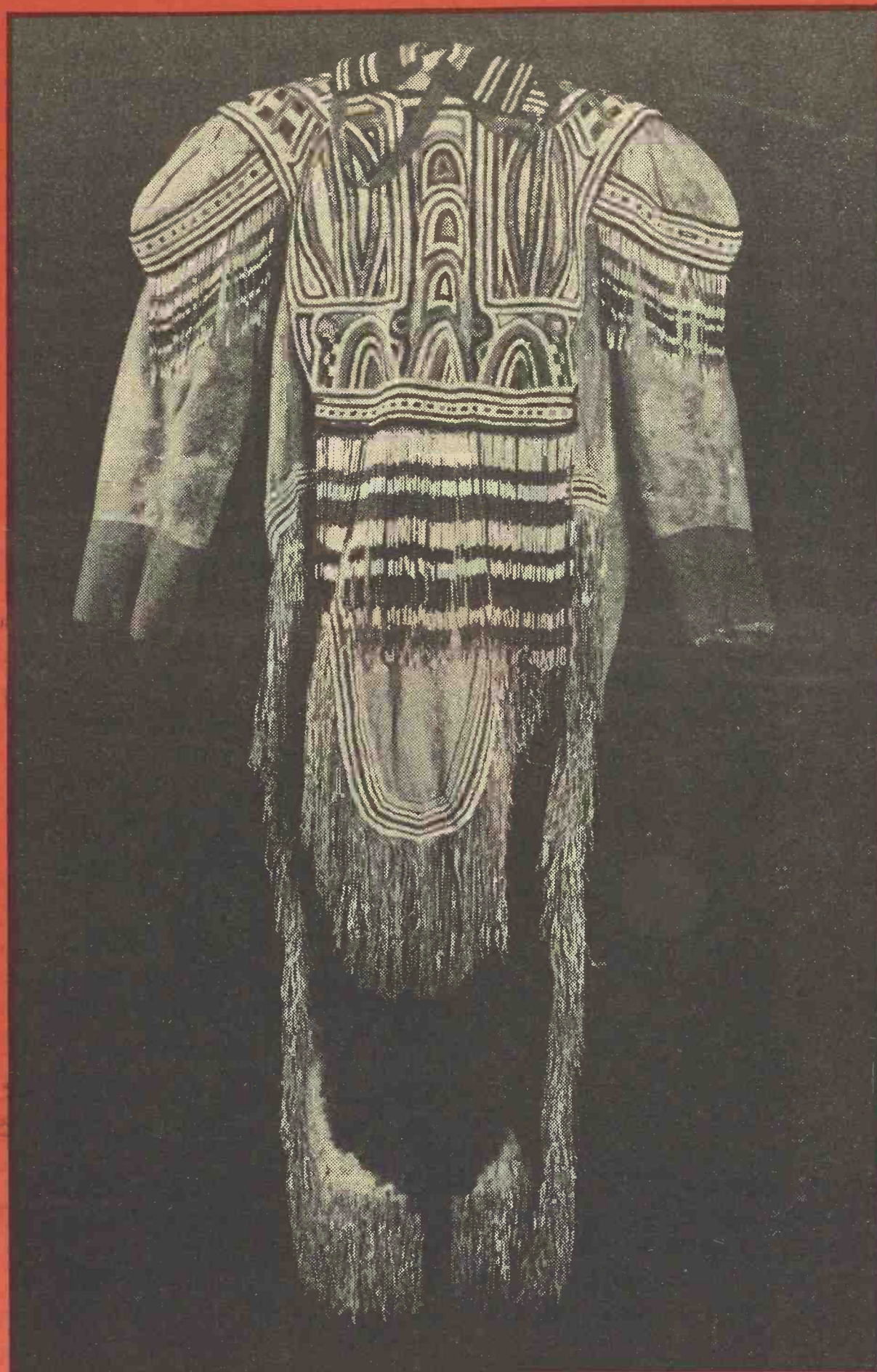
Editor's Note: The Lubicon Lake Band's boycott of "The Spirit Sings" exhibition has sparked much controversy regarding who does or does not support this political action. It is our editorial policy at Windspeaker to present balanced and objective coverage regarding this, and all other issues. We present this information to our readers, knowing they will decide for themselves how they feel about this issue.

To the right is an Ojibway drum. This painted image was used to develop the logo for "The Spirit Sings."



THE SPIRIT SINGS

Calgary's Glenbow Museum will highlight about 650 objects on loan from museums across the world in Olympic exhibition.



Above is a beaded parka made by the Padlimiut of the Arctic.

The Glenbow Museum's exhibition of Native artifacts, called the **Spirit Sings** will be opened by Secretary of State, Joe Clark Jan. 14, 1988.

The exhibition will highlight about 650 objects loaned from museums across the world as well as a unique three-month festival of contemporary Native art, crafts, dance and literature.

Some of the groups participating in the festival are the Eagle Society dancers from the Blackfoot reserve, the Rainbow Creek dancers from the northwest coast, and the Inuit Delta drummers from Inuvik. There will also be a children's event featuring Metis author Maria Campbell, who will read her stories and a puppet show performed by Martha Campiou-Zarutsky.

During the three months of the exhibition visitors will be able to view a variety of ancient artifacts, some of which have never been shown in Canada.

The exhibition is divided into six geographic areas: northwest coast, western subarctic, Arctic, northern plains, northern woodlands and East Coast. Artifacts from each of these areas will be exhibited together along with information on the Aboriginal people of that area.

The 11th Earl of Elgin, whose great-grandfather was a governor-general of Canada 136 years ago, recently loaned the museum a rare ball-headed Iroquois war club carved in human likeness.

Other artifacts include: a navelcord amulet from the Blood or Blackfoot band, an amulet cluster loaned from the national museums of

Scotland, a finely carved comb from northwest coast people and a whistle from the Micmac-Maliseet people made from wood, sweetgrass and

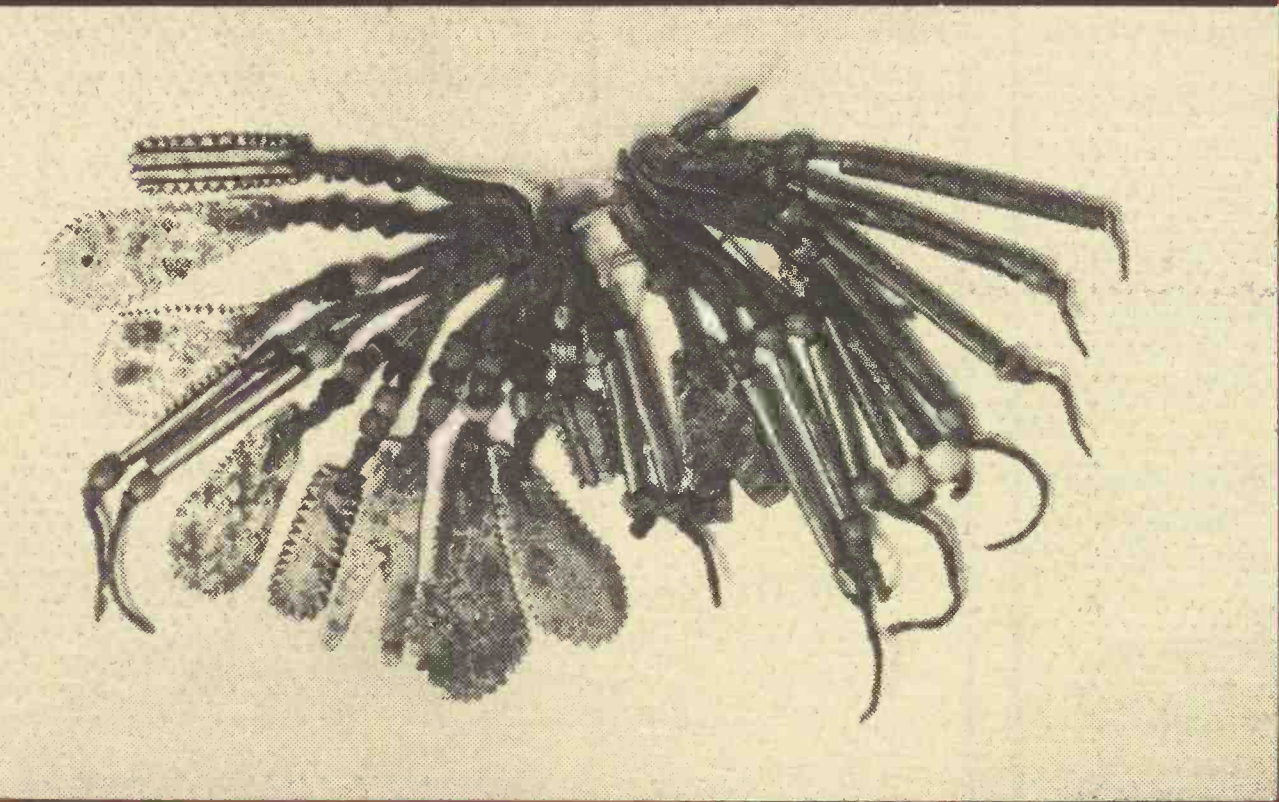
The exhibition is sponsored by the Government of Alberta who donated \$1.1 million the largest contribution to a Canadian visual Olympics Calgary Olympiques '88 organizing committee of the Calgary Olympic Games donated \$600,000 National Museums of Canada donated \$100,000

The exhibition will open to the public on Jan. 14, 1988 until May 1, 1988 then it will move to Ottawa's Canadian Museum of Civilization.

The exhibition will be open from 10 a.m. to 6 p.m. seven days a week and admission is \$5 per adult. There will also be audio guides and guided tours as well as youth and school group programs.



Micmac dolls made in the 19th century show dress styles.

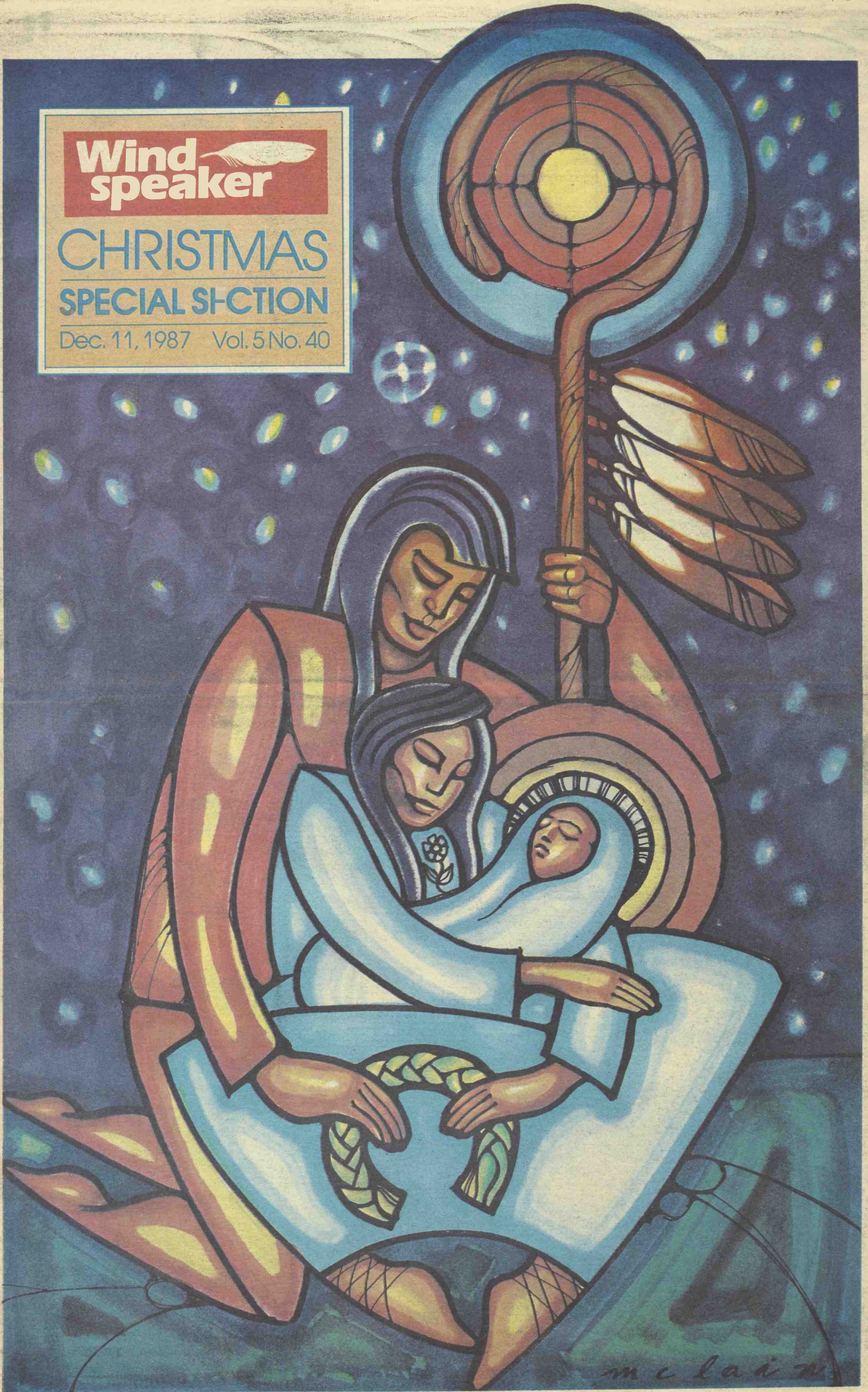


To the left is a comb made by the Indians of the Northwest Coast. This ornament was owned by village or clan chiefs and showed wealth, the right to wear these ornaments is still jealously guarded. Above is an amulet cluster made by Arctic peoples. The object could have been attached to a shaman's clothing and had spiritual power.

Wind 
speaker

**CHRISTMAS
SPECIAL SECTION**

Dec. 11, 1987 Vol. 5 No. 40



Thank you

Windspeaker would like to acknowledge the artists whose drawings, sketches, carvings and paintings brighten up the pages of our special Christmas issue. They make the legends and modern stories come alive.

The individuals you see here are often the forerunners of new thought and ideas which better the lives we lead as Native people living in the 1980s. At the same time, they lead us back to ourselves as we discover the old ways of our heritage in their traditional images.

These artists are among those who make our world richer, more meditative and wondrous! They reflect our deepest memories and feelings and throw them back at us. They have the ability to take what some of us can't express in words and, with a brush stroke or pen drawing, make "it" materialize before our very eyes.



President Fred Didzema
 General Manager Bert Crowfoot
 Director of Print Dianne Meili
 News Editor Lesley Crossingham
 Reporter Mark McCallum
 Production Editor Kim McLain
 Production Assistant Margaret Desjardais
 Sales Manager Gail Stewart
 Cree Syllabics Joe Redcrow

Windspeaker is a weekly publication of the Aboriginal Multi-Media Society of Alberta. Windspeaker is published every Thursday at 15001 - 112 Avenue, Edmonton, Alberta, T5M 2V6, Phone: (403) 455-2700. Advertisements designed, set and produced by Windspeaker as well as pictures, news, cartoons, editorial content and other printing material are properties of Windspeaker and may not be used by anyone without the expressed written permission of Windspeaker (Aboriginal Multi-Media Society of Alberta)

Second Class Mail Registration No. 2177

Morris Cardinal

Metis artist Morris Cardinal enjoyed drawing as a child but it was not until his entry won first prize in a competition sponsored by the Federation of Metis Settlements that he realized his potential as an artist. From that moment on, there has been no looking back for the self-taught artist.

He primarily uses pen and ink to portray a realistic view of the Metis heritage, although some pastels and watercolors may be found among his work.

Since he became associated with the Alberta Indian Arts and Crafts Society in 1984, Cardinal has participated in Nistum where he tied for second place honours. He is a self-professed "lover of art" whose personal experiences and background are incorporated in his work. Peace Hills Trust and Esso (Calgary) public collections include works by Morris Cardinal. Some of these have been produced in limited edition series.

Cardinal placed first in the 1986 Peace Hills Trust Native Art Collection Contest.

Morris Cardinal can be contacted at 483-2775.

Roy Thomas

Although artists find their inspiration in many places, Ontario artist Roy Thomas says the Elders tell him what to paint and advise him on the traditions of his people.

Thomas says he was born painting and doesn't actually remember taking up the brush for the first time. He specializes in the woodland tradition of the Longlac tribe in Ontario and uses acrylics and watercolor paper or canvas to "depict the teachings from the Elders and to describe their philosophy and culture in what I paint."

Thomas' work has been shown all over the world including France, England and Australia. And recently a French author has compiled a book on Thomas and other Native artists. The book will be published in 1989 and will be a fore-runner of a special exhibition of work to be exhibited in Paris.

Thomas can be contacted at 478-1087.

Jane Ash Poitras

Jane Ash Poitras has succeeded in carving out

her own special niche in printmaking, collage, mixed media and oil painting — and garnered great exposure along the way.

This artist won the 1984 \$5,000 scholarship in Nistum the First Annual Competition of Emerging Native Alberta Artists, which she used to complete a Master of Fine Arts degree from Columbia University School of Painting and Sculpture in New York. She also has degrees in Science and Fine Arts from the University of Alberta.

Poitras continues to be involved with the Alberta Indian Arts and Crafts Society both in annual Asum Mena festivals and other special events.

For more information about Poitras, contact Alberta Indian Arts and Crafts Society at 501, 10105 - 109 St., Edmonton, AB T5J 1M8, phone 426-2048.

Marilyn Fraser-King

Marilyn Fraser-King's flowing acrylics are punctuated with Native images of circles, eagles, the sun and moon.

This busy artist received training through the visual communications program at the Alberta College of Art in Calgary, where she

explored different images, textures and mediums. She has exhibited widely throughout the province, including the Alberta Indian Arts and Crafts Society's 1984 Nistum, and 1985 and 1986 Asum Mena Annual Juried Alberta Native Arts Festival.

For more information about Fraser-King, contact Alberta Indian Arts and Crafts Society at 501, 10105 - 109 St., Edmonton, AB T5J 1M8, phone 426-2048.

Harris Smith

Woodcarver Harris Smith specializes in unique British Columbia Native art, and particularly the traditional mask of the Kwakiutl culture.

Although the use of traditional colors are not important to Smith, he continues to use traditional woods and traditional tools. Smith has been carving for six years and has exhibited his works all across the country. Next year he will be exhibiting his works in Japan and perhaps France and England. The exhibits will be co-sponsored by B.C. tourism and Indian Affairs.

Smith can be contacted at (604) 874-3001.



'Tis the season to remember good friends with kind words and sincere sentiments. Since it is better to give than to receive, we give you our best wishes for a happy holiday season.



Indian Association of Alberta

11630 Kingsway Avenue
 EDMONTON, Alberta T5G 0X5
 (403) 452-4330

EDITOR'S NOTE

Looking for the spirit of Christmas

Christmas. We all fall under its spell.

It is the one time of year we stop our busy lives to remember God's son who was born to later die a painful death and save our souls.

But, to those who came before us, the Creator was remembered, honored, and prayed to each and every moment of the day. His Spirit was in the wooded forest, the deer bounding through the grass, the crystal stream and the bursting-ripe Saskatoon berry. To our people... the Great Spirit, the Creator, was no less a part of them than their hands and feet. There was no question that they and the entire world around them were linked together as one.

And they saw the Creator in everything. In the wild geese winging southward and the she-buffalo suckling her calf. In the cold winter that brought death to the old and sick during the Cruel Month (January) and the hot sun that made the herbs for medicines grow. When a prairie chicken was killed, the hunter would mutter a heart-felt apology to the bird's spirit for having taken its earth-life. If a plant were pulled from Mother Earth, a small heap of tobacco was placed in the "wound" from which the plant was removed, in homage to her.

Our people were the land. They lived according to it, instead of fighting it. They moved with the seasons and knew the rain cloud's hiding places. They circled in the sacred dance to ask that the Creator fill the river bed to give the thirsty people water to drink.

And the Creator spoke directly to those who went off into the mountains on a vision quest to seek direction in their lives. Or to discover which of the wild creatures would be their protector.

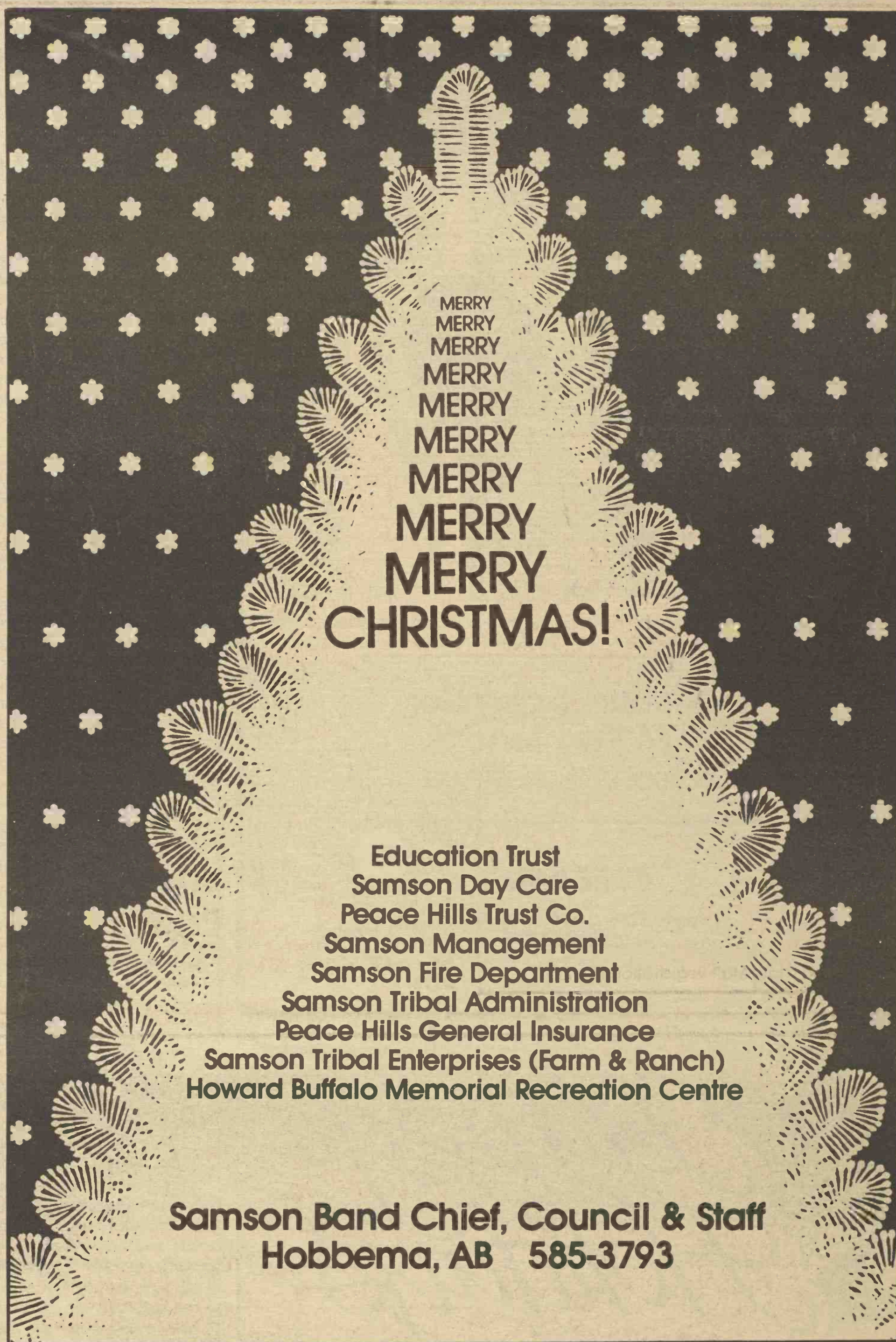
Today, this way of life seems like a dream. We are busy and have complicated our lives. Our problems grow in on us and we find it hard to imagine life could have ever been so pure and simple.

But, we can easily retrace our roots. In our own minds we can recreate the honor of the land and strengthen the ties we have with the Creator and each other. We can strive to keep our lives simple and treat our animal friends with the respect they deserve. We can each get a little more familiar with the old ways of our Elders. As the teaching wheel on page 13 indicates, it begins with the individual and spreads to family, community and action.

To help us remember where we came from and who we are, Windspeaker offers this special issue filled with legends, once the "ways of teaching" of our people. They were handed down through the generations by word of mouth. We've also included information about herbal remedies and articles about the old ways.

In reading the stories and articles, a sense of pride begins to grow. And there's a sense of wonder at the wisdom and simplicity of our forefathers. Share the stories with your family and this pride of heritage will grow in your young ones, as well.

Windspeaker would also like to thank Dr. Anne Anderson of Edmonton's Native Heritage and Cree Culture Centre. She provided many of the stories and information articles you will enjoy in this issue. Also, she is one who is keeping the flame in our heritage burning. May the Creator bless her, and every one of you, this Christmas.



MERRY
MERRY
MERRY
MERRY
MERRY
MERRY
MERRY
MERRY
MERRY
MERRY
CHRISTMAS!


Education Trust
Samson Day Care
Peace Hills Trust Co.
Samson Management
Samson Fire Department
Samson Tribal Administration
Peace Hills General Insurance
Samson Tribal Enterprises (Farm & Ranch)
Howard Buffalo Memorial Recreation Centre

Samson Band Chief, Council & Staff
Hobbema, AB 585-3793

MERRY CHRISTMAS
& HAPPY NEW YEAR
TO ALL OUR FRIENDS
& NEIGHBORS



 **R. ANGUS**
ALBERTA LIMITED

 YOUR CATERPILLAR DEALER

Caterpillar, Cat and  are Trademarks of Caterpillar Tractor Co.

GENERAL OFFICE: 483-3636
16900-107 AVE., EDMONTON

Merry Christmas
& Happy New Year
From Bill & Staff at



CSA APPROVED

Manufacturing one piece concrete
septic tanks for
the needs of
Modern Rural Living



To our Band Members
& Many Friends
Seasons Greetings

CREE BAND

Box 90, FORT CHIPEWYAN, Alberta
(403) 697-3740

Happy Holidays

Merry Christmas &
a Happy Prosperous
New Year from Chief
Gordon Gadwa, Council
Staff & Band Members
of the Kehewin Band

KEHEWIN BAND
Box 218, BONNYVILLE, Alberta T0A 0L0
Phone: (403) 826-3333/3334

Golden Bear Designs

Jeweller specializes in 'good medicine' jewellery

By Lesley Crossingham

Like so many artisans and craftsmen, Brian L'Hirondelle of Golden Bear Designs specializes in jewellery but he quickly adds that he has much more to offer than pretty baubles — he has 'Good Medicine' jewellery.

L'Hirondelle's jewellery contains indigenous semi-precious stones such as malachite, quartz and jet that give off strong vibrations to the wearer, especially when combined with the person's Native symbology.

The Native symbology L'Hirondelle used can be found in the Medicine Wheel book by Sun Bear. The book details each person's "sign" similarly to astrological signs and details the person's stone, totem and plant. L'Hirondelle uses this information to create unique and interesting jewellery which often combines traditional Native amulets such as claws and teeth.

"In our tradition each stone, each plant and each animal gives a unique vibration, or element of its own. So when we wear these articles next to the skin, the vibration is transmitted to the body," says L'Hirondelle.

L'Hirondelle, who received his bachelor of education some years ago, says he began his journey to his Native roots soon after graduation when he began to yearn for a pipe.

"I began to have dreams and a strong vision that I needed a pipe. So I began my own journey," he says. He searched for the one who would give him the knowledge he craved and eventually found his own medicine man. He received his pipe shortly after that and carries it with him everywhere.

As he carried out his



BRIAN L'HIRONDELLE
...spreading ancient knowledge

search, he realized others were also searching for knowledge. At that time he found the knowledge he displays in his jewellery and began to teach others.

"The world is thirsting for this knowledge," he says, adding that he is aware of his and Sun Bear's many critics who say this knowledge must not be given freely.

"I disagree with those kinds of words," he says. "It is our traditional way to always spread the knowledge, but it was done by word not by writing it down. But that time is passed, and it is fine to respect the Elders, but we have to put the planet Earth first, because if we do not look after her, who will?"

L'Hirondelle feels the redman has a unique role and that the old prophecies

that say the whiteman will turn to the redman for help are now coming true.

"We are seeing a cleansing process right now. We see earthquakes, volcanoes erupting — it is all part of Earth's renewal and it is a healthy process. Eventually the whiteman will see the errors of technology and return to the way he was meant to live."

L'Hirondelle has undertaken a series of lectures and group presentations on his philosophy, which is shared by many. Eventually he would like to create his own 'centre for vision' near Calgary where he now lives with his wife and son.

But until then he says he is quite happy working on his jewellery and giving consultations on color and the power of the crystal.



The Management & Staff
would like to extend our greetings
and wish the best to all the
readers of Windspeaker in 1988

Nechi/Poundmaker's

Box 3884, ST. ALBERT, Alberta
T5L4K1

458-1884

LESLEY CROSSINGHAM, Windspeaker

'Cree tradition alive'

Cardinal family creates world of miniatures and dolls

By Lesley Crossingham

While some artists specialize in giant paintings or huge stone carvings, few artists specialize in the tiny world of miniatures as Alphonse Cardinal from St. Paul does.

Cardinal specializes in traditional miniature carvings of such things as tipis, travois, backrests and snowshoes, to name a few. Each art piece is painstakingly created from the traditional elements of the full-size object and may take several days to create.

Now Cardinal finds it is a full-time job instead of the winter activity it once was. He began carving his miniatures five years ago; it was just a hobby at first but later after friends and neighbors admired the finished work and orders began to pile in, Cardinal decided to dedicate all his time to his art.

Now he and daughter Margaret work together out of their home where he says they "keep the Cree tradition alive."

Daughter Margaret's dolls

All little girls like playing with dolls but most grow out of it at some time; Margaret Cardinal only turned to dolls when most girls were thinking of raising real babies.

Cardinal makes miniature dolls out of traditional hide and cloth and even stitches

real human hair — braided and feathered onto the tiny 12-inch tall dolls.

"The hair is donated," she says. "We don't scalp people anymore."

Cardinal says she is upholding the Cree tradition of dollmaking which was a craft undertaken during the winter months.

"They used to stuff the dolls with tea and when they needed tea would take it out of the doll and stuff it with moss. We still stuff the dolls with tea," she says.

Sometimes Cardinal cannot get human hair and uses horse hair instead, but she insists that the dolls are always "100 per cent natural."

Although many craftsmen learned their trade from others, Cardinal did receive formal training at the Northern Alberta Institute of Technology (NAIT) in Edmonton where she learned clothing design. After completing her course, she felt the pull of her traditions and began making dolls.

"In the old days both boys and girls received dolls, it is part of our heritage. Sometimes the dolls would be made from sticks and stones, but the people always had something to give their children."

Cardinal works alongside her father Alphonse in their St. Paul home and can be contacted at Awasikan, Native Dolls and Miniatures, P.O. Box 1613, St. Paul, AB T0A 3A0.

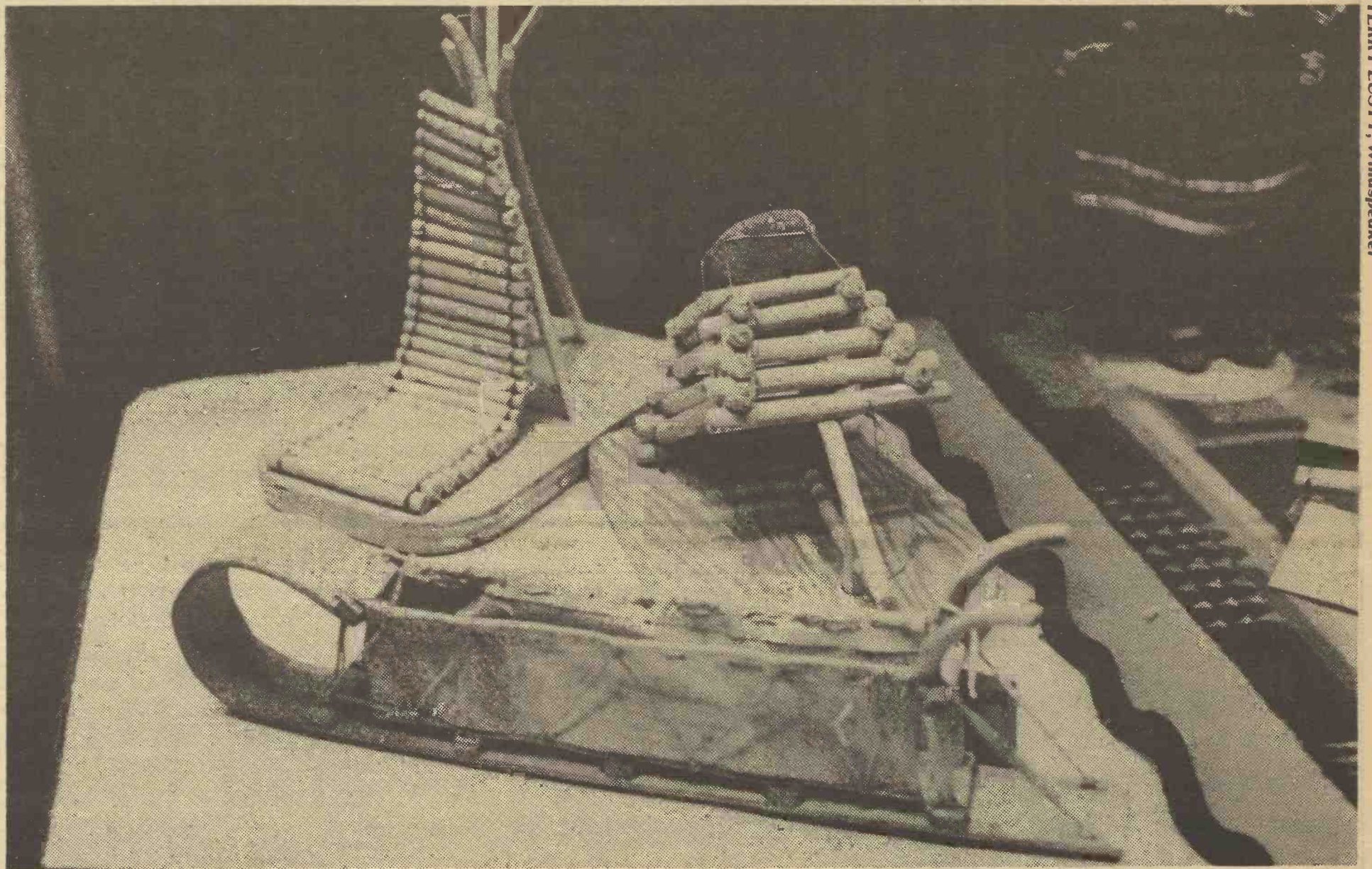


LESELY CROSSINGHAM, Windspeaker



LESELY CROSSINGHAM, Windspeaker

ARTISAN ALPHONSE CARDINAL and DOLL-MAKING DAUGHTER MARGARET
...below is Alphonse's miniature backrest, trap and sled



TERRY LUSTY, Windspeaker

Merry Christmas & a Happy New Year

BILLY JACK'S GASLAND AND CAR WASH



- Try Our Nine Bay Car Wash
- Half Price Car Wash With Gas Fill Up

BILLY JACK'S GASLAND AND CAR WASH

North Of Wetaskiwin Mall

352-8600

Merry Christmas



From
Chief Theresa Strawberry
& Band Members

O'Chiese Band

P.O. Box 1570
ROCKY MOUNTAIN HOUSE, Alberta

989-3943

Making stone tools and weapons

Ancient craft being kept alive by archeologist

By Mark McCallum

The ancient craft of making stone tools and weapons is being kept alive by a university curator, who says these tools are still being used by people in remote parts of Canada.

John Priegert, who is an archeologist at the University of Alberta, says the technology of stone tools first appeared in Canada about 14,000 years ago and is being recreated by a tribe in north central British Columbia. Although "stone tools were abandoned in this country about 300 years ago when metal became available to people," Priegert explains that the "Tahltan" tribe from B.C. is still using stone tools for tasks such as preparing animal hides for tanning with stone scrapers.

"The technology behind these tools will always be with us, and their functions will never change. A knife is a knife. However, the materials that tools are made of today are more durable and last longer than stone tools," reasons Priegert, adding that he demonstrates ancient methods for making stone tools to stu-



UNIVERSITY OF ALBERTA'S JOHN PRIEGERT ...gives group a chance to experience ancestral skills

dents and interested groups.

Priegert calls his duplicates "experimental archaeology" and explains he uses natural volcano rock to recreate tools from the past. Volcano rock was used in prehistoric times when tribes made points

and adds that archeologists classify the stone heads by shape. There are three basic stone head points, called perforating, scraping and cutting edges.

To bring one of these shapes to life and create a spearhead, for example,

Priegert explains "the first thing you need is a rock about half the size of your head and a hammer stone the size of a closed fist." Using the hammer stone, large flat flakes are removed until a point is created. Then, an antler (horn) is

used to chip away at the edges of the flake until the desired shape is produced.

He says this was the basic method used by prehistoric civilizations, explaining that different tool making techniques were applied depending on

the material available to the tool maker and what needs the tool had to fulfill.

Priegert points out that in the "great plains area (which extends over what is now known as Alberta) stone tools were made by flaking or chipping away at the edge of a rock. But on the west coast (B.C.) people used a "friction" technique (like using sandpaper) to shape tools. And, because they had an abundance of wood, they often made different tools such as axes and chisels to carve totem poles and build wooden houses."

A leaf-shaped stone head called the Alberta Point was named after the province because it is commonly found in the great plains area, explains Priegert. The point is unique to Alberta because its base or stem is square shaped "which indicates that it was put on to a shaft as wide as the stem."

The stoneheads Priegert makes are on display at the university, where he can be contacted for free demonstrations of the ancient craft (call 431-2392 for more information).



May the Joy and Spirit of the Season be Yours from the Chief, Council and all Staff from all the Departments —

- Panee Memorial Agri-Plex
- Ermineskin Bigway Foods
- Little Cree-Ations
- Ermineskin Farm Division
- Ermineskin Community Development
- Ermineskin Educational Trust
- Ermineskin Auto Care Centre
- Ermineskin Band Enterprises
- Ermineskin Housing Authority
- Ponoka Building Supplies (1983) Ltd.
- Ermineskin Public Works
- Ermineskin Day Care Centre



Ermineskin Tribal Administration

Box 219, HOB BEMA, Alberta T0C 1N0
Phone (403) 585-3741

Calliou remembers Fishing Lake Elder recalls Christmas' from long ago

by Diane Parenteau

FISHING LAKE — Years ago, New Year's Day in Fishing Lake was a time to share with neighbors and friends.

"Fishing Lake had a wonderful tradition where people travelled around from house to house visiting and eating," said Shirley Parenteau, a long time settlement resident. "At every house you went to, a table was set and you

sat down and ate a full meal."

One lady who always had a meal ready was Florence

"It wasn't fancy cooking like you have now," said Calliou. "We'd have potatoes, carrots, beet pickles and dill pickles, maybe some turnips," she says.

One of the favorite dishes was a hamburger mixture called "bullets." The name came from the French phrase "le boulet"

meaning ball.

Calliou's recipe was passed down from her mother. It called for ground beef combined with flour, onions, a few seasoning spices. Rice is included today "to make them fluffy," says Calliou.

The meal was prepared ahead of time and was usually enough to last the whole day. "Not too often would I have to cook more. You made lots to start," said Calliou.

Settlers waited for the strike of midnight and used it as a signal to bundle up and set out.

"Right after midnight, you could hear the sleigh bells," said Calliou. "When it was really cold, the sleigh would screech on the snow and ice.

