

Wind speaker

June 12, 1987

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Indian actor Sampson passes away at 53

By Terry Lusty

HOUSTON, Tex. -- The silent Indian mental patient of the film "One Flew Over the Cuckoo's Nest" died June 3, and 41 days after receiving a new heart and lung.

Will Sampson, who did not really begin his movie career until he appeared in Cuckoo's Nest 11 years ago, passed away at Methodist Hospital in Houston at 8:50 a.m. He was 53. At the time of his death, his wife, Jill, and his son, Tim, were at his bedside.

Hospital spokesperson, Brenda Blake, said that Sampson and his doctors knew that his chances for recovery were slim even though the transplant operation was successful.

Part of the problem, stated Blake, was the actor's weakened condition. Even prior to the operation, Sampson had

suffered from malnutrition and dropped from 260 to 140 pounds. He had also been plagued by a degenerative ailment known as scleroderma, a disease that affects the heart and lungs.

Sampson's movie career was launched by chance. He was discovered by actor Michael Douglas while on a plane trip. Prior to that, he had worked the rodeo circuit and as a ranch hand.

Following his success in the Cuckoo's Nest, Sampson appeared in the television series Vegas and several movies including Orca, The White Buffalo, and Buffalo Bill and the Indians.

As an Indian actor he was unparalleled in popularity, since the era of Jay Silverheels (Tonto), with the possible exception of Iron Eyes Cody who is active, in the film industry and was a personal friend to Sampson.

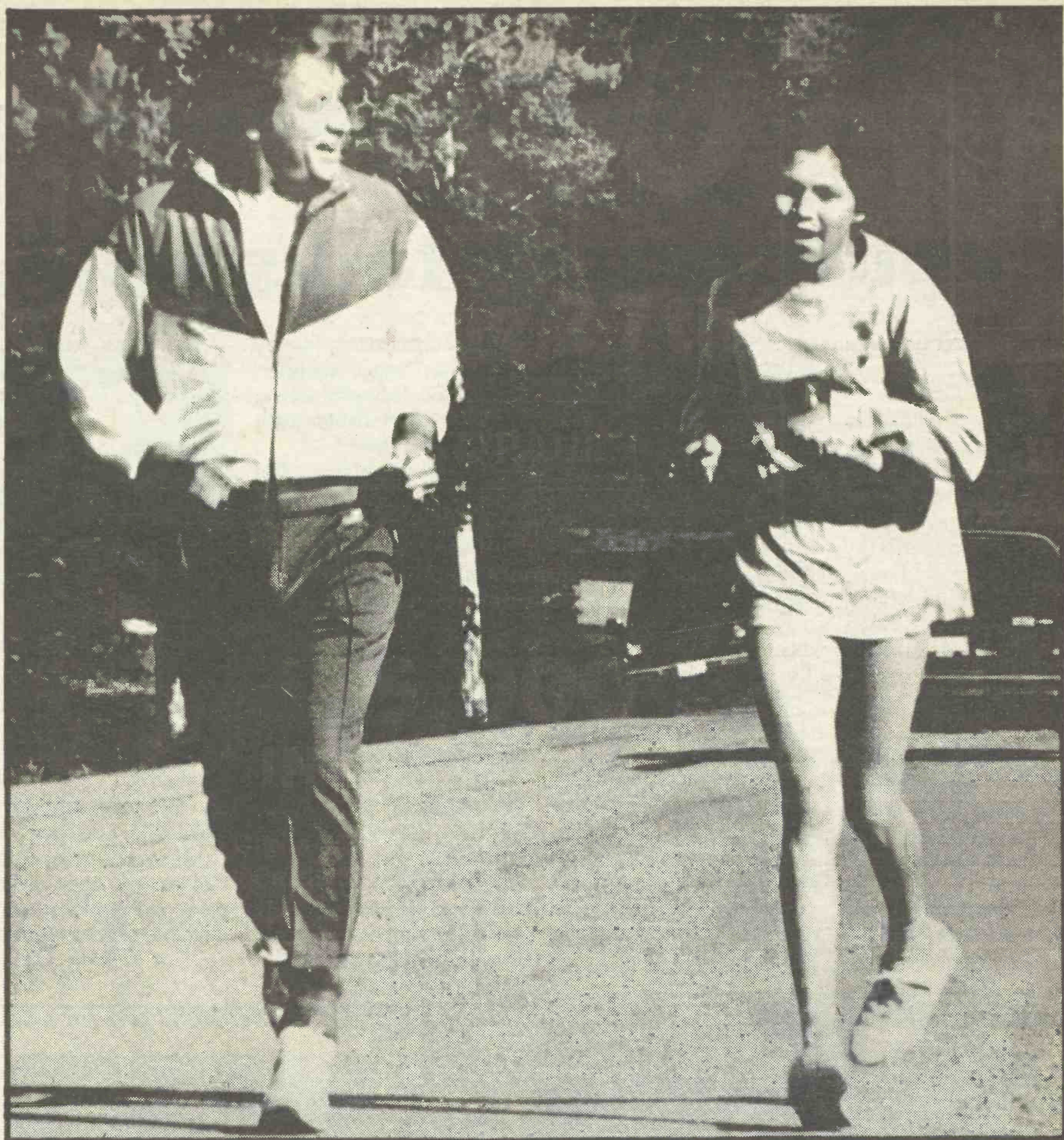


Photo by Mark McCallum

INDIANS TAKE PART IN 180-mile RELAY RACE

Olympic gold medalist, Billy Mills, gives encouragement and support to Fort Chipewyan's Lorraine Cardinal by running along side of her at the Chasquis Relay Race. The race is a 17-stage relay from Jasper to Banff.

Fort Chipewyan put their team against 120 other teams from around the world. Windspeaker reporter, Mark McCallum, chronicles the team's progress. See his time log of the gruelling event on pages 7 to 10.

Bloods open drug and alcohol centre

By Jackie Red Crow

BLOOD RESERVE — Respected Blood Elder Willie White Feathers cut a ceremonial ribbon to signify the official opening of the St. Paul Treatment Centre on June 5.

The \$1 million, 24-bed facility is a dream come true for the Blood Nation. Originally opened in 1977 in a 70-year old vacant Anglican residential school, the centre celebrated the move into a brand new building just a few metres east of the old building.

On a sunny and breezy day, the opening ceremonies involved a number of local and government dignitaries, present to praise people involved in making the

dream possible.

Executive director, Gayle Fox, said the centre is dedicated to assist individuals in their road to recovery from alcohol and drug abuse.

She said the 28-day residential program is based on wholistic principles, with special emphasis on Native cultural values.

Special guest speaker, Billy Mills, 1964 Olympic gold medalist, said the philosophy of the St. Paul's Treatment Centre program is the key to helping Natives combat alcohol and drug abuse.

He said Natives who seek help with their alcohol-related problems are admitting defeat and not failure.

"We should not blame others for our failures, no matter how justifiable it is. We can change circumstances if we want to," he said.

In a series of personal stories, Mills encouraged the audience to reach for their dreams no matter the obstacles. The Sioux Indian who now lives in California, where he owns an insurance business and public relations firms, received a standing ovation after his speech.

Blood tribal councillor, Pete Big Head, said alcoholism and drug abuse "has created a lot of hardships for Indian people, not only here (Blood reserve), but nationally, for the last 100 years." He noted the Blood

chief and council will follow the Indian Association of Alberta (IAA) in declaring war on alcohol and drug abuse in the next few months.

Les Healy, Southern zone director for National Health and Welfare pointed out that his department recognizes the alcoholism problem faced by many Native people. He said his department has allocated \$4.6 million, of which \$2.6 million is earmarked for Southern Alberta toward maintenance and prevention of alcohol and drug abuse problems.

Narcisse Blood, IAA Treaty 7 vice-president, said when Native people are not suffering from alcohol and drug abuse

problems, they are less vulnerable to "insensitive government policies such as the Meech Lake accord."

Charlie Weasel Head, president of the 5-member Board of Directors said the centre has reached a milestone in its history. "They (present and past treatment centre staff) showed a lot of endurance because it went through a lot of growing pains through the years," he said. He believes alcoholism can never be completely eliminated, but that the treatment centre has been instrumental in decreasing alcohol and drug abuse among Native people in its ten-year existence.

In an emotional speech by Dorothy Rabbit, the first executive director of the centre, she said the beginning was shaky. Ten years ago, the first clients registered for the 28-day program, and staff were hired. But a phone call from Ottawa almost shut down the centre after only a few days into operation. With promised government funding uncertain, the Blood Chief and Council came to the centre's rescue by subsidizing it for the first month.

Since then, the centre's

funding is more secure with funding from the National Native Alcohol Treatment program and many clients and staff have come and left.

"Today is a day for thank you's. St. Paul has come a long way and the community of the Blood Band do realize that alcohol abuse is ever constant.

Service awards were presented to St. Paul centre staff. Ten year service plaques were given to Elizabeth Wadsworth, Clarence Weasel Fat, Sylvia Tail Feathers, and George Goodstriker.

Five year awards were presented to Frances Weasel Head, Woodrow Goodstriker, Myrna Bad Man, Mary C. Calf Robe, Noreen Red Crow and Francis Heavy Head.

Former executive directors Rabbit, Richard Mills and Oliver Soop, were also given pen sets for their years of service.

Gifts were given to Shell Canada for their generous contribution towards landscaping the centre and the architects of the centre, Donnelly, Quinn and Young.

Gifts were also given to Elders and special guest speakers.

INSIDE THIS WEEK

Top country musician to show at Big Valley
See Page 11

Native media hold first Canada wide gathering
See Page 6

Elder recalls protest sit-in at CN tower during 1972
See Page 14

Indians are graduating in record numbers
See Pages 4 & 5

Provincial

Napi friendship centre fosters unity

Deputy mayor talks frank about racism

By Jackie Red Crow

PINCHER CREEK — Stereotypes are difficult to abolish, but the whites and the nearby Peigans are attempting to bridge the gap, says the town's Deputy Mayor Shirley Desbiens.

She told the 18th annual meeting of the Napi Friendship Association May 22 that most people tend to judge a race by the visible.

"It's a basic fact of human nature that we judge by what we see and ignore the positive contributions of minority groups," said Desbiens.

She contends that most whites "are basically egotists who believe what

they do is better than minority groups." She believes attitudes must change and that there is so much to be learned from minority groups.

