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Wind speaker

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New government agreement

Committee to review Metis programs

By Terry Lusty

The signing of a framework agreement signals "the dawn of a new era of co-operative effort," said Metis Association president Larry Desmeules.

The agreement between the association and the provincial government was described by Ken Rostad, solicitor general and minister for Native programs as "a move towards self-sufficiency in a constructive and realistic manner for Metis."

The province's six Metis vice-presidents also signed the document which will set in motion a joint committee made up of association representatives and government officials, including chairman Dr. Barry Mellon, the deputy minister of the Executive Council.

The new committee will be authorized to make recommendations to the minister on policies and programs.



TERRY LUSTY, Windspeaker

MAA PRESIDENT LARRY DESMEULES and SOLICITOR GENERAL KEN ROSTAD ...signing agreement called a 'move toward self-sufficiency'

Desmeules said the agreement was a move toward self-determination and "the beginning stages

of defining what self-government is." In effect, he said the new committee structure will ensure Metis

will have direct input into the handling of their own affairs.

"We've always been the

recipient of administration programs, but now we're going to be the actual ones administering them," he

added.

Programs and services that fall under the agreement include education; career development; employment; economic development; forestry, lands and wildlife; as well as the involvement in local government, explained Rostad.

However, Desmeules pointed out that there are many challenges ahead as "ten years ago we had our people unemployed and uneducated; now we got them educated and still unemployed," he said.

Another problem Desmeules observes is the vicious cycle of poverty. "We've become big business to the non-Native community...our poverty and our misery...and we have to stop it," he said, adding he felt one way of accomplishing this goal is through establishing similar agreements.

Band not consulted

Settlement before Xmas

By Dorothy Schreiber

"It's hard to believe," stated the chief of the Lubicon Indian band responding to a recent announcement that a settlement of the Lubicon land claim may be close at hand, without input from the band.

Brian Malone, federal Lubicon land claim negotiator, stated he hopes to be able to announce a partial or interim settlement agreement with the provincial government before Christmas.

"I don't see how a negotiator who's appointed to negotiate with a specific party and doesn't — can announce a settlement," said Chief Bernard Ominayak. "I don't know what he's (Malone) trying to do."

Lubicon lawyer James O'Reilly says the federal negotiator is either "bluffing" or being "overly optimistic."

If an interim settlement agreement is reached between the province and the federal government, it will not be recognized by the band, he said.

"If Malone comes to an agreement with the province and they try to impose it, the band's going to say it has no affect upon us, we weren't a participant...it (agreement) doesn't bind us," said O'Reilly.

Malone, a Calgary lawyer, who was appointed as the federal negotiator Oct. 5, says the band has refused to negotiate in the settlement talks.

However, O'Reilly said the band would be willing to enter into negotiations if the federal government would agree to involve former justice minister E. Davie Fulton, the author of an independent report on the Lubicon situation.

"We had proposed that Mr. Fulton be re-involved as a third neutral body to the talks to try and keep them on track and honest.

And to have him report to a standing committee on Aboriginal affairs," said Ominayak.

However, Ominayak stated he was told that Fulton could only be involved in chairing meetings. "What is he (Malone) scared of, why is he scared of Mr. Fulton?" asked Ominayak.

The Calgary lawyer says Fulton can be involved as a mediator but "he just can't report to anybody."

Malone says he cannot agree to the bands request because of lawsuits launched against the federal and provincial government by the Lubicons.

"If you agree in advance that without prejudice settlement discussions are made public, (then) you lose without prejudice status in the courts. In other words, whatever you say in the settlement negotiations can be used against you in a court case," he said.

But Lubicon lawyer, James O'Reilly says, "That's nonsense."

"The federal government has put out several communiques on the negotiations and Mr. Malone has

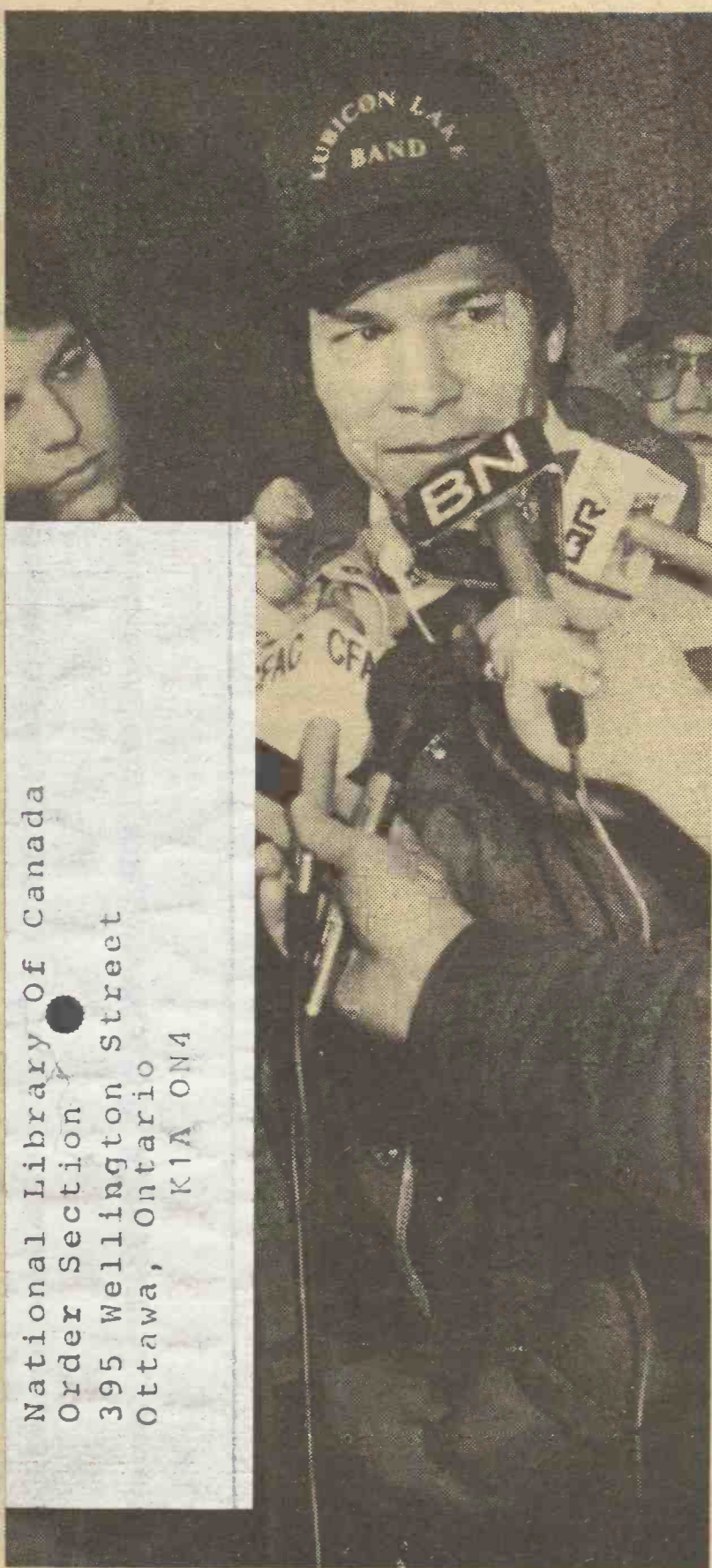
been talking frequently to the newspapers...if Fulton reporting to the standing committee is with prejudice then all the federal communiques and newspaper reports are with prejudice as well."

O'Reilly added that he has told Malone that any reports which Fulton "might make" would not be used in the courts.

The Lubicon lawyer says Fulton has "a lot of integrity and the band respects him."

The number of band members is the central issue in the 47-year-old land claim dispute. A Treaty signed at the turn of the century by most northern Alberta bands, but not the Lubicons stated that 128 acres of land should be set aside for every band member.

Based on this formula, the Lubicon band says it should receive 80 square miles of land based on a band membership of 457. But the province insists there are only 200 registered band members and therefore the land settlement should be smaller.



**BERNARD OMINAYAK
...wasn't consulted**

WINDSPEAKER PHOTOFILE

National Library of Canada
Order Section
395 Wellington Street
Ottawa, Ontario
K1A 0N4

Provincial

Band's move to custom elections questioned

By Dorothy Schreiber

A lawyer for the Alexander Indian reserve says the band's election procedures - recently declared illegal - are used by many other bands across the country.

Federal officials declared the new council illegal because it failed to notify the department that it would be setting up its own election rules rather than following regulations governing band elections under the Indian Act.

The new rules for the September 11 election included reducing the number of council members from eight to six and raising the voting age from 18 to 21.

The Alexander Indian band is located 35 km northwest of the city of

Edmonton.

Indian bands are required to issue an order in council to move out from Section 74 of the Indian Act which deals with elections of chiefs and band councils.

However, Roddick says there have been a number of band elections held across the country which are not in compliance with the Indian Act.

He says he is aware of one band in Quebec who have been electing its chief and council for the past 14 years according to their own rules, without an order in council.

"Nobody has shown me that they're (Alexander band council) not properly elected," he said.

However, a group of 300 Alexander band members disagree and have signed a petition calling for a re-

election under the Indian Act.

Edmonton lawyer Don Lupul who represents the group says a department official has informed him that it does not object to bands setting up their own election rules as long as they are passed properly.

He further stated that the band failed to have the new rules accepted by a majority of electors.

There were "a couple of short meetings" held on the reserve in July but only 33 out of 270 eligible voters attended the meetings to discuss proposed election changes, he said.

The "biggest contention" raised by his clients is that they were led to believe that changes to the election rules had been approved by Ottawa but later found out that they had not been.

"Would the people have voted differently if they knew that these regulations had not been passed?" posed Lupul.

The chief of the Alexander band, Allan Paul, refused to comment, referring all questions to the band's lawyer.

Roddick also denied previous reports that the band funding has been cut off, "somebody jumped the gun," he said.

But Lupul says he has a letter from the department which states that it "will not be providing further funding."

Regional director of Indian Affairs, Dennis Wallace, could not be reached for comment.

The Alexander band is one of five member reserves under the Yellowhead Tribal Council (YTC).

YTC executive director Richard Arcand says the council will not "interfere" in the band's election dispute.

"It's an internal problem...politically I think they can handle it," he said.

On Dec. 15 Alexander's chief, council and band

members met with regional director of Indian Affairs Dennie Wallace on the reserve to discuss this issue. At press time Windspeaker could not reach Wallace nor Chief Allan Paul for comment. The meeting results will be followed up next week.

Band buys malls

By Mark McCallum

The Hobbema-owned Kiseputinow Holdings Ltd. purchased four malls in November in an effort to protect the reserves's economic future.

The investment is added security for the Louis Bull band (the owner of Kiseputinow Holdings) and will ensure economic stability will be maintained if their natural resources dry up.

"Since we all know oil is a depleting commodity - it is therefore prudent for the band to diversify now," said Greg Berry, Kiseputinow general manager.

The oil rich band purchased more than 100,000 square feet of mall space from former owner Devco Properties Inc. in a package deal for the malls for an undisclosed amount of money. The malls are located at Hanna, Innisfail, Blairmore and Cardston.

Although "it's too soon to tell," says Berry, the chief and council are confident the malls will be an economic success the band can fall back on in the

future. "We getting a pretty good response from retailers," he explained, noting most of the mall space has been leased.

For example, the 30,000 square-foot Cardston Mall "only has two bays (1,000 square feet) vacant," added Berry, who expects store owners to "fill up" the malls by February.

Kiseputinow Holdings now owns more than 75 quarter sections (about 20 square miles) of real estate in Alberta and is adding this latest venture to the numerous apartment complexes and warehouses that it already owns.

Berry says the band has an aggressive advertising campaign planned to market the malls. The only change he sees for the shopping centres is to "make sure they're attractive and well-managed, and perhaps upgraded.

"We have good things planned and we make sure that we take care of our tenants in the best way possible. After all, it's in our best interest."

Moose organs not toxic

By Dorothy Schreiber

Native people in the province of Alberta probably don't have to worry about moose organs being contaminated by cadmium - a toxic substance - says an officer with Alberta Fish and Wildlife.

A recent report in the Edmonton Journal stated that health officials in Manitoba advised people not to eat moose kidney and liver after potentially dangerous cadmium was found in them.

An Edmonton district officer with Fish and Wildlife Bernie Arnold, said there is "no indication whatsoever," that the same situation exists in Alberta.

Fish and Wildlife assistant director Bob Hall, stated, "To our knowledge it (cadmium contamination) has never cropped up."

According to the

Edmonton Journal report cadmium is a natural metallic element found in soil and water across the country. Cadmium produced by heavy smelting operation is released into the soil and can get into the vegetation which moose graze on.

The head of the Animal Sciences Environmental Centre in Vegreville said, "We all take in a little bit (of cadmium)" and problems only occur when the amounts are exceedingly high.

"I'm not sure that cadmium toxicity has ever been identified here, (in Alberta)," said Dr. Len Lillie.

He says the testing of moose for cadmium by tissue analysis is done occasionally but not on a regular basis.

Lillie said he doesn't "have any indication that it (moose contamination) is likely to be a problem here."



FIRST GRADER GARNERS APPLAUSE

Lynette James of the Paul school at Duffield was all smiles as she received her diploma from kindergarten teacher Barbara Williams at the graduation ceremonies held there Dec. 2. The ceremony was

held to honor all Paul school students who had graduated during 1985-86 and 1986-87. Lynette is now a proud Grade 1 student "and doing very well" according to her present teacher. Photo by DIANNE MEILI

Centre changes its name

By Mark McCallum

The Native Pastoral Centre will be changing its name to the Native Catholic Community Parish in the new year.

By making the name change, Native Pastoral Centre volunteer assistant director Jack Bell hopes to avoid "confusion caused

between our organization and the (Canadian) Native Friendship Centre." People often get the two groups confused because their names sound alike, says Bell.

The Native Pastoral Centre, however, will still be offering the same services the organization began in Feb. 1980; teaching the

Catholic faith as well as Native cultural beliefs.

Bell explained the centre will prepare people for the seven Catholic sacraments such as baptism and communion. The organization also offers "faith workshops" and Christopher Leadership courses to teach people public speaking and communication

skills.

Located at 10829 - 105 Ave. in Edmonton, the centre tries to instill pride in youth by inviting Elders to speak to them about traditional ways.

Bell says they have an open membership and everyone is welcome to attend regular Sunday masses at 11 a.m.

Syllabary still disputed

Cree script's ancient origins probed

By Lesley Crossingham

Do Cree Indians write the same script as Jesus? Research undertaken by the Dr. Anne Anderson Native Heritage and Cultural Centre points to many "uncanny" similarities between the ancient Aramaic scripts and the modern-day Cree syllabary.

The Aramaic script is an ancient writing form developed in the middle east about 3,000 years ago, says centre executive director Buff Parry.

"The Aramaic language is actually the parent language of the later Arabic and Hebrew languages which are still in use today," he said.

The Cree syllabary also closely matches other ancient languages such as Persian-Pahlevi, a language formed in the Iran area, Arabic and Tatar-Mongolian, a language thought to have been developed in or around China in the 1200s.

However, Dr. Hugh Dempsey, the associate director of Calgary's Glenbow Museum and author of many books on the Blackfoot tribes and plains area history says Parry and Anderson are "mistaken."

"There is plenty of evidence that the Cree syllables were developed by the Rev. James Evans, (a Wesleyan missionary) in about 1840 or so," he says. "It is well documented in his journals and in the journals of the Rev. Rundle."

Dempsey says he has an open mind about the origins of the syllabary, but says Anderson's proof is "not conclusive."

"If the Indians of that time could write, and that information was available fur traders would have used this. There is no indication, no reference and I've never heard of any of these theories."

But Parry counters that the "wealth of evidence" is weighed on the side of the

pre-Columbian origin of the syllabary.

"In 1653 Fr. Bressani reported Indians of New France (Quebec) used "little sticks instead of books which they marked with signs; in 1681 the Nipmauq Algonquians of Massachusetts signed the Sutton Land Deed in their own form of script identical in shape and sound to the ancient Semitic, a script developed 3,000 years ago in Crete, an island near Greece.

The same script is related to the Cherokee, Abenaki and other Algonquian scripts," he said.

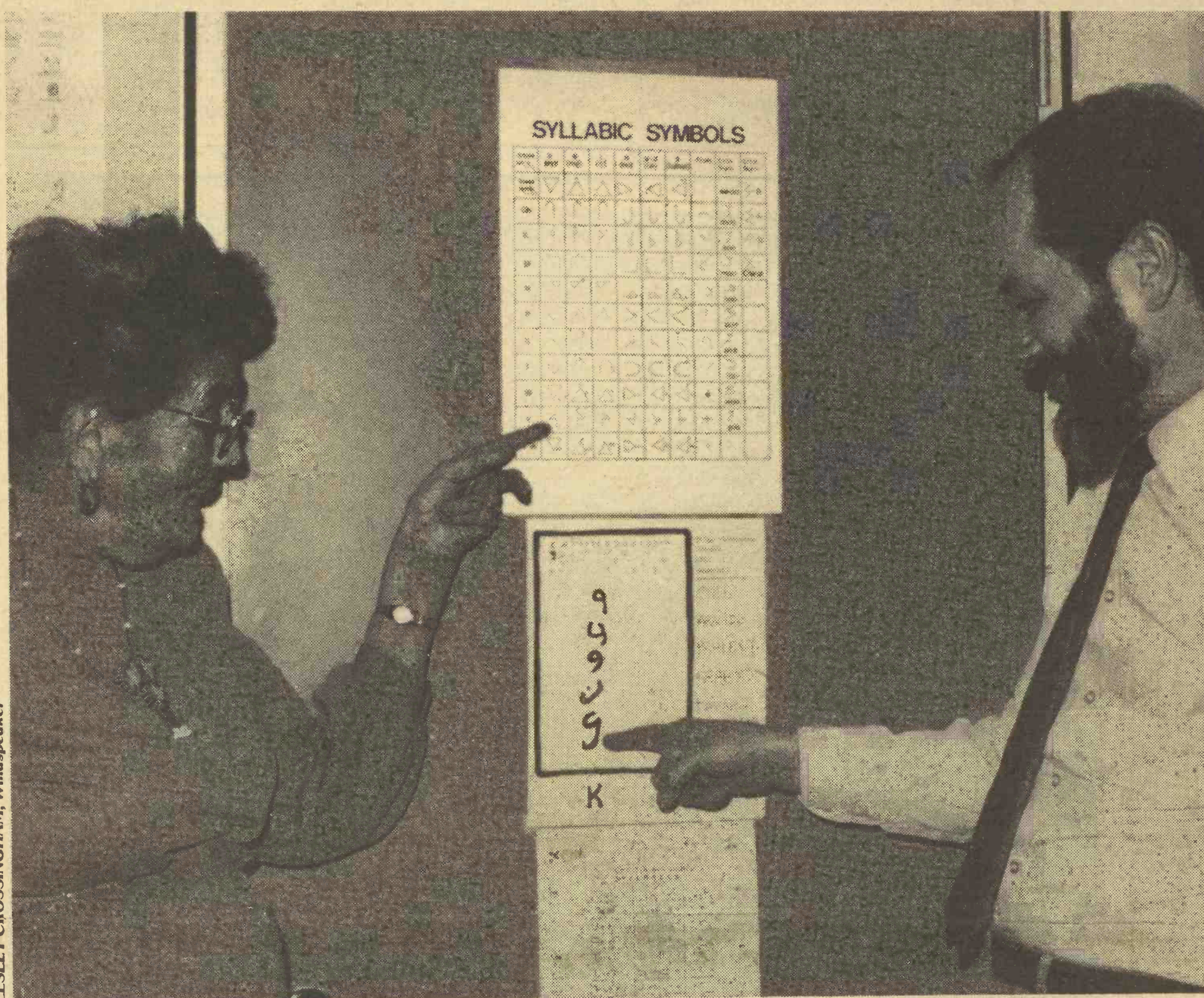
Parry and Anderson say they were unable to find any evidence that Evans did actually create the syllabary. And any reference in his journals to teaching the script did not mention that he had actually invented the word symbols.

