

N.J. OR. NA. 40 8/20/86/13/4

Wind speaker

July 25, 1986

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B.C. Metis Association re-elects Fred House

By Rocky Woodward

The Louis Riel Metis Association of British Columbia have re-elected Fred House, as their president after a request to the organizations board was made, by House, to hold the elections July 11, 13.

According to House, his term was to end in 1987, but due to the many problems facing the Metis in B.C. and the up-coming constitutional talks, only nine months away, he felt an election and business, would be "good for the Metis and beneficial to them if it was held now," instead of 1987.

House felt his leadership abilities were being questi-

oned, and problems were risen from a splinter group, the Pacific Metis Federation, which helped him to decide on a request to hold the elections.

The three day meetings were held at Kamloops and although it was expected that approximately 500 Metis would gather there, over 1500 arrived. On the first day of meetings it was estimated that 1300 had registered.

"We had a problem with rooms because we did not expect so many people. We also had food problems but I'll tell you, it ended up on a very positive note, with everyone in support of each other," commented House.

Incumbent, Rene Potrais

was re-elected as Vice President and Cliff Callioo was re-elected as secretary treasurer.

There were nine representatives from various parts of British Columbia on the election committee, with Ron Revard as chairman.

At the business meetings it was decided that the Metis in British Columbia would go to a ballot box system as her sister provinces have done. The ballot box system will go into affect at the next election scheduled for next year.

Social economic development and education was high on the agenda list and heavily discussed with many in attendance.

House, who was re-elected on the first ballot for a TWO YEAR term, requested that he stand as president for one year, with the elections taking place again in 1987, as planned.

"I just wanted the association to be sure, especially with the constitution talks drawing near," said House in regards to his leadership.

The associations offices will be moving in August to Vancouver from Dawson Creek and one of the hopes is that the move will make it more accessible to the Associations members.

House also stressed that more communications from across the border is needed. Calling Manitoba, Saskatchewan and Alberta, the "homeland of the Metis," House stated that communications, "is very shy for the Metis in British Columbia, compared to the other three provinces.

House also mentioned that his "roots are at Paddle Prairie" in Alberta.

"I think after our meeting in Kamloops, representatives from other provinces who were there will understand that there are a lot of Metis in British Columbia. I think they now realize the Metis are not 15 or 20 people but are a great number here," concluded House.

Continued Page 4



America's hottest young country comedy act consists of hilarious Sioux entertainer — Ree, who was loudly applauded at Craven's Big Valley Jamboree.

Native social work students graduate

By Albert Crier

One step toward the self-sufficiency of Alberta Aboriginal communities, was seen at the graduating ceremony of the Para-Professional Social Work course at the Chateau Louis Moter Inn, in Edmonton, on July 10.

The four month program which develops the para-professional social work students, who work along with professional social workers began in April.

The graduates are doing a lot of work, by social workers, assessment referrals as follow-up cases.

Those professionals great assistance in explaining languages) of govern

munity people.

"This is a first step for me, I have never acquired a certificate before," said Frank Three Suns, class valedictorian.

Three Suns, described the course as covering the basic aspect of the social services field and one that gives new insights to social work.

A training course like this "will increase the initiative of individuals, groups and the community," in tackling their own social program needs, said Three Suns.

A total of 20 Aboriginal people from different parts of Alberta graduated from the course. Certificates of participation were also given to four other Native people.

Para-professional Social Work graduates from their home communities are: Clara Ah-Ya-Sou of Fort McKay; Judy Alook of the Tall Cree Band near Fort

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Calgary Friendship Centre election results disputed

Lesley Crossingham

A dispute over the general election of the president and board members of the Calgary Native Friendship Centre (CNFC) continues to fester this week as the president came forward to criticize news reports saying a former board member had resigned due to inefficiencies within the executive.

President Aurele Dumont, who is also Metis Association of Alberta (MAA) Calgary vice-president and treasurer, severely criticized Calgary media for not contacting the Centre after former board member, Edward Yorke, announced he had resigned because, "the executive had not

informed him that the Centre was about to be sued."

"I want to make it clear that in his letter of resignation, Mr. Yorke did not even mention that we had not informed him of the pending lawsuit," said Dumont in an interview last week.

"Mr. Yorke was well aware that George Chatsis had threatened the lawsuit. And he was also aware that Mr. Chatsis has on several other occasions threatened the Centre with a lawsuit," continued Dumont.

Dumont was incensed by what he called "one-sided account's" that appeared in the Calgary Herald recently which quoted only Yorke's account of the story.

"If the Herald had

bothered to contact me or any other member of the executive, they would have written a story based on facts," he added.

Dumont said, Yorke's letter of resignation stated that he was terminating his position "due to the failure of the Centre and other members of the Board to protect the Centre's and the Board of Director's reputations."

The Centre is currently embroiled in a lawsuit lodged by former board member George Chatsis. In his statement of claim, Chatsis claims the Centre did not adhere to correct procedure during the May 24 general elections.

Continued Page 3

THIS WEEK

NATIVE... proposes a greater consultation with Native people.

NORTHERN ALBERTA CVC students enjoyed "killer whales" on Coastal trip. See Page 21.

METISM explored by Dorothy Daniels. See Page 10.

NATIONAL NEWS BRIEFS

Theatre Takes Advantage Of Summer Funding

The Petapik Theatre is taking advantage of the Federal Government Summer Employment Program to spread their message of Native concerns around the Edmonton area.

The Theatre writes and performs plays and also offers work shops for youth.

Program co-ordinator, Darlene Augert, is looking forward to a performance of Petapik at the annual Edmonton Fringe Theatre Festival, which will be held sometime in August.

Illegal Bingo Attracts Police

A standoff has ended with more than 30 police officers involved at an illegal bingo game held on the Six Nations Reserve in Ontario.

The super bingo offered \$25,000 grand prize money. According to Canadian law, it only permits non-profit bingo's with maximum grand prizes of \$5,000.

The operator of the bingo said he modeled his game after similar set-ups on reservations in the United States.

American law excludes reservations from gambling regulations, however, in Canada there are no exceptions.

Police have laid charges of illegal gaming, in connection with the incident.

Radar Base Move Turned Down

Members of the Long Plains Indian Reserve near Portage, Manitoba, wanted to move to an un-occupied radar base to resolve internal conflict, but in a recent meeting with Band members, Town officials turned down approving the move.

According to Mayor Don Mazur, the radar base, in Beausejour, will likely be made to a correctional facility and not an Indian reserve. However, Band Members did say that they would back the establishment of a Native correctional centre, on the site.

Correction

In Windspeaker's telephone directory, we mistakenly noted the Indian Association of Alberta's phone number as 487-0070.

The correct number is 452-4330.

Sorry for any inconvenience this may have cause anyone.

Windspeaker



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

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National

McKnight no Crombie

By Owenadeka

Indian people don't know very much about the new Minister of Indian and Northern Affairs, at least not yet, but there's one thing you can say about him -- he's no David Crombie. The best example of that is the first encounter Bill McKnight had with reporters minutes after being sworn in as minister.

Reporter #1: Mr. McKnight can you tell us if you've ever been north or what you know about Indian and northern affairs?

McKnight: I've travelled Saskatchewan.

Reporter #1: Do you know much about it then or what are your plans?

McKnight: We'll find out as we go along.

Reporter #1: There are an awful lot of decisions pending, Mr. Crombie's been putting things on hold for a while, what are you going to do with those now?

McKnight: You must know more about the decisions than I do.

Reporter #2: Have you ever been to the North, Mr. McKnight?

McKnight: Yes I have.

Reporter #2: How often, where?

McKnight: (no response)

Reporter #2: Do you intend to travel as much as Mr. Crombie?

McKnight: That'll just depend on how I see the department.

Reporter #2: How long do you think it'll take to study and know the ministry?

McKnight: You would know that more than I, wouldn't you?

So maybe he didn't go out of his way to charm the media and maybe he won't be a cheerful glad-handing minister. It also may be unfair to describe him as having a prickly personality. After all, when you ask people who know the new minister to describe him, the one word that keeps coming up is "hard-headed."

If his first meeting with the media was less than a roaring success, then his second wasn't much better. He was quoted as saying that his first priority as minister is to unite the Assembly of First Nations.

That's left a lot of people at the Assembly shaking their heads. They're wondering if Bill McKnight thinks he's been appointed national chief instead of minister of Indian Affairs.

But Mr. McKnight does have at least one minor claim to fame when it comes to his new portfolio. In the past 113 years there have been 36 ministers responsible for Indian affairs and Bill McKnight is the first one to be born in and come from Saskatchewan.

(The revolving door in the minister's office has been spinning even faster in

recent years -- there have been six ministers in the last seven years.)

The one positive sign in his background is that he does have a reputation as a good constituency man for the Indians in his riding. He apparently responded quickly when Indians wanted him to help solve some problems they were having with the federal government.

But all that's going to change now because Bill McKnight is the one who has to make the tough decisions and David Crombie sure has left a lot of them for him to make.

The examples include a new land claims policy, block financing for Indian bands, treaty renovation, self-government, the constitution, division of the Northwest Territories -- not to mention dozens of local issues like the Manitoba funding dispute and the controversy over fishing by-laws in British Columbia.

But the question remains, just what kind of job is he going to do? Well, the answer seems to be that the new man in charge is going to be anything but.

As the minister for housing and labour, he was popular but three opposition MPs say that he tended to let the bureaucracy run the show. Civil servants would make the recommendations and set the policy and he'd go along.

That would be a recipe for disaster if he does the same thing at Indian and Northern Affairs. Especially since it's no secret that the real enemy of Indian progress is the department itself. Letting the bureaucracy run the minister would be like letting a child molester run a day care centre.

And then there's Bill McKnight's work plan. The last three ministers -- David Crombie, Doug Frith and John Munro -- were eager to learn about the Indian situation first-hand. They were anxious to project an image that they were concerned and active. So anxious, in fact, that they were on the way to the airport to begin meeting Indians before the echoes of the swearing-in ceremony had faded away.

Mr. McKnight apparently intends to do things differently. Except for a tour of some of the reserves in his home province, he plans to spend the summer months on his farm, reading briefing books.

Former minister John Munro said recently that it takes about a year to learn who's who and what's what in the portfolio. So for the sake of the thousands of Indian people who have been waiting for almost two years for the Conservatives to actually do something, let's just hope Bill McKnight is a fast learner.

NEDP contributes

WINNIPEG — An \$85,300 contribution under the Native Economic Development Program (NEDP) to an Indian-owned big game guide-outfitting business in north-eastern British Columbia was announced by the Honourable Frank Oberle, Minister of State (Science and Technology), and Member of Parliament for Pince George-Peace River, June 12.

The contribution to owner-operator Harry Chingee, of McLeod Lake, represents 66 per cent of the cost of expanding the business. The expansion will include construction of cabins, acquisition of furnishings and equipment, three river boats, pack horses and an advertising program.

A member of the McLeod Lake Indian Band, Mr. Chingee has been in the big game guiding business since 1963.

Started last fall, the expansion is scheduled for

completion this coming summer. The business provides five of seven day hunts for grizzly, caribou and other big game. A former chief of the McLeod Indian Band, Mr. Chingee is assisted in the business by his wife and six sons.

"This federal government assistance under the NEDP not only strengthens and expands a Native-owned business but is also enhances a business based on the considerable natural resources of the area," Mr. Oberle said.

He said the federal government is committed to help develop Aboriginal economic self-reliance and commended the initiative being shown by Mr. Chingee is not only having established a business but also in pursuing growth of the enterprise.

Mr. Oberle said the NEDP to date has approved financial assistance of \$14,171,500 to 26 British Columbia Native-owned projects.

Native institution receives funding

WINNIPEG — A \$77,000 contribution under the Native Economic Development Program (NEDP) has been awarded to a new Native-owned economic institution in northeast Manitoba.

The contribution to Northeast Manitoba Development Corporation (NMDC) will assist the corporation to develop business and operational plans and systems.

NMDC, owned by eight Indian bands and a Metis community in northeast Manitoba, is being estab-

lished as the economic development vehicle for the nine communities which in total have a population of 8,000 people.

The communities are Garden Hill, Red Sucker Creek, St. Theresa Point and Wasagamack, of the Island Lake Tribal Council; God's River, God's Lake Narrows, Shamattawa and Oxford House, of the Keewatin Tribal council; and the Metis community of Stevenson Island.

The NMDC developmental phase will be completed in September 1986.



Friendship centre election challenged

From Page 1

"They (the Centre) have to stick to the constitution," said Chatsis this week. "The constitution does not allow for proxy votes on the part of individuals. We saw several cases where individuals voted by proxy."

Dumont refused to

comment in the impending lawsuit as the Centre is currently under legal advice. However, he did add that he and all members of the executive were "very confident" of the outcome.

The lawsuit is expected to come to trial within the next three months.

Ottawa adds case workers

By Jamie McDonell

The Department of Indian Affairs here in Ottawa is adding another 30 case workers to the 20 it already has working on entitlements under Bill C-31, but the backlog of those asking to be included on Treaty lists continues to grow.

Since last summer's amendment to the Indian Act, an estimated 60,000 women and the children and grandchildren of women who lost their Treaty rights have applied for treaty status under the Act.

Almost 9,000 have had their applications answered and most of those have been given Treaty status.

While DIA has been speeding up the processing of applications over the last few months, the shortage of manpower was really holding the process up.

While the processing of entitlement applications will speed up with the added staff, the head of the section handling the applications doesn't expect to have more handled than half the applications for sta-

tus by this time next year.

While Debbie Jette says that she is "distressed" by the backlog in applications, things are sure to improve; "There are only so many people who can apply for status and we're doing everything we can to speed things up; everything but sacrifice accuracy. You've got to remember, these are peoples' lives we're taking about."

To help speed things up, as well as adding 30 entitlement officers, staff have been given added training, are being all brought together in one office, and are getting computers.

For those who need to establish Treaty rights quickly, because of a medical or similar emergency, the system can be further speeded up. Anyone who can prove that there is an emergency, or who just want information on re-entitlement should call 1-800-567-9605. Since there is sometimes a problem getting through on this line from the western Peace River district, DIA also provides a second number; 1-800-567-9606.

Natives operate Janvier business

By Dwayne Desjarlais

JANVIER — The Chipewyan Prairie Inn is a wholly-owned Native business, located just outside of the Janvier Reserve, and is a real success story for entrepreneur Ann Marie Doucette.

The \$400,000 motel-restaurant-laundromat combination was constructed over a period of six months and was partially financed through Native Venture Capital.

The motel offers five rooms and during the winter months it is often full, with oil field crews or contractors who are in (town) and working in and around the community.

This much-needed facility is the only restaurant or motel in Chard, Janvier or Conklin. It also features public showers and a community pay phone.

"The laundromat is

especially good for the local people, because most of the women come in to do their washing here," says Ann Marie. The ubiquitous Ms. Doucette also employs local residents, who have proven to be a real help, especially during the busy winter months. Although known locally as a good fishing and hunting area, during the summer months the business is slow.

In the morning men come in and chat over coffee and in the afternoon the women come by to take advantage of one of the 10 washers and 10 dryers.

The two-story wooden structure was constructed entirely from native lumber and also houses Ann Marie's small family in a suite over the restaurant.

Provincial

ND said Native ally

By Albert Crier

"Native people of Alberta will find a willing listener and possible political ally in the Alberta legislature, with the New Democrat Official Opposition," said Leo Piquette, MLA for Athabasca-Lac La Biche and Native Affairs critic for the New Democrats.

"The provincial government is not working cooperatively with Native people. Alberta is getting a bad reputation in the way it is treating its Aboriginal people," said Piquette in an interview with Windspeaker on July 14.

Piquette sees his priority as official Native Affairs critic is to have a greater consultation with Native people of the province.

"Natives can use the official opposition as an effective tool to get public discussion on Native issues. It is to the government's advantage to keep things quiet," said Piquette.

Piquette has already met with the Metis Association of Alberta on the issue of regionalization of the association.

He has been invited and says he will attend the MAA annual meeting scheduled for August 22, 23 and 24.

Piquette hopes he can meet soon with Indian communities and organizations of Alberta, to see how the official opposition can act on their concerns.

Piquette voiced his opinion on the current issues affecting Aboriginal people of Alberta, including the Lubicon Land claim, the activities of the oil and gas industry in northern Alberta and the regionalization at the Metis Association.

"The Lubicon Lake Band's request is quite reasonable," said Piquette, referring to the Lubicon Lake land claim in northern Alberta.

Lubicon Lake land claim "should have been settled by the Province a long time

ago. There is so many thousands of acres of crown land available," said Piquette.

"The provincial offer of 25 square miles is not sufficient," added Piquette.

Piquette suggested that an independent compensation board be set up to compensate the value lost to northern Native communities and Native trappers where the oil and gas industry is presently active.

"It should be fairly simple for the oil companies to settle the value lost to trappers," said Piquette.

"The rights of trappers have to be respected" said Piquette as he questioned the slashing and burning of woodlands by oil companies, and the cutting of sur-

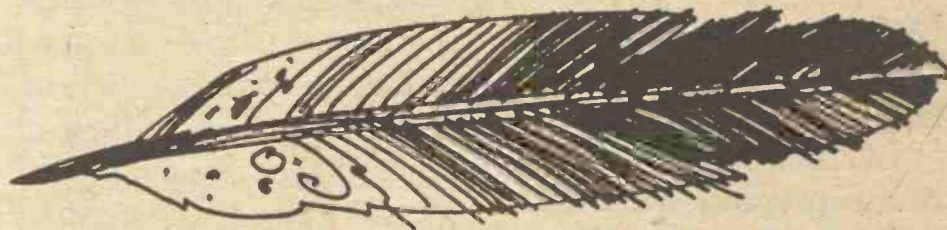
vey lines on crown lands in the northern parts of the province.