"We could learn about the history of Native people from them instead of books," she said. "History books are so dull."

Referring to the annual meeting's theme "Building Tomorrow's Friendship Today," Desbiens said that "Friendship is liking each other in spite of faults."

In the past, there were uneasy relations between the town and the nearby Peigan Reserve, but the RCMP Native special constables are helping to change the attitudes of the townspeople.

One constable, Henry Potts, a Peigan member, was cited for establishing positive relationships with the townspeople.

"He's just fantastic. The townspeople just love him," said Desbiens.

She hopes to see more participation and cooperation between the town council and the Napi Friendship Association to foster unity.

But the centre's executive director Murielle Yellow Horn says there is increasing participation from the townspeople beginner's course in making moccasins offered by the centre was filled entirely by white women. "They want to enroll in more advanced moccasin-making courses,"

Yellow Horn commented.

The centre has membership drives to attract both Native and non-Native to participate in the programs and activities. "And ideas for programs and courses come from the community and brainstorming sessions with the staff," said Yellow Horn.

With a seven-member staff, the Napi centre offers a number of cultural, educational, and recreational programs. These include courses in single parenting, referral services, suicide prevention programs and counselling for battered wives. A new program offered by the centre, which started on January 7, is the Urban Referral

program headed by Lorna Born.

Yellow Horn said she is extremely proud of the film "Pekuni in Transition" which was nominated in the recent Alberta Motion Picture Association's best educational film category.

"It was a real honor for the Napi Friendship Association, Pincher Creek Film Society and the Old Man River Cultural Centre who jointly were part of the film," said Yellow Horn.

The Napi Centre also recently joined the Chinook Bingo Association to raise funds for various programs. Centre staff also serve on town committees, such as Further Education, Hire-A-Student and the Chamber

of Commerce.

The centre is funded by the Native Secretariat which assists with a grant of \$124,661 and Alberta Culture with \$35,000.

"We had a good year financially," said Yellow Horn. At year end, the centre had a surplus of \$8,409.

New board members elected for a two year term include Percy Smith, Marvin Yellow Horn, Ed Hamel, Mary Potts, Eunice Van Loom and Pam Frank.

About 35 members attended the annual meeting. The business meeting was preceded with a banquet, followed by a dance.



OTTAWA REPORT

By Owenadeka

By his own admission, Thomas Suluk is the odd guy out on Parliament Hill. There are 282 members in the House of Commons and he, after all, is the only Inuk. But the differences between the Conservative Member for Nunatsiag and the other M.P.s are more than skin deep because Thomas Suluk has decided that a career as a Member of Parliament is not for him.

Thomas Suluk announced recently that he doesn't intend to run for re-election. The announcement came just two and a half years after he was elected to Parliament. He made it in the course of a stinging attack on the Minister of Indian Affairs, Bill McKnight. Since he didn't seem to be worried about embarrassing his party or his government, I thought it might be a good time to ask him about his experience as the only Inuk in the House of Commons.

Before I go into the details of our conversation, though, I should explain that I've always liked Thomas Suluk. I've learned that his slow, deliberate and low-key manner disguises an intense personality, an analytical mind and a sly sense of humour. I've always been intrigued by him too. Who wouldn't be? After all, Thomas Suluk took just 20 years to move, literally, from an igloo to the House of Commons. Along the way, he worked with several Inuit organizations as a land claims negotiator and the director of the Inuit Cultural Institute.

Thomas Suluk told me that he became an M.P. because he wanted to help his people. That may sound corny, but he's going to give it up because he says it's impossible to make the necessary changes. Although he says he likes the job, he's frustrated by an M.P.'s lack of power -- especially an M.P. from a place like the eastern Arctic. He says he may be a big shot in Nunatsiag, but he says he's just a small fish in a big parliamentary pond.

But there are other reasons for Thomas Suluk's decision. The job has given him a stomach ulcer. The hot, humid Ottawa weather is almost as painful.

Perhaps the biggest reason, though, is the loneliness. His wife Neevee and their three children live at home in Eskimo Point because they can't cope with life in the south. Thomas Suluk says he doesn't like being separated from his family, his community and an Inuit environment.

All things considered, Thomas Suluk says being an Honourable Member isn't worth the many problems

Inuk MP decides Ottawa is not for him, says changing things is almost impossible

and frustrations. One thing he didn't mention about the problems, though, was that many of them were his own doing. He rarely spoke in the House, but he had a knack for getting into hot water for the opinions he expressed -- usually to a reporter.

Within a month of his election he was fighting with the Inuit Tapirisat of Canada. He said he planned to ignore the organization because it was out of touch with Inuit people. The Inuit called him an embarrassment and a disgrace.

The low point of his short parliamentary career occurred when he called an Italian M.P. a mafioso. The prime minister eventually forced him to apologize.

Just lately, Thomas Suluk called Bill McKnight a failure as Minister of Indian Affairs and said he should be replaced.

Thomas Suluk often put himself at the centre of controversy because he insisted on speaking his mind, regardless of the effect on parliamentary politics or Inuit politics. In fact, he says there is very little difference between the two except for the fact that the trappings of Parliamentary are more elaborate, the rules of procedure more complicated and the meetings themselves much more boring.

By deciding not to run again, Thomas Suluk is giving up a \$57,000 salary; a \$19,000 tax-free expense account; an Air Canada credit card; free printing, postage and long distance telephones; cheap haircuts and meals; and a fully-indexed pension. He says he won't miss it and he says he has no specific plans for the future. He just wants to be home with his family and his people.

He says he doesn't plan to get involved in the next election campaign, for any party or for any candidate. But he does have some advice for any Inuk that replaces him as the Member for Nunatsiag. Don't shoot from the hip, he says, and visit the communities in the riding as often as possible. His final piece of advice for the next Inuit M.P. is another hot potato. His advice -- stay away from the parties and don't become an alcoholic.

I don't think the members in the next session of the House of Commons will miss Thomas Suluk, but I will. I'll miss him for more than his colourful quotes and controversies because I think we need more M.P.s who get out of the way when they know they aren't helping the people they came here to represent.

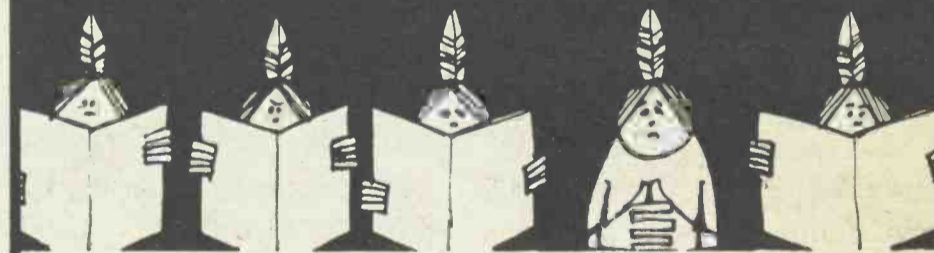
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Benefit for centre flops

Poor turnout for Dr. Anne

By Rocky Woodward

A benefit dance put on by the Metis Local 1885 Youth Committee at Highland Hall to raise funds in support of Dr. Anne Anderson's Alberta Heritage and Cultural Centre was poorly attended.

Short notice of the relocation of the dance and poor advertising are blamed.

Just over a month ago the problems of the Cultural Centre, operated by Dr. Anderson were publicized. Due to government cut-backs and "no money to pay the rent along with other bills" Dr. Anderson was being forced to close the centre.

"We've applied to rent other buildings, but it's usually at \$10 per square foot. The buildings are small and that's where my problem is -- I need space," said Dr. Anderson.

Native people have taken up the cry for Dr. Anderson. A recent Edmonton benefit dance



FOURTH GENERATION
...gave their musical support

saw a good turnout and Dr. Anderson received support at Edson's Cultural Days.

"A lot of credit must be given to the youth committee for recognizing a need to help someone in trouble," Dr. Anderson said. "They tried and they did give me \$250. I told them 'no' because I knew they had other expenses, but they

still gave the money to me. Even a group of youth from Edson came to the dance and handed me \$32. I was proud of them because they came, so I don't think it was a total failure."

Dr. Anderson is not one to give up and she has a plan of her own to go on the road.

"We'll be going on the

road to make money. We'll be in Camrose in July from the 6th to the 8th. We will also have a booth set up at Northlands, here in the city, but it's only for advertisement. I want to set up a booth at the Alexander Days, but they want \$200 for the booth. I can't afford it," said Dr. Anderson.

Dr. Anderson believes she can keep her centre open until the end of July. She also believes in the people who are trying to help and appreciates the concern they have shown.

When contacted by Windspeaker, Native Services Director, Ron Harrison, for Municipal Affairs said he had received application from Dr. Anderson for government funding, but added that her request is still pending approval.

"We should know in about three weeks if Dr. Anderson will receive a grant for her centre or not," commented Harrison.

CFB woos Native youth

By Donna Rae Murphy

COLD LAKE -- Careers in the military have not been a prominent choice among Canada's Native people and the Canadian Forces Base (CFB) Cold Lake is moving to fill that gap.

Base public affairs officer, major Jan Martinson, travelled to Onion Lake Reserve June 3, 1987 to address the junior high school students on life in the military. Most of the boys crowded around the helicopter pilot for more information about her job, while some of the girls were ready to go and sign up right then and there.

Major Martinson also touched on aspects of military conditions prevailing on the CFB Cold Lake, in particular, cruise missile testing and Canada's defense role in NATO and NORAD.

The reserve visit was one part of Martinson's busy job schedule as public affairs officer. In 1985 the Federal Minister of National Defense sent letters to hundreds of groups across Canada, including schools, advising them they could call on their nearest military base for tours and speakers. Many groups did so, hence the trip to Onion Lake.

Presentations allow civilians a chance to get factual information on military life and Martinson brings scores of brochures along with slides or films depicting personnel in the many jobs available.

An important point she always stresses is that the military will pay for a university education. Depending on scholastic achievement, a student can attend military college and receive advanced degrees in many fields. Martinson says this is a plus considering the many cutbacks in education funding available for students seeking higher learning.

Elliot needs a home

Not only does Elliot need a foster family who is able to respond to the needs of a seven and a half year old, but he also needs parents who are experienced and comfortable in setting up consistent, easy to follow rules.

Elliot is a Native child who currently lives in a group home. A friendly, affectionate child, Elliot has lived there for approximately two years. "He has a desperate need to belong," said his social worker. "He has seen a lot of children come and go from the group home and is now beginning to wonder if there will every be a family for him."