"Where does Dempsey get his evidence?" asked Parry. "We were not able to find one shred of evidence, in fact most scholars do not believe that Evans invented the syllabary."

Other scholars have also investigated the origins of the syllabary. In 1980 the Sutton Historical Society published a paper which stated that the early settlers regarded early Native scripts as "illiterate marks." Later on missionaries such as James Evans became aware of some of the Algonquian scripts and adopted them for teaching the Christian religion.

The society paper adds that Evans had been "wrongly credited with 'inventing' the Cree scripts; what he really did was something much more praiseworthy, he made it the official method of printing the Cree language, including the entire Cree bible — and thereby he preserved an ancient alphabet."

In a letter addressed to Dempsey, Dr. Anderson last week withdrew from



LESLEY CROSSINGHAM, Windspeaker

DR. ANNE ANDERSON and BUFF PARRY
...contest the popular theories of syllabics

the Glenbow museum's The Spirit Sings exhibition to side with the Lubicon Lake band's boycott of the Olympics, but particularly in protest of what she says is Dempsey's "deliberate suppression" of her research.

Last year Parry applied for a grant to research the LaVerendrye expedition which he says travelled from Dakota to the Rocky Mountains near the Old Man River in the 1700s. LaVerendrye had written that he found an inscribed stone hidden in a hoodoo near the Rockies, but some scholars, including Dempsey say LaVerendrye travelled only to Dakota.

"I have studied the journals and writings of that time, and indeed the

description of LaVerendrye's travels are well detailed," says Parry. "He must have travelled northwest, through Saskatchewan and then through Alberta to the mountains."

Parry feels that if enough research could be undertaken the stone which was taken from the hoodoo could be found and the "strange language," which he feels could well be ancient Cree, script could be read.

"But this research was blocked and now we may never know," he says.

However, Dempsey says Parry is "over imaginative," and that he has to read the LaVerendrye scripts but "cannot recognize the

places referred to as being near or even close to Canada."

Dempsey has since written a letter to Anderson saying he was disappointed over her refusal to participate in The Spirit Sings exhibition.

"I found your refusal puzzling," says Dempsey, who indicated he did receive a letter from Parry, who was at that time residing in Ottawa, and did not make the connection between Anderson and Parry.

"I admire and respect the work you have undertaken," said Dempsey to Anderson.

However, although Parry and Anderson say much of their work and research has been blocked, they will continue to investigate the

Cree syllabary. Next month the Assembly of First Nations will be holding a language conference on indigenous languages and Parry and Anderson will be submitting position papers.

"Right now we are working on the opening ceremonies," says Parry. "We are planning on a ceremony in Chipewyan and another in Cree."

The conference will discuss, identify, and propose an Aboriginal language policy for the assembly as well as form a system of language retention. Anderson has already submitted her paper on the origins of the Cree syllabary. The conference takes place Jan. 19, 20 and 21 at the Skyline Hotel in Ottawa.

Calf Robe to get own building next year

By Terry Lusty

The Ben Calf Robe School will finally be moving to its own facilities after more than three years of negotiation with the Edmonton Catholic School Board.

During a December 7 board meeting, a motion made by trustee Jim Shinkaruk designating the Notre Dame School in Edmonton's west end as the future site for the school was passed. The site ownership will be transferred to the school in September

next year.

The basis of the request for a separate facility was the need for more space, said supervisor of Native Education, Leith Campbell. The school has had to turn students away, find extra space for a social worker and acquire more space for an adult education program as well as looking to future expansion into high school level grades.

Campbell dismissed allegations that the trustees might be called segregationists saying that "if you take people with special needs

and instill in them a sense of special pride and special strengths by working with them in a special way, you'll get a person who will integrate much more smoothly."

The new site is about 55 city blocks away from the school's present location and society president Pat Shirt was asked if this might have an adverse effect on enrollment. Shirt admitted it might, but added that many students are willing to travel considerable distances to participate in the programs.

Shirt has served as

president since the society formed in 1981 and says he is "thrilled" with the board decision. And Campbell echoed Shirt's views saying the good news hadn't "quite sunk in yet."

Mike Mochulski, the principal at St. Pius school where Ben Calf Robe operates from said the decision was "a positive one and a long time coming." Although his own school program and that of Ben Calf lived "in harmony," administering two programs was a difficult job...very trying at times, he added.

In June 1984 the school board was approached by the school with a request for a separate facility. Although the basic idea was approved, finding the site proved to be the main problem.

Status reports were requested in December 1984, September 1985 and February 1986. But on each occasion, no school site could be identified. However, later this year the Notre Dame site became vacant.

Similar school programs operate in Saskatoon and

Calgary. The Saskatoon Survival School has its own facilities while Calgary's Plains Indian Cultural Survival School, which accommodates approximately 166 high school students, shares its quarters with another school.

Although the old Notre Dame School will house the school, it will now be called the Ben Calf Robe School, named after the well known Blackfoot man who advocated education for all Native people. The new location will be at 15425-91 Avenue.

Tax amendment being drafted by B.C. band

By Dorothy Schreiber

An amendment to the Indian Act to alter Indian taxation powers on sur-

rendered lands may be introduced into the House of Commons after Christmas. The amendment is being

drafted by the Kamloops Indian band after many years of unsuccessful bids to gain band jurisdiction over surrendered lands.

The chief, of the Kamloops band located in the south central interior of British Columbia was a guest speaker on the first

day of a two-day conference on Indian taxation and economic development issues held Dec. 2 and 3.

Chief Many Jules says he will take a political route after failing to have the band's position recognized through negotiations with the provincial government and a court case.

"We decided to use a political approach to try to clarify the ambiguities in the Indian Act and make it clear once and for all that bands, when they surrender land, do in fact retain jurisdiction over those lands...that it is just the same as other lands," he said.

"It (surrendered land) is still ours and band council should have clear jurisdiction and authority over those properties," he said.

The proposed amendment would be made under Section 83 of the Indian Act. As the act stands, the province can tax surrendered land because it is distinct from reserve land.

The Kamloops chief says the amendment which is currently in the draft stage will allow the band clear taxation authority on surrendered lands.

The Kamloops band is interested in gaining authority over a 180 hectare industrial park situated on reserve.

The proposed amendment would delete the phrase "conditionally surrendered land" and replace it with the words "designated land" which would remain a part of the reserve.

In addition the proposed amendment would also delete the notion of "advanced stage of development."

Under the Indian Act bands who have reached an "advanced stage of development" may enact tax bylaws.

"Who determines who is an advanced band? It is my feeling that when a band decides on its own to enact a taxation bylaw that there

shouldn't be anything in the Indian Act preventing that. And so one of the amendments is that the advanced status should be removed from the Indian Act," said Jules.

However he stressed that the intention of the proposed amendments is not to tax the band membership.

"There's been a lot of concern right across the country that the amendment is aimed at trying to encourage band councils to tax Indian people residing on reserves. The position was made very clear that what we were endeavoring to do was to begin to collect the tax off of non-Indian use of reserve land...but under no circumstances was I to tax my own people," said the chief.

The Kamloops chief says he is aware that making changes to the Indian Act has not been a popular move with Indian people across Canada.

But in 1985 he wrote a letter to all Indian bands in the country and received support from every region including Alberta to amend the Indian Act. The chief has also travelled across Canada to explain the proposed changes to bands.

Chief Jules believes the amendment will benefit Indian bands right across the country and it will benefit not only urban band such as the Kamloops band but rural reserves as well.

"There isn't too many bands that I've visited that don't have a set of railway tracks going through them or highways or hydro lines. And those are potential sources of revenue...I feel we can occupy that tax area," he said.

Jules said he hoped the amendment would be introduced into the House of Commons before the new year but, "because of a snag in the (wording) of the draft it may be delayed until after Christmas."



Merry Christmas and a Happy New Year

Toyatı eyıts'q Edáidzə cho zah
k'e nexigha hōizı dē mahsi

Edáidzə k'eh sáagut'ı Edáidzené cho k'eh
naxunıé

Drin Tsal ts'at Drin Choo gwizhit
nakhwa srugoonch'uu vilı?

Tewe Yatı nahegha gonezq nıdē máhı.
Edáidzeného k'e chu nahegha légóot'ė.

Tėth Yatı Chu Lets'ėlts'ún Dzinék'e
Chu Neba Hqzı Nıdē Yıddhėn

KUVIAHUGIT KULAIHIMANGNINGMI
UKIUHAMI NUTAMI

Joyeux Noël et Bonne et Heureuse Année

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Members of the Executive Council
and Staff,
Government of the Northwest
Territories.

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S. Kelfer

Jillene Hain Jewell

John Allwood

Gordon Drey

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Second Class Mail Registration No. 2177

Education advisory boards formed

By Kerri Gnass

Five Native Advisory Committees have been established in Slave Lake, Kinuso, Faust, Jousard and High Prairie as part of the High Prairie School Division's Native Education Project.

Representatives of each of the committees shared their goals for the coming year.

"I haven't done this before, it's new to me," says Marilyn McRee. "But I was so concerned about Native kids that I took the position."

The main focus of the Slave Lake committee will be dropouts, according to McRee, and the first step

will be to encourage Native students to be more aware of themselves, their culture, and to be proud.

McRee feels it is important to arrange for Native role models to visit the schools to show both Native and non-Native students that "it is possible for Natives to make something of themselves.

"Careers seem so far out of reach to many Native kids," says McRee.

"Self-confidence and self-respect have to be instilled in Native kids," says Cindy Cook, Faust representative. "Our goal will be to keep them interested in education and in their culture."

Cook added that the ratio of dropouts is quite

high in the Faust school because it only teaches up to Grade 6 and the students have difficulty fitting in when they transfer to a new school for their junior and senior high years.

Promoting a better understanding of Native culture, and the cooperative efforts of parents, teachers and the committee will improve the attendance and achievement of the students, Cook feels.

"We are hoping to strengthen the communication between Native and non-Native students," says Marilyn Willier of Jousard, "and create an understanding of what Natives are all about."

Willier feels it's vital that additional resource material be made available to students — not just "the white man's version of history."

Visits to a buffalo keeper, medicine man, tribal chief, and the band administration of the Sucker Creek reserve are also on the agenda.

Darlene Nadeau, Kinuso representative, says "We have to get rid of the stereotyping (of Natives) and help the students to gain self-esteem"

This, according to Nadeau, will be the main goal of the Kinuso committee.

Nadeau encourages parents to become involved in the program to find out "What exactly are your kids learning?" and feels confident of positive results throughout the year.

High Prairie representative, Rosemary Willier says, "Some of the goals that we have are to increase the understanding and appreciation of Native culture. To help improve achievement in school and to create a cross-cultural program for both Native and non-Native students.

She feels that the first step is to "bridge the gap between Native and white students."

The proposed budget of the High Prairie School Division for the Native Education Project totals \$220,000.

This includes salaries and benefits for the liaison workers, cultural activities and field trips, supplies and materials, tutors, and travel for all of the five centres. Administration and division coordination costs are also included.

The budget for each community is: High Prairie (three schools), \$62,390; Jousard, \$15,700; Faust, \$15,700; Kinuso, \$25,600; Slave Lake (three schools), \$66,290.

(Courtesy of The MIRROR - Northern Report)

Santa on campus

By Albert Crier

University students who recently finished the fall term, celebrated Christmas with family and friends and a program of songs, storytelling, skits and a visit from Santa Dec. 11, at the U of A campus.

John Kortuem, president of the Aboriginal Student Council (formerly Native Student Club) announced changes to the image and style of operation by the Native student body. The Aboriginal student council will assert its self-governing status and voice Aboriginal student concerns into issues and matters that directly affect them.

A committee to produce a weekly Native radio program on campus radio station CJSR was recently formed and an organization for supportive action of the Lubicon Lake land struggle is under way, reported Kortuem, as well as an annual Native awareness event and a round dance in March, 1988.

Special guests attending the Christmas gathering include: Peter Miller, dean of Student Services, Richard Price, director of the

The Windspeaker Calendar of Events

✓ Check it out!

- ❑ **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.

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Opinion

Little baby brings special joy each year

A Christmas Legend

By Clement Waskahat
Grade 9 Student
Frog Lake Napawaew School

A long time ago there was no Christmas, but one baby changed all that. It all happened a long ago when two people, Joseph and Mary left their homeland to go to another place to have a baby because an evil man wanted to kill the baby. But the evil Roman leader didn't know who was having the baby, so he was to kill every baby boy in the land, but that is another story.

Mary, pregnant, and Joseph left on a donkey, on a long journey. They travelled for a long time and they were very tired and sleepy. In the meantime, there were other people looking for the baby but these weren't just ordinary people, these were Three Wise Men and they were going to find him so they could praise and honor the New Born King that was arriving on that night.

The Three Wise Men had help in finding the New Born King. They had a star guide them to the baby that was about to be born. Meanwhile, Mary and Joseph were coming to a village, and this village was called Bethlehem, sounds familiar, doesn't it.

Well it should. This is the place where Mary and

Joseph were trying to get a room for rent but everywhere they went it was the same old thing, "the rooms we have are all occupied and we can't find a place for you around here."

Now Joseph was getting worried for Mary because she was about to go into labor and they had no place to stay, no place to shelter the baby. Until they came to a shack, in other words, we call it the Manger since that was the only place they could find that is where they were to have the baby.

A few hours has passed and the baby was born. Joseph took off a piece of cloth from his clothing and used it to wrap the baby with, and they put him on a pile of hay to keep him warm and a little while later they had some visitors.

Can you guess who they were? That's right! The Three Wise Men and they had some gifts for the baby. One of the Wise Men had Frankincense and the others had gifts as good as the first wise men.

Soon there were more men, women and children surrounding the Manger to see and bring gifts for the New Born King. So the baby was born and he was safe from the evil king for a little while, and so the baby receiving gifts is what started Christmas. Imagine that! It only took one baby to bring love to this world.

Education vital, prof

Dear Editor:

An excerpt from the University of Calgary Gazette (Nov. 4, 1987), the recent Forum on Post-Secondary Education held recently at the University of Saskatoon indicates:

"Accessibility and participation were major topics of discussion with one focus being the need for increased access for handicapped and Native students as well as students from disadvantaged backgrounds." (Pg. 4).

This forward looking concern dovetails with the trend toward self-determination in Native life as proposed by the Department of Indian Affairs. More university graduates will be needed to assume the operations of education, health and welfare facilities in Native reserves.

However, funding cuts for Native post-secondary education is evident in DIAND appropriations.

The result of limited access to higher education would seriously erode attempts at community control of Native institutions.

Native organizations, band councils, parents and students should be alerted to these facts and voice their concerns.

More than ever, the need for higher education for Native peoples is urgent.

Band councils, education committees, parents, Native educators, and students might express their concerns by writing to the Minister of Indian and Northern Affairs, the Members of Parliament and other decision makers in government.

It is essential that we keep the above persons informed of the necessity for the post-secondary education for our students.

Sincerely yours,
Beatrice Medicine,
Ph.D.
U of C

NCC(A) Christmas greeting

Fight for rights continues

A Christmas Message

On behalf of the Native Council of Canada (Alberta), I wish all Aboriginal people in Alberta a very Merry Christmas and Happy New Year. 1988 will be a momentous year for our movement, and I look forward to continuing to fight for the rights of Indian people in Alberta.

When we organized NCC(A) in 1984, there were various Aboriginal groups in Alberta, (IAA for Treaty Indians, MAA and FMS for Metis, and various womens groups), but no group to represent men, women and their children who were non-registered Indians. NCC(A) formed to fill this need, this void in the Aboriginal movement. We are now three years old. It has been a hard struggle to establish NCC(A) while at the same time fighting for our rights, and putting up with organizational growing pains.

What do we see for 1988?

NCC(A) will expand and accelerate the fight for our Indian rights. We will voice our position to those elements of the Meech Lake/Lagevin Accord, as we have throughout 1987, which ignore or compromise our rights. We favor "Companion Resolutions" by the Senate, or the Legislature of Alberta to protect our rights. The free trade agreement, released recently, will be carefully examined to see if our rights are jeopardized by it. Our people have a vital stake in the issues of the day, in which we have and continue to have, a strong voice.

In 1988, I see our placing much more emphasis on the needs of our children, by starting work on a Canadian Indian Child Welfare



DORIS RONNENBERG
...NCC(A) president

Act. This federal act will protect Treaty and Aboriginal rights, while at the same time addressing the care of Aboriginal children, in Canada.

I see NCC(A) also addressing urban Aboriginal government in 1988. This involvement of the Aboriginal movement into urban Aboriginal govern-

ment will look at legislation, programs and cultural needs. New band creation policies of DIAND should be changed, which goal we will work for.

Economic Development and Housing programs owned and controlled by non-status and general registry Indians are of the highest priority to establish

in 1988. Discussions and proposals began in 1987 will be pursued vigorously.

I also see a beginning, in 1988, of an examination of the rights of individual Indian people within an Aboriginal government. We will push for clarification of policies which affect our members, whether they be policies of federal, provincial, municipal or Aboriginal governments. The issue is the fairness of a policy and the fairness in the manner the policy is carried out.

NCC(A) through non-governmental fundraising intends to establish two post-secondary scholarships for non-status and general registry Indians in the fall of 1988. We will also look at the off-reserve education policies of DIAND.

Finally, the latest Gallup poll shows the PC's at 29%, the NDP at 34%, and the Liberals at 35%. This is a five point improvement for the PC's, the first significant rise in two years. It is likely there will be a federal election in 1988. It is a duty, and our responsibility as Aboriginal people, to run for all three parties. Unless we as Aboriginal people take seriously the power of elected governments we will always be at the losing end of things. Election of our people is the key to participation in governmental power.

For NCC(A), 1988 is the year in which all the hard work and struggles of the last three years, will bear their rewards. We enter this year with great optimism. We know that optimism plus determination equals success. On behalf of my board I wish all Aboriginal people in this province peace and success.

Ekosi,
Doris Ronnenberg
NCC(A) President

Reader unhappy with coverage

Dear Editor:

At a meeting of Local 18 (Calgary) of the Metis Association of Alberta, the membership discussed recent articles you have published regarding the Metis breakaway group and the president of our Metis Association of Alberta. It was the general feeling of the meeting that it was a despicable and disgusting assault on each member that participated in the recent MAA elections, an insult to the intelligence of each and every voter no matter which candidate they supported.

You may not be aware, but the fact is that the membership of our local gives direction to the president of the MAA on which policies and direction that our organization should take through community meetings and full participation in the regional council of Zone 3. The system may not be perfect but it is the most democratic process our Metis community has and any concerns we have about our organization are fully debated at the local, regional council and the general assembly of the MAA. We don't need self-

appointed watchdogs with the power of the press to make decisions on our behalf without ever asking the Metis community if it is wanted or even necessary. The press (AMMSA) should only deal with the publishing of facts and dissemination of same in an unbiased manner so that we, the members of the MAA, can base our decisions on facts and give positive and intelligent policies to our leaders, so that they can carry them out on our behalf.