The provincial government is not moving on the issue of regionalization funding for Metis communities, according to Piquette.

There is nothing in the government budget estimates and there has been no announcement by the government on regionalization research funds for the development "of self-government at the regional level."

Piquette believes it is important for both the government and the official opposition to be well informed on Native issues and concerns.

"I welcome any contact from Native people on their concerns," and Piquette.



STEP employs 12,650 Albertans

From May 1 to August 31, this summer will see 4,285 Albertans employed in the Edmonton region under the 1986 Student Temporary Employment Program, (STEP), Alberta Manpower Minister Rick Orman announced today.

"This year there is a total of 12,650 Albertans who will benefit from STEP throughout the province said the Minister.

The provincial government's commitment of \$31.4 million to STEP enables employers to receive wage subsidies for jobs created this summer. The funding for this student summer job creation effort represents one of the largest provincial contributions in the country. In the Edmonton region, the funding allocation for STEP projects is more than 11,545,185.

Under the program, positions are offered through four elements: Community Employment, Career Opportunity, Provincial Government Department and Summer Farm Employment.

Eligible employers under the Community Employment Element include non-profit organizations, hospitals and health units, municipalities, Indian Bands, Chambers of

Commerce, Metis settlements, school boards and agricultural societies. In the Edmonton region, organizations are providing some 2,433 jobs to Albertans under this element.

In the Career Opportunity Element of STEP, post secondary institutions and employers in such disciplines as veterinary medicine and recreation will provide 548 Albertans with work closely related to their field of study, and government department under the Provincial Government Department Element. Across the province, Alberta farmers are giving work experience to some 900 young people under the Summer Farm Element.

"One of the most important things that STEP offers is the chance for many young Albertans to get a start in a working environment," said the Minister in his statement, "Those with minimal job experience need that crucial orientation into the labour market."

STEP falls under Challenge '86 Alberta, a provincial-federal cooperative initiative to create summer employment in Alberta. Another program in Challenge '86 Alberta is the Summer Employment/Experience Development (SEED) program.

FROM ALBERTA HANSARD

Legislative Assembly of Alberta
July 14, 1986

Leo Piquette, Athabasca-Lac La Biche (ND)—

...I'm very concerned at the very high rate of Native incarcerations in Alberta. They represent only a small portion of Alberta's population, but they represent 25 to 30 per cent of prisoners in Alberta jails. Since so many so-called Native crimes are alcohol related, I would suggest that the government should forcefully address the underlying issue of unemployment and the resulting and emotional problems it creates. Would the minister (A Horney General James Horsman) commission a study involving the Native people of Alberta, to seek alternate ways that alcohol-related crimes in Native communities could be addressed? I don't think the whole aspect of putting Native people in jail is working here in Alberta. If we go back to the Native communities and try and work out some ways in which the alternate ways can be addressed, this would be going a long way in terms of making sure the Native people are implicated in the whole judicial process in Alberta.

Another concern that has been raised in many remote Native communities like Conklin and Peerless for example, in Conklin a person who is the victim of crime must travel to Lac La Biche, a two-day journey by train, to lay charges, because the RCMP only occasionally travel to Conklin to patrol. Would the minister review the availability of policing and patrolling on a regular basis in northern communities? Perhaps the creation of community or Native police assistance could be set up in remote northern communities to ensure respect of the law.

Hon. James D. Horsman, Medicine Hat (PC), Deputy Government House Leader, Attorney General, Minister of Federal and Intergovernmental Affairs

...On the subject of Native incarcerations, I agree that we must try and prevent incarcerations, particularly of first time offenders we would certainly like to work closely with people who are knowledgeable in order to prevent that happening.

On the subject of policing, I defer that issue to my colleague the Solicitor General.

Grads honored

From Page 1

Vermilion; Florence Chamberaud of Meander River near High Level; Mildred Chowace of Sturgeon Lake near Valley-view; Louis Dahdona of the Dene Tha Band near Assumption; Marsha Eagle Bear of the Blood Band near Standoff; Beverly Ferguson of the Boyer River Band near High Level; April Giroux of the Swan River Band near Kinuso; Wilma Little Mustache of the Peigan Band near Brocket; Alice Marten of the Chipewyan Band in Fort Chipewyan; Lorraine Meneen of the Tall Cree Band; Glenda Okimaw of Driftpile; Marcella Olds of the Blackfoot Band near Gleich; Mary Rain of the Paul Band near Duffield; Ambroise Ribbonleg of Jean D'or Prairie near Fort Vermilion; Winston Ribbonleg of Fox Lake near Fort Vermilion; Martha Smith of the Peigan Band; Frank Three Suns of the Blackfoot Band; Joseph Tuccaro of the Cree Band in Fort Chipewyan and Mavis Ward of the Tall Cree Band.

Certificates of participation went to Florence Beaulieu of Meander River, Rosalie Cardinal of the Saddle Lake Band near St. Paul, Wilfred Hookanoza of Meander River and Freda Whitehead of the Lubicon Lake Band near Little Buffalo.

The para-professional social work training program was a combined effort of the Westerra Institute of Technology, and the Amicus Populi Consulting company, with funding support coming from the

Canada Employment and Immigration (Manpower) and the Indian and Northern Affairs Canada.

The course curriculum was designed and instructed by the Westerra Institute of Technology which is based at Stony Plain, Alberta. Amicus Populi provided in-class facilitation, for the course. The course schedule provided for two weeks in-class instruction followed by two weeks practicum in the students' home community.

"Westerra is a new institute with a difference, it is flexible, innovative and directs training to meet specific needs," said Earl Alexander in giving the congratulatory speech to graduating students.

Alexander said this kind of training will help develop the self-sufficiency of Indian bands and Metis communities. Westerra offers training programs that could help make Native self-determination a reality, said Alexander. He also mentioned that with the government moving toward transferring the administration of social programs to Native communities, training such as the Para-professional social work course could assist Native communities run their programs.

Alexander spoke of other programs that are offered by Westerra that could be useful to developing the human resources of Native communities. Careers training, small business management, recreation, water and waste management, band business and band administration are a few of the programs that have been or could be spe-

cifically designed for Indian or Metis communities.

Training courses such as these, are more political in scope, because you are training Natives to administer their own community programs, said Alexander.



NEDP approve funds

OTTAWA — An \$85,000 contribution under the Native Economic Development Program (NEDP) to a new, Indian-owned financial institution in the Dauphin region of Manitoba was announced by the Honourable Andre Bissonnette, Minister of State (Small Businesses), and Minister responsible for the Program.

The contribution enables the newly established West Region Tribal Council Investments Inc. to carry out a nine-month special study to develop a comprehensive operational plan.

Expected to be completed in the fall of 1986, the

study will develop an organization structure, identify investment opportunities, prepare financial and budget projections and outline operational plans.

The study will also provide an analysis of the financial services to be provided by the corporation to the Indian bands and individuals in the tribal council.

"Successful implementation of WRTC Investments Inc. should prove a major step toward improving the economic development situation of the 3,950 people in the eight bands in the region," Mr. Bissonnette said.

He said the NEDP contribution is further evidence of the commitment of the

federal government to assist development of Native economic self-reliance.

"I applaud the initiative being shown by the leadership of the West Region Tribal Council toward establishment of an economic base for their people in the area and I wish them every success in this significant undertaking," the Minister said.

The following Indian bands are members of the WRTC: Crane River, Ebb & Flow, Gambler, Pine Creek, Rolling River, Valley River, Waterhen and Waywayseecappo. Chief Dennis White Bird of Rolling River is tribal council chairman.

CASEWORK MONITOR

Competition No. SS8113-2

Edmonton, Calgary, Lethbridge, Red Deer, Grand Prairie, St. Paul - Join a team of committed child welfare professionals dedicated to ensuring the best interest of children in care. If you possess strong analytical, decision making, communication skills, and have a demonstrated knowledge of child development and case planning, this challenging position will be of interest to you. Under the direction of a Native/Regional Children's Guardian you will review child welfare case files and other data sources of identify cases that do not meet predetermined sets of criteria. Through case file reviews you will identify and document systemic and case management related issues. QUALS: B.S.W./R.S.W. plus experience in Child Protection; or completion of the M.S.W. program. Experience with Native Child Welfare issues would be an asset. Some travel is required. These are project positions expiring March 31, 1987. Full and part time hours are available. Secondments will be considered for inservice candidates.

Salary: \$26,196 - \$36,312
Closing date: August 8, 1986
Social Services

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

Employment Opportunities

Blue Quills Native Education Centre

Heavy Duty Mechanics Instructor

Duties: To teach first year students.

Qualifications: Alberta Journeyman's Certificate. Minimum of 5 years experience in this trade.

Salary: Negotiable, dependant on qualifications and experience.

Apply to:
Mr. Norman Simons
Director of Trades
B.Q.N.E.C.
P.O. Box 279
St. Paul, Alberta
TOA 3A0

The Blue Quills Native Education Centre at St. Paul has the following positions available for September 1986:

1. PRINCIPAL — The successful candidate will:

- have demonstrated leadership skills
- have excellent inter-personal and organizational skills
- be experienced with, have knowledge of, and have a dedicated commitment to Native education.

2. CREE LANGUAGE INSTRUCTOR — This position will be the teaching of written and oral Cree to Grades 9 through 12.

Please forward your application by August 1, 1986 to:

Leona Dion, Executive Director
Blue Quills Native Education Centre
P.O. Box #279
St. Paul, Alberta TOA 3A0
or call (403) 645-4455

Child Care Worker Blue Quills, St. Paul

(Male/Female)
Approximately 130 Students

Requirements:

- Minimum of Grade 12, Child Care Worker Diploma or Equivalent
- Experience working with youth and knowledge of Indian culture and language are assets.
- Willing to work shift work

Salary Negotiable

Deadline: Friday, August 1, 1986

Forward applications to:
Personnel Committee
Blue Quills Native Education Centre
P.O. Box #279
St. Paul, Alberta TOA 3A0
Phone: (403) 645-4455
Attn: Leona Dion

Director Residence Program Blue Quills, St. Paul

(Approximately 130 Students)

Requirements:

- Minimum of Grade 12 and training in child care or equivalent.
- Administrative experience and recreational programming skills are required.
- Experience working with youth and knowledge of Indian culture and language are definite assets.

Salary: Negotiable and Competitive.

Deadline: Friday, August 1, 1986.

Forward applications to:

Personnel Committee
Blue Quills Native Education Centre
P.O. Box #279
St. Paul, Alberta TOA 3A0
Phone: (403) 645-4455
Attn: Leona Dion

Glenbow Museum holds first multicultural days

By Lesley Crossingham

Calgary's Glenbow museum held its first multicultural days last week, and Blackfoot children from the Milo school south of Calgary were the first to come and listen to Indian legends, participate in Metis jigs and see the many artifacts from the Indian people of south-

ern Alberta.

The week-long event featured exhibits and lectures on a variety of Canadian ethnic groups, with one day set aside for the Native people of Alberta.

Children visiting the museum were greeted by Maurice Guibord from Ottawa, who showed them some of the well known

French-Canadian and Metis jigs.

The children then moved on to the Blackfoot teepee which has been donated to the museum by the Black Robe family. The children sat inside the teepee and listened to Napi tales and the story of Tailfeathers Woman, who brought the Sundance rituals to earth.

The children were very curious about the paintings on the teepee and volunteer Vera Van Veen explained the meaning of the edging along the bottom of the teepee. The edging has elongated bumps and this denotes the family comes from the foothills area. Along the top are circles which depict the stars,

and in between is the spiritual area which in this case was decorated with the otter.

Then they were taken to the Sundance exhibit and were shown a buffalo skull which was painted and placed on the centre pole during the Sundance ceremony. Van Veen explained that the circle painted at the centre signifies the sun, the crescent is the wife and the large black dot represents the morning star, their child. Van Veen also points out the holy woman's headdress which is used during the Sundance and is made of rawhide bands with a human effigy attached. The doll is filled with tobacco seeds to symbolize new life.

The children then moved around the artifacts and were intrigued by the little people sticks which were put in the ground after tobacco was planted. These sticks had tiny moccasins, a footbag and tobacco pouch attached and were placed in the ground for the little people who guarded the crops.

Van Veen also recounted the story of the buffalo stones. She told the children that ages ago when the Blackfoot people were starving in the winter, a woman gathering firewood heard something crying that it was cold. She looked around but all she saw was

ammonite, or the buffalo stone. She placed the stone inside her robe and that night she dreamed a spirit told her where the tribe would find the buffalo. The tribe indeed found the buffalo and since then the stone has become sacred.

The Glenbow museum is staffed mainly by volunteers or docents. The docents have to undergo a course from the Glenbow directors on the history of the Native people in this area and are also expected to continue research to round out their knowledge.

Carol Rowling, a docent who specializes in the history of the Calgary Stampede, pointed out that docents give up their spare time in order to educate the public and especially school children on a one-to-one basis.

"The children really enjoy this kind of learning and they show a lot of interest in Native people and their culture. They especially like the Napi stories," she smiled.

The Glenbow multicultural days was a 10-day event. A spokesman for the museum said the museum had decided to hold this event to pay tribute to the legacy passed down by the original peoples of this land in the hope that discrimination can be eliminated from society.

Addictions Counsellor

Duties Include:

1. One-to-one counselling to individuals and families who are affected by alcohol and drug abuse.
2. To be familiar with Provincial Treatment Centres and treatment services in order to make referrals.
3. Must be able to maintain positive working relationships with local agencies.
4. Must be willing to attend further training and workshops on addiction.
5. Must be willing to travel to isolated communities and stay in those communities for up to an average of one week a month and provide service.
6. Must have valid drivers licence and own vehicle.

Salary: Negotiable, depending on experience.

Closing Date: August 8, 1986.

Please submit resume to:

Carol Dillman, Program Director
Box 856
Slave Lake Native Friendship Centre
Slave Lake, Alberta T0G 2A0
Phone: (403) 849-4089

NATIVE OUTREACH ASSOCIATION OF ALBERTA Lac La Biche COUNSELLOR

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MUST have experience in individual counselling.

KNOWLEDGE of Native language as well as knowledge of Native communities and community social agencies a definite asset.

MUST have knowledge of employment/training issue relative to the area.

MUST have ability to work co-operatively with others, have good verbal and written communication skills and have a valid drivers licence and own vehicle.

SALARY — 1,684⁰⁰

Send applications to Ron Vivier, Director of Operations, Native Outreach, #301. 10603 - 107 Avenue, Edmonton, Alberta, T5H 0W5.

DEADLINE for applications, August 1, 1986



Blood Tribe Agricultural Society

STANDOFF, ALBERTA T0L 1Y0 Phone 737-3888

POSITION

Program Manager of Agriplex

MAJOR FUNCTION

To maintain and coordinate the administrative, programmatic and budgetary aspects of the Blood Tribe Ag-Society

1. ADMINISTRATION

- To manage day-to-day activities at Agriplex.
- To schedule all programs and events one month in advance.
- To obtain bookings for rent of Agriplex arena and equipment.
- To prepare and maintain minutes of the Agriplex Society.
- To Advertise for use of Agriplex Facility.
- To prepare monthly reports to Board of Directors.

2. PROGRAMS

- To initiate special programs and clubs for youth such as 4-H Clubs.
- To initiate Horsemanship seminars for all age groups.
- To develop and research new programs for implementation.
- To maintain good relationship with other B.T.A. Department and organization.
- To assist in Fund-Raising for Senior Citizens, Handicaps and other organizations and clubs.

3. BUDGET

- To maintain day-to-day Financial Records of Ag-Society.
- To prepare monthly Financial Reports to Board of Directors.
- To collect and deposit rental fees of Rodeo Clubs, Membership, etc.
- To prepare proposals to fund special programs and events

QUALIFICATIONS

- Personal appearance and manners to meet with public, consideration will be given to individuals in Human Relationship Training.
- Academic qualifications include college training in management or business administration, with bookkeeping and typing skills compulsory.

DEADLINE: JULY 29, 1986

SEND APPLICATION:

PRESIDENT OF BLOOD TRIBE AG-SOCIETY

GENERAL DELIVERY

STANDOFF, ALBERTA

T0L 1Y0

MARKED "CONFIDENTIAL"



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Cree Chip Development Corporation
P.O. Box 90
FORT CHIPEWYAN, Alberta T0P 1B0

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- Maintain of Lease and Rental Agreements.
- Maintain Complete Accounting Records.
- Preparation of Written Financial and Management Reports to the Board
- Board Meeting Minutes and Correspondence.

2) To Manage and Maintain Rental Properties of the Corporation

- Direct and Supervise the Maintenance Work.
- Maintenance of Lease and Rental Agreements.
- Maintain Complete Accounting Records.
- Preparation of Written Financial and Agreement Reports to the Board.

QUALIFICATIONS:

- Several Years of Management and Administrative Experience.
- Accounting Knowledge and Application.
- Supervision of Staff.
- Ability to Communicate Written and Oral Materials to the Public.
- Ability to Communicate in a Native Language would be an Asset.
- Ability to Live in a Semi-isolated Environment.

SALARY: Negotiable

APPLICATION DEADLINE: July, 31, 1986

Send Completed Application with a Minimal of 3 References to:

Simon Waquan
General Manager
P.O. Box 90
FORT CHIPEWYAN, Alberta
T0P 1B0

Phone 697-3740, 697-3692, 697-3746

Editorial

Evidence indicates law Native priority

If the record of debate in the Alberta Legislative Assembly—"Hansard"—is any indication, our concerns that Native issues have been downgraded by the new provincial government are confirmed.

In the first 20 days of debate since the new session of the Legislative Assembly began sitting, there appears to be only one reference to Native people.