"You could hear the oldtimers coming just a singing away and beating on their drums," said Margaret Fayant, who

remembers the tradition from her teenage years.

"They'd come trouncing into the house beating on those drums.

"When the crowd got too big, the tables would go into the corner and the heater in the middle of the floor would go out the door. The fiddle would come out and they would play till about 9 p.m. then move over to the old log school for the all-night dance."

The all nighter was referred to as the "Big Hoe Down" by Florence Calliou.

"From here we'd get into the sleigh and drive down to the dance, as cold as it was and we didn't have the warm clothes we have now," Calliou remembers fondly.

A lot of things about the holiday season has changed said Calliou.

"We used to decorate the house with streamers of crepe paper - red and white

or blue and white."

My old aunt used to make a type of Christmas pudding using cloth sugar bags," added Calliou. "They would save the sugar bags especially for that."

The pudding was made from beef fat and dried fruit.

"They would put this in the bag and shake it. I think they must have used eggs. She would tie the bag up and have this big pot of boiling water and she'd drop it in there and cook it for I don't know how long. When they took it out of the bag, you could cut it just like Christmas cake."

Calliou tried to get the recipe from her aunt at one time, but was unable to make out all the ingredients.

"She told me all the spices, but she told me in Cree and I didn't know."

"Old John McLean, my old dad used to make it every year. He used to call it Indian pudding," said

Margaret Fayant. "He'd make a sauce for it out of cornstarch and as far as I can remember, they'd always put cinnamon in it. Too bad I didn't pay more attention (back then)."

Besides the pudding, tables were set with Christmas fruit cakes. It was like a wedding cake. Three layers all decorated up and sprinkled with shiny silver candies," said Calliou.

"My dad did all the baking in our family," said Fayant. "Every year he made a cake. He called his, lumberjack cake since he worked in the lumber camps where they used to make them."

Florence Calliou still makes bullets and simmers them on the stove New Year's Day. She doesn't receive the well-wishers anymore, but a few have remained faithful and still continue this tradition every year.

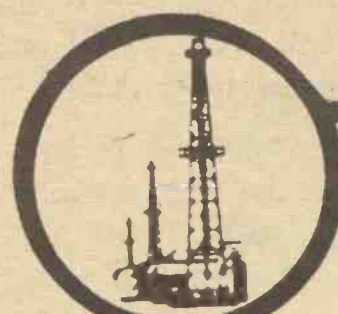
A Sleighful of Good Good Wishes Coming Your Way



This Christmas, you deserve lots of love and a big hug. A happy song, a warm and welcoming smile. Happy holidays to everyone!

Alberta Indian Health Care Commission

#1390 - 10665 Jasper Avenue, Edmonton, AB
For Community Service Information Call 426-1213



LEDUC AUTO & R.V. SALES
U HAUL RENTALS
PREMIUM USED VEHICLES
LEDUC, ALTA. PH. 986-3640

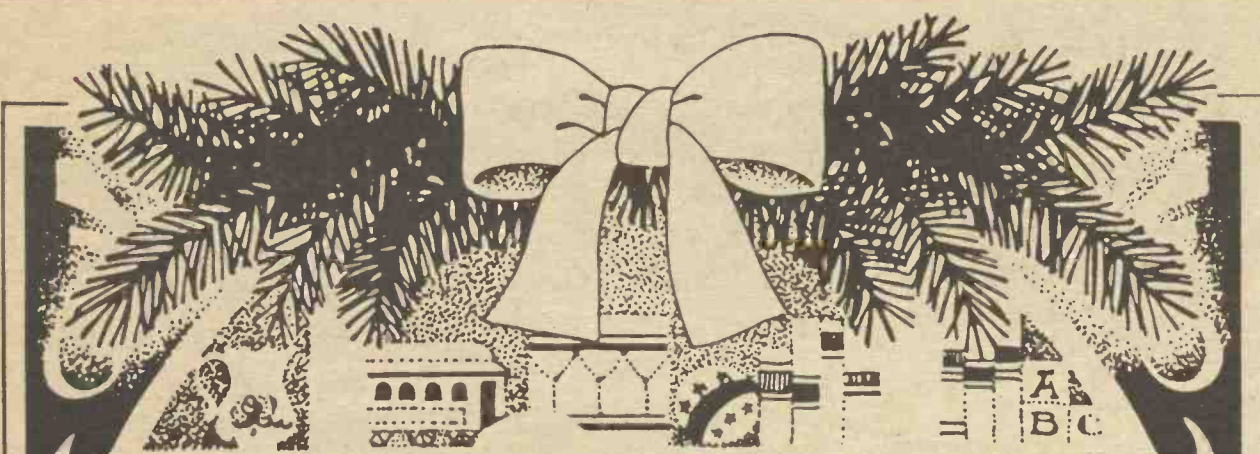
Merry Christmas One & All

WE BUY, SELL, TRADE, CONSIGN

- Cars, Trucks, Trailers, Motorhomes
- Complete R.V. Repairs
- R.V. Parts & Accessories
- Truck Running Boards & Accessories
- We install Hitches & Wirings

59 Avenue & 50 Street
LEDUC, Alberta

986-3640



To its shareholders,
the Metis Settlements on
Elizabeth, Fishing Lake, Caslan,
& Kikino in the northeast,
& Paddle Prairie, East Prairie,
Big Prairie and Gift Lake in the
northwest. May 1988 bring continued
success, prosperity and happiness.

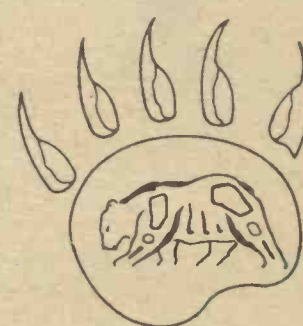
FEDERATION OF METIS SETTLEMENTS

11104 - 107 Ave.
EDMONTON, Alberta T5H 0X8
(403) 426-5312



Our best wishes go out to
you and yours for a very
Merry Christmas & a Happy
New Year.

NATIVE COUNSELLING SERVICES OF ALBERTA



will be located at
#800 HIGHFIELD PLACE
10010 - 106 STREET
EDMONTON, ALBERTA T5J 3L8

Our telephone number will remain
(403) 423-2141

Celebrate the Season!



Nistawoyou Friendship Centre

8310 Manning Avenue
FORT McMURRAY, Alberta T9H 1W1
(403) 743-8555

Bingo Twice Weekly — Tuesday & Friday
Nevada Tickets 50¢

SEASONS GREETINGS



Fort McKay Indian Band

Box 5360, FORT McMURRAY, Alberta T9H 3G4
(403) 828-4220



DIANNE MELL, Windspeaker

MASTER OF HER CRAFT

Nancy Samson, of Hobbema, explains how hide cut-outs are stitched together to make moccasins at the recent National Native Show and Sale of Canadian Arts and Crafts in Edmonton recently. She has been beading for about 50 years and says the close work has taken its toll on her eyesight. Consequently, she plans to concentrate on sewing buckskin

clothes as an alternative in the future. Samson had a variety of buckskin jackets, as well as footwear, available for sale at the show. Some articles were very light in color while others were dark. She explained that the darker the garment is the longer it's been smoked, usually by a fire fuelled with rotten spruce wood because "it does the best job."

Hobby wins woman international beading prize

By Dorothy Schreiber

It's just a hobby," says modest Celine Kleingeist of her prize winning beadwork which won second place at the 1987 International Native Footwear Competition in the beadwork category.

Kleingeist says she has been doing beadwork for the past four years and was reluctant to submit her entry — a pair of beaded moccasins — to the Toronto competition held in May.

She says she felt she had "a lot of nerve because people have been doing it (beadwork) a lot longer (than I have)."

Kleingeist admits it was "exciting" to have placed second out of about 200 entries submitted from all over North America.

"I didn't think I had a chance," she stated.

Kleingeist says she does beadwork "everyday." She first learned to bead from an Indian woman in Fort

Vermilion where she was raised in school run by the Sisters of Providence. But it wasn't until 1982 when she left her job as a machine engraver that she began working on her craft full time. She recalls a time when her beadwork may not have been prize winning.

"They were a little lumpy," she says referring to the beadwork on her first pair of slippers.

But Kleingeist's current beadwork is far from lumpy. She tacks every single bead and her floral designs sit tightly and solidly on the hide moccasins, slippers and mukluks she produces.

"If you can't see the thread then that's good bead work," says Kleingeist.

A curious reporter picks up a pair of Kleingeist's slippers and folds the beaded ramp in half; there is not a trace of thread to be seen.

Kleingeist is also noted for her use of color in

beadwork. Various shades of red seem to dominate many of her floral designs.

She says someone once asked her jokingly if she had gotten a good deal on red beads. No, she doesn't use red beads to save money; the color just happens to "show up" best against the hide.

Edmontonians were recently able to purchase her work at the 1987 Annual National Shows and Sales of Canadian Native Arts and Crafts. It was the second time that Kleingeist attended the show.

But Kleingeist says her reason for producing beaded crafts is "not for money, but for enjoyment. It's a challenge to see how the beads turn out."

Beadwork often takes its toll on a crafts person's eyes but 60-year-old Kleingeist says she'll continue her craft for at least the next 20 years.

Son continues father's stone carving legacy

By Dorothy Schreiber

Iroquois bone carver Stan Hill Jr. learned his art form from one of the best carvers in North America, his father.

The elder Stan Hill has received international acclaim for his life-like carvings of animals which depict his Iroquois heritage and he has also been the subject of television documentaries and various magazine articles, including National Geographic.

Today father and son along with another brother have turned bone carving into a family business on the Six Nations Reserve in Ohsweken, Ontario.

Stan Hill Jr. says he practiced carving for three years before marketing any of his work. "Boy, were they ugly!" he says laughing, recalling the carvings he produced during his apprenticeship. But today he can boast 48 first place Best of Show Awards won by himself and his father.

For the past four years Stan Hill Jr. has followed his father's tradition — carving the symbols of his culture — such as the turtle and the eagle into moose antler, whale bone, and ivory. He says he prefers carving antler... "antler has a feeling because it was physically alive at one time."

And the feeling of aliveness are sustained in the young artist's carvings of eagle heads which seem to flow naturally out of antler points.

Although his carvings embody the cultural beliefs of his people Hill Jr. says it is an aspect of his life that he was not always familiar with.

He was raised off-reserve and says his work as a bone

carver led him to discover his Iroquois culture.

"I learned things I never knew existed. I was surprised to see things ... culture and tradition ... (were) still alive today," he says.

His carvings have also become a way "to educate people about our culture. There are legends which go along with the carvings."

One legend tells the story of the eagle — a reoccurring figure in Hill Jr. work.

Iroquois legend says that as Confederate Chiefs stood in a circle around the Tree of Peace, an eagle landed on top the Great Tree. The Peacemaker appointed the eagle as the Protector of Peace.

Hill Jr. describes the eagle as a high-flying bird who uses his excellent vision to warn people of approaching danger.

At one time he and members of his family attended 30 shows a year in Canada and the United States. But Hill Jr. stated they have "cut way back" to four or five shows a year because the production demands became too high. He believes Hill family carvings are owned by individuals in about 12 or 13 countries around the world.

But he says there was a time when bone carving was not accepted as a legitimate art form. However that attitude has changed. Hill Jr. states, "It is an unusual art form and people are intrigued by something new."

Among those who have been intrigued by the Hill family carvings are the likes of Burt Reynolds, Lauren Bacall, and Hank Williams Jr. — all owners of these unique art pieces.

Art school grad beads

By Lesley Crossingham

While many young women in their 20s are out partying, Janine Morigeau has beading and crystals on her mind.

Morigeau, originally from Wabasca, combines the hides of deer, moose and elk to make unique beaded medicine bags which she urges her customers to fill with special stones or amulets such as crystal, claws or teeth.

"In the old days our people would always wear a medicine bag around their necks," she says. "And if an Indian had a dream and then he saw a stone that reminded him of that dream he would put it in his medicine bag."

Morigeau also makes garments such as the elk hide jacket she often wears, but admits she specializes in the medicine bags.

Unlike so many crafts-

men, Morigeau received formal dressmaking and tailoring training at Calgary's Alberta College of Art where she learned to make patterns and design clothes. Now she modernizes many traditional clothes into trendy items that would fit into any wardrobe. But, she always includes beadwork.

Morigeau's beadwork has become so well known in Calgary that she has agreed to give lessons to Calgary's beadworks store based in the trendy Kensington district.

Although she only began making her unique medicine bags earlier this year, she has displayed her artwork at many psychic fairs both in Calgary and Edmonton.

"People are intrigued by the medicine bag. And when I tell them its history and the power of the quartz crystal, it's a sure sell," she adds.

Morigeau can be contacted at: Calgary 283-7119.



Thank you for
your patronage

MASKWACHEES MALL

May the Joy
& Spirit of the Season
Be yours from the
Merchants & Staff at

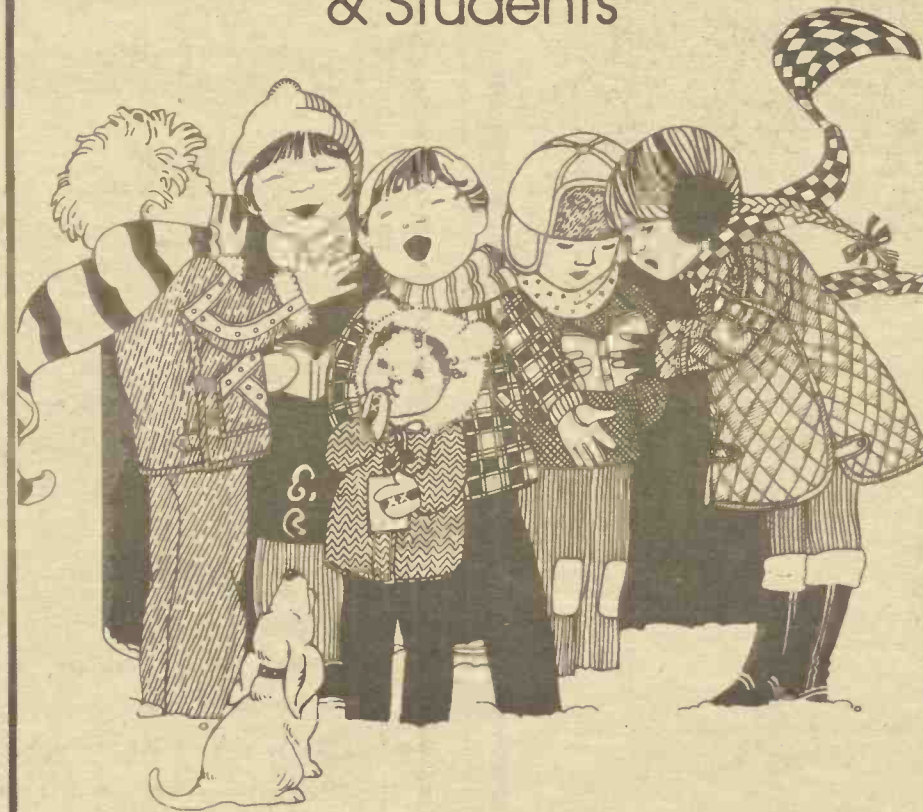
Big Way Foods
Peace Hills Trust Company
Little Cree-ations
Hobema Insurance Agency
Maskwachees Cafeteria
Rocket Gallery
Cherish Fashion & Hair Design
Littlechild & Co. Law Office



Hobbema

Box 219, HOBHEMA, Alberta T0C 1N0
(403) 585-4165

Seasons Greetings
From the Board, Staff
& Students



LITTLE BUFFALO SCHOOL

General Delivery
LITTLE BUFFALO, Alberta T0H 0N0
(403) 629-3950

**CARRIAGE
HOUSE**
MOTOR INN



May our hearts be
open to Christmas



that the circle of
love & peace may grow

Calgary's "COMPLETE"
Convention Centre

- ✓ Business Meetings
- ✓ Banquets
- ✓ Dealer Shows & Displays
- ✓ Social Functions
- ✓ Conferences

For 5-500 people
Ample free parking
Complimentary upon
request:
blackboards, lecterns,
podiums & microphones

BOOK NOW!

9030 MACLEOD TRAIL / 253-1101

TRIBAL HISTORY

Dealing with crime and punishment

By Terry Lusty

Often, our people of early days used to punish using personal humiliation. A number of Indian tribes accomplished this by having a "crier" walk through the camp shouting out the guilty party's name and adding the word "thief" or whatever specific offence was committed. Among the Metis buffalo hunters the breaking of hunting rules would result in: for the first offence—cutting the offenders bridle and saddle, second offence (or time)—cutting up their coats, and for the third offence—give them a whipping.



ILLUSTRATION BY
MARILYN
FRASER-KING

Some other methods were employed as well. For a serious crime such as

murder, an Indian group might banish one from their territory for a given period of time (i.e. five years) or even indefinitely. The tribe might also completely ignore the presence of the offender or, if the individual is male, assign him women's work. Such measures had the potential of forcing the guilty party to voluntarily banish him or herself from the tribal camp area. In many instances, a fine or price might be demanded by the injured party.

Blood vengeance was not uncommon—a life for a life. This action often led to open warfare between and within bands.



ILLUSTRATION BY ROY THOMAS

The rights and wrongs of giving names

By Terry Lusty

Indian names were generally given to a child or grandchild by an old man or woman. In days past, an individual might have two, three, or even four different names during his or her lifetime.

When a child was born, a naming ceremony would be conducted by an elder. In return, the elder would receive gifts. Often, the name might be that of some dear friend or relative that the name-giver had in the past. The elder would light a pipe, put it down, speak to the Creator who taught and gave him the right to give names, and then sing a song. He would hold the

child in his arms and request that the Creator give the child a good and long life. The namer would ask the Creator who gave him the power to give names to be the Guardian Spirit of the child. Then, the child would be passed among the people until it was returned to its mother. Each person who held the child would make a wish for the baby. Food was eaten and the ceremony then ended.

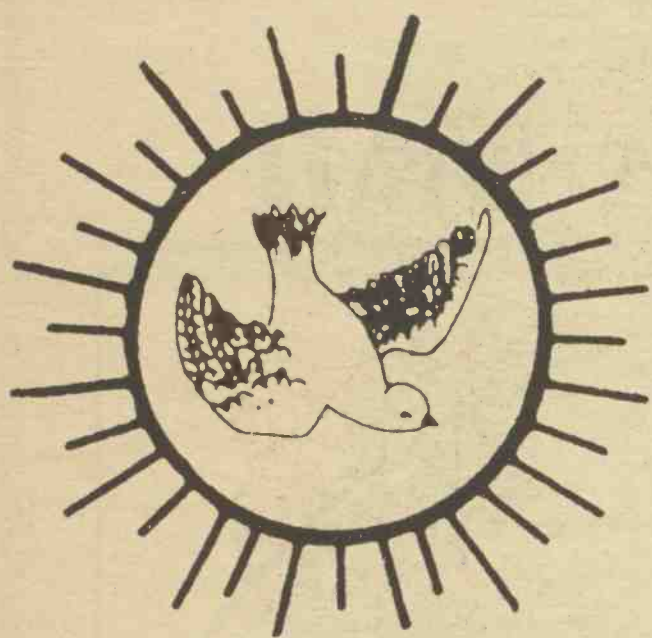
Names might also come from a character or an incident in a shaman's vision. For example, if a Bear spirit instructed the receiver of a vision to make a war shield he might be named "Bear Shield". One who dragged

an enemy out of his hiding place might be called "Dragging Him".

A first son usually inherited his father's name. Girls were generally named by an old woman known for her supernatural powers. The use of nicknames or names from an incident were common. To say one's own name was taboo. A dead person's name was not used except in cases where he or she had been very popular in tribal society, perhaps famous warrior or a chief.

If a child became sick, he or she might acquire still another name. Both names would then be used so the child might obtain more supernatural help.

Trinity Business Consulting



HONESTY
INTEGRITY
SERVICE

May our hearts be open to Christmas
That the Circle of Love & Peace may Grow
Merry Christmas

Accounting & Bookkeeping
(For Business and Farm)
Bookkeeping • Tax Preparation
Financial Planning

SPECIALISTS IN TAX PREPARATION

Serving Northern Alberta
Frances Hanna & Lloyd Isaac

#8 TRADES BUILDING
BOX 2338
ATHABASCA, ALBERTA T0G 0B0

Telephone: 675-5646



'Twas the
Night Before Christmas...

Merry Christmas
From the Board & Staff
Members to all our
Friends & Neighbors

POUNDMAKER'S
LODGE



POUNDMAKER/NECHI

Box 3884, ST. ALBERT, Alberta T5L 4K1
(403) 458-1884

The legend behind 'buffalo stones'

By Terry Lusty

The Plains Cree, as well as other prairie Indian tribes, often carried small, dark-colored stones shaped like buffalo to give them hunting success. Rubbed smooth from handling, the stones were generally small enough to fit into the palm of the hand. They might vary anywhere from three to six centimeters in length. Sometimes they were painted a red-ochre color and contained in a specially made leather bag which had a small hole in it so the tiny buffalo could look out.

Before a hunting trip it was customary to throw these smooth stones up in the air. The direction they faced upon landing determined the direction the hunter would take to find the buffalo.

The idea of the 'falling buffalo' occurs in legends

as well. One of the legends is about the origin of "Mistassiniy", the Cree word for "big stone". Mistassiniy is a gigantic boulder discovered many years ago on the Saskatchewan plains near the town of Elbow. Weighing approximately four hundred tons, only a forty ton piece remains after it was dynamited in the late 1960's. The big stone was moved to another location because it was in danger of being submerged under water due to the construction of the Gardner Dam.

In the 1800's, Mistassiniy had been a favorite gathering place for the Plains Cree. In close proximity to the stone was water, food and scenic views. Here the Cree performed their Sun Dances, had their buffalo pounds, and held various activities. This rock was viewed as a special gift from Manitou whose spirit mes-

senger was in the rock. Thus, its location became a sacred place of worship. In the crevices of the great boulder were found a number of historic artifacts which had been placed there as offerings: brass beads, flints, stroud cloth, copper, etc.

In a legend about the origin of the rock, an eagle soars high into the prairie sky. Clutched in its claws is a giant white buffalo. Suddenly, the buffalo is released from the eagle's claws and falls to earth. It comes to rest in a cloud of snow. When a band of Indians arrive at the spot to investigate the fallen object, the only thing to be found is a massive rock. When the sun's light reflects on the rock at a certain time of the day, the rock takes on the appearance of a huge buffalo lying at rest on the ground.

The tradition of tattooing and painting

By Terry Lusty

One of the most common methods used by North American Indians to decorate themselves was tattooing. This permanent marking was produced by injecting a coloring agent under the skin—usually accomplished by jabbing the flesh with pinpointed objects or by cutting and then inserting the color.

Anthropologist David Mandelbaum obtained this sketch of a typical tattoo design on a Cree man and a Cree woman.

Among Indian males, tattoos enabled the wearer to be clearly recognized as a person who: had received special powers from a spirit helper, was brave and one who could endure the extremely painful operation. Although these markings had a religious meaning among adult males, most females decorated themselves purely for ornamentation. Men tattoo arms and chests; women tattoo chins, cheeks and fore-

heads. The dotted tattoo lines (as illustrated) were usually anywhere from one to four rows wide.

Men might receive a vision command to be tattooed—thus it became a religious fulfillment. Tattoo ceremonies involved much food, a large lodge, and all tribal medicine bundles. Those to be marked were fed, tattooed, and then ate some maple sugar.

The tattooing bundle came through a dream in which a buffalo spirit appeared and taught the necessary tattoo procedures, songs, and prayers. The bundle was wrapped in shroud cloth—the two popular colors being red and navy. Whenever the bundle was opened or actually used, another cloth offering was added to the outer wrappings. Tobacco was left inside for use by the spirit(s). Sweetgrass was always burned to enable the prayers and songs to be carried aloft to the spirits.

As wrappings deteriorated, they were "put

away" in the bush with tobacco as an offering to the spirit giver. Contained in all bundles was a pipe. Indian tobacco, or 'kinnickinnick' (bearberry) was smoked in the pipe for all religious practices.

Face paintings was common especially in large camps. Women painted the cheeks of their face; men often painted their entire face. A favorite color for such painting was red (ochre). Before painting one's face, grease was applied as a base so the paint could easily be removed at a later time. Ceremonial face painting was done in accordance to supernatural instructions. White clay was often used by men before a battle and they were blackened when returning from war.

Various styles of traditional face painting can be seen among today's powwow dancers at annual celebrations. A many dancers have adopted the traditional styles or designs as well as the colors.

May our hearts be open to Christmas



that the circle of love & peace may grow



Prince Albert District Chiefs Management Co. Ltd.

P.O. Box 1437
PRINCE ALBERT, Saskatchewan S6V 5S9
(306) 922-7800

A Sleightful of Good Wishes Coming Your Way

This Christmas, you deserve lots of love, a big hug, and a cookie. A happy song, a warm and welcoming smile, and another cookie. Happy holidays to everyone!

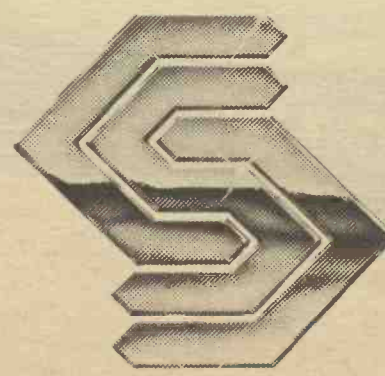


May our hearts be open to Christmas

That the circle of love & peace may grow

From the Alberta Chapter Board Members to the General Membership
Alberta Chapter Interprovincial Association on Native Employment

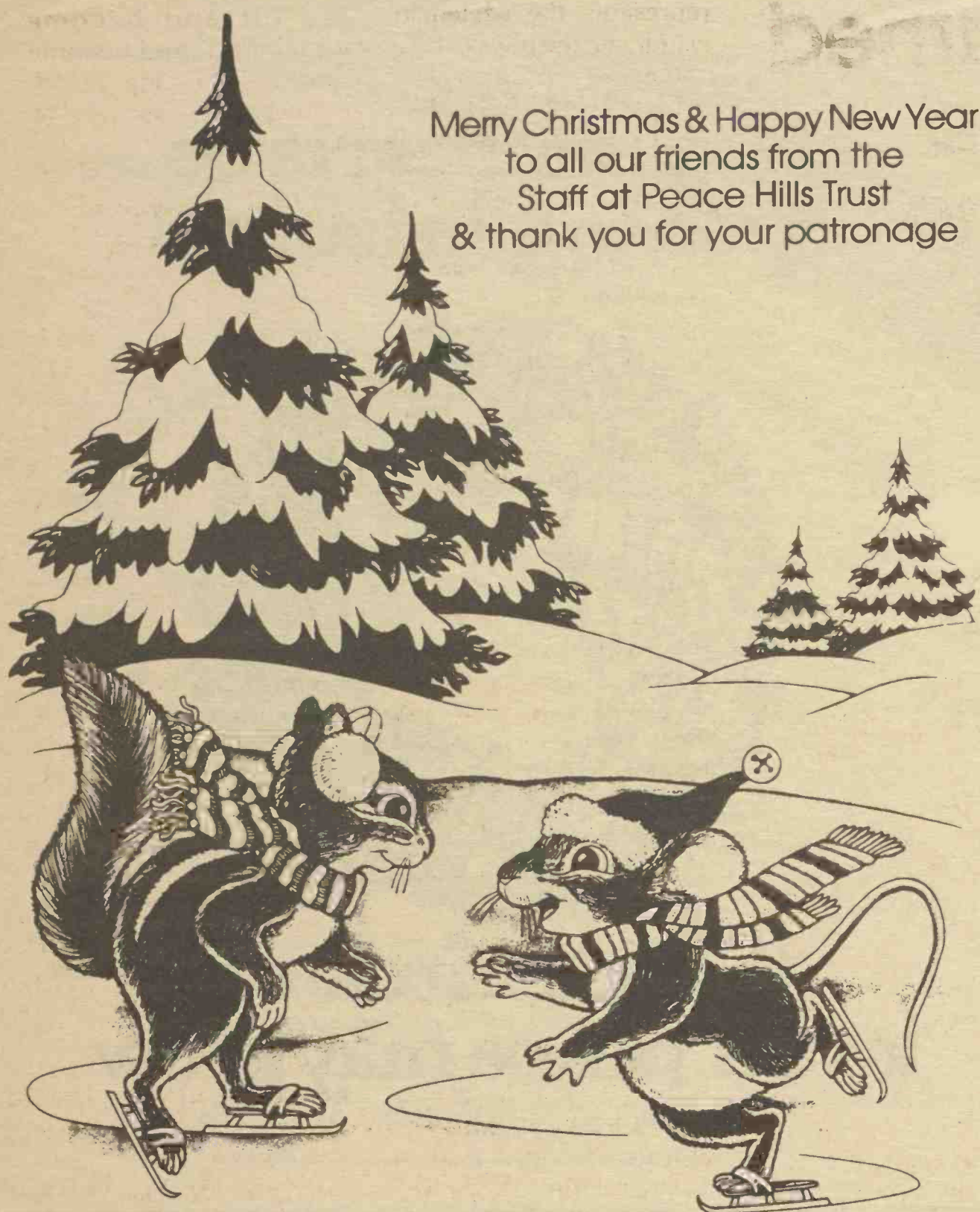
99 Grandin Village
St. Albert, Alberta
(403) 427-5659



Syncrude Canada Ltd.

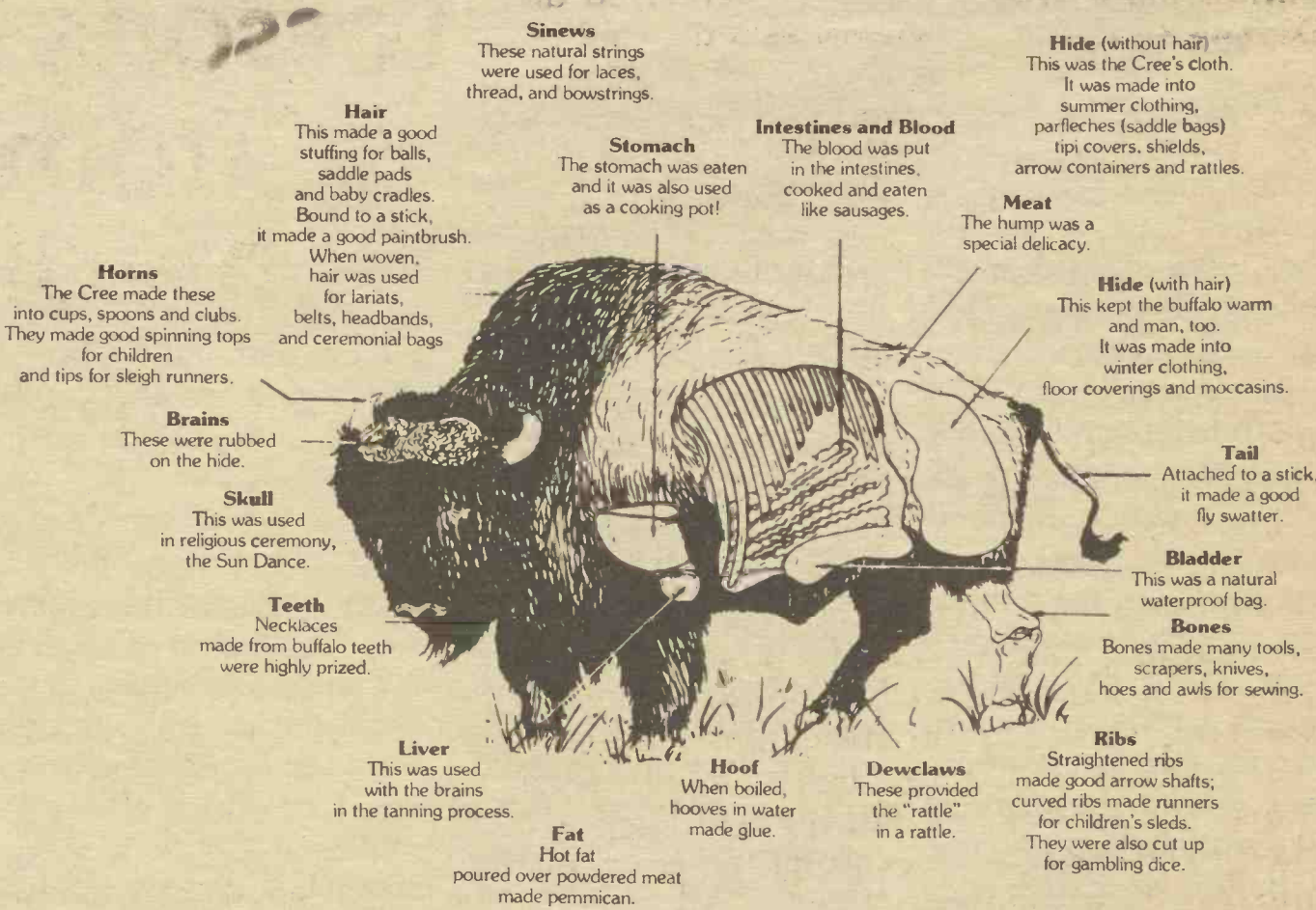
P.O. Box 4009, FORT McMURRAY, Alberta
T9H 3L1
(403) 790-6407

Merry Christmas & Happy New Year
to all our friends from the
Staff at Peace Hills Trust
& thank you for your patronage



PEACE HILLS TRUST COMPANY

10th Fl., 10011 - 109 St.
EDMONTON, Alberta T5J 3S8
(403) 421-1606



Every part of the buffalo used

By Heather Smith
Siska

Have you ever wished you could go back to other times in our history and really see how people lived then? What an exciting experience that would be!

Let's pretend that someone has invented a Time Machine. You step into it and press a button. With a puff of light you are transported back to the 19th century. You are on the Canadian prairie, and there, a few feet away, is an

Indian encampment. A fire is burning within a circle of tipis, and nearby a strange sac hangs from sticks. You move closer. A Cree woman in painted robes is scooping red-hot stones from the campfire and dropping them into the sac. Each drop hisses and sizzles, and you begin to smell something. It is different from anything you have ever smelled before.

If you could talk to the woman, you would learn that she is cooking antelope and that the strange sac

that serves as her cooking pot is actually the stomach of a buffalo! That day, the men of her band may have had a successful hunt and returned, also, with elk, moose, or deer. If they had killed a buffalo, you might see other women nearby cutting meat into thin slices and hanging it on racks to dry in the hot sun. Later it will be made into pemmican.

As you walk around, you see other surprising things. Women are working in small groups, making use of every part of the animals that have been killed.

Enjoy
Coca-Cola
Trade Mark Reg

HAPPY HOLIDAYS



Enjoy
Coke
Trade Mark Reg

ST. PAUL LIMITED
BEVERAGES

P.O. Box 67, St. Paul, AB

PHONE 645-3043

Merry Christmas

COMPLIMENTS OF:

CHIEF:
Simon Threefingers

COUNCIL:
Jonathan Bull
Theresa Bull
George Deschamps
Jerry Moonias
Henry Raine
Louie Raine
Harvey Roasting
Stanley Deschamps
& Members

Louis Bull Band

Kiseputinow Reserve
Box 130, Hobbema, Alberta
T0C 1N0

Phone Edmonton Direct 423-2064
Phone Hobbema 585-3978



By John Morneau Gray and Dianne Meili

Since the beginning of North American history, the medicine wheel has existed. The wheel is an educational system that taught Indians everything necessary for a fruitful life. Wheels were the bibles, law books, schools, medical texts of yesterday — they were a total teaching. They were not put on paper as you see here, but were held within the heart and memory of each individual.

The circle can be best understood if you think of it as a mirror in which everything is reflected. "The Universe is the Mirror of the People," the old Teachers tell us, "and each person is a Mirror to every other person," according to Hyemeyohsts Storm's book Seven Arrows. A mirror reflects an image back to you, but it is you who gives it a personal meaning. For that matter, everything in life is a mirror — a bear, movie, picture, or flower. So is a mountain top. For example, writes Storm, one person alone on a mountain top at night might feel fear. Another might feel calm and peaceful. Still another might feel lonely, and a fourth person might feel nothing at all. In each case the mountain top would be the same, but it

would be perceived differently as it reflected the feelings of the different people who experienced it.

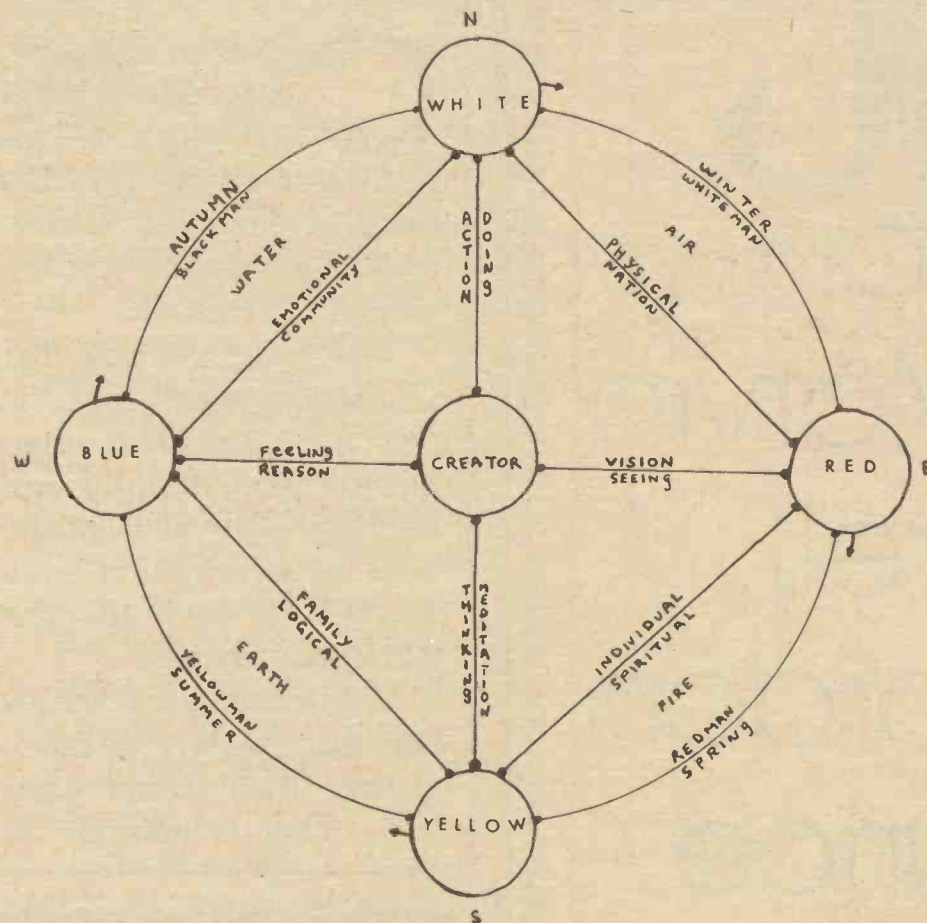
The wheel you see here is just a circle and one of many. You can interpret from it what you will — and leave the rest. The most important thing about this wheel is that it reflects the importance of the number four amongst Natives, and the fact it represents the "wholeness" of our world and life. It demonstrates how, though all the peoples of this world differ so much from each other, we all fit in together, we are all here for a reason, and we are inexplicably related to one another.

This wheel represents the totality of our being. If you take away one quadrant, or one element, then the circle is imbalanced. Complete harmony occurs when each element of the circle is working and interacting with the rest. And, all elements revolve around the Creator. Every race has a different name for the Creator — God, Manitou, Kaila, Ja (Rastaman), Buddha, Wakan Tanka. But, no matter what the Creator is called, each race has a belief that there is a higher power binding us all together.