Once again, the MAA is a political body that represents the views of the Metis locals

and our local fully supports and encourages our president of the MAA in his endeavors to better our communities and if we are not satisfied with his direction we will be the ones to correct the situation at the polls, not some self-appointed pious reporter or a disgruntled bunch of malcontents that are trying to destroy the MAA without the consent of the most important part of the MAA, we the members.

Jim White
President
Local 18
Calgary

Community

New economic foundation forms

Fort Chip looks at new strategies

By Terry Lusty

The Fort Chipewyan band has new plans and strategies to encourage economic development, education and housing on the reserve, especially with the formation of the Mat-chetak Foundation.

The foundation was formed in November and is headed by president Rita Marten who is also the Fort Chipewyan Cree chief, vice-president Joe Vermillion, secretary/treasurer Alec Courtoreille and Cecilia Simpson. Three non-band board members are Roy Louis, Sawridge Chief

Walter Twinn, and former Native Affairs minister Milt Pahl, who were added to the board for their business expertise.

Funding for the foundation comes from the band's land claims money.

Some of the 100 Fort Chip band members living in the Edmonton area, met at the friendship centre Dec. 3 to discuss the directions the band will be taking in the coming year. Chief Marten, economic development manager David Tuccaro, controller Teddy Martin and foundation representative Simon Waquan addressed the

meeting.

The chief reported that during the past year the band built ten new houses and renovated 20 in Fort Chip and at the Peace Point reserve. These figures are a record, said Marten.

The band is planning a home ownership program that could allow band members to purchase band-owned houses. Chief Marten said this would probably be a "one-time deal" and will only cost members a token one-dollar bill.

"If the house is on a lot (in town or off the reserve) that lot also becomes his as

well," she added.

The band also hopes to construct at least ten cabins on the old mission school property for the use of community Elders. This plan, however, cannot proceed unless the Department of Indian Affairs surrenders its title. Currently negotiations are under way to acquire the land, said Marten.

Buying a home is expensive explained Waquan who pointed out that one band member pays \$790 a month on a \$60,000 mortgage plus property tax, power and water. Waquan admits there is no easy

solution to the housing question but says he is investigating options including cooperative housing and rent-to-own units.

The discussion then moved to education as Marten recalled the fall signing of a tuition agreement with the Northland School Division and the department which gives more control to the local hands and may lead to improved education.

Roy Vermillion, said Marten, has been hired as education coordinator to ensure the terms of the agreement are carried out.

The issue of assistance for post-secondary students was raised by band member Jan Ash Poitras who attacked the system for failing to meet the financial needs of students.

Waquan stated that education is one of the foundation's priorities but pointed out that Indian Affairs is responsible for education, and if the band were to cover costs, the department might "pull away" leaving the band with the financial responsibility.

However, he added that students may be able to apply for a loan which "the

band will forgive" if the student completes a program.

Another incentive being considered is a \$1,000 grant "to encourage people to get to at least Grade 12," said Waquan.

Waquan also pointed out that the foundation can also help families when a relation dies and the family cannot afford a funeral.

However, Waquan says the foundation is very concerned over economic development. He pointed out that small business people may be able to obtain seed money from such agencies as the Indian Equity Foundation.

He made examples of trappers who may need a "grub stake" or band members who have boats and want to pursue commercial fishing but need some equipment they cannot afford. The foundation just may be able to assist these businesses, he said.

The chief and other members of the band office meet regularly with band members living in Edmonton and Fort McMurray. A future meeting with Edmonton band members in February will be announced, said the chief.

WILDLIFE CONTROL AREA IN EFFECT

Upper Highwood Valley Area Including Portion of Highway 40

A Wildlife Control Area has been put into effect from December 1, 1987 to April 1, 1988 for the Upper Highwood Valley Area to protect wintering elk and deer.

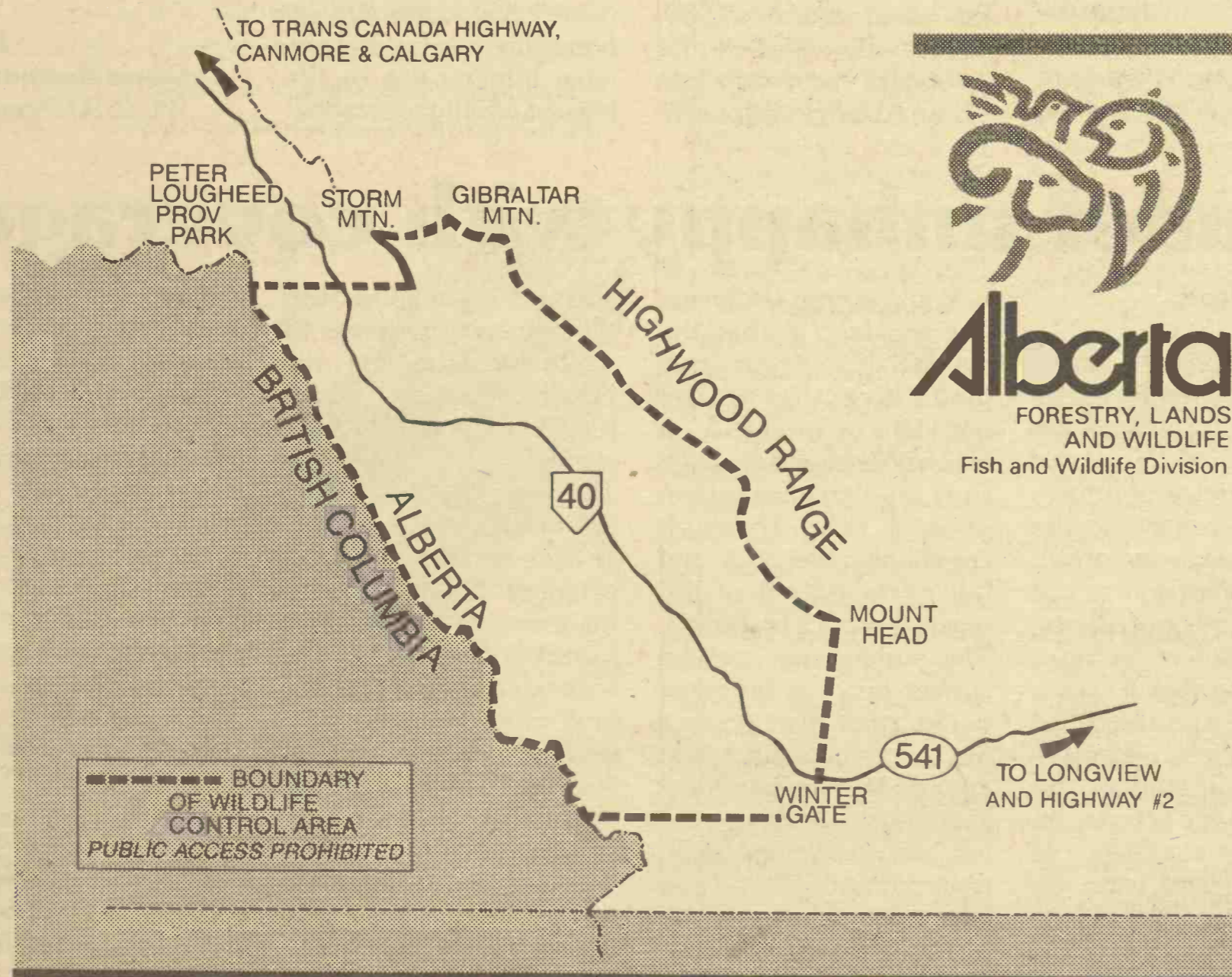
Highway 40 between Highwood Pass in the north and Highwood Crossing in the south is normally closed from December 1st to June 15th to protect wintering elk and deer.

However, from December 1, 1987 to February 29, 1988, the highway will remain open for vehicular traffic only, in order to provide alternate public access to Olympic events. Foot and/or vehicle access off the highway right-of-way are strictly prohibited. No hunting, skiing or off-highway vehicles are allowed in the area.

Strict enforcements will occur with regular and random officer patrols and aerial patrols of the area. Any person found off the highway right-of-way during the period December 1, 1987 to February 29, 1988 and in the Wildlife Control Area up to April 1, 1988 could be subject to a charge under section 40 of the General Wildlife (Ministerial) Regulations which provides for a fine of up to \$2,000.00.

With the highway open, there is a need to protect wintering elk and deer which use the valley as a critical wintering area. Other protective measures will be put into effect such as an intercept feeding program, posting of special signage and increased enforcement in the area.

Further information can be obtained from your local Fish and Wildlife office.



Fort Chip looks at business world

By Terry Lusty

The Cree band of Fort Chipewyan is getting into business in a big way announced Chief Rita Marten.

In a meeting at the Edmonton friendship centre Dec. 5 Marten told gathered band members about new companies the band is involved with. One of these is Neegan Developments, a heavy equipment company working with Suncor and Syncrude. This company turns over about \$2 to \$3 million every year.

She also spoke of the new Fort Chipewyan tourist lodge which is 25 per cent owned by the band. "It is doing really well," she explained, adding management is now waiting for a liquor license.

The Fort Chipewyan Granite Corporation is 70 per cent owned by the band and on-reserve mining may begin in the spring.

The Cree band has recently purchased Pine Creek Marine Ltd. and renamed it the Cree Band Marine Ltd. The chief feels

the company will do well in the summer.

And the Mistee Seepee Wilderness tours company was also formed recently. Marten pointed out that the company will be training band members to become qualified guides for tourists.

Marten also told band members that the per capita distribution of land claim funds will be about \$500. This distribution will take place Feb. 15, 1988.

She added that the new membership code is now in the process of being implemented and those not on the band list can make application at the band office. There is also an appeal process if any applications are rejected.

Marten finished by inviting band members to inform the band office of their address so they can be contacted and informed of band developments.

The Cree band holds general meetings for band members who live in Fort McMurray and Edmonton. The next meeting will be Jan. 4 at Fort Chip and Jan. 20 in Fort McMurray, said Marten.



DROPPIN IN

By Mark
McCallum

Are you counting the days now? Christmas is just around the corner and soon Santa will be sliding down stove pipes and chimneys leaving gifts to satisfy our heart's content.

But, not everyone will wake up to presents or even have the pleasure of enjoying a Christmas dinner with all the trimmings. For some the holiday season is a dreaded time of year when their children ask them why Santa didn't bring them anything for Christmas.

But you can help make their Christmas a little happier by giving a small gift or food hamper and help make a small child's face beam and a mother's heart warm with joy.

You can give your contributions to your local Christmas bureau or Santas Anonymous. And, if you don't have any of these organizations in your area, contact the local church, friendship centre or school.

ATIKAMEG (Whitefish Lake) BAND: It's a bring your own furs affair, explains recreation director Brian Tallman, who says an "animal skinning contest" will be one of the events held at the annual Winter Carnival. Tallman says they don't have a date yet, but

Bring your own furs to Atikameg contest

adds that the carnival will begin sometime in mid-January. Other events to be held at the winter time gathering will include a moose calling contest, and snowshoe and snowmobile races. And, a talent show to be held at the school gym will add entertainment to this festive carnival.

PEACE RIVER: The Sagitawa Friendship Centre is trying something new. Executive director Judy Norstrom says they hope response to a "Fun-Bonspiel" that will be held at the Peace River Curling Club, Jan. 10, is good enough to make it an annual event. She explains, "We're going to try it and if there's enough interest, we'll do it again."

The event will be followed with a pot luck supper at the centre where curlers and their families are invited to feed appetites made after a long day of breaking the ice with curling rocks.

Norstrom adds that the 5th annual Sagitawa Talent Show is just around the corner, Feb. 26, and asks that performers give them notice so they can prepare for the event. "It's a big show," she says, adding that in past years it has attracted good talent from the Native community.

EDMONTON: The Canadian Native Friendship Centre has some post Christmas activities you can look

forward to in the new year. But, before we welcome 1988, recreation director Gordon Russell invites everyone to attend a 'Boxing Day' dance that will be held on New Year's Eve at the centre. Don Sauve and "Taste of Nashville" will be performing ear-pleasing and foot-tapping entertainment after the centre's staff serves up one of their delicious suppers.

Russell says the centre is also planning to hold a "roast" for CFRN sports talk show host John Short in February. Make sure you don't miss this one — there should be a lot of "short" jokes flying around. And, the puns probably won't be as corny as that last one.

The centre will be baking cup cakes, donuts and cookies in February, to raise money for the CNFC women's volleyball and fastball teams. Russell explains that they already had a bake sale in early December, but there wasn't a good response.

"We only raised a few dollars," he says, adding they decided to hold the event again and will be giving everyone plenty of notice. So, save your appetites and drop by the friendship centre for more details.

I think I can almost hear the jingle of sleigh bells. Nope, wait a minute, it's only the bell on my typewriter, telling me to say so long 'til next week. Have a Merry Christmas!



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History

Innovative and colorful tradition

Metis cultural heritage still strong

By Terry Lusty

Canada boasts many distinct and identifiable aboriginal groups. One group, the Metis, were created from two separate groups of people right here on Canadian soil.

The Metis are politically, socially and culturally distinct and their presence cannot be denied. Often the very term Metis draws associations with cultural concepts such as the Red River cart and the Red River Jig, but there is a lot more to Metis culture than that.

It is through cultural identity that Metis nationalism came to the fore in the early 1800s. That nationalism has persisted and Metis people continue to endear themselves to a cross-cultural heritage unique to Canada.

It is not difficult to understand why the Metis are referred to as a nomadic people. If not at the end of a paddle, they were to be found on snowshoes, along a trapline, out on a buffalo hunt, fishing the rivers and lakes, tapping trees for maple syrup, or picking seneca roots. It was an existence which demanded

that they be highly mobile.

With the expansion of European civilization in western Canada, the Metis became very active in the fur trade, salt mining and making limestone in present-day Manitoba, laboring as voyageurs, provisioners and clerks at trading posts, or serving as interpreters and guides.

The culture of the Metis resulted from the blending of two differing cultures, that of the Indian and the European. Elements borrowed from both cultures contributed to the development of a definitive Metis nation.

For example, Indian leathers combined with European beads and tailoring resulted in utilitarian, yet fashionable, clothing. And, Indian expertise at hunting and trapping coupled with European business sense led to more knowledgeable business dealings when the Metis sold their fur pelts to trade companies.

Also prominent in the world of the Metis were the sash, fiddle, jig, York boat and Red River cart. While recognizing that these are not the only pillars of Metis culture, the following is a



PHOTO COURTESY TERRY LUSTY

**THE JOE DION DANCE TROUPE
...enroute to Montreal in the 1930s**

brief description of the role these things played in Metis society.

The Sash

There were many variations of the sash, commonly referred to as "cein-

tures flechees" or "arrow sash." Besides the arrow sash, there was the flame, fine, Assomption, and other types of sashes. The mass production of them in Canada occurred at L'Assomption, Quebec after the mid-1700s.

At first, the sash was manufactured for fur traders of the North West Company which recruited its voyageurs at L'Assomption. Although the names 'arrow' and 'Assomption' prevailed most of the time, these kinds of sashes had actually disappeared, almost

totally, while the flame sash was the one that continued to dominate the scene.

In their actual production, sashes were braided (as were garters) or finger woven on a loom. Some were more than 15 feet in length and 9 to 11 inches in width, but also as narrow as six inches.

The origin of the sash is vague. According to Marius Barbeau who researched and wrote about Native lifestyles for the federal government, it seems highly unlikely that the sash originated in France or any

other continental country.

Barbeau contends that the art of finger weaving which is so dominant a character in the history of the sash, originated "in prehistoric and historic America, North and South." He further believes that French Canadians of Canada's historic era "borrowed from their Indian neighbors the simple process of finger braiding as exemplified in the Iroquois belts..."