Elliot is a healthy, sociable child who gets along with both adults and children. He definitely likes to keep active. Aside from bicycling and swimming, Elliot attends church and various youth group activities, such as Beavers. His social worker notes that Elliot definitely thrives in one-to-one situations and at this point there is a youth volunteer who takes him out to various community activities and events.

Elliot has some learning disabilities. This, combined with a short attention span, has made it necessary for Elliot to attend a special Grade 2 learning class. Foster parents who wish to care for Elliot will have to be comfortable in working with the teachers and teacher's aides that will be involved. "Elliot's school progress varies from poor to average," explained his

social worker, "and foster parents have to be aware that it's important for him to continue with a special education program."

Elliot has a tendency to act out his feelings of hurt and anger by throwing the occasional temper tantrum. Though foster parents will be expected to deal with these types of problems, his social worker emphasizes that support will be available to the foster family so that they are able to respond comfortably to these behaviors.

Ideally, Elliot would benefit in a family where he would be the youngest child. The foster family will also need to be fairly flexible, in terms of their own personal/family schedules, so that they are available to spend time with Elliot. For example, foster parents may need to spend some extra time helping him with school work.

"Foster parents will not only have to be loving and caring," said his social worker, "but they will also need a lot of time and patience as Elliot slowly adjusts to his new family." Just how much trust and love Elliot will establish toward a family is, at this point, hard to tell. However, we will never know for sure until he has had this opportunity -- and the one thing Elliot wants is a family where he can belong!

If you are interested in fostering Elliot or in learning more about the foster care program, please call Michael Sturko or Marilyn McGale at 427-KIDS.



CREE AIRWAY'S WATER BOMBER
...versatile company will offer air services, too

Cree airline set to go

By Albert Burger

Cree Airways Corporation's vice-president Dave Calahasen says his company is all set to begin air service to High Prairie, Slave Lake, and Wabasca-Desmarais by August 3.

The company, Calahasen says, now owns five aircraft: three Navajo Chieftains, a Navajo 310, and an Aztec.

Each of the three communities will be served by a Chieftain for direct flights to Edmonton's municipal airport. The eight-passenger planes will always have two pilots aboard, Calahasen says, and are scheduled to arrive in Edmonton some time before nine in the morning and leave for the northern communities about 4:30 p.m.

One of the objectives of Cree Airways was to have

ownership participation of northern Alberta's Native community. Calahasen says much of that objective has been achieved with four Indian bands holding 16 per cent of the company's shares.

According to Calahasen, agreements for share ownership have been reached with the Bigstone Band, Sucker Creek Band, Sturgeon Lake Band, Grouard Band, and negotiations are continuing with the Whitefish Lake Band.

Although Wapiti Aviation Ltd.'s vice-president Dale Wells has charged that Cree Airways "is just a paper company looking for government support and funds from Indian Bands," Calahasen says Cree is financed by the three main partners of the enterprise, the shareholders and the banks.

"There is no government assistance," Calahasen says. However, "we'll look at various Native programs to see if we qualify."

Education

Many Native grads at AVC Lac La Biche

By Jerome Bear

On June 6, 1987, at the Alberta Vocational Centre in Lac La Biche, 41 students were rewarded for their achievement and the excellence they showed in their courses.

Out of the 41 students, 17 were Native. Some received not only one, but two awards during the ceremonies.

The students who received two awards were: George Desmarais, Rowena Cardinal, Elizabeth Jacknife and Norman Piquette. George Desmarais received an Outstanding Student Award and the Ken Banks (Legion) Award for his excellence in the Motor Mechanics, Pre-Employment course.

Rowena Cardinal received an Outstanding Student award and also the Edmonton Northlands award for her excellence in Adult Basic Education 300 course. Elizabeth Jacknife received an Outstanding Student award in the Adult Basic Education 400 course and also received the Edmonton Northlands Scholarship.

Norman Piquette, who was not present for the ceremony, received an Outstanding Student award and the Northlands scholarship in the Business Administration course.

Other students who received Outstanding Student awards were; Anette Aubee and Edna Singer in Human Services, Anita Martineau in the Trades and Technical Department, Walter Pruden in Adult Basic Education, and Mary Collins in Business Ed.

Only two students received the Recreation Achievement award and both were Native. They were Vivian Jacknife for her art and Reno Larocque for physical education.

John Gladue, a student in the Business Administration course, received a quality of life award. This award is given to students who successfully pass their course and who also participate in a number of extra-curricular activities in the institution.

An award given by the Lac La Biche Golf and Country Club went to Dennis Diesel for his excel-



CLASS OF 87 — (back row, left to right) John Gladue, Phillip Gladue, Reno Laroque, Armand Cardinal, George Desmarais; (front row) Edna Singer, Rowena Cardinal, Kendra Tocher, Mary Collins.

lence in the commercial cooking course.

The Edmonton Northlands award went to Armand Cardinal, Margaret Littlewolfe, Gail Beaver and Phillip Gladue. Armand Cardinal received one for his excellence in the College Preparatory course in Blue Quills and the other three in the Adult Basic Education

300.

Norman Piquette and Elizabeth Jacknife earned a scholarship from Edmonton Northlands; Kendra Tocher also received a

scholarship in Adult Basic Education 400.

The awards were presented to the students before a group of about 300 people. A roast beef

supper was served and a dance to live music followed the awards ceremony.

Laura Swan, a former student at the college, was the guest speaker and she gave an encouraging speech to the graduates who were about to head out into the world. In her closing statements, she said to, "take the time to watch it, cherish the good times, and reflect on all you have gained in the past ten months."

There was also a video that showed a few students talking about the good times and telling the future students what to look forward to if they choose to attend AVC Lac La Biche. The video also showed a couple of funny skits depicting the student services department putting on a music video saying 'good-bye' to the students. The video was put together by the Audio Visual department.

Edmonton Public School Board wants ideas from Native parents

By Rocky Woodward

The Edmonton Public School's Board of Trustees recognize Native people should be involved in the development of education for 2,500 Native children within the school system.

But, if this is to happen, parents of these children must act quickly, according to Native education consultant Charlene Houle.

"It depends on the parents now. The board of trustees have allowed us the opportunity to seek a mandate from the Native community, but we have only until June 22," said Houle.

Houle would like to see

parents come together and formulate recommendations to be brought forth at the June meeting. "We will have to look at what parents would like to see put in the school curriculum and the type of needs. "This is a very worthwhile event and, although it is a bit rushed, parents must come together and take advantage of this opportunity."

She believes one of the recommendations that might materialize from a parent's meeting is the need for Elders to be part of Native education. "Elders have so many important things to say," said Houle, adding that tradition should be considered and taught

as it has historically been.

Houle says the need for Native language instruction might be discussed. She believes, in a city as large as Edmonton, many Indian children would benefit from this.

Houle urges parents to attend the meeting despite short notice given by the board of trustees. "We don't have much time, so I am counting on parents getting in touch with me. Everything is tabled regarding Native education until June 22."

Charlene Houle can be reached at the Centre for Education at 435-2043 or call Rose at 429-8419.

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Record grads at U of C

By Lesley Crossingham

Hundreds of powwow dancers, family and friends turned out to see the largest contingency of Native graduates accept their degrees and honor at the University of Calgary's annual powwow celebration, June 5.

"Every year the number has gone up," said organizer Carol Brenner proudly. "And this year we have 23

grads and that is a record."

The powwow took place in the University's McEwan Hall and several drum groups took part. An honor dance in recognition of the graduates was performed and each graduate was bestowed with a Pendelton blanket by Native Centre director, Dr. Bea Medicine.

Those graduating are:

Angeline Ayongman, B.S.W. from the Blackfoot

reserve; Carolyn Bear Robe, Dip. Ed. from the Blackfoot reserve; Lynne Crow, M.A. Anthropology, from the Blood Reserve; Jackie Bohez, B.A.; James Dempsey, M.A., Blood; Janet Fendon, B.Ed., Metis; Joyce Green, M.A. Blood; Janet Omeasoo, B.Ed., Samson; Christina Schultz, B.S.W., Blackfoot; Alvina Weaselchild, B.Ed., Blackfoot; Brian Wildcat, B.P.E, Hobbema; Eldon Yellowhorn, B.A., Peigan;

Andrew Bear Robe, M.A., Blackfoot; Wanda Black Kettle, B.E., Blackfoot; Sharon Big Plume, M.S.W., Sarcee; Roberta Calf Robe, B.Ed. Blackfoot; Marie Grandbois, B.S.W., Cold Lake; Helana Marten, B.Ed., Fort Chipewyan; Ethel Running Rabbit, B.S.W., Blackfoot; Janette Tootoosis, B.Ed., Saskatchewan; Verna Weaselchild, B.Ed., Blackfoot; and, Betty Yellowhorn, M.S.W., Peigan.

Another grad for 42-year old mother

By Diane Parenteau

FISHING LAKE — The AVC graduation ceremony held May 16 at the JF Dion School was another step up the education ladder for Gayle Gladue from Fishing Lake.

The 42-year-old mother of three is still short a few credits for her high school diploma, but she's already planning ahead to next year and another school term.

Raised by her grandparents in the Heinsburg area, Gladue attended her first five grades at the Heinsburg school. Her family then moved to Marwayne where she was one of nine students that comprised the South Fairby school or "Country School."

The Country School closed down and Gladue took an hour-long bus trip

everyday into Marwayne school for the next year and a half. She dropped out midway through her ninth year.

She never thought about going back.

"I was a stupid teenager; I didn't know any better," said Gladue. "Education wasn't important; partying was important."

At 18, Gayle Gladue came to Fishing Lake and has been here ever since.

"It was tough living in Fishing Lake in the 60s. Surviving was number one," said Gladue. There was no time to think about furthering education.

In 1977, a year before her youngest son was born, Gladue completed Level 300, receiving 10 credits. In 1983, she returned to AVC for correspondence courses. With 33 credits under her belt, working and making a

living took priority over education.

Gladue worked as bookkeeper, office secretary, and housing coordinator.

Last fall, for the third time, Gladue enrolled in the AVC program offered on the Fishing Lake Settlement. Now at the close of the 1986/87 school year and with a goal of becoming a social worker, Gladue is looking at a two year course at AVC Lac La Biche or Blue Quills.