Explaining the Circle

The wheel illustrated here moves from east to north in a clockwise

Lessons learned from the medicine wheel



TEACHING WHEEL
...subdivided by fours

direction. It reflects four colors, four races, four seasons, four elements, four levels of being, four positions and four positions in society, that we take when we decide to take action over something in our lives.

FOUR COLORS - Red is the eastern color and represents the redman,

spring, fire, spiritual growth, the individual, vision and seeing. Yellow is the southern color representing the oriental race, summer, earth, logic, the family, meditation and thinking. Blue is the western color and represents the blackman, autumn, water, emotions, the community, reason and feeling. White

represents the whiteman, winter, air, the physical, the nation, action and doing.

FOUR RACES OF MAN — The wheel shows how all the world's races work together to make this world complete. Each race is gifted with special attributes. The redman sits in the east, has the gift of vision and helps people to see in a different way. To the south is the oriental — famous for their insights and great meditators like Buddha. They help people explore their minds and inner beings. The blackman is best known for "soul" — they help us to explore our feelings. The whiteman is very much into action at the north sector of the wheel. He builds cities, rockets and other projects of gigantic proportions. He gives us material things through his way of action.

It's easy to see how the races co-exist and each have their special reason for being.

FOUR LEVELS OF BEING — We all have our spiritual, logical, emotional and physical sides. And, we have all entered the circle at birth at a different point — some of us are more spiritual than physical, more logical than emotional, and so on. If we are well developed in each of these areas, then we experience total harmony and peace. But, as soon as we are too "heavy" in one area, we can

fall off and become unbalanced and become physically ill, depressed, mentally ill or too unfeeling and logical.

Moving Around the Circle

Starting in the east at vision, we see how all actions are born. First, we conceive of an idea (we have a vision) and then we think about it to decide how we will do it. Then we reason whether it's a good thing to do or not. Finally, we take action or non-action, depending on how we evaluate our vision, good or bad.

Our place in society is also reflected in the circle. First, we are individuals, then we are part of a family, then we are part of a community, and finally, we are part of a nation. Whenever change is made, it first starts with the individual, then his family, his community, and finally, sometimes whole nations change their behavior because one individual chose to change his own actions first.

The wheel reflects how we should try to find the harmony and balance in our approach to life. And, we must continue around the circle, always moving and learning. If we stop and concentrate too hard on any one facet of our being, we will experience disharmony.



From the Chief, Council, Staff & Members

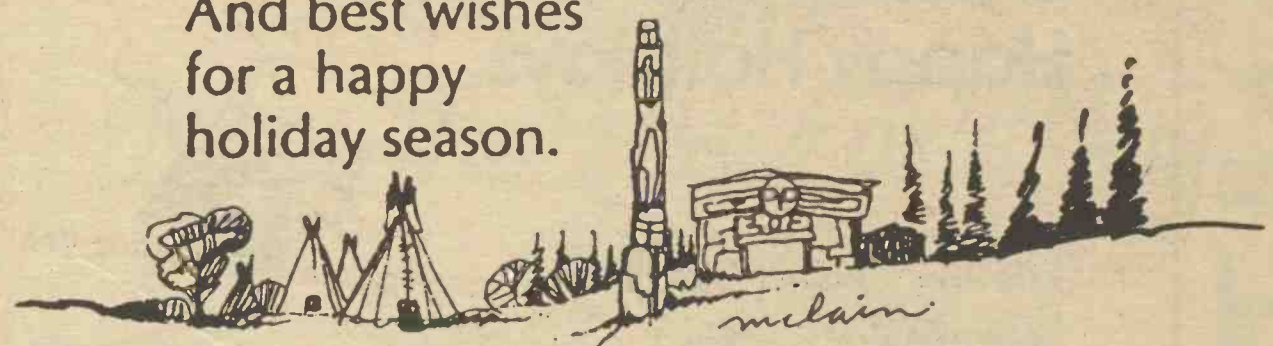


Saddle Lake Tribal Administration

Saddle Lake, Alberta T0A 3T0
(403) 726-3829

JOY TO THE WORLD

And best wishes for a happy holiday season.



From the Janvier Band
Chief Walter Janvier,
Council, Band Members,
& Staff



Janvier Tribal Administration

CHARD, Alberta T0A 0S0
BAND 559-2259

Merry Christmas
& a Happy New Year
from Chief
Leo Cattleman,
Councillors - Marvin
Buffalo, Darrell
Strongman, Gordon
Currie & Maurice
Rabbit & Members
of Staff

MONTANA TRIBAL ADMINISTRATION
Box 70, HOBBEWA, Alberta T0C 1N0 585-3744

Christmas preparations begin in summer for northerners

Reprinted with the permission of Tusa-ayaksat News

By Elaine Carpenter

Christmas, at present, is filled with tinsel and lights, but Dorcas Gordon and Ida Rogers remember Christmas 50 years ago to be very different in Aklavik.

The preparation for Christmas would begin in the summer time when people went fishing and hunting. They put away the best of everything they caught to save for the Christmas holiday.

The women were always kept busy sewing the fancy clothes they would wear later. They handmade all

their parkas, mukluks, mitts and all other clothing.

In those days there was no drinking or partying, for everyone would be having so much fun that they didn't need to drink.

Dorcas remembers, "We would travel from our camp to Tom Kalenik's to camp overnight, then on to Lucas' Place to overnight before we are off to Aklavik."

"Everyone in the bush used to go to Aklavik for Christmas," Ida explains. "There, we would go to church for services and later on in the evening dancing was held at the residence of the Hudson Bay staff."

Drum dancing, square

dancing and Loucheux dancing were the current and traditional dances performed.

Homemade gifts were the only toys given to the children. "We would be so proud of our toy and try to take as best care as we could with it," Dorcas said. "Always trucks for the boys and dolls for the girls."

"Always trucks for the boy's and dolls for the girl's."

New Years was spent out in the camps, such as Kipnik, Louie and Napuyak. Ida remembers, "We would play games, have competition with each other, and we would have another big feast."

"Everyone always had a good time."

SEASONS GREETINGS



We make things
good for you.

One of Western Canada's Most Trusted
Names in Dairy Foods

PALM DAIRIES LTD.

346-2501

729-2518

11, 7896 - 49 Ave. RED DEER

ROCKY MOUNTAIN HOUSE

SHARE IN THE JOY OF

CHRISTMAS

The Lesser Slave Lake
Regional Council
Wishes You
a Merry Christmas &
Happy Holidays.

District Administration
Box 269
Slave Lake, Alberta
(403)849-4943

High Prairie Office
Box 1740
High Prairie, Alberta
(403)523-4401



Fairview College
extends greetings of the season
to all.

May the New Year
hold promise of progress



Eskimo Elder shares stories about Christmas in 1929

Reprinted with the permission of Tusa-ayaksat News

By Ishmael Alanik

Lying under the blankets the snow under the sleigh as it rushes to its destination, the dogs barking, the yelling of the musher, hot steamy breath under the blankets.

This is the story of Ishmail Alunik's first Christmas. He remembers the one in 1929, at Shingle Point.

"This is when the first missionaries came to the coast of the Yukon. This is when we learned what Christmas was. They taught us how to spend Christmas," says Mr. Alunik.

Families would prepare for Christmas early, they would pick berries and keep them in whale stomachs for bags. They would store the berries in ice houses until Christmas Day. They would also store fish, caribou and whale meat and muktuk, if there were any.

"In them days it was hard

to get whales, there were no motors, hunters used to paddle in order to hunt for whales, the only weapon was the harpoon.

"Families used to gather all together for one big celebration. Families from the Delta along the coast to the border of Alaska attended the festivities at Shingle Point. It used to take us a day or two to get to Shingle, if there was moonlight out we would travel all night until we reached there."

The families used to gather in a big house to celebrate three or four days straight. There would be feasts, dances, Eskimo games, the same as northern games. The food would spread out all over the center of the floor. There would be Eskimo ice cream and different varieties of fish and caribou cooked or dried, he remembers.

"On Christmas Day, families gathered for a service. We would all leave for the house. This time, besides all the food and games, Santa would join in the celebration. He would

give all the kids toys to play with. In them day we got wind-up toys such as cars. He gave the girls dolls to play with."

After the feast the families would gather together to tell legends that were passed down from generation to generation. Then, once that was done they would play games.

"After all the games were done, there would be drum dancing, then a square dance. The fiddler in them days was David Elias from Old Crow. He used to stay with us in the camp. He got to know the land along the coast of the Western Arctic very well.

"They used to dance until early in the morning, I used to always fall asleep around two or three in the morning. My parents would wake me up when the dance was over."

After that day was over all the families would start back to their camps. Shingle Point was left quiet after the Christmas celebration. The families would trap and hunt until the next Christmas celebration, at Shingle Point."

Joy to the World



SAWRIDGE INDIAN BAND

Box 326, SLAVE LAKE, Alberta T0G 2A0
Phone 849-4311



SANTA SAYS...

"Make Wetaskiwin Mall Your Christmas Shopping Centre"

MERRY CHRISTMAS & a HAPPY NEW YEAR from the Merchants & Management of the



Wetaskiwin mall

TELEPHONE: (403) 352-7165
SUITE 209, 3725 - 56 ST., WETASKIWIN, ALBERTA T9A 2V6

40 STORES AND SERVICES TO SERVE YOU!!



May the Peace and Joy of that First Christmas Be Yours throughout the New Year.

From the Chief & Council, & Band Members

SWAN RIVER BAND

Box 270, KINUSO, Alberta T0G 1K0
Telephone (403) 775-3536

CHRISTMAS BUSINESS DIRECTORY



We've Moved!
— 5 Blocks East —
FROM OUR PREVIOUS LOCATION
OUR NEW LOCATION
2413 - 33 Ave. S.W.
CALGARY, Alberta T2T 2A2

We Kept the Same
Phone Number Too! **249-7722**



MOBILE HOME FACTORY **SAVE!!**
BUY FACTORY DIRECT
COME JOIN US FOR A
COFFEE & TOUR OUR PLANT

5 MILES WEST OF EDMONTON ON HWY 16, THEN
3 MILES SOUTH ON HWY 60 YOU WILL SEE OUR
YELLOW FACTORY ON THE RIGHT

RIDGEWOOD 470-5660
DISTRIBUTORS CO. LTD — BOX 49, WINTERBURN TOE 2N0

Merry Christmas to You & Yours

**EARL'S
CONSTRUCTION LTD.**

COMPLETE LINE OF EARTHMOVING EQUIPMENT
BY HOUR OR JOB CONTRACT
(403)328-3622
Bay 1, 3310 - 18 Avenue N.
Lethbridge, Alberta T1H 5J3

Friesen's General Store
Merry Christmas from Bill & Staff

- Building Supplies • Hardware
- Groceries • Imperial Products
- Tires • Propane

Bill & Jake
Rt. Vermillion, Alberta **927-3455**

"Serving Ponoka For 40 Years"

ROYAL TAXI
We Treat You Like Royalty
4 Cars To Serve You
In Ponoka And District

783-3500 *"We Accept Collect Calls From Hobbema"* Box 761
PONOKA, Alberta
T0C 2H0

HAPPY HOLIDAYS

Merry Christmas & a Happy New Year
from Tony & Staff

Ace Towing & Salvage
865-7115

- EMERGENCY ROAD SERVICE
- TOWING, RECOVERY & STORAGE
- 3 TOW TRUCK AVAILABLE
- USED CAR & TRUCK PARTS

Box 686, HINTON, AB T0E 1B0
24 HOUR SERVICE — RADIO DISPATCH



**Season's Greetings from
Strehlau Locksmithing
& Carpentry Ltd.**

Servicing Alberta for your INDUSTRIAL,
COMMERCIAL, RESIDENTIAL, SECURITY
NEEDS.

BONDED • INSURED • LICENSED
Member of ALOA CSIS-ALA
BOX 561, SWAN HILLS, T0G 2C0
(403) 333-4593
Owner & General Manager - Otto Strehlau

Merry Christmas
to You & Your
Loved
Ones



Everything in the Store
Plus a Little More
Upholstery & Carpet Cleaning
STORE: 553-3132
AFTER HRS: 553-3728

LIN'S SECOND HAND STORE
160 - 22nd Street — Box 1705 Fort Macleod, AB T0L 0Z0

RON WILLY



Merry Christmas
& a Happy
New Year
from Ron
& Staff

Fuels, Oils, Fertilizer
Custom Blends
Fast & Efficient Service

Wetaskiwin
Phone 352-2104
(Res.) 352-2080



May Your
Holidays Be
Filled
With
Happiness

Office: 470-5685
Mobile: 551-3646

Enoch Construction & Services Ltd.
Box 2, Site 2, R.R. 1
WINTERBURN, Alberta T0E 2N0

Merry Christmas to Everyone
from Management & Staff

**AB & B ELECTRICAL
CONTRACTORS LTD.**

- COMMERCIAL
- INDUSTRIAL
- MAINTENANCE
- RESIDENTIAL

24 HOUR SERVICE
"Trailer Specialists"

235-2237
AFTER HOURS RES. 293-1768
49 Marwood Circle N.E. Calgary, AB



Merry
Christmas
from
CUSTOM
CABINETS

RR #2, Gwynn, Alberta, T0C 1L0 352-7901



SNOWBIRD RENTAL LTD.

"TOOLS THAT WORK"

Seasons Greetings

HEAD OFFICE	WESTSIDE	NORTHSIDE
SOUTHSIDE	11304-163 St.	13335-146 St.
9766-51 Ave.	Edmonton, AB	Edmonton, AB
Edmonton, AB T6E 0A6	T5M 1Y6	T5L 2S8
Ph. 438-2117	Ph. 451-2905	Ph. 451-6452

SEASONS GREETINGS FROM JOYCE, MARIE & STAFF

**SIDELL'S RESTAURANT
& DINING LOUNGE**

Open 24 Hours Daily

4944 - 53 Ave., HIGH PRAIRIE, Alberta T0G 1E0
(403) 523-3938

Seasons Greetings from Maurice & Staff

HP AUTOPRO

- Radiators
- Used Cars
- Specializing in Undercarriages

Next Door to Royal Bank
High Prairie, AB

523-3231 523-4551

SEASONS GREETINGS FROM CAL & STAFF

CAL'S SPORTS

- Gunsmithing - Argo's
- Sporting Goods for All Seasons
- Honda Power Equipment
- Husqvarna Saws
- Agriculture & Capterpillar Hydraulic Service

**5213 - 50 Ave.
Valleyview Alberta 524-3616**



A complete line of:
Wood & Plastic Models • R/C Planes • Cars & Boats
Magazines & Posters • Paints • Accessories & Parts
WE CAN EVEN BUILD IT FOR YOU!!
WE HAVE MOVED NEXT TO THE
CAPITOL THEATRE

4902 - 50 St.
Ponoka, Alberta

Phone 783-3622

EMERGENCY
24 Hour Plumbing & Heating

- BOILER REPAIRS
- FURNACES
- DRAIN CLEANING
- COMPLETE REMODELLING & RENOVATIONS
- NEW SEWER LINES & EXCAVATING
- SEPTIC TANK & SYSTEMS
- RESTAURANT SERVICING

A & B PLUMBING & HEATING

2 LOCATIONS TO SERVE YOU **284-4848**
192 Hartford Rd. N.W., CALGARY, Alberta T2K 2A8

SEASONS GREETINGS

HINTON HILL IGA
Hill Shopping Centre



9 a.m. - 11 p.m.
Mon. - Sat.
10 a.m. - 9 p.m. Sun.

865-3061 HINTON, AB

Merry Christmas from
Management & Staff

red carpet

Coffee Services

- NO EQUIPMENT CHARGE
- NO DELIVERY CHARGE
- YOU PAY ONLY FOR SUPPLIES

HUDSON'S
BAY
VENDING
7620 Yellowhead Tr.
Edmonton, AB

479-4201

MERRY CHRISTMAS FROM HAROLD POOLE

**HIGH PRAIRIE
LAUNDROMAT**

— 54 WASHERS
& 28 DRYERS
TO SERVE YOU

4927 - 52 Ave.
High Prairie, AB
523-3953



Windspeaker readers share feelings, thoughts, through poetry

Dawn

And so the dawn
Of a new day,
Softly falls upon my shoulders,
Bringing another day.

Another day
Of broken promises,
Broken hearts.

But not all is lost
With this new day,
For with this new day
Comes new hopes,
New dreams.

Let the light of time,
Brighten up the peoples
Hearts.

Bringing once again
The joy of a new
World to be born again.

— **Lonewolf**



Screaming Voices

I look at my people and see all of the hurt;
they scream till they're blue with such silent voices.
No one can hear them, no one will listen,
but there'll come a day that everyone will see
that we are the one's that fought to be free.

I look at my people and see all that pain;
Who scream to the people who think we
make noises,
They turn their backs; they won't understand.
But yes, there'll come that day they'll see that
our fight
was for our Culture, for only what's right.

I look at my people and see the confusion;
who's determined to scream till their voices
are heard.
To people who ignore or couldn't careless.
Oh yes, I know that there'll be justice,
they'll free us from bondage, and recognize us.

I look at my people and see a glimmer of hope;
for they'll pass on their silent voices.
So their children could scream to the
misunderstood people.
We'll all know that our screaming made
perfect sense,
for we're going to know the meaning of
independence.

— **Christopher Karpik**



This Song

Crow eyes
From a broken sky
Track along
A dreaming shore

Pink rose
Fire in her petals
Whispers
with the wind
Awakening mist

This song
Is but a breath
In the waving grass

Flute notes
In a shimmering world

— **Antoine Mountain**

Winter

Winter's cold dark night
Comes on wings
Of northern lights

A crow
Moon eyes
Picks clean the bleached bones
of Fall

Summer's ghosts
Rise from troubled sleep
To howl a mournful prayer
In castles of ice
Asleep in time

— **Antoine Mountain**



Almighty Voice

He sings to the sky
In the face of death
Sings
Singing dies.
Sings
Singing dies.

Pale Face, his squaw,
Throws her given name aside
Crawls the hill
With water, bullets,
Crawls up, down
Unseen by the guns,
The cannon
Of the whitemen.

She refuses to miss his presence
By day
His warm body at night.
Contains herself
With pride in his deed.

Almighty Voice sings
Singing dies
Sings.

— **Alberta Robb**



Broken Dreams

In my youth I went south
In my heart I went south
And there I watched them hunt
And in my heart I hunted
with them.

Now the buffalo have left,
Ashamed for we let them die
Mercilessly at the hand of the
white hunters.

But our greatest suffering
Has yet to come upon us
Fire and great destruction
Will cover the whole earth.

The people say that a young
boy will come, and take those
Who know good, to the mountains,
Whiteman knows that no
destruction will be allowed there.
It's a sanctuary for the good.

In my old age I will go south
And there I will hunt again.

— **Joseph D. WhiteBear**

An Offering

For many mornings
We welcomed:
A new day,
A new life,
A new hope.
We gave offerings
To the sun,
To the land
To the waters,
To the winds.
For without them
We could not be.

— **Terry Lusty**



Apache Tears!

Apache tears throughout the years
have been just passed on by,
For no one dares, no one cares
of what makes them cry...

For we take their land
and we cut them down;
In each and every way —
For we have made the tears appear
with all and each new day...

For they have tradition also honor
which really means a lot,
We come along with our new way
and say you must be taught...

But what really counts
with Apache tears —
Is what is felt a loss;
Because we came along and said
move over we are boss...

But now we must see the need
of why there are those tears,
For we have been too ignorant —
for many, many years!

— **B.W. Blake**
A Whiteman



My Heart is Heavy...

My heart is heavy laden
With what I have to bear
Not knowing what to do,
Nor knowing where to turn
A life with bars before me
This is what I see
A pain deep within me that
no one will ever see, for
I'm from a proud nation
The nation of the Cree

I often sit and wonder...
Am I ever to be free?
If I cry out loud who
will be there...to hold
and comfort me.

And no longer will I know
the love, of having her beside me,
the twinkle in her eyes
and the beauty of her smile

The beauty of the mountains
The ocean calm and blue
And her we sat dreaming...
of things that will never be.

But in my heart she'll
always be, throughout eternity
for I am here and she out
there ... in beautiful B.C.

In Spirit,
Beverly Auger

L.L. GLASS LTD.

PONOKA, ALBERTA
783-5616

5008 - 46 Avenue, Ponoka, Alberta

We'd like to take this opportunity to thank all our friends and neighbors for your patronage and are looking forward to serving you in 1988.

Merry Christmas & Happy New Year from Harold, Theresa & Staff

- For All Your Broken Glass Needs
- Insurance Claims Welcome
- Thermo Batteries
- Windshield Specialists
- Eagle Sunroofs



Seasons Greetings from Management & Staff

CHINOOK

PONTIAC, BUICK, GMC LTD.

YOUR NEW GENERAL MOTORS DEALER IN WEST CENTRAL ALBERTA

SALES - PARTS - SERVICE

NEW & USED CARS & TRUCKS
PARTS & ACCESSORIES

649 SWITZER DR.
Box 1670
HINTON

865-3801



HIGH PRAIRIE NATIVE FRIENDSHIP CENTRE

High Prairie Native Friendship Centre Society



Merry Christmas & Seasons Greetings from the Board of Directors & Staff

4919 - 51 Avenue
BOX #1448
HIGH PRAIRIE, ALBERTA
TOG IEO

523-4511
523-4512

Using roots and herbs an old tradition

Early people knew the gifts the Creator had bestowed upon them in the form of herbs. The medicine man or woman knew what medicinal properties each root, stem, leaf, bark, grass hip or flower blossom had. This information was handed down to them by their Elders.

But it is not only roots and herbs alone that cure. The medicine man or woman must have faith and believe in each plant and what is expected from it.

Herbs and roots have been used in the following way: Once the illness or problem is diagnosed, different plants are put into a kettle, solely used for this purpose. It was placed on the stove for five to ten minutes, and the medicine man or woman might say the following prayer: "Oh, Great Spirit of the heavens, I beg of you and Mother Earth with her great gifts, that this remedy will do good to those who suffer, we are ever so thankful, Amen."

After the prayer, the kettle was set aside to cool

until ready for use. In the meantime conversation was held by all, and fresh tea and bannock was enjoyed.

The roots were often given a second boiling, then wrapped and discarded by burying them back in Mother Earth. The sick generally carried their own vessel, be it a jar or small pail for the brewed tea. The medicine man or woman was always careful to turn clockwise, especially when handing the medicine to the sick one. They also warned never to blow on the liquid if it was too hot to drink, as this blew the strength and spiritual belief away.

It is said that the two work together: The prayer and the strong belief in Mother Earth's gifts that she provides to all her children here on earth.

Following are some examples of herbs and roots and their uses as written by Dr. Anne Anderson, of the Native Heritage and Cree Culture Centre in Edmonton, in her book entitled: Herbs of Long Ago, printed in 1982.



Labrador Tea or Muskeg Tea (Muskekopukwa)

This plant is known all across the dominion. It is commonly known as Muskeg Tea plant. It thrives in muskegs and coniferous areas. It grows from one to three feet high. The leaves are light brown, and are slender with a rusty color on the underside. The flowers are pink and grow in clusters. They are very showy in large masses; the plant grows very matted. There are no berries on this plant after the flower drops, but a type of capsule appears. It is a common plant and used as a remedy and drank as a tea. It is very tasty. It relieves and quietens nerves. By applying powdered leaves to burns and wet eczema, it heals the sores and lessens pain.



Hare Bell or Blue Bell (Kuskwasonapiskos)

This plant is very good for the heart. If you feel faint you should chew a piece of the tiny roots it produces. The roots are jet black, aromatic and crisp. The plant is almost extinct unless one goes to isolated areas, near wooded and shady places. The plant bears a cluster of four or five bells or thimbles that hang on a singular stem. It is highly respected for it is known to have helped those with a weak heart. It has saved many from death by using it.

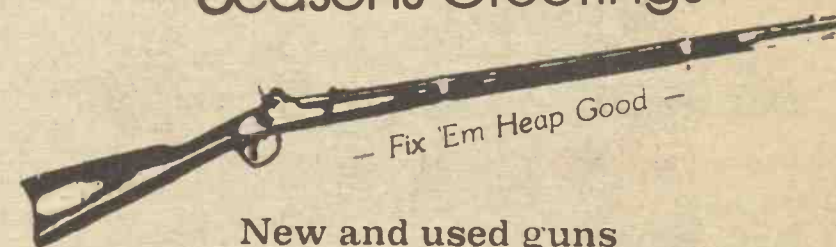
Merry Christmas From the Management & Staff



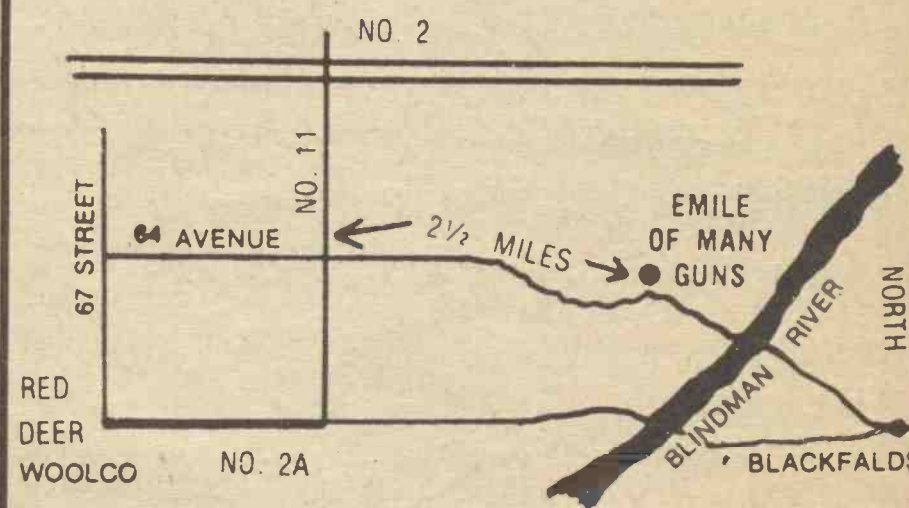
Reid's Super "A" Foods Ltd.

HIGH LEVEL 926-2231

EMILE OF MANY GUNS "GUNSMITHS" Seasons Greetings



New and used guns
Blackpowder Guns
Reloading Supplies
Blackpowder Equipment
Scopes and Ammunition



9 A.M. - 6 P.M.

R.R. #1, Red Deer, Alberta 347-2090



**Seneca
(Menisehkes)**

Seneca is found in moist areas, either in the Prairie or open wooded areas. It stands from 6 to 12 inches high. It is a perennial plant and at one time found throughout Alberta. However, in the past few years it has been practically exterminated. The root, stems, leaves and flowers are all medicinal. The roots are often chewed. It has greenish white flowers and many erect leafy stems that come from the perennial root. It is regarded as a very medicinal plant. It is often added to teas with other roots to treat nervousness, coughs and irregular heart beat.



**Blueberries
(Enimina)**

The blueberry plant thrives in wooded areas and in sandy coniferous woods. They have slender stems with many slender leaves along the stem. There are many seeds and they are very tasty for jams and jellies.

This species grows about one foot high and resembles the wild huckleberry, though much larger in size. The whole plant is medicinal and highly recommended for treating cancer. Only Native people know the recipe. The plants are gathered after all is dormant, and dried for winter use.



**Sweetgrass
(Wehkuskwa)**

One of the most famous grasses to Natives is the sweetgrass. It has a sweet scent of new mown hay. The grass is very highly respected by the Natives and is used in religious ceremonies. During special gatherings or ceremonies it is smoked and burned as an incense. During a banquet, a prayer is said and the smoke is passed over all the foods and this blesses visitors and other members of the group.

This grass is not too readily found, but it is generally braided while green and hung up to dry for later use. Most tribes keep an ample supply for their use.



**Rat Root
(Native - Wild Ginger - Wachuskomechiwin)**

This plant is commonly known as rat root by the Natives. It grows in water and boggy places. The root has a rounded stem and appears to be knotted. This plant does not grow to a great length. They are light brown in color and about half an inch in diameter. This is medicinal and is used to treat many ailments.

Chewing a small piece of the root when one suffers with a sore throat is helpful. Grated dried rat root is used by asthma sufferers. Place a small amount of grated root on the back of the tongue and swallow the saliva that gathers in your mouth, this relieves choking and cuts the sticky phlegm to ease breathing. The muskrats live on this root. The name used by the Natives is food for muskrats, wachuskomechiwin. It is dug out of water and dried for future use.

Merry Christmas & Happy New Year



- FOR A COMPLETE LINE OF PHOTOGRAPHIC EQUIPMENT
- TRADE-IN ACCEPTED
- FULL RENTAL SERVICES
- COMPLETE AUDIO VISUAL & INDUSTRIAL EQUIPMENT & SUPPLIES



— SIX LOCATIONS TO SERVE YOU —

McBAIN CAMERA LTD.

10805 - 107 Ave., EDMONTON, Alberta T5H 0W9
(403) 420-0404

WARMEST HOLIDAY WISHES



- COLUMBIA DIAMONDS
- BULOVA WATCHES
- ENGRAVING

C.W. Jewellers Ltd.

#124, 1725 - 56 St. WETASKIWIN MALL,
Wetaskiwin, AB T9A 2V6 352-4466



May the Joy and the Spirit
of the Season be Yours

HIGH LEVEL NATIVE FRIENDSHIP CENTRE

Box 1735, HIGH LEVEL, Alberta T0H 1Z0
Phone 926-3355



Merry Christmas & Happy New Year

From the Chief, Council,
Staff & Members

DUNCANS BAND

Box 148, BROWNSVALE, Alberta T0H 0L0
Phone 597-3777

Merry Christmas & Happy New Year
from Management & Staff

RAVEN MOTOR INNS

- Fully Modern
- Satellite TV
- Heated Pool
- Miniature Golf
- Kitchenettes
- In-House Movies
- Air Conditioned
- Courtesy Coffee
- Auto Phones

524-3383

JUNCTION OF HIGHWAY 43 & 34
MAILING ADDRESS:
Box 816
VALLEYVIEW, Alberta
T0H 3N0

ENJOY THE TASTES OF THE HOLIDAY SE



DR. ANNE ANDERSON
...author of Native cookbook

The Great Outdoor Kitchen

This fascinating little publication, by Dr. Anne Anderson of Edmonton's Native Heritage and Cree Culture Centre is not just a cookbook, it tells us of the ways our forefathers ate to survive over the years.

Dr. Anderson tells us that our people often lived to be a hundred or more and usually had teeth to the day they died. They were extremely hardy and roamed from place to place by walking. Mother Earth provided "lakes, rivers, forests, game and fish. This was our livelihood. From the forest comes our meat, berries, sap from the trees and herbs for the treating of our ills. We drink pure, fresh water from the lakes and streams. In the lakes are the fish, also part of our survival. We also have the father, the Greatest of all Spirits, up there in the heavens, which is the Sun. He provides for us the essential warm rays of light and tells us when the day begins and when it ends," writes Dr. Anderson.

Early people had a diet rich in protein, balanced with fruit for vitamin "C," sap from trees and herbal teas. Primitive people drank warm blood from freshly killed game. It was believed in the raw blood added strength and enriched their own blood. In later years, the blood from animals was cooked, mixing in wild onions, herbs and some fats — the whole mess was placed in a large container with some grease and watched carefully as it cooked over a flame. When ovens were introduced the whole mixture was baked.

Some unique tidbits of information are found in this book. She tells us that gophers, which should be cooked on a stake or by boiling with salt pork, resemble roast piglet in taste. She also mentions that the trapping season was a favorite time for children because they looked forward to tasty muskrat tails cooked over an open fire. These are prepared in the same manner as beaver tail, by holding the tail over the fire or flame, then peeling it and cooking as is.

In the north, during festive days there was no table without baked white fish (whole) or oven-cooked dried white fish. Boiled dried moose meat or huge moose roasts were very popular. For desert there were stewed evaporated apples with raisins. Never were there plum puddings or mince pies, instead there was deep fried bannock or raisin biscuits. When molasses syrup was first introduced, it went well with fresh bannock or was poured over rice as a sauce.

Dr. Anderson has a fondness for dried fish. She'd had the stuff beaten into a pulp and mixed with lard and molasses or with wild onions. "I've tested these recipes and enjoyed every one," she writes.

Here's a sample of recipes included in The Great Outdoors Kitchen. If you want to check out the book, it's available from the Native Heritage and Culture Centre, 12555 - 127 St., Edmonton, Alberta, phone 452-6296.

Roast Elk Meat (Ka Misiwe Kasamihk -Open Fire)

1 - 4 lb roast
1 chopped onion
6 slices bacon (thick)
1 cup of water
salt and pepper
1 cast iron pot with heavy lid

Put roast into pot and add onion and bacon. Salt and pepper. Add water and bake.



Deer Meat Casserole with Shredded Cabbage

Cut 2 round steaks and fry in drippings or butter and lard equal amounts. Have a large casserole and lay one steak in it. Next add a quart of shredded cabbage on the top of the steak, add salt and pepper. Place second steak on top of shredded cabbage, put lid on casserole and bake in over for 1 hour. Serve with steamed rice.



Rabbit Stew (Wapoos Mechi Mapohkan)

1 rabbit cut in pieces
4 slices of bacon, cut in pieces
2 diced carrots
2 slices of diced turnips
1 onion, chopped
salt and pepper
potatoes cut in pieces
bannock buns

Method of cooking: Fry bacon and rabbit pieces in oven. Add all vegetables with the bacon and rabbit. Cook slowly for 1 hour or so. Thicken a bit, when rabbit is done and serve with fresh bannock.



Roast Rabbit (Wapoos Ka Sekoniht)

2 rabbits, leave whole
6 slices of bacon (thick)
1 chopped onion or onion salt
salt and pepper

Method of preparing: Into a small roaster arrange the rabbits, salt and pepper. Add sliced onion or 1 teaspoon of onion salt. Over the top put the thickly sliced bacon. Cover with lid and roast 1½ hours at 350 degrees. Remove rabbits when done and make gravy with drippings, by adding 2 tablespoons of flour, stir and add 1 cup of water. Boil until thick. Add salt to gravy or onion salt. Serve with potatoes and mashed buttered turnips.

Rabbit Stuffed with Sausage (Wapoos Ka Sepahoh)

If one dislikes the wild taste, all fat should be removed. Wash and dry the rabbit and stuff with the following:

1 rabbit
1 cup of pork sausage meat
1 tsp. of sage
1 onion
salt and pepper

Mix sausage meat and onions. Add sage and some salt. Mix well and stuff the rabbit. Lay in roaster or large casserole dish. Salt and pepper. Add melted drippings (1/4 cup) over rabbit. Cover and bake for 1½ hours. Serve with potatoes and any vegetables. Gravy can be made from drippings, add 1/2 teaspoon sage to gravy.

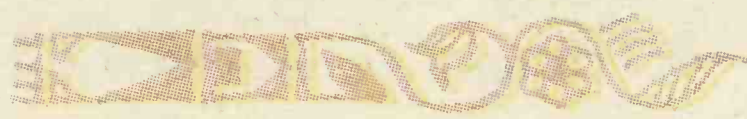
DELICACIES

Moose Nose (Moosokot)

Cut the heavy rounded part of the moose nose off. Hold over the flame and singe well. Scrape to make sure all hairs are burnt off. If not return to the flame for more singeing and more scraping. Cut open the nostrils to make sure all is clean. After all this process is over you will have an odd piece of brown scorched edible meat, but not really resembling meat. It is now ready to boil. Recipe to cook:

1 moose nose
1 cup of dried saskatoons
1 tsp of salt
6 cups of water or more

Put all together into a large kettle and cook until the meat is tender. Add more water if it boils away. Remove the meat out of the broth. Pore the berry broth into a dish to cool. When cold it will harden like jello and it is known to be the first aspic dish on the Native menu. Slice the meat and cut aspic in squares and serve. Some eat the meat and drink the broth while warm, which is equally as good. (After cleaning the moose nose some smoke it for a while before boiling it, a different flavor.)



Barbequed Moose Jowls

The meat on the jowls is generally tender. After the head is skinned, dislocate the jowls from the head. Wash especially around teeth or they may be hammered off. Hang on a good strong staking stick, on the U part of the jowls. Cook over good hot coals until it is nicely browned. Shut meat off and you will find this meat is delicious and very tender and quite different to the choice cuts.

Roast Goose

1 cup of bread crumbs
1 cup mashed potatoes
1 chopped onion
1/2 cup of chopped celery
1/4 cup of melted butter
1/2 cup milk
1 tbsp of sage
salt and pepper to taste

Fry celery until partly done in butter. Add crumbs and milk and mix well. Add all other ingredients and stuff the bird. Put in roaster with lid and cook for 2 hours at 350 degrees. Take lid off the last half hour so it can render well, if it is fat.



Partridge and Cabbage (Sakaw Pihew mena Otehipakwa)

Put 1/4 cup of lard or any drippings in oven. Heat and fry partridge until it is nicely browned. Take chicken out and into the drippings add 2 cups cabbage chopped finely. Stir and fry until almost done. Place partridges on top of cabbage and add salt and pepper. Cover and let cook slowly until birds are done.



Bannock

4 cups of flour
6 tsp of baking powder
1 tsp of sugar

1/2 tsp of salt
1/2 cup of grease or lard
2 cups of water or milk

Mix all dry ingredients in bowl. Melt the grease in a frying pan and add the 2 cups of water. Pour into flour and mix, but if too dry you may add more water. Knead on board for 3 minutes. Success in bannock making is the kneading, which is required to make it firm and all grease to be evened out through the dough. Pat out with hands to 3/4 inch thickness and prick with fork. It can be made oblong or round and baked in an oven or open fire, by placing the bannock in a frying pan, and slanted towards the fire. The frying pan should be propped with a stick to hold in position. Your baking depends entirely on the hot coals that will provide enough heat for the cooking period. Therefore a good fire must be prepared ahead of time. You will notice the bread turning color, and when brown enough, turn the bannock and bake on other side. You will soon learn just how far your frying pan should sit from the hot coals to be successful in outdoor baking.

SEASON WITH THESE NATIVE RECIPES!

The Rural and Native Heritage Cookbook

Members of the Lovesick Lake Native Women's Association in Ontario, lived off the land and were raised on muskrat, beaver, venison, rabbit, fish, bear and waterfowl. Their parents also picked berries to preserve for the long winter months.

This ability and need to live off the land, according to the cookbook authors, is becoming more crucial as foodstore prices go up and budgets get tighter in tough economic times. What began as a cookbook intended for low income families, evolved into a volume of Canadian Native heritage, which will appeal to anyone interested in wild game, fish and indigenous edible plants.