The case made then, is that the sash never was exclusively Metis nor was it



PHOTO COURTESY GLENBOW ALBERTA INSTITUTE

**BEADED VEST
...on felt backing**

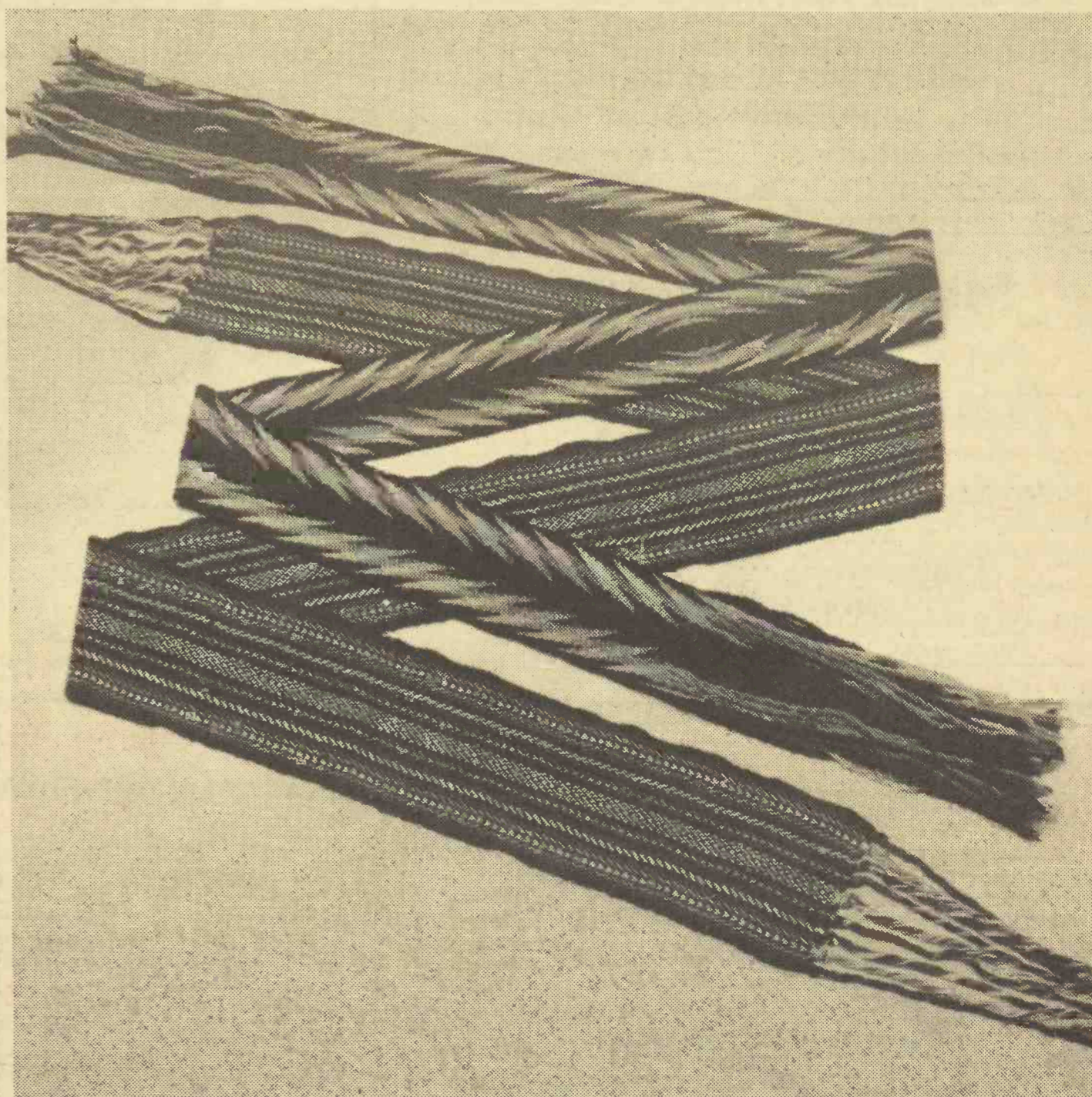


PHOTO COURTESY PLAINS PUBLISHING

**METIS SASHES
...the small one being more tradition, history**

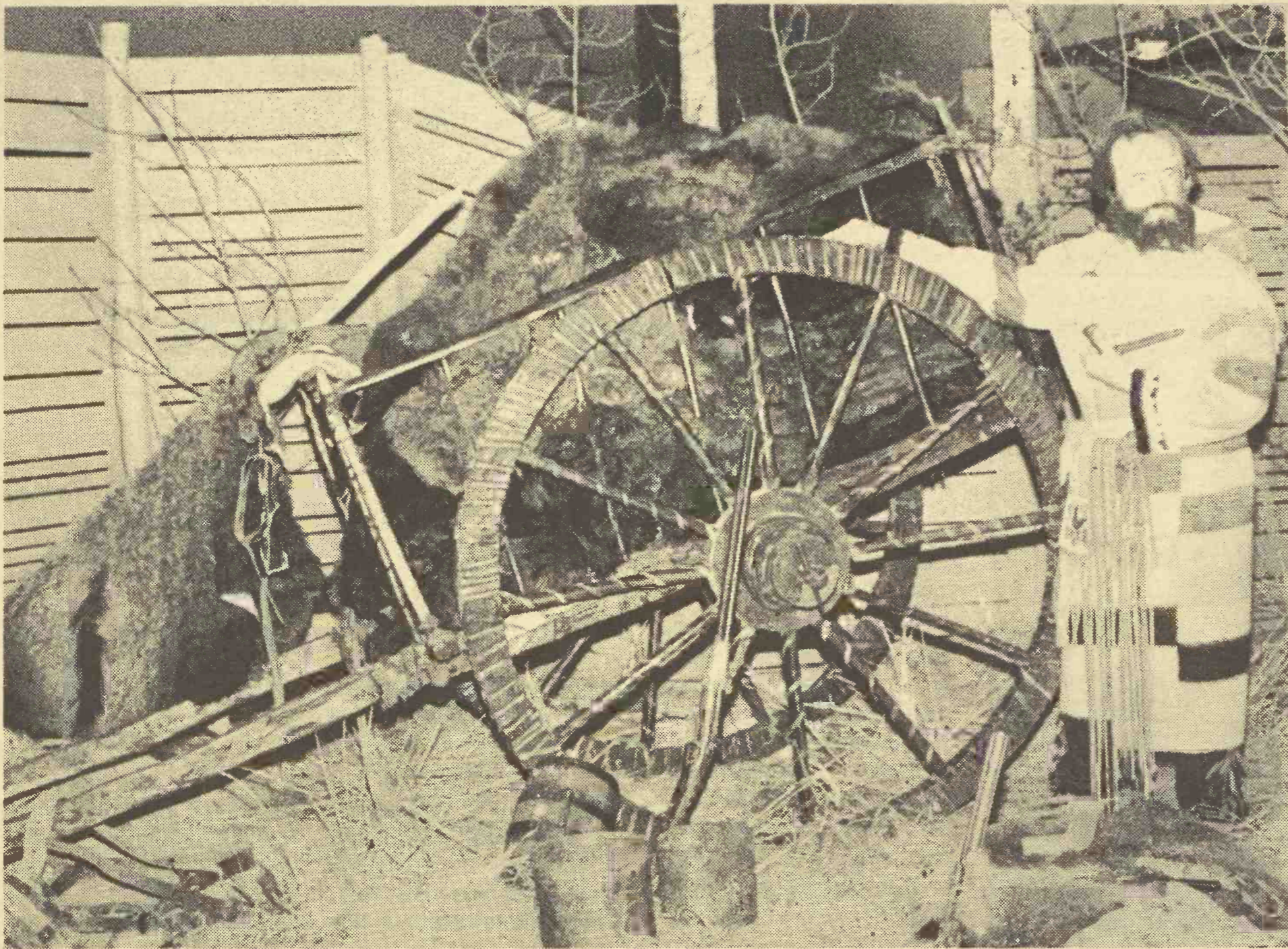


PHOTO COURTESY TERRY LUSTY

RED RIVER CART

...part of a display at St. Boniface Museum in Manitoba

originated by French or Europeans. That sashes were "Metis made" is just as much a misconception as is the notion that bannock is an Indian invention when, in fact, it was a creation of the Metis who adopted the original Scottish recipe. Be that as it may, the sash is one of the most dominating traits of the material culture of the Metis.

Fiddle Dances

Metis people became well known for their adeptness at playing one of a number of musical instruments. The fiddle, guitar, banjo and mouth organ have been the most common instruments in Metis society. This is especially true of the fiddle which has become almost as symbolic as the sash.

Inherited from both their French and Scottish ancestors, Metis people learned to play instruments "by ear." Fiddle dances were very popular and included the polka, two step (fox trot), reels, schottisches and waltzes.

Associated with the music of the Metis was dancing, more specifically, jigging. The Red River jig, now called the "Metis National Anthem," has

been highly popularized and is considered one of the bastions of Metis culture.

The jig is believed to have been adopted from Scottish society. In her book, 'Gabriel's Children', author Rita Schilling describes the jig as being a consequence of "the intricate footwork of the Indians with Scottish reels and dance forms."

York Boats

Within the economy of the Metis during the historic period, two particular inventions warrant mention. One is the York boat; the other the Red River cart.

A Metis by the name of William Sinclair is credited with the origin of the York boat around 1835. The craft is an innovation of similar type boats from the Orkney Islands of northern Scotland.

These slow but sturdy craft were usually powered by eight rowers and one steersman although a dozen or more men was not uncommon. Due to their width plus their ability to carry heavy loads, they seldom capsized.

York boats measured anywhere up to 42 feet (12.6 m) in length and were capable of carrying up to six tons (5.4 t) of cargo.

Often, four to eight of them would form as a "brigade" to ship supplies up, down and across Canada's water routes.

Widely used by the Hudson's Bay Company, York boats began to disappear from the scene about 1880, just when the Red River cart and the locomotive began to make their presence felt in the west.

Red River Carts

Yet another aspect of Metis culture which stemmed from the British Isles was the Red River cart. It was a variation of a similar type cart native to northern Scotland.

The two-wheeled vehicle, so notably associated with Metis transportation, is known to have existed as early as 1801 in the Canadian west.

Generally speaking, the cart consisted of a light box frame supported by two disc-shaped wheels and two shafts which protruded at the front end. The cart was drawn by horse or oxen and highly prized because it could travel through swamps or muskeg, over rocks, across rivers, or over lumpy bush country.

Ranging from five to six feet in height, carts were

constructed entirely of wood and, therefore, easy to repair. It was that wood-on-wood assembly, however, that created a loud shrieking sound similar to a thousand fingernails being drawn across the surface of a chalkboard.

Grease could not be used on the wheel's axle for it would only attract dirt which would have caused it to clog up and bring the cart to a halt.

In general, carts were used to transport people, personal possessions, tents, and products of the famous buffalo hunts. When camped, they were pulled into a circle with the shafts pointed outward in the event of an attack.

There are many other aspects of Metis culture and there are several books that contain more information. The social, religious and political organization of the Metis are but a few topics that warrant research. So might foods such as des boulettes ("bullets") which were small meat balls made from buffalo meat, tallow, salt, pepper and chopped onion which was rolled in flour and boiled with potatoes.

And do not forget about the language. Investigate the term "michif" and take things from there.

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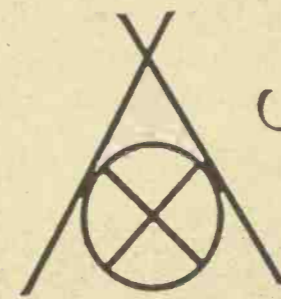
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People

Elder teaches beading and Blackfoot

Teacher shares wisdom and guidance

By Dan Dibbelt

Being deprived of the opportunity to practice and enjoy the rich culture in which she was born had a remarkable effect on Mag-

gie Black Kettle, a Blackfoot Elder living in Calgary.

Instead of forgetting the ways of her heritage, which would have been the easy course to take, Black Kettle pursued her culture to a

proficiency that allows her to teach it to the students at the Plains Indian Cultural Survival School (PICSS) in Calgary.

"Too many of our youth do not know their culture,

their language or their people's ways," said Black Kettle. "We (the elders) have to help them learn those ways."

Which is just what Black Kettle does, Monday through Friday. Black Kettle teaches many of the students the art of beading and the Blackfoot language.

"Bead work takes a lot of patience," said Black Kettle. "Many people start a piece of bead work, but do not have the patience to finish it."

The chance to teach at PICSS was an opportunity Black Kettle happily took on. She saw it as an opportunity to teach young Natives the heritage which she was deprived of as a child.

Black Kettle was raised on the Blackfoot reserve by Cluny. Of her birth place she is not sure. She was not born in a hospital and birth records are sketchy, but she does know she was born August 20, 1919.

She remembers little of her father Sitting Eagle who died after a long illness when she was only three. By the age of seven, Black Kettle was at Crowfoot school near Cluny.

"I went to school until I was about 16," she recalls. "I didn't like school. We weren't allowed to speak our language or practice our ways."

But that didn't stop Black Kettle who, like most school kids, didn't always play by the rules.

"I was a shy and scared kid, though," she says. "I was always afraid of the nuns who taught us."

Black Kettle also recalls the loneliness. The school operated like a boarding school. Family visits were

only allowed on Saturday and Sunday for two hours each day.

And summer and Christmas holidays were also spent at the school. Christmas did, however, hold happy memories for Black Kettle. "The nuns usually got the kids a little gift; a handkerchief, a doll or a harmonica."

Shortly after leaving school Black Kettle was married to Nicholas Black Kettle. It was a marriage arranged by Black Kettle's uncle who assumed the responsibility after her mother died when she was 15.

"It's really frightening," explained Black Kettle. When my uncle asked him (Nicholas) if he would accept me as his bride, I was afraid he'd say no."

He said "yes" and the Black Kettles were married that same day. The marriage was a happy one which included the addition of seven children, six girls and one boy.

But the marriage also helped Black Kettle regain her culture. "It was my husband's mother who taught me bead work," said Black Kettle.

The Black Kettles stayed on the Blackfoot reserve, moving to a few different homes there. But the most memorable to Black Kettle was the one that was located across from the Cluny townsite.

"It had two floors with three bedrooms upstairs," recalls Black Kettle. "And it had indoor plumbing and electricity."

With electricity the natural new addition to the house was a television. "Everybody used to come over to our house to watch that television, it was one of

the first televisions on the reserve."

Eventually the Black Kettles moved into Calgary in 1969. On the last day of December in 1973 Nicholas Black Kettle died.

Black Kettle stayed on in Calgary with her family. In 1978 one of the Black Kettle's grand daughter's came home from PICSS, the school she was attending. "She told me they needed an instructor to teach bead work," said Black Kettle. "I was really nervous, I wondered why they would want someone like me. I didn't speak or write very good English."

Summing up her courage however Black Kettle applied for the position and started the very same day.

Today, while she teaches the students at PICSS she continues to learn herself. "They're teaching me English here now," said Black Kettle. "They make me read everyday."

And while Black Kettle's English is quite good, she believes in improving where she can.

As for her talents and her culture she plans to pass them on to her surviving five children, 20 grandchildren and one great grandchild, as well as her students at PICSS.

But her greatest piece of advise she wishes to pass on is the art of listening. "I remember when the adults would gather together and tell us the stories of our past and of our culture," she says. "I used to like to listen to them so much. But I never remembered them. I wish I did so I could pass them on."

Black Kettle lives each day as it comes. But for her future she plans to continue teaching at PICSS.



DAN DIBBELT, Windspeaker

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Artist explores new art forms

By Dan Dibbelt

Being artistically talented can have its rewards, especially once your art work is accepted, admired and purchased. For many artists, however, it is that final quality, being purchased, that prevents them from actively pursuing an art career. And such is the case for Adrian Yellow Old Woman, a Blackfoot now living in Calgary.

Yellow Old Woman's work is much admired by his fellow students at the Plains Indian Cultural Survival School (PICSS), and accepted by most who view his traditional Native acrylic paintings. But for Yellow Old Woman, like so many other aspiring Native artists, the difficulty comes in selling his work.

"I send most of my work up to Edmonton, to the Alberta Indian Arts and Crafts Society," said Yellow Old Woman. "I have sold a couple of things, but it is difficult to get a price that will compensate you for your materials and time."

And it is that fact that has turned Yellow Old Woman away from pursuing an artistic career. Instead this 30-year-old Native is now attending PICSS where he is upgrading his high school with the intention of going on to Devry Technical Institute.

"I have a family to support," said Yellow Old

Woman. "I decided I have to look for a career that I can be assured of a monthly income."

So Yellow Old Woman hopes to get into Devry in the spring to take a one-and-a-half year course on small electrical appliance repair. In the meantime his art work must take a back seat to earning a living.

"I still paint," said Yellow Old Woman. "It is a hobby I will always keep up."

He discovered his artistic talent at the age of 25 while in a detoxification centre in Claresholm.

"They had some art material available there," recalls Yellow Old Woman. "I used to doodle when I was younger so I just naturally started doodling again."

Doodling turned into drawing and then into painting. And when he received praise and support from his fellow patients, he began to take his art work more seriously.

His style is very traditional often featuring Indians, eagles and elements of nature — rain, thunderbolts and always the sun.

"I had a dream that the sun was my symbol and I always use it in my paintings," said Yellow Old Woman. "It's kind of like a trademark."

But his paintings are still somewhat of a mystery to Yellow Old Woman. While he seeks to portray the traditional symbols in his

paintings, his lack of knowledge in his own culture makes that a difficult task.

Yellow Old Woman was born on the Blackfoot reserve near Gleichen. His parents spoke mostly English at home and English was the language spoken at his school.

When his father died and Yellow Old Woman moved to Calgary with his mother and sisters and brothers, he lost any hope of learning his culture.

But Yellow Old Woman is trying to change that, through courses at PICSS, through mediation and through his art.

"They say the picture is in the paper," says Yellow Old Woman. "I will look at a blank piece of paper for ten or 20 minutes and then the picture will come to me."

Yellow Old Woman has dabbled in other art forms, sculpture, beadwork and photography but he feels his greatest talents lie in painting.

But society is fugal in the rewards it gives the artistically talented. And so artists like Yellow Old Woman must set aside the rewards their artwork might one day bring, to put meals on the table.

"I have a lot of support from my wife and family," says Yellow Old Woman. "But until I know I can make a living my painting will just be a hobby."



ADRIAN YELLOW OLD WOMAN
...with one of his acrylic paintings

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Bell latest role model

By Dan Dibbelt

Indians have long been associated with a particular type of music, either country and western, traditional powwow music. But there is an Indian who is trying to change that stereotype.

John Kim Bell is a Mohawk Indian from the Caughnawaga reserve, east of Montreal. He is also an internationally known and respected symphony conductor, the president and founder of the Canadian

Native Arts Foundation, and the newest figure on the National Native Role Model program.

But Bell is as modest and humble as he is talented and motivated. Bell was not aware of the significance of his achievements until a Canadian Broadcasting Corporation (CBC) special on him promoted a surge of a few hundred phone calls to him from Natives interested in the arts and looking to him for some help.

"The only problem, says

Bell, "is that most of the calls were for money."

The CBC special highlighted the fact that Bell is the first North American Indian conductor. That combined with the surge of phone calls from Natives looking for help in pursuing their artistic careers, piqued Bell's curiosity and prompted him to do some research into Native art programs.

"I discovered there were really no programs to help Native kids pursue their artistic talents," said Bell. "I wanted to do something that would make a real difference. What was really needed was an education program."

So, using his own money along with funds from various federal and provincial sources Bell set up the Canadian Native Arts Foundation (CNAF).

The purpose of the foundation is to assist talented young Native artists pursuing an art career by providing educational and promotional opportunities.

The non-profit organization holds its headquarters in Toronto, but has provincial branches across the country including Calgary.

And it was in Calgary that the chapter of CNAF held its first Native art auction raising more than \$15,000 to assist Alberta Native artists.

"They did a fine job for

their first event," said Bell. "considering they had no funding, no staff, no office — it shows, Native people can do anything they set out to do."

Bell, is himself an example of that. His father Don Eagle, was a professional wrestler, his mother, Beth Hamilton, an actress from Columbus, Ohio.

When Bell was just two years old, his parents divorced and his mother took Bell off the reserve to the city of Columbus. But his summers were still spent on the reserve.

Bell's musical interests began when he was just four and his mother took him to symphony concerts, an opportunity he sees lacking for reserve kids.

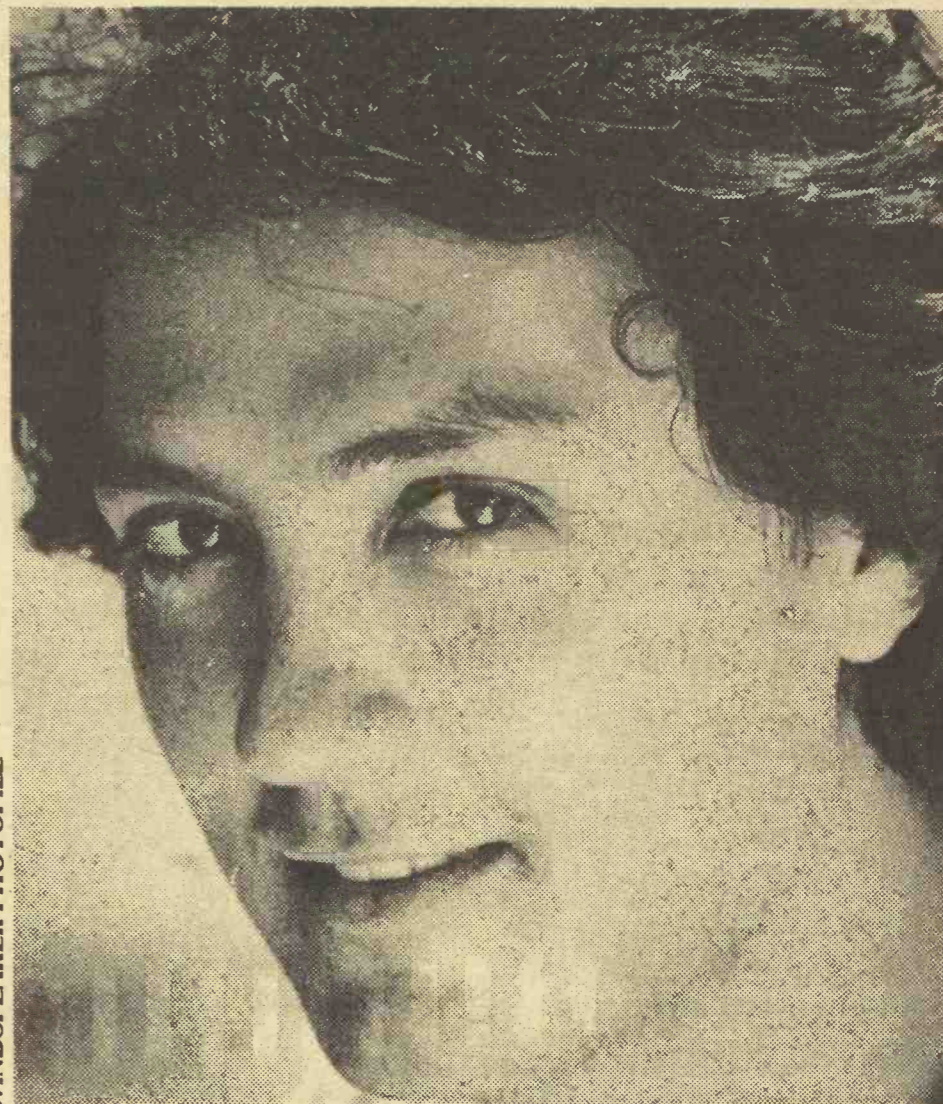
At the age of eight, Bell took up piano and from there his musical talents expanded. Following high school, he went on to Ohio State University where he majored in music.