"It's undecided right now, but I'll be going to school somewhere," said Gladue. "I'm not going to take a job, I'm going to finish (schooling); I don't care."

AVC instructor Lucy Rachynski said Gayle will be someone to watch for in the future.

The group of nine

students that were part of the ceremony last Saturday are Judy Wallace, Suzanne Calliou, Wanda Lajimodiene, Virginia Lajimodiene, Doreen Aulotte, Philip Gladue, Gayle Gladue, Brenda Gladue and Betty Daignault.

AVC employment counsellor with Canada Employment and Immigration Commission Dave Ashby said the group has "ability, intelligence, initiative and drive...the best group in AVC."

Lifeskills instructor Kay Klopstock called them "an instructor's dream."

All AVC students received either a letter of standing or a certificate.

"You are a most outstanding group," said Lucy Rachynski, "we wish you much continued success."

Indian lawyer talks about living in two worlds

By Diane Parenteau

Recently, a series of workshops billed as "Native Awareness Week" activities were held at the Blue Quills School near St. Paul.

The three day event, sponsored by the Post Secondary Student's Union, began Thursday morning with a pipe ceremony.

Members of the Saddle Lake Tribal Justice made a morning presentation. The afternoon activities were held outside where high school students and other participants constructed a miniature teepee and made bannock and tea under the watchful eyes of local Elders.

Alberta's first Indian lawyer, Wilton Littlechild, held the attention of the Friday morning crowd with his personal account of how he, as a Native from Hobbema Reserve, succeeded in his goal of becoming a lawyer.

"You can have the best of both worlds," said Littlechild. "Ask yourself this question — can you walk with one moccasin and one shoe? I think you can if you are always yourself. You can do whatever it is you want to do and still be an Indian."

Various displays set up in the gymnasium showed how beading, moose hair tufting and moccasin is done. Others displayed Kehewin rugs and miniature



LITTLECHILD
... 'best of both worlds'

woodcrafts. Workshop participants were encouraged to try some of the needlework.

From outside, the sound of drumming could be heard as youngsters tried their skills at handgames. In a big teepee duck soup, rabbit soup and fish were being prepared for lunch.

"We're aiming at cultural awareness," said student union committee member Janet Cardinal. "It's being lost among these younger kids."

The workshops, held to involve the communities with the school were the first of their kind held at Blue Quills.

"We've laid the ground work for more to happen," said student union vice-president Sherri Chisan. "It can only get better."

The event closed with a round dance Saturday night.



DROPPIN IN

By Rocky Woodward

Hi! Remember those of you interested in attending the **Native Nashville North** shows please drop in at WINDSPEAKER or CBC Television studios and pick up your free tickets.

People from out of town can call **Windspeaker** at 455-2700 and ask the receptionist to have tickets put on hold for you. You must mention the days that you will be attending the shows so they can be recorded on your ticket. This saves confusion.

For those of you who might have missed who's going to be on what show and when, I will give you the dates and names of guests once again:

June 19 — Celeste L'Hirondelle and Herb Desjarlais. Also featured are the **Red River Wheeler Square Dancers.**

June 22 — We have a youth show in store for you. Powwow dancer **Bobby Hunter**, jazz and tap dancer **Raylene Rizzoli, Sarah St. Jean**, country singer and the **Elizabeth Petite Square Dancers** will perform.

June 23 — Will feature **Karen St. Jean and Dave Boyer.**

June 24 — Priscilla Morin and Rick Patterson will appear.

June 25 — Jeanette Calahasen and Albert Badger are scheduled.

Remember the doors at the **Citadel, 9828 - 101A Avenue**, will open at **7:30 p.m.** every evening for performances.

Last call for free tickets to watch Native Nashville North taping live

For those of you still interested in appearing on the **Native Nashville North** show, we are still looking to book for **September**, so get your tapes in to me as soon as possible. All I want is a cassette with three songs or instrumentals that you would like to do for the show. Don't forget to send your name, phone number and address, along with the cassette and lyrics -- I need lyrics with your songs.

So come on everyone! Don't miss this golden opportunity to listen to some of the best Native entertainers in the business -- the business of making people enjoy a good time.

EDMONTON: I see that **CRFN** television is starting to book interesting individuals and singers for the Native program **Between Two Worlds.**

You all remember **Kim Kapola Ghostkeeper?** Kim used to do the show until she and hubby **Elmer** decided to open a store in **Paddle Prairie** and moved to the Metis Settlement from Edmonton.

And now I understand that **Jane Sager** is the new host of the series. Anyone interested in appearing on **Between Two Worlds** can contact **Dorothy Schreiber** at 431-1069. Dorothy is the research coordinator.

GIFT LAKE: "I guess you were worried about me since I haven't called for a long time, huh Rocky?" said Dropping In's best friend, **Leonard Flett.**

A little bit Leonard, but I thought you were worried about me because I was not in touch for so long. Anyway Leonard, what's happening?

"Well so far the baseball team I'm coaching has won six games and only lost one," Leonard the coach said referring to the **Whitefish Steelers.**

Leonard also tells me that the **Gift Lake Sluggers**

baseball club are now on top of their league of six teams, after a win over **High Prairie**, June 9.

Way to go, Leonard! Keep winning and I'll send you an ugly dog as a prize.

BUFFALO LAKE: **Raylene**, who never left her last name, I apologize for not returning your call regarding the talent show you wanted me to host. I just found the note!

I must tell you Raylene that I have been very busy lately and also took holidays near the time you phoned. However, I would like to thank you very much for considering me as host of your talent show.

CARDSTON: Here is a great letter that starts, *Dear Sirs:*

"I picked up a copy of your fine paper at the post office, marked February 7. It had a story of the Cree Indians on the front page. It also had a story of Martha Many Grey Horses of the Blood Reserve that was about a seminar she hosted.

Could I possibly get a copy of that paper? I want to send it to my daughter to use in school at San Diego, California. Thank you. Signed Lenore S. McNaughton.

It's on its way **Lenore** and thank you for the great letter. By the way, **Martha Many Grey Horses** was hosting a seminar on life skills for a group of **Dene Tha** community workers near **Assumption, Alberta** when the story was written.

DROPPING IN: We're very busy with the **Native Nashville North** shows so my column will be short. Just remember to have a great summer and if you're feeling blue or simply need to hug someone or something... hug an ugly dog! It will make you feel real good. Have a nice weekend everyone.

Native media from shore to shore meet for workshops and awards banquet

By Mark McCallum

The first-ever National Native Aboriginal Communications Society (NACS) awards were presented on June 4 at the beautiful Banff Centre College.

Judges of the news print, television and radio awards said it was difficult to select winners from so many quality entries.

Tim Knight, who judged the television submissions,

raved "given the amount of time these Native journalists have been in the media field and the limited resources they must work with, I think they're producing a superior product."

Media representatives came from as far as Nova Scotia, representing the Mic Mac News, to participate in the awards and workshops held over a three-day period focusing on different aspects of news coverage.

MAJOR NACS WINNERS

TELEVISION

Best News Report — Northern Native Broadcasting, Yukon

Best Original Sound — Inuvialuit Communications Society, Inuvik

Best Cinematography/Videography — Northern Native Broadcasting, Yukon

Best Documentary — Northern Native Broadcasting, Yukon

Best Community Television — Indian News Media, Alberta

Best Overall Programming — Inuit Broadcasting Corporation

RADIO

Best News Report — Okala Katiget Native Communications Society, Labrador

Best Documentary - CHON-FM, Northern Native Broadcasting, Yukon

Best Talk Show - Native Perspective, ARTS, Alberta

Best Community Radio - Wawatay Native Communications Society, Ontario

Best Overall Programming — Northern Native Broadcasting, Yukon

NEWSPAPER

Best Feature Story - Kainai News, Indian News Media, Alberta

Best Editorial — Native Communications Society of British Columbia

Best News Report — Windspeaker (Coverage of the community tragedy at Peerless Lake)

Best Typography & Design — (Tie Winners) Windspeaker and Kahtou, B.C.

Best Local Column — (Tie Winners) Windspeaker (Wagamese) and Kainai News (Everett Soop)

BEST PHOTOGRAPHY

Best News Photography — Micmac News, Nova Scotia

Best Feature Photography — Native Press, NWT

Best Overall Newspaper - Native Press, NWT

No show by anglo media

Guest Editorial by Atse Nee Gahgee
(One Who gives News)

Last Week Banff, Alberta was the setting for the first-ever National Native Multi-Media Awards, yet not one representative from the non-Native media was there to report on this event.

This leads me to believe that news directors from the daily newspapers, radio stations and television networks view Native media as amateurs on "their" journalistic turf.

I'm hard pressed to believe that not one reporter from the stations and newspapers could have been spared to cover this national story. (There were only two exceptions: one Calgary Herald reporter was in attendance as one of the workshop leaders and judge for the media competition; the other, a CFRN television reporter, attended a press conference two days prior to awards night.)

More than 35 telephone calls were made three days in advance of the awards banquet, with prior notice having been sent by mail one month in advance inviting media representation from Alberta.

The treatment displayed by the anglo media was considered shoddy and irresponsible by some Native journalists who were recipients of the various awards. Such bodies as the Canadian Press (CP) and Southam News wire services, including the CBC, were "no shows" at the National Aboriginal Communications Society's (NACS) first annual conference which preceded the multi-media awards night.

NACS, represents 19 Native communications societies from nine provinces and the territories. It also serves as the networking unit for information, lobbying and technical services to all Native communities in Canada via its member organizations.

The national Native multi-media awards night was nothing to be scoffed at. NACS brought its cream of the crop media personnel together to share in the laurels of their trade. Why then did it draw almost nil coverage?

You would think, out of courtesy and respect for our craft as journalists, the anglo media in Canada would want to share in the recognition of the Native media. It has taken almost 20 long years for Native people in Canada to build a network in communications and to develop a team of editors, reporters, directors, producers, broadcasters, photographers and specialists who report the news in their local communities and urban centres. Twenty long years!

When this country celebrates such prestigious events as the JUNO awards and annual media events highlighting the work of deserving communicators, the non-Native news agencies are quick to respond to these happenings. More often than not, the national coverage given to the award winners has catapulted their careers to far greater heights, yet where did the NACS awards night take our professionals? We are proud of their achievements, but by the same token, who knows where this recognition will take the winners?