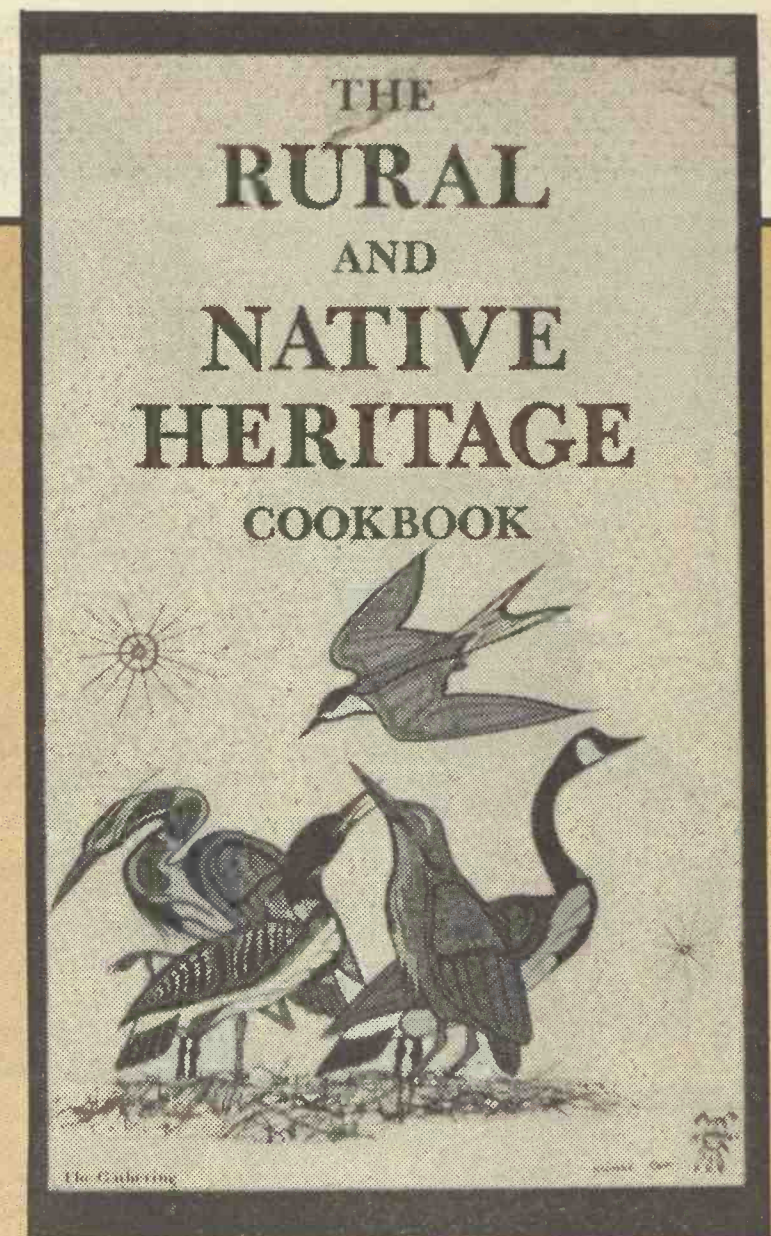
The book contains a fascinating collection of recipes chosen from over 2,000 gathered by the women's association. The ingredients used in the recipes range from the exotic to the unusual and result in such taste-tempting dishes as cattails on the cob, pheasant with wild rice stuffing and black walnut souffle.

At the beginning of the cookbook, oven times and temperatures are given to cook game birds, big and small game, and fish. The book also offers instructions

to tan hides, herbal remedies, information about wild animals and even some homemade wine recipes.

Some of the "useful tips" also listed at the front of the book are worth mentioning. For example, did you know that a tablespoon of coffee added to the water will remove the gamey taste from beaver when it is being parboiled? Or that a simmering pan of vinegar on the stove will help to dispel odors that may be released when strong-smelling food is cooked? Or that you should not touch the severed head of the snapping turtle you are cooking for at least 24 hours? This is because the nerves remain alive for at least that amount of time.

Just to whet your appetite we present some of the Rural and Native Heritage cookbook recipes for you to experiment with. They include ingredients that are more readily available in this western part of Canada. But, if you ever find yourself with a snapping turtle on your hands and no idea of how to cook it...this cookbook is the one to grab. It's published by Totem Books, 100 Lesmill Road, Don Mills, Ontario.



NATIVE HERITAGE COOKBOOK
...published by a Native women's group

Moose Steak with Mushroom Sauce

1 large moose steak
3 tbsp. bacon drippings
½ cup bouillon or consomme
1 medium onion, chopped
½ tsp. garlic powder

3 tbsp. tomato paste
½ cup water or sherry
1 cup sliced mushrooms
2 tbsp. flour
¼ cup cream
dash of paprika

Heat bacon drippings in large skillet and brown steak on both sides thoroughly. Add broth, onion, garlic and tomato paste diluted in ½ cup of water or sherry. Cover pan and simmer for 1 hour or until meat is tender. Remove steak from pan and keep hot. Add mushrooms to pan liquid; cover and simmer for 1 minute. Thicken with flour and water mixture. Dilute with cream. Heat thoroughly. Taste for seasoning. Pour over steak and sprinkle with paprika.



Partridge Casserole

2 partridge cut into serving pieces
¼ cup flour
1 tsp. salt
¼ tsp. pepper

1 onion, sliced
5 tbsp. butter or margarine
1 cup canned mushroom soup
1½ cups boiling water

Mix flour, salt and pepper. Dredge partridge in flour until well coated. Melt butter in heavy frying pan and brown partridge on all sides. When browned remove from pan and put pieces into well buttered casserole dish. Pour over mushroom soup that has been mixed with boiling water. Add onions and seasonings. Simmer for 1½ hours.



Whitefish and Noodle Casserole

2 lbs. whitefish fillets
8 ounces noodles, cooked
1 medium onion, sliced
¼ tsp. salt

¼ tsp. pepper
¼ tsp. basil
2½ cups tomato sauce

Grease casserole dish and add cooked noodles and tomato sauce. Put in sliced onions and then fish fillets. Sprinkle with salt, pepper and sweet basil. Bake at 300°F for 30 minutes or until done to taste.

Rabbit Soup

leftover rabbit meat and bones
1 soup bone
¼ lb. salt pork
1 onion, quartered
1 clove garlic
¼ tsp. parsley

¼ tsp. thyme
1 bay leaf
4 cups chicken broth
1 cup potatoes, diced
½ cup celery, diced
½ cup carrots, diced
salt and pepper

Remove all meat from rabbit bones and set aside. In a kettle, combine bones and soup bones and salt pork. Add carrots, onion, garlic, parsley, thyme and bay leaf. Cover with water and simmer until almost dry. Add chicken broth and simmer 15 minutes. Strain broth and adjust the seasoning to taste. Add potatoes and simmer until tender. Add celery and carrots and cook 20 minutes longer. Then, add rabbit meat. Heat thoroughly and serve.



Traditional Cranberry Sauce

1½ lbs. wild high bush cranberries or domestic cranberries
2 cups maple sugar
1½ cups birch sap or spring water

Place all ingredients in a large saucepan and bring to a boil. Reduce heat and simmer 25 to 30 minutes. Cool and serve with wild meat.



Wild Blueberry Cookies

2 cups flour
2 tsp. baking powder
½ tsp. salt
¾ cup wild blueberries
½ cup shortening

1 cup sugar
1½ tsp. lemon rind, grated
1 egg
¼ cup milk

Combine flour, baking powder and salt; stir in blueberries. Cream shortening until soft, gradually beat in sugar, then lemon rind and egg. Add flour mixture alternately with milk, beating until smooth after each addition. Drop from teaspoon onto greased cookie sheet. Bake at 375 degrees for 8 to 12 minutes.

Wild Raspberry Bread Pudding

10 cups wild raspberries, cleaned, dried
2 cups sugar
12 slices homemade white bread
2 cups heavy cream

In a large bowl, sprinkle sugar over raspberries. Toss berries very lightly until all sugar has dissolved. Cover and set aside. Cut slice of bread to fit the bottom of a deep 2 quart bowl. Trim 8 or 9 slices of bread into wedges about 4 inches at the top and 3 inches across bottom. Line sides of bowl with wedges, overlapping each one by about a ½ inch. Pour fruit into the bowl and cover top completely with the rest of bread. Cover top of bowl with a flat plate and place a weight on top of plate. Place in refrigerator for at least 12 hours. Remove mold by quickly inverting it onto a chilled serving plate. The mold should slide out easily. Whip cream in a large chilled bowl until it holds its shape. With a spatula, cover mold on the outside and top. Serve chilled.



Fried Bread

5 cups all purpose flour
10 tsp. baking powder
4 tbsp. sugar
½ tsp. salt
2 tbsp. vegetable oil
2 eggs, beaten
2 cups water

Sift together flour, baking powder, sugar and salt. In a separate bowl, combine vegetable oil, eggs and water. Make a well in center of flour mixture and stir in liquid, mixing it well. Put a clean towel over the bowl and let stand for 3½ hours. Knead dough for about 3 minutes. Turn out onto a floured surface and roll out to 4 inch thickness. Cut pieces in triangular shapes and fry in hot fat until golden brown.



Cranberry and Raisin Stuffing

¼ cup butter
5 cups fine stale bread crumbs
1 cup chopped fresh cranberries
¼ cup sugar
¼ cup raisins
1 tsp. salt
1 tsp. grated rind

In a bowl mix cranberries and sugar. Allow to set a few minutes. In a separate bowl mix melted butter and crumbs together. Then add combined sugared cranberries and all remaining ingredients, using just enough water to bind mixture. Makes enough for 5 to 6 pounds. Recipe can be doubled.



The creation of the Cree world

Several forms of this myth of creation and of the great flood have been recorded from different Algonquian tribes. The Crees were western members of the Algonquian

family, which is the largest of the language groups of the North American Indians.

The particular version has been selected because it was recorded by the great explorer-geographer,

David Thompson, before missionaries had been among the people who related it.

Wisakedjak is the principal character in many Cree tales. His name

means "The Flatterer," It is spelled also Weesack-kachack.

After the Creator had made all the animals and

had made the first people, he said to Wisakedjak, "Take good care of my people, and teach them how to live. Show them all the bad roots, all the roots that will hurt them and kill them. Do not let the people or the animals quarrel with each other."

But Wisakedjak did not obey the Creator. He let the creatures do whatever they wished to do. Soon they were quarrelling and fighting and shedding much blood.

The Creator, greatly displeased, warned Wisakedjak. "If you do not keep the ground clean, I will take everything away from you, and you will be miserable."

But Wisakedjak did not believe the Creator and did not obey. Becoming more and more careless and disobedient, he tricked the animals and the people and made them angry with each other. They quarrelled and fought so much that the earth became red with blood.

This time the Creator became very angry. "I will take everything away from you and wash the ground clean," he said.

Still Wisakedjak did not believe the Creator. He did not believe until the rains came and the streams began to swell. Day after day, and night after night, the rains continued. The water in the rivers and the lakes rose higher and higher. At last they over-

flowed their banks and washed the ground clean. The sea came up on the land, and everything was drowned except one Otter, one Beaver, and one Muskrat.

Wisakedjak tried to stop the sea, but it was too strong for him. He sat down on the water and wept. Otter, Beaver and Muskrat sat beside him and rested their heads on one of his thighs.

In time the rain stopped and the sea left the land. Wisakedjak took courage, but he did not dare to speak to the Creator. After long and sad thoughts about his misery, he said to himself, "If I could get a bit of the old earth beneath the water, I could make a little island for us to live on."

He did not have the power to create anything, but he did have the power to expand what had already been created. As he could not dive and did not know how far it was to the old earth, he did not know what to do, taking pity on him, the Creator said, "I will give you the power to re-make everything if you will use the old materials buried under the water."

Still floating on the flood, Wisakedjak said to the three animals beside him, "We shall starve unless one of you can bring me a bit of the old ground beneath the water. If you will get it for me, I will make an island for us."

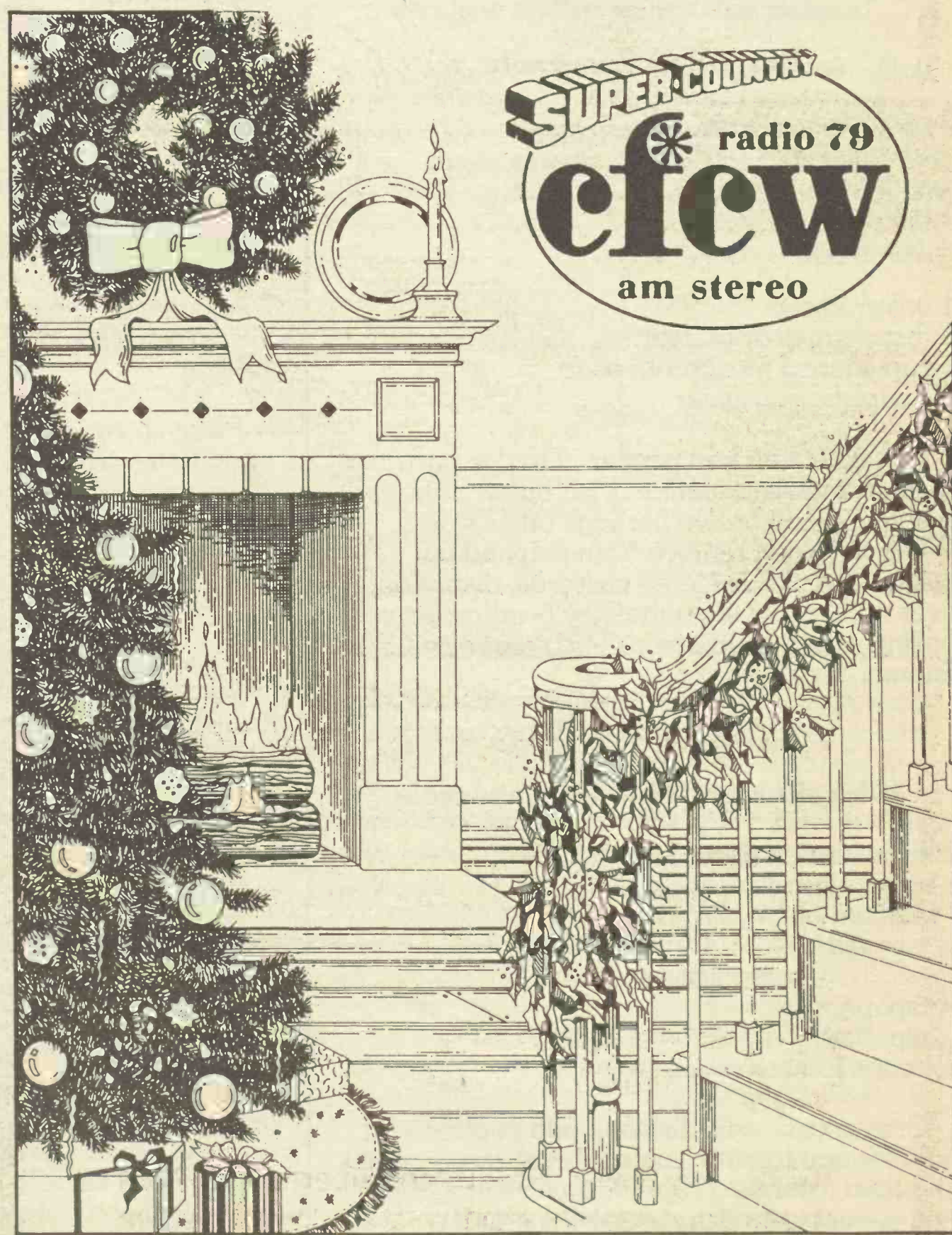
Peace on Earth



Prince Albert Indian & Metis Friendship Centre

1409 - 1st Ave.
P.O. Box 2197, PRINCE ALBERTA, Sask., S6V 6Z1
Phone: (306) 764-343, 764-3432, 764-3408

Merry Christmas & a Prosperous New Year to Windspeaker Readers & Advertisers, Management & Staff



Then he turned to the Otter. "You are brave and strong and active. If you will dive into the water and bring me a bit of earth, I will see that you have plenty of fish to eat."

So the Otter dived, but he came up again without having reached the ground. A second time and a third time Wisakedjak praised Otter and persuaded him to go down once more. When he returned the third time, he was so weary that he could not dive again.

"You are a coward!" exclaimed Wisakedjak. "I am surprised by your weak heart. Beaver, I know, can dive to the bottom of the flood. He will put you to shame."

Then he turned to Beaver. "You are brave and strong and wise. If you will dive into the water and bring me a bit of the old earth, I will make a good house for you on the new island I shall make. There you will be warm in the winter. Dive straight down, as a brave Beaver does."

Twice Beaver dived, and twice he came back without any earth. The second time he was so tired that Wisakedjak had to let him rest for a long time.

"Dive once more," begged Wisakedjak when Beaver had recovered. "If you will bring me a bit of earth, I will make a wife for you."

To obtain a wife, Beaver went down a third time. He stayed so long that he came

back almost lifeless, still with no earth in his paws.

Wisakedjak was now very sad. If Otter and Beaver could not reach the bottom of the water, surely Muskrat also would fail. But he must try. He was their only chance.

"You are brave and strong and quick, Muskrat, even if you are small. If you will dive into the water and bring me a bit of the old earth bottom, I will make plenty of roots for you to

eat. I will create rushes, so that you can make a nice house with rushes and dirt.

"Otter and Beaver are fools," continues Wisakedjak. "They got lost. You will find the ground if you will dive straight down."

So Muskrat jumped head first into the water. Down and down he went, but he brought back nothing. A second time he dived and stayed a long time. When he returned, Wisakedjak looked at his forepaws and sniffed.

"I smell the smell of earth," he said. "Go again. If you bring me even a small piece, I will make a wife for you, Muskrat. She will bear you a great many children. Have a strong heart now. Go straight down, as far as you can go."

This time Muskrat stayed so long the Wisakedjak feared he had drowned. At last they saw some bubbles coming up through the water. Wisakedjak reached

down his long arm, seized Muskrat, and pulled him up beside them. The little creature was almost dead, but against his breast his forepaws held a piece of the old earth.

Joyously, Wisakedjak seized it, and in a short time he had expanded the bit of earth into an island. There he, Muskrat, Otter, and Beaver rested and rejoiced that they had not drowned in the flood.

Some people say that Wisakedjak obtained a bit of wood, from which he made the trees; that he obtained some bones, from which he made the second race of animals.

Others say that the Creator made all things again. He commanded the rivers to take the salt water back to the sea. Then he created mankind, the animals of today, and trees. He took from Wisakedjak all power over people and animals and left him only the power to flatter and to deceive.

After that, Wisakedjak played tricks upon the animals and led them into much mischief. That is why the Indians tell many stories about him, to amuse themselves during the long winter evenings.

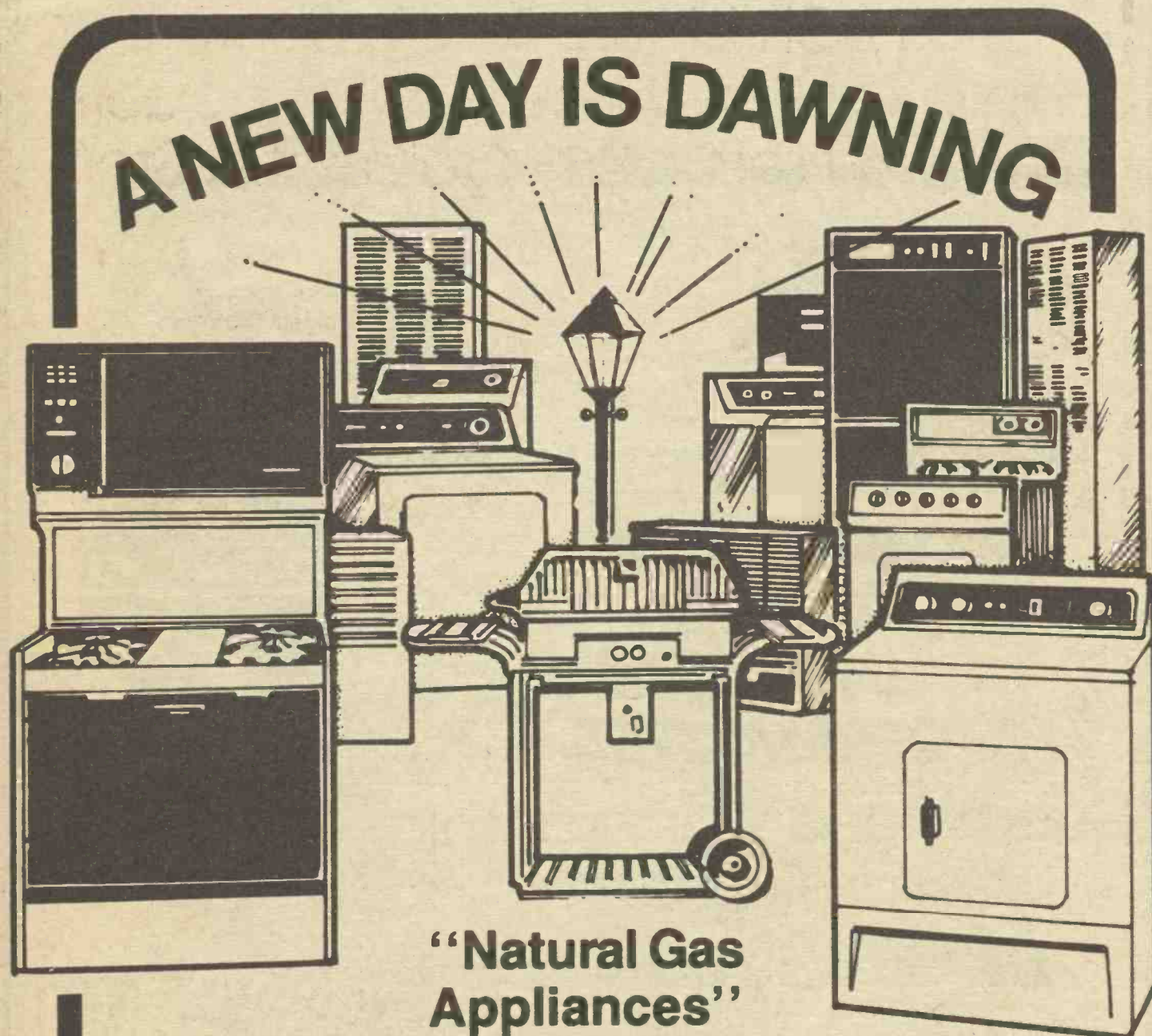
From 'Indian Legends of Canada' by Ella Elizabeth Clark. Reproduced with the permission of Canadian Publisher McClelland and Stewart.



And best wishes for a happy holiday season. May you and yours enjoy the fun and friendship that make this time of year so special. And a Happy New Year from the Chief, Council & Members of

TALL CREE BAND

Box 367, FORT VERMILION, AB T0H 1N0
927-4235



"Natural Gas Appliances"

A Warm Invitation To The Future

The warm glow of natural gas. It costs much less than electricity for heating, cooking and many other uses. Discover the advanced, energy efficient features of natural gas appliances for yourself.



NORTHWESTERN
UTILITIES LIMITED

gas
appliance
store

10572 - 113 Street, Edmonton, Alberta, 420-7294
or see your nearest Northwestern Utilities office

WISHING
YOU A
MERRY
CHRISTMAS
AND HAPPY
NEW YEAR!

FROM THE MAYOR
AND THE COUNCIL

TOWN OF
HIGH PRAIRIE

"GATEWAY TO THE MIGHTY PEACE COUNTRY"

(403)523-3388

There is an old saying among the Cree Indians that if anyone were to tell all the stories about Wisakedjak, he would have to live too be very, very old. The tales never failed to amuse an audience, whether made up of children or of their parents and grandparents.

The following account of Wisakedjak's adventures was related in 1954 by Albert Lightning, "The story really goes on and on," he said, as he finished speaking. Episodes in this tale are found in stories about Wisakedjak told by the Beaver and the Chipewyan tribes; parallels appear in Nez Perce tales about Coyote.

All our stories are about a being who was a spirit in the form of a human being. He was the first being when the world was made. So he was older than all the animals and all the plants in the world; everything was his younger brother. He could talk to animals and birds, fishes and insects, water and sand, trees, rocks — everything. We call him Wisakedjak.

One day as Wisakedjak was walking along a little stream, he saw a family of prairie chickens, very young ones.

"Little Brothers," he called to them, "what's your name?"

"Prairie chickens," they answered.

"But everything has two names," said Wisakedjak. "What's your other name?"

"Our other name is We-scare-people-unexpectedly," the prairie chickens answered.

"Hoh! You can't scare anyone!" he told them. "You are too little to scare anyone."

After teasing them until they were angry, Wisakedjak went on down the creek. When their mother came home, the children told her what Wisakedjak had done and what he had said to them—that they were too little to scare anyone.

"We will see," said the mother bird.

Then she went around and gathered together all the prairie chickens she could find. Her children told them what Wisakedjak had done and had said.

Wisakedjak is going down to that cutbank along the creek," the mother hen told the group. "There he will try to jump across the water. Four times he will get ready to jump. On the fourth try he will jump. Then each of you will fly out from your hiding place."

The prairie chickens moved quietly away and hid themselves near the cutbank. Soon Wisakedjak came along.

"If a pretty girl were over there," the birds heard him

say to himself, "I would have to jump across the creek."

Three times he looked at the wide creek, and three times he got ready to jump but was afraid to move. A fourth time he got ready, and this time he jumped. As soon as his feet left the ground, all the prairie chickens suddenly fluttered out from their hiding places, flapping their wings and crying. They frightened Wisakedjak so much that he fell into the water.

"Can't scare anyone! Can't scare anyone! Can't scare anyone!" the prairie chickens called to him as they flew away.

Wisakedjak dried himself and walked along until he came to a big lake. There he saw a great flock of birds, birds that lived on both land and water.

"I want you to dance for me," he said to them.

At one end of the lake he made a dance tipi of brush and trees, and in it left a very small door. He invited the birds to enter and then he began to drum and to chant in the middle of the tipi. They danced in a circle around him.

After a few rounds he said to them, "For the next dance, I want all of you to shut your eyes."

So they danced around him with closed eyes. Whenever a fat duck came along, Wisakedjak grabbed it, wrung its neck, and put it



Some adventures

behind him. In that way he got a pile of nice, fat ducks. "After a while I will have a good dinner," he said to himself.

But one bird, the helldiver, decided to open one eye and see what was going on. He screamed to the others, "Our Elder Brother is killing us. Open your eyes!"

All opened their eyes and rushed out the door.

Then Wisakedjak made a big fire, so that he could roast the birds in the hot coals. When he put them in, he left just their feet sticking out. Nothing but their feet could be seen.

"Now I'll take a nap while they roast," he said to himself. "When I wake up, I will have a big feast."

So he lay down and went to sleep. After a while he woke up, and when he

opened his eyes, he saw an animal standing near him. At the time the animals had not been given names.

"Younger Brother," said Wisakedjak, "I am going to have roasted ducks for supper. These birds I am cooking are about done. If you want to eat some of my good supper, you will have to run a race with me."

"We will run around the lake. One of us will run in one direction, the other in the opposite direction. If you get back to the fire first, you will join me in eating. If I get back to the fire first, you will have to sit and watch me eat."

"All right," agreed the animal.

The race started, each going a different direction. Knowing where some shrubs grew along the lake, the animal ran only a little

way and then hid in the bushes. After a while he turned back and went to the fire. Pulling out one of the birds, and seeing that it was well done, he ate it. He pulled out another bird and ate it. He ate as fast as possible, going all around the fire and eating everything—everything but the feet and legs. These he pushed back under the ashes. Then he went to the bushes and hid again.

In the meantime, Wisakedjak was running as fast as he could. Because he kept on the outside of the bushes, he did not see the animal. He ran faster and faster, because he wanted to get back to the fire before the other did.

When Wisakedjak got back to the starting point, he saw the feet of the birds

Merry Christmas



Happy holidays to you and yours. May Christmas fill your hearts and homes now and always, and may the future hold only the very best for you.

From the Chief, Council, Members & Staff of



DRIFTPILE BAND #450
Driftpile, AB T0G 0V0
355-3868

creative

Interiors

& floor coverings

4401A - 49 Street
WETASKIWIN, AB T9A 1J6

Merry Christmas & a Happy New Year

**HARDWOOD
CARPET
LINCOLEUM
CERAMICTILE**

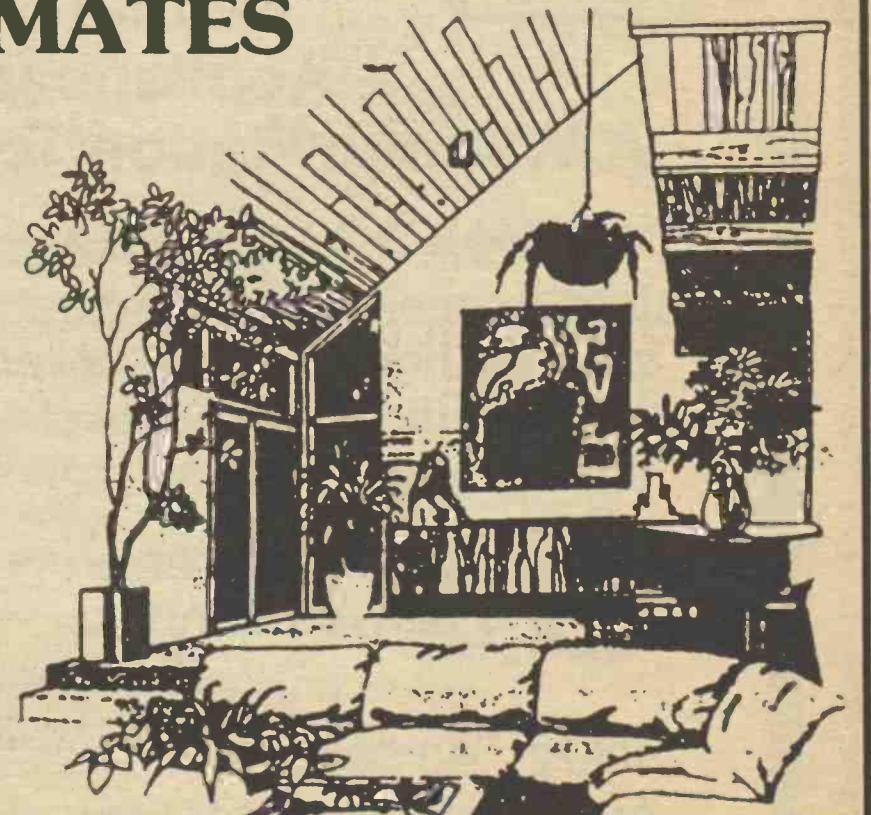


Guaranteed Workmanship on installation

FREE ESTIMATES

352-0570

If Busy Call
352-0525





WOODCUTS BY
JANE ASH POITRAS

of Wisakedjak

sticking out from the fire. Everything seemed to be just as he had left it.

"I guess my Younger Brother is not here," he said. "I will start eating right away."

"I've burned that bird," he said. "I slept too long."

He pulled out another pair of feet. And another. And another. All around the fire he went, pulling out nothing but feet and legs. Only the last two had some meat left on them. Then Wisakedjak knew that the animal had been cheating.

"Come on out of the bushes," he called.

Then Wisakedjak said to him, "In the future when my brothers, human beings, come to the earth, you will be known as fox. People will call you 'the sly fox'."

He had been tricked by Silver Fox.

That was the beginning of the names of things. Wisakedjak gave names to all the animals and birds, to all the fishes and insects—to everything. As he named them, he told them the way they should live and gave them protection against their enemies.

When he gave names to the fish, he told them they were to live in the water; they could swim away from their enemies. He told the ducks they could live on both land and water.

"You can't swim fast or run fast," he told them, "but you can fly up into the air in a hurry. Fox will not be able to catch you."

He gave Deer a white tail and told him that he would always be able to run fast. Bear can climb a tree or

hide himself in his den. Squirrel can run up a tree trunk and hide in the upper branche. Rabbit can sit as if frozen, so that he is almost invisible. Mountain Goat was given a coat as white as the snow around him. Thus Wisakedjak made all the first creatures safe from attack.

"Soon there will be many creatures like me," he told the animals. "They will be known as people. They will have to get their living from you, Younger Brothers. I give you now the chance to decide what you will be to people and where they can find you."

The creatures thought a while and talked a while, deciding where they would live.

"These new people will always be near shelter," continued Wisakedjak.

"They will live near the woods, around mountains, but always in reach of water. That means they will always be in reach of you, my brothers."

"About this time of year, in midsummer, they will have the feeling that they must wander into the prairies. They will want to go there to get soft meat that nature provides. Later, birds will be hard to catch. By that time, berries and fruits will be ripe. People will pick them and dry them for use in the winter. Then they will drift back into the woods again."

"The coming of these people cannot be stopped by you," continued Elder Brother. "You will be their firewood, their meat, or their other food. You will furnish them clothing and shelter too. Now you tell me what use you will be to the new people, and where they will be able to find you. I must report to them when they come."

"I will always live near them," said Rabbit. "I will live under the bushes. I will give them meat—sweet and tender meat for their children."

"I will give them warm and comfortable clothing," promised Bear.

"I too will give them clothing and meat and also a house to live in," said Buffalo. "They can use my skin for a house. They can use my bones and horns for

many things."

Then Horse joined the council. "People can use me to carry their things from camp to camp. And they can ride me. I am willing to be their slave."

When Horse had finished speaking, Wisakedjak asked the creatures, "My Younger Brothers, what will you do to protect yourselves from the new people?"

"I don't want to be hit on my body," said Rabbit. "When people want to kill me, they should take a stick and hit me over the head. If they don't kill me in that way, I will scratch them and hurt them with one of my sharp bones."

Then all the other creatures told their Elder Brother how they wanted people to handle them. Later, when the human beings came, Wisakedjak taught them how to kill the first creatures and what use to make of them.

"Now take them and use them as nature planned," Wisakedjak told the new people. "There is to be no cruelty toward them—ever. You must teach your children and your children's children how to catch them and how to use them. They must be treated kindly."

Our Elder Brother also taught the human people what roots to use for food and what herbs to use for sickness. "These were

made to be good and to truly useful. Do not waste them. Always leave some of the roots for next year's crop. Never dig all of the roots."

Wisakedjak intended that everything should last forever, and yet he predicted the coming of the white men.

"Another race of people will come," he said. "They will kill all the buffaloes. They will destroy the twelve food plants that grow along the edge of the mountains. They will waste the forests."

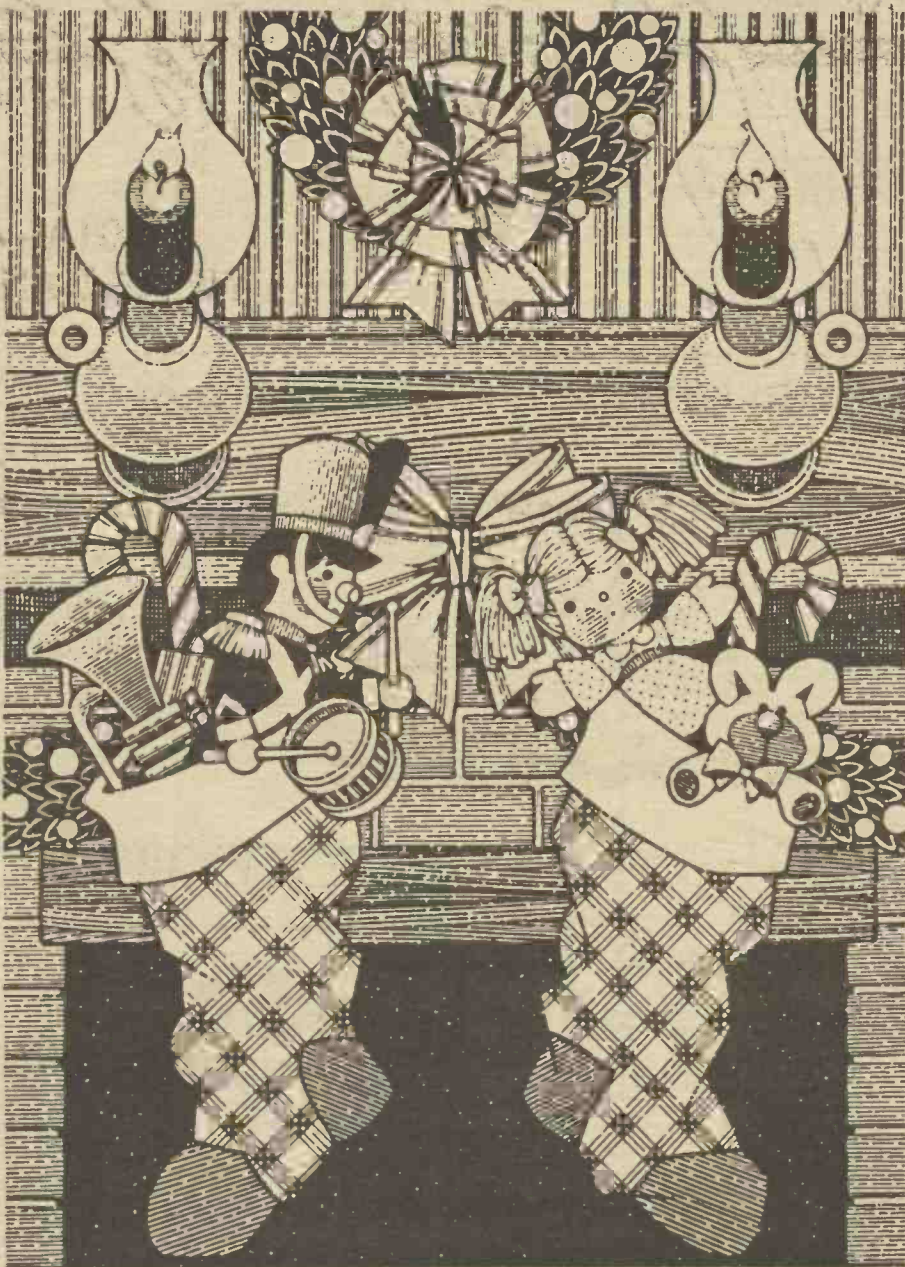
Everything has come to pass as our Elder Brother predicted.

Wisakedjak is now very, very old. Some people say that when he left the Cree country, he went to live on an island far away toward the rising sun. If you will go to the ocean and look toward the east, you will see an island. If you go there, you will see another island much farther east. On that second island Wisakedjak now lives. But if you should land there, he will go underground. He is so old that he is no longer handsome and he wants no one to see him.

From 'Indian Legends of Canada' by Ella Elizabeth Clark. Reproduced with the permission of Canadian Publisher McClelland and Stewart.

CHRISTMAS

MERRY



FORT McMURRAY BAND

Chief - ROBERT CREE
 Administrator - TONY PUNKO
 Assistant Administrator - HARRY CHEECHAM
 Councillor - MICHAEL CHEECHAM
 Receptionist - LAURA PLEWS
 NNADAC Worker - HARRIETE JANVIER

Box #8217, Clearwater Station Ft. McMurray 334-2293



Let the
 Bells Ring
 Out the
 Glad Refrain
 of Peace on Earth,
 Good Will Toward Men
 A Happy & Prosperous
 New Year from

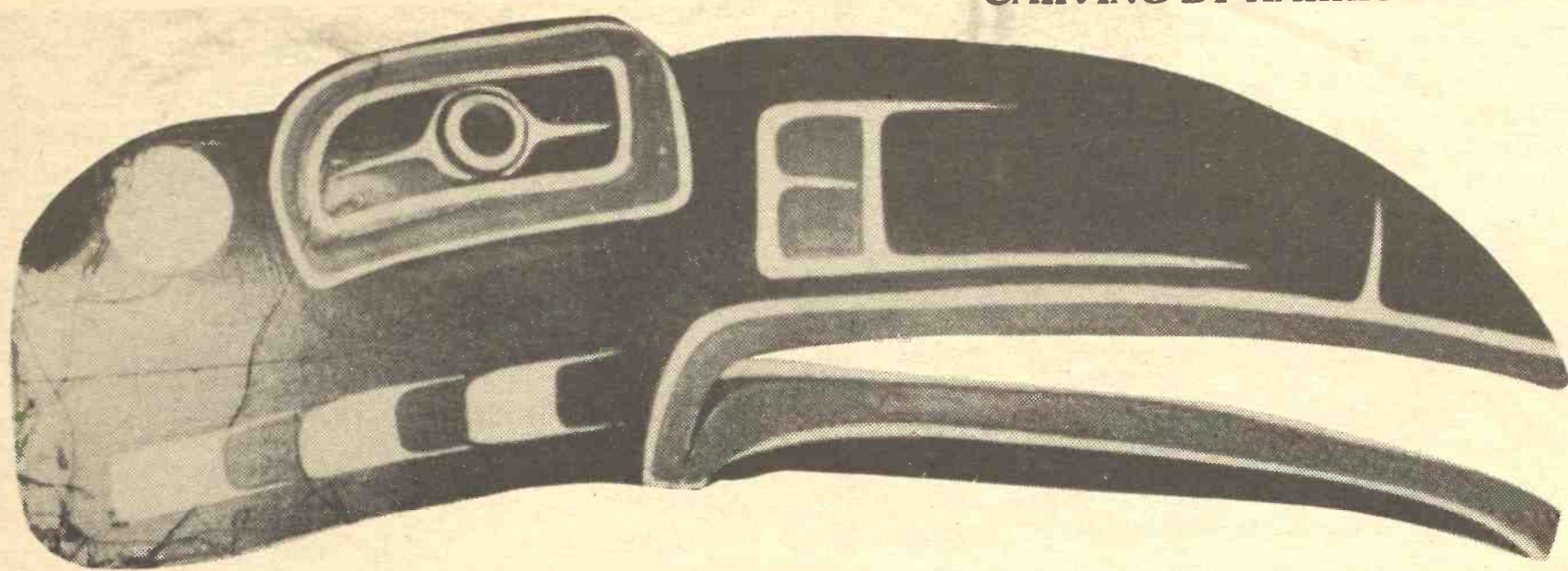
Chief James Badger,
 Council & Members



Sucker Creek Band 150A

Box 65, ENILDA, Alberta T0G 0W0
 Phone 523-3111

CARVING BY HARRIS SMITH



The beginning of the Haida world

Almost every tribe had one or more myths about the creation of the world. Among the Coast tribes of British Columbia, Raven was the central figure in the stories of creation. Some people considered him a symbol of creation; others considered him a symbol of an ancient deity.