But his real break came when he was just 17. "Some singer friends of mine were auditioning for a summer stock touring troupe. I can play music by ear in any key, so they asked me to play the piano for them," said Bell.

"I wound up being hired as assistant conductor."

One show followed another and soon Bell had conducted for more than 30 Broadway shows.

After that Bell's resume



WINDSPEAKER PHOTOFILE

JOHN KIM BELL

...the force behind Native arts group

becomes more and more impressive.

In 1980, for one year Bell returned to Canada to accept the position of apprentice conductor of the Toronto Symphony.

After that he left for Italy where he studied for one year under Franco Ferrara.

Returning to North America, Bell served for two years as apprentice conductor under Zubin Mehta of the New York Philharmonic. Then in 1984, the CBC documentary on himself, was first broadcast leading him to form the CNAF.

"Natives have a high degree of natural artistic talent," said Bell.

"There are many Natives who have a real need, a real interest in the arts and there was no funding for them."

So Bell created CNAF with the intention that a scholarship fund would remain in existence forever.

"We didn't want to have just 'x' amount of dollars and end up giving it all away. We would have nothing left," explained Bell.

"But by having a large

fund, we could give the interest generated by the fund annually away as scholarships, and always maintain a fund."

Bell's goal is to see that fund reach \$1 million. And that goal comes closer to existence with every successful benefit or auction like the one held in Calgary or the benefit held in Toronto Feb. 8, 1987 which raised \$60,000.

Later this month the fund will see its first scholarships awarded says Bell. The names of the winners or the amounts of the scholarships have yet to be announced. But their purpose will be to help Native youth pursue a career in the arts as Bell did.

Bell continues to conduct, recently returning from England, where he conducted the Royal Philharmonic.

But at present, his greatest concern is his work with the CNAF and perhaps the greatest advice he can give an aspiring young artist is "opportunity knocks for everyone — it's just a matter of if you're ready to take advantage of it."



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Society teaches traditions

By Mark McCallum

"We're in the business of helping people find themselves," says the coordinator of the White Braid Society.

John Morneau Gray explains that the society tries to give youth an alternative to substance abuse. By teaching them Native traditional dances and drum group songs, Gray adds "they get a sense of pride and with that comes respect for themselves and others."

A capacity crowd at the Canadian Native Friendship Centre took pride in the culture when the society co-hosted a traditional round dance in December.

The society invited Elders from across the province to bless the round dance with a sweetgrass ceremony. "It has always

been our tradition to acknowledge the creator by praying to the four directions and mother earth," says Faust Elder Rose Auger, explaining the opening ceremonies. "This gives us unity with ourselves in the spirit world."

Before about ten drum groups each took a turn performing at the round dance; the Elders walked through the audience, shaking hands with everyone they could reach.

"Even if I saw you yesterday, I would still greet you really happy, and I would do the same thing the day after," said Auger, explaining "it's our Native way. We should always greet our neighbors friendly and make them feel welcome."

Duffield Elder Abby Burnstick feels the round dance helped rekindle traditional ways. Burnstick

says more cultural events should be held, to give people something to do with their spare time. And, she advises parents to set examples for their children, rather than "scolding their kids for drinking; they have to love them and tell them what's harming them."

The round dance is a good example of society's objectives, White Braid president Martha Auger, who explained the society stresses sobriety and tradition to its young membership. They believe society dancers and drummers should abstain from alcohol because "it brings shame and disrespect to our culture," said Auger.

The society has been teaching youth these values since it was established in 1975. The organization has grown from ten members to 105, with 35 regular dancers. They usually take

about ten performers with them on trips to such events as last April's All-Indian World Powwow. There, in Albuquerque, New Mexico dancers gave one of the largest powwow crowds in the world an exhibition of traditional dancers have also preformed at world class events such as the Japan World Expo.

Representing Canada, the society plans to send dancers to the 23rd annual Aprils Children's Festival at Ankara, Turkey in 1988.

"White Braid is an organization that wants to show people that dancing and drumming is not just a show, but that it's a way of life," concluded Martha Auger.

The White Braid Society is located downstairs at the CNFC where they hold dance practises every Sunday.

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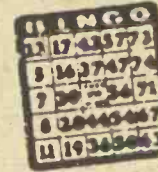
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MARK McCALLUM, Windspeaker

RESPECTING THE CRAFT

Crafts people **Gladys Gladue** (left) and **Mabel Hall** proudly display a long table of hand crafted traditional works at an annual show in Edmonton recently that was received poorly by the public. The pair agreed that Native crafts will soon be on the decline if people don't start treating the work as respected works.

I'M GOING TO TELL YOU A STORY...

Hanna Chusid, a tenth generation descendent of the Ball Shem Tov, the great 18 century storyteller and Jewish mystic, visited Dr. Anne Anderson's Native Heritage and Cree Culture Centre recently to teach the art of storytelling. Firmly rooted in the stories and ways of her people, Hanna weaves together sound, picture, and body images through teaching, storytelling, art dance, theatre and sacred ceremonials to guide others in remembering, honoring and drawing ancient wisdom and fresh meaning from their inner wellspring of vision. The Native way of storytelling, which was once the only means for handling down information from generation to generation, was compared to the Jewish way when Chusid visited the centre.

Chusid is a psychotherapist in private practice, available to individuals, couples, families and groups.



DIANE MEILL, Windspeaker

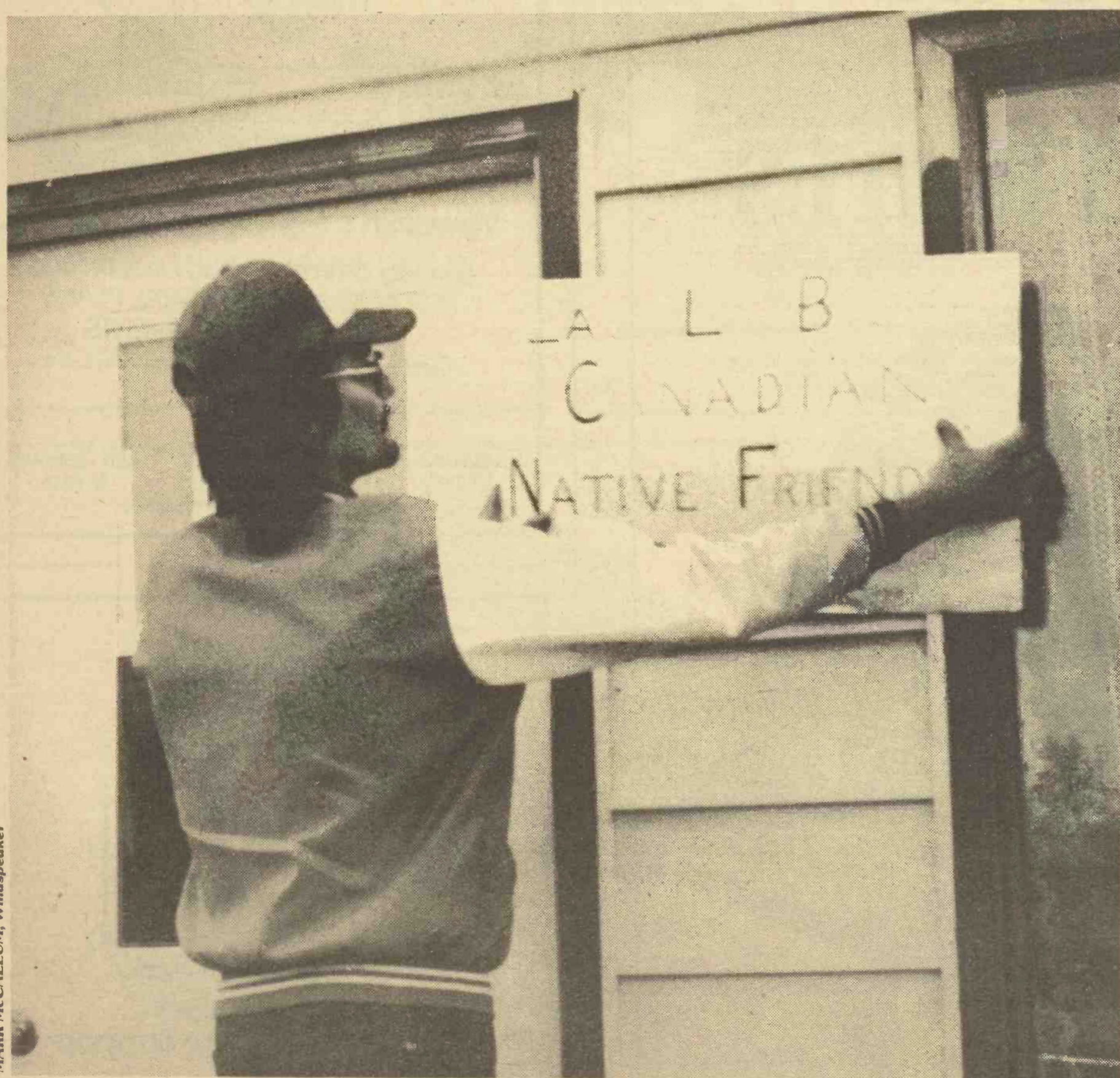


MARK McCALLUM, Windspeaker

BRIDGING THE GAP

Metis performer **Winston Wuttunee** (middle) and back up entertainer **Honey Hill** helped create excitement in northern Alberta communities in December, to show support for crime prevention programs.

The performers helped show Native people and RCMP alike that "politics doesn't change that," explains Wuttunee, whose songs deal with serious alcoholism. He hopes the \$20,000 tour will "bridge the gap" between the two groups.



MARK McCALLUM, Windspeaker

A GOOD SIGN FOR NATIVE COMMUNITY

Lester Whitford opens shop at Lac La Biche, officially opening a new Friendship Centre on June 26 in the heart of the community. Through bingos the acting

executive director explains that the centre is raising money for student scholarships, a disaster fund and eventually its own building if all goes well.



MARK McCALLUM, Windspeaker

people



Black up entertainers **Elena Zarumba** (left) and another performer on stage in Alberta when they toured more than 15 communities for convention programs. They are alike that "people are people and a uniform deal with serious issues such as suicide and alcoholism" between the two groups.

NEW AIM IN LIFE

Dennis Banks, was once president of the high profile, but now defunct Indian activist group, the American Indian Movement (AIM); today one of his projects is acting on the set of the movie *War Party*.

In this picture, Banks seems to be contemplating the bow, examining the movie prop with a critical eye.

Banks plays the father of the movie's star. Incidentally, Canadian Native actress Tantoo Cardinal plays Bank's wife in the movie.

This picture was taken last summer on location at the Browning reserve in northern Montana.

The movie, *War Party*, is expected to be released in theatres across the country sometime this spring.



SMOKE BREAK

There's nothing like a quiet relaxing cigarette just before a battle.

Time passes slowly for these Blackfeet men from Montana's Browning reserve. They're extras for the movie called *War Party* shot on location at Browning last last summer.

The movie is about a modern day alliance between Indians and non-Native townfolk — together they join to overcome an obstacle. Release of the movie is expected sometime this spring.



EXCHANGE PROGRAM

Buff Parry and **Dhiraj Bhalla** discuss the possibility of an international student exchange program, which would see pupils from India trade places with Canadian Native students for a school year.

Parry momentarily put his administration duties aside at the Native Heritage and Cultural Centre to welcome Bhalla to Edmonton. She was in the city recently from Ottawa where she's an information officer for the India Tourist Office.

Parry says arrangements have already been made at India for the exchange program. There is room for 15 to 20 Native students at a residential school.

However, he adds they're still in the preliminary discussion stages with the provincial government for funding and a residential school space in the Edmonton area.

WORKING FROM A NATIVE PERSPECTIVE

Disc Jockey **Rick Wagamese** is busy spinning records and sharpening his radio broadcasting skills at a community radio station in Lac La Biche. The *Native Perspective* (which provides Native communities to northern Alberta) is helping establish the community radio station that is on 89.9 on the FM dial about 19 hours daily. The *Native Perspective* will be demonstrating the affordable prospect of community radio at the Fort Vermilion area sometime soon after the new year.



MARY McCALLUM, Windspeaker

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Reader Contribution Contest

We are proud to announce the names of the winners of our fiction story contest, as advertised in the Oct. 30 and Nov. 13 issues of Windspeaker. It was a tough decision, but we have chosen three winners in each of the adult and teen categories out of the many entries we received.

In the teen's category, for the young people aged 13 to 17, the first prize winner of \$100 is Tina Cardinal, of E.W. Pratt High school in High Prairie. The second prize winner of \$50 is Dawn Marchand, of Edmonton. Third prize winner is Dawn Poitras, of Saskatoon, Sas-

katchewan. She wins \$25 for her story.

In the adult's category, for those aged 18 and over, Loretta Miskenack, of Edmonton, takes first prize of \$200 for her story. Second prize winner of \$100 is Brian Arcand, Edmonton. A story contributed by Marily Savage, of Trout Lake, Alberta, wins the third prize of \$50.

Windspeaker congratulates the winners and thanks all of our readers who entered the contest. To everyone else — watch for upcoming Windspeaker contests in the new year!

The story of Little Bow

Dreams of valor come true

By Loretta Miskenack

First Prize Winner Windspeaker Fiction Story Contest

There once lived a young Cree boy, whose name was Little Bow. Little Bow always dreamed that one day when he grew up, he would be a great hunter. Whenever his father and the men of his tribe were getting ready to go hunting, he would ask to go. But his father would shake his head and say, "No, you are too small my son to come hunting with us. For we must first find the buffalo and there is always great danger from our enemies." Little Bow would put his

head down and not say a word, for he would be very sad.

One day when his father and all the men had left to go hunting, he decided he would hunt on his own. Although he knew it was forbidden, he went anyway. So with his small bow and arrows (in a sling on his back) he walked through the forest in search of game. Suddenly, he saw a fawn grazing on the grass. Little Bow got his bow and arrow ready to shoot. And as he stood there aiming, he suddenly realized he could not bring himself to let the arrow go. For the fawn was gazing at him with sorrowful eyes and Little Bow was kind-hearted.

Sadly, he put his bow and arrow down and with shoulders slumped, he turned and walked home, back to the campsite, where all the tipis were set up. When he arrived, his mother saw him and she ran to him and hugged him.

"Where were you my son?" she asked.

Little Bow replied in a quiet voice, "I went hunting Mother, it was wrong of me to disobey and I am sorry!" His mother knew he meant what he said, but still she would have to tell his father.

When his father arrived late the next day, Little Bow's mother told him what Little Bow had done. And Little Bow's father was very angry. "For disobeying

me I will take away your bow and arrows. And you shall not have them back until I can see you have earned the right to have them back," his father said. Little Bow felt very bad for disobeying his father, but he would not miss his bow and arrows.

He had thought long and hard through the day and he had decided that, instead of being a great hunter one day, he would be a great medicine man and he would bring great magic to his tribe, for he would help them in many ways.

He now knew he had learned a great lesson and it had taught him where his heart truly lie.

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A special gift

Dream finds giving is its own reward

By Brian Arcand

**Second Prize Winner
Windspeaker Fiction
Story Contest**

This is a story about a boy named Michael. Michael was so spoiled that he got away with just about everything and anything. Whenever Michael demanded something from his parents, they would go out of their way and do it for him. Michael was their only child.

One day about two months before Christmas, Michael's mother and father sat down with him and told him that they had a special surprise for him. "What is it?" asked Michael. "It is a bike, a spaceman suit, a fire truck? What, what is it?"

"No, no my son," his dad said. "It's something more special than what you mentioned."

"Well, what is it then?" asked Michael with a

puzzled look on his face.

"The surprise we have for you, is that you are going to be a big brother around Christmas Day," explained his mother.

"I don't want to be a big brother!" cried Michael. "I want toys. Lots of toys! It's no fun being a big brother. Besides babies are spoiled rotten!" His parents were astonished by his behavior.

Slowly, they got up from where they were sitting, leaving Michael sitting by himself, still pouting. "Let's leave him be for the time

being," his dad said. "He'll just have to come around on his own, and accept the fact."

Several weeks had passed by and Michael's parents were noticing a change in his behavior. They noticed that he was listening to them, and he was doing what he was told. The sudden change in Michael was a joy for his parents. It was as though he was an angel sent from heaven.

Soon Christmas was a couple of days away. Visions of toys galore were

racing around in his head as each night passed, drawing the big day closer. Michael's patience was wearing thin. He couldn't wait to get his hands on his presents.

Finally, Christmas Eve arrived. Throughout the day Michael's mother was getting sick. It was just about time for her to go to the hospital. The day was getting longer by the hour. The hours seemed like days. After supper, Michael went to bed extra early so he could get plenty of rest for the big day ahead.

While he was asleep, his father was preparing to take his mother to the hospital. Before they left, Michael's father woke him up and told him that his grandma would be with him while he would be at the hospital for the rest of the night. Michael was half asleep while his dad was telling him where they had to go. Soon he was sound asleep again.

Christmas morning finally arrived. Michael was coming out of his bedroom just as his dad was walking in the front door. He asked his dad where he had come from. His dad replied that he had just come from the hospital. He told Michael that he was a big brother to a sister who was born earlier that Christmas morning.

Michael didn't know how he felt. He went walking into the living room to see what kind of presents Santa had brought for him. He started opening his presents and suddenly stopped. He got up and went up to his dad who was seated in his chair. He asked him, "Dad, can we go to the hospital and see my baby sister?"

Tears filled his father's eyes, as he embraced him with a loving hug and said, "By all means, my son. By all means."

When they arrived at the hospital, Michael was all joy. As soon as they stepped out of the elevator, Michael darted down the hall. Stopping momentarily, to ask his dad, "Where is she Dad, where is she?" Michael's dad caught up with him and led him to his wife's room.

Upon entering the room, Michael's mom just finished feeding the baby. Michael climbed up onto the bed and pulled the blanket back a bit to have a glimpse of his sister. He looked up at his parents and said, "Thank you. My baby sister is the best Christmas present in the whole wide world!"

He then held her tiny hand, kissed his sister on the forehead and hugged her, while his parents proudly looked on, smiling at each other.

Christmas Greetings



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Gift of giving in the spirit of neighborliness

By Marilyn Savage

Third Prize Winner Windspeaker Fiction Story Contest

There once was a little old lady and her husband who had no children. At first they would only pass the time of day to be polite when we spoke to them.