Even though the non-Native media did not publicize these national awards, some key individuals who were there and are involved may have some influence in the international media market place. Judges from the CBC, Banff Centre of Continuing Education, Calgary Herald, the Native American Press Association and other freelance columnists and photography experts were in awe at the calibre of entries submitted. They viewed 23 television and video productions, heard 22 radio submissions and reviewed 151 newspaper entries before they found

Editorial

winners in the 23 categories for newspaper, radio and television.

At the awards banquet the judges expressed their delight in the quality of entries. "Each one which deserves to win," said the Concordia University judging coordinator who specializes in journalism.

One judge, a CBC trainer in television was so impressed with four of the television/video productions that he requested permission to enter them in an international film review in Russia later this year. Any, or all, of these entries could be submitted to the international film festival in Philadelphia, Illinois, if they are winners in Russia.

One senior official from the Department of Communications in Ottawa who attended the week long conference, media workshops and banquet said, "I am very disappointed in the CBC and the Alberta media for the way they have ignored this national conference. The awards were a culmination of some very hard work by the societies which have sought to provide good news coverage from their areas. Their products have created awareness of what Native people are doing in Canada yet by the looks of the turnout by the white media, they have made this even an insult."

He said it was an insult in both Native people and the Canadian government which prides itself in recognizing and supporting the important role of Native communications in Canadian society.

He questioned how Canadians can ever hope to know what Native people and the Canadian government is doing in communications without the support of the mass media which purportedly reports the news in this country.

To the mass media -- good luck in your coverage of another murder, or a bombing in a foreign country, or a scam involving another of Mulroney's ministers. Too bad you couldn't have been with us on June 4 to witness a near-tearful lady from Frobisher Bay come before an audience and tell about her society's production called "People of the Sand." As she relayed the story involving the filming of the Ethiopian famine she looked at us and said, "Where can we begin?"

She talked about Ethiopia and how it parallels the life of Native people who are starved in many other ways...through social injustice, alcoholism, poverty and the lack of finding a place in society.

A simplistic little production about trapping brought home to all of us the pride we should take in living close to the land. For one judge who works as a CBC trainer, this prize-winning production opened his eyes to the fact that Native people are talented, unique in their own right and have a culture which Canada must help to preserve. About the entries in all categories he said, "To be honest with you, I never expected to see such excellence." Through these products he sees where the international community can learn from what Native people are doing by telling their own stories.

We all work hard at our crafts, so remember, when you set your pen down, turn off the last switch in the sound room or shut down the cameras tonight, the young Native reporter in northern Alberta, the script writer in Whitehorse, and the broadcaster in northern Manitoba are of your own breed. They are worthy of mention and worthy of your attention.

**Fort Chip runners take part in
gruelling 180-mile relay race**

THE CHASQUIS RELAY RACE

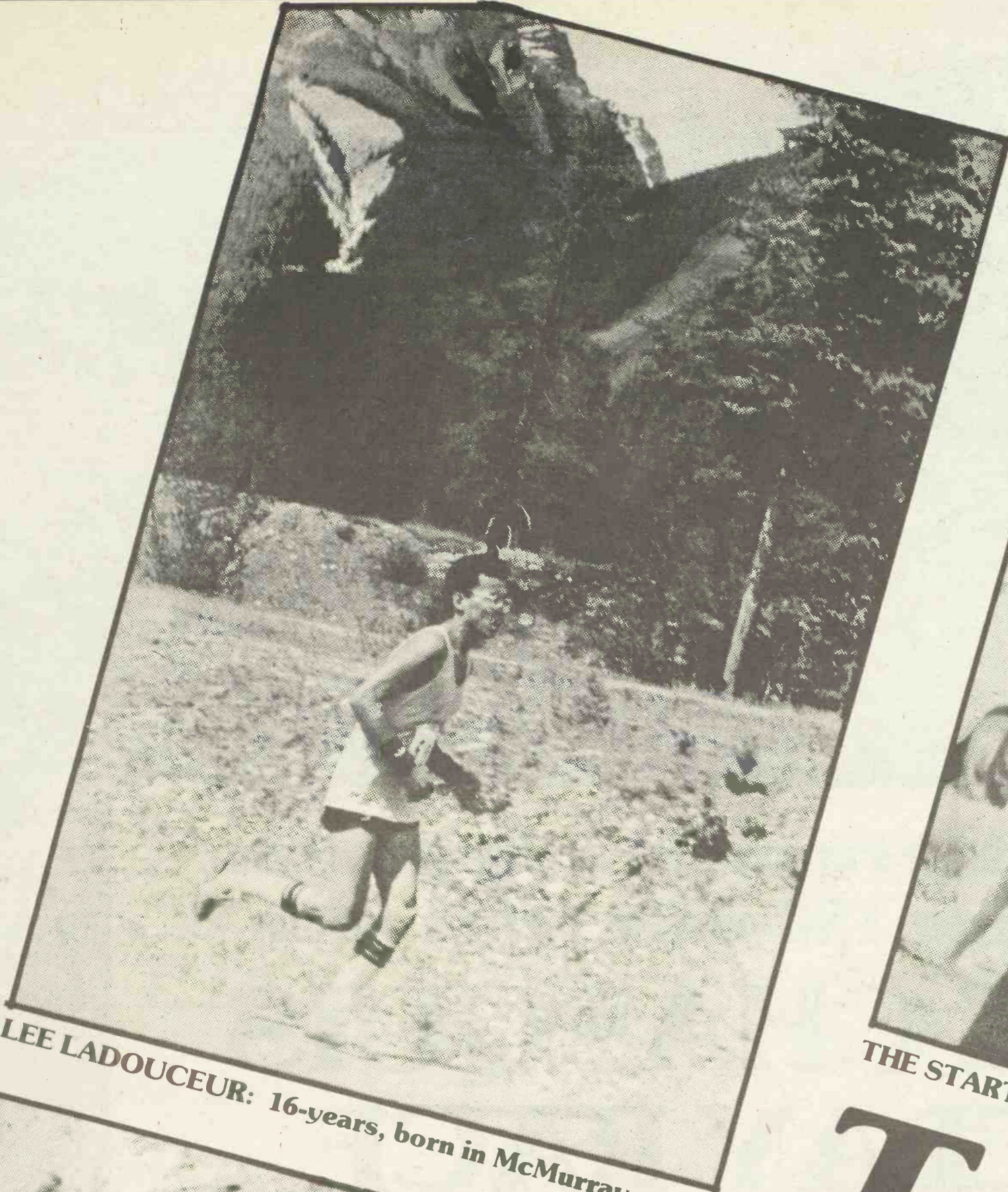
Experienced runners led nearly a dozen younger less polished Native athletes to an impressive 108th place (out of 120 teams) finish in the gruelling Chasquis Jasper-to-Banff 180-mile Relay Race on June 6. Billy Mills, the 1964 10,000 metre Olympic gold medalist, ran with three Fort Chip runners near the end of the event. The 49-year old Sioux says the team earned the respect of everyone when its last runner crossed the finish line.

The 17-member Fort Chipewyan relay team called Osakachihiwew — the victor, joined over 2,000 other runners from around the world in the relay race.

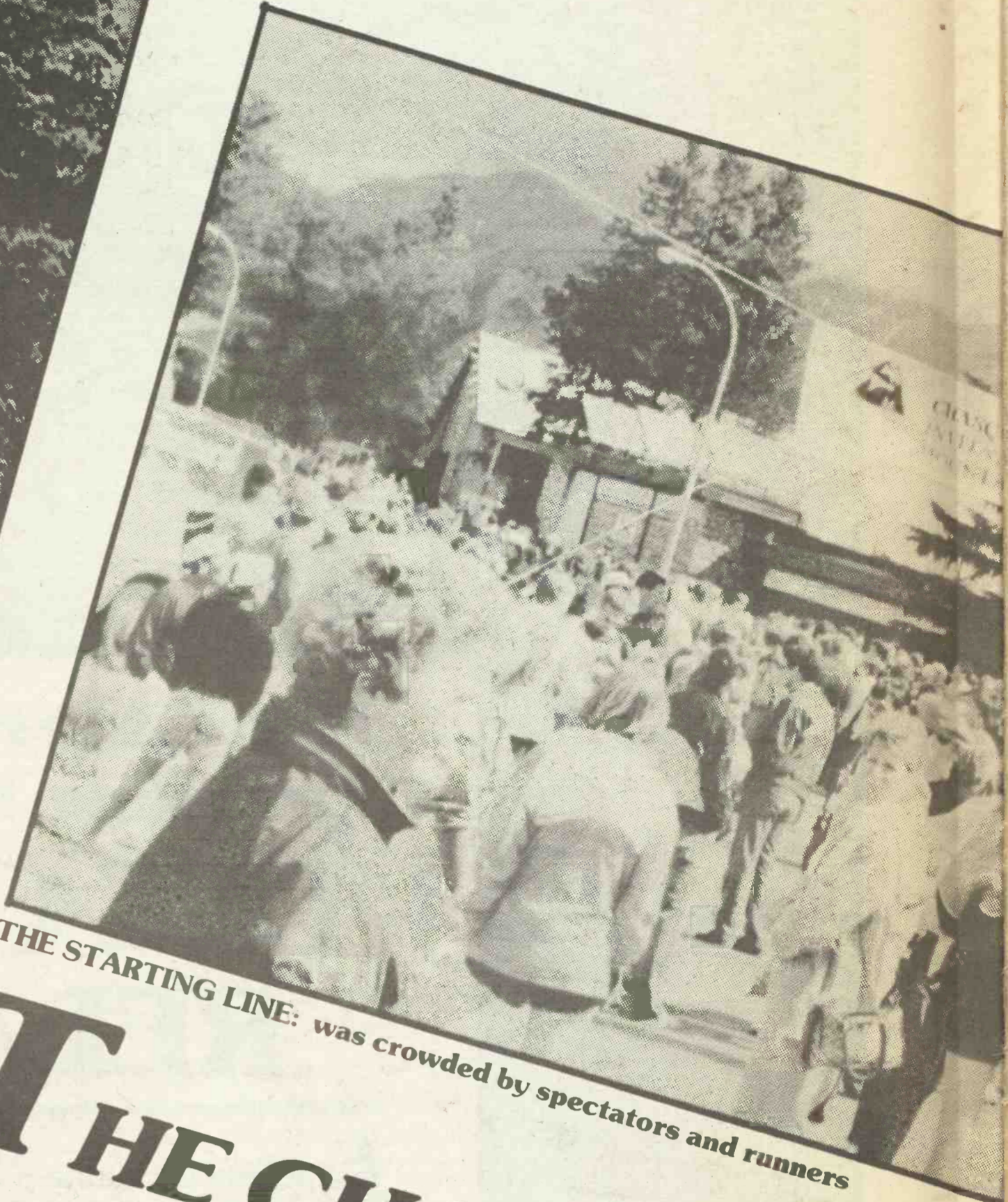
The team, the first North American Native team to ever enter the race, trained for the event since January in winter temperatures that often dropped to -20 degrees below zero.