The following is one of several creation myths once told by the Haida Indians of the Queen Charlotte Islands. In many of their villages, the raven was the most important symbol on the totem poles.

Long, long ago, before the world was created, Shalana ruled in his kingdom up in the grey clouds. All below his

kingdom was a vast stretch of water.

Raven was the chief servant of Sha-lana. One day Raven made his master angry and so was cast forth from the land of the grey clouds. Back and forth he flew over the vast sea until he became weary. But there was no place where he could rest, no place where he could light.

Angry at finding none, he beat the water with his wings until it reached the clouds on both sides of him. When the water fell back, it was transformed into rocks. There Raven rested. These rocks grew and spread themselves on each side until they stretched from North Island to Cape St. James. Later, the rocks

were changed into sand. After several moons had passed, a few trees sprang up on the sand and grew there. After many moons, the sand and the trees had grown into the beautiful islands known today as the Queen Charlotte Islands.

After Raven had enjoyed his kingdom for a while, he became lonely. "I need someone to help me with my work here," he said to himself.

One day he piled up on the beach two large heaps of clam shells and transformed them into two human beings. Both of them were female. In a short time these two beings became unhappy and complained to their creator, Raven.

"You should not have made both of us women," they said.

At first Raven was angered by their complaint, but after thinking about it, he understood why they were unhappy. So he threw limpet shells at one of them and changed her into a man. Then they were happy. The man and the woman became the ancestors of all the Haida people.

Seeing the two people together made Raven feel very lonely. So he made up his mind to visit his former home in Cloudland and try to obtain a wife among the daughters of the chiefs up there.

One bright sunny morning he started on his long journey. He flew high up

above the great sea until the land he had created seemed the size of a small mosquito. At last he came to the wall around Shalana's kingdom. There he hid himself until evening. Then he changed himself into the form of a bear, scratched a hole in the wall, and through it entered Cloudland.

There Raven found that everything had changed greatly. He learned that everyone was now a chief, ruled by the Chief of Light, who still had supreme power. The Chief had divided his kingdom into villages and towns, into lands and seas. He had created a moon and stars, and he had made a great sun to rule over all the other bodies of light. Raven observed everything carefully, so that he could make a similar kingdom down on his earth.

At last, still in the form of a bear, Raven was brought before the ruler. As he seemed to be a handsome and tame bear, the Chief kept him as a playmate for his young son. For three years Raven lived in the beautiful lodge of the ruling family. Many of the things that he saw there he decided to take with him when he returned home.

In Cloudland it was the custom for children to disguise themselves, to change themselves into bears or seals or birds. One evening Raven, in the form of a bear, was strolling on the beach, looking for clams for his supper. He saw three bears approaching him, but he knew that they were the children of a chief.

"Now is the time to return to my own country," Raven said to himself.

He transformed himself into a large eagle, swooped down upon the three children-bears, and gathered up one of them. He seized also the sun, which was just then setting, and the fire-stick that was used in kindling fires. With the child in his claws, the sun under one wing and the fire-stick under the other, he started away from the Land of Light.

When the people in the upper world learned that the sun had been stolen, they were alarmed. Many of them rushed to the Great Chief to report the theft.

"Search everywhere, at once," he ordered. "When you find the thief, we will throw him to the ruler of the lower world, the world below the great sea."

Just before the search started, a messenger arrived, crying out, "I saw a large eagle flying off with the sun under one wing!"

Everyone then gave chase, following Raven, still in the form of an eagle. In his hurried flight, Raven dropped the child. The child fell down through the clouds into the sea that was close to Cloudland. Still carrying the sun and the fire-stick, Raven flew away from his pursuers and reached the earth safely.

The child, when it fell into the sea, cried for help. Hearing him, a great shoal of little fish came to his rescue and carried him on their back to the shore of Cloudland. Today many of these fish swim around Rose-spit, and their forms have been pressed into the blue clay along the nearby beaches.

The Great Chief in Cloudland, a lover of peace, did not allow his people to follow Raven to the earth. He feared that their pursuit might cause the ruler of the lower world to come to Cloudland and give them trouble. Instead, the Great chief created another sun to shine over his kingdom.

When Raven reached his kingdom, he showed his people how to make fire with the fire-stick he had watched people use in Cloudland. Ever since, the earth has had light and heat, from the sun and from fire.

From 'Indian Legends of Canada' by Ella Elizabeth Clark. Reproduced with the Permission of Canadian publisher McClelland and Stewart.



Seasons Greetings from Management & Staff

PIONEER HOME ALL BUILDING SUPPLIES

For All Your Home Building Supplies
* Floor Coverings
* General Paints

Box 1560, HIGH PRAIRIE, Alberta TOG 1E0

523-3995



Merry Christmas from Ray & Staff

RAY'S GENERAL STORE

- RAW FUR BUYER
- TRAPPING SUPPLIES
- GROCERIES
- HARDWARE

(403) 523-2141

Box 5, ENILDA, Alberta TOG 0W0



MERRY CHRISTMAS ONE AND ALL



RECREATION PARKS AND WILDLIFE FOUNDATION

Chuck Moser, Executive Director
74 Harley Court Building
10045 - 111 St.
EDMONTON, Alberta T5K 1K4

Telephone (403) 482-6467

Merry Christmas & a Happy New Year from Val & Staff

VAL'S Super 'A'

"Your hometown food store"



523-3430

Box 975 HIGH PRAIRIE, Alberta TOG 1E0



Little Cree-ations

Children's Wear & Toy Store

Located at Maskwachees Mall
HOBBEMA, Alberta 585-3003

Okanagan version of the sweatlodge

The legend of the sweathouse

The custom of taking a steam bath in a sweat house or sweat lodge was important in probably every tribe north of Mexico. It was more than a means of cleansing the body; it was also important in medical practice for the cure of diseases, and it was a religious ceremony to insure success in some undertaking of the individual or of the tribe.

The sweat house was built according to tribal traditions, usually facing a lake or stream. After a person had taken a steam bath, he plunged into the water for a swim. This ritual was followed both summer and winter.

Details of the ritual varied somewhat, of course, in different parts of the country. The following story is from the Okanagan of the Western Plateau.

When the world was very young, the Creator, the Great Chief Above, gave names to all the animals. He gave names to Grizzly Bear and Fox, to Eagle and Magpie and Woodpecker, and to all the other creatures. When he named coyote, the Great Chief Above gave Coyote the power to be chief of all the animal tribes.

When the Creator had named all the animal people, he had one name left. That was Sweat House. He wanted the animal people, and the human beings who would come after them, to know Sweat House. There they could cleanse themselves, both their bodies and their souls. But no animal person was left to take the name. So the Great Chief Above gave the name to his wife. She was glad, for she

wanted the people to have a place where they could cleanse themselves and where they would pray for strength, health and good luck.

Coyote gave the people strict rules about building Sweat House and about using it properly.

"For the framework of the lodge," he said, "use eight or twelve branches of a tree. Use young willow or birch or fir, because those young branches bend easily. Make the frame so low that people will have to stoop when they bathe; then the steam will stay close to their bodies. Cover the frame with bark and grass and earth.

"Heat the stones in a hole beside the entrance to the sweat lodge. Use small, dry-land stones. Do not use river-bed stones, for they will crack. With sticks, roll the hot stones into Sweat House. Close the entrance with a mat or with a branch of fir. Then sprinkle cold water on the stones.

"Remain in the steam as long as you can. Always sing the Sweat House song, and pray your prayer to the spirit of the Sweat House. Always take a swim after sweating. If you wish very good luck, or if you are preparing for a difficult undertaking, go into the Sweat House several times. Sing the sweat song and the prayer each time.

"When you have finished, pile the stones outside Sweat House. Do not throw them away, and do not step on them. If you do, you will have bad luck. Do not anger the Sweat House. Always treat it well. Treat it as a spirit should be treated."

The frame-poles are the ribs of Sweat House. They

represent the wife of the Great Chief Above. She can never be seen, for she is a spirit. But she hears the songs of her people when they are bathing, and she grants their requests. She loves her people, and she has pity for their troubles.

Before a man goes hunting, he dashes water on the hot rocks inside the sweat lodge, and he chants this prayer:

*O! O! Sweat House,
Take pity on me.
Let me live to be old.
Help me.
Give me power
So I can kill deer,
Deer.*

If anyone is sick, he asks the spirit of the Sweat House to cure him. And he ends the sweat song with a prayer for health.

A boy once offended Sweat House. When he was about 15 years old, he became angry because he could not light the sweat house fire. He kicked the stones out of the fire-pit and scattered them. Almost at once he suffered severe pains, and he was ill for a long time. When his mother learned what he had done, she told the medicine man. The medicine man cured him and warned the boy never to anger Sweat House again. Ever since then, he has remembered that the sweat lodge is a sacred place. Before every sweat, he chants the song as a prayer. When he has finished, he piles the stones outside the Sweat House, and he never touches them with his feet.

From 'Indian Legends of Canada' by Ella Elizabeth Clark. Reproduced with the permission of Canadian publisher McLelland and Stewart.



Season's Greetings

Warmest Wishes for the Holiday Season

Christmas brings a welcome opportunity to wish you the best the holidays can bring... peace and joy and the special closeness of family and friends. Have a happy, happy holiday and a bright New Year.


From all your friends at the

Forest Resource and Engineering Consultants
Pearson, Hasselfield & Associates Ltd.
Operate the


WOODLAND RESOURCE SERVICES




10734 - 180 ST.
EDMONTON, Alberta
(403) 483-4666



HOLIDAY CHEER



COLD LAKE FIRST NATIONS
P.O. Box 1769, GRAND CENTRE, AB T0A 1T0
(403) 594-7183



Community Vocational Centres

Seasons Greetings & Best Wishes for Happiness and Prosperity from the Students and Staff of Community Vocational Centres

Information on programs and courses is available from:

**Community Vocational Centres
Registrar's Office
Box 1280
Slave Lake, AB
T0G 1A0
Phone: 849-7140**

The mystery of the floating island



When there were no people in this country but Indians, before white people were known, a young woman had a strange dream. She dreamed that a small island came floating in toward the land. On the island were tall trees and living beings. Among them was a man dressed in garments made of rabbit skins. In those days it was the custom, when anyone had an unusual dream, to consult the wise men of the tribe, especially the prophets

and magicians. So the girl related her dream and asked what it meant. The wise men pondered but could make nothing of it. On the second day after the girl's dream, however, something happened that explained it. When they got up that morning, they saw what seemed to be a small island that had drifted near to the land and become fixed there. There were trees on the island, and what seemed to be a number of bears were crawling about on the branches.

All the Micmac men seized their bows and arrows and spears, and rushed down to the shore to shoot the bears. But they stopped in surprise when they saw that the creatures were not bears but men. And what had seemed to be a small island with trees was really a large boat with long poles rising above it. While the Indians stood watching, some of the men on the ship lowered a strangely built canoe into the water. Several of them jumped into it and paddled ashore. Among those in the

strange canoe was a man dressed in white. As he came toward the shore, he made signs of friendship, by raising his hand toward heaven. He talked to the Indians in an earnest manner, in a language they did not understand. Now people began to question the girl about her dream. "Was it an island like this that you saw in your dream?" "Yes." "Is the man in the white robe the one you saw in your dream?"

"Yes, he was." Then some of the prophets and magicians were greatly displeased—displeased because the coming of these strangers to their land had been revealed to a young girl instead of them. If an enemy had been about to make an attack on them, they could have foreseen it foretold it by the power of magic. But of the coming of this white-robed man, who proved to be a priest of a new religion, they knew nothing. The new teacher gradu-

ally won his way into their favour, though the magicians opposed him. The people received his instruction and were baptized. The priest learned their language and gave them the prayer-book written in ornamental mark-writing.

From 'Indian Legends of Canada' by Ella Elizabeth Clark. Reproduced with the permission of Canadian publisher McClelland and Stewart.



Hudson's Bay Company
RAW FUR DIVISION


Merry Christmas & Happy New Year from Brian & Staff

- Fur Coats
- Moccasins
- Soap Stone Carvings
- Dressed Furs
- Parkas
- Hudson's Bay Blankets
- Mukluks
- Trim for Parkas
- Other Supplies

BUYERS OF RAW FURS

16 Town Centre Mall
9845-99 Ave.
532-3100
Grande Prairie, Alberta

the **Bay**



HIGH PRAIRIE, Alberta T0G 1E0
Phone 523-3321

#1 NAME IN PINS



"Special Solid Brass 3D Eagle Bell Buckles, 4" x 2 3/4" - \$25 Each"



Wayne Griffith
478-3009
EDMONTON
Don Smith
285-4535
CALGARY

P.O. Box 3335, STN. D
EDMONTON, Alberta
T5L 4J2

Merry Christmas & Seasons Greetings
& Thank You for your Patronage from John & Staff



Beaver Lumber Company Ltd.

John Hiscox
High Prairie, AB T0G 1E0
Phone 523-3484

Merry Christmas
& Seasons Greetings
from Bruce & Staff

Hanson's
Paint &
Wallcoverings Ltd.

5003 - 49 St.
WETASKIWIN, Alberta
T9A 1H6
352-2244




Merry Christmas
To All From
Management & Staff

DR. JOSEPH J. STARKO

OPTOMETRIST

FOR APPOINTMENT
PHONE 422-1248

805 Empire Building
10080 Jasper Avenue
EDMONTON, Alberta
T5J 1V9

Micmac tradition

First encounters recorded in legend of the stone chapel

The Sanctuary of Sainte Anne de Beupre, about twenty-two miles from the city of Quebec, has drawn pilgrims for three centuries. According to tradition, the first chapel there was built by some Breton sailors who suffered a violent storm on the St. Lawrence River in 1650. During the night they vowed that if they were not destroyed by the tempest they would build a chapel to Saint Anne on the spot on which they first touched land. The next morning they landed on the shore of Beupre, where they honored their vow.

The following Indian tradition was recorded about 1869, by a protestant missionary who worked among the Micmacs for forty years.

Once upon a time a French ship, manned by Frenchmen, was cruising on the ocean. A violent storm arose, which became so furious that all hope of saving the vessel was abandoned. She had sprung a leak and was rapidly foundering. The captain then called all hands together and informed them that there was no hope but in God. He commanded them to fasten the hatches and hatchways, and invited them to go to the cabin and unite with them in prayer. This was done. The captain read from the prayer book and they all followed in earnest supplications.

Soon they noticed that the water was no longer rising in the ship. After a while she stopped rocking and lay perfectly still. The captain, taking an auger, bored a hole in the side of the vessel. No water came in. He bored another hole lower down. Still no water came in. He bored another hole lower down. Still no water came in. He tried a third time, boring in the bottom of the vessel. Still no water. The hatchway was now removed, and to their surprise, the men saw no water.

Looking shoreward, they found that they were close to a forest. And near at hand was a large stone chapel with a cross on the top of the steeple. The heavy door was closed. The ground leading to it was paved with broken flint-stones.

Then all the men left the ship, with the captain at their head. At his direction,

they took off their shoes, rolled up their trouser-legs, and walked over the sharp pavement on their bare knees. As they approached the chapel, the door opened to them of its own accord.

When they entered the stone building, they saw no one, and no one entered after them. There the men remained fasting and praying until they all died. But the captain of the vessel, before his death, wrote out all the details of their experience and left his journal for the benefit of those who might come later.

Soon afterward, people who lived in the area passed by and were astonished. There stood the chapel they had never seen before, and in the water near-by was a strange vessel. Entering the chapel with reverence and awe, they found the dead crew, the dead captain, and the writing he had left.

At once these people began to use the chapel for prayer and worship, as they do unto this day. The ship decayed after awhile, but a model of it was constructed and hung on the outside of the chapel door. There it remains.

After the country passed into the hands of the English, Protestants tried to burn the chapel, but it would not burn. They filled it with hay, which they set on fire; but though the hay burned readily and rapidly, the fire made no impression on the chapel. The people tried a second time. They filled the chapel with shavings and chips and set fire to them. These burned as the hay had burned, and few marks of smoke were left on the walls and ceiling. But the chapel stood intact. The people made no further attempt to destroy it.

Wonderful miracles are performed at the chapel. The blind receive their sight, the deaf hear, and the lame walk. A pile of crutches and canes left by those who have been cured of their lameness is silent evidence of the miraculous power of the chapel that was built without hands. A white dove hovers over the altar.

From 'Indian Legends of Canada' by Ella Elizabeth Clark.

Reproduced with the permission of Canadian publisher McClelland and Stewart

Seasons Greetings



- 80 Fully Modern Rooms
- Satellite Television
- Fully Licensed
- Ample Parking

623-4123

10425 - 101 Ave. LAC LA BICHE, AB T0A 2C0

No Fast-Talking Here . . .
Only Expert Planning
To Guarantee
a Winter
Get-Away
you'll Love!



Merry Christmas & Happy New Year
from Theresa, Doris, Susan & Ramona

**DIRECT
TRAVEL SERVICE LTD.**

Box 1180
PONOKE, Alberta T0C 2H0
Telephone 783-4911

Seasons Greetings
& Happy New Year to all our
Native & Metis Friends
Compliments of

**R.D.R.
SPORTS**

*"Your Hunting & Fishing
Supply Centre"*

979-3102

Bag Service No. 4 Inuvik, N.W.T.
X0E 0T0



*Season's
Greetings*

J.P.'s Laundromat

Open 10 a.m. - 10:30 p.m.
Mon. - Sat.

J. PATENAUDE ENTERPRIZES LTD.
P.O. Box 12, CASLAN, Alberta T0A 0R0
(403) 689-2318

Seasons Greetings
from the Board of Directors,
Executive Director
& Staff



**Slave Lake
Native Friendship Centre**

Box 865, SLAVE LAKE, Alberta T0G 2A0
(403) 849-3039

Happy Holidays
**ROCKY AUTO
ELECTRIC & DIESEL
REPAIR LTD.**

#4, 4407 - 45A Avenue
Rocky Mountain House, AB
(Behind Petro Can - Next to Delta Controls)

- | | |
|-------------------------------------|------------------------|
| Specializing in: | • Hydraulic Equipment |
| • Starters | • Magnetos |
| • Alternator Rebuilding & Exchange | • Light Plants |
| • Air Conditioning Service & Repair | • Remote Controls |
| • Fuel Injectors | • Chargers/Compressors |
| | • Generating Units |
| | • Electrical Wiring |

Call John Skrocki - MANAGER
2 H.D. Mechanics on 24 hour duty.
Serving rural and town areas.
BOX 1002
Rocky Mountain House, Alta.
TOM 1T0

Best Prices In Town
Come see us today **845-2125**

By Dr. Anne Anderson

I once had a friend named Jimmy Eagle, a most handsome Indian if there ever was one. Although I was not of his race, I wanted that man as my very own. After three winters of seeing him occasionally, he took me as his woman. It is like a dream now as I face the world by myself. He has left me for a land where there is no pain.

Three winters went by and we were totally happy. I never knew that sorrow could come between us then. The sound of his heart throbbing as he held me so tenderly to his chest, I thought would never cease.

You say kissing is a way of showing love? We never heard of it. Our love did not involve kissing years ago. It involved only being held by your man and hearing his heart beating gently. The saying, "he is my heart throb" was derived from the Indian way of showing love, winters and winters ago.

We lived in a tiny cabin in a wooded area in British Columbia. My Jimmy loved wild animals, especially the deer. A rushing stream near our cabin made life so much happier. I am sure laughter was the babbling, gurgling sounds it made over the rocks.

One day my man suggested we go for a walk. It was a fine afternoon. "We may see my forest friends," he said. Yes, there was this family of deer which he often saw when out hunting. "They seem so unafraid," he said. As we stood near the stream and watched a nest of eaglets high on a tree, we saw the parents were swooping down with food for them. I can remember Jimmy saying laughingly, "They are my eagles." The eagle is the most highly respected bird by all Indian tribes.

My husband was shy and truly a very faithful man. I was his woman and he was my man. This was all that mattered. "This must be paradise," I often thought

When the deer came to say goodbye

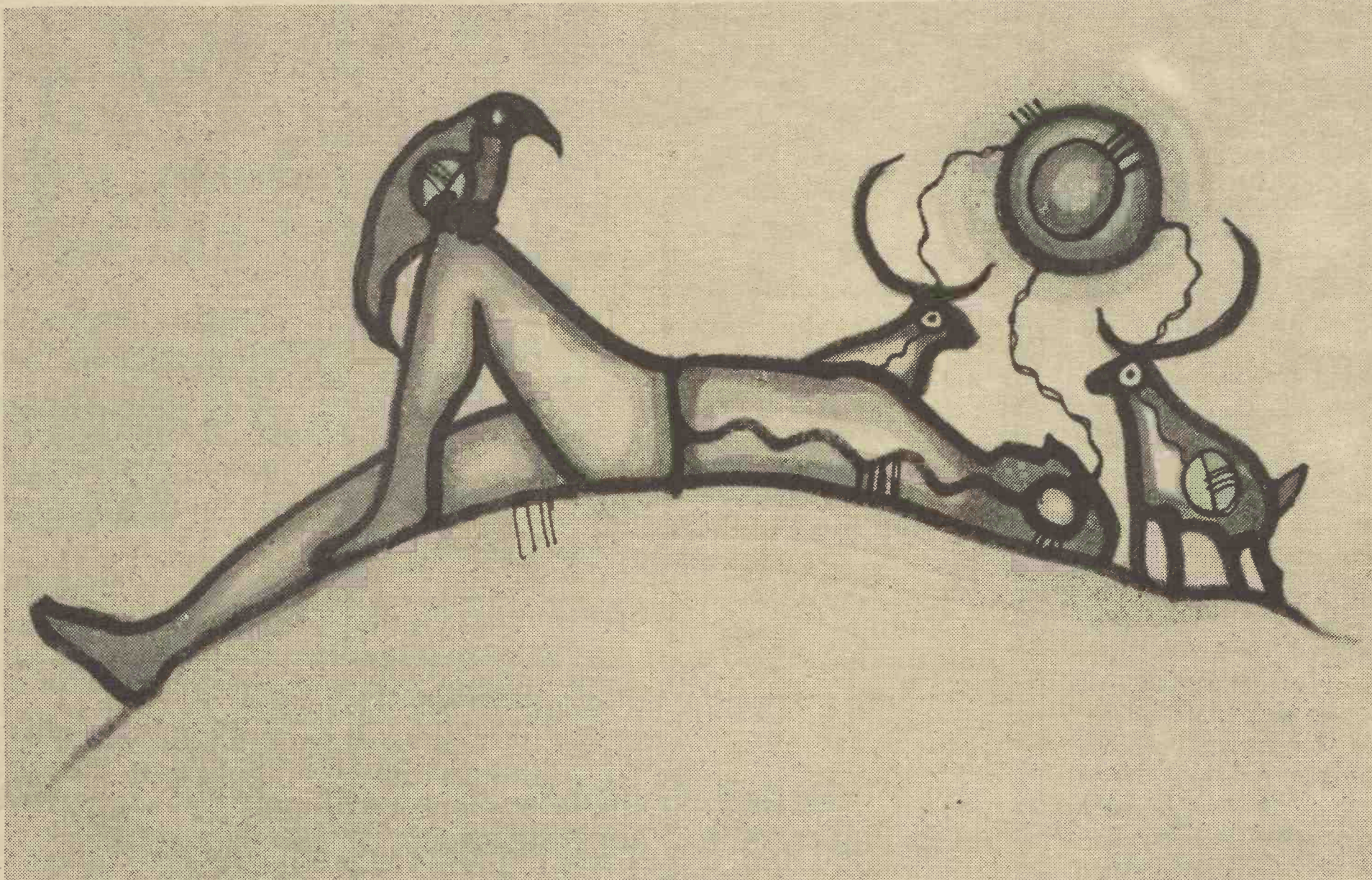


ILLUSTRATION BY KIM McLAIN, Windspeaker

to myself. Mother Earth with her handouts - meats, fish, berries, herbs, roots, and the purest of water to quench our thirst. "Take them; they are here to take," she would say, while the greatest spirit high above, would smile through the golden rays, sending forth light and warmth.

These Native people shared whatever they had. I loved their way. I saw respect, understanding and being together as part of their traditions and it was practised by all.

When our meat was low Jimmy Eagle was soon on his way for game. As I would wave good-bye he always said, "I won't be long," and he would paddle away in his favourite canoe and I would watch him until he disappeared down yonder lake.

The still of the night was drawing near. I prepared

wood and tetch water. I entered the cabin and felt very alone. Our forest friends were out, for I heard the owls in the distance, the howl of the coyote, and merry chirp of the night hawk as he flew about in the darkness. That night I went to bed. I heard the

wind gently whispering in the pines with the cones swaying and dangling high up on the tree tops, seemingly very happy. I must admit my sleep was not very sound, so very early in the morning as the sun appeared over the horizon I strolled down by the lake side. My thoughts were with my Jimmy. I wondered if he made a kill and how soon he would arrive. The loon swam past with his lonely, haunting call. I knew he was telling me that my man would soon be home and he'd gotten his moose. Never did Jimmy shoot at

deer. But he always got his big game when meat was low.

Suddenly the distant cry of the loon could be heard echoing far over the shining waters. As I looked I saw in the distance something I could not recognize. My heart was happy and I knew it must be my man and that there would be rejoicing tonight. It was not long after that I could see very plainly that it was a canoe. It was his, and as I listened, I heard him singing to the top of his voice a regular Hiya ya ya, Hiya ya ya.

I waited until he arrived at the lake's edge. Soon others came to greet him. All the elders were given choice bits and some of the meat was dried and some cooked over a camp fire. All seemed to be feasting. A berry soup was then prepared with cubed meat, wild potatoes, wild rice and

saskatoons. This was for the evening gathering. Everyone brought their own cups and it was not long before people were rejoicing and drinking the delicious soup amidst dancing, legendary story telling by the elders and hand games.

For three winters we lived as such and very happy. When Jimmy started to complain of tiredness and a loss of appetite. We did everything possible with the help of medicine men and their powerful herbs that were so helpful and my man was doomed.

Days went by, I saw each day his powerful figure wasting away. Each night an owl perched on the tree top near our cabin and made weird hooting calls. Likewise a coyote, as if they had planned, made weird yelping noises. This was an omen. They told us of the coming death. The medicine men spoke to the great

spirit asking him to take pity and make him well, but it seemed a hopeless case and every day Jimmy Eagle spoke of going to the great open area where there was no pain. He demanded all my attention and bravely I did everything to please him.

How the sweat poured off his face and taking a cloth, I dried the sweat, and laughing, I would say, "Why is my Eagle working so hard? Sweat is dripping from your forehead."

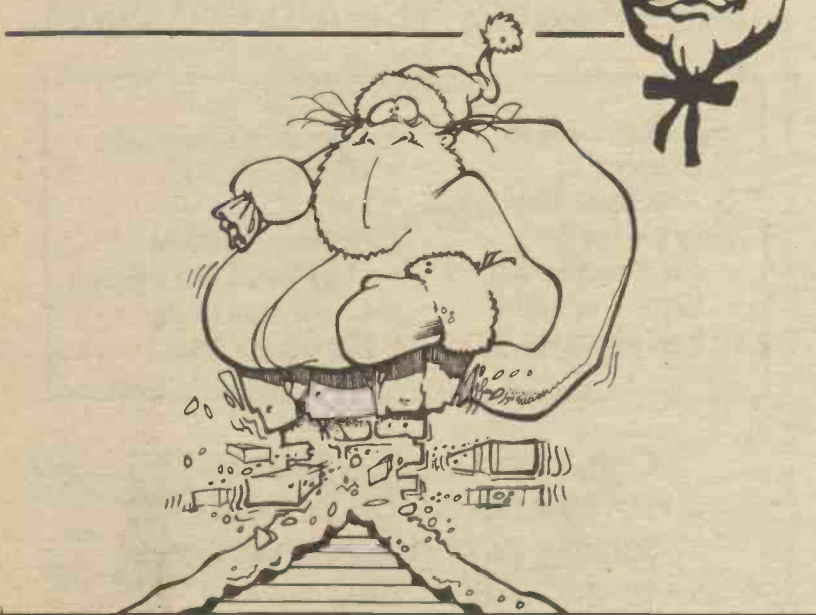
He didn't answer but took my hand ever so gently and said, "Always remember, you are my woman."

That strong grip of his hand was not there anymore. I also dreaded the wailing of his people. I once experienced this and never do I want to do that again. Generally, it lasted for hours. Each day he asked for his favourite rabbit soup. Many came to our aid, bringing fresh rabbit and grouse. Others brought their tipis and belongings to camp near our cabin. They all took turns sitting up all night, sometimes praying, telling legends or chanting.

It was leukemia, this sickness which has never been cured. I knew my good-byes to Jimmy Eagle would be soon. His home was the woods like the many animals so peaceful and quiet. In the past when he had returned from grouse hunting he had always told me of a buck and doe with their offspring. How he loved the deer. He never shot at deer, but moose was his big game. He was an expert at hunting moose. He knew how to track them and it only took one bullet to make his kill.

One morning, I ran hurriedly to fetch a pail of water from the flowing stream nearby. A deer came by not fearing me in the least. He didn't look toward me but seemed to be staring at the cabin. I wondered if he was one of Jimmy's friends. He drank from the stream and I continued to our cabin. He stood there until I entered it and then he was off to join

Seasons Greetings
from Connie & Staff



Kentucky Fried Chicken

5100 - 53 Ave., HIGH PRAIRIE, Alberta T0G 1E0
(403) 523-3233

Happy *
* Holidays

**ST. PAUL PHARMACY
(1984) LTD.**

IDA



Phone: 645-3962
After hours call Dan at 645-5636
St. Paul (Main Street)



**May the Peace and Joy
of Christmas Be Yours
throughout the New Year
From Management & Staff**

For more information, please
call 737-3757

**St. Paul Treatment & Training Centre
For Alcohol & Drug Abuse
Box 179
Cardston, Alberta
T0K 0K0**

his group.

Autumn colors were beginning to show. Flocks of geese and cranes flew past, merrily on their way south. Jimmy heard them and he hollered to them, saying, "Good-bye, good-bye, I won't be seeing you again."

These words gripped my heart, but I could not show my emotions. Time for his departure was near. Whenever I went those eyes followed me. We all gathered around where he lay and prayed and sang to the great spirit to guide Jimmy to the land where there is no pain. The eagles seemed to be soaring high above our cabin and calling to one another. The young ones were now adults and the five of them were soaring

around with the greatest of ease high over the rock hills.

One night there was no sleep and much restlessness. In the morning my Jimmy seemed so happy. "What makes my man so happy this morning?" I asked.

As if nothing was wrong with him he answered, "I am walking to the door, I must see my forest friends." With great difficulty he managed to stand with my help and I walked him to the open door. As he stood there I felt his body quiver and as if by magic came three deer up our path and they stared at us in the doorway. Those huge eyes all looking at my husband. He was so happy as they continued past us unafraid

and disappeared slowly into the woods.

This was their last farewell. As Jimmy started back to his bed he fell lifeless upon it. His grasp on my hand slowly released and fell to his side. I knew he was on his way to the great beyond where pain was not known. What a beautiful death—with his forest friends bidding him good-bye for the last time.

Many moons later in the early summer, I saw the deer coming for their drinks. When they saw me they ran with leaps and bounds. Yes, death is hard to endure but when suffering ceases, it's a blessing. My Eagle's spirit is by my side. He keeps me ever so happy and I know Jimmy, too, is happy.



Seasons Greetings

**For Those on Call in the Field
Call Us For Your Communication Needs!**

COMMUNICATIONS DIVISION

- Complete System Planning
- Solid State Reliability
- Dealer Service

You Can Save Time & Cut Costs With VHF & UHF Radio Systems
Your Local Land Mobile Dealer — Two Way FM Radio



MOTOROLA LIMITED

5208 - 62 St., Lloydminster, AB T9V 2E4
Phone: 895-9177
Call Toll Free 1-800-661-3942

GABRIEL DUMONT INSTITUTE

Publications 1987-88



BOOKS

- \$21.95 Metis Development and the Canadian West Series (Set of 5 booklets)
- 4.95 Book 1: Contrasting Worlds
- 4.95 Book 2: Changing Times
- 4.95 Book 3: Petitioning for Rights
- 4.95 Book 4: Conflicting Plans
- 4.95 Book 5: Ending an Era
- 4.95 A Metis Wedding
- 15.95 Metis History Booklets Series (Set of 6 booklets)
- 2.95 Gabriel Dumont
- 2.95 The Skirmish at Seven Oaks
- 2.95 The Red River Insurgence 1869-70
- 2.95 The North-West Resistance of 1885
- 2.95 Louis Riel
- 2.95 The Buffalo Hunt
- 12.95 1885: Metis Rebellion or Government Conspiracy?
- 6.95 Fifty Historical Vignettes
- 12.95 Home from the Hill: A History of the Metis in Western Canada
- 8.95 Flags of the Metis
- 9.95 Learning to Speak, Read and Write Cree
- 8.95 The One-and-a-Half-Men
- 4.95 Learning About Our Past

AV KITS

- 34.95 Metis Crafts: Quill and Bead Earrings
- 99.95 Metis Crafts: Finger Weaving
- 34.95 Gabriel Dumont: Metis Legend

POSTERS

- 3.00 Poster: Our Children - Our Future
- 2.00 Additional copies of above
- 3.00 Poster: Look and Listen
- 2.00 Additional copies of above

STUDY PRINTS

- 59.95 The Metis: Two Worlds Meet
- 10.95 Saskatchewan Historical Atlas of Aboriginal Settlements

Send your orders, including cheque or money order to:
Publications
Gabriel Dumont Institute
of Native Studies and Applied Research
121 Broadway Avenue E.
Regina, Saskatchewan
S4N 0Z6
Phone: 522-5691
Add shipping and handling charges of 5%

S-T-R-E-T-C-H
your dollars

at
Goodie's
General Store
Come in now

• SHEETS
• BEDSPREADS,
• JACKETS
• SWEATERS

• SHIRTS, DRESSES
• SLACKS
• MEN'S SUITS
• T-SHIRTS

Goodie's
General Store — see for yourself!

With Stores In:

- Edmonton • Calgary • Red Deer •
- Wetaskiwin • Glenevis • Camrose •

Goodwill Industries. Our business works. So people can.

Seasons Greetings

SENECAL TIRE SERVICE

Co. Ltd.

RETREADING & BATTERIES

**"If Your Satisfied
Tell Others
If Not Tell Us"**

BFGoodrich

BFGOODRICH T/A RADIALS

645-3779
645-3483 (Res.)

George Senecal, Manager
P.O. Box 975
ST. PAUL, Alberta

Merry Christmas

Seasons Greetings to one and all.
We wish you a very Merry & Joyful Christmas to you and your families and a prosperous and bountiful time in the coming year. We will continue in our efforts to assist our clientele in the area of job placement, career counselling and job readiness. Drop into any of our seven offices and visit our staff. We are here to serve and assist you.

From all of us to all of you
Outreach Board, Management & Staff

Native Outreach Association of Alberta
CALGARY REGIONAL OFFICE
#201, 1211 - 14 St. S.W., CALGARY, Alberta
Telephone: (403) 245-4374

Artist describes Christmas at Fort Edmonton in 1847

By Heather Andrews

Christmas at Fort Edmonton in 1847 was a gala affair, according to Paul Kane, the artist. Local Indian folk danced to fiddle music, sometimes encouraging the Europeans present to join in Red River Jigs and other dances.

The dancing followed a feast which had included "a large dish of boiled buffalo hump and dried moose

nose." Kane goes on to describe the remainder of choices on that long ago Christmas Day—roast wild goose, white fish, buffalo tongue and the more conventional (by today's standards) offerings; potatoes, turnips, and bread.

Evidently, the dancing lasted long into the night. It must have made a gay sight, Native people in traditional costume, brightly beaded mocassins and beads around the neck.

Earliest man was inventive and spoke of love and immortality

By Heather Andrews

Pointed Arrow was the earliest man, according to Edward Ahenakew and related in his book, "Voices of the Plains Cree." Pointed Arrow lived long ago and gave many legends to his people of very early times when man could speak with animals.

Pointed Arrow was

inventive too. He made knives from the ribs of the buffalo and pots from clay. He fashioned bowls from birch bark, and stitched them with the pliable roots of the spruce.

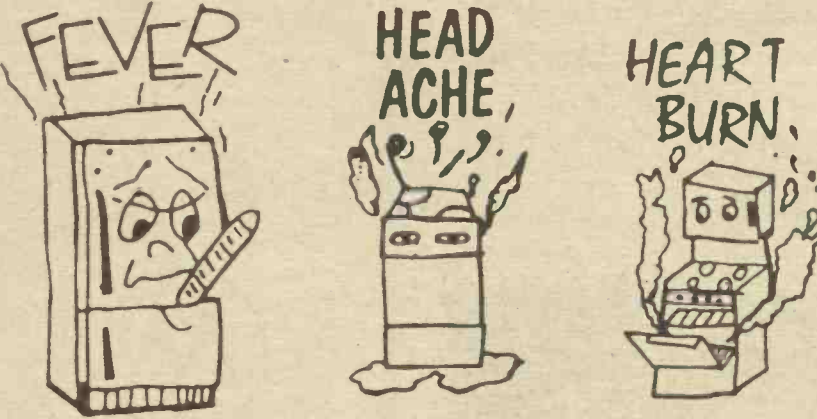
The first man spoke of the power of love, and immortality. He foretold of another who would come and teach them to do what is right.

WISHING YOU A MERRY CHRISTMAS AND HAPPY NEW YEAR!

Westway Electrical Supplies & Services Ltd.