As the days, weeks, months and years passed the conversation began to grow. Instead of casually speaking in passing, they soon wanted to know more about us and our family. The love began to grow and unfold until we were sharing a cup of tea of coffee, and later to share meals and give ourselves to each other with only the "gift" of friendship and love in mind.

We couldn't wait to see each other each day and even our dog Cee Cee began to relate to these folks.

One day the old man had to visit his doctor and got the news that he had the fatal disease of cancer. Soon it took its toll on him, he got thin, he was blind, and almost totally deaf. Through all of this he still kept his sense of humor and loving care of his wife. As the disease progressed we had to call the ambulance to take him to the hospital. This was the last time we had with him, as he passed away the next week. His family was notified; many came from far and wide.

Before his death the old man told us that anyone who stopped coming

because of his handicaps to hear and see, "Please don't come to see me dead when I pass away, or send flowers. Please give a donation to the cancer foundation or some worthy charity."

The days passed and his wife spoke as if her husband was still with us. She still went through the anger, asking why he had left her at this time. None of us know when we will go, so it's important to live our lives daily to the fullest and to the best, as if it were our last. The wisdom of the old fellow will always live in the memories of our children, too. He was like a grandpa.

Two years after the death of our dear friend we had to move to another town in the north and had to leave our dear lil' old lady behind. She had become a mother to my husband and I, and an extra gramma to the kids. We were gone eight short months and each letter and phone call indicated the loneliness of this dear lady and the emotional trauma she suffered awaiting our mail or our calls.

In February, the economy was bad so we had to sell our mobile home and move back to the same area. This time we found our dear lady friend had given up and was in the hospital. When her family told of our arrival it gave her new hope and rekindled our friendship to the deepest heart-felt emotion one can ever experience.

As the weeks passed she seemed to be getting stronger and stronger, like she would be coming

home. So we arranged with the doctor and the nurses to celebrate her 85th birthday and our 20th anniversary at our home among family and good friends. We all had an enjoyable time and it gave special meaning to our lady friend of how much she was missed but loved. We returned her to the hospital and she even shared some of her cake with the nurses and they all sang "Happy Birthday, 85 Years Young."

The next day when we visited the hospital our lil' old lady had fallen out of bed and did not have the spunk she had the day before. She seemed to be weaker each day. They had to give her pain killers and they modified her sweet but assertive nature. She didn't want to eat for the nurses so we managed to convince her if she didn't eat her strength would not be renewed.

Three days passed and she did not regain her strength and the doctors found out she had pneumonia and couldn't fight it. She died on a Saturday afternoon, three hours after our visit.

We were shocked and saddened to lose our dear friend, but can still recall the fullness of friendship we shared. We laughed together, cried together, we shared the good and the bad of everyday life, made possible by loving.

In this advent of Christmas, if each and every one of us adopted one such friend, Christmas would be the "gift of giving" intended. Love thy neighbor as thy self.

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A special gift teaches girl the gift of giving

By Tina Cardinal

First Prize Winner Windspeaker Fiction Story Contest

It was the night of Christmas Eve, and 16-year-old Sara was in bed dreaming of beautiful horses, in hopes that one day her dream would become a reality. For years, since she was a child, Sara would plead with her parents for a horse of her own. She did the traditional pleading this Christmas. So finally, out of desperation, Sara's parents secretly purchased a wild stallion that would put an end to her desire of owning a horse. However, it was only to be delivered to the farm late that evening.

That very evening as the snow silently drifted to the ground, a blue trailer, hitched to a truck, drove towards the farm where the horse was to be delivered. The air held an eerie silence occasionally interrupted by the neighing of the nervous stallion. Sara's parents cautiously proceeded to help deliver the horse behind the newly built fence. Using the precious hours of night they managed to get the stallion settled down for the night. Then, they crawled back to bed exhausted, not even thinking that Sara could have awakened from all the noise. She did. If her parents had looked up, they would have seen her tall, thin frame in the

window.

Sara had heard the neighing of the wild stallion in her sleep. Thinking it was only her imagination she lay in bed until she heard it again. Then she jumped to her feet and peered curiously out of her window. She noticed her parents had tried to be quiet. Sara watched in a trance-like state as she noticed the horse's lean, muscular body as it ran continuously around the snow-covered track. Despite the chilling winter air, his body was lathered in sweat. His mane danced with the bitter wind, giving him a wild and dangerous look. With each step he took in the knee-high snow, his legs would flex with pure strength. He held his head up high revealing his stubborn nature and courage. But his frost-covered eyelids could not hide the eyes that shone with a wild spirit that needed taming. He'd gaze longingly at the white rolling hills, the bare trees that stretch for miles, and he'd long for the familiar feel of the snow brushing against his bare legs and to be free once again. The stallion wasn't about to admit defeat even though his enemies surrounded him. The barb wire fence and solid poles kept him from leaving. He was slowly losing his wild spirit.

After observing all of this Sara slowly turned away as tears ran down her face. Here was her dream and it

couldn't be hers; no one could ever own this magnificent horse. To tame the stallion would be like killing the part of him that made him so beautiful.

After Sara had waited patiently for her parents to go to bed, she secretly snuck out to do what her heart told her. The stallion approached the gate and stared at her angrily. He sensed that he was here because of her; his brown eyes clashed with hers. They stood staring at each other for an eternity. Sara's hand reached hesitantly towards the latch that would take away her dream, but give back his freedom. She was torn between what she wanted and what was right. Then before the stallion turned to go, he stopped, and turned to face Sara. Once again they stood and stared at each other, but this time they had a secret understanding, that only they understood. Then he stood on his hind legs and let out a long shrill whistle. Sara in turn waved goodbye and watched until her dream got smaller and smaller.

Hearing the sound of footsteps on snow, Sara turned and there stood her parents smiling proudly. They opened their arms and Sara ran into the comfort of them, now crying openly. Then all three of them locked in an embrace and watched until the stallion disappeared from their sight.

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Childhood memories have a special place in our hearts

By Dawn Marchand

Second Prize Winner Windspeaker Fiction Story Contest

My name is Dawn Marchand. I am a Grade 10 student at Archbishop O'Leary High. If you were to look at me in the hall, you'd think I am the same as any other person. I don't stick out because I'm not gorgeous or extremely ugly. The only thing I am is tall and slim. Actually skinny is a better word.

If you could look inside of me you would see I am made of bone and blood cells, too. If you could look into my feelings and emotions, then you would find a beautiful place. I'm not saying that I am such a wonderful person because at times I'm not. I am saying that I have special memories that make some people's memories fade in comparison; memories that others may find repulsive but I find a great comfort in. I will share some with anyone who is willing to listen to me.

I am the eldest of four children. Each of us is a year apart. We go in this order: Dawn, Tina, Trixie and Lance. My parents, Evelyn and Real, are wonderful people with quick tempers. Usually they don't flare, but when they do...take to the hills.

My parents, like any young couple, were a little poor when they started out as man and wife. Unfortunately, four children one after another didn't help the situation. Neither of my parents graduated from high school and that made life even harder.

Finally, my dad found a job; it was in the Arctic. Mom and we kids stayed with grandma in Glendon, Alberta. Dad came home once every week or two with little presents. The time away from her husband put a strain on Mom. Soon Dad was home to stay.

One of my great-grandfathers on my mom's side had built a small log cabin by Moose Lake. It was near the bridge and he gave it to us. It had no electricity, no running water and no toilet. Those things didn't seem to matter. We had a kerosene lamp and an outhouse. We lived right beside the lake so there was no shortage of water. For drinking there was a small spring at the edge of the driveway. It gave us fresher water than any of the pumps around.

There were four rooms. The kitchen and livingroom were put together as soon as people walked in they

could sit down. There was a door to a large room, where only an old wood heater stood. Attached to this room, there were two bedrooms. We in the one on the left and our parents in the one on the right.

We had two dogs. One was a huge husky named King. We kids could always count on King to get us out of jam. I remember once, Lance was going to get a lickin' for going in one of Mom's pots. He took off and ran straight for King. That dog would not let Dad near Lance. Then we had Peanuts. Tina named him and I'm not sure if he was a dog or a weiner with legs and eyes. He was wonderful to play with.

Since we had no money, Dad went hunting and fishing. By the time I was five I could shoot a .22 and fish like a pro. I remember meeting people on the bridge and making them laugh at the fact that I was bringing up seven or eight fish and they hadn't even had a nibble.

Summers were nice and lazy. Being kids, we ran all over the place and our favorite spot was the sandpit. It was huge and had clean white sand and a worn-out swing set with one swing and see-saw. Beside that, there was the snake-pit. It was a big black hole and at the bottom there were garter snakes. There were only a few, but when you're small a few seem like a million. Once I had to go down there because I threw one of Lance's truck's down there. One of the slimy creatures crawled up my leg and, well, I screamed, threw up and took off at 50 mph. I wonder if Mom ever found out about that.

The fall brought beautiful colors and shorter days. Shorter days meant the train came by a little earlier. You see, when the train went by, we had to go to bed. It came by at 7 or 8 p.m. in the summer but in the winter it came about 6:30 or 7:30 p.m. If it came at 6 then we had to go to bed.

We never got cold on those forty below evenings of winter. Dad made sure we didn't. Every two hours he'd get up and put wood in the stove.

Sometimes he'd come into our room and pull up our covers. I'm not certain, but I think one night in December he also kissed each of us. I was still half asleep so I couldn't tell you for sure.

It was getting close to Christmas. When we got the tree it was about a week

before the special day. We all watched Mom and Dad put up the garland. Then we put up the balls and things we had made. Finally Dad put the little blue angel on the top. There was no electricity, yet that tree glowed. It was the most beautiful tree that I had ever seen. Even though now we have a tree with lights and tons of balls, none will ever be as beautiful as the one at the cabin.

After we put candles in the window, Mom sang us Christmas carols and we went to bed.

On Christmas Eve, we were sent to get stockings for Santa to fill. I found mine in a corner under Dad's bed. Only now do I realize why Mom grimaced. It stank, it could have made your eyes water. That was the one I wanted and my parents hung it over my head. Yes, Christmasses were beautiful.

Christmas Day left one gift under the tree for each of us. I cannot remember what I got but I remember walking outside and feeling special. The white blanket on the ground, the green pines, white limbs and tips, and the light snow trickling lightly on my face. It was so wonderful.

Then we all piled into the old red Ford. After making our rounds, exhaustion took its toll on us little ones. I slept for what seemed like forever.

When I was in Grade 1, we moved to Lac La Biche. My parents finished their high school. One night Mom made us all get into the car. We got to the cabin at 10 or 11 at night. That was the last night we ever spent in the cabin. I was in Grade 2 when we went to see the cabin. There was different furniture and it seemed different. We looked all over for our pet squirrel but found out that it had been killed. We looked for our dogs. King had been hit by a car and Peanuts had run away it seemed. The next time we drove by, the cabin was gone.

Since then, there have been many houses, many memories and many Christmasses. Some were fun and lovely. None were as beautiful and carefree as those at the cabin. You see, we didn't have much, but we had so much more. We had love. Many cannot say they had my experience; the experience of knowing they had complete and total love. So if you think this story is pathetic: look again.

Christmas shared with friends and family are always special

By Dawn Poitras

Third Prize Winner Windspeaker Fiction Story Contest

Everyone sat down to eat. We were having a feast for Christmas and New Year's. This was Christmas and we had a big family. There were lots of food on the floor. We made a big circle around the food and a family friend started to pray. He thanked Him for all our food and when he finished, we started to eat.

We had lots of soup, bannock, candies, and raisin rice. All the girls helped in making the food. We were a big family. My grandmother had nine children and each of those nine had at least five kids each. Everyone sat around eating and talking about what was happening. We were all very happy and who wouldn't be on Christmas Day?

After everyone was finished eating, the girls cleaned up and the parents decided to go sledding. All of us went, including the big people. There was a big hill close to the house we were staying at. We often chose to go to my Uncle Joe's house because it was very big. It had lots of room for all the kids to play. It was also close to a very big hill where we always went to slide. The big people even went down. It was very hard for my mom to go

down because she was afraid of heights.

When we all came back, we were soaking wet. We took turns in the bathroom to change into other clothes. When we were all done, we sat down and opened our presents. The younger ones had gotten up early that morning to open theirs, so they were running around showing their presents and playing. We opened ours and were surprised by what we all got.

All my favorite cousins (which were girls because I was a girl also), got what they wanted. I got what I always wanted, too. I got a stereo and a camera. The boys all got toys and clothes. All of us then got ready for midnight mass. Some of the younger ones didn't have to go because they were tired, so some of my aunts and uncles stayed behind.

I had lived on the reserve for a few years and when I went to church that night I got to see some of the friends I hadn't seen for a long time. I also got to see some of my former classmates from Grade 3 and 4. Until I had moved away from Kehewin, I had lots of friends. We visited Kehewin maybe three or four times a year, including summer holidays.

We all stayed up very late that night dancing the night away at a round dance. Now there is really where I

saw everybody and I was very happy about it. We didn't go home until it was over which was about 3 a.m.

The next morning, we all got up very late, except the ones that stayed home with the kids. There was going to be another round dance that night and I wanted to go, but my mom wouldn't let me go, so I stayed home with my best friends and kept the younger kids, while the people who stayed home that last night were able to go. They came home as late as we did the other night. I wasn't mad though, because I got to go before.

The week went by so fast! It was time to go home, already! I felt as though I wanted to stay forever and never leave. I had had so much fun in the past few weeks that I even wanted to go back to school there.

This is how we had our Christmas holidays. Every year, we came back to Kehewin to celebrate our holidays. Now, we are going to break with tradition since we left my favorite reserve. Instead of going to my mom's side of the family, we'll be going to my step-dad's side. I had lived on his reserve too, although not as long. I'll be able to see my other set of family and friends. Maybe next year, I'll be able to make another story about what goes on there.

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Culture

Hopi tale of four worlds

Hopi legends and their ancient prophecies have recently been gaining attention, particularly as many of the prophecies appear to be coming true.

Interest in the prophecies arose in North America recently with the well publicized "harmonic conversation" ceremonies which took place all across the continent. This ceremony has its roots in the ancient Aztec calendar which came to an end, after 5,000 years, this year. The Hopi, who are related to the Aztecs, also say this means the end of the fourth world has begun and the fifth world is slowly being created.

By Lesley Crossingham

All people have their own unique creation legends. In the Bible the earth was created in seven days; in ancient Greek mythology the earth was created out of chaos and produced the sky.

In contrast is the unique Hopi legend of creation which says the world was not created once, but four times and three more worlds are yet to come.

According to their legends the first world was called Tokpela (endless space) and it was created by Taiowa, the creator. Taiowa created Sotunknang who was given instructions to lay out the many universes in proper order. He created nine kingdoms, one for

Taiowa, the creator, one for himself and seven universes for the life to come.

Sotunknang then placed the waters on the surfaces of these universes so they were divided equally. Then he gathered from endless space solidness in the waters and placed them on the universes so each would be half solid and half water.

He then placed the forces of air and arranged it, and last of all he created life that completes the four parts of the Tuwaqac — the universal plan.

This first universe was called the First World and out of that Sotunknang created Kokyangwuit, the Spider Woman who was given the directive to help Sotunknang create life. First she took some earth and mixed it with Tuchvala (saliva) and molded it into two beings. She covered them with a white cape and sang a creation song. When

she took away the cover — twins sat up. These twins were called Poqanghoya and Palongawhoya and were created to keep the world in order. Poqanghoya was sent to the north pole of the world's axis and Palongawhoya to the south pole where they both keep the world properly rotating.

Then Spider Woman created human life by gathering the earth of four colors, yellow, red, white and black and mixing it with saliva. She again molded them and covered them with the white cape. As before, she sang the creation song and when she uncovered them they were human beings in the image of Sotunknang. She then created four other beings after her own form, they were called Suti, female partners for the first male beings.

The new people awakened and began to move, but there was a dampness

on their foreheads and a soft spot on their heads. At this time a yellow light, or second phase of creation, passed into man and became the breath of man.

Then the sun appeared above the horizon and dried the dampness on their foreheads and hardened the soft spot on their heads.

Spider Woman spoke to the new people saying the sun is the creator, but the first people understood the earth was a living entity like themselves and that the corn plant was a living entity with a body similar to man's in many respects. So corn was also their mother.

The first man also knew that the living body of man and the living body of the earth were constructed in the same way. Through each runs an axis. In the human body there is the backbone which controls his movements and contains several vibratory cen-

Christmas Greetings



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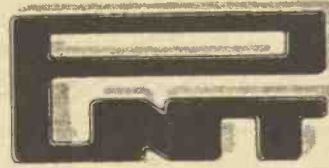
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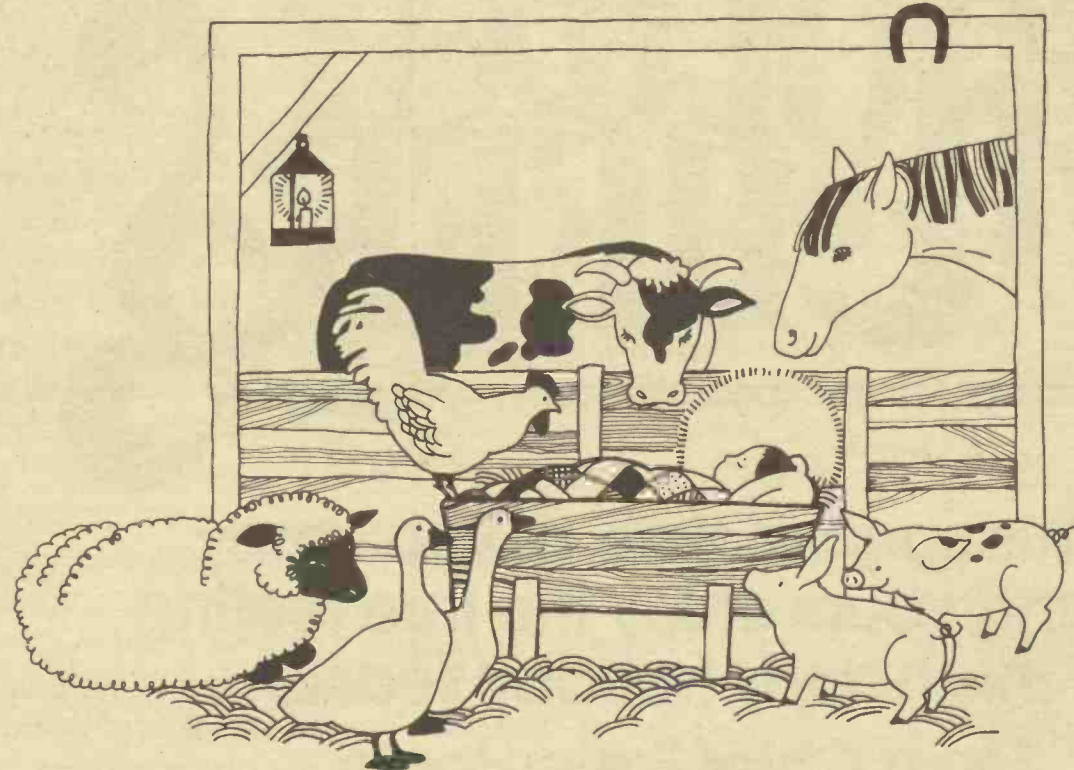
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ters which echoes the sound of life throughout the universe.