The 13th annual relay race was named in honor of the Chasquis (Chas-key) runner, used in pre-Columbian times by the once-great Incan Empire, to convey messages through the narrow, dangerous, South American Andes passages. The race is run in 17 stages, placed roughly 12 miles apart on Highway 1A through the Canadian Rockies.

What follows is a time log of the Fort Chipewyan team's progress through the exhausting paces of the Chasquis Relay Race.



LEE LADOUCEUR: 16-years, born in McMurray



THE STARTING LINE: was crowded by spectators and runners

THE CHASQUIS RELAY



LEONARD FLETT: passes runner on the steepest incline

9:46 a.m., Mount Robson Motel in Jasper.

A team meeting is called to go over last minute instructions and changes. The smell of Ben Gay lotion is strong as the team impatiently waits for team captain Ross Munro. He is the young runners at the Athabasca Delta Community School in Fort Chip and has worked countless hours preparing the team. The former member of the Canadian National Track and Field team, and veteran of the Chasquis course, has some bad news.

Due to a misinterpretation of the rules, Fort Chip has one too many team members. One runner will have to be dropped. He decides to pull himself out of the race.

Edmonton-born Munro, 34, does not seem affected by his decision. Instead, his main concern is the team. He tosses a pair of well worn running shoes to a team member and reminds everyone clip their toe vent excess damage to prevent excess damage to end-lessly pounding feet.

11:52 a.m., Pyramid Lake Road -- The Starting Line

"This is always the worst time," remarks Manuel Rodriguez, a candidate for the University of Alberta

track team until he developed leg problems. "Before the race everyone is nervous."

It's eight minutes before runners from 120 different teams will start the race. Joyce Decoine, 19, who has lived all of her life in Fort Chip, though born in Fort McMurray, will run the first stage of the relay. She moves to the back of the to avoid the pushing and shoving from stronger, more experienced athletes. A large digital clock is secured to a station wagon which will be driven in from of the runners to let them know how much time has elapsed. A shot is fired and the runners flood over the starting line.

The Fort Chip team will now have no more than 24 hours to finish the race. One second over and race officials, as is the tradition of the Chasquis run, will not recognize them.

12:23 p.m., Stage 1

Decoine is less than three miles into the race. She complains to the team's support vehicle she is not feeling good. "I don't think I can make it," she shouts.

The support crew does not panic. They guess she is feeling the effect of the higher altitude and the steady inclines and drops of the mountainous terrain. The crew consists of Munro, Rodriguez, and Cheryl Livingstone — a

middle-distance runner who placed seventh in the 1984 Canadian Olympic trials.

Half way through the first leg, Decoine recovers and looks more comfortable. However, her poor start leaves her in last position. The next runner will have to run hard to make up for the time she has lost. 1:50 p.m. Stage 2 -- the 12-mile mark

Warren John Simpson, 18, grin firmly intact, makes it look easy as he passes two runners in the first 45 minutes of his stage. He looks his strongest on the last mile as he pushes by a St. Albert runner. But, the Fort Smith athlete has also lost time, according to a schedule Munro has made. Munro estimates that the team will finish the race in Banff at 10:20 a.m., on June 7, with one hour and 40 minutes to spare. Fort Chip is nine minutes behind schedule after Simpson passes the baton to Lee Ladouceur.

3:19 p.m., Stage 3 -- the 23.4 mile mark

Ladouceur, born in Fort McMurray, starts strong and passes a runner from B.C. within the first 15 min-

utes of the leg. Worry that 16-year old Ladouceur might "burn out" Munro instructs, "Save some for later, Lee, because there's a big climb at the end!"

A computer-made chart of the race course shows a steady incline at this stage. Ladouceur finishes his run, but adds five more minutes on to the ETA (estimated time of arrival).

4:24 p.m., Stage 4 -- 32.4 mile mark

Splashing his tank-like frame with water continually, Steve Benoit, a 21-year old from Fort Chip, blasts by eight other teams to move into 106th place. He knocks four minutes off the ETA.

5:40 p.m., Stage 5 -- 42.3 mile mark

Kenny Whiteknife, 20, of Edmonton, falls back

Continued on page 9

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Wind speaker

June 12, 1987 Volume 5 No. 14

POWWOW

C O U N T R Y

SPECIAL ISSUE — PART ONE



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Calendar of Events

- Oldtime Fiddlers Contest**, June 19, Leduc, AB.
- Pro Rodeo & Northern Professional Chuckwagon Races**, June 19, 20 & 21, Wainwright, AB.
- Derby Days**, June 19, 20, 21 & 22, near Recreation Centre, Hinton, AB.
- Awasis Day**, June 19, Prince Charles School, 12325 - 127 St., Edmonton, AB.
- North Country Fair**, June 19, 20 & 21, Spruce Point Park (17 km. north of Kinuso).
- Morning Star Class of '77 Reunion**, June 20, Blue Quills School, St. Paul, AB.
- Edson Rodeo**, June 20, Edson, AB.
- Badland Celebrations**, June 27, Brockton, Montana, USA.
- Alberta Provincial Summer Special Olympic Games**, June 25, 26 & 27, Cardston, AB.
- Saddle Lake First Nations Annual Powwow**, June 26, 27 & 28, Saddle Lake, AB.
- Saskimay Celebration - 8th Annual Powwow**, June 26, 27 & 28, Grenfell, Saskatchewan.
- 3rd Annual Rose McGilvery Memorial Road Race, Saddle Lake, AB.**
- Rodeo & Dance**, June 27 & 28, Fort Vermilion, AB.
- Sharing Innovations That Work Conference**, June 29 to July 3, Assumption, AB. For more information call 321-3842.
- Stampede Heritage Days & Canada Day Parade**, June 26 to July 1, Raymond, AB.
- Stampede, Pro Rodeo & Chuckwagon Races**, June 27 to July 1, Ponoka, AB.
- Kinuso Rodeo**, June 30 & July 1, Spruce Point Park, Kinuso, AB.
- Midnight Days & Rodeo**, July 2 to 6, Fort Macleod, AB.
- Poundmaker/Nechi Annual Powwow**, July 3, 4 & 5, St. Albert, AB.
- Can Kaga Otina Wacipi Powwow**, July 3, 4 & 5, Birdtail Sioux Reserve, Beulah, Manitoba.
- Goodfish Annual Celebration Days**, July 3, 4 & 5, Goodfish Lake, AB.
- Gospel Music Festival**, July 3, 4 & 5, Buffalo Lake Settlement, Caslan, AB.
- High Level Rodeo**, July 4 & 5, High Level, AB.
- Teepee Creek Rodeo**, July 4 & 5, Teepee Creek, AB.
- Calgary Exhibition & Stampede**, July 3 to 12, Calgary, AB. For further information call 261-0101 — Toll Free: 1(800) 661-1260.
- Friends In Sports**, July 6, 7, 8 & 9, University of Alberta, Edmonton, AB.
- Cold Lake First Nations Treaty Days**, July 9, 10, 11 & 12, Cold Lake Reserve, Cold Lake, AB.
- International Golf Tournament**, July 9 & 10, The Liuks, Spruce Grove, AB.
- R.C.A. Rodeo**, July 10 & 11, Buck Lake, AB.
- Rodeo, Chuckwagon Races & Parade**, July 10, 11 & 12, Whitecourt, AB.
- 2nd Annual Yellowhead Tribal Council Celebrations**, July 10, 11 & 12, Alexis Cultural Grounds.
- Mission Indian Friendship Centre International Powwow**, July 10, 11 & 12, Mission, B.C.
- Annual Sports Day, July 10, 11 & 12, Paul Band.**
- River Daze Canoe & Raft Races**, July 11, Fort Vermilion, AB.
- CNFC Senior Games**, July 13 & 14, Canadian Native Friendship Centre, Edmonton, AB.
- CNFC Kiddies Day**, July 15, Canadian Native Friendship Centre, Edmonton, AB.
- Canadian Native Princess Pageant**, July 16, 17, 18 & 19, West Edmonton Mall, Edmonton, AB.
- Mens' and Womens' International Fastball Tournament**, July 17, 18 & 19, Enoch Reserve, AB.
- Intertribal Powwow**, July 17, 18 & 19, Paul Band.
- Mens' & Ladies' Fastball Tournament**, July 17, 18 & 19, Paul Band.
- All Native Fastball/Slowpitch Tournament**, July 17, 18 & 19, Prime Minister's Park, Prince Albert, Saskatchewan.
- Alexis Camp Gospel Meeting**, July 17 to 26, Alexis Reserve, AB.
- Klondike Days**, July 16 to 25, Edmonton, AB.
- Klondike Days Breakfast**, July 19, Canadian Native Friendship Centre, Edmonton, AB.
- Lac St. Anne Annual Pilgrimage**, July 19, 20, 21, 22 & 23, OMI Mission, Alberta Beach, AB.
- Loretta Lynn in Concert**, July 18, Sportplex, Lethbridge, AB.
- Sarcee Nation Powwow & Rodeo Classic**, July 23 to 26, Sarcee Reserve, AB.
- Riverboat Daze**, River Relay Race, Midway, Rodeo, July 23 to 26, Slave Lake, AB.
- Olde Tyme Fiddlers Contest**, July 25, Cypress Centre, Exhibition Grounds, Medicine Hat, AB.
- Back to Batoche Days**, July 24, 25 & 26, 1987, Batoche, Saskatchewan.
- Big Valley Jamboree**, July 24, 25 & 26, Craven, Saskatchewan (20 mi. north of Regina).
- Elks Stampede & Pro Rodeo**, July 29 & 30, High Prairie, AB.
- Peigan Indian Days**, July 31, August 1 & 2, Brocket, AB.
- Standing Buffalo Powwow**, August 6 to 9, Fort Qu'Apelle, Saskatchewan.
- Four Bands Powwow**, August 7, 8 & 9, Hobbema, AB.
- Cold Lake Sports Days**, August 7 to 9, Cold Lake Reserve, Cold Lake, AB.
- Piapot Annual Celebration**, August 14 to 16, Piapot, Saskatchewan.
- Canadian Native Fastball Championships (Men's)**, August 13, 14, & 15, Invermere, B.C.
- Kehewin's 3rd Annual Celebrations**, Powwow, Rodeo, & Unisex Slow-Pitch Tournament, August 21, 22 & 23, Kehewin.
- Rocky Mountain House Native Awareness Week**, August 24 to 29. For more information call 845-2788.
- Nakoda 5th Annual Powwow**, September 4, 5 & 6, Stoney Tribe, Morley, AB. For more information call 881-3937/3939.
- North American Indian Athletic Association Fastball Tournament (Womens')**, September 4, 5 & 6, Hobbema.
- Bear Shin Bone Family Reunion Powwow**, November 1, Blood Reserve, AB.
- Blackfoot Veteran's Powwow**, November 11, Gleichen, AB.