- ELECTRICAL SUPPLIES
- MOTOR - GENERATOR REWINDS
- WELDER REPAIRS

15806 - 112 Ave., EDMONTON, Alberta
(403) 453-5757



A. SANFORD & SON APPLIANCE SERVICES

TIRED & RUN DOWN



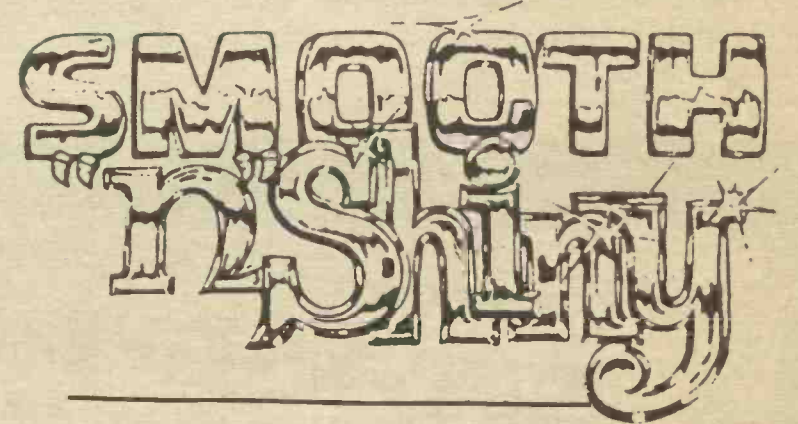
Merry Christmas & Happy New Year

3720 - 17 Ave., S.W.
CALGARY, AB T2A 0S2
(403) 272-4243

COLD



Merry Christmas from Bill & Staff



Professional Auto Body & Paint

Box 6545
WETASKIWIN, Alberta
T9A 2G2

352-0190



May the Joy & Spirit of Christmas be Yours from Alvin & Staff

Alvin's Small Engine Repair

Small Engine Repairing & Rebuilding
Lawnmowers — Chain Saws
Garden Equipment

5010 - 49 Avenue
Wetaskiwin, Alberta 352-6226

Seasons Greetings from Dan & Staff

WETASKIWIN Electric (1985) Ltd.

Appliances & Television
Microwaves

Hotpoint

- TOSHIBA
- ADMIRAL

SANYO
WHITE
WESTINGHOUSE

352-2336

4909 - 49 St., WETASKIWIN, Alberta T9A 2G2

Merry Christmas & Seasons Greetings from Board of Directors & Staff



SAGITAWA FRIENDSHIP CENTRE

Box 1283, PEACE RIVER, Alberta
T0H 2X0
624-2443



Wetaskiwin Mall
121 - 3725-56 Street, Wetaskiwin
352-9193

- AIRLINE
- HOTEL RESERVATION
- STEAMSHIP

Our service says

Merry Christmas
in so many ways!



2 Locations

Good Line of used Truck & Car parts

Resale of used vehicles

Seasons Greetings from Management & Staff

352-6330
Wetaskiwin

783-5610
Ponoka

HAROLD'S SPEEDEE MART



- GROCERIES
- GAS & OIL
- PROPANE
- SOFT ICE CREAM & SLUSHES
- PARTY ICE

849-3711
SLAVE LAKE

Open 7 Days a Week 7 a.m. to 11 p.m.
Fifth Ave. & Main Street

A young Blood woman is gifted Singing stone calls buffalo

By Heather Andrews

Long ago, three Blood Indian sisters were married to the same man. This was in the days before the Indians had horses. One day when they were gathering firewood, the youngest sister's carrying strap broke repeatedly and she had to stop often to fix it.

Soon her older sisters were gone back to their lodge, and as she hurried to catch up she heard a voice singing. It seemed to be coming from a stone which was sitting on a little patch of buffalo hair.

"Young woman, will you take me?" the stone sang. Quickly she popped the stone inside her clothes and ran for home.

That night, the young woman, who had told no one of the afternoon's happenings, dreamed the stone sang to her. "My power is to communicate with the buffalo and bring them here," it crooned. The stone had chosen the young Blood because she was humble and had good thoughts.

"Ask your husband to invite all the holy men to



ILLUSTRATION BY MORRIS CARDINAL

your lodge tomorrow night. The songs and the ceremony I will teach you will cause a storm, and a lone buffalo bull will come. If you do not harm him, the rest of

the herd will follow." The next day the shy young woman told her sister about the dream. The older girl told their husband who immediately began

inviting the holy men. They had not been near the buffalo in a long time. The young woman was invited to sit at the head of the tipi and lead the ceremony. As she sang the songs the Buffalo Stone was passed around.

That night after dark the breeze started to blow. The people were awakened as the wind grew stronger. Soon hoofbeats were heard; no one harmed the lone buffalo who passed through the camp.

In the morning the storm had stopped. A large herd of buffalo grazed near the camp. The people brought down what they needed. Soon they were replenishing their food, clothing and bedding.

The young wife was now entitled to sit next to her husband at the head of the tipi. Everyone brought a small sacrifice to Iniskim who was sitting on a little bit of fur in the altar at the back of the tipi.

This and many other delightful stories can be found in "The Ways of My Grandmothers" by Beverly Hungry Wolf.

PEACE On Earth



Season's Greetings
from the staff & students
of the

Alberta
Vocational Centre
Grouard



Seasons Greetings

Reeves
Business
College



- SECRETARIAL SCIENCE • WORD PROCESSING
- ACCOUNTING • MANAGEMENT

875-3308

5116 - 48 St., LLOYDMINSTER, Sask. S9V 0X9

Rejoice The Lord Has Come!

SACRED HEART PARISH
Welcomes You

Mass every Sunday at 10 a.m. and 7 p.m.
10821- 96 St., EDMONTON, Alberta
(403) 422-3052

Merry Christmas
From Board & Staff Members

CANATIVE HOUSING CORPORATION
Urban Skills & N'Gawee
Day Care Centre
8626 - 112 Avenue
EDMONTON, Alberta T5B 0G6
(403) 471-2561

Merry Christmas to One & All

Debbie's Beauty Salon

- EAR PIERCING
- HAIR WAXING

967-5333

If Busy Call 967-3433

4928 - 48 Ave., ONOWAY, Alberta T0E 1V0



Seasons Greetings from Norm Sware & Doug Lorencz

SWARE REALTY LTD.

"WE MAKE IT HAPPEN"

523-4438

Box 971, HIGH PRAIRIE, Alberta
T0G 1E0

Seasons Greetings to Everyone
from Management & Staff

**EDWARD YELLOWHORN
SERVICE STATION**



- GASOLINE SERVICE STATION
- CONFECTIONARY
- MINI-MART

OPEN 7 DAYS A WEEK TO SERVE YOU

OWNER OPERATOR - Edward Yellowhorn
Box 98, BROCKET, Alberta T0A 0H0 965-3872

Merry Christmas
TONY'S TOWING LTD.

"TOWING IS OUR BUSINESS, NOT A SIDELINE"
24 HOUR SERVICE — TOWING

Phone 352-7892

4310 - 49 St.,
WETASKIWIN, Alberta
T9A 2G2

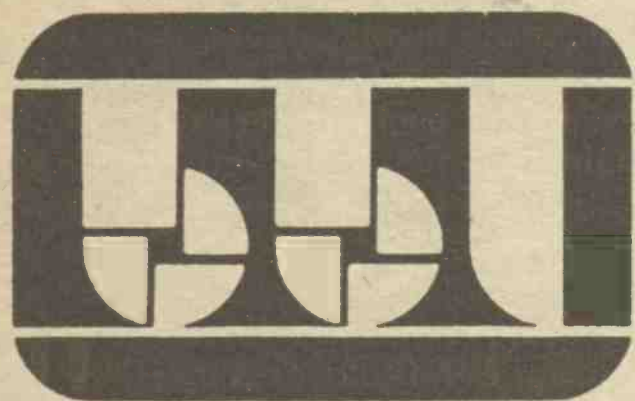


Merry Christmas
to all our friends
from all the staff

**METIS
CHILDRENS
SERVICES**



10950 - 124 St., EDMONTON, Alberta T5M 0H6
Telephone: (403) 452-6100



"For all your Soft Drink needs, serving Calgary and Southern Alberta"

blackwoods beverages Ltd.

4815 - 78th AVENUE S.E.
CALGARY, ALBERTA T2C 2Y9



PONOKA BUILDING SUPPLIES Ltd.

Seasons Greetings to Our Friends & Neighbors from Management & Staff

Lumber - Plywood - Windows Suppliers of Rough Lumber



Industrial Park
Box 2001
Ponoka, Alberta
T0C 2H0

PHONE: (403)783-5821

Largest Volume Used Car Retailer in Edmonton

"WE FINANCE"

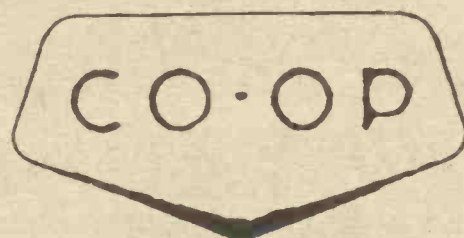


CARS FOR LESS

474-4545

118 Avenue & 93 St.
EDMONTON, AB T5G 1E2

VALLEYVIEW



- DRY GROCERIES
- FRESH MEAT
- FRESH PRODUCE

Merry Christmas & Happy New Year from Management & Staff

"Your Cash Saver Store"
Supporting our local community

OPEN: 9 am - 6 pm, MON — SAT
9 am - 9 pm FRIDAY

524-3101

BOX 60, VALLEYVIEW, ALBERTA

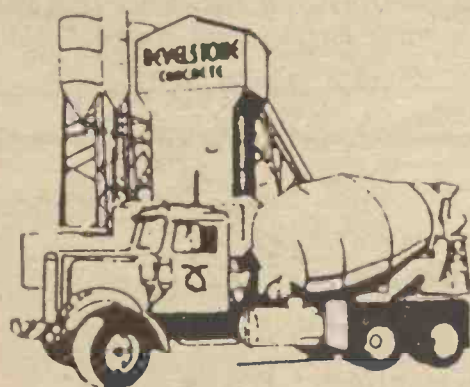


REVELSTOKE CONCRETE

Merry Christmas & Happy New Year

Complete Concrete Service

- Town & country
- Free estimates
- Prompt service



WETASKIWIN

52 Ave. & 50 St.

352-4583



Merry Christmas & Seasons Greetings
For All Your Roofing Needs call

KING - SIMMONS LTD.

"ROOF SAVERS"

Preventative Maintenance

- Complete Roof Inspection Analysis
- Infra Red Surveys
- Consultation
- Written Reports
- Roof Restoration & Repairs
- Specialty Applications
- Single Ply Roof Assemblies (Extended Guarantee)
- Waterproofing

455-5376

15389 - 117 Ave.
Edmonton, AB

How a father lost his two sons

By Heather Andrews

Parents are often over zealous in their ambitions for their children. In his book "My Tribe, the Crees," Joseph Dion tells of a father who was anxious to have his young son favored by the spirits.

Travelling to many different haunts of the familiars, the son was left to fast and pray. Soon he gained much knowledge and power and felt ready to return home. But his father wasn't satisfied. The elder man erected a nice tipi beside a beautiful lake and left his son for several days in complete solitude.

When the father eventu-

ally returned he heard voices singing a love song. A woman's voice joined his son's. Then he heard his son say, "Yes I will go with you. I have begged my father to take me home. I have pined for love, not for power, these many past moons. Lead on and I will follow."

Quickly the father lifted the flap of the tipi. No one was there; the tent was empty.

Then he looked up. Two birds were perched on the poles, birds with bright red breasts such as he had never seen before.

We know now why the robin appears so tame: he loves the company of man.

The day the fish came out of the water

By Dr. Anne Anderson

It was late in the year, summer was over and freeze-up was expected at any time. Crow began to worry about his winter provisions. He had had a long, lazy summer with plenty to eat, but now he had to think of the days ahead.

Nearby was a small, back-water lake with one big fish in it. The fish was almost the size of a white whale and there was barely enough water in the lake to cover him. Crow flew over to him and sat on the shore and began to talk.

"Now Fish, that lake is much too small for you. In fact, you might even freeze to death there this winter. Why don't you move to the large lake just a few yards north of you?"

"How do I know you are telling the truth?" said the fish. "It is a well known fact

that you are a liar." "Why should I lie to you?" answered the Crow, pretending to be very hurt. "Here, I will prove my words are correct." Crow picked up a pebble and flew to a small pothole, just out of sight, over a small rise. He dropped the pebble and made a big splash. Then he flew back to Fish. "I believe your words, Crow, but how can I get there? I have no legs or wings." "Take a deep breath, and start rolling," said Crow. "I will guide you all the way." Fish took a deep breath, almost sucking the pond dry, and began to roll over and over until he was on top of the bank. With Crow's encouragement, he rolled down the hill to the little pothole. Of course, there was not enough water in it to wet his tail and he died there.

And that is how the Crow got his winter supply.



Warrior encounters the Great Spirit

**Compiled by
Heather Andrews**

In his book "Indian Tales of the Canadian Prairies," James Sanderson tells a story about a young Blood Indian who found an unexplained opening in the ice on the river near present day Medicine Hat.

As he pondered this strange phenomenon a serpent rose from the hole.

The young man realized he had discovered the fabled breathing place of the Great Spirit, which was said to never freeze over, even in the coldest of winters. It was said too, that the Great Spirit assumed the form of a serpent when he showed himself.

The serpent predicted that the man would become a great warrior and medicine man—but only if he sacrificed his wife to the

Great Spirit. Now the newly-married wife was ready to die for the good of the tribe and to obey the Great Spirit, but her husband hesitated.

Instead he killed his favorite dog and presented it to the serpent. But it was not enough. The Great Spirit said he could do nothing for him unless he sacrificed his wife.

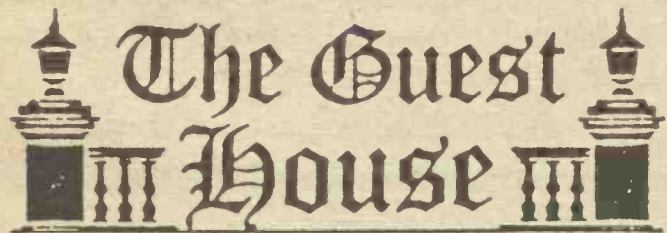
Sadly, the young man

complied. The Great Spirit, satisfied at last, now instructed the man to stay all night on the island near by, and proceed east after sunrise.

All alone now he did as he was told, and soon found a bag containing medicines and a hat trimmed with ermine. Tradition has it that he did indeed become a famous medicine man and a mighty warrior.



ILLUSTRATION BY KIM McLAIN, Windspeaker



Seasons Greetings from Management & Staff

Come - be our Guest

Fox Creek 622-3821
On Highway 43

Edson 723-4486
On Highway 16



Action Appliance Ltd.

2922 - 7 Avenue North

Warranty Depot For:
Admiral - Whirlpool - Toshiba
Gibon - Danby - Kitchen Aid
Kelvinator - White - Westinghouse

- Servicing Most**
- Refrigerators • Freezers • Ranges
 - Washers • Dryers • Dishwashers
 - Microwaves

SPECIALIZING IN REFRIGERATION



WE BUY & SELL QUALITY
USED APPLIANCES
CERTIFIED LICENCED TECHNICIANS



P.O. Box 573, LETHBRIDGE, Alberta

328-8482

Gardiner Karbani Audy & Partners

CHARTERED ACCOUNTANTS

Seasons Greetings



ALBRUMAC BUSINESS CENTRE
210, 5008 - 86 STREET
EDMONTON, ALBERTA T6E 5S2

PHONE 468-6920
ATHABASCA 675-2397
LAC LA BICHE 623-2828

Any way you slice it...



Our Deli Foods Are the Finest!



- DELI
- BULK FOODS
- BAKERY
- MEAT & CHEESE TRAYS

"Bulk is Better"
Seasons Greetings
from John & Staff

BAER'S DUTCH PANTRY & CHEESE HOUSE

9801 - 100 St.
HIGH LEVEL, Alberta

926-2445

HOLIDAY GREETINGS

PRAIRIE FLOWERS

Happy Holidays
from Gayle
& Ruth

- FRESH FLOWERS & PLANTS
- COMPLETE WEDDING SERVICE & STATIONERY
- CUSTOM SYMPATHY ARRANGEMENTS
- DRIED & SILK ARRANGEMENTS

MAIN STREET
High Prairie, AB

523-4282

"ATTENTION OUTDOORSMAN!"

BLAZE YOUR TRAIL SO IT CAN BE SEEN!
SURVEYORS, TRAPPERS,
BUSH WORKERS & LOGGERS!

FLAGGING TAPE
(Ribbon)

All Florescent & Non-florescent
Colors Available

ENGINEERING FIELD EQUIPMENT
AVAILABLE IN STOCK

BUTLER SURVEY SUPPLIES LTD.

3927 - 3A St. N.E. After Hours Res.
CALGARY, Alberta Morris Butler 284-3943
(403) 276-5587 Terry Stevens 230-1879

10032 - 79 Ave.
EDMONTON, Alberta
(403) 433-2596
Toll Free: 1-800-661-1129

SHERIDAN LAWRENCE HOTEL

Merry Christmas & Happy New Year
RESTAURANT & TRAPPERS TAVERN

- 16 Fully Modern Rooms with Showers & Baths
- Color Television & Telephones

"OPEN YEAR ROUND"
Overlooking The Mighty Peace

927-3330

Box 460, FORT VERMILION, Alberta
T0H 1N0

Merry Christmas
& a Happy New Year

"Serving All Your
Insurance and
Investment
Needs"

LEA INSURANCE
PHONE 352-9400

Auto-Commercial
Home-R.R.S.P.'s-Life

Annuities - Investments

One day on Mother Earth with Muskwa

By Dr. Anne Anderson

It was autumn again and the beauty of colored leaves brought back memories of an outing my Indian friend Muskwa and I took across a lake north of Grouard many years ago.

Early one morning we set out. The day was perfect. The water was clear and calm and the scenery was truly beautiful with the reds, golds, and browns mixed with the many coniferous trees. We felt we were not alone in this

remote area. Right around us was what Mother Earth provided for us, as we are her children. The woods, lakes, streams, trees of many kinds, wild animals coming to water, birds happily singing, and squirrels gathering their winter supply of food are all part of Mother Earth. One must understand Nature's way to enjoy an outing such as this.

When we made our crossing, Muskwa hopped off the boat and scouted around for a level spot to set our tent. Away yonder

Muskwa gave his call, announcing that he had seen someone in his territory. Of course it was us. It was not long before Muskwa returned to say he had located an ideal spot just a few yards away. After we set our tent, Muskwa got a campfire going in no time and hung a pail of water for tea. We sat and rested, enjoying the stillness and beauty of the forest until we were ready for tea. Muskwa was a great hunter and he was always well stocked with dried moose meat and

bannock.

As we sat there, out of the thick forest came a doe with her young one following closely behind her. We were unnoticed. We sat perfectly still. The doe ran into the water and took a long cool drink. The young one sensed someone was around. He stared towards us looking terrified and stood at the edge of the water. After the doe was through drinking she continued to cross a narrow point and went on into a grassy spot. The young one finally leaped

into the water and began to swim towards his mother, who by this time had crossed and was eating grass. When the young one finally crossed he ran wildly into the woods, acting terribly frightened. The doe stared at her offspring and I am sure she wondered why her young one was acting so. She hadn't seen or sensed anything. But, suddenly she did notice us and in a flash she, too, leaped into the forest, her white tail flapping wildly until she disappeared.

Muskwa added more

wood to the coals of the fire and we enjoyed the warmth. As the evening set in Muskwa told of the many ways of the Indians' survival years ago, which were most interesting. Summer appeared to be happiness, winter not so happy as it brought about hardships. We finally settled down for the night. The lonely howl of the coyote in the distance and the owls hooting, serenaded us to sleep. These are the sounds that accompany the stillness of a remote area.

Merry Christmas & a Happy New Year from Management & Staff



CHINIKI VILLAGE

CHINIKI RESTAURANT

- STEAMING HOT HOMEMADE SOUP
- FULL COURSE DINING (Hot & Cold Meals)
- "BUFFALO" STEAK (Roast & Burgers)
- FRESH BANNOCK
- FRESH FISH DAILY
- TASTY DESSERTS FOR EVERYONE

— Convenience Store —
TOBACCO — CHOC BARS — CHIPS — POP
ICE COOLERS IN STOCK

881-3748

CHINIKI TURBO

COMPLETE PUMP SERVICE
FIRST CLASS MECHANIC ON DUTY

MONDAY - FRIDAY
— 8 a.m. to 5 p.m. —

SOME TIRES IN STOCK
CONVENIENCE STORE
ICE COOLERS IN STOCK

**MORLEY, AB
881-3914**

Craft Specialty Souvenir Store
Open 7 Days A Week — 9 a.m. - 5 p.m.
½ Mile North of Chiniki Village
MORLEY, Alberta

May the Joy & Spirit of the Season Be Yours

For information on our services contact:

428-9350



Native Outreach of Alberta

3rd Floor, 10603 - 107 Avenue, Edmonton, AB T5H 0W5

Merry Christmas to One & All

ANALYTICAL AND CONSULTING CHEMISTS

Western Industrial Laboratories Limited

CHEMICAL ANALYSIS

ANALYSIS OF WATER — SEWAGE — INDUSTRIAL WASTES
STEAM POLLUTION SURVEYS — AIR POLLUTION STUDIES
MICROBIOLOGICAL ANALYSIS OF OILFIELD & INDUSTRIAL WATERS
CONSULTANTS ON INDUSTRIAL PROBLEMS
FIELD SAMPLING PROGRAMS
INDUSTRIAL WASTE SAMPLING & MONITORING PROGRAMS

GOOD SERVICE SINCE 1954

8109 - 102 Street
EDMONTON, ALBERTA
T6E 4A4

439-7969 **433-6362**

Seasons Greetings from Randy & Staff

RANDY'S AUTO BODY

- EXPERT BODY REPAIRS & PAINTING
- SANDBLASTING
- GLASS INSTALLATIONS

523-2718

Box 1205, HIGH PRAIRIE, AB
T0G 1E0



LICENSED FOR BEER & WINE

- OPEN 7 DAYS A WEEK
- FAMILY RESTAURANT
- PIZZA
- ITALIAN DISHES
- RIBS
- BEEF DIP
- STEAKS
- BURGERS
- SOUP & SALAD BAR

523-3660

5100 - 53 Ave. HIGH PRAIRIE, Alberta
T0G 1E0

Christmas Greetings to One & All

hydrogeological Consultants Ltd.

M.L. (Midge) Clissold
office manager

- groundwater supplies
- dewatering
- groundwater monitoring
- regional groundwater evaluation
- water table determinations
- investigations involving any aspect of GROUNDWATER

(403) 483-7240

10704 - 181 Street,
Edmonton, Alta. T5S 1K8

Seasons Greetings from Management & Staff

SPENDIFF TRANSPORT Ltd.

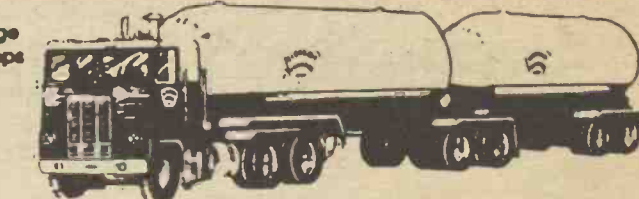
- DAILY SERVICE TO EDMONTON — HIGH PRAIRIE — GROUARD — ENILDA — GIFT LAKE — ATKAMEG — JOUSSARD — DRIFTPLE — FAUST
- GENERAL FREIGHT — LIVESTOCK
- FURNITURE HAULING
- HOT SHOT SERVICE — CONTRACT
- HAULING — HI-BOY REFRIGERATION

Box 820, HIGH PRAIRIE, Alberta
T0G 1E0

523-4536

BULK LIQUID TRANSPORTATION SPECIALISTS

- U.S. Border Interchange
- Portable Product Pumps
- Vacuum Equipment
- Refined Petroleum
- LPG • NH3
- Chemicals
- Sulphur
- Crude Oil



4086 Ogden Rd. S.E.
Calgary, Alberta
(403) 264-1140
After Hours (403) 264-1144

Edmonton Branch
Sherwood Park (403) 464-5111
After Hours (403) 464-5114

ALBERTA • MONTANA • IDAHO • NORTH DAKOTA
BRITISH COLUMBIA • WASHINGTON • OREGON • WYOMING

ECONOMY TRANSPORTS LIMITED
A FAMILY AFFAIR SINCE 1947

Merry Christmas from Larry & Staff

BOURNE AUTO SERVICE

865-7098



- COMPLETE AUTO SERVICE
- HUSKY GASOLINE
- FULL SERVICE

467 Gregg Ave. — Hwy. 16
HINTON, Alberta



Merry Christmas & Seasons Greetings

HILLTOP AUTO WRECKERS LTD.

LET OUR 25 YEARS OF EXPERIENCE BE OF SERVICE

- USED PARTS FOR ALL MAKES OF CARS & TRUCKS
- ANTIQUE CARS & TRUCKS
- FIGHTING POLLUTION BY RECYCLING —

624-4611

AFTER HRS. CALL RES. 624-8475
BOX 538, PEACE RIVER, AB
6 MILES SOUTH OF PEACE RIVER ON HIGHWAY #2

Best Wishes for the coming New Year!

J & J CATERING

Any Occasions, Meetings, Staff Parties, Weddings & Banquets

For more information call 473-1320 and ask for Gusse Jackson.

13929 - 26 Street
EDMONTON, Alberta
T5Y 2H2

Plum pudding makes Christmas a special time

By Heather Andrews

A missionary, Egerton Young, and a small band of Christian Cree Indians found themselves celebrating Christmas together in an isolated camp in northern Manitoba in the late 1800's.

On Christmas Eve, according to Young in his book, "Stories from Indian Wigwams and Northern Campfires," the missionary visited his friend William who, he discovered was working away at something spread out before him on a clean flour-sack on the floor.

"What are you doing William?" he asked, full of curiosity.

"Making a plum pudding," William answered.

"Where in the world did you get the material for a plum pudding?" asked the astonished missionary.

William explained how he traded furs from his tra-

pline to traders in exchange for flour and raisins.

But William had only the flour, raisins and water. A quick search produced a bit of bear fat from here, a bit of sugar from there. After a great amount of work, William decided his pudding was ready for cooking. His wife looked in vain for a pudding cloth in which to wrap it. A small boy spotted a towel hanging to dry.

"There's one!" he cried. Again a search without success for a string to tie it up.

"This will do," called William, as he cut off a lace from his mocassins. And into the boiling fish kettle it went.

That cold Christmas Day by Lake Winnipeg was no doubt made more enjoyable by the little Christmas pudding, cut equally into eight pieces for the family members celebrating the special day with the missionary.

Historic Blackfoot toys were realistic, detailed

By Heather Andrews

The traditional toys of the children of the Blackfoot people included replicas of all things used by adults. Both boys and girls also enjoyed dolls. These toys were treasured and smaller ones were kept in special rawhide bags.

Some mothers made elaborate dolls for their older daughters, complete

with tiny tipis, household furnishings and cradleboards. According to Beverly Hungry Wolf, in her book "The Ways of my Grandmothers," some even had fully beaded clothing and human hair.

Boys were given spinning toys, drums, horse gear and, of course, bows and arrows. Dolls made by their fathers were in the shapes of boys and warriors.



May the Best of the Season be Yours from the Board of Directors & Staff
The Metis/Indian Town Alcohol Association (MITAA Centre)
 Appreciate and Support the Community and Area of High Prairie

MITAA Detox Centre

523-3372

Box 1202 HIGH PRAIRIE, Alberta T0G 1E0

ALBERTA CO-OP TAXI

May You Have a Merry Christmas & a Happy New Year



425-8310

AMERICAN EXPRESS
 MASTERCARD

DRIVER OWNED OPERATED
 FIRST COMPUTER DISPATCH SYSTEM

CHARGE X
 VISA

10544-110 Street, Edmonton, Alberta
 For Service at the Top call Co-op

Merry Christmas



From the Mayor and Council
 of the Town of High Level

Town of High Level

Box 485
 High Level, Alberta
 926-2201

Season's GREETINGS

MACLEODS



HIGH LEVEL

926-3257

ENJOY CHRISTMAS
 IF YOU DRINK!
 DRIVE WITH US

ROYAL TAXI

238 - 12B St. N.
 LETHBRIDGE, Alberta
 Phone (403) 329 - 8500

WINDSOR TRUCK PARTS

Guaranteed parts for all trucks - 1/2 tons to tandem — also 4x4s. 100% guarantee on all parts, please phone collect:

(403) 468-7020

5410 - 76 Ave., EDMONTON, Alberta



Merry Christmas from Clayton, Ann, Cal & Staff

ACE HARDWARE & FORT TEMPO GAS BAR

FULL LINE OF HARDWARE

Box 430 FORT VERMILION, Alberta TOH 1N0 927-4475

FASS

Fire & Smoke Stop Products
Complete Line of Fire Proofing Paints For Residential, Commercial & Industrial Sales & Service

Distributors of: International Lacquer Products
 Paints • Varnishes • Textures
 Urethanes • Epoxies • Joint Compound

Bus: (403) 250-3939
 Bay M, 3505 - 32 Street N.E., Calgary, AB T1Y 5X7

MF PAINTS



- Confectionary
- Newspapers & Magazines
- Novelties

CLUB CIGAR STORE

301 - 5th St. S.
 LETHBRIDGE, Alberta
 (403) 329-0333

BINGO New Program \$\$\$ Bigger Prizes \$\$\$

WESTMOUNT PLEASANT COMMUNITY
TUES. & WED. NIGHTS

602 22 Ave. N.W., CALGARY, AB, 283-1314
 Calgary, Alberta

Reg. Silver & Gold Cards (50¢, 75¢ & \$1)
 Doors Open at 5:00 — Early Bird, 6:45 — Regular 7:15
 1 Prog. Bonanza, 1 Goldmine & 1 Prog. Triangle
 #12 Bus Stops 1 Blk. from Hall

BIG LAKE SOD FARM



INSTANT LAWN
 REGISTERED
 TOUCHDOWN — CHERI — BANFF
 AMERICA KENTUCKY BLUEGRASS
 Office & Sod Farm Located
 Approximately 5 Miles N.E. of
 Wetaskiwin By Coal Lake
 PHONE FOR DIRECTIONS



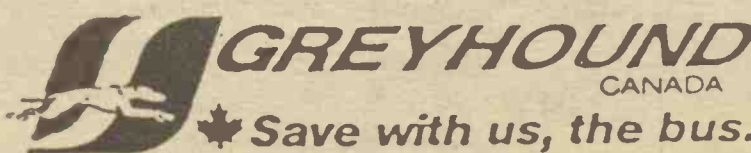
Member N. Alberta Turf Grass Association
429-1372
 EDMONTON
352-6637
 WETASKIWIN, R.R. 3

HOME COOKED MEALS

JAVA SHOP FORT McLEOD

Open 6 a.m. - 8 p.m. Daily

- Souvenirs
- Magazines & Pocket Books



Save with us, the bus.

May the Spirit of Christmas Be with You

FT. MACLEOD AUTO & INDUSTRIAL SUPPLY LTD.

ORR GAS

Parts & Services

"For all your Automotive Needs"

2121 - 2nd Ave. Fort Macleod 553-4441

'For this land is sacred to us'

By a little church on Bainbridge Island, within sight of the modern city of Seattle to whom he gave his name, lies the carefully-tended grave of a great Indian orator. Chief Seattle (spelled Seattle by early white settlers), while fearing the intentions of whitemen, he had welcomed

them nonetheless and even accepted their God, becoming a very good Christian. He died in his 80s in June 1866.

Twelve years earlier, in his elegant Native language, Kuwamish, Chief Seattle delivered the greatest, most tragic oration of his life at an assembly of tribes

preparing to sign treaties with the whites who had overrun their lands. Fortunately, a young Seattle pioneer, Dr. Smith, took down what he said. Dr. Smith maintained afterward that his English was inadequate to render the full beauty of the great chief's imagery and thought.

“ The Great Chief in Washington sends word that he wishes to buy our land.

The Great Chief also sends us words of friendship and goodwill. This is kind of him, since we know he has little need of our friendship in return.

But we will consider your offer. For we know that if we do not sell, the whiteman may come with guns and take our land.

How can you buy or sell the sky, the warmth of the land? The idea is strange to us.

If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the redman.

The whiteman's dead forget the country of their birth when they go to walk among the stars. Our dead never forget this beautiful earth, for it is the mother of the redman. We are part of the earth and it is part of us.

The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices of the meadows, the body heat of the pony, and man — all belong to the same family.

So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us.

The Great Chief sends

word he will reserve us a place so that we can live comfortably to ourselves. He will be our father and we will be his children.

So we will consider your offer to buy our land. But it will not be easy. For this land is sacred to us.

This shining water that moves in the streams and rivers is not just water but the blood of our ancestors. If we sell you land you must remember that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father.

The rivers are our brothers, they quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember, and teach your children, that the rivers are our brothers, and yours, and you must henceforth give the rivers the kindness you would give any brother.

The redman has always retreated before the advancing whiteman, as the mist of the mountains runs before the morning sun. But the ashes of our fathers are sacred. Their graves are holy ground, and so these hills, these trees, this portion of the earth is consecrated to us. We know that the whiteman does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his fathers' graves behind, and he does not care. He kidnaps the earth from his

children. He does not care. His fathers' graves and his children's birthright are forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert.

I do not know. Our ways are different from your ways. The sight of your cities pains the eyes of the redman. But perhaps it is because the redman is a savage and does not understand.

There is no quiet place in the whiteman's cities. No place to hear the unfurling of leaves in spring or the rustle of insect's wings. But perhaps it is because I am a savage and do not understand. The clatter only seems to insult the ears. And what is there to life if a man cannot hear the lonely cry of the whippoorwill or the arguments of the frogs around a pond at night? I am a redman and do not understand. The Indian prefers the soft sound of the wind darting over the face of a pond, and the smell of the wind itself, cleansed by a midday rain or scented with the pinion pine.

The air is precious to the redman for all things share the same breath — the beast, the tree, the man, they all share the same breath. The whiteman does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench. But if we sell you our land, you must remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also



CHIEF SEATTLE
...the great orator

PLAINS

AUTO SALES & AUTO CENTRE

Seasons Greetings
from the Management & Staff

KEN HARRISON
TERRY CAPP
TONY MINDE
MARV BREDSON
ROSS HART
ROBERT BLEVINS
FRED CARSON
BELA KESKANY
JOE SMALL
STAN WAGNER
TODD COYES
CHERI JACKSON
MARTIN WOOD
DEREK COTTINGHAM
RAY DEWAAL
RICK MORROW
ED CURTIS
JOANNE GLADUE
CHERYL SMELTZER
GLENN POTTS
TYLER TRAUB
PEGGY PASKEMIN
MIKE LAWTON
BRYAN WALKER
JUDY JACKSON
JEANNETTE BELISLE
GARY LEE

CANDACE HUOLT
CAROL RAINE
MARK HEBBES
BENNY THOMAS
DONA LEE
ALLAN SNYDERS
DALE GHOSTKEEPER

PLAINS
AUTO CENTRE

Located Across
From Maskwachees Mall
on Highway 2A
EDMONTON DIRECT LINE
425-5620
585-2519
585-2520
Box 870, HOBBEEMA, AB
T0C 1N0

BINGO
EMPORIUM
6120-3rd STREET S.W. CALGARY
HALF BLOCK FROM CHINOOK ART

14 EVENTS PER WEEK

7 AFTERNOONS
Nickle 12:15
Regular 1:00
Sunday Nickle 1:40

7 EVENINGS
Nickle 6:15
Regular 7:00

255-2522

receives his last sigh. And the wind must also give our children the spirit of life. And if we sell you our land, you must keep it apart and sacred, as a place where even the whiteman can go to taste the wind that is sweetened by the meadow's flowers.

So we will consider your offer to buy our land. If we decide to accept, I will make one condition: The whiteman must treat the beasts of this land as his brothers.

I am a savage and I do not understand any other way. I have seen a thousand rotting buffalos on the prairie, left by the whiteman who shot them from a passing train. I am a savage and I do not understand how the smoking iron horse can be more important than the buffalo that we kill only to stay alive.

You must teach your children that the ground beneath their feet is the

ashes of our grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth befalls the sons of the earth. If men spit upon the ground, they spit upon themselves.

This we know. The earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected.

Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself.

But we will consider your offer to go to the reservations you have for my people. We will live apart,

and in peace. It matters little where we spend the rest of our days. Our children have seen their fathers humbled in defeat. Our warriors have felt shame, and after defeat

"Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people."

they turn their days in idleness and contaminate their bodies with sweet foods and strong drink. It matters little where we pass the rest of our days. They are not many. A few more hours, a few more winters, and none of the children of the great tribes that once lived on this earth or that roam now in small bands in the woods will be left to mourn the graves of a

people once as powerful and hopeful as yours. But why should I mourn the passing of my people? Tribes are made of men, nothing more. Men come and go, like the waves of the

sea. Even the whiteman, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all; we shall see. One thing we know, which the whiteman may one day discover our God is the same God. You may think now that you own Him as you wish to own our land, but you

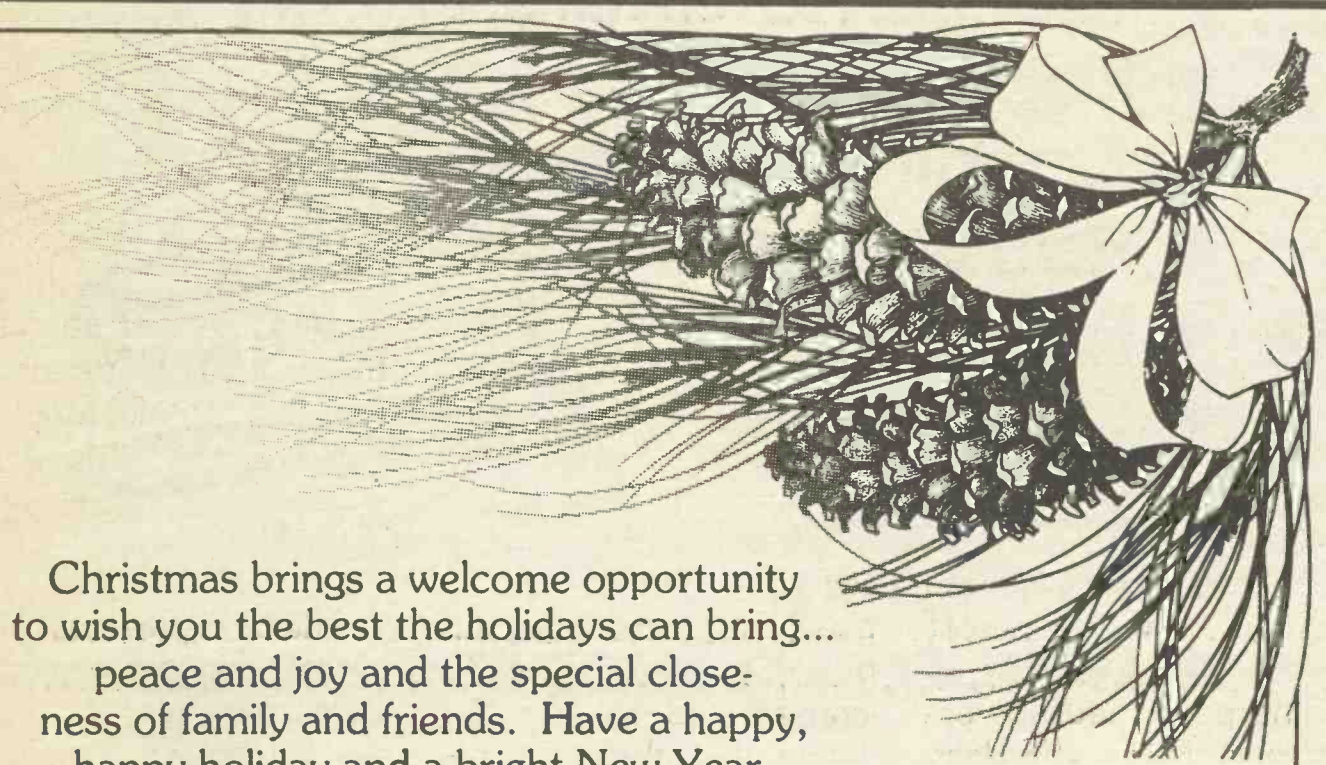
cannot. He is the God of man and His compassion is equal for the redman and the white. The earth is precious to Him and to harm the earth is to heap contempt on its Creator. The whites too shall pass; perhaps sooner than all other tribes. Continue to contaminate your bed, and you will one night suffocate in your own waste.