The first of these lies at the top of the head. When a human is born he or she has a soft spot, known in Hopi as the kopavi, the "open door". Through this door he receives communication with his creator. With every breath the soft spot moves up and down, but at that phase of his creation the spot was hardened and the door was closed. It remains closed until his death — when it opens for life to depart as it came.

Just below lies the second centre, the brain. The third centre lies in the throat and the fourth centre in the heart. The last and most important centre lay under his navel, the organ most people now call the solar plexus. This was the throne in man of the creator himself. From this the creator directed all functions of man.

The first world was called Tokpela, its color was yellow and its mineral gold. These first people, although of different color, understood each other without talking. It was the same with animals and birds. But gradually there were those who forgot the commands of Sotuknang and the Spider Woman.

There came among them Lavaiohoya, the talker, who came in the form of a bird called Mochni.

The bird kept talking and convinced the people that there were a lot of differences between people because of the colors of their skin and their speech. Animals then began to draw away from people and the people began to divide and draw away from each other.

Finally, this led to suspicion and war. But there was one group that still lived by the laws of creation. Sotuknang came to them and told them their world would be destroyed and another

world would be created for them.

All over the world the chosen people suddenly disappeared from their homes and began to follow

people entered the ant hill where Sotuknang destroyed the world by fire because the fire clan had been leaders.

Sotuknang commanded

'Then Sotuknang let loose the waters upon the world and waves higher than mountains rolled across the lands. The continents broke apart and sank beneath the seas, but the people inside the reeds just floated on top of the water for a long, long time.'

a cloud. Other people laughed at them but the chosen people said they had kept their inner vision on the crown of their heads, whereas the other people had allowed the door to close.

Sotuknang led them to an ant hill where the ant people lived and stamped on the roof. The chosen

the twins, Poqanghoya and Palongawhoya to leave their positions and the poles. The world then spun around crazily and rolled over twice. Mountains plunged into the seas and cold lifeless space froze the world into ice.

Eventually, Sotuknang ordered the twins back into position on the world axis

and the world began to rotate again. As before Sotuknang had carefully hidden the chosen people in the ant hill before making a new world for these people to live on.

The third world was called Kuskurza, its color was red and its mineral copper. Once again people spread out and continued their progress on the "road of life." They soon developed handicrafts and soon created big cities, countries and a whole civilization. This made it difficult for them to stick to the plan of the creator. Soon they became occupied with their own earthly plans rather than those of the creator.

Some of them did retain their wisdom and understood that the further they travelled on the road of life the more they developed. Again, Sotuknang saw that the world had become corrupt and told Spider Woman that he must intervene before the peoples' hearts also became corrupted.

Sotuknang ordered Spider Woman to cut down hollow reeds and put the chosen people inside the hollow with a little water and white cornmeal for food. She did this and sealed the people inside.

Then Sotuknang let **Continued Page 31**

loose the waters upon the world and waves higher than mountains rolled across the lands. The continents broke apart and sank beneath the seas, but the people inside the reeds just floated on top of the water for a long, long time.

Finally their movement ceased and Spider Woman unsealed the reeds and pulled them out by the tops of their heads.

The people looked around at the fourth world and saw many kinds of birds fly over the water but could not see any land. So they planted a reed that grew into the sky and climbed up to see over the water. But, again, they saw no land.

Sotuknang appeared to Spider Woman and told her to convey her inner wisdom from the door in the top of the head. Spider Woman directed the people to make round flat boats of reed and crawl inside and trust the water and their inner wisdom to guide them. Again, they floated for a long time. Eventually, they found a big land and began to travel eastward to the water's edge. Here they cut down the reeds of bamboo and created a big raft. Spider Woman would not let them rest until they



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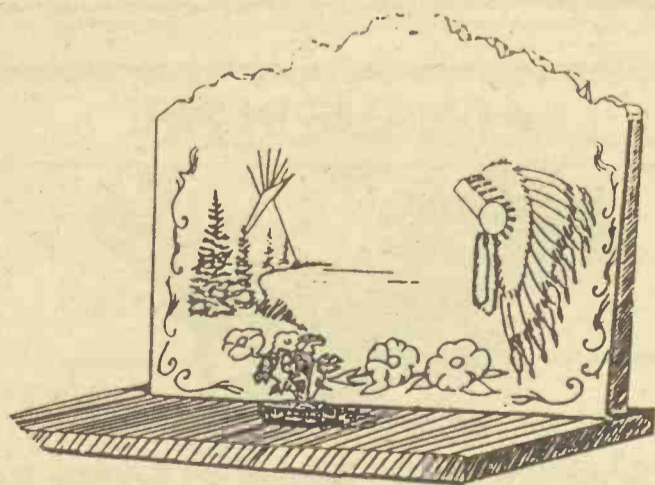
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Striker's volleyball tourney

Host team wins tourney, pleases crowd

By Mark McCallum

The bump, set, and spike excitement at the Strikers Recreational Sports Club of Edmonton's first annual all-Native volleyball tournament kept spectators on the edge of their seats at the Commonwealth Stadium, Dec. 12 and 13.

The two day event was action packed with entertaining volleyball and the exhausting pace set by 18 men and womens teams from Alberta and Saskatchewan was capped off by exciting play-off finals.

The Saskatoon Classics won the women's side of the tournament following a strong showing in the semifinals against the Edmonton Spirits that carried them past their next opponents in the final championship series.

The Classics were down in the best of three series

against the Spirits when the Saskatchewan club went on a hot streak at about the halfway mark of the second game and shut out the Spirits in the last game, winning the series two games to one and advancing to the finals.

The winning streak continued and the Classics beat the Saskatoon Angels in four games straight by convincing scores of 15-11, 15-4, 15-5 and 16-6.

The hosting Edmonton Strikers were victorious in the men's side of play, beating Frog Lake in a best of three final series. But, before the Strikers were crowned champions, they had to come from behind against the vigorous play of the Frog Lake team.

By the halfway mark of the deciding game of the series, the Strikers were down by four points. But, they only allowed their



MARK McCALLUM, Windspeaker

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opponents to score two more points, duelling with Frog Lake to a 15-11 score in the last game of the day.

Judges then selected all-star teams and individual trophy winners. The women's all-star team was comprised of: Cindy

Muskwa (Saskatoon Classics), Doreen Cardinal (Edmonton Spirits), Shelly Burbe (Saskatoon Angels), Chucky Cadioux (CNFC Edmonton), Cheech LaFraniere (Classics) and Audra Stevenson (Angels).

The men's all-star team

plars were: Leroy Pantherbone (Blackfoot Crusaders), Wilson Faithful (Frog Lake), Gary Wolf (Strikers) and Rocky McKay (Strikers).

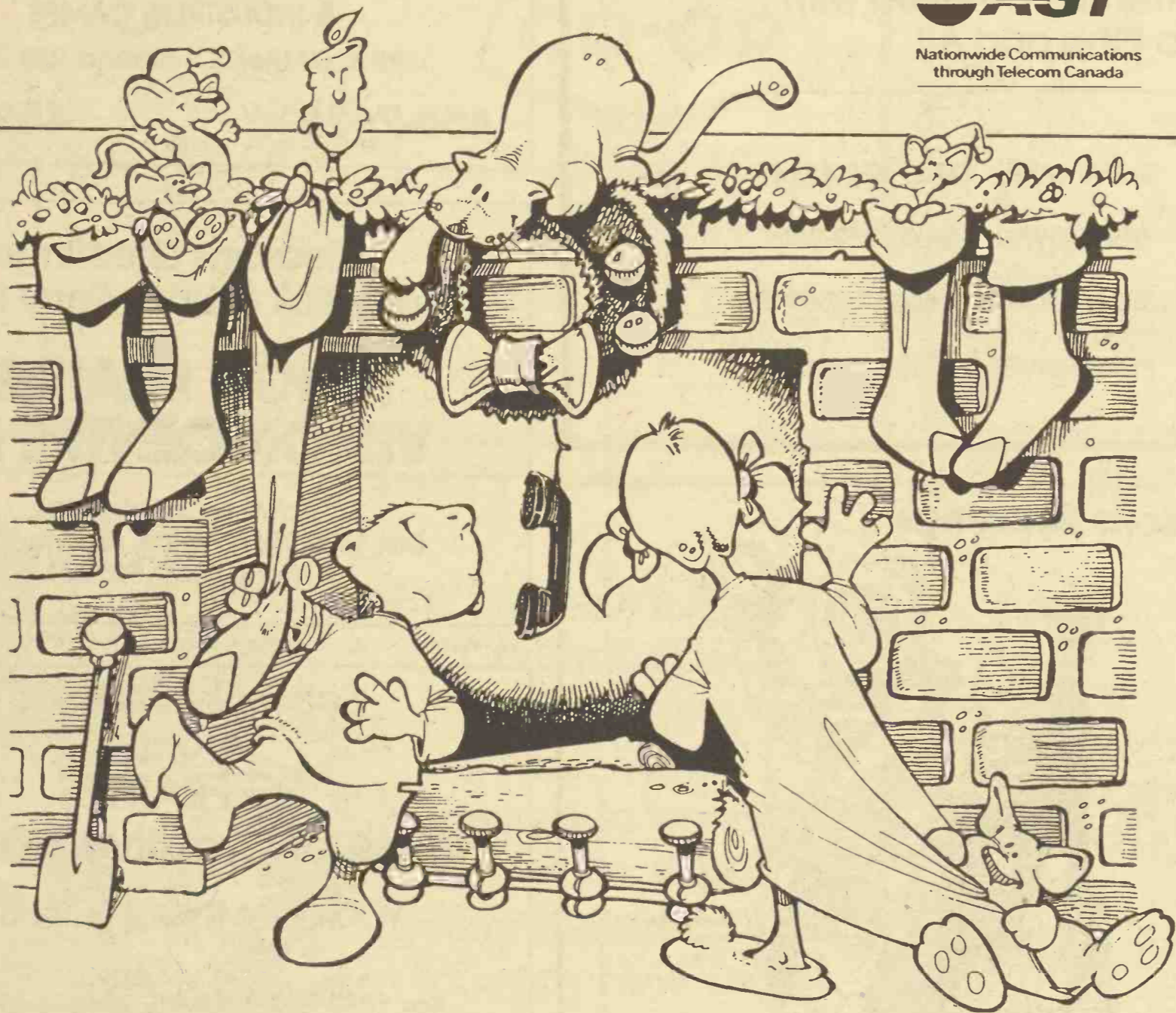
Individual award winners on the women's side of play were: best setter, Donna LaFraniere (Classics), best spiker, Jackie Parenteau, (Angels), most sportsmanlike player, Jean Cardinal

(Angels), and most valuable player, Elaine LaFraniere (Classics).

Individual award winners on the men's side of play were: best setter, Mike Auger (Strikers), best spiker, Gary Wolf (Strikers), most sportsmanlike player, Wilson Faithful (Frog Lake), and most valuable player, Mike Auger (Strikers).

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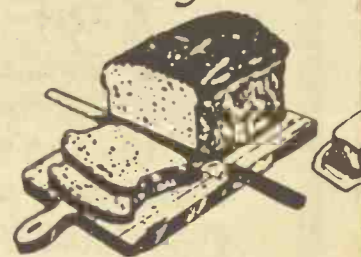
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SPORTS ROUNDUP

By Kim McLain

Don't panic! There's lots of bannock! That's what an old friend of mine used of say.

I remember my relatives used to kid me about my bannock eating. I'd always eat tons of the stuff. "Eat more, eat more," my uncles would laugh. They told me it would put hair on my chest, put meat on my bones, put things here and put things there, and so on. But the bannock never did any of those things — all through school I was this tall, skinny, hairless guy.

The subject of bannock came to mind as I was trying to think up some sort of Christmas message. For some reason I started thinking "food." Especially bannock — fried, baked, over a fire, under a fire, with raisins, butter, lard and salt, tea, jam, moose or deer gravy, grease, syrup, molasses, soups and stews.

Today I have whiskers, 23, count 'em. And since the moment I said: "Well, I guess I'm done growing." I've gone up six pants sizes. And I have this sneaky feeling that the little tire around my waist is still inflating.

But some things never change. Like bannock. And Christmas.

I wish you a happy bannock holiday.

GOODFISH LAKE: Looks like those 40 mile drives to Lac La Biche from Goodfish Lake paid off for Goodfish's women's volleyball team, the Silver Bullets. A triumphant coach Pat Hunter said in a telephone interview that the Bullets had won Lac La Biche's commercial league finals last Dec. 2.

And Hunter said she was quite surprized since "it

Silver Bullets clean up in Lac La Biche tourney

was the team's first time in the league and the players are all quite young."

The Bullets were the only Native team in the ten team league. They defeated a town team called Odessa in a best out of five series: 15-8, 15-12, 13-15, 15-10.

Congratulations to the Silver Bullets: Pricilla Bull, Denean Cardinal, Leanne Halfe, Chris Halfe, Shirley Hunter, Rhonda Jackson, Shirleen Jackson, Carolyn Jackson, Cynthia Jackson, Francie Houle, Paula Houle and Pat Hunter.

FORT MCKAY: Fort McKay school held a volleyball and broomball tourney last Dec. 5 Saturday that saw visiting school teams from Anzac and Conklin. But the hometown spirit was boiling over and the Fort McKay teams were too hot for the visiting teams — Fort McKay won all the events.

The children were split up into junior and senior divisions, juniors being 12 and under, seniors 13 and over.

In volleyball action, the Fort McKay Hawks won over another hometown team called the Chiefs in the senior division. On the junior side, Anzac came second to Fort McKay.

In broomball, Fort McKay won both divisions, Anzac placing second in the junior division and Conklin placing second in the senior division.

The school opened a couple rooms for computer games and videos during the sports action, just to keep everybody busy.

The winning teams got the annual trophies and medals.

Janvier school, which usually participates in these challenges couldn't make this tournament said Fort McKay principal Ron Hyde, "they got snowed in" he said over a telephone interview.

Hyde said the next challenge will probably be hosted by Conklin.

ATIKAMEG: It was a winner take all volleyball tourney last Dec. 5-6 weekend at Sucker Creek and Atikameg took first place over Driftpile and Sucker Creek said Atikameg's rec director Brian Tallman in a telephone interview.

Tallman said their team won a trophy for their efforts in a best out of five game situation.

Tallman added that the outdoor skating rink is finished now. "We're flooding now," said Tallman. The new rink is right by the band office.

FORT CHIP: The community volleyball league held their final showdown event at the school gym last Dec. 5 Saturday and the team called the Scholars gave all challengers a lesson in volleyball. The Scholars, a team made up of Fort Chip teachers, rose above eight other teams undefeated.

Right behind the Scholars were Flossie Cyprien's team called the Thunders. And winning third place was Don Desrocher's Hammers.

Desrocher said: "Everybody had a great time and the winners got trophies and the Thunders and Hammers got silver and bronze medals."

He went on to tell me over the telephone that everybody got a good workout that day, everybody was tired and sore after a full day of volleyball. "But we all came to life at the dance that night," said Desrocher. He told me that the dance was put on by the Dog Musers Club.

"Sounds like it was a wild time," I laughed.

"It was," he said, "but the next day, oof!" groaned Desrocher.

That's all for now, bye.

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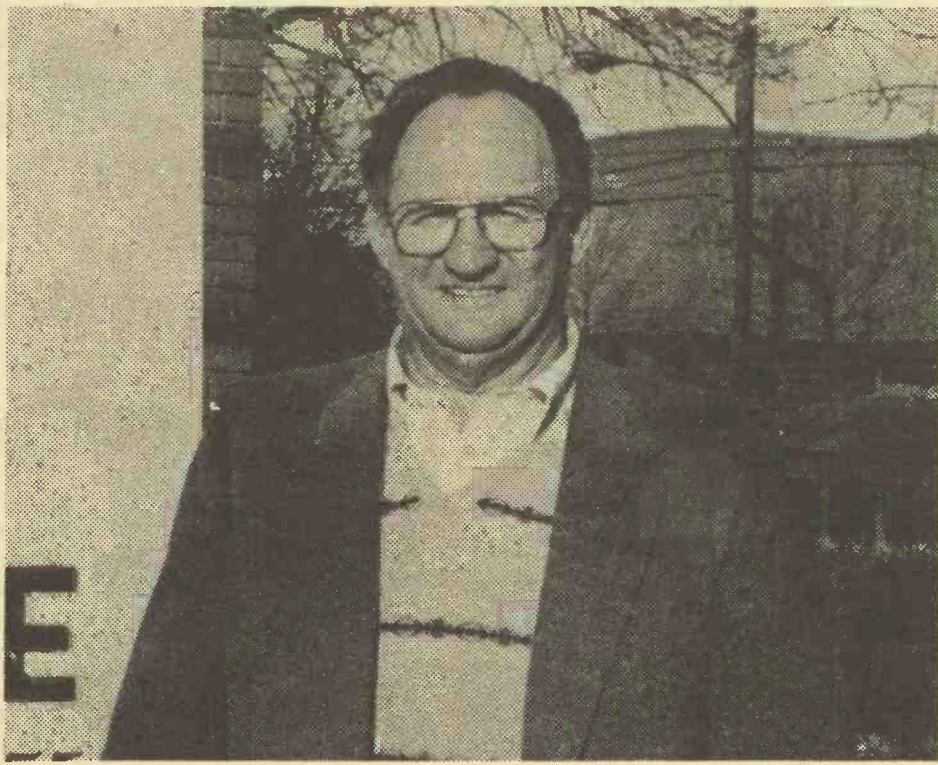
By Dan Dibbelt

It is the time of year when friends and family gather around the Christmas meal and raise a glass of wine to health, hope and happiness.

But for more than 400 reforming alcoholics who gathered at the Victoria Community Centre in Calgary on Dec. 11, the toast was a glass of pop or juice.

This is the annual Native Alcohol Services/Sunrise Residence Christmas Party held for past and present clients, as well as friends and staff.

"It's so good to see so many people returning sober and it's a good time to meet friends and clients you haven't seen since the last party," said Cecil Thompson, Sunrise Residence director and one of the party's coordinators.



DIRECTOR CECIL THOMPSON
...celebrates gift of sobriety

The party ran from noon to 6 p.m. with plenty of food and entertainment available; all of it was donated, including "the food, the band, the hall, and the volunteers," said Thomp-

son. Entertainment included the local band and numerous local musicians, a magician, a few singers and Santa Claus.

Claus kept the kids

happy and busy opening gifts, something for everyone from babies to age 12.

Santa soon had to leave to prepare for his big night, but not before putting everyone in a Christmas mood.

Kids took to the stage to sing Christmas carols and then a magician enthralled party-goers with his slight-of-hand. The highlight of the evening was the party-goers themselves. For them, the greatest gift they could give themselves and their families is their sobriety.

Edith Thompson, Native alcohol services director and party coordinator pointed out that while everyone was sober, they are still alcoholics - reforming alcoholics. The little Christmas party, for them, is really one of victory.