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EDITOR'S NOTE

Welcome to big, beautiful powwow country! We hope you will enjoy this collection of personality profiles, commentaries and feature stories --our salute to the people who make up Powwow Country.

We would like to point out that this is only section one of the two part powwow special. The amount of material we come up with made it necessary to publish two weeks of "Powwow Country" back to back. So, look for part two to be published June 19. We've also decided to print a few extra thousand of this powwow special -- put the two sections together to make one information-packed newspaper that'll keep you on top of the scene all season long!

Special thanks goes to the contributing writers: Boye Ladd, veteran fancy dancer, who submitted some interesting features; freelancer Lesley Crossingham for putting together a fine collection of personality profiles; Jim Thunder, for giving us his much needed insights; Clint Buehler, whose articles added another dimen-

sion to the powwow package; Dwayne Desjarlais, for his important commentary on crafts; and freelancer Terry Lusty, for his indepth features.

Photographers Bert Crowfoot and Lorne Cardinal bring "Powwow Country" to life -- for all to see.

Lastly, but definitely not least, a heartfelt thank you goes out to all those who have the courage to celebrate their lifestyles. Best wishes to you for a good season in powwow country!



FRONT PAGE

Florence and Cecil NePOSE of Hobbema, Alberta, stand on each side of their grandson named Drumkeeper.

The January 1987 Morley powwow was Drumkeeper's first, so an initiation dance was held -- welcoming him into powwow country.

Wind speaker

POWWOW

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By Jim Thunder

As far back as our Elders can remember there have always been Indian prophets who have foretold the future. These prophets were respected and honored by the people. Through dreams and visions they predicted events before they actually happened.

The coming of the white man was predicted before he ever set foot on this continent and the prophets foretold of the changes that would take place among the Indian people here in North America.

An Elder named Andrew Ahenakew from the Sandy Lake reserve said, "Five hundred years ago, our Elders had clear minds and were able to see (predict) things from far away. They were given the power to do this..."

Another Elder named Frizzly Bear who was born in 1889 spoke about some of the Indian prophecies. "When I was a young man, I first followed my father when we went to meetings of the Elders. One time my father said, 'Stay there' and he went in. As I was standing there I heard a lot of them speaking.

One old man called Coming Morning spoke up and said, 'Somebody is standing out there; can someone bring him in?' 'Guess he wanted to speak too,' another said. Then somebody came out of the teepee. The only person he could see was me. 'Come in,' he said and I followed him.

"There was a big crowd inside and I went to where my father was sitting and sat down behind him. I was scared of them. That was the first time I heard these people speak, many years ago. From then on, I attended four other meetings. Now I can see the meaning of what they said.

"They took up sweet-grass and the Sacred Pipe. They used a rattle and a drum and they sang. Whenever they asked a person to speak on a matter they said, 'Tell it, the way you see it.'

"These Elders told of everything. All of them that spoke had some kind of markings to signify them, connected with some special meaning to do with Indian culture.

"They said your children will be asked to attend such a place, which will be called a school.

"The government thinks, 'I will teach the Indian.' The whiteman thought they had hold of the Indian and what he had, in the palm of their hands. Whenever the government says anything to you, your answer is 'yes', and of course, the government will think they got the best of you.

"Be careful when he asks you for your children to be taught. In time your children will have no respect for you. This will happen to everybody, they said this will signify that real hard

PROPHECIES

Voices from the Past



times are coming ahead. And they added, if you ask your own children for food, you will pay them for what you eat.

"You will think that a whiteman can't seed in a muskeg but the time will come when he will seed in a muskeg and this is what he wants, to try and get all the land he can. These are the things the Elders said.

"And further, you won't be able to stop anywhere on your journeys because there will be a steel rope everywhere. The only place you can stop is on the highway, but if you use horses there's no place for them to eat.

"The whiteman won't let you stop anywhere. See, that's one of the things the Elders foretold. The steel rope they called it, I think what they mean is the wire they use for fencing. You can't pass anywhere."

William Paddy, an Elder from the Thunderchild Reserve spoke about the prophecies of television and tape recorders long before these things were invented by humans.

He said, "Long ago, when the Elders spoke, they had knives on ground: 'Use this if I get you mad.' That's what the young people listened to before the coming

of the whiteman. They didn't read from a paper or a book like you see today, they told all this.

"You'll hear yourself in a box. (tape recorder) 'you'll be talking in there,' they said, 'and you'll see a big box, you'll see people there talking, even playing games. (television) And the fire, the Thunderbird fire, you'll see all over' (electric power lines) All this I heard from the Elders and I am holding to it. I believe in the Indian ways. When I have some worries, I ask God for help. God gave the Elders this. These Elders were never sick. God gave the Elders the knowledge to pray."

In 1976, an Elder named George Albert from the Sandy Lake Reserve spoke of his grandfather's prophetic power.

"I think of our Heavenly Father every morning and thank Him for what He gave our great grandfathers: this big continent, our Indian traditions. I ask Him to help us all on this continent. The people are all in favor of returning to our Indian culture.

"I want to talk about my grandfather OmoKoMaNiWew. I stayed with him when I was young. When we went hunting, he took his Sacred Pipe. (a stone

pipe) along. He had it attached to his belt. He told me, 'We'll go to the lake and paddle around.' He had no rifle or shells. When we got to the lake, there was a birch bark canoe laying upside down. With his bow and arrows, he used to kill many muskrats.

"When we got home he would take out his sacred pipe and pray. At times, he told me to sit down: 'I am going to talk to you. I am going to tell you what's going to happen in the future.' I often used to wonder: 'How does he know what's going to happen?' Long ago, I heard the old people tell what was going to become of our culture... I am an old man now. I have grey hair and a grey mustache. I am 71 years old and I am just starting to realize the truth in what my grandfather told me. He used to say, 'You'll become almost like the whiteman'. The Indian people are like this now but in the future, our cultural ways will return. Today, I see our Indian traditions are coming back."

Most readers have heard of Chief Red Cloud of the Lakota Sioux. However, many people do not know that there was a prophecy given at the time of his

birth.

On the night he was born his mother had a vision that he would be a great leader. When he cried the first time a shooting star streaked across the sky. It left a wide trail of red clouds. That is why he was given the name Red Cloud.

He would be a great leader among his people. It had been written in the sky.

History confirms that Red Cloud left behind him a red trail of blood in the battles that he fought for his people.

Another great warrior among the Lakota was Chief Crazy Horse. When he was a boy he had a vision that no enemy would be able to defeat him unless his own people held his arms.

As the vision had predicted, Crazy Horse became an outstanding fighter and seemed invincible in battle against enemy tribes. However, he was seriously wounded in a dispute over a woman when two of his own warriors held his arms while another warrior shot him in the face. He lived through the ordeal but it left a permanent scar on his face.

Crazy Horse won many victories in battle against

the American soldiers. However, on September 5, 1877, at Fort Robinson, he was killed when his own warriors held his arms and an American soldier ran a bayonet through him.

He had lived and fought for his people and his death was caused by his people.

Another great leader among the Sioux was Chief Sitting Bull. One day, while he was riding through the woods, a little bird spoke to him and said, "The Sioux will kill you."

The prophecy came true on December 15, 1890. Sitting Bull was killed by his own warriors who had been hired by the American government as Indian police.

Chief Big Bear was a respected leader among the Plains Cree. In 1881, he and his people had a camp on the banks of the Missouri River. One night, he had an ugly dream in which he saw a spring of water shooting up out of the ground. He tried to smother it but it spurted up between his fingers. The water turned into blood and ran over the back of his hands.

The dream came true four years later when the Riel Rebellion broke out. Big Bear tried to restrain his warriors from taking part, but, as the dream had predicted, he was unable to stop the bloodshed in war.

Many people do not know that Louis Riel had the gift of prophecy. He did not drink or smoke. He did not approve of violence and it was said that he was afraid of guns.

During the battle at Duck Lake, Riel sat in his horse, armed only with a crucifix which he held in his hands while bullets whistled by his head. When the soldiers began to retreat, the Metis fighters wanted to follow and destroy them but Riel cried out, "For the love of God, kill no more of them."

During the battle at Fish Creek, Riel spent the entire day in prayer with his arms crossed and he made the women and children pray.

Riel gave a prophecy about how the battle at Batoche would turn out. He said that if the skies were clear on May 12, the Metis people would win the battle. He also said that if the skies were cloudy on the 12th of May, the Metis would lose the battle for Batoche. On the night of May 11, the skies were clear but on the morning of the 12th clouds and rain came. As he had predicted, the Metis people lost the battle.