That reference came during Committee of Supply debates on the Department of the Attorney General, when Leo Piquette, the New Democrat MLA for Athabasca-Lac La Biche, wondered what was being done to address alcohol-related crime among Native people and policing of isolated areas (See Page 3).

A further indication of the low priority for Native issues is the official listing of cabinet ministers printed in each issue of Hansard. Nowhere does this indicate that Neil Crawford is responsible for Native programs, or that Jim Horsman is responsible for Native legal matters.

Native Secretariat, the government agency formerly responsible for Native programs, would appear to be in limbo, still waiting to see which of the responsibilities it handled in the past will be continued, and who will handle them in the future.

There is still no indication whatsoever of new directions this government intends to pursue in meeting the special needs of Native people.

Meanwhile, numerous unacceptable conditions are still being endured by Native people as they continue to struggle to raise themselves to parily with other Canadians in all aspects of the socioeconomic.

To too many Native people, their inferior position in society—and the poor prospects of ever rising above it under present circumstances—means that they will continue to suffer from the disparity.

If the government is really seeking assimilation of Native people, and there are many indications that such is the case, they must recognize that they must be given the resources to become equal in all aspects of their lives—housing, incidence of social problems, education, training, employment, economic development, etc.—if they are to become fair and equal members of society at large.

What is more the government must recognize that there is a time factor involved here. If government does not move now to deal decisively with the many problems facing Native people, additional unnecessary suffering will occur.

No situation stands still. Conditions will get better if they are dealt with properly. But if they are ignored, they can only get worse.



We want your opinions

Please write:

Editor
Windspeaker
15001 - 112 Avenue
Edmonton, Alberta
T5M 2V6



Daniels corrects errors in story

Dear Editor:

In your "June 20th" issue, an article was written about me. While I don't want to appear ungrateful for such an honor, I would like to take this opportunity to correct a few errors that were printed, if I may.

Firstly, I have had no negative interactions with any schools in northern Alberta as I was growing up, I said that my mother insisted that I stay in school and graduate from high school and if it were left up to me, I would have quit. The reason being that like so many other young people, I was bored with school and too involved in extracurricular activities. I personally do not believe that my needs as a Metis student are significantly different from those of other non-Metis students.

Secondly, I am working for Canada Employment Centre not Manpower, which is a federal program, not a provincial one. While this in itself may seem nit-picky, I would like to stress that no such program like the Native Internship Program exists through the province. I like to give credit where credit is due, if the province has tried to make Native students a priority for hiring I have not heard of this policy. The N.T.P. is an excellent program offered to any student of Native descent & is one of the few programs that isn't only offered to status Natives. Which is in itself rather innovative and I heavily approve.

Thirdly, I have 2½ years of university left, not college as was stated.

I would like to thank you for allowing me to correct any misconceptions.

Judy D. Daniels

NOTE: The awards won at Grant MacEwan College included, "The Student of the Year," "Best contribution to Central Council," The Persons Case Scholarship and the Charles S. Noble award for outstanding leadership skills.



Peace River inmate wants TV shot

Dear Editor:

Hi there how are you doing? As for myself I'm doing time! at the Peace River Correctional Centre.

I'm writing concerning you looking for Native talent, well I'm a musician myself. I played for recording artists such as, Winston Wuttunee, The Gardipy's from North Battleford, Saskatchewan. I play Bass, lead and I do a lot of vocal work. By the way, I'm from Uranium City, Sask. and I'm a Cree Indian.

I've been in quite a few bands and played all over Sask, Manitoba and part of Alberta I recorded my own tape at "Cana Song Recording" in North Battleford, which should be released within a week or so. I've written a few good songs since I've been here and plan to record another tape when I get out. I also played for Percy Tuesday at one time.

I'm naming a few people that I'm sure you know, from what I read in Windspeaker.

I guess your probably wondering what I'm doing here, I'm doing five months for impaired driving. My release date is September 14, 1986.

I'm twenty four years old and just wasting my time in here but no one is perfect! Oh yeah the name of my tape is "All I have to Offer," that's a song I wrote!

I've also have been interviewed by, C.B.C., Keewatin Kountry, in La Range, Saskatchewan, and Northern News, also from La Range. They've played my tape over their Radio Stations.

Anyway, I just thought I'd fill you in a little about myself. To bad it had to be from where I am. I'd sure appreciate it if you can fill me in more about this program that's coming up. I enjoy reading the Windspeaker keep up the good work. Hope to hear from you. I'd be interested helping out (music wise!) Thank your for your time.

Take care,
Dean

Thanks for the letter Dean.

Native Nashville North will pretape its shows weeknights, in Edmonton, beginning, September 15 to 26, excluding weekends.

My question to you is, are you available?

If so, do send a tape of three songs you would like to perform on NNN, that we can consider.

In memory of Poundmaker,
A leader of Peace
Editor

From One Raven's Eye wagamese....



Hi, howdy and hello. Here is a little something two consenting readers can try, just to get you into the mood for this weeks particular talk. It involves tying up. It involves darkness. Okay! Now take a scarf or a sterilized old sock. Tie that like a blindfold around your partner's eyes. This is where the fun starts. You lead them around the room, steering them clear of furniture, napping uncles, acting as their eyes in other words. That was pretty easy eh? Now your partner gets to lead you around like that for awhile.

What did you feel like being guided around blind? What did you you have to think about doing the leading part? In that actual lifeskills exercise to develop trust, you sort of get an idea how it sometimes feel to be in a leadership role on the rez, level these days. You also get a feel for how it can be led, especially if you get a fridge door in your teeth or strange, sticky material stuck to your trusting feet.

Ah yes, chief and council. Not that long ago they used to give each chief a uniform. It sorta looked like a leftover mountie outfit with a big yellow stripe down the leg. These days they could easily give out uniforms to everybody sweating out decisions in band offices all across the country. Something just as cheap. Maybe sweatshirts with big red and white targets designs on the back of them.

If you spent any time on a reserve it isn't too long before you hear talk. "They're stealing all the money. They just hire their own relatives. The reserve is getting worse but they aren't doing anything about it. How come they don't put in oil like those other reserves have?"

In the two years I served on a band council we

never ever had more than a half dozen band members attend a meeting at one time. We could have hired all of our cousins and second cousins on a full time basis to count all the money we made selling reserve land to hippies and nobody would've known about it for sure. As it was, we were honest and tried our best but that was just a rumour to.

So, why weren't the people showing up to be led, to take part in the making of decisions that affected them? Did chief and council make more house calls in the old days or what? Maybe the whole set up is wrong in the first place. If so, what can a reserve do to insure that the people trusted to lead it are doing the job?

What is leadership really anyway? How can we develop some to get us what we all need and want—a healthy, strong and satisfying place to raise our kids up in.

There was this reserve in northern Ontario that was going nowhere. One day, a person who had a hard life, drinking too much, getting thrown in and out of jail, losing his kids into care, all that, showed up back there sober and a whole lot older, at least in his eyes anyway. He borrowed a big red dump truck. The next day he and his family went around picking up all the garbage from people's weedy yards. He then dumped the whole smelly load right in front of the band office.

"What do you think you're doing?" the people shouted at him.

"This reserve is a big mess," he yelled back from out of the truck window. "This is just what it looks like when you look at the whole thing."

No they didn't make him the garbage man. When the next election came they voted him chief and things have been getting better around there as a result.

At another reserve the kids, 6, 7, 8-year-old kids, started sniffing gas. Sniffing kills brain cells. Some can grow back, many can not. Night after night, these young minds, young lives going up in fumes.

One summer the people in that place got together. They came up with a plan to deal with their situation. They put together a proposal and got the funds necessary to put their ideas into action. They went ahead and did everything on their own with no outside help at all. By themselves they put an end to that

sniffing epidemic messing up the lives of their kids.

In each of these cases, leadership, the energy to make things happen on a community-wide level took place. One way was through the strength, vision and courage of one person. In his way, a born leader like Tecumseh, Pontiac, Poundmaker and Brant. Not too many of those types happen along. You can wait a deadly long time waiting for one to show up.

The other an idea, a perception amongst many people that something just had to be done. No one person can be pointed to as the leader.

In each case these people began thinking further than themselves, further than their own families, to the good of the people, the place and everybody in it. They begin to figure that if one person is having a hard time, then it's the other people responsibility to help out if they can.

It seems that what we are talking here is a whole new old way of problem solving. An Aboriginal, tribal approach to living together. This includes how we go about making up our minds as a group, leadership in other words.

How that happens, what goes on inside each of us to get us thinking, doing, living like we used to, I don't know. Maybe the kind of leadership to get that started is somehow beyond the chief and councils kind. However, since politics is a human activity like any other, once you get strong leadership going, that's probably a sign that other good things are happening in the place as well.

Sometimes chief and council is like the blind folded leading the blindfolded. Sometimes it's like the open eyed trying to herd around all those others who just refuse to see on their own. Why I have even heard rumours that in some places, leadership is a case of a few walking where all the others, who can see just as thoughtfully and well, tell them to. Sheesh, maybe we should go down to the next council meeting and check this out for ourselves. Maybe your place is where this rumour started from. If it isn't then maybe we should ask ourselves why.

Well that's it. You ever notice how sitting in a dark place can affect your ability to think lightly. Let's all show some personal leadership and go find ourselves someplace where the sun can shine on our clouded up minds. See you all next week and oh yes, meegwetch, meegwetch, meegwetch.

P n P D D
Δ U C J Δ

Opinion

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3rd	\$600.00	3rd	\$600.00
4th	\$200.00	4th	\$200.00

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2nd	\$200.00	2nd	\$600.00	2nd	\$600.00
3rd	\$100.00	3rd	\$400.00	3rd	\$400.00
4th	\$50.00	4th	\$200.00	4th	\$200.00

BOYS FANCY 12 yrs. & Under		GIRLS' FANCY 12 yrs. & Under		GIRLS' TRADITIONAL 12 yrs. & Under	
1st	\$300.00	1st	\$300.00	1st	\$300.00
2nd	\$200.00	2nd	\$200.00	2nd	\$200.00
3rd	\$100.00	3rd	\$100.00	3rd	\$100.00
4th	\$50.00	4th	\$50.00	4th	\$50.00

BOYS FANCY 7 & Under		GIRL'S TRADITIONAL 7 & Under		GIRL'S FANCY 7 & Under	
1st	\$40.00	1st	\$40.00	1st	\$40.00
2nd	\$30.00	2nd	\$30.00	2nd	\$30.00
3rd	\$20.00	3rd	\$20.00	3rd	\$20.00

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Some of the features will be daily entertainment by world famous hoop dancers and American and Canadian host drum groups.

Drummers and Teepee owners will be paid daily.

Those interested should keep in mind that registration for the men and ladies competition, team dancing and teen and junior competitions are scheduled for August 2, from 10:00 a.m. to 6:00 p.m.

For more information please call Johnny Samson, 585-3790, Jackson Roan, 585-3925 or Carolyn Buffalo, 585-3925.

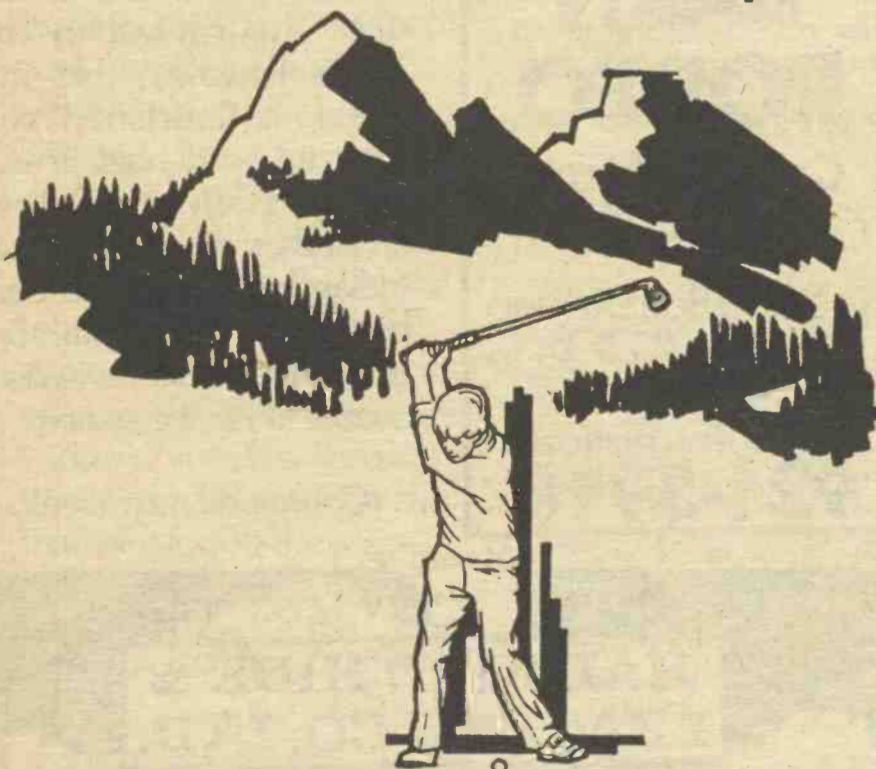


GIFT LAKE: I should be in Edmonton soon Rocky, and I'll bring you some smoked fish. My dogs like them but I ate so much I'm tired of them now," said Leonard who also said when he takes his puppies for a walk, he uses five long strings to leash them together.

Leonard reports a baseball tournament held on July 19 and 20, at Gift Lake saw the Gift Lake Sluggers men's baseball team win a big over the Grouard Wolves to capture the tourney along with \$500 and a trophy.

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Peavine held on to third spot in the tournament that had seven teams entered.

In the women's division, Gift Lake Intruders ousted the Gift Lake Supremes in a very close game (10-9), to win the grand prize and tournament championship.

Third place was captured by the Peavine Rangerettes.

The two-day event saw gate earning of \$2400, something that the community are happy about.

"There was a lot of people here, all the stands were full and it was nice to see our receipts after the dues were paid," said Leonard.

Refreshment stands were available to a "sold out crowd" and a bingo was also held, Leonard added.

I understand from Leonard, that the fastball team, the Gift Lake Laker's are also doing well and have just made it into the finals. "I will report on the fastball team next week,"

ASSUMPTION: On August 15-17, the Dene people at Assumption will be holding their "Habay Games 86."

The games that will consist of water sports are to be held eight miles north of the Assumption Reserve.

Thanks Lorne. Lorne dropped in on Dropping In and further explained that a talent show is also scheduled for the 16th.

EDMONTON: The Metis Settlement Carpentry Training Program (Settlement Sooniyaw Corp.), requires and ADMINISTRATION ASSISTANT.

Reporting to the Director of the training program, the administration assistant is responsible for the financial and administration functions of the program.

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

Qualifications are knowledge of bookkeeping to trial balance stage, should be well organized and possess good verbal and written communications skills, type (60 plus) words per minute, filing and experience in office procedures must have general knowledge of word processing and micro-computer usage, a knowledge of the aims and objectives of the Alberta Federation of Metis Settlement Association and Settlement Sooniyaw Corporation, would be an asset.

This is a term position to December 31, 1986. Possibility of extension to the right candidate. This competition will remain open until a suitable candidate is found. Salary to commensurate with experience.

Please forward all resumes with salary expectation in confidence to:

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

Cold Lake First Nations

Fastball Tournament August 2 & 3, 1986

12 Teams — Entry Fee \$250⁰⁰

SIDE A

\$1200 1st Place

\$800 2nd Place



SIDE B

\$600 1st Place

\$400 2nd Place



Special MVP (Pitcher) Award

DANCE — Saturday, August 2
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Music by: Whispering River Band

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Amound Martial 1-594-7183

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July 26 & 27

Tee Time 12 noon Saturday

Tee Time 10:30 a.m., Sunday

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Spectators very welcome.

1986

I.R.C.A. Standings After Morley

Bare Back

1. Mike Brown	\$1,941
2. Bill Head	1,501
3. Clint Morin	683
4. Tim Pankrantz	615
5. Jerry Lunach	596
6. Dexter B. Head	520
7. Darcy Cressman	414
8. Leon Mountour	394
9. Don Fowler	377
10. Melton Louis	357

Steer Wrestling

1. Jamie Wells	1,198
2. Virgil Jacobs	1,122
3. Darcy Dixon	1,033
4. Andrew Hunt	996
5. Robert B. Head	988
6. Clint B. Head	899
7. Dave Shade	831
8. Bruce Labelle	726
9. Hank Shade	577
10. Armin Alexis	565

Saddle Bronc

1. Bob Gottfriedson	\$2,241
2. Lewis Little Bear	1,238
3. Cody Wildman	805
4. Guy Gottfriedson	562
5. Clint Morin	463
6. Jack Palmatier	392
7. Gus Gottfriedson	342
8. Frank Gobert	342
9. Skinny Campbell	284
10. Leo Poucette	268

Team Roping

1. Sam Bird	\$4,818
2. Spike Guardipee	3,760
3. Dick Powell	3,510
4. Ted Hoyt	2,855
5. Tommy Dixon	2,197
6. Carter Yellowbird	1,955
7. Darcy Dixon	1,846
8. Trevor Roasting	1,370
9. Carl Larocque	1,370
10. Dion Yellowbird	1,306

Bull Riding

1. Shawn Collins	\$1,164
2. Byron B. Head	1,137
3. Conrad S. Legs	1,046
4. Collin Willier	969
5. Tyrone Potts	944
6. Darrel B. Plume	896
7. Bruce Larocque	666
8. Moses Fox	505
9. Duane Johnson	426
10. Dallas Y. Pine	374

Sr. Barrel Racing

1. Livia Piche	\$1,659
2. Tracy Vaile	1,500
3. Stephanie Holloway	1,181
4. Terry Loring	1,173
5. Ann Lefthand	1,140
6. Chantelle D. Chief	1,064
7. Traci Crawler	991
8. Stephanie Simeon	955
9. Loretta Lefthand	821
10. Faye Nelson	548

Boys Steer Riding

1. Joe Iron Shirt	\$594
2. Kevin Scout	590
3. Rod Baptiste Jr.	554
4. Cory Cardinal	525
5. Larron Cutarm	433
6. Max Big Throat	349
7. Jamie David	284
8. Mike Potts	274
9. Trevor Wadsworth	236
10. Teddy Holloway	224

Jr. Barrel Racing

1. Brenda Cattleman	\$822
2. Janelle Shade	775
3. Chantelle D. Chief	592
4. Kim Manyfingers	484
5. Leanne Rolling Mud	404
6. Ginger Cattleman	396
7. Verna Daniels	333
8. P.J. Daniels	303
9. Jay Dixon	282
10. Gwen Beaver	237

IRCA Rodeo Calendar

Kainai Days, Standoff	July 17 - 20
Sarcee Nations	July 24 - 27
Buffalo Ranch Rodeo, Hobbema	August 1 - 3
Kananaskis Rodeo, Morley	August 8 - 10

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Personal view of Metism explored

By Dorothy Daniels

It's often been quoted in books, by philosophers, by social scientists, by ponderers of history and even in movies, that you can only know where you are going if you know where you've been.