But in your perishing you will shine brightly, fired by the strength of the God who brought you to this land and for some special purpose gave you dominion over this land and over the redman. That destiny is a mystery to us, for we do not understand when the buffalo are all slaughtered, the wild horses are tamed, the secret corners of the forest heavy with the scent of many men and the view of the ripe hills blotted by talking wires.

Where is the thicket? Where is the eagle? Gone.

And what is it to say goodbye to the swift pony and the hunt? The end of living and the beginning of survival.

So we will consider your offer to buy our land. If we agree it will be to secure the reservation you have promised. There, perhaps, we may live out our brief days as we wish. When the last redman has vanished from this earth, and his memory is only the shadow of a cloud moving across the prairie, these shores and forests will still hold the spirits of my people. For they love this earth as the newborn loves its mother's heartbeat. So if we sell you our land, love it as we've loved it. Care for it as we've cared for it. Hold in your mind the memory of the land as it is when you take it. And with all your strength, with all our mind, with all your heart, preserve it for your children and love it...as God loves us all."



Christmas brings a welcome opportunity to wish you the best the holidays can bring... peace and joy and the special closeness of family and friends. Have a happy, happy holiday and a bright New Year. From Management and Staff at

SETTLEMENT INVESTMENT CORPORATION

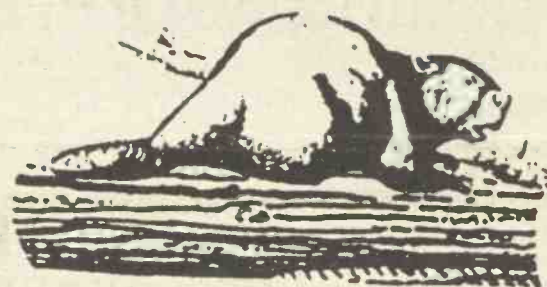
2nd Fl., 11104 - 107 Ave.
EDMONTON, Alberta T5H 0X8
426-5312



MAY YOU HAVE A VERY MERRY CHRISTMAS AND A PROSPEROUS NEW YEAR

KEN BELCOURT FURS Ltd.

"We Buy and Sell Raw Furs"



- Indian tanned moosehide
- Dressed furs
- Bear and wolf hides
- Great selection of beads
- Mukluks and moccasins
- Stripping, beads & crafts supplies
- Beautiful Navajo jewellery now available
- Great selection of beaded jewellery

"Serving the Native Community for Over 35 Years"
We Take C.O.D. Orders

10525 - 105 Avenue
Edmonton, Alberta
T5H 3X7

425-6440



Seasons Greetings

CREE-CHIP Development Corp.

Box 90, FORT CHIPEWYAN,
Alberta T0P 1B0
(403) 697-3692

Merry Christmas

To All
Band Members & All
Indian Bands in
Alberta from

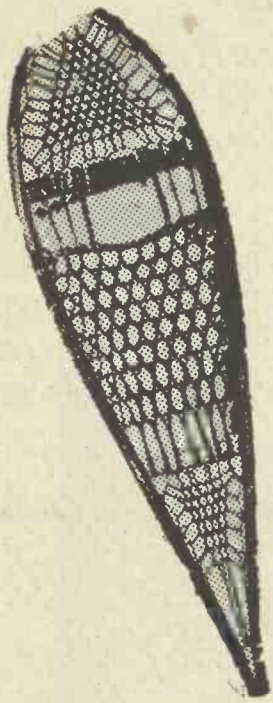
Chief Mike Beaver
& Band Council

BIGSTONE CREE BAND

General Delivery, DESMARAIS, AB T0G 0T0
891-3836

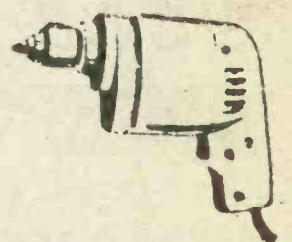
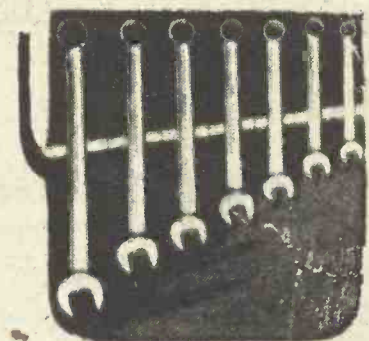
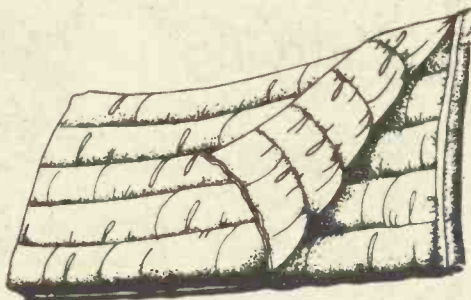
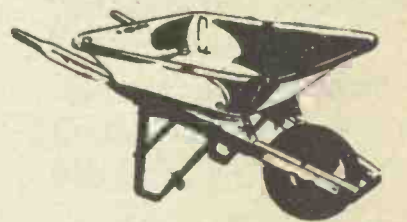
RIBTOR SPORTSHOP & HARDWARE

We are one of Alberta's oldest established hardware supply stores. But we also stock one of the best selections of sporting goods! We welcome the Native people of Alberta.



- Wall Tents
- Wood Stoves, Heaters & Accessories
- Guns
- Ammunition
- Knives
- Flares
- Sleeping Bags
- Warm Outdoor Clothing
- Traps & Trapping Supplies
- Fishing Gear
- Back Packing Supplies
- Cots
- Tarpaulins

- Meat Grinders
- Camp Supplies
- Bedding
- Kitchen Equipment
- Generators
- Tools & Hardware
- Rope & Wire
- Canning Supplies
- Housewares
- Paint
- Chainsaws
- Electrical
- Plumbing
- Gardening Supplies



RING IN YOUR NEW YEAR WITH HAND HELD OR SHOTGUN FLARES

Ribtor also specializes in industrial camp equipment and new and used restaurant supplies.

- Power Plants • Bedding & Linen • Hoists • Generators • Tarpaulins

QUALITY AND LOW, LOW PRICES

PH. 262-6994
Ample Free Parking
Layaway Terms Available

RIBTOR

318 - 11 Ave., S.E., CALGARY, Alberta T2G 0Y2

Serving Albertans for over 40 years
With an old-time general store atmosphere.

SINGS

um
bjects
cross
ibition

omb from the
dia whimsy basket
people. This basket is
s and ribbon.
red by Shell Canada
ne largest corporate
visual arts exhibition.
ues (OCO '88)
e Calgary Winter
600,000 and the
ada donated \$300,000.
to the public Jan. 15,
n it will move to the
m of Civilization, July

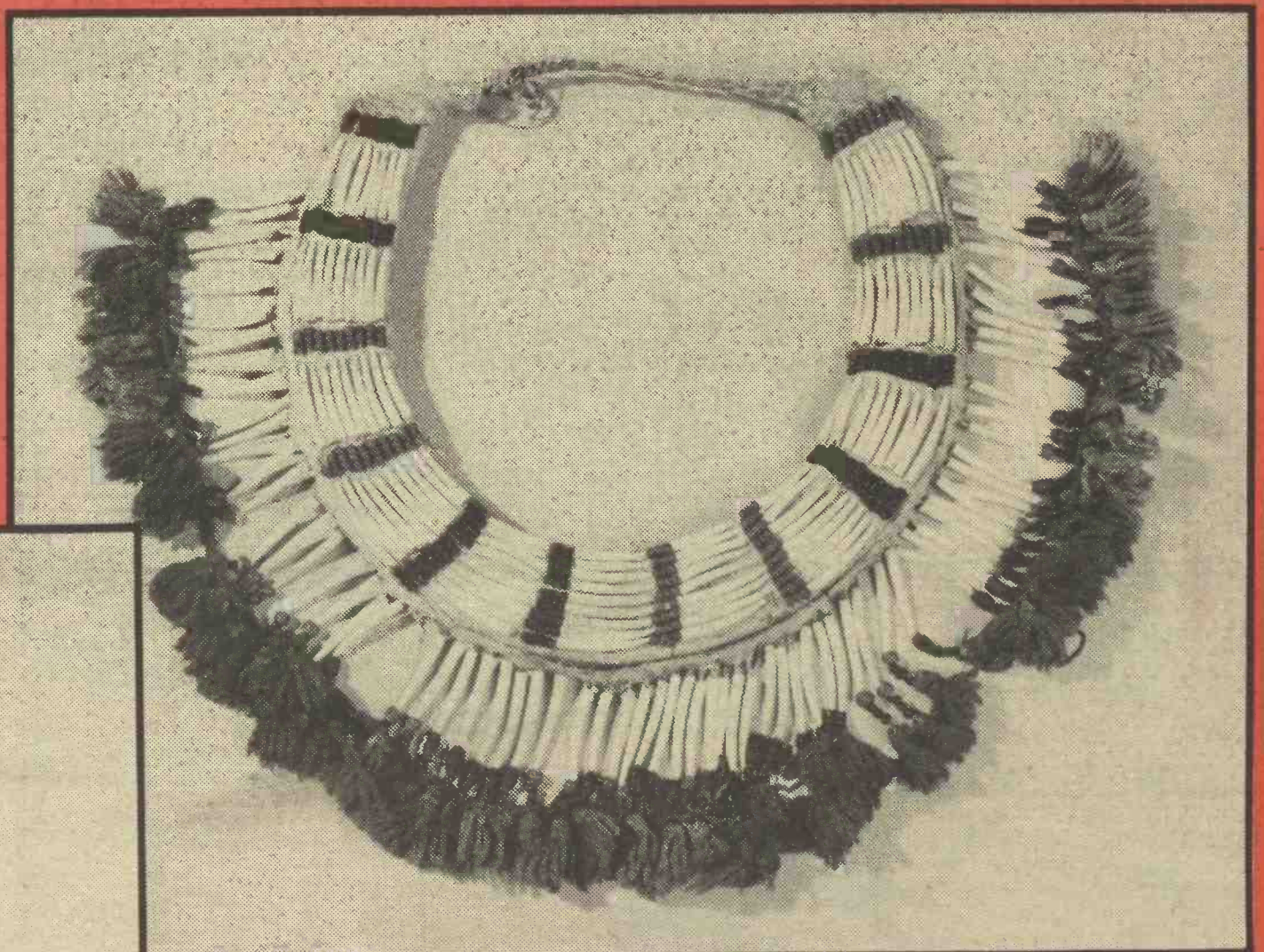
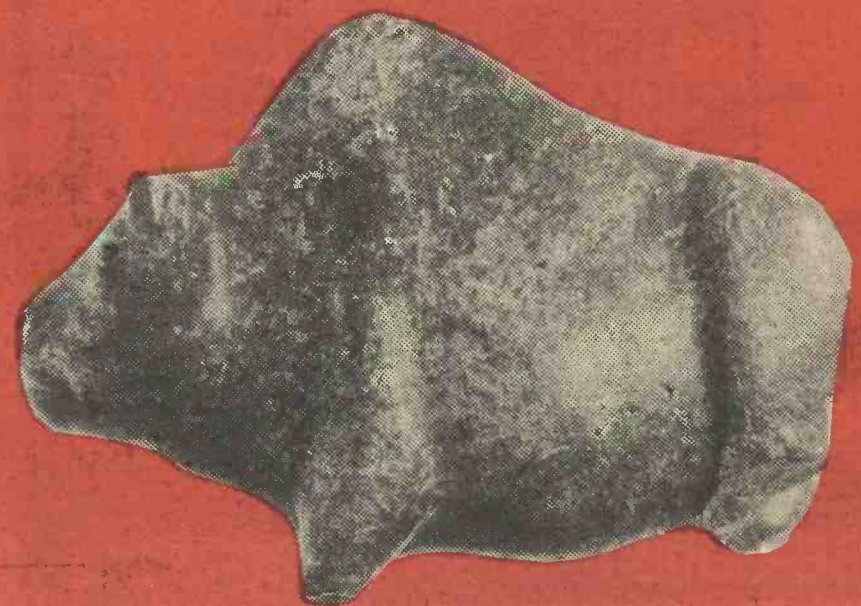
en from 10 a.m. to 6
d admission will be \$6
eal series of recorded
s youth programs and



Above is an Iroquois ball-headed ceremonial club with feathers and other head decorations. It was presented to the governor-general of Canada, Lord Elgin in 1850 and is now in the collection of the 11th Earl of Elgin.



Above is a tanaina figurine — a male figure that wears the typical clothing of the early contact period. Below is a buffalo stone which is found in the northern plains used for hunting rituals.



Above is an arctic neck ring once worn by Tahltan woman as a sign of maturity.



To the left is a Bella Bella rattle which represents a bear and a human face.

POWWOW

Edmonton round dance attracts hundreds, 12 drum groups, too

By Terry Lusty

An extremely successful round dance at Edmonton's Canadian Native Friendship Centre on Dec. 5 witnessed the participation of hundreds of enthusiasts from all over the province and some parts of the territories.

Sponsored by White Braid Society and the

centre, the dance was part of the Christmas social but is usually a powwow. However, due to personal matters, there was insufficient time to program a powwow so it was decided to hold a round dance instead.

The venture, attracted tremendous response, and more round dances may be

held says Martha Campiou-Zarutsky, president of White Braid.

The turnout was so good that there was hardly enough space to conduct the dancing. Not only did the crowd pack the gymnasium to capacity, it also spilled out into the hallway and outside the main entrance doors.

Another testimony to the success of the dance was the response from drum groups. There were 12 drums some of which came from Alexis, Birch Lake, Edmonton, Frog Lake, Glenevis, Hobbema, Poundmaker Lodge, Saddle Lake and Wabamun Lake.

Campiou-Zarutsky noted that the gym filled up quite early, about 7:30 p.m. Some people, she said, "came out of curiosity" but wound up staying the night.

One visitor from the Yukon said it was his first round dance. He remarked that had he had heard of round dances but never attended one before. He



TERRY LUSTY, Windspeaker

ROUND DANCE AT EDMONTON'S FRIENDSHIP CENTRE ...gym was packed, lobby and hallways, too

told Campiou-Zarutsky that he really enjoyed the evening and that the dances should be held every week.

The evening social began with an opening prayer which involved three Elders. Elders also took part in the give-away in which visitors from distant communities and other select individuals were presented with gifts.

The focus of the dance was on "our youth" said Campiou-Zarutsky. "It was to recognize that we're

trying to keep the youth on a straight road...to overcome a lot of the (bad) influences (of society)," she said. In addition, it was meant "to promote youth respect for parents and Elders."

The turnout said Campiou-Zarutsky, was a statement illustrating that many people would rather attend such a cultural function than "the bar." Even at 2 a.m., she said, "they were still wanting it to go on."

As the evening wore on, a draw was made from

raffle tickets sold to help offset the cost of the dance. First prize, a picture by the late Gerald Tail Feathers, was won by Diane Ookes from Edmonton. Hazel McKimmitt of St. Albert took second prize, a portable radio-cassette stereo and her son, Mark won the third prize of four steak dinners.

The next few round dances will be held; Dec. 15 at Sunchild reserve; Dec. 18-19 at Louis Bull Memorial Centre, and Dec. 19 at Beaver Lake reserve.

RAPID BINGO LEDUC "13 TIMES A WEEK" (EXCEPT MONDAY AFTERNOONS) EVERY WEEK!

AFTERNOON GAMES

36 Regular Games
15 - 1/2 the House Games
1 BONANZA - 1 Early Bird & Tag Along Game
12:45 p.m. Early Bird - 1:00 Pre-Call - 1:30 Regular

SATURDAY & SUNDAY AFTERNOON

Early Bird 1:30 p.m.
Pre-Call 1:45 p.m.
Regular Games 2:00 p.m.



EVENING GAMES

Evenings 6:45 Early Bird Game
7 p.m. Bonanza Pre-Call - 7:30 Regular

PRIZE PAYOUT \$500
PAYOUT BASED ON ATTENDANCE

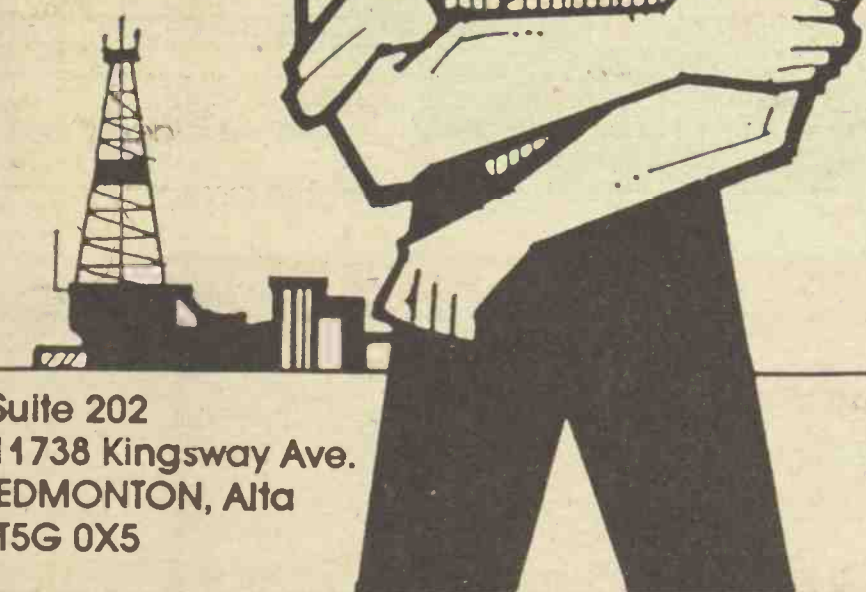
HALF HOUSE GAMES
GOLD CARDS DOUBLE
Afternoon & Evenings

RAPID BINGO LEDUC
5904-50 St.
986-0008 986-2112

NATIVE VENTURE CAPITAL CO. LTD.

..Building and
Financing
Native
Businesses
in
Alberta

TELEPHONE
(403) 453-3914

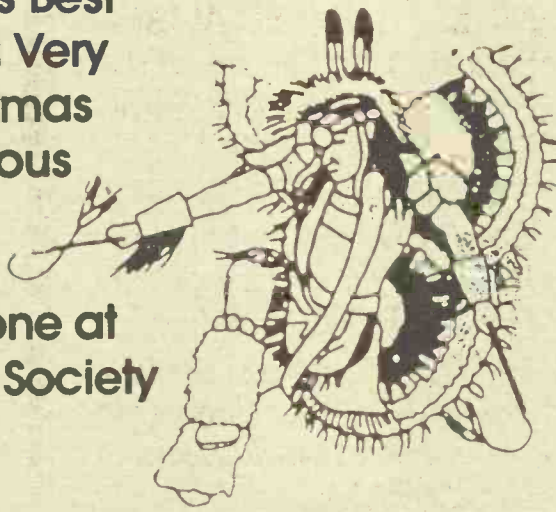


Suite 202
11738 Kingsway Ave.
EDMONTON, Alta
T5G 0X5



The White Braid Society
expresses its Best
Wishes for a Very
Merry Christmas
& a Prosperous
New Year.

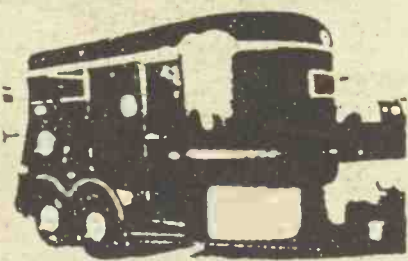
From Everyone at
White Braid Society
Drummers
& Dancers



WHITEBRAID SOCIETY

10176 - 117 St.
EDMONTON, Alberta T5K 1X3
482-6051

Season's Greetings



**ROYAL
TRAILER
CO. LTD.**

PRICED for the ECONOMY
DURABLE — ATTRACTIVE
COMPLETE HORSE TRAILER
SERVICE CENTRE
ALL PARTS & REPAIRS

Box 604
Lethbridge, AB
T1J 3Z4
(403) 328-5835
(403) 328-0772

From the Board of Directors,
Management & Staff

SHARE
THE
SPIRIT OF
CHRISTMAS

THE LAKELAND WOMENS ASSOCIATION

Box 1350
LAC LA BICHE, Alberta
T0A 2C0
623-3039

Entertainment

Performer's songs deliver strong messages

Wuttunee bridges gap between RCMP and Natives

By Mark McCallum

Metis entertainer Winston Wuttunee is helping "bridge the gap" between the RCMP and Native people by performing fast-paced shows at more than 15 northern communities in Alberta.

The tour is an attempt to create a better working relationship between local police and Native people as well as tackle social problems such as alcohol abuse and family violence.

In an interview from Slave Lake where he was nearing the end of the two-week tour which ended on December 7, Wuttunee told Windspeaker that he was apprehensive about the tour at first. "I had a tremendous distrust of the RCMP," explained Wuttunee, although he quickly added he has never been in

trouble with the law.

"I realized then that I had a lot of prejudice and perhaps hate in my heart," says the 47-year-old entertainer, adding that he changed his attitude and view of the RCMP because "they're no different than us — people are people and a uniform doesn't change that."

Wuttunee, who sings fluently in Cree, French and English, is an accomplished musician and master of instruments such as the fiddle, guitar and drums. But, what makes this entertainer from the Red Pheasant reserve in Saskatchewan special is his choice of music.

"The Suicide Song", for example, is only one of the many songs Wuttunee wrote and recorded, to help people understand "problems that they might be



SINGER-SONGWRITER WINSTON WUTTUNEE
...takes audience on an emotional rollercoaster

going through."

However, Wuttunee believes people shouldn't dwell on negative feelings. He explained that he tries

to get this message across in his performances by balancing his music with a selection of contrasting songs that are both hard hitting and upbeat.

"I'll deliver a terrible strong message about suicide or alcohol abuse in some songs and the audience gets down. But, I bring them back to a happier ground by singing something like 'I was Goosed by a Moose' (a song about a

hunter who had the misfortune of bending over during the moose mating season)."

Wuttunee hopes his music will have a positive impact on Native people and "plant a seed" to help Natives develop a better culture identity.

Hoop dancer Ron Manyheads from the Blackfoot reserve and Santa Claus accompanied Wuttunee on the \$20,000 tour, which received support from the

Canadian government, was co-hosted by the Native Crime Prevention Program and local RCMP detachments.

RCMP Native Policing Coordinator, Corp. Tony Mahone says the tour will help create positive lines of communication and understanding between the community and police.

"We (the RCMP) recognize the need to create better police/community relations in Native communities so we can all work together toward preventing crime," explained Mahone.

Solicitor General Policing Services assistant manager, Allan Phibbs, who was also present on the tour, says the police hope the tour will help dismiss concern that "they don't meet the needs of Native traditional ways."

By providing role models such as Wuttunee, Phibbs explained "the mounted police and community have bridged a gap. It's upon them both now to begin to walk across the bridge and develop initiatives that are going to meet their specific needs."

CFCW radio searches for new talent

This year, CFCW's annual Country Star Search Talent Competition takes on an even more meaningful commitment toward the development of Canadian country music talent.

The CFCW "Project Discovery" Star Search winner will receive a recording contract for a nationally distributed album, including ten songs specially selected for the winner. One thousand albums, 500 cassettes and 500 copies each of two separate 45 rpm singles will be produced for distribution. All costs regarding production and distribution, and an on-air sales campaign to

market the album in the greater Edmonton area will be covered. CFCW has committed \$30,000 for the album production.

CFCW's Country Star Search is open to individual performers who have not made a commercial recording that has been released; or who are not established artists who have been performing regularly on a paid basis.

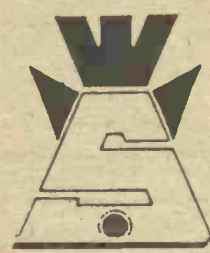
Country Star Search Competition rules and entry forms are available at CFCW and Cook County Saloon, where once again the competition will take

place. Entry deadline is Nov. 27, 1987.

The Semi-finals are open to the public and will be held Sunday evenings at Cook County Saloon, 8010 - 103 St., Jan. 10, 17, 24, 31 and Feb. 7, 14 and 21, 1988.

CFCW's Country Star Search Finals will be held Sunday, Feb. 28. All Star Search Semi-Finals and the Finals will be broadcast on 790, CFCW.

Previous CFCW Star Search winners include: Darcy West of Edmonton, Sandra Weigel of Leduc, Derek Stremel of Edmonton, Mike Campbell of Sherwood Park, and Priscilla Morin of Lac La Biche.



INDIAN TRADER

A DIVISION OF SASKATCHEWAN INDIAN ARTS & CRAFTS CORP.

Merry Christmas & Happy New Year

COMMERCIAL & SMOKED TANNED

JACKETS • MOCCASINS • VESTS
MITTS • MUKLUKS

MANY GIFT ITEMS FOR CHRISTMAS

LONDONDERRY MALL
Second Level
473-2086

WEST EDMONTON MALL
Phase 2, Second Level
444-1165

Wishing all of our Native
customers and friends happiness
and warmth throughout
the Christmas Season!

CENERGY

CERAMIC FIREPLACES

Designed with efficiency, beauty
and safety in mind.



- Cut your home heating bills by 50%.
- A lifetime of comfort and savings.

"The free-standing fireplace works just great — heats well and is really beautiful."

— Mike Auger
Big Stone Cree Band
Administrator

Free-Standing Fireplace • Zero-Clearance Fireplace • Fireplace Insert



Cenergy Fireplace Inc.

15304 Yellowhead Trail
Edmonton, Alberta
T5V 1A1
(403) 447-1135

Leaders in advanced thermal technology

Arts and Crafts

Artist finds talent in stone

By Terry Lusty

Duffy Wilson, an Iroquois from Niagara Falls, worked as a painter for 30 years before finding his real talents lay in carving stone, bone or wood.

One day Wilson found a stone and just started carving. The rest is history. Now he has been carving for 20 years. "The minute I carved stone, I couldn't keep them — they just sold," he says. Although he had been a house painter for 30 years he had only managed to accumulate \$9,000, but when he took up carving his income tripled within eight months and the following year his carvings brought him more than double that amount. These days he usually earns about \$100,000 a year.

One of his major sales was a \$20,000 piece pur-

chased by Indian Affairs in Ottawa. On another occasion he was asked to do a piece for about \$20,000, but Wilson turned it down.

"It has to do with pre-determining what you make," he explains. Other carvers can work to design, but Wilson does not know what he is going to make. "As I work...I'll see something developing and I finish it," he says.

When looking at a piece

of wood or stone he considers such things as the shape, the grain and the color. Sometimes it may have a certain "feel" which sends messages and aids Wilson in determining just what his carving will be.

"In 20 years I've carved 2,700 pieces and no two are alike, and I never had to shape them from round to square," he says. Like so many carvers, Wilson uses soapstone. Brazilian

soapstone is a favorite of his, as well as steatite, a form of soapstone.

Although Wilson does a lot of travelling to and from the United States, he returns to the Alberta National Native Arts and Crafts Show and Sale in Edmonton and Calgary each year. He says he enjoys meeting with Albertans, but confesses most of his sales are to people south of the border.



TERRY LUSTY, Windspeaker

STONECARVER DUFFY WILSON
...20 years of carving expertise



ART WITH DIMENSION

A Dec. 3 art show and sale at the University of Alberta's Faculty Club drew about 200 people. One of them was Cheryl Tuccaro from Fort Chipewyan who is pictured above, admiring one of the many sculptures by Metis artist Brian Clark.

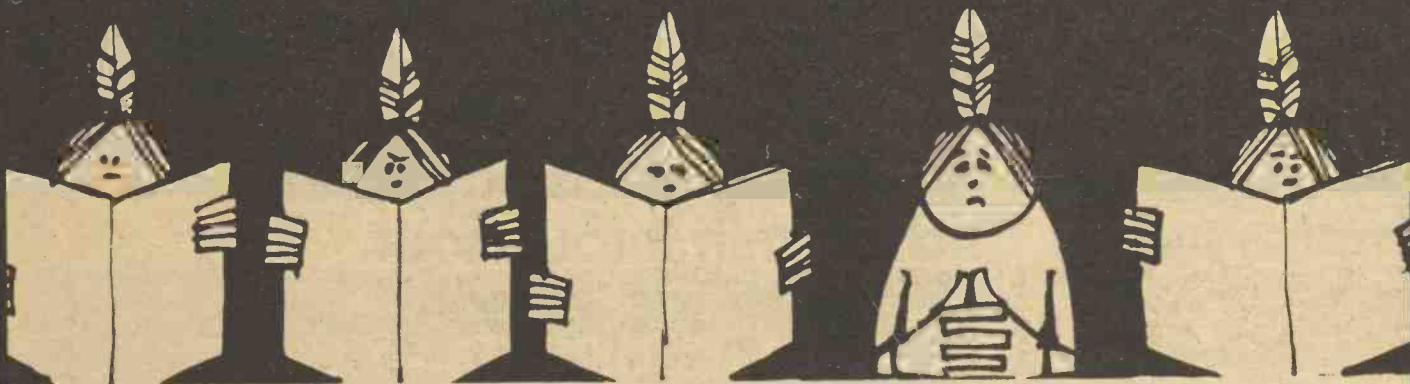
In the past few years, Clark's work

has been surfacing more often and is being collected by numerous admirers. One of his sculptures was presented to the Prince and Princess of Wales this year.

Clark also had some of his drawings and paintings on exhibit and for sale.

PHOTO BY TERRY LUSTY

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.

SUBSCRIBE TODAY
(only \$20 per year)

Enclosed is \$.....for my subscription to *Windspeaker*

Name.....
 Address.....
 Town/City.....Province.....
 Postal Code.....Telephone.....

Send To: *Windspeaker*, 15001 - 112 Ave. Edmonton, Alberta, T5M 2V6

**Wind
speaker**

Wishing you and yours a happy and healthy Christmas and a prosperous New Year, filled with love and laughter.

From the Faculty & Staff
 Leroy Little Bear
 Christine Miller
 Marie Marule
 Don Frantz
 Alfred Young Man
 Tom King
 Martin Heavy Head
 Carolyn Lastuka



The University of Lethbridge

4401 University Drive
 Lethbridge, AB T1K 3M4
 329-2733 or 329-2635

World

Australian aborigini history, culture, parallel ours

By Lesley Crossingham

Since the coming of the European settlers, Australian aboriginal peoples' history has paralleled that of the aboriginal people of this continent.

But history is not the only parallel said Australian aboriginal elder, Margrett Gibson during her workshop on Australian tribespeople.

"We share a similar culture of tribalism, and love of the earth," she told delegates. "We too have always worshipped the Creator spirit, or maybe just the Great Spirit."

It is this parallel and others that has compelled Gibson and other Australian aboriginals to join together this February in support of "our brothers, the Lubicon Lake people and their struggle."

Gibson feels it is no coincidence that in February 1988 the Lubicon Lake Indian band will be protesting their 47 year old land claim during the Calgary Winter Olympic Games at the same time, on the other side of the world, Australian aboriginals will be protesting

the Australia's bi-centennial.

"They say Captain Cooke discovered Australia as a barren land. But we were already there and had been there for thousands of years." This February during the celebrations, Gibson and other aboriginals intend to protest their lack of land and other basic human rights.

"I hope it will be a peaceful demonstration, but I fear there will be violence. I ask the people of Canada to pray for us and we shall pray for them," she said. During her presentation Gibson and other members of the Australian delegation told of the atrocities committed against aboriginals by the Australian and British governments.

"The British soldiers came and actually had a policy of genocide. They would attack a village and bury the babies in the sand with just their heads sticking out and then walk around with a sword and cut off the heads."

"The game was to see how far they could kick the babies heads," she said.

Whole villages and tribes

were killed in this fashion and today many aboriginals have no land, no reserves and few resources.

"We are given the land no one wants," said Patricia Daanen.

"And when my own mother, who lives on one of the communities, attended a land workshop her rubbish (garbage) was not collected and they cut off her water," said Gibson.

Gibson and Daanen explained that the Australian aboriginals are considered

to be the oldest aboriginal culture on the earth as their oral history recalls events that happened thousands of years ago.

"Scientists have now proven that our history, which tells of volcanos erupting at a certain time, have actually happened, but often 5,000 years ago. Who else has such a history?" says Gibson.

Recently Australian aboriginals won the return of their most sacred place called Uluru — a large

mountainous rock situated in the heart of the Australian desert.

"The whiteman calls it Ayers Rock, but it is our sacred place...a place of dreaming. Our spiritual centre," says Daanen.

The aboriginals also have their own communication system based near Uluru.

"We have a radio and we transmit our own language to the people. And we have

still have a long way to go. We have a long way to catch up with you in Canada," says Daanen.

Both Daanen and Gibson urged all aboriginal peoples from all parts of the world to unite in their cause because the problems are similar.

"If we work together, no one can stop us," said Gibson. "We are a mighty force."



Elena

Psychic Reader & Advisor

She will do Palm, Tarot and Psychic Readings. She can and will help you if you are facing difficulties with Love, Marriage, Health and Business. If you have been troubled with Hard Luck then see Elena in person. She gives personal horoscope chart readings by request.

Gives free life numbers and lucky days. Call 426-6461 today. Guaranteed accurate readings. Located on 109 St., Edmonton, Alberta — Parking in rear.

All Readings Private and Confidential

HALFORD HIDE & LEATHER CO. LTD.

Buy Direct — All types available; Deerskin, smoked and factory tanned moose, cowhide pigskin, Shearling, suede, etc. Also available, all types of dressed furs, needles, thread, stroud, glass seed beads, rugs, full head mounts, trapping supplies. Mail orders welcome. Price list on request. Wanted: We buy all types of hides, wild furs and games hides. Tanning: Get your moose, deer or elk hide custom tanned into a tan coloured, garment weight leather.

426-7349 422-2751 426-7358
(Fur Buyers)

10529-105 Avenue, Edmonton, AB T5H 3X7



CO-OP

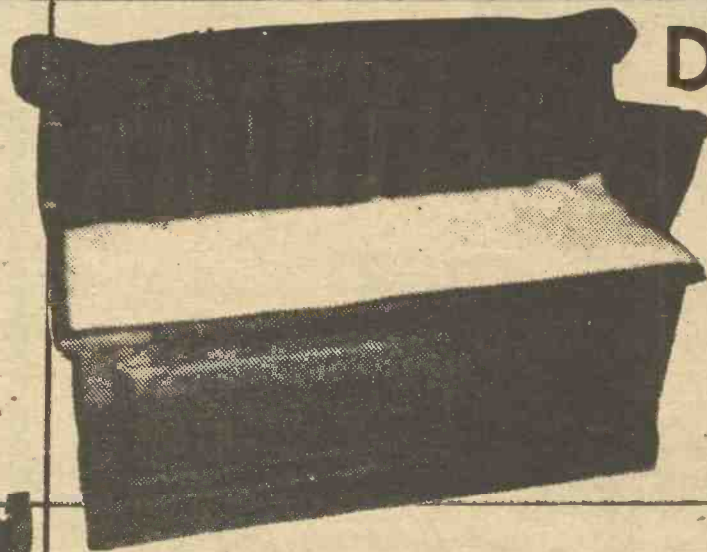
WETASKIWIN FURNITURE and FLOOR COVERING

STOREWIDE CHRISTMAS SALE



WOODEN ROCKERS at Reduced Prices

AS LOW AS **99⁰⁰**



DEACONS BENCH Solid Ash

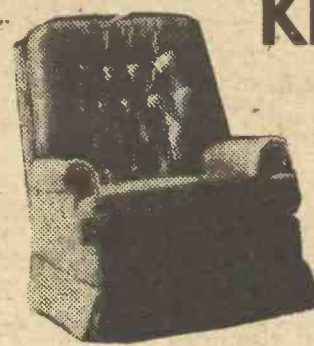
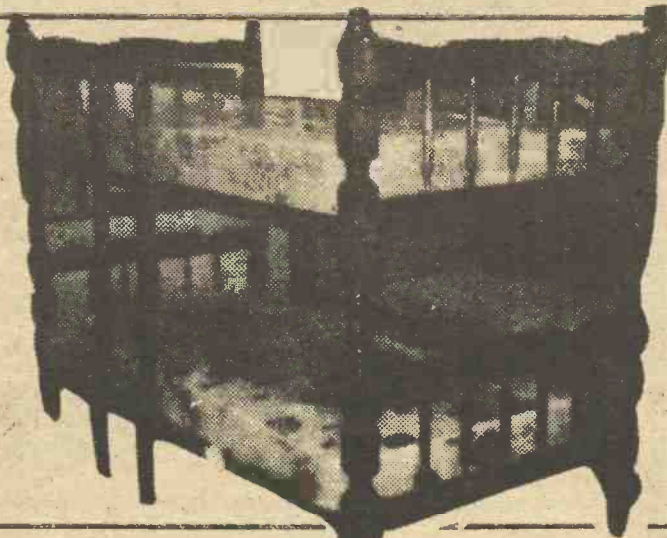
529⁰⁰

Reg. \$599.⁰⁰

BUNK BED SET with Mattress

499⁰⁰

REG. 549.⁰⁰



KROEHLER SWIVEL CHAIR

299⁰⁰ SALE

REG. 399.⁰⁰

STACKING STOOLS Set of Three

39⁰⁰ SALE
REG. 46.⁰⁰

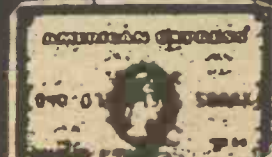
MANY MORE IN STORE SPECIALS

CEDAR CHESTS **249⁰⁰** Oak & Cherry TAKE YOUR PICK!