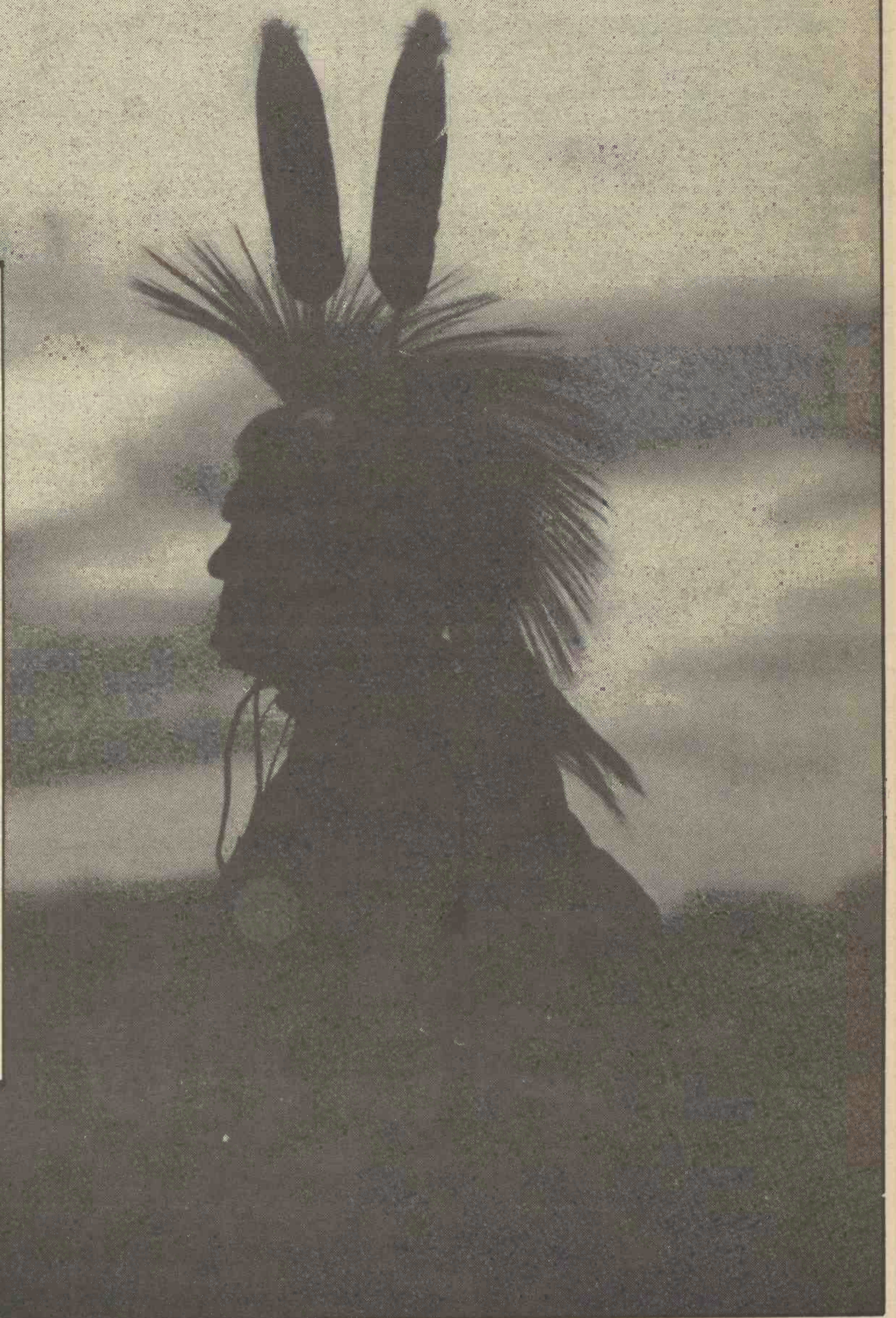
Sources:

Across the Medicine Line, Modern Indian Psychology, Sitting Bull, (The Years In Canada), Blood Red The Sun, Riel.

The account of Crazy Horse's vision was taken from a Ricker interview with William Garnett, a fur trader who often translated for the army. Garnett heard it from Crazy Horse in 1868 when he was visiting Crazy Horse's village.

ORIGIN OF THE POWWOW

A brief look at the evolution and meaning of the powwow



By Boye Ladd

To clearly understand the true meaning of powwow in the context of its spirit, one must start at the beginning...

It is believed by many of the tribes that still practice the traditional way of life, whose roots trace back to the beginning, "that nature and the Indian people spoke the same language." A common belief is that when the Creator, or God, made this world, he gave, as in nature, a uniqueness and power to each tribe. Geographically, each tribe enjoyed a very respectful and harmonious relationship with nature as guide and provider. The relationship with the Creator was pure and its strength was at its peak, being both visible and heard through the voices of nature.

In times of need, guidance and sickness, the Indian prayed and gave by means of spiritual fast, sweats and sacrifice. Prayers were answered through the voices of nature, thus establishing the spirit of nature and man as one.

This explains the reasoning for the creation of the clan system and its respect for the balance of nature. Each clan, like nature, has a function and responsibility within the tribe. Both tribal and clan affiliation can be seen in color combinations, design and ornaments.

Numbers were also very important in respect to nature and the Indian way of life. The number 4 is held sacred by most tribes in respect to the four cardinal directions, as well as the Creator, in the context of the symbol and meaning of the cross. The cross has always been synonymous with the Great Spirit even before the first Christian missionaries came to North America. The spirit of power is held sacred in the combination of certain colors, designs and numbers.

Eventually, songs and dances evolved around the imitation of animals and the natural forces that were held sacred. Many of these sacred dances, because of their religious significance and spirituality are not performed in public. The

sun, eagle, buffalo, scalp and medicine dances are just a few of the many sacred dances that are still practiced. Any religious object or ceremony of power should not be brought into the public or even discussed in open. War, medicine and protection can also be included

"When early European explorers first saw these sacred dances, they thought 'Pau Wau' referred to the whole dance. Actually, its Algonquin definition refers to the medicine men and spiritual leaders."

here, with the consequences being grave if respect for their sacredness is not kept.

When early European explorers first saw these sacred dances, they thought "Pau Wau" referred to the whole dance. Actually, its Algonquin definition refers to the medicine men and spiritual leaders. As more tribes learned the English language, they accepted the "powwow" definition.

As mentioned before,

each tribe maintained a uniqueness and power geographically, which resulted in war over hunting territories. Indian wars were controlled by the medicine men and spiritual leaders and the essence of war, at that time, was spiritual power against another. One simply could

not go out and fight an enemy on his terms. There were ceremonies of preparation to protect and guide the warrior. Brave inspiring songs, warrior speeches and war dances were performed.

When going into war, the leaders were distinguishable by the paint they wore and the number, color and markings on their feathers. There was a mutual honor and respect even for the enemy in battle.

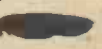
It is said that in taking the life of an enemy or 'counting coup,' one captures his spirit. It is still believed that this spirit belongs to the victor along with his power. In the "physical world" the victor gives and feeds the spirit of the victim until he enters the "spirit world." Then the victim serves and guides the victor together in the spirit world of our ancestors. This is the reason why, even today, Elders warn against arguing or fighting with a distinguished warrior.

Upon the return of the warriors, feasts for the captured and mourned spirits are held and victory dances were performed. In the dance, re-enactments of brave deeds during battle were performed in a stately manner reminiscent of the tracking of the enemy. Men's warrior groups were formed, such as the Hethushka, Grass and Red Feather Societies.

From this early interpretation came the origin of war dance in its spiritual form of expression demonstrated through footwork, smoothness and agility.

There are many beliefs and customs that are still practiced today that were and still are an integral part of the powwow world.

Many of the old war dance songs are still being sung, but are considered honor songs. In some traditional communities, new songs honoring the veterans and their deeds of valor are still being composed. Through these songs, and the spirit of the drum, are communicated ancestral values, cultural integrity, tribal solidarity and personal relationships for future generations.

It is safe to say today that powwows are a demonstration of Indian patriotism and commemoration to the respect for flag and country. For over 100 years tribal chiefs and war leaders signed and validated treaties under our nation's flags. In many ways these flags symbolize national unity. The various tribal flag songs, when translated, speak of special war deeds in defense of our country and acknowledge "as long as the flag shall fly, Indian people shall live." 

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განსაკუთრებით უკიდურესი მარცხენა პარტიის წევრები, რომლებიც უკიდურესი მარცხენა პარტიის წევრები არიან, უკიდურესი მარცხენა პარტიის წევრები არიან.

აქტიური მუშაკების უკიდურესი მარცხენა პარტიის წევრები, რომლებიც უკიდურესი მარცხენა პარტიის წევრები არიან, უკიდურესი მარცხენა პარტიის წევრები არიან.

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6:00 p.m. Tug-Of-War All Ages - ERNIE HOULE	6:00 p.m. Tug-Of-War All Ages - ERNIE HOULE	1:00 p.m. Talent Show (\$600.00) Contact: Bernice Martial	1:00 p.m. Talent Show (\$600.00) Contact: Bernice Martial
6:00 p.m. Horse Shoe (\$300.00) JONAS ANDREW	6:00 p.m. Horse Shoe (\$300.00) JONAS ANDREW	2:00 p.m. Hand Games (\$1000.00) Contact: LEO JANVIER	2:00 p.m. Hand Games (\$1000.00) Contact: LEO JANVIER
7:00 p.m. Treasure Hunt (Ticket Rides) ERNIE HOULE	7:00 p.m. Treasure Hunt (Ticket Rides) ERNIE HOULE	3:00 p.m. Canoe Races (\$1000.00) Contact: LISA BLACKMAN	3:00 p.m. Canoe Races (\$1000.00) Contact: LISA BLACKMAN
7:00 p.m. Bingo (Legoff Hall)	7:00 p.m. Bingo (Legoff Hall)	3:00 p.m. Volleyball, Co-ed \$500 Contact: RHONDA JANVIER	3:00 p.m. Volleyball, Co-ed \$500 Contact: RHONDA JANVIER
9:00 p.m. Dance (Open Air) MUSIC: MOSES CARDINAL FREE ADMISSION	9:00 p.m. Dance (Open Air) MUSIC: SILVER CREEK FREE ADMISSION	5:00 p.m. Bannock & Tea Making Contest (\$250.00) Contact: ERIC GRANDBOIS	5:00 p.m. Bannock & Tea Making Contest (\$250.00) Contact: ERIC GRANDBOIS
	11:00 p.m. Fire Works	5:00 p.m. Foot Races (\$500.00) All Ages Contact: CAROL MARTIN	5:00 p.m. Foot Races (\$500.00) All Ages Contact: CAROL MARTIN
		6:00 p.m. Tug-Of War (\$500.00) All Ages Contact: ERNIE HOULE	6:00 p.m. Tug-Of War (\$500.00) All Ages Contact: ERNIE HOULE
		7:00 p.m. Bingo (Legoff Hall)	7:00 p.m. Bingo (Legoff Hall)
		9:00 p.m. Dance (Open Air) MUSIC: SILVER CREEK	9:00 p.m. Dance (Open Air) MUSIC: MOSES CARDINAL
		11:00 p.m. Fireworks	