For me as a Metis, discovering my history and past to help me focus in and participate in shaping my future, has been a difficult and at times, a trying task indeed. Perhaps more so than any other Nation in this country.

A large part of the reason for this is because the information about my past as a Metis, was always so limiting and what limited information was available to me through school and conversing with people about the subject of Metism, was usually always so unacceptable to me because of the images and impressions left in peoples minds about Metis. My non-acceptance lead me to questioning, probing, investigating and eventually

to forming my own opinions.

It is these opinion which I wish to share with you. And I wish to share them with you through stories and examples of my personal experiences; through ideas that I've tried and tested on myself and other people during my upbringing and involvement in what can be classed today as the "Modern Metis Movement"; and through stories that I have listened to told by those Metis people I have been privileged to meet and know in my life. By sharing these with you, I hope that I can succeed in providing glimpses that will give some depth to what you in your profession may already know about Canadian Metism.

First however, I would like to thank the Canadian Ethnology Association for providing me this opportunity to share ideas on a topic so close to my heart, and especially to thank Julia Harrison, Curator at Glenbow, for suggesting that I undertake the task of putting down on paper and

presenting my personal views on the subject.

Before getting into the descriptions of being a Metis and what that means I would like to provide a little bit of background information about myself.

I am a Metis born in St. Paul, Alberta and raised in Edmonton. I completed high school, college and two years of University. I worked for a total of eight years with the Metis Association of Alberta in their Education and Communications departments. In 1979 I joined the provincial public services as a public communications officer. Currently I am Manager of the Native Peoples Programme office at the Attorney General's department and have been in that position for almost two-and-a-half years now.

In addition to holding jobs working directly or indirectly with Native people, I also have twenty years of direct involvement with a number of Alberta's Native organizations. I started out in 1966 travelling with my father, Stan Daniels, who was President of the Metis Association of Alberta for a number of years during the 1960's and 70's. I was sixteen at the time and still in high school when I became

exposed to the living conditions of many Metis people in remote communities.

I didn't know at the time that those weekend trips were the beginning of my task to discover my past and my journey to shape a future for myself being Metis.

In order to understand my own thinking about the subject, I've often had to look at my own family situations and the dynamics of characters and events which provided "pictures" that have offered me a sense about being Metis and have helped me to understand how we have fit in and at times, have not fit into the larger Canadian society.

Hence, I would like to share with you a personal description of the heritage of my family and how we have maintained our Metism, biologically, spiritually and socially. I believe that this description is a fair representation of a number of Metis in this province.

I was born into a family with the combinations of Indian and Metis --- the Metis includes a French background. My mother was a treaty Indian from the Saddle Lake reserve which is located near St. Paul where my father was from.

My grandparents knew each other and often traded with one another long before my parents married.

My mother's family were spiritualists and medicine men. Her family managed to maintain a certain connection to these roots and today, since the laws limiting Indian culture have been lifted and the revivalism of the Native culture, the spiritualism which has always been an integral part of her family is now practised freely. None of my mother's family married out of the Indian lineage.

Her father's roots date back, so far as we've researched, to the early Metis settlements of Saskatchewan and also to the immigration of Iroquois Indians who came west during the fur trade. I am a descendant from the Michele Callihoo reserve which was located about 35 miles west of Edmonton before it came enfranchised.

Each succeeding generation since as far back as we have gone in my father's family has consistently, at various points in our history, married back into the Indian lineage. Because of this practise, my sisters and I are what may be known as three-quarter breeds. All of our first cousins on my

father's side however are considered one-quarter breeds. My father was the only one in a family of eleven to marry back into the Indian line.

On both sides my grandparents were extremely generous and proud of their families. I grew up looking at pictures of intricately hand-sewn clothes made by my grandmother Daniels when she would take her children to have their pictures taken soon after their births and on birthdays. Til the day she and my grandfather passed away they nurtured their family. Large gatherings for Sunday dinner at their place was a well-practised tradition.

Until the day my grandmother Matilda Wiskeyjack (on my mother's side) passed away, she diligently came to Edmonton at least twice a year to pick up a station-wagon full of clothes from the Sally-Ann shops for all of her children, grandchildren and great-grandchildren.

It was my father's coveted duty to load up his station-wagon to the brim, drive back with my grandmother to Saddle Lake and there he would unload and deliver everything to his in-laws. It was also his duty, along with my mother's to teach my sisters and I to withstand any ridicule and to understand the prime necessity of these acts by my grandparents on both of our family.

The relationship my father built with his in-laws over the years, allowed and encouraged an atmosphere in our home which gave my mother the freedom to express and teach to my sisters and I, aspects of the Indian culture. It was not until the revival in the 1960's however, that this freedom flourished and took its solid hold in our family. Both my mother and father, along with other Indian and Metis leaders had much to do with contributing to this revivalism overall in Native society.

(Continued next week)



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Culture

Nez Perce, Chief Joseph were rich in history

Joseph (Nez Perce)

For centuries, the Nez Perce ("Pierced Nose," a name given these Indians by French trappers because some tribal members once wore shell ornaments in their noses), ranged the grassy hills and plateaus where present boundaries of Washington, Idaho, and Oregon meet. They were a strong, intelligent, populous people whose traditional friendship to whites was established as early as 1805 with the coming of Lewis and Clark.

The early Tribe gave up most of its gathering territory to the United States under an 1855 treaty, and settled on designated lands in Oregon and Idaho. Its most powerful band, occupying ancestral lands in Oregon's fertile Wallowa Valley, was led by Chief Joseph, a Christian convert and the lifelong friend of white missionaries, settlers and explores.

The old chief's eldest son, born around 1840 as Hinmaton-yalatkit (referring to "thunder coming up over the land from the water"), has become famous as Chief Joseph. He was made the band's leader while still a young man, not through prowess as a warrior or hunter, but because of his superior intelligence and remarkable strength of character.

When gold was discovered on Nez Perce Oregon lands in 1863, and prospectors swarmed into tribal territory, the Indians demanded that their rights under the 1855 treaty be enforced. In response, Nez Perce bands were called together by Indian commissioners in an attempt to persuade the tribe to "adjust" reservation boundaries to an area of less than one-fourth the original.

Failing to reach unanimous agreement, the tribe split into factions and disbanded. Joseph, and several other Nez Perce chiefs, would have no part of the treaty, but one leader, Lawyer, tempted by its promises of cash and other benefits, accepted and signed the treaty. The Nez Perce chief had no intention of betraying the rest of the tribe, believing that bands which had not signed would not be bound by his signature. White authorities, however, held that Lawyer's action committed all Nez Perce bands.

Joseph and his followers continued to occupy the Wallowa Valley, and for a

time they were left in relative peace. But old Joseph, nearing death, looked into the future and warned his son.

"When I am gone," he counseled the young chief, "think of your country. You are the chief of these people. They look to you to guide them. A few more years and the whites will be all around you. They have their eyes on this land. My son, never forget my dying words: never sell the bones of your father and mother."

No sooner had old Joseph died than the Wallowa was opened to homesteaders, and pressure to remove the Nez Perce began with dignity and courtesy, but with inflexible determination unchanged by orders or threats, Joseph refused to be moved. "I believe the (1863) treaty has never been correctly reported," he said. "If we ever owned the land we own it still, for we never sold it."

The Wallowa became the subject of a series of conflicting and confusing decrees. In an Executive Order of 1873, the northern part of their own land was returned to the Nez Perce, but 2 years later the order was rescinded and the valley again declared open to homesteading. Joseph counseled his people to be patient, moved their camps from settlers' vicinities, and again appealed to federal authorities. In 1877 he was given an ultimatum: all Nez Perce must leave within 30 days or be forcibly removed by the army.

Forced to abandon his father's counsel, and opposing members of the band who advocated war rather than removal, Joseph undertook the sad task of persuading his people to leave the Wallowa. As the allotted time drew to an end, a group of angry Nez Perce killed several whites. Troops sent to the area were all but annihilated by Joseph's warriors in the Battle of White Bird Canyon. In 18 subsequent battles, the Indians continued to out-manuever white soldiers.

As Nez Perce leader and chief spokesman in opposing the treaty, Joseph was assumed, by whites, to be the band's military genius as well. Although he sat in councils and guided his people's decisions, Joseph was not a war chief; the band's battle victories had been under such chiefs as Five Wounds, Toohoolhoolzote, Looking Glass,

and others. But the army was unaware of this, and Joseph's fame grew to legendary proportions.

In 1877, Gen O.O. Howard and 600 men, sent to capture Joseph, fought a 2-day battle with Nez Perce warriors near Kamiah, Idaho. Rather than surrender, Joseph chose a retreat that ranks among the most masterly in U.S. military history.

Heading for the Canadian border, he led some 750 followers across four States, twice across the Rockies, through what is now Yellowstone Park, and across the Missouri River, a journey of more than 1,500 miles. Joseph himself took charge of the band's women, children, aged, and ill, while his brother Ollokot and other war chiefs twice fought and defeated white soldiers along the way.

On October, 5, 1877, within about 30 miles of the Canadian border, the band was cut off by fresh troops, and Joseph was forced to admit defeat.

His surrender speech, recorded by General Howard's adjutant, has gone down in history as a symbol of Nez Perce dignity and courage:

"Tell General Howard I know his heart. I am tired of fighting. Our chiefs are killed. Looking Glass is dead. Toohoolhoolzote is dead. The old men are all dead. It is the young men who say yes and no. He who led the young men is dead. It is cold and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills, and have no blankets; no food; no one knows where they are, perhaps freezing to death. I want to have time to look for my children and see how many I can find. Maybe I shall find them among the dead.

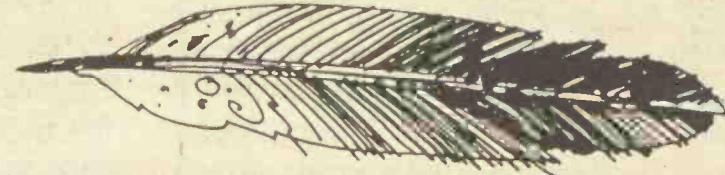
"Hear me, my chiefs. I am tired. My heart is sick and sad. From where the sun now stands, I will fight no more forever."

In 1885, after several years in Indian Territory (Oklahoma), Joseph and most of his followers were sent to Colville Reservation in Washington, where he died in 1904, still an exile from his beloved valley.

The American Native Annual is issued once a year and is published by the Native American Publishing Company Inc.

Grouard Metis Heritage Days August 3 & 4, 1986

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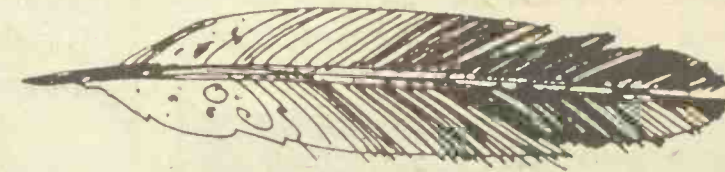


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- Novelty ball
- Lumber Jack contest
- Hand games
- Jigging & fiddling contest
- Story telling & lying contest
- Other novelty events - races, pie eating, novelty 9 p.m. Sunday Performance by Fourth Generation (St. Jean's Family Band from Edmonton Native Country & Western Music ranging ages 11 to 17 yrs.)
- 2 p.m. Sunday - Metis Dancing - Red River Wheelers - Edmonton

Monday

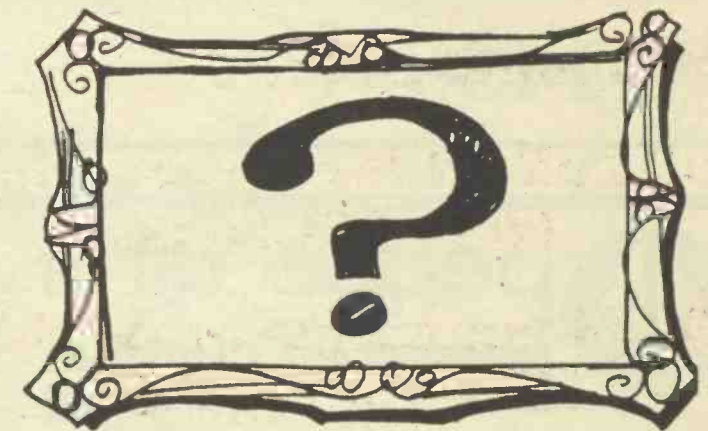
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Crazy Horse daring warrior

Crazy Horse (Oglala Sioux)

Crazy Horse (Tashunke Witko) a military figure of the Oglala Sioux tribe, came to power while still a young man in his middle twenties, during Red Cloud's War along the Bozeman Trail.

Unlike Red Cloud, Crazy did not settle on Sioux lands established by the 1868 Fort Laramie Treaty, but with his followers, stayed out in unceded buffalo country to the west.

Courageous, daring skilled in the techniques of Indian warfare, the bold and implacable Crazy Horse never yielded in his hatred of the white man, and made it clear that he had no intention of abandoning hunting and fighting for reservation existence.

In December of 1875, the Indian Commissioner in Washington, alarmed by reports of Sioux hostilities, directed that all Indians in the area return to their agencies by January 31, 1876. When some Sioux bands, far afield in search of

game, failed to meet his impossible deadline, Gen. George Crook was ordered to attack their winter settlements and he sent Col. J.J. Reynolds to take Crazy Horse's village by surprise. Crazy Horse organized a counter-attack, recovered his warriors' scattered ponies, and drove off Crook's cattle. Without food, the General was forced to return with his men to his post.

Realizing that Crazy Horse was a more formidable adversary than he had thought, Crook planned a new strategy, and the following June, with 15 troops of cavalry and 5 of infantry, marched up the Bozeman Trail to the Tongue River. On June 17, his army ran headlong into 1,200 Oglalas and Cheyennes under Crazy Horse at the Rosebud River. At the end of a day-long battle, Crook was forced to withdraw with heavy losses, chagrined at his second defeat at the hands of the Sioux chief.

A week later, Gen. George A. Custer attacked

the fugitive village where more than 3,000 Indian warriors were encamped along Montana's Little Big Horn River. Again Crazy Horse played a leading role. After the repulse of Maj. Marcus A. Reno's battalion by Indians under Sitting Bull and other chiefs, the braves concentrated among their entire force on Custer and his men, some 4 miles away. In little more than an hour, the Sioux and Cheyennes had overrun Custer and his 224 men, slaughtering everyone.

After their victory at the Battle of the Little Big Horn ("Custer's Last Stand"), the Indian bands dispersed. One by one, as more and more soldiers poured into their country, they surrendered.

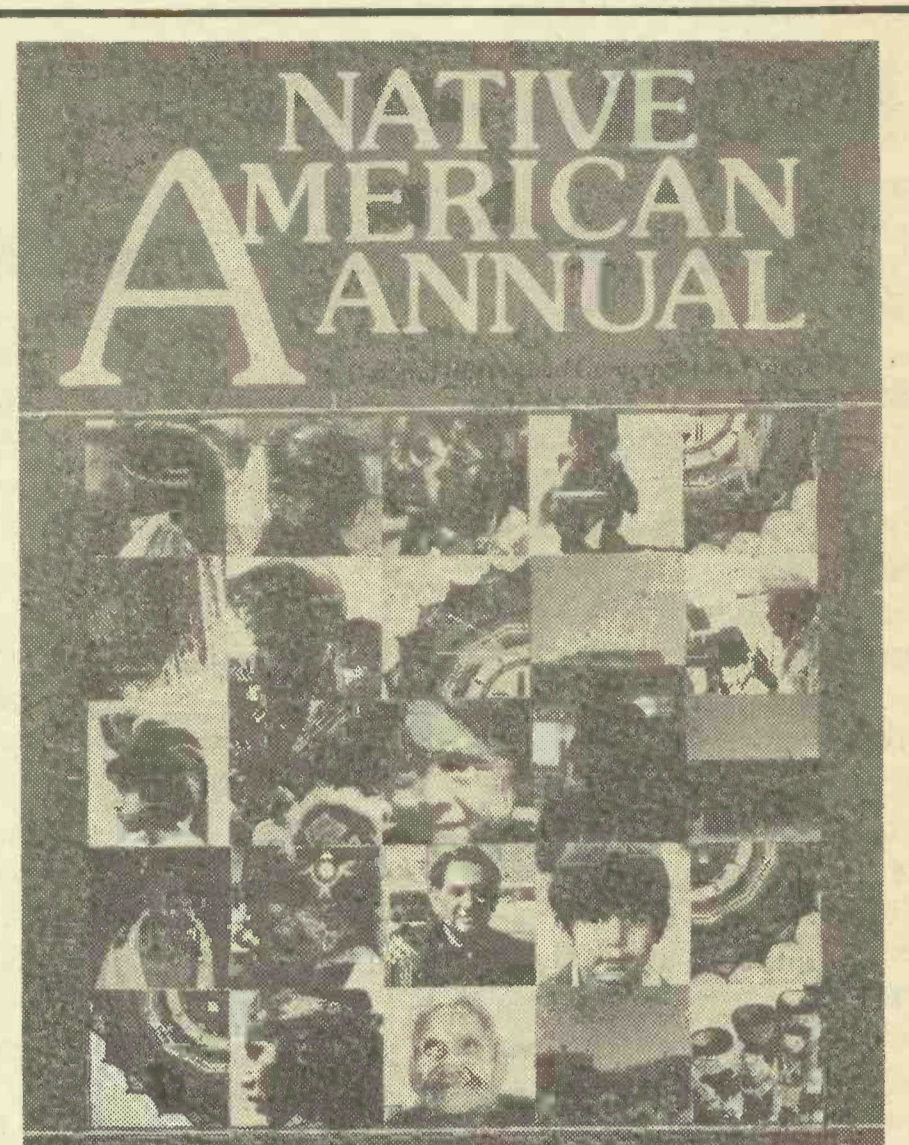
In January of 1877, Gen. Nelson A. Miles, surprising Crazy Horse's winter camp, scattered the Indians without food or adequate clothing on the frozen plain. The following May, Crazy Horse and about 1,000 men, women, and children surrendered to the Sioux

Chief's old adversary, General Crook, at Red Cloud Agency in Nebraska.