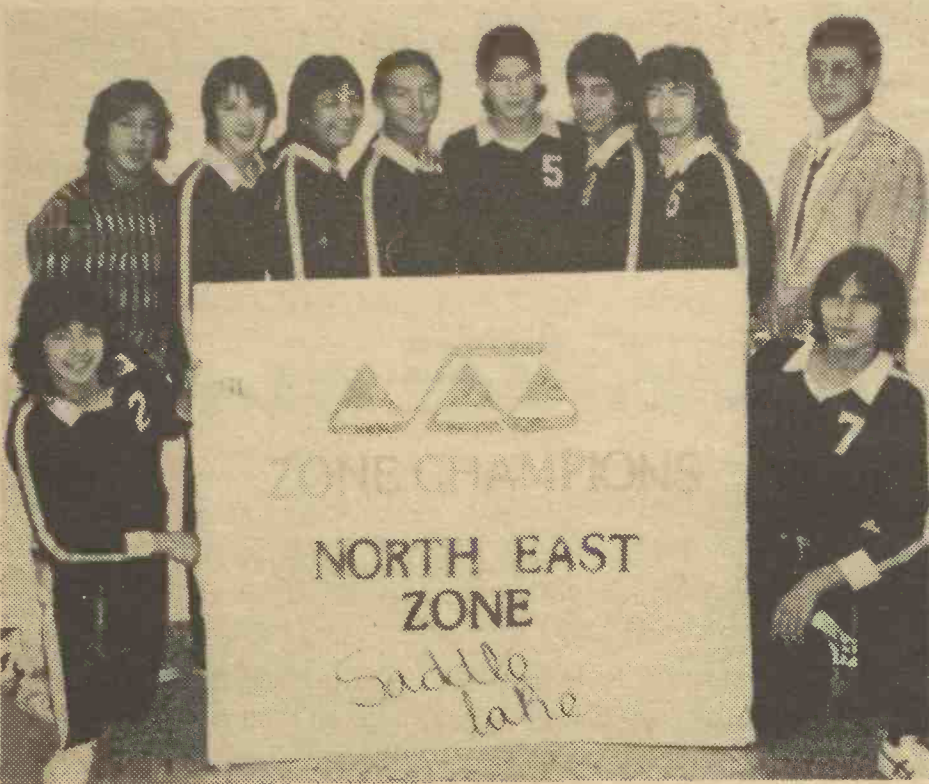
FURNITURE DEPARTMENT

Phone 352-6451
49th Street & 49th Avenue
Hours: 9:00 a.m. - 6:00 p.m.
Monday to Saturday
9:00 a.m. - 9:00 p.m. Friday



Sports

PHOTO COURTESY OF GARY JACKSON



Saddle Lake school team makes provincial finals

(From L to R) - COREY GLADUE, DARREN McGILVERY (manager), PAT McGILVERY, ERNIE BRERTTON, BUDDY McGILVERY, RANDY CARDINAL, GEORGE CARDINAL, CALVIN CARDINAL, GARY JACKSON (coach), and JOSEPH ANDERSON. Missing: BILLY STEINHAUER.

SADDLE LAKE — Onchaminahos School volleyball teams wrapped up a successful season by competing in the Provincial championship tournament in Duchess, Alberta.

For the first time in its history, the school was represented in the province-wide finals by its senior high boy's team. Coached by Gary Jackson, a teacher and Saddle Lake native, the team first set foot on the

road to Duchess by taking first place in the 1A league tournament in Vilna, thereby securing the overall season's title in the St. Paul league. Two weeks later they returned to Vilna and walked away with the North East Zone Penant. Commenting on the tournament, Coach Jackson observed: "the toughest game we had was against Plamondon, the former Zone champions who we

met in the finals."

After a four hour drive to Duchess, the boy's team began strongly by overwhelming the defending provincial champions, St. Marys from Westlock. Unfortunately, they were defeated in two subsequent matches by Consort and Duchess. These defeats eliminated them from the playoffs and, as a result the team finished in fifth place overall.

But the senior high boys have to share the spotlight with the junior high girls team. Under the guidance of coach Rob Lewis and assistant coach Wendy Ewasiak, the Saddle Lake girls compiled a remarkable list of victories on their way to capturing the St. Paul County Cup. They not only won their local tournament in Saddle Lake but the Heinsburg junior tournament as well. All together, Benita Cardinal, Jessie Redcrow, Naomi Cardinal, Jennifer Cardinal, Shannon Cardinal, Stephanie Arcand, Charlie Steinhauer, Shelley Delver, Tamara Cardinal, Carol Cardinal and Amanda Large finished second in their league.

Also representing the Saddle Lake community were the junior boys who seized second place in the Saddle Lake and Heinsburg tournaments. They finished off their season with a second place standing in the league. Our congratulations to Coach Gordon McIver and his junior boys Carlos Cardinal, Chris Cardinal, Edward Cardinal, Ira Cardinal, Sheldon Cardinal, Steven Cardinal, Steven Delver, Drew Halfe, Edwin Lapatak, Aeron McGilvery, Bradley McGilvery, Sheldon McGilvery, Richard Moosewah, Adrian Redcrow, Dean White, Leonard Moosewah and Micheal Cardinal.

Valerie Johnson's senior high girls team battled their way to fifth place in their division. The senior girls team included: Velma White, Leona White, Elaine White, Eileen White, Colleen Houle, Eunice Jackson, Gloria Freisen, Joanne Delver and Ruth Ann Cardinal.

Congratulations to all team members for their efforts and accomplishments.

Four Canadians place high at Albuquerque rodeo

By Kim McLain

Four Canadian rodeo competitors made spotlight finishes at the 12th annual Indian National Rodeo Finals at Albuquerque New Mexico's Tingley Coliseum last November 19-22.

Finishing with high standings were Morley's Lawrence Crawler, Standoff's Wright Bruised Head, Morley's Bruce Labelle and Hobbema's Livia Piche. They emerged with high standings over 130 Indian cowboys and cowgirls.

Steer wrestler Wright

Bruised Head, making the Canadians presence felt in the steer wrestling even. Labelle was the 1984 INFR steer wrestling champion.

Placing fourth in the calf roping event was Lawrence Crawler and also placing fourth was Livia Piche in the barrel racing event.

Here are the results of the rodeo as published in the Kainai News:

Bareback: 1. Jim Jacobs, Pine Ridge, S.D., 2. D.C. Holman, Clendive, Mont., 3. Tim Pankrantz, Zortman, Mont., 4. Tim Jacobs, Porcupine, S.D.

Calf Roping: Ed Holyan,

Crown Point, N.M., 2. Jerry Small, Ashland, Mont., 3. John Boyd Jr., Window Rock, Ariz., 4. Lawrence Crawler, Morley, Alta.

Saddlebronc: 1. Howard Hunter, Kyle, S.D., 2. Carlton Pioche, Farminton, N.M., 3. Scotty Augure, Browing, Mont., 4. James Hunt Jr., Toadlena, N.M.

Steer Wrestling: 1. Wright Bruised Head, Standoff, Alta., 2. Bruce Labelle, Morley, Alta., 3. Larry Parker, Mission, S.D., 4. Byron Cheney, Prince Ville, Ore.

Team Roping: 1. Sam

Bird and Dick Powell, Mont., 2. Leonard Yazzie and Victor Begay, Ariz., 3. Curtis Etsitty and Rick Tolina, N.M., 4. Tarz and Paul Foreman, Okla.

Barrel Racing: 1. Karri Adams, Okla., 2. Crystal Colliflower, Busby, Mont., 3. Sissy Williams, Locksburg, Ariz., 4. Livia Piche, Hobbema, Alta.

Bull Riding: 1. Daniel Susan, White River, Ariz., 2. Tommy Trott, Nocuna, Okla., 3. Mike Calico, Stuart, Okla., 4. Tim Robinson, Fort Washkie, Wy.

Stonewalker out-punched in Toronto, loses to Commonwealth champion

TORONTO — Fort McMurray Native Danny "Stonewalker" Lindstrom went a full twelve rounds with British Commonwealth light heavyweight champion Willy Featherstone and had the crowd chanting 'Danny! Danny!' But that wasn't enough. Stonewalker lost a unanimous decision in the

Dec. 8 championship fight.

As reported in the Edmonton Sun, many people felt the fight "was a classic."

Featherstone said he thought he was ahead and "was a little surprised at the scoring."

Canadian Professional Boxing Federation president

Ron Hayter said he too had doubts over the scoring.

"I can't imagine what the judges were looking at," said Hayter.

Featherstone added that "Danny's the toughest guy I've ever fought...bar none. For a guy with only 12 pro bouts, he's just getting started."



Prince Albert
Indian Metis
Friendship Centre

25th Anniversary
ABORIGINAL
HOCKEY
TOURNAMENT

(1963 - 1988)

Prince Albert Communiplex
JANUARY 15, 16, 17, 1988

1st Prize - \$2500 and Trophy
2nd Prize - \$1500 and Trophy
3rd Prize - \$800
4th Prize - \$800

Defending
Champions
Dog Lake
Raiders

ALL STAR AWARDS -
Embroidered Hockey Bags
PLAYER OF THE GAME -
Embroidered Cap
MVP -
Embroidered Hockey Bag

ADMISSION: ADULTS \$5.00 CHILDREN \$3.00
All Players Pay at Gate

Friday Night Dance
Friendship Centre
2 BANDS
Young Blood - The Boys
ADVANCE TICKETS \$7.00

Saturday Night Dance
Exhibition Hall
2 BANDS
Young Blood - The Boys
ADVANCE TICKETS \$7.00

Send Certified Cheque or Money
Order (with team line-up) to:
P.A.I.M.F.C.
Box 2197
Prince Albert, Sask. S6V 6Z1
Entry Fee \$400 Per Team

For further information call:
Eugene 764-3431
S.A.H.A. Sanctioned



MERRY CHRISTMAS
& HAPPY NEW YEAR
TO ALL OUR FRIENDS
& NEIGHBOURS

SPRUCELAND RADIATOR LTD.

20 OSWALD DRIVE, SPRUCE GROVE

962-8797

Automotive or Industrial — We repair them all

- Cleaning
- Recoring
- Gas Tanks Repaired
- Transmission Coolers
- Repairing
- Steam Heaters
- Oil Coolers
- New Heaters



SPORTS ROUNDUP

By Kim McLain

My uncle never needed hunting dogs — he always had us, me and my cousin Conrad. I remember some years back, every bitterly cold morning we'd head out in search of a mallard breakfast. Just the four of us, my uncle, my cousin, me and that old twelve gauge shotgun.

It was kind of like shopping at Safeway's — moving down the aisles picking the items from the shelves. Except the aisles were dirt roads and the shelves were the dugouts and creeks. So we'd wind our ways through the best aisles on the reserve, my uncle's face grim with silent determination.

Then my uncle would stop dead in his tracks. Slowly, steadily, my uncle would raise the gun. Then in ritual silence, we all held our breaths. Eyes not blinking we could hear the wind, water and the playful chickadees. The moment was short but it seemed forever. Then the explosion. Followed by a spray of pellets on the water. Then after our senses settled there would be a floating, lifeless duck — sometimes two or three.

And they were never on the shore, they all had to be retrieved from the water. Of course this was the moment Conrad and I dreaded. The water was cold — once there was a quarter inch of ice on top. But as always, we'd get the duck, freeze in the backseat until we could stand in front of the fire at home. Each time I wondered what the heck I did it for.

Was I stupid? Was it the laughs? I really don't care anymore because now those memories are like mental treasures — pleasant daydream.

Enoch cancels hockey tournament, two teams disqualified due to new rule

ENOCH: A lack of teams forced Enoch to cancel that Dec. 5-6 hockey tourney — two teams lost because of new ruling by the Alberta Native Hockey Council.

Ken Ward, organizer for that tourney said that everything was going okay until they discovered that they were breaking hockey council regulations. The new rule states that non-contact league players cannot play in contact league tourneys said Ward over the telephone. Ward said that because of that ruling they lost Edmonton's Ootenow Warriors and a team from Alexis.

Ward added that the team from Alexander had to drop out because they had lots of injuries and couldn't come up with the \$200 entry fee.

"That left us with five teams," said Ward. "By the time we finished paying the officials (about \$600 for the entire tourney) we wouldn't of had much prize money left."

That new ruling applies to tournaments that want to be sanctioned by the hockey council.

Ward is now looking to reschedule the tourney for sometime in January. Watch this column for confirmed dates.

FORT MCKAY: Here's an update on those minor hockey teams at Fort McKay. The atoms and bantams play every Sunday at Fort McMurray in that town's minor hockey league.

This is the first year for the atoms. "About half the players are under age," says Fort McKay school principal Ron Hyde, "but we needed the players to make up a full team." And that might account for their record of no wins all losses. But that doesn't discourage them — especially Chris Wilson, 11, and Earl Faichney, 11, the two atoms with the most goals scored. The determined guys are coached by Mark Crawford, Bob Delisle and Marv Libiberte.

Things are looking up for the bantam team. They got off to a slow start, but now they've got two wins, two

losses and one tie — not bad. And leading the team in goal scoring is Gord Courtorille and Brian Boucher, says Ron Hyde, coach of the bantam team.

The hockey teams are still pretty new — involving 31 youngsters between the two teams.

LOUIS BULL: Eight Four Band area teams and one Frog Lake team joined in coed volleyball competition last Dec. 5 Saturday at the Peter Bull Memorial Recreation Centre on the Louis Bull reserve.

"We had hoped for 12 teams," said Bill Godin, who put the tourney together, "but we only got nine." But even with nine teams the prize money wasn't too bad: \$700 for first, \$450 second and \$250 third.

And taking home the 700 smackers were the Louis Bull Six Packs. The Ermineskin Broncs won second and a team called "Those Guys" won third.

Other teams were: the Frog Lake Bounty Hunters, Louis Bull Junior Girls, K.K.'s, Bill's Wagon Burners, Samson's Pernellis and the Louis Bull Shtuts (the "Shtuts" were really the junior boy's team).

LETHBRIDGE: The Lethbridge Friendship Centre basketball teams placed highly at the 11th Annual Oki Basketball tourney last Nov. 28 - 29 weekend at Bocket. One team placed first on the A side and another placed second on the B side. In A side action, the Lethbridge team beat the Calgary Dusters 80-71, Mark Brave Rock and Mike Smith leading their team to victory with 20 points each. Allstars for the A side were: Lethbridge's Dick Doore and Calgary's Geo Lalonde and Ed Richard. Greg Czech won the Mr. Hustle and Most Sportsmanlike Conduct awards.

The Peigan Pistons beat Lethbridge 65-48 in the B side final. Allstars for the B side were: Lethbridge's Clark Bruised Head and Julius Delaney and Peigan's Geo Yellowhorn.

Sports Roundup thanks Mary Weasel Fat over at Kainai News for this info.

Catchya next week!



Dr. Anne
Anderson
& Staff

CREE PRODUCTIONS

12555 - 127 St., EDMONTON, Alberta T5L 1A4
Phone: 455-9317 — Res. 488-3776



474-2771

9434 - 118 Ave.
EDMONTON, Alberta

Ladies Tattooed Privately
Tattoos Removed by Appointment
Traditional & Custom Work
Alberta's Oldest Established Studio

Seasons Greetings
from Dr. R.F. Haynes & Staff
DR. R.F. HAYNES

OPTOMETRIST
MRSH, Visual Training
& Contact Lenses

OFFICE: 523-4002

P.O. Box 969
HIGH PRAIRIE, Alberta

Joy to the World
and best wishes for a
happy holiday season.

ALEXIS BAND #133

Box 7, Glenevis, AB T0E 0X0
967-2225

Seasons Greetings from Ken & Staff

**HINTON AUTOMOTIVE
LTD. & GASLAND**

Hwy 16 West
HINTON, Alberta
865-2177

Wishing You a
Merry Christmas
& Happy New Year From
Chief, Council & Band Members

ALEXANDER BAND

Box 510, MORINVILLE, Alberta T0G 1P0
939-5887

Seasons Greetings from Mike & Staff

MIKE'S MUFFLER

4013 - 57 St.
WETASKIWIN, Alberta T9A 2B4
(403) 352-0495

Come See Our New Stock
Shop Now and Save

JOE'S SPORTING GOODS

1009 - 3 Ave. S.
LETHBRIDGE, Alberta T1J 0J3
(403) 327-0742



**Portage La Biche
Insurance Corp.**

CAROL J. GRANT
Manager

Suite 821 Esso Tower, Scotia Place
10060 Jasper Avenue
Edmonton, Alberta T5J 3R8
Telephone (403) 429-7001
Toll Free 1-800-272-5618



- AUTO • HOME
- MONTHLY PAYMENTS
- COMPETITIVE PRICES



Seasons Greetings
**Twin Deer Parts
& Sales Ltd.**

We specialize in John Deere
Parts - Rentals - Sales

16820 - 110 Ave., N.W.
Edmonton, Alberta T5P 1G9 **486-0138**



Seasons Greetings

**COUNTRY
BURGER**

- Burgers • Chicken • Subs
- Sandwiches • Much, much more

Val's Town & Country Mall
High Prairie, Alberta
(403) 523-4701

Kxim Ghan-Ada Arts & Crafts

Require Suppliers of Hand Carved
Peace Pipes
Please Call Naomi Kimech

P.O. Box 1103, HOUSTON, B.C. V0J 1Z0
Telephone 1-604-845-7537

Health

Study shows one tribe affected by 41 per cent

Diabetes rates among Native alarm doctors

By Dan Dibbelt

It affects about five per cent of the population. But it has reached almost epidemic proportions among Natives, affecting one tribe, the Pima Indians, by 41 per cent of those aged 35 and older.

It is diabetes and it is occurring among Natives at rates that have doctors and researchers alarmed. "We noticed a high rate of maturity onset diabetes among the Natives we treated," said Dr. Ann Macauley of Kateri Memorial Hospital, just outside Montreal.

"It led us to do a study on diabetes and its complications." Kateri Memorial serves the Mohawk population of the Kahnawake reserve, population of approximately 5,163.

The 1981 study examined 544 people, 92 per cent of the registered Mohawks aged 45 to 64 years on the reserve. Twelve per cent were found to be diabetic, more than twice the rate reported among the North American white population.

"Diabetes among Natives is almost exclusively maturity onset," said Macauley. "Juvenile diabetes is rare."

Maturity onset diabetes

usually occurs among middle to late age groups and is frequently a result of obesity. Treatment includes diet, medication and exercise. If left untreated it may often result in insulin dependent diabetes.

Juvenile diabetes, also known as insulin dependent diabetes usually occurs in the early to teen years and is believed to be genetically determined. It usually results in the near complete failure of the pancreas and is treated through diet, exercise and insulin injections.

Among the diabetes studied by Macauley and Kateri Medical director,

Louis Montour, four out of five were also found to be obese. "It is the change in lifestyle that is leading to the high incidence of diabetes and obesity in Natives," said Macauley.

A study such as that done at Kateri was also carried out by two researchers at the University of Manitoba. There, Dr. Michael Moffat and Dr. Kue Young discovered diabetes occurring among Natives at almost three times the rate of the general population.

Their study was conducted in 30 communities in northwestern Ontario and northeastern Manitoba.

While their study concurred with the Kateri study on the rare incidence of diabetes in children, they found that female diabetics occurred at twice the rate of males. The Kateri study showed a more even occurrence among men and women.

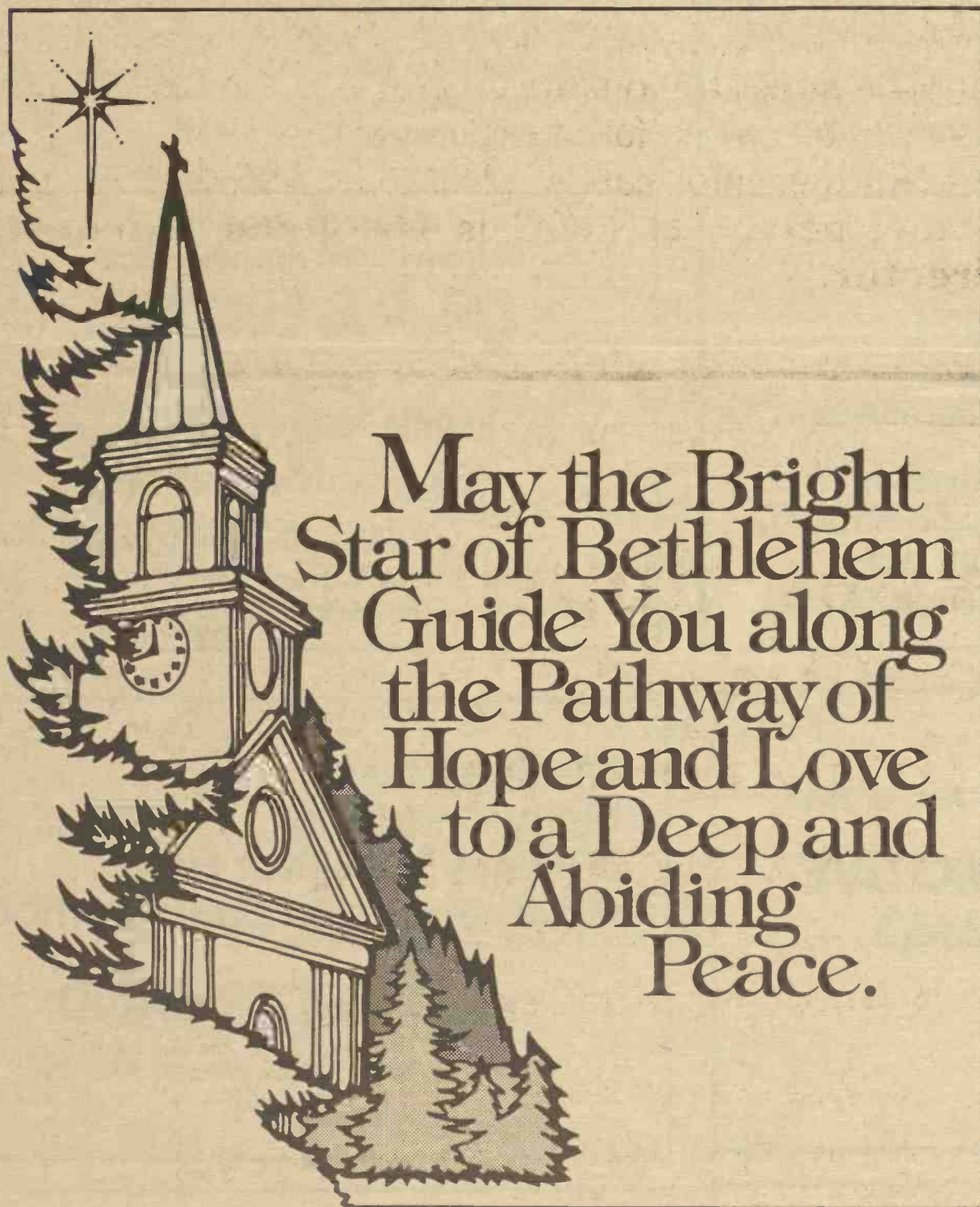
The Kateri study also looked into the occurrence of complications commonly affecting diabetics. Heart attack, stroke, gangrene, blindness and kidney failure are all possible complications. The results of the study are not yet available but preliminary observations indicate no increase in their occurrence among diabetic

Natives over that of non-diabetic Natives.

Warning signs of diabetes are an increase in thirst, frequent urination, rapid weight loss, increase in hunger and being constantly tired. Should any of the symptoms occur it is advisable to consult your physician.

While most medical centres on reserves do have medical staff to counsel and treat diabetes, Macauley believes prevention is the best medicine.

"Through regular exercise and a balanced diet, obesity and consequently diabetes can be prevented."



May the Bright Star of Bethlehem Guide You along the Pathway of Hope and Love to a Deep and Abiding Peace.

Have a Safe and Happy Christmas and may you have a Happy New Year From the people of Dene Tha' Band, Chief Harry Chonkolay & Council

DENE THA' BAND

Box 120, CHATEH, Alberta T0H 0S0
(403) 321-3842



From the Mayor & Council of the Town of Slave Lake



TOWN OF SLAVE LAKE

Box 130, Slave Lake, Alberta T0G 2A0
(403) 849-3606

Seasons Greetings from Bob & Dawn

RAVINE ESSO SERVICE STATION/86

"Our Business is Built on Service"



- Full Service
- Full Line of Tires, Batteries & Accessories

523-3518

4803 - 53 Ave. HIGH PRAIRIE, Alberta



We've Moved!

— 5 Blocks East —

FROM OUR PREVIOUS LOCATION

OUR NEW LOCATION

2413 - 33 Ave. S.W.
CALGARY, Alberta T2T 2A2

We Kept the Same Phone Number Too!

249-7722

Seasons Greetings from Gordon, Agnes & Staff

High Prairie Auto Sales & Salvage

- ALL TYPES OF USED PARTS
- 24 HOUR TOWING

Box 716
High Prairie, AB
T0G 1E0

523-4444



Education

Native controlled education in paradoxical situation

By Jackie Red Crow

BLOOD RESERVE — Band control of Native education is a paradoxical situation.

On one hand, Native educators and band councils who push for band control of Native education watch helplessly as millions of dollars are poured into nearby provincial schools to build new schools, develop a Native curriculum and hire Native teachers. Yet Indian children attend federal schools which many consider substandard compared to provincial schools.

Bands feel they are at a crossroads in Native education. They went to hire their own teachers especially when there is an increasing number of qualified Native teachers and combine the curriculum with cultural content as well as the regular provincial curriculum.

However, more Native parents prefer to send their children to public and separate schools surrounding reserves even if it means busing school children many of miles each day.

How Native leaders and educators persuade parents to send their children to federal schools on reserves was the question confronting the Blood education committee as they started a series of band community meetings to tackle the question. With a newly-hired education coordinator Dr. Pierre DePoala, the Blood education committee has set a goal of band control of Native education by next September.

The Blood reserve is the only community in Canada which has a high school as well as two elementary schools located in the Lavern and Standoff communities. Of 3,000 school age children, less than half attend reserve federal schools.

At their first meeting held

Oct. 1 at Moses Lake near Cardston band education officials outnumbered Native parents. But Dr. DePoala who has several years of experience in working with reserves who have taken over their own education delivered a tough talk.

"There are no magic answers. We have to convince parents that the federal schools are better. Right now they have no choice," he said.

"It's a great tragedy. Native students are getting less at federal schools than provincial schools," said Dr. DePoala. He added there's a great deal of competition between the schools for dollars but yet provincial schools get more monies simply because they have more Native students.

Dr. DePoala said there are more cultural courses at provincial schools resulting in more Native students speaking their language than federal schools. In the Cardston school division, about 600 Bloods are enrolled but less than five Native teachers are employed.

"I know that they (Cardston) realize in their hearts that Natives should run their own education but they are taking advantage of the opportunity by using the Native enrolment statistics to get more funds for educating Native children," said Dr. DePoala.

"We don't know the exact amount of dollars and cents they (Cardston) get but we have a general idea," he said. He explained that about \$2,000 is spent by Indian Affairs for every Native student attending provincial schools.

Last year, about 200 Native students returned to the Blood federal schools but the monies remained in the provincial schools.

Dr. DePoala said the long-standing complaint by many Natives has fallen on

deaf ears. The budget for federal schools is so low that they can't provide quality education as they should. "Every time the provincial school changes a text book, Indian Affairs doesn't pay for that. In some cases, texts are ten years behind."

Despite the gloomy statistics, the education committee and coordinator are optimistic. Education chairman, Gilbert Eagle Bear, said most Natives have a misconception of band control of Native education.

"Some think that if we take over our own education that Indian Affairs will withdraw funding. But they have to remember that a contract is entered between the band and the government to provide dollars for education."

But he stressed that the education will not push band control of education onto the community. "That's why we're having these community meetings so that more information can be given out. Then the tribe decides if they want band control of Native education," said Eagle Bear.

He explained that a number of years ago a consultant conducted a study on the reserve but was voted against by band members. "It was an excellent report — excellent recommendations but it was turned down because band members were not consulted."

Once the band meetings are completed at the end of October, a referendum is planned so band members can vote on the issue, said Eagle Bear.

Maskwachees Cultural College

BASIC TRAPPING AND CONSERVATION COURSE

Maskwachees Cultural College has made arrangements with the Alberta Vocational College, Lac La Biche, and the Fish and Wildlife Department to offer a Basic Trapping and Conservation Training Course. This course will be offered at the college January 25-30, 1988. Times will be Monday to Friday from 6:30 - 10:30 p.m. and on Saturday from 8 a.m. to 4 p.m. A practical field trip will be held on that Saturday.

The course is intended to train new people in the industry and to upgrade the knowledge and skills of licenced trappers. Preference is given to people who have not attended a Basic or Advanced Course within the past season and who are 14 years of age or older.

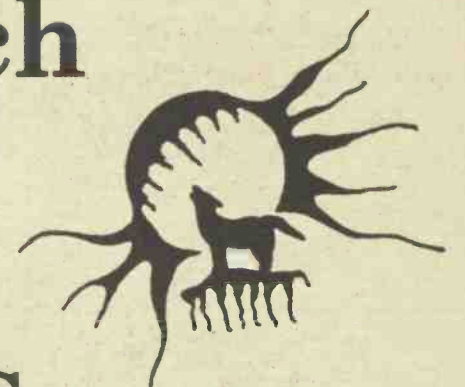
A maximum of 20 spaces are available in this course. Trainees will be accepted on a first-time basis.

Costs are \$25 for the course (\$20 for AVC tuition and \$5 for MCC costs). Fees include a manual and coffee.

A full description of the course may be picked up at Maskwachees Cultural College. Interested persons must complete a registration form available at the College and fees must be paid in full at registration.

For further information, please call **585-3925**. The contact person at MCC is **Dr. Fred Carnew, Director**.

A new approach to university education for native students.



Co-ordinated University Transfer Program* (*Subject to funding approval)

Purpose This program is for native people who wish to start university studies but who do not meet the regular entry requirements.

Program Students are offered 3 full courses from Athabasca University and the University of Alberta. All courses take place on the U of A campus in Edmonton. Study skills and assistance with academic planning are included. Required courses are transferable as credits to affiliated post-secondary institutions.


Services Support services are available at the office of Native Student Services. Students may use U of A campus facilities, including health, recreation and libraries.

Act now!


Applications must be received Friday, May 27 by the Office of Native Student Services. Final decisions will be made by mid-July.

If you are interested, please contact:

Office of Native Student Services
124, Athabasca Hall,
University of Alberta
Edmonton, Alberta T6G 2E8
telephone 432-5677

Athabasca University 

and

University of Alberta 

Warmest Holiday Wishes from the Director & Staff



NATIVE EDUCATION PROJECT

Devonian Building, West Tower - 11160 Jasper Ave.
Edmonton, AB T5K 0L2 427-2043

AGT

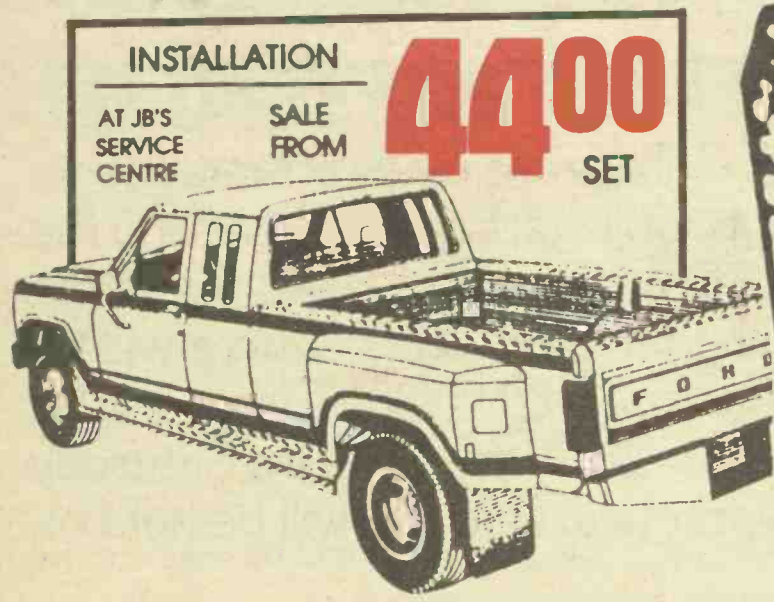
Telecommunications
GOOD NEWS PARTY LINE

Children's Christmas Party, Dec. 20, CNFC, Edmonton. Deadline for registering children Dec. 7. For further information call the centre.

PUT IT HERE

CALL OR WRITE THE EDITOR OF THIS PAPER TO INCLUDE GOOD NEWS OF EVENTS AND HAPPENINGS YOU WANT TO SHARE. COURTESY AGT

OUR LOWEST PRICES EVER SALE



INSTALLATION AT JB'S SERVICE CENTRE SALE FROM **44.00** SET

GIGANTIC RUNNING BOARDS PUTCO RUNNING BOARDS SALE PRICED

69.99 SET

FITS MOST CHEV, FORD, DODGE, PICKUP TRUCKS PUTCO #39951

COMPARE OUR LOW PRICES

		REG.	SALE	INSTALLATION
#29951 PUTCO	73-86 GM/FORD/DODGE	109.99	79.99	44.00
#23334 PUTCO	84-86 DODGE CARAVAN	159.99	128.99	55.00
#21314 PUTCO	73-86 GM VAN 125 IN. W/B.	189.99	151.99	70.00
#22123 PUTCO	80-86 SUPER CAB	179.99	147.99	65.00
#32123 PUTCO	80-86 SUPER CAB	184.99	149.99	65.00
#31131	73-86 SUBURBAN	226.99	182.99	55.00

STAINLESS STEEL TAILGATORS

SALE **19.99**

SAVE \$4.89
REG. \$24.88



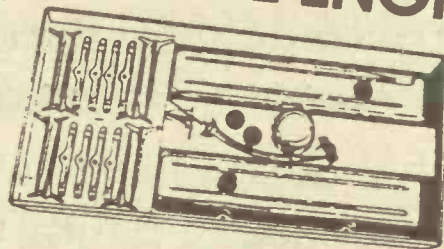
CHROME ENGINE KITS

#2165

SMALL BLOCK CHEV

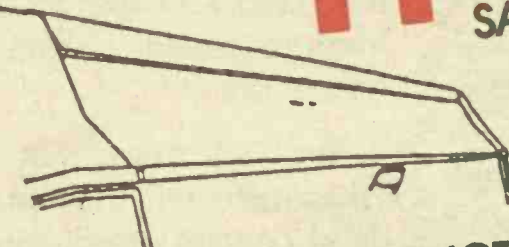
79.99

SIMILAR SAVINGS AVAILABLE ON CHROME ENGINE ACCESSORIES FOR DODGE, FORD, CHRYSLER



TAILGATE PROTECTORS

REG. \$21.98 SALE **11.99**



ALUMINUM CONSTRUCTION

TRUCK WINTER FRONTS



29.99 SALE

KUSTOM FIT TRUCKERS SEAT



569.99

CENTER BACKREST FLIPS DOWN AND BECOMES SNACK TRAY

COUNTRY ROAD SEAT COVERS



33.50

SEAT COVER SIMILAR TO ILLUSTRATION SAVE \$16.45 REG. \$49.99

FINALLY OEM QUALITY VELOUR SEAT COVER FOR PICKUP TRUCKS

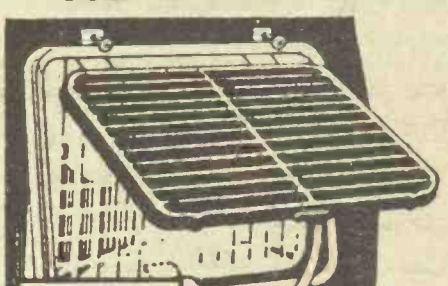


59.99

FITS MOST DOMESTIC & IMPORT PICKUPS

VISTAS BY

ALPENA HEADLIGHT LOUVER

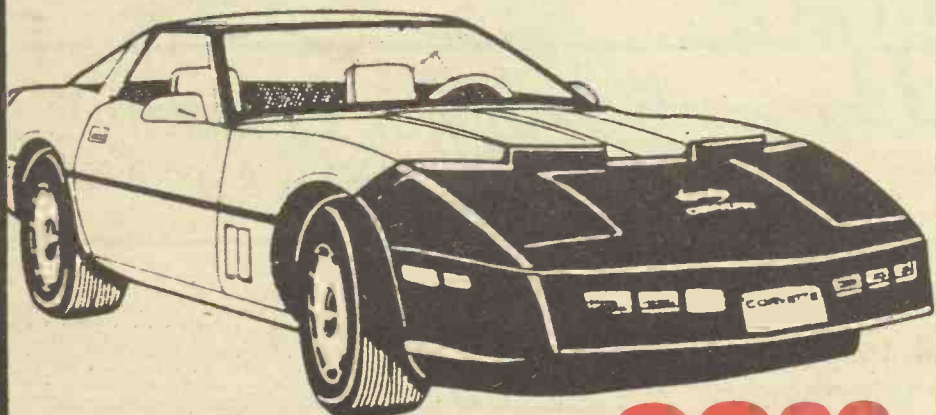


9.99 SET

FLIPS UP FOR EASY CLEANING

SUPER STYLING BLACK OR CHROME

CAR BRAS



CUSTOM TAILORED SPORTY PROTECTION AGAINST WINTERS ELEMENTS

89.88

CAR COVERS



SALE **89.99**

SIZES D, E TO \$119.99

79.97 SALE

SIZES A, B, C REG. TO \$99.99

GRANT STEERING WHEELS & HORN KITS

SAVE UP TO **20%**

HORN KITS FROM \$18.99
STEERING WHEELS FROM \$22.88



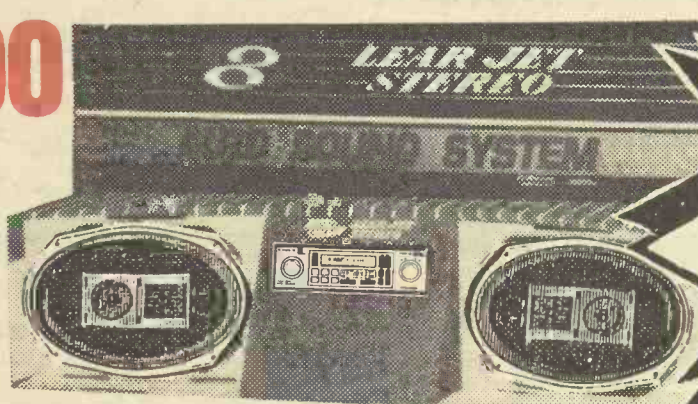
GRAB A GRANT!

HIGH POWER - AUTO REVERSE

333.00

SAVE \$236.98
REG. \$569.98

DIGITAL AM/FM DOLBY CASSETTE DECK COMPLETE WITH 40 WATT 6X9 3 WAY SPEAKERS



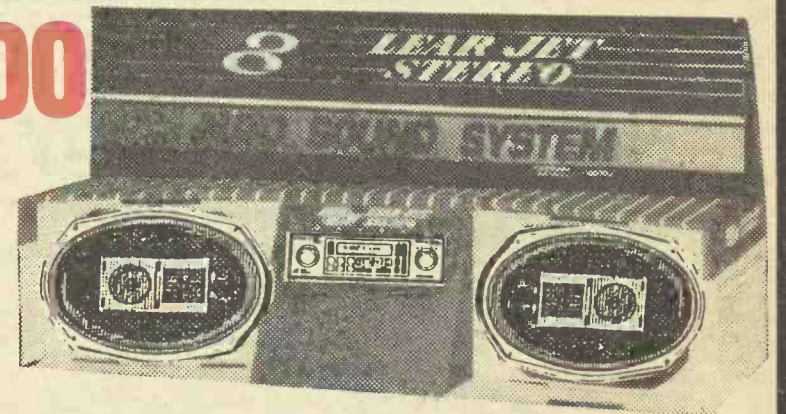
FREE PROFESSIONAL INSTALLATION ON ALL CAR DECKS INCLUDED
CUSTOM WORK & PARTS EXTRA

HIGH POWER - 5 BAND EQ.

244.00

SAVE \$105.99
REG. \$349.99

HIGH POWER DIGITAL AM/FM CASSETTE COMPLETE WITH 40 WATT 3 WAY SPEAKERS



NOTHING ELSE TO BUY ON THESE SPEAKERS - A GIFT THAT WILL BE APPRECIATED FOR YEARS

JB'S AUTOMOTIVE

SALE ENDS DEC. 31/87

Open Sundays and Weekdays
11:30 P.M. West Edm. Mall

SOUTHSIDE
6420 - 104 St.
435-3681

NORTHSIDE
9608 - 118 Avenue
471-2624

WEST EDMONTON MALL
Phase II
481-8972

Hours: Mon.-Wed. 9:00-6:00 Thurs.-Fri. 9:00-6:00 Sat. 9:00-5:30
WEST EDM. MALL HOURS: Mon.-Fri. 10:00-9:00 Sat. 10:00-6:00 SUN. 12:00-5:00