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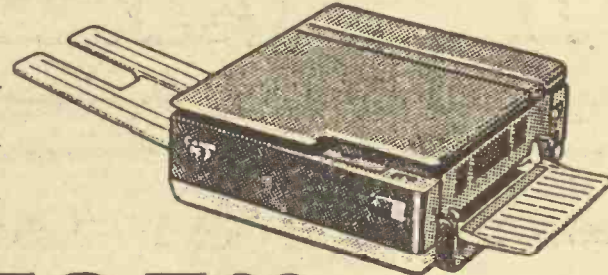
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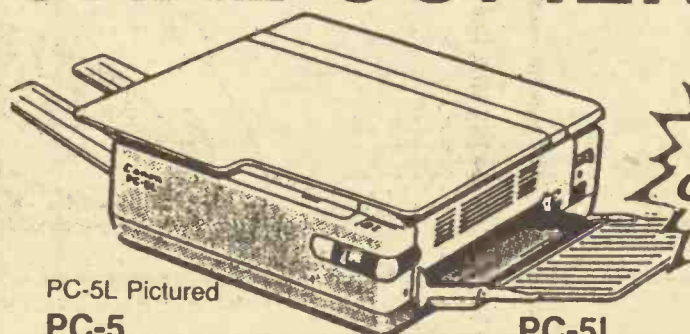
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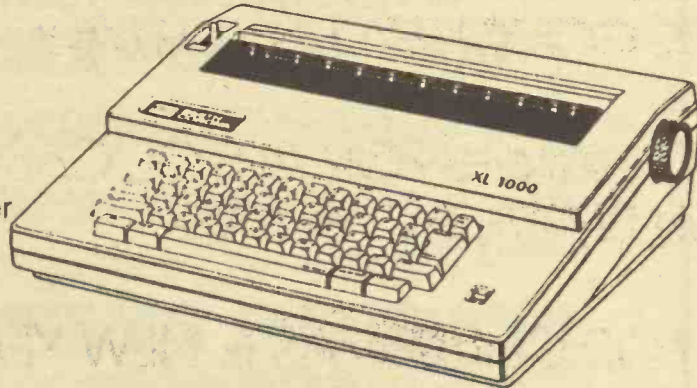
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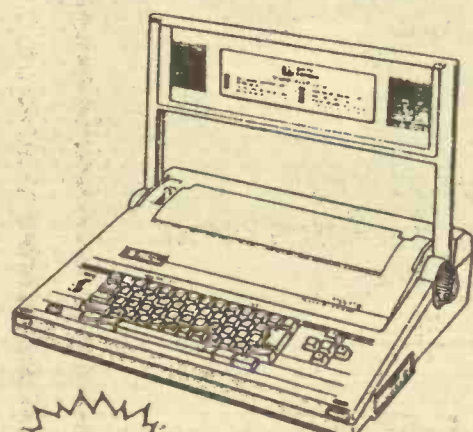
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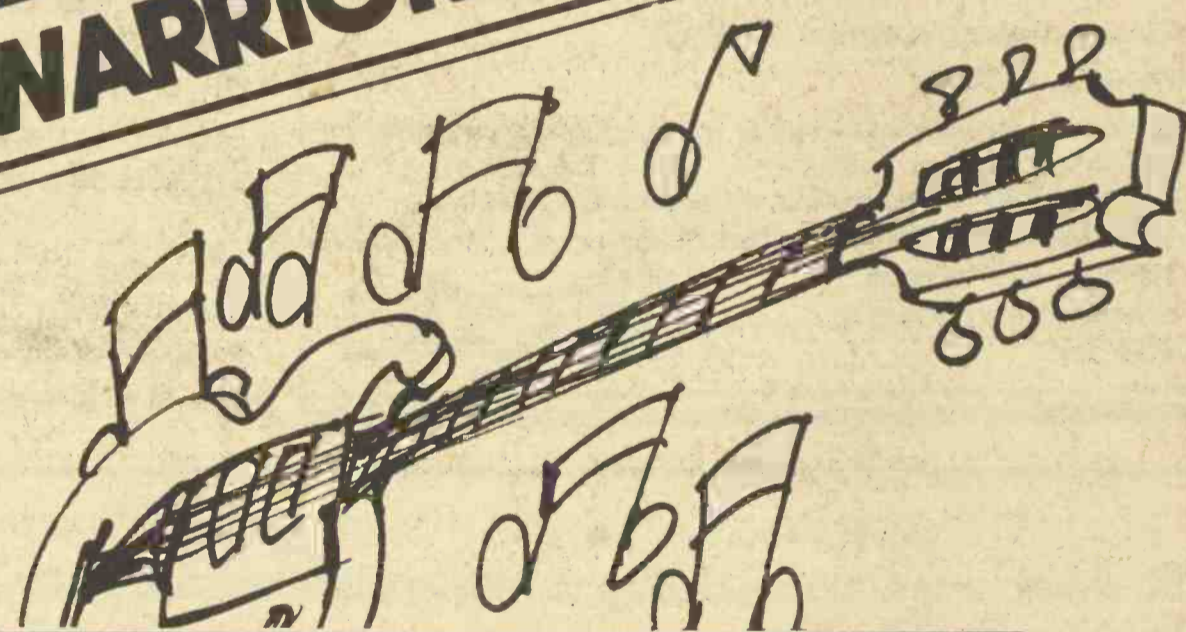
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Business

Survival in business world not easy

Community urged to work together

By Mark McCallum

An owner of a Lac La Biche-based construction company believes the Native community must work together to be successful and survive in the business world.

Native businessman Archie Gladue, who owns more than half of the Lasso Contracting Ltd. and construction company, stands behind his belief. He says 85 per cent of the 700 people he has hired since forming the company in 1980 have been Natives.

"And, that's a proven record from the payroll; it's not just a round figure from the clouds," notes Gladue, who has this information on

computer.

Gladue, who was born on the Janvier reserve and later raised in Lac La Biche, hesitates to call his business a success, but he says it's operational year-round and has about eight full-time employees. He usually hires about 50 more workers when the ground freezes up and the construction season goes into full bloom.

"Every farmer fertilizes their fields — I try do the same thing with the people that work for me," says Gladue, explaining that he sponsors the Lasso Golden Eagles. (The fastball team has only been in existence for two years and has already placed 4th and 3rd at the Canadian Nationals.)

"If I can keep my employees occupied with recreation after eight hours of work, they won't be wasting their time in the bar and in turn I get more productive workers," he says.

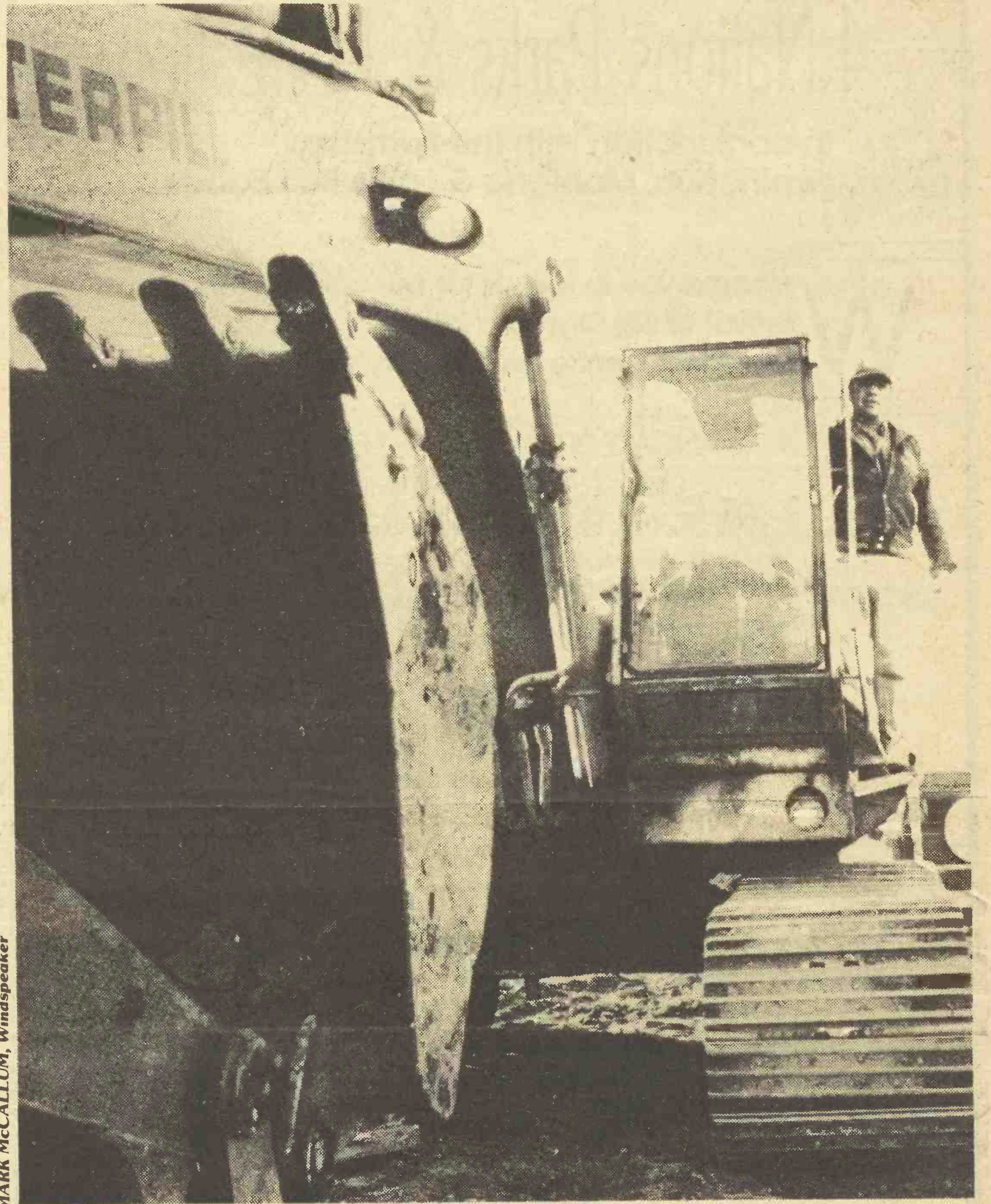
Although he downplays his accomplishments, Gladue has helped make the company what it is today and didn't shy away from the challenge after failing to get another construction company off the ground two years earlier in Fort McMurray where he went bankrupt. He started Lasso with a \$10,000 loan, now the company's total assets are worth about \$500,000; a figure he calls "paper value."

Gladue explains, "I'm probably not worth that much after I pay all my capital gains. If I sold today, I'd have good wages for a year and that's it; I'd be broke."

Gladue, 48, started his own business because he thought "it would be nice to have a few more potatoes in the pot after retirement," he reasons, adding "I didn't want to work 25 years for someone else and just get a thank you and gold hard hat for my time."

Gladue observes that Natives are breaking new ground in the business world of late, however, he says being newcomers has its "hard knocks."

"I'm in the first generation of Native people that are entering into business," he explains adding it's difficult "because you've got nobody



BUSINESSMAN ARCHIE GLADUE
...owner of Lasso Construction

to turn to for advice. My dad was a trapper, but I've been in construction for about 35 years; I'm not a trapper."

"We have to make our own decisions because we don't have the benefit of experience a non-Native guy can get from his father or uncle that owns a business. Non-Natives have established themselves in business for generations,"

says Gladue. He also feels Natives will have to learn to work within the non-Native business world because "they practically own all of the industries, which in turn follow their system of doing things."

However, Gladue points out that he has received a great deal of support from the Native community. He thanks chiefs such as Al Lameman and Robert Cree

and former chiefs including David Janvier and Dorothy McDonald, for helping keep his company afloat by exercising Vote 15, which enables reserves to take Indian Affairs funds and hire who they want for community upgrading projects. In most cases says Gladue, he has been their choice. "I can't put into words what they have done for this company."

CONSTRUCTION ADVISOR

Competition No: MA2054-2-AMS

SLAVE LAKE: Reporting to the construction manager, you will be responsible for performing inspections on both new residential construction and rehabilitation projects. Through the provision of technical advice and guidance to housing associations, contractors and labour crews, you will ensure compliance with contract agreements and Alberta Building Standards (ABS). Maintains a proper liaison with housing associations. **QUALIFICATIONS:** Journeyman (M/F) certificate in a major building trade (carpentry, electrical, plumbing) plus considerable related experience in residential construction, including Alberta Building Code 85. Must be physically fit and able to travel considerably, often times in light aircraft. Ability to speak Cree is an asset. NOTE: Project position expiring March 31, 1988 with a strong possibility of extension.

Salary: \$35,604 - \$38,628

Closing Date: December 31, 1987

Municipal Affairs

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

Alberta Government Employment Office
4th Floor, Kensington Place
10011 - 109 Street
Edmonton, Alberta
T5J 3S8

Alberta

Maskwachees Cultural College invites applications for the following position:

STUDENT SERVICES OFFICER Academic Program

Responsibilities: Planning, establishing and maintaining a broad range of services for students, including applications, interviewing, student records, transfers, transcripts, financial assistance, career counselling, personal and family counselling, etc. Assisting graduates in finding suitable employment opportunities. Arranging the Evening Program at the college by locating instructors, accepting applications, record keeping, etc. Providing clerical support to instructors. Providing clerical and secretarial support services to fundraising activities at the college.

Qualifications: A mature individual experienced in senior clerical and secretarial positions. A knowledge of educational programs and post-secondary institutions. Preferably fluent in Plains Cree language. Post-secondary training in education, social sciences, or management.

Closing Date: December 31, 1987

Submit letter of application and resume to:

The Director
Maskwachees Cultural College
Box 360
Hobbema, Alberta T0C 1N0

For more information call 585-3925.



Career Development & Employment Preparation

AVC Lac La Biche is accepting applications, for the career Development & Employment Preparation program as an anticipated offering in the new year. This course will allow individuals through off-site and on-site training to gain specific basic employment skills as they would relate to one of the following occupational areas: Retail Sales, Janitor/Housekeeping, Office Assistant, Trades.

This course is 20 weeks in duration and will include: Learning How to Learn; Career and Life Planning, Structured Experiences, Personal Development, Work Experience (Field Placement), School/Training Experience, Recreation, Fitness and Leisure, Basic Employment Skills, Study Skills, Field Trips, and Basic Employment Skills Training.

Entrance requirements: functional Grade 8, minimum 18 years of age, attend an interview and testing, applicants should have a sincere commitment to obtaining employment, applicants should meet the eligibility requirements of the CJS Job Entry program.

Pending approval, this course will be offered in co-operation with Canada Employment under the Canadian Job Strategies Job Entry program. Student sponsorship will be available to eligible candidates, though training allowances will vary dependent on individual circumstances.

Call AVC Admissions Office today at 623-5583 or the St. Paul Office at 645-6214.

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found the fourth world. The people looked to the west and the south and could see small islands. "These are the foot prints of your journey," said Sotuknang.

He then let each of the islands sink beneath the waters saying that the islands were the tops of the mountains of the old world. When the day comes, and if the chosen people remember the meaning of their emergency, the stepping stones will again emerge to prove the truth of the legends he said.

The chosen people then found the fourth world, called Tuwqachi, meaning "world complete." Sotuknang gave them his last instructions, saying the people had to choose between carrying out the plan of creation or whether in time this new world would be destroyed too. Before leaving he reminded the people to keep the doors on top of their heads open.

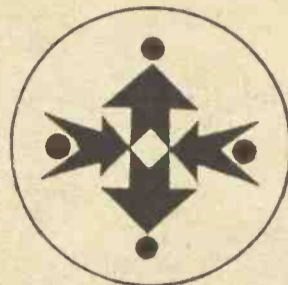
According to the Hopi legend of creation we still live on the fourth world. The Hopi describe this

world as a ruthless, materialistic and imperialistic world where man reflects the gross appetites of the flesh. But, say the Hopi, if man will turn around and emerge into the wholeness of creation from where he originated, he will find the road of life. This road enables man to know himself and at last understand himself as a part of infinity.

The Hopi people live in Arizona near or around their ancient dwelling of Oraibi. They are known for their unique culture and their mysterious legends

which seem to predict the end of this fourth world.

Information for this story was compiled from: *The Book of the Hopi*, by Frank Waters and Oswald White Bear Fredericks, Viking Press, New York, 1963, *The Hopi: Their History and Use of Lands*, by Florence H. Ellis, Garland, New York, 1974. *Hopi Voices, Recollections, Traditions and Narratives of the Hopi Indians*, recorded, transcribed and annotated by Harold Courlander, University of New Mexico Press, Albuquerque, 1982.



Do You Want to Become a Nurse?

The National Native Access Program to Nursing (NNAPN) is a 9-week spring program which assists students of Native ancestry who wish to obtain a university degree in nursing. The 1988 program will run from May 2 to June 20. Applicants are eligible if they meet the minimum entry requirements of the university of nursing that they wish to attend.

For further information please contact:


The Co-ordinator
NNAPN
University of Saskatchewan
Saskatoon, SK., S7N 0W0
or phone (306) 966-6224

Indian and Inuit Health Careers

The objective of the program is to encourage and support Indian and Inuit participation in educational opportunities leading to professional careers in the health field.

For further information please correspond with:

Alberta Region
Medical Services Branch
401 Toronto Dominion Tower
Edmonton, Alberta T5J 2Z1
Phone: (403) 420-2713

 Health and Welfare Canada Santé et Bien-être social Canada



Saskatchewan Indian Federated College

Look to the Future — Consider SIFC

On behalf of the Board of Governors, Staff and Students of the Saskatchewan Indian Federated College, I extend to all Seasons Greetings and wishes for a healthy and prosperous New year. May the Creator be with you on your journeys, in your home, and in your heart during this festive season and throughout the year, and bring you happiness and fulfillment.

Dr. O.J. Brass
President

The Saskatchewan Indian Federated College is the only Indian controlled post-secondary educational institution in Canada. One out of every four Indian students attending university in Canada attends SIFC. Academic offerings combine Indian-oriented and standard areas of study.

Indian-oriented areas include: Indian Studies, Indian Social Work, Indian Communication Arts, Indian Management Administration, Indian Art and Indian Art History, Indian Health Studies, Indian Languages, Linguistics and Literature and Indian Education.

Standard areas of study include: Arts and Science and others, as well as a number of pre-professional programs such as Pre-Law, Pre-Agriculture, Pre-Med.

SIFC provides a total cultural, social and academic experience. We maintain a small college atmosphere on both Regina and Saskatoon campuses with services such as: Academic/Social/Traditional and Career Counselling; Recreational and Competitive Athletics; International Student Exchanges; Tutoring Services.

For more information on all SIFC opportunities write or call us at:

SIFC, Regina Campus
127 College West
University of Regina
REGINA, Saskatchewan
S4S 0A2
(306) 584-8333/8334
Toll Free 1-800-667-8060

SIFC, Saskatoon Campus
Box 8098
SASKATOON, Saskatchewan
S7K 0A7
(306) 934-2444



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**.

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SLAVE LAKE

Maskwachees Cultural College invites applications for the following position:

SECRETARY Cultural Program

Responsibilities: Providing secretarial and clerical services to both the Cultural Program and Curriculum Development Program. Typing materials for publication, lay-out and design. Assisting with the development of audio-visual materials. Assisting with the translation of materials in Cree and English. Providing information to the public on cultural activities and services at the college. Researching and collecting materials.

Qualifications: A mature individual experienced in secretarial and clerical work. Knowledge of the Plains Cree culture and of the community of Hobbema. Fluency in Plains Cree language. Knowledge of syllabics preferred but will train. Word processing preferred but will train. Good interpersonal skills and the ability to work with Elders, other professionals, and the general public.

Closing Date: December 31, 1987

Submit letter of application and resume to:

The Director
Maskwachees Cultural College
Box 360
Hobbema, Alberta T0C 1N0

For more information call 585-3925.



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