But the young warrior could not stand reservation life. Rumors flew that he was plotting escape, and on September 5, 1877, he was placed under arrest. When he realized that he was about to be locked up, Crazy Horse, desperate, drew his knife and tried to cut his way to freedom. He was bayoneted in the back by a white sentry, and died several hours later.

When the Oglalas left the Red Cloud Agency, Crazy Horse's remains went with them to Pine Ridge Agency. Legend has it that they were subsequently moved from their original burial place there, and given a final resting place near a spectacular butte close to Manderson, S. Dak., known as "Crazy Horse Butte."


No photograph has ever certainly been identified as that of the great Sioux warrior, although pictures of other Sioux who resembled him somewhat, have sometimes been claimed to be his.



This article was taken from the Native American Annual Cultural History and Contemporary Pursuits.

The American Native Annual is issued once a year and is published by the Native American Publishing Company Inc.

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Artifacts reveal history

By Donna Rea Murphy

COLD LAKE — Although Edgar Duckett has been picking arrowheads out of his garden for over forty years, only recently has his farm been declared an official archeological site. Since the late 1930's, when he first homesteaded on Ethel Lake, approximately 20 miles west of Cold Lake, Duckett has collected thousands of arrowheads, prehistoric tools, hide scrapers and broken flakes of rock implements.

His private collection grew and through the years interested individuals would visit and view the items but not until Esso Resources of Canada announced plans to develop the oil deposits near the farm did the collection take on new meaning.

The automatic survey of the Esso lease site unearthed some interesting facts. A historical site overview, undertaken in 1977 of the development area and adjacent lease areas located 27 prehistoric campsites and isolated artifact finds dating back 8,000 or more years. Along with those were more recent finds - 14 historic cabins, camps and other structural remains dating from 1900 to post-World War II. The find was exciting and opened many possibilities.

Esso commissioned a preliminary report in 1980 and the result of these find-

ings culminated into a full-scale dig complete with two professional archeologists. The two, Ed McCullough and Gloria Fedirchuk, along with local volunteers, dug for two weeks and sifted and measured and catalogued items unearthed by the pailful. The plentiful amount of artifacts is staggering and McCullough says this area was a camp that shows continuous use and seasonal occupation for 10,000 years.

He explains this area was a stopping place on a travel corridor that stretched from the Northwest Territories to South Dakota. It shows the people who travelled this corridor were a highly mobile group who went north and south trading among themselves for thousands of years. Some groups were displaced by others more dominant and other groups broke off and formed new bands but one fact is clear - there were pre-historic aboriginal people killing game, tanning hides and living off the land long before the area was populated by the settlers.

At the farm, now an official historic site, numerous pits have been dug. Each pit is carefully marked off to exactly one meter square and one meter deep. At the Duckett site there are approximately 9,000 square meters of pits and a minimum of 10 artifacts are found per pit.

So far, they've found

Beaver River sandstone native only to Ft. McMurray and Knife River flint native to North Dakota. Scrapers, knives, arrowheads and bones of pike and buffalo were prized finds and lastly pottery was discovered. Obsidian was found also that is only native in Yellowstone National Park.

While all these artifacts show conclusively that aboriginal people were in the area long before the advent of the fur trade, the local Indian people have shown no interest in the site at all. "We haven't been approached by any of the local reserves or band representatives," says McCullough. Curiously enough, the history of the area shows the Chipewyan people, the largest Indian group nearest to the site, were not the original inhabitants. Rather, the area was populated by the Beaver, Sekani and Sarcee people long before the Chipewyans came to the area.

An evaluative study presented to Esso Resources by the archeologist shows the progressive movement of the various Indian tribes from the stone age through to the present day.

All the artifacts, after cataloguing and dating, will be separated into classifications. Some are museum quality specimens but most will go into storage at the Archeological Survey of

Alberta, a department of Alberta Culture. They are available for loan to a museum if the local area wanted to display them for educational reasons they could apply to Alberta Culture to do so.

Formerly, many local artifacts were discovered and kept in private collections. Many historic sites were vandalized and destroyed before data could be gathered. However, because of the constant destruction, the Alberta government passed the Alberta Historical Resources Act in 1973 to protect heritage resources which includes archeological sites, kill sites, burial grounds, fur trade sites, buildings, fossil beds etc.

McCullough said there are also fossil beds in the area but they are buried very deep and would be a costly process to unearth them.

The major finds, collected by Edgar Duckett, have become part of a permanent display set up in the Grand Centre Esso Resources office and open to viewing during office hours. The display includes drawings and explanations of the various groups of early mankind who utilized the area and left their tangible presence behind as a memorial for posterity.

Notice of Meeting of Indian Elders

"On July 29th and 30th, 1986, there will be an Indian Elders' Conference held at Alexis Indian Reserve.

The conference is scheduled to start at 9:00 a.m. sharp both days.

All Indian Elders are most welcome to attend.

For more information please contact Johnny Samson at 585-2246 or 585-3790, or the Indian Association of Alberta at 452-4330."

If you have any questions regarding these notices please contact me at 452-4330.

**Walter S. Janvier,
Treaty #6, Project Co-ordinator
Indian Association of Alberta**

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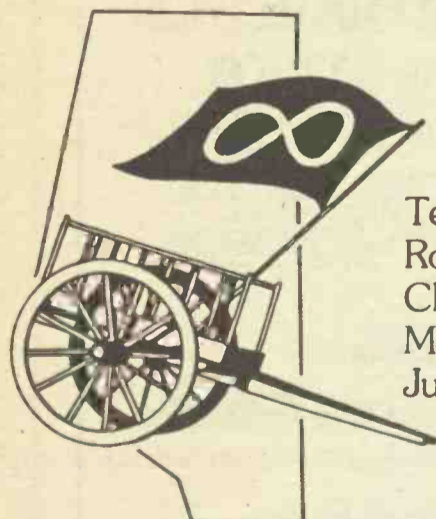


Metis Association of Alberta Notice of Nominations

Notice is hereby given that nominations for the position of Board of Director in each Zone of the Metis Association of Alberta are being accepted at the office of the Chief Electoral Officer of the Association, located at: #120, 12520 St. Albert Trail, in the City of Edmonton, Province of Alberta.

Qualified candidates must have their completed "Nomination Paper" filed with the above office on or before 5:00 o'clock in the afternoon of Friday, August 8, 1986.

Nomination papers are available from the Regional Vice-Presidents, all Local Presidents, and the offices of the Metis Association of Alberta, #120, 12520 St. Albert Trail, Edmonton, Alberta, T5L 4H4.



Telephone: (403) 452-9550
Ronald R. LaRocque
Chief Electoral Officer
Metis Association of Alberta
July 3, 1986



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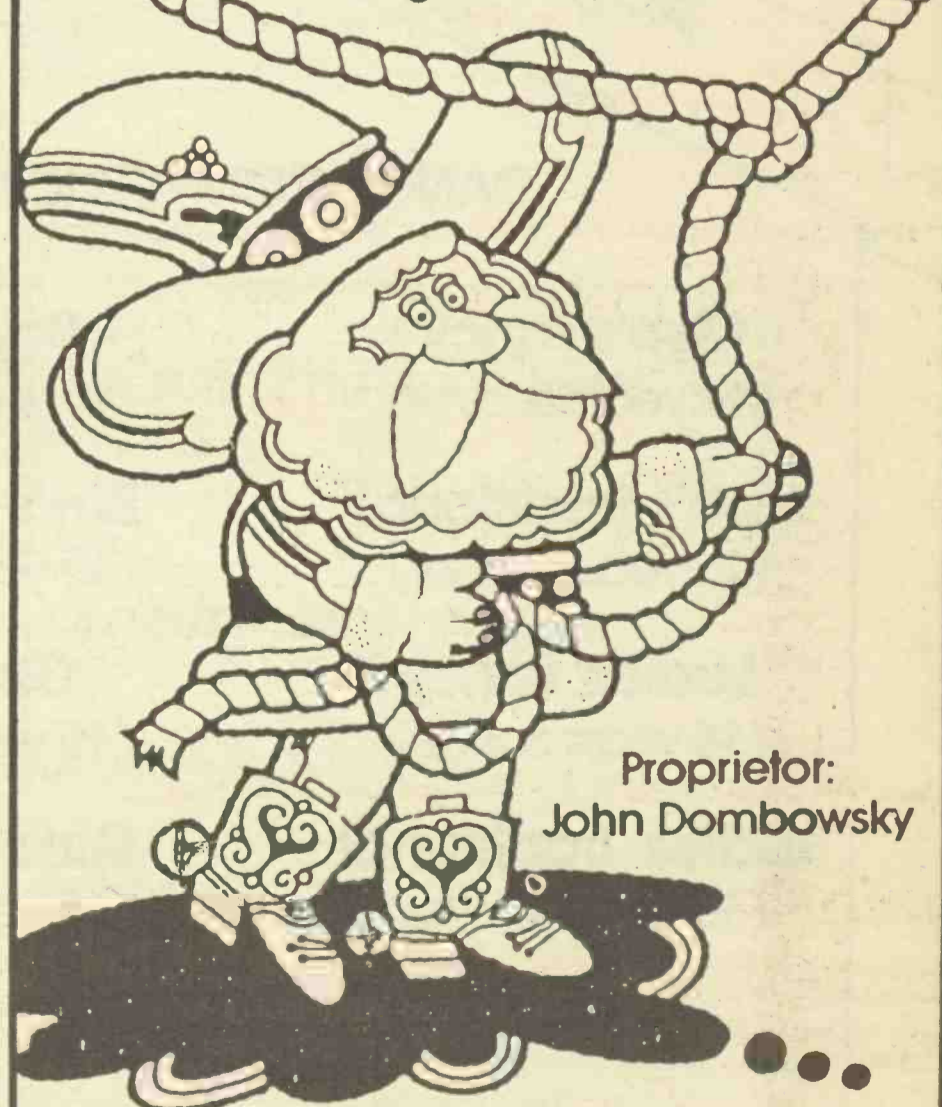
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August 9-10, 1986



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Vilna, Alberta

636-3524

85-year-old recalls days long past

By **Everett Lambert**

On August 21st of this year, Maggie Francise Calliou, will be 85 years old. With a crispness of mind she can still recall the days of long past.

Maggie was born at home on the Stony Plain Indian Reserve, better known today as the Enoch Reserve. Her father was an interpreter for this Band as well as 4 others in the area, the Alexander, Alexis, Paul and Michel Bands. As you may know Paul and Alexis reserves are made up of Stony Band members.

Historians will remember that "Michel" was an Iroquois Band from the east. Maggie's father knew at least three Native tongues.

Maggie's mother was a full blooded Cree from the Beaver Lake Band, however Maggie, along with her 5 sisters and 6 brothers were all born at home on the Enoch Reserve.

Between 1916 and 1926 Maggie lived off and on in Edmonton and Enoch. At the age of 18, she worked in the well known establishment and landmark - the Macdonald Hotel, which is presently being renovated.

In November of 1925 she met Robert Joseph Calliou from the Michel (Calihoo) Band. That falling spring Maggie and Robert were married.

Her life with Robert Joe was somewhat of a colorful one. In the fall of 1926 they took a train to Whitecourt. Here they wintered; while Robert Joe fished and trapped. In the spring, on foot, with 3 dogs, they walked to Grand Prairie, quite a distance in those days. They lived in Goodwin, near Grand Prairie, until 1939 then in June of that same year, they took

their horse team and drove to Dunvegan.

At Dunvegan they boarded a large raft, called a scow, and floated down the "Mighty" Peace River to a place called Carcajoe. On July 16th they arrived at Paddle Prairie, just northwest of Carcajoe.

Along with Adolphus Ghostkeeper, a long time resident of Paddle Prairie and a handful of other pioneers, they tilled and carved Paddle Prairie into one of the most agricultural Metis settlements of present day. Many of the old landmarks still stand proud here.

In 1959 Robert Joe died of cancer. But not before leaving someone to tell his stories. Out of the 4 children Robert and Maggie had, three are still living today.

Maggie lived on the Paddle Prairie Settlement until 1970, before moving to Dawson Creek for a short period. Since 1972 she has lived in the Sutherland Nursing Home at Peace River.

So there's a look at Maggie Francise Calliou, one of our Elders who helped build the fine province we now live in today. (Maggie was interviewed in Edmonton on July 14th, 1986. She was here to visit her family.) Maggie has 21 grandchildren and 13 great-grandchildren.



MAGGIE CALLIOU, THEN
...in 1929 at 27 years of age



MAGGIE CALLIOU, NOW
...in 1981 at 80 years of age

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Parade Sunday, August 4th at 12 noon — "Prizes"

DANCE COMPETITIONS

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(15 years & under) |
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All Contest Dancers and Drummers
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Metis local plans park

Community

By Rocky Woodward

Metis Local 175 at Long Lake, located between Edson and Whitecourt, Alberta have proposed a plan for the development of a park much like that of camp Goldeye, near Nordegg, Alberta.

The park outlined for 55 acres of the north shore of Long Lake, includes 20 acres for public use and 35 acres for private camping.

According to Walter Tobias, project manager for park development, the park is still in the development stages.

"We are still in the process of doing a feasibility study and have to design our proposal properly before approaching all levels of government for funding."

The Metis Local at Long Lake, has a membership of approximately 120 people and was recently formed under Jim Findly as their president.

Vice President is Jim Gauthier, along with Emily Findly, secretary treasurer and Wendy Tobias, recording secretary.

If the Long Lake proposal is accepted for the proposed park site, it will also include, a convention



JIM FINALLY WITH WALTER TOBIAS
...working for positive goals in the Edson area

and workshop facility, a wilderness oriented group camping area, a convenience store, single and group cabins, equipment rentals for water sports and other services.

"Basically we will have a multi-cultural centre with many services available such as showers, laundromat, sailboats and paddleboats. The centre will be constructed near the lake with a clear view of the beach area," said Tobias.

Prior to considering the

proposed plan, the Metis Local took it on their own to approach various businesses and organizations, to see if they had support for the lake resort.

"We have received support from Edson town council, Evergreen Tourist Association, the Economic Development Committee, which has Joe Clark (MLA) on the board and also the Metis Association of Alberta and the Indian Association of Alberta," commented Tobias.

The Local also received support from the Metis Local 34 at Marlboro, 25 km west of Edson, and the Marlboro Early Childhood Services.

"The support is there which makes it a little easier for us to go ahead with the proposed plan."

The full completion of the park should take approximately four years. Operational and partial services should be completed within the first year.

Veterans Club president considers retirement

By Rocky Woodward

President of the Native Veterans Club, located next door to the Native Canadian Friendship Centre, in Edmonton, Vic L'Hirondelle, continues to say he will retire "soon" but on July 12, at a meeting with members, his retirement from "active service" still seems a long ways off.

One of the goals of the Veterans Club, who's membership is increasing, is to someday move to a more suitable location.

"The place we're in right now is cramped and very small. I would like us to have a proper size building and we are working towards it," said L'Hirondelle.

The meeting held on Saturday was to discuss old and new business for the Veterans Club, but because there was not enough members available to form a quorum, the meeting was cancelled until further notice.

"It was basically a get together, sort of a reunion that we now plan to hold annually. We did want to

plan November Day, but we will now set up a future business objective," commented L'Hirondelle.

L'Hirondelle is also the president of the Canadian Native Friendship Centre (CNFC) and once worked for the Metis Association of Alberta in the housing department.

"I am finished with the MAA, but I still have one year left before my term as president for the CNFC runs out. I call myself semi-retired right now but I will continue to work with the Veterans Club," L'Hirondelle said.

A well prepared banquet was put together by the community. Some of the foods available were salmon, elk roast, duck soup, baked beans and various typed of salad. L'Hirondelle said that of course the "traditional bannock" was also available.

A dance sponsored by the Veterans Club, was held at the CNFC and music was supplied by Art Burd, Kelly Burd and Don Sauve.

National Indian/Metis Camp-In

August 1 - 10, 1986



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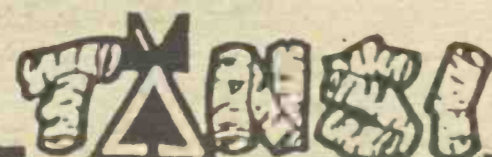
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Lorri new Mountie



SPECIAL CONSTABLE CARDINAL
...at RCMP Academy depot in Regina

By Diane Parenteau

FISHING LAKE — When Lorri Cardinal moved to Fishing Lake from Cluie, Alberta, in 1979, she didn't know "what she'd be when she grew up."

Well she has grown up and Miss Lorri Cardinal, daughter of Alex and Madeleine Cardinal, is now Special Constable Cardinal, a member of the Royal Canadian Mounted Police.

On May 15, 1986, Cardi-

nal graduated from the RCMP Academy depot in Regina, Saskatchewan.

During the eighteen weeks of training, Cardinal studied self defense, fire arm use, and safety to psychology and sociology.

Much of the teachings focused on human behavior and how to deal with the different types of people in various situations.

The graduation exercises showed some of the practical training with fire-

arms and self-defense demonstration.

The discipline and restraint necessary to maintain a position as an RCMP, was evident during the march held in the drill hall, as hundreds of troops kept perfect time.

Following the presentations, a dance and banquet was held.

Special Constable Cardinal will be stationed in Bonnyville, Alberta.

CALENDAR OF EVENTS

- **St. Paul Art Gallery**, June 15 to August 15, Louis Riel Exhibit. St Paul.
- **Indian Ancestral Village Festival**, July 1 to August 31, Fort Edmonton Park. Phone 425-8942 for more information.
- **Alexander 1st Annual Men's Fastball Classic Tournament**, senior men's, and intermediate, July 25, 26 and 27, Alexander Reserve.
- **Alexis Band Rodeo**, July 26 & 27. Alexis Reserve. For more information call 339-2171.
- **1st Annual Peapine Rangers Men's 16 Team Tournament**, July 26 & 27, Peapine Alta. For more information call Lloyd at 523-2562 or Kenny 523-2412.
- **Cold Lake First Nations Baseball Tournament**, August 1, 2 & 3. August 1, there will be a bingo, August 2 & 3 the baseball tournament will be underway, and a dance on August 2 from 9:00 p.m. to 2:00 a.m. For more information call Armond Martial at 594-7183.
- **Kehewin Annual Pilgrimage**, August 1, 2 & 3, Kehewin. For more information call 826-3333.
- **Grouard Metis Heritage Days**, August 2, 3 & 4. For more information call Jenny Goulet at 751-3938. Grouard, Alberta.
- **Lac La Biche Pow Wow & Fish Derby**, August 1, 2, 3 & 4, everyone welcome. Lac La Biche, Alberta.
- **Peigan Nations 29th Annual Indian Days**, August 1, 2 & 3, Brocket, Alberta, everyone welcome. For more information call Culture Centre 965-3939.
- **Saddle Lake Hockey School**, First week of August. For more information phone 726-3829.
- **Western Indian Native Golf Association**, July 26 & 27. Redwood Meadows hosted by Sarcee.
- **Western Indian Native Golf Association**, July 31 to August 2. Black Bull host Samson.
- **"Asum Mena" Third Annual Native Art Festival**, August 7 to 30, Front Gallery, Edmonton. Sponsored by Alberta Indian Arts and Crafts Society. Phone 426-2048 for more information.
- **North American Indian Classic Rodeo**, August 7, 8, 9 & 10 at the Panee Memorial Centre, Hobbema. For information call 585-3884.

TEACHERS WANTED

If you are a teacher interested in working in a rural environment in Northern Alberta for a Band-controlled school which follows a wholistic philosophy of education, applications are now being accepted by the Tall Cree School Division for the 1986-87 school year in all subject areas as well as Special Ed.

Some administrative duties may be included.

Any experience in a Native language would be an asset.

Submit resumes to:

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Tall Cree School Division,
12331 - 103 Street,
Edmonton, T5G 2K4

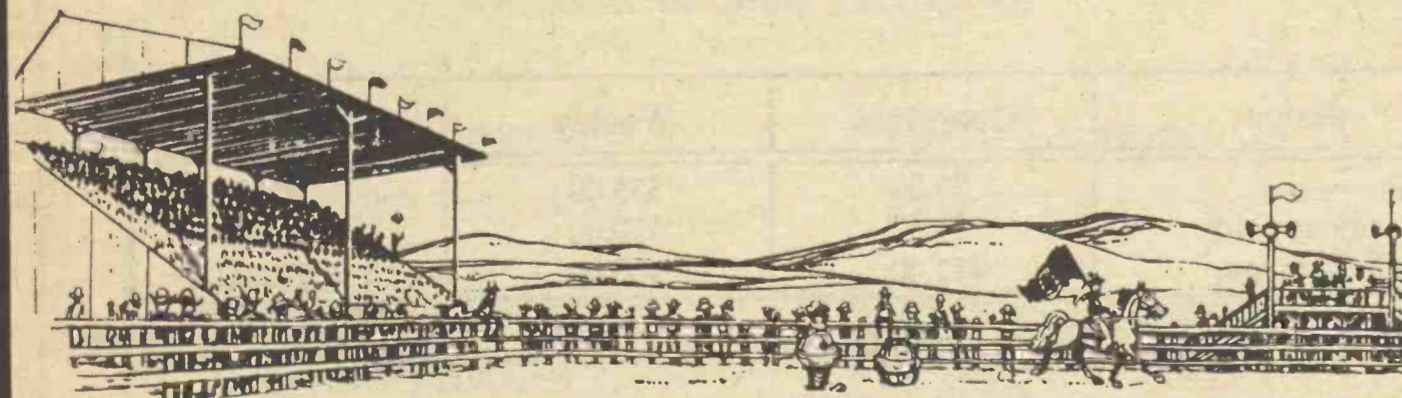
Phone: 471-1601

Deadline: July 31, 1986



Panee Memorial Agriplex Presents

North American Indian Classic Rodeo



Panee Memorial Agriplex, Hobbema, Alberta

for more information contact Alex Piche

At 585-3770 or

585-3884

August 7, 8 & 9, 1986



Portrait of Craven, Saskatchewan



LOTS OF PEOPLE



GREAT ENTERTAINMENT

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with Kim Kopola

"a talk show for and about Native people"

CFRN-TV Channel 3, Cable 2

Each SUNDAY Morning
at 8:30 a.m. on

Entertainment

Max welcomes friends

By Rocky Woodward

On July 17, the Native Brotherhood People's Society, inside the Edmonton Maximum Institution, welcomed relatives, family and friends to a "classic" Summer Moon people's appreciation night.

Guests who made the trip were handed a leaflet, full with the evenings agenda and with a picture of Chief Big Bear. Impressive was the P.O.W. inscribed below Big Bear's picture.

The evenings entertainment, supplied by three bands inside the prison, was held in the Chaple area, decorated nicely by the prisoners.

The Brotherhood also invited a representative from the Edmonton Max Lifer's Group who spoke of the meaning of time and how it differed from being incarcerated to people outside. "On behalf of the Native Brotherhood membership, we would like to extend to you our appreciation and gratitude for your support and contributions so freely shared with our organization," read a message from the Brotherhood.

The message further stated that the Brotherhood, being newly elected executive body are still in the development stages and, "everything we do, every action we take is for a reason, which is self-perpetuating. Each action



NATIVE BROTHERHOOD
...spirit strong

is for a reason to enhance the next and on and on.

"This evening is a time of sharing and enjoyment. To have the one's you love strong in spirit and at your side is a gift that all those on the outside who share in our struggle.

"With that thought in heart and mind, we thank you for joining our circle and may tomorrow bring you closer to the power and strength of nature, in the spirit of our ancestors," was the moving message from the Native Brotherhood.

Some of the guests on hand for the appreciation night, were Ray Fox and Bruce Makokis, from the Aboriginal Radio Television Society, Dorothy Daniels and Edna Forchuck.

The "Midnight Warriors" played great country rock music for everyone and the heavy metal group "Black Arrow" ended the enter-

tainment part of the evening events.

Individuals also lended a supporting hand as they performed also for the guests. Black Arrow deserves a lot of credit for the excellent show they put on while performing their own heavy medal arrangements.

The Country Bands and individuals singers can take pride in knowing they delivered music, and song, along with the Black Arrow Bands, to please the crowd who had the opportunity to enjoy their different types of music.

Later in the evening a salad and food buffet was made available to hungry guests and participants.

The one thing that this reporter noticed was the welcoming and friendly attitude of all the prisoners involved. They made a person feel at home in a place where no one can, or should call home.

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

August 7 - 30, 1986 The Front Gallery
12302 Jasper Avenue

Edmonton, Alberta 488-2952

10:00 am - 5:00 pm Tuesday - Saturday

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

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



"Asum Mēna" is Cree for Once Again



Edmonton athlete wins 5 gold

By Rocky Woodward

During the "Friends in Sports" Summer Games, held at Lethbridge, Alberta, a young Athlete from Edmonton, Alberta, captured five gold medals in track events.

At the Poundmaker, Nechi Powwow held on July 4-6, Darrell McKay, 16 years of age, won the Men's Open 12 km road race.

His coaches, Gordon Russell and John Fletcher, have reason to smile when they talk of their athlete, McKay, and they do have reason to smile.

McKay, who is basically a quiet person, recently entered the Klondike Day Marathon and out of approximately 1,000 runners, 20 years and under, came in first in the 26 mile run.

"He is definitely a great runner," said Coach Fletcher.

McKay is a member of the Canadian Native Friendship Centre's field team who are "working hard" towards their main objective, the Indian Olympics in Oklahoma, in August 1987.

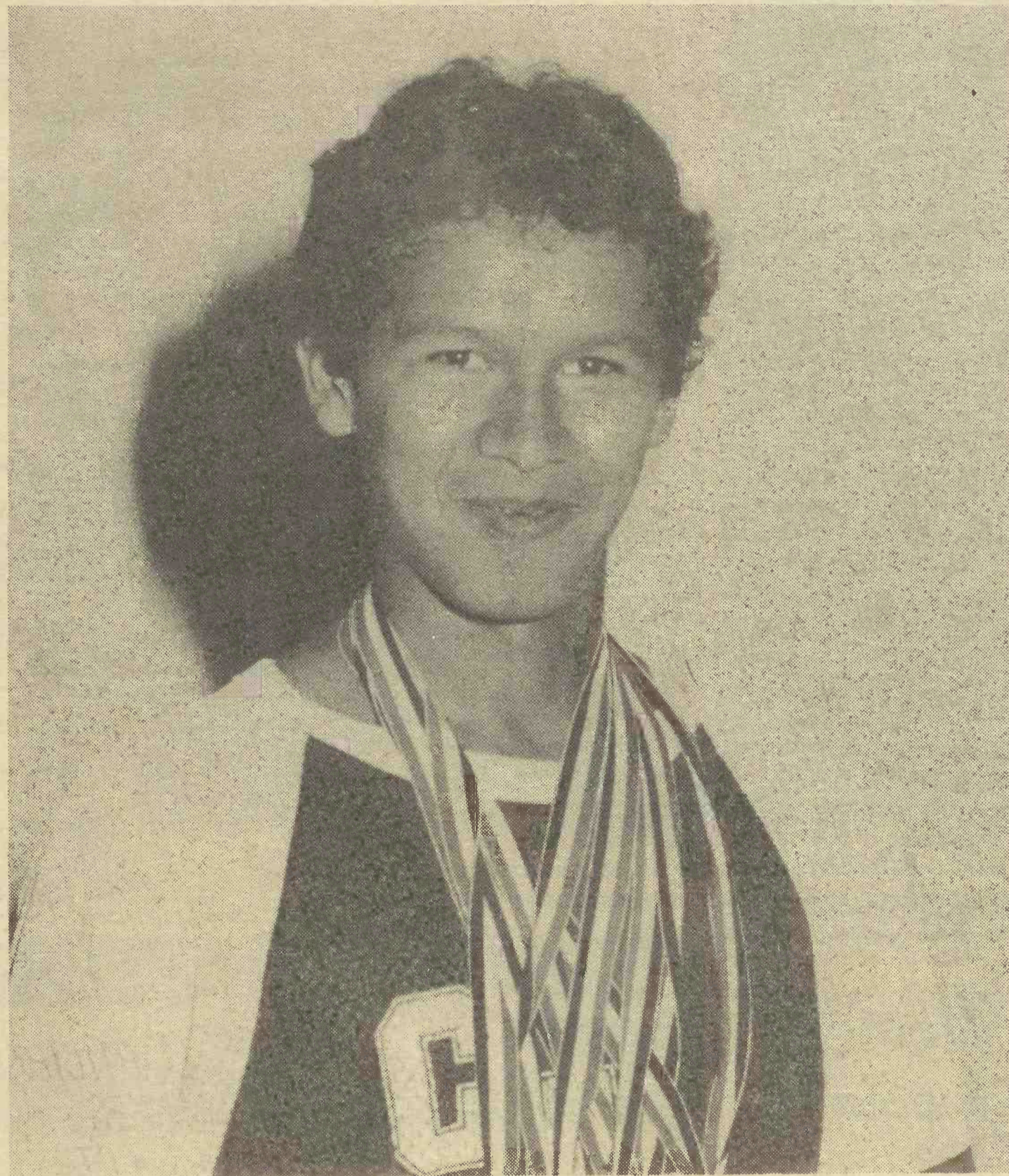
At present the CNFC consists of 10 Native athlete's. Much of their training is down in Edmonton

and "a lot of running up and down hills," commented

Fletcher.

McKay lives with his fam-

ily in Edmonton and attends the O'Leary High School.



DARREL MCKAY

...recently won five gold medals at the Lethbridge summer games

Horseback poker deemed success

By Diane Parenteau

FISHING LAKE — The horseback poker rally postponed because of the weather was held on May 24th. It was a wonderful success.

Organized by the Fishing Lake Recreation committee, the rally was the first of it's kind in the part of the country.

All 29 riders who participated in the ride were from the settlement making this a good fun community event.

Terry Gladue, recreation board president, says that although about 10 riders were lost because of the postponement, the turn out was still more than expected when the idea was first initiated.

Riders of all ages turned out for the 2:00 p.m. start. The youngest was four-year-old Christopher Calliou on a shetland pony. He was, through no fault of his own, the last one in over the finish line. It seems his horse was too short to travel through one of the sloughs along the trail. A

couple of senior citizens also made the ride.

A wagon was entered by Mann Cardinal. He took along a wagon load of friends for company and managed to finish the ride.

There were four card stops along the trail with the fifth card completing each hand when riders returned to the hall. Although this was not a race, a couple of riders finished within an hour of starting time. The majority took two and one-half to three hours for the 15 kilometre ride.

Jada Dumont, a Grade 5 student, had the winning hand with four 3's and a 4. She was awarded the first prize of \$200 and a large trophy.

Donny Dumont's third Queens and a 10 came in second for a \$100.00 cash prize and a trophy.

Close behind with three Q's and a 9 was Teddy Calliou, who won the final trophy and \$50.00.

The poker rally went over well. The rec board will be holding similar events in the near future.

5th Annual Beaver Lake Fastball Tournament Beaver Lake Reserve

August 16 and 17, 1986

12 Ladies Teams
entry \$200.00
\$2,400 in prizes

12 Men's Teams
entry \$250.00
\$3,000 in prizes



Modified Double-Knockout

A & B Divisions in both Men's and Ladies sides

DANCE Saturday August 16, 1986
Band Community Hall — 9:00 p.m. — 1:00 a.m.
\$5.00 Admission

Music By
Peter Morin & the Winterburn Travellers

The Lac La Biche Umpires Association

August 9, 10, 1986 Invitational Fastball Tournament

Men's (entry fee \$150.00)
Total Prize Money \$2,400.00

Ladies (entry fee \$25.00)
Total Prize Money \$1,500

Recreation Grounds,
Plamondon, Alberta

A Side
1st A — \$1,100
2nd A — \$500

A Side
1st A — \$700
2nd A — \$300

B Side
1st B — \$500
2nd B — \$300

B Side
1st B — \$300
2nd B — \$200

First 16 Teams Accepted
Modified Double Knockout
Trophies Awarded In Each Event



Admission at Gate Both Days — \$5.00 Per Person
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At Hall On Facilities

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Lac La Biche Umpires Association is not responsible for accidents, injuries or theft.

Self-government chances explored

Aboriginal Self Gov't: Can It Be Implemented?

The Institute of Intergovernmental Relations is now proceeding with Phase Two of its project on Aboriginal Peoples and Constitutional Reform. Phase Two will occupy a two-year period, concluding in August of 1987. Thus, the project as a whole will cover the entire period of reform envisioned in section 37 of the Constitution Act, 1982 (as revised).

The overall purposes of the project are:

1. to conduct research aimed at clarifying concepts and issues pertaining to Aboriginal self-government;
2. to broaden public understanding of these issues, by communicating the results of this research; and;
3. to provide a forum for informed debate on the subject of Aboriginal peoples and constitutional reform.

Background and Phase One

Section 37 of the Constitution Act of 1982 (as amended) requires the holding of a series of constitutional conferences by 1987 to deal with "constitutional matters that directly affect the Aboriginal peoples of Canada." In view of the importance of this subject, in May of 1984 the Institute launched a research project on "Aboriginal Peoples and Constitutional Reform."

Phase One of the project responded to concerns that emerged at the outset of the section 37 constitutional negotiation process. Discussions surrounding the First Ministers' Conferences on Aboriginal Constitutional Matters quickly focussed on the task of making constitutional provisions for Aboriginal self-government. Many involved in the process said that they did not know what "Aboriginal self-government" meant, and that they would require further information before inscribing it in the constitution.

Phase One of the Institute's project responded to this problem. As indicated by its title, "Aboriginal Self-Government: What Does It Mean?," Phase One examined various models, forms and proposals for Aboriginal self-government. This included an exploration of the citizenship rights of Aboriginal peoples, the experience of Aboriginal self-government in other nations, and a review of Canadian developments over the past few years. The results of these investigations were compared to

the positions taken by parties to the constitutional negotiations, in an effort to identify areas of emerging conflict and consensus. These findings were elaborated in five Background Papers, a Discussion Paper and a Workshop, which was held two months prior to the 1985 First Ministers' Conference (FMC).

Phase Two - First Year (September 1985 - August 1986)

Developments in 1985, subsequent to the First Minister's Conference, may have a dramatic impact on the constitutional negotiation process. At a meeting of government ministers and Aboriginal leaders held in June, 1985, several governments indicated their intention to pursue the negotiation of individual self-government agreements, and then to consider their entrenchment in the constitution (the "bottom-up approach"). This contrasts with the proposal, which has thus far dominated discussions, to entrench the right to Aboriginal self-government in the constitution, and then to negotiate individual agreements (the "principles first" approach). The result is that, in addition to multilateral negotiations at the national level, negotiations will now proceed on a bilateral or trilateral basis, at the local, regional and provincial, territorial levels.

"Bottom-up" negotiations will entail discussions, in the following areas: recognition of Aboriginal self-government; jurisdiction/powers of self-governments; provision of public services; law enforcement; financial arrangements; and policy coordination among Aboriginal self-governments, provincial governments, and the federal government. The negotiations will probably proceed on a sector-by-sector basis (e.g., education, resources, economic development, social services).

Clearly, the "bottom-up" approach could have a major effect on the process of constitutional reform as it relates to Aboriginal peoples in Canada. Phase Two of the Institute's project therefore will focus initially on the "bottom-up" approach. The research will examine the practical problems in designing mechanisms and making arrangements for implementing self-government agreements. This will include the public administration and financing of Aboriginal self-government agreements, as well as their legal, legislative frameworks.

Position Papers from Aboriginal Peoples' Organizations

Each of the four national

Aboriginal peoples organizations involved in the section 37 negotiations (Assembly of First Nations, Inuit Committee on National Issues, Native Council of Canada, and Metis National Council) has agreed to prepare a detailed position paper on Aboriginal self-government. The Institute will publish and distribute each position paper from the four organizations as part of the Phase Two series of publications.

Since positions have evolved over the past few years, and are now spread across a large number of documents, this will enable each organization to consolidate these in a single document. The position papers will also serve to provide information to governments and the general public, and to facilitate the negotiation process.

1986 Workshop

The papers described above provided part of the necessary background to a workshop on *Implementing Aboriginal Self-Government: Problems and Prospects*, held at the Donald Gordon Centre of Queen's University of Kingston, May 27-30.

The workshop was designed to explore possible self-government arrangements which could be developed in selected policy sectors (e.g., education, economic development, resource management, health, justice and social services). The workshop examined what arrangements are possible both with and without an entrenched right to self-government in the constitution. The seventeen parties to the section 37 negotiations were involved in the selection of policy sectors to be addressed at the workshop.

Participants in the workshop included officials from Aboriginal peoples' organizations; federal, provincial and territorial government officials; and other experts in the field.

A written report on the workshop will follow in July.

Phase Two - Second Year (September 1986 - August 1987)

As the 1987 FMC approaches, attention will become more concentrated on the multilateral constitutional forum (the FMC). The 1987 FMC may consider the constitutional entrenchment of individual agreements previously negotiated, or it may attempt to reach agreement on a "principles first" approach for defining and entrenching Aboriginal rights in the constitution, especially those relating to Aboriginal self-government. The research agenda in the second year of Phase Two anticipates this shift in

preoccupation, with the focus turning to the search for a constitutional accommodation in 1987. If this search is to be successful, it will be necessary first to inquire into, and then to resolve or assuage a number of genuine concerns about Aboriginal self-government and its implications for federal, provincial and territorial governments. Research in this part of the project will explore these concerns, including the financial risks, issues of jurisdiction and policy coordination, and sources of inequity among Aboriginal peoples.

1987 Workshop

The research prior to this workshop is intended to survey the concerns of federal, provincial and territorial governments regarding the entrenchment of the right to self-government for Aboriginal peoples in the constitution. If one that some parties to the constitutional negotiations will remain nervous about the consequences of entrenching the right, it therefore seems opportune (and indeed necessary) to identify these concerns, and to see if and how they can be overcome.

The 1987 workshop, on *Entrenching Aboriginal Self-Government*, will also be held at the Donald Gordon Centre. It will run for three days, in January, three months prior to the expected date of the FMC. The workshop will review the experience and the lessons of the period since the 1985 FMC and examine, from an informed and critical perspective, the prospects for a successful conclusion to the section 37 process.

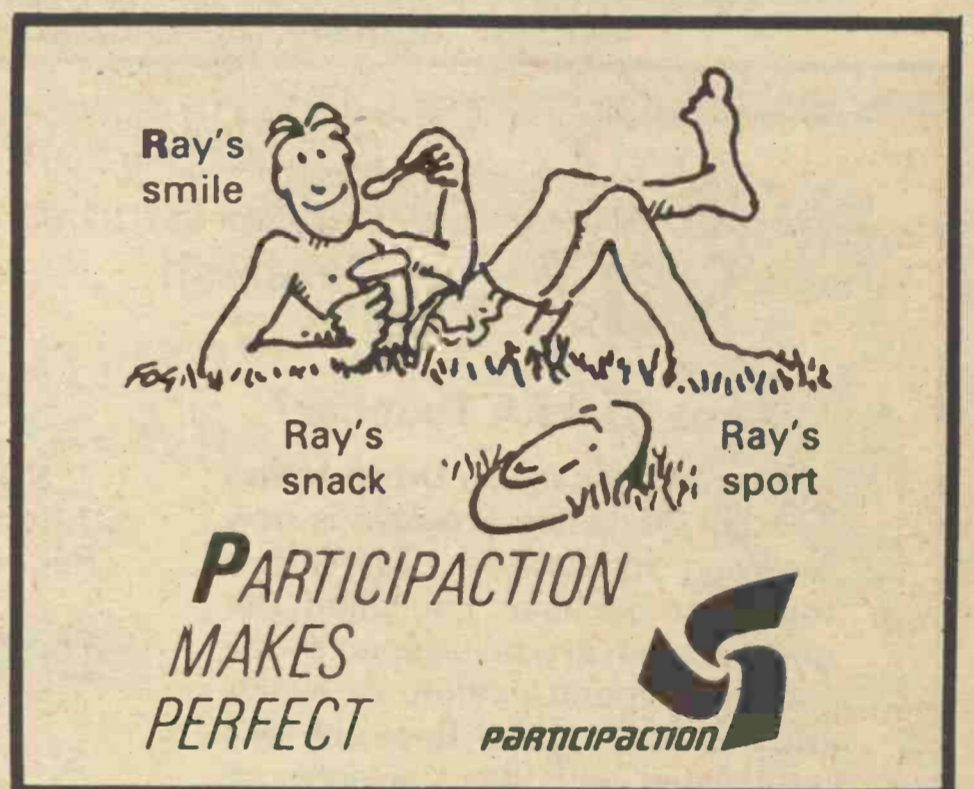
Follow-up

The final paper in the project will examine the negotiations surrounding the 1987 First Ministers'

Conference on Aboriginal Constitutional Matters. This paper, to be complete in July 1987, will also provide an analysis of negotiations covering the period of September 1985 through the first Ministers' Conference in 1987. It will trace the search for accommodation throughout this period.

A report on Phase Two to project sponsors and parties to the negotiations will be distributed in August 1987, when the project as a whole will terminate.

(David C. Hawkes is a project director with the Institute of Intergovernmental Relations at Queen's University in Kingston, Ontario.)



Four Band Annual Golf Tournament

August 9th & 10th, 1986
Wolf Cree Golf Resort
PONOKA, ALBERTA



Tee Times 8:00 a.m. daily

Entry Fee

\$80⁰⁰ - Mens, Ladies and Seniors
\$50⁰⁰ - Juniors
\$30⁰⁰ - Pee Wees

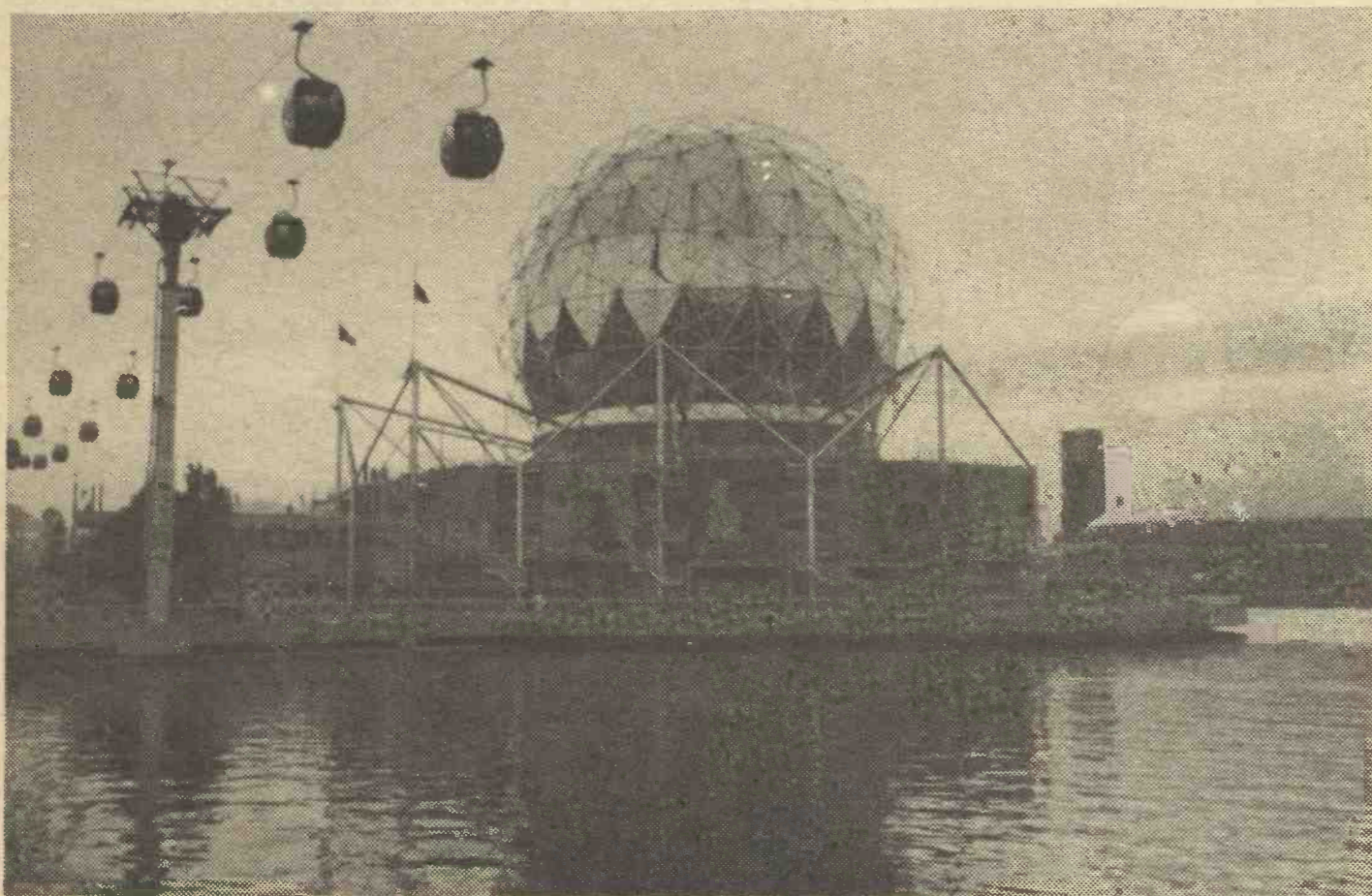
FIRST 100 GOLFERS ACCEPTED

Events

JUNIORS
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MENS
SENIOR MENS (50 plus)
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Expo pavillions evaluated



EXPO '86

...Arts Reporter, Jan Markley, took in all the sights at Expo, although somewhat disappointed



Gabriel Dumont Institute of Native Studies and Applied Research

Want To Be A Teacher?

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

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

SUNTEP Regina

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

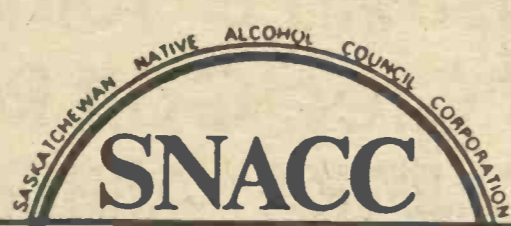
SUNTEP Saskatoon

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

SUNTEP Prince Albert

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

Association of Metis and Non-Status Indians of Saskatchewan



"Future Leadership Is Sober Leadership"

The Saskatchewan Native Alcohol Council Corporation will be sponsoring a Provincial Summer Youth Camp at Deschambault Lake from August 6-9, 1986.

The theme of the Camp is "Future Leadership is Sober Leadership" and a number of activities will be organized for the purpose of informing the campers of the far reaching and devastating effects of continued alcohol and drug use.

With lectures, workshops, as well as the usual camping activities, campers will be assured of a fun summer that will linger in their memories for years to come.

If your boozing & losing, Ryeing & Dying, Smoking & Choking, Drinking Whiskey. Realizing that life is getting risky and then these 4 filled days with excitement, fun, and leaving are just for you, and then come out — participate, you'll be glad you did.

For further details and registration information, contact Gary Daniels c/o SNACC at 1166 Board Street in Regina, Saskatchewan or call (306) 522-3681 during normal business hours. Larry Beattie, Creighton, Saskatchewan, 632-4525.

Editor's Note:

Arts Reporter, Jan Markley recently returned from Expo '86 in Vancouver and gave us her impression of the grand affair, during her visit.

Alberta Pavilion

This was one of the biggest disappointments of the entire fair. The pavilion itself is in the shape of a huge grain elevator. You are greeted by a huge plaster dinosaur, perpetuating the myth that Alberta is a prehistorical waste land. The pavilion had the "Cowboy & Indian" flavor that I thought Alberta was trying to overcome.

Native participation included a reconstructed Tipi Liner. The liner was a copy of the original which is housed in the Glenbow Museum. The liner belonged to Sarcee Chief Bullhead who was a signator of Treaty 7. This piece of art work was beautifully reconstructed by artist Ralph Marrossa with assistance from Sarcee Elder Helen Meginnis. A Blackfoot headdress from 1940 was also on display.

The rest of the pavilion featured a miniature rodeo and displays on the agricultural and oil sectors. I was disappointed by the lack of Native representation.

Throughout the fair grounds there are elements of B.C.'s Native culture.

Highly decorative Haida, Bella Coola and Tsinishian totem poles were on display at various spots. The images used were the bird often seen in B.C. coast art - and that of a supernatural frog. All totem poles were on loan from the B.C. provincial museum.

Folk Life

The Folk Life Pavilion was a welcome change on the Expo site. The pavilion consisted of a number of log houses surrounding a stage and a huge barbeque. Here tourists could eat bannock and fresh smoked salmon, while touring a number of shops featuring different types of Native art, such as wood carvings, paintings and authentic cowichian sweaters. In the display area, craftspeople Debbie Sparrow and Roberta Louise were on hand to demonstrate traditional Salish weaving. During the day there were a number of performances by Native groups, as well as traditional food sampling.

Northwest Territories

Looking at the Northwest Territories Pavilion gives you a feeling for the enormity and vastness of the north. The pavilion is the tip of a huge iceberg. When you get inside you see a film of the north. This silent film juxtaposes the traditional northern lifestyle with the emerging technology. For instance, an image of a grandmother tanning hide blends into a scene where little kids were playing with a computer that prints in traditional languages. The rest of the pavilion consists of life size pictures of Natives talking about life up north. Both the oil and fur industries are represented. One section concentrates on new technology, and emphasized the need for Native language radio programming.

The NWT pavilion had a lot of Native art work. I was very impressed by the selection and quality, but the prices were slightly above my range.

Canada Place Pavilion

I was very impressed with the Canada Pavilion. The first step was a collage slide show portraying the myriad of people and places in our country.

I watched a 3-D show on transportation, including everything from canoes to space ships.

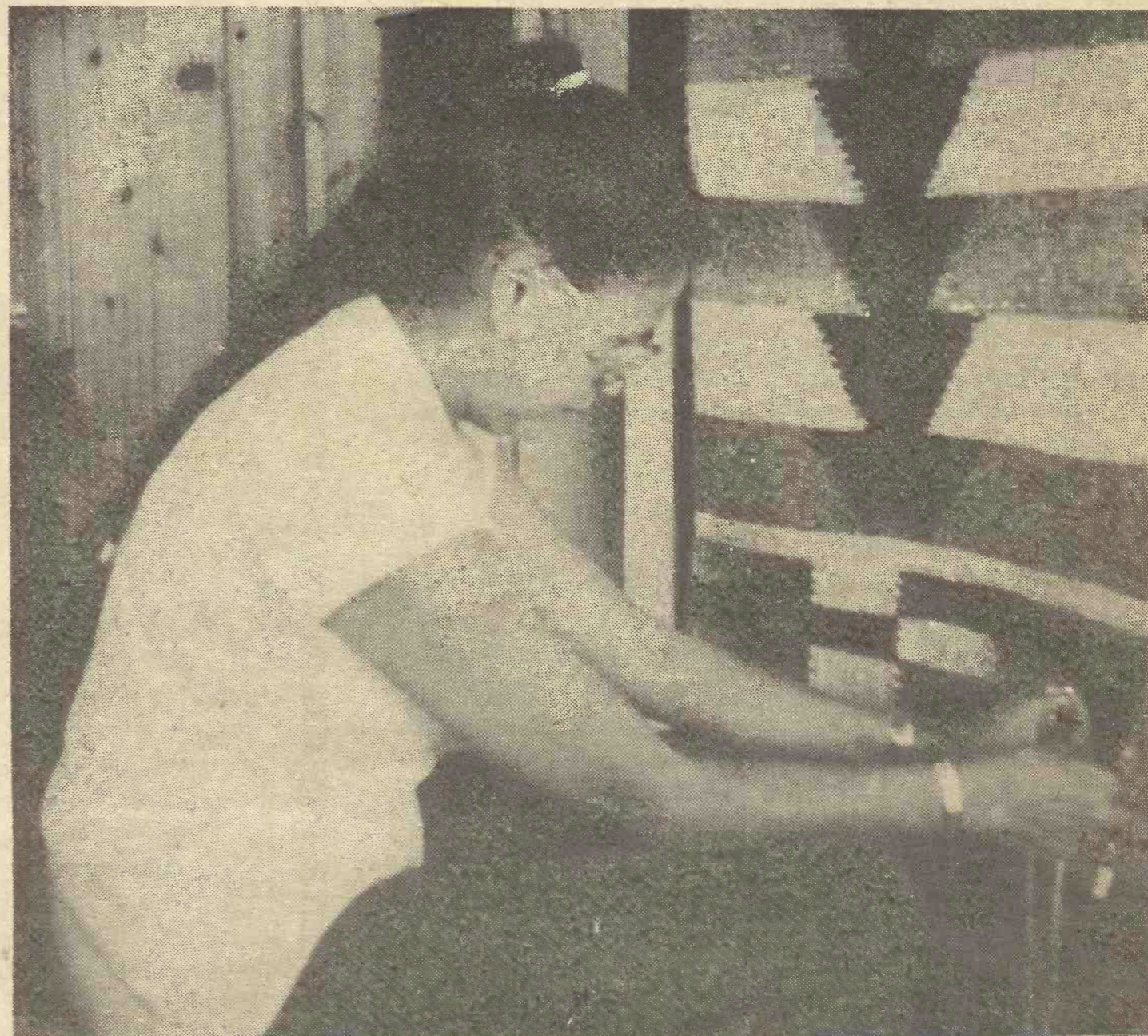
The third part is an open area featuring various forms of transportation dating from the beginning of Canada's history. The pavilion had a Native flavor. A giant wood carving of a bird was on one wall. The beak of the bird would open up to reveal yet another sculpture inside. It was quite fascinating and people were intrigued by it. There was also a 17 metre long Haida ocean canoe, built in the early part of the century. It was made from one cedar log and it's quite spectacular.

G.M. Spirit Lodge

I didn't get a chance to see this pavilion, but I heard fantastic things about it. There were 2 hour lineups at all times. The spirit lodge is a theatre. An Indian Elder sits by a fire and starts to tell legends.

From the smoke emerges the images he's talking about, the spirits and animals. The whole show is done with laser lights, and it was very popular with the general public.

All in all I wasn't overly impressed with Expo. There were long lineups and food entrance tickets were expensive. I felt it was like one big West Edmonton Mall. If you're not interested in the theme of "Transportation and Communication" then you'd be out of luck. If it does interest you, then you still have time to visit Expo.



WEAVING AT EXPO
...Native talent was abundant

CVC students visit Pacific Coast

Students from Community Vocational Centres in East Prairie, Cadotte Lake, Gift Lake, Atikameg, Faust, Kinuso, Trout Lake, Peerless Lake, Loon Lake, Wabasca, Smith, Calling Lake and Slave Lake recently returned from an eleven day trip to the Pacific Coast.

They stayed in Friendship Centres in Edson, Lillooet and Nanaimo and at a school in Vancouver during the trip. Two buses and a van were required to transport the group and AVC Grouard assisted CVC Slave Lake by loaning a bus and driver for the trip.

In Lillooet, B.C. the Lillooet Band made the group feel very welcome by arranging a salmon steak supper for the group. The Chief of the band, Mike Leach, and Grand Chief Jimmy Scotsman entertained the group with many stories about the history of the Lillooet people. In the morning they took the group to the traditional salmon fishing grounds on the Fraser River.

The students toured Pacific Rim National Park on the West Coast of Vancouver Island and with the help of park naturalists, they were able to learn many things about sea animals found in the tidal pools there.

In Victoria students toured the Undersea Gardens, the Wax Museum, the Provincial Museum and Butchart Gardens.

They spent 3 days touring Expo 86 in Vancouver. Students toured many of the pavilions of different countries, watched the fireworks, went on the rides and watched many different entertainers including the White Braid dancers from Edmonton, the Great Plains dancers from Regina, Saskatchewan and a group of Tlinget dancers from Alaska.

Students really enjoyed the killer whale show and the zoo in Stanley Park.

They attended the First People's Cultural Festival at the Capilano Long House. This festival featured many Native entertainers from Canada, the United States, as well as a group from Chile and one from El Salvador.

The group raised the bulk of the money for the trip by putting on dances, bottle drives, raffles, bingo and many other fund raising events. The students wish to extend their thanks to the Bigstone Band, Lesser Slave Lake Indian Regional Council and all those who helped by supporting the bottle drives, dances and other fund raising events.

According to journals which the students kept during the trip, it was not only a great learning experience, it was a lot of fun as well.



STUDENTS FROM THIRTEEN ALBERTA COMMUNITY VOCATIONAL CENTRES ...enjoy ride on the "Queen of Surrey," on the Pacific Coast



WALLACE HOULE ...receives lesson on navigating



STEVEN OKEMOW/LEROY NANAMAHOO ...with a friend in Victoria's wax museum



STUDENTS WITH PARK NATURALIST ...examining a starfish

PRINCE ALBERT INDIAN RESIDENTIAL SCHOOL REUNION

WHERE: Prince Albert Education Centre
Prince Albert, Sask.

WHEN: August 14, 15, 16, and 17

All former students and staff from
St. George's
St. Alban's
All Saint's
P.A.I.S.R.

CONTACT PERSONS:
Ron Bighead
763-2024

THURSDAY, AUGUST 14
Registration - Drill Hall

Visitation
Opening Remarks
Cultural Activities

FRIDAY, AUGUST 15
Registration - Drill Hall

Pancake Breakfast
Memory Lane
Drill Hall
Video — Stories
Drill Hall
Dance
C—Weed

SATURDAY, AUGUST 16

Golf
Kachur's Golf Course

Co—Ed Sports
Ole Fogies
Competitive Sports
Slow Pitch

Wahpeton
Barbecue
Beer Gardens
Alumni

Talent Night
Lawrence Joseph
Arnold Ahenakew

SUNDAY, AUGUST 17

Drill Hall

Church Service

Farewell Activities

BOX 1988, PRINCE ALBERT — (306) 764-1471
S6V 6K1

Elizabeth students receive awards

By Donna Rea Murphy

ELIZABETH — Students at Elizabeth Settlement School recently gathered in the gymnasium to receive awards in nine categories of recognition and prizes from a random name draw for hamburgers, sunglasses, barrettes and other small items.

Principal Gerald (Jerry) Letal, officiated at the ceremony and introduced the newly-appointed Superintendent of Separate Schools in the Lakeland District, Robert Lowery.

Following an impressive display of air guitar mimicry, excellently done by "The Shades," the principal gave awards for Students of the Week, Perfect Attendance and Hunter Education.

Of the eight grades in the school, the Perfect Attendance Award went to an ECS student, little Robin Lepine who also garnered an award in Public Speak-

ing. Nine students received Most Improved Students Awards, and thirteen received Academic Achievement Awards. Two students, Chris Desjarlais and Crystal Collins, in Grades seven and two respectively, received three awards each in Academic, Public Speaking and Student of the Year awards.

An interesting course offered by the school through the provincial Energy & Natural Resources ministry called Alberta Conservation & Hunter Education produced awards to those students who had previously enrolled. Programmed specifically through the Fish & Wildlife Division, the primary goal of the program is to assist young people in understanding the important role of modern regulated hunting in wildlife management and conservation. Equally important is instruction in the wise and safe use of

firearms and respect for the property of others while hunting.

Taught by teachers Mel Skipitsky, the course was offered as an option for junior high grades but is no longer readily available after this school year. Schools will have to specifically request the course for particular purposes since regulations have tightened regarding the options available. A return to basic reading, writing and arithmetic is urged and so-called 'frivolous' options are being discouraged.

Skipitsky says this is most likely an advantage for city schools, where students aren't likely to benefit from such a program but in the Settlement, bounded by bush, marshes and grassland that abound with wildlife and game birds, this course was almost a necessity. He said he felt the 13 students benefitted greatly from the course and would

like to teach it again in the 1986-87 school year if possible.

Following the student awards, another air guitar display by "Clash" amused parents and students alike and then a surprise award was given. This time, students Chris Desjarlais and Wes Collins stepped up to the microphone to present plaques of recognition and thanks to Pat Swan and Dorothy Collins, both Settlement residents who voluntarily gave their time and talents to form a dance group and instruct the dancers.

After the success of the Settlement Junior Dancers, a second group was formed, titled the Petite Dancers. The groups have met every Friday with Mrs. Collins and later, after finding that Pat Swan, a recent widower, was able to call dances, she spoke to him about becoming involved and now the two adults are a

competent team who work with the students.

Most of the trophies in the school office display window were won by the dance group in local and provincial competitions. At the annual Back To Batoche celebration last year they took second and third prize titles. Pat is now training young men in the group to call moves in order that the

talent will not die out among the youth but carried on for future generations of dancers.

Principal Letal hopes to extend the program next year, perhaps by starting a younger group in the kindergarten - Grade one level and have dance instruction take up a full day as part of the on-going curriculum.

Graduation celebrated at Fishing Lake

By Diane Parenteau

FISHING LAKE — Graduation is an important and exciting event in one's life. The reward for a job well done. The result of hard work and determination.

The celebration of colorful decoration and merriment makes a normal teenage shake with nervous anticipation. One can imagine the magnitude of such an event through the eyes of a five year old.

When the Early Childhood Services class of 86' graduated from JF Dion school on June 26th, the graduants struggled to contain themselves while waiting for the exercises to begin.

The class of nine were Stephan Gladue, Sheldon Gladue, Terry Parenteau, Shawn Anderson, Shawn Aulotte, Christopher Calliou, Ronnie Cardinal, Samantha Gladue and Terry Lajimadier.

All six in attendance wore the traditional black cape and tassel hat with their ear to ear smiles.

Proud parents and guests looked as school principal, Ken Klein, opened the ceremonies welcoming those in attendance.

The nervous grads lined up and in turn were presented with their preschool diplomas by ECS instructor Mrs. Fagi Couiston.

One parent put it nicely when she noticed that the children had learned they will get rewards for their efforts. This was evident when the scrolls were accepted with proud giggles and handshake.

Other presentations went to, Mrs. Antionette Lobo, for doing such a good job sewing the capes. Lorraine Parenteau received a card of appreciation for her many donations of birthday cakes and effort throughout the year as well as the preparation of the graduation lunch.

Mrs. Couiston presented a gift to each grad, which turned out to be a hand puppet in remembrance of the puppetry class the children studied and enjoyed.

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Register early!

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

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

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

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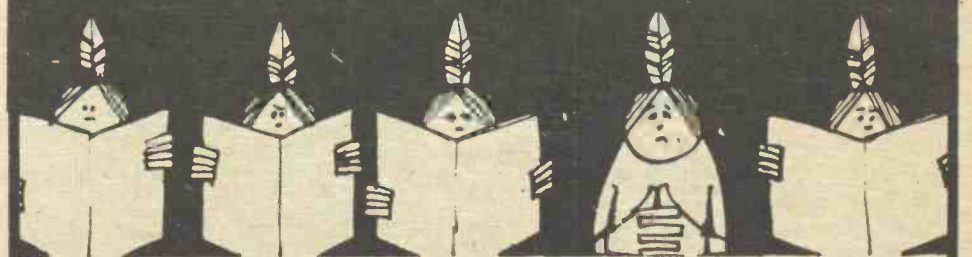
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Prince Albert, Saskatchewan S6V 6G1
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New school for Janvier

By Dwayne Desjarlais

JANVIER — There are 90,000 Native children in Alberta's schools. Ninety per cent of them never finish high school.

Northland School Division's Father R. Perrin School in Janvier is shaping up to look like it might lower that percentage rate by quite a bit, at least on a local level.

The newly-finished, circular-shaped school, took 13 months to build.

A shining example of a progressive community, the \$4 million facility boasts state of the art educational aids. It has a home ec room complete with washer/dryer and four complete kitchens; the bright and cheerful music room also doubles as a computer room with 10 computers for the kids to practice on; the newly-stocked library has a cozy reading loft situated beneath a skylight, and the industrial arts room has a wide array of saws, presses, drills and other carpentry tools.

But that's not all. Of the many newly-constructed houses built in the community, five were set aside for the seven permanent teachers, and under the innovative direction of

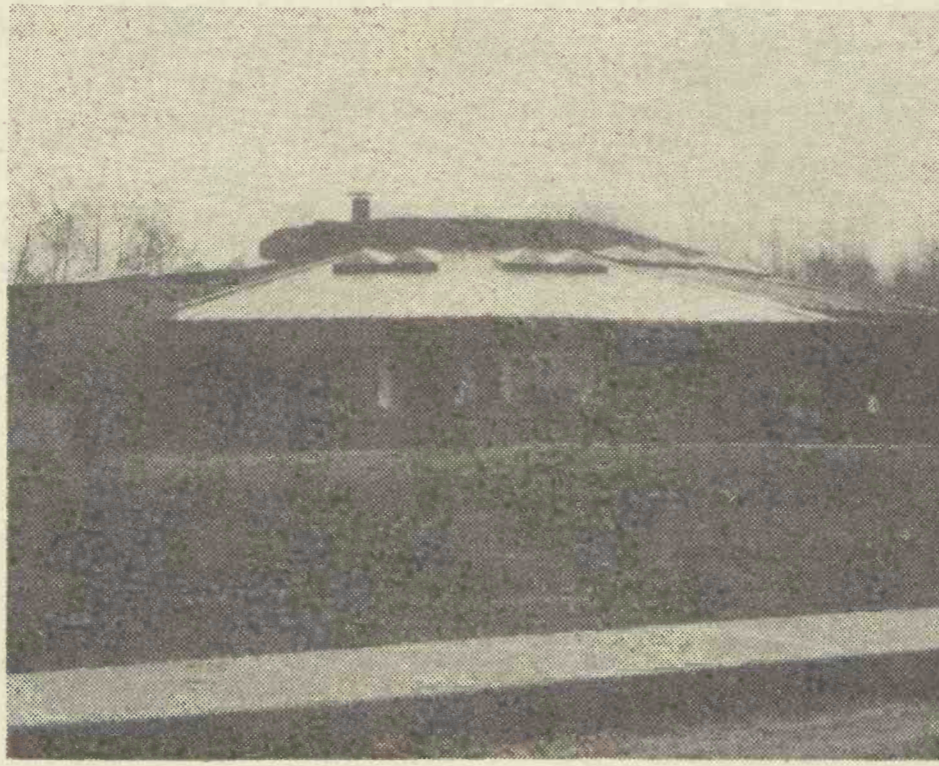
principal Rand Ivanick, attendance has increased considerably.

"This past year has been a year of real change for the school," says Rand. "Next year we'll be looking at having kids from Conklin come up to take advantage of some of the new facilities." Conklin is a Metis community located 45 kilometers south of Janvier and is connected by a gravel road, which is more or less passable, depending on the weather and your particular mode of transportation.

As with most of the northern, isolated communities, Northland School Division has had small success in attracting qualified, experienced teachers. "We don't have a home ec or industrial arts program as yet," says teacher Linda Chisholm. "Next year we'll be looking at hiring teachers with those specialties."

"The new school is a definite drawing card," adds Chisholm. "Since moving in April 1st, our attendance rate has been 93%."

This hands-on approach to education has the full support of the community. It was due to the capable organization of vice-principal Lynne Grant that the recent Native Crafts and Bush Survival Skills work-



FATHER R. PERRIN SCHOOL
...Janvier's new \$4 million facility

shop was able to occur.

The school went from having one Native teacher-aide in the fall, to 10 full-time employees. A fully-equipped kitchen is operated by two ladies from the community who come in every morning to prepare a hot lunch for the children. "They're completely self-sufficient," says Ivanick. "Menus are prepared by people in Edmonton and the ladies follow them." The two cooks are employed under the Hot Lunch Program, an

Alberta Department of Education incentive. This is probably a contributing factor to the high attendance rate. Of the seven professional teachers stationed at the Janvier school, one is Julie Mercredi, originally from Fort Chipewyan.

Janvier is an upward moving community. The new school, motel/restaurant, band administration offices, new houses, etc., are very visible indicators of good leadership and direction for an otherwise struggling community.



MARLENE
...Janvier school's secretary



LINDA CHISHOLM AND CORONA JANVIER
...Grade 4 teacher and teacher-aide

Education

A new approach to university education



Co-ordinated University Transfer Program

Purpose This program is designed to assist native persons who wish to pursue a university education but who do not now meet regular admission requirements.

Program It is administered through the Office of Native Student Affairs at the University of Alberta, in conjunction with Athabasca University.

Following successful completion of the one-year program, which includes three courses per semester, students will be eligible for transfer into an appropriate faculty at the University of Alberta.

Services A variety of support services to students are available through the Office of Native Student Affairs, and students in the program will have access to University of Alberta campus facilities.

Act now!

The final selection of students for the program must be completed by August 1 by the Office of Native Student Affairs. Student interviews are required.

Interested persons should immediately contact the Office of Native Student Affairs, 124 Athabasca Hall, University of Alberta, Edmonton, Alberta T6G 2E8; telephone 432-5677.

Athabasca University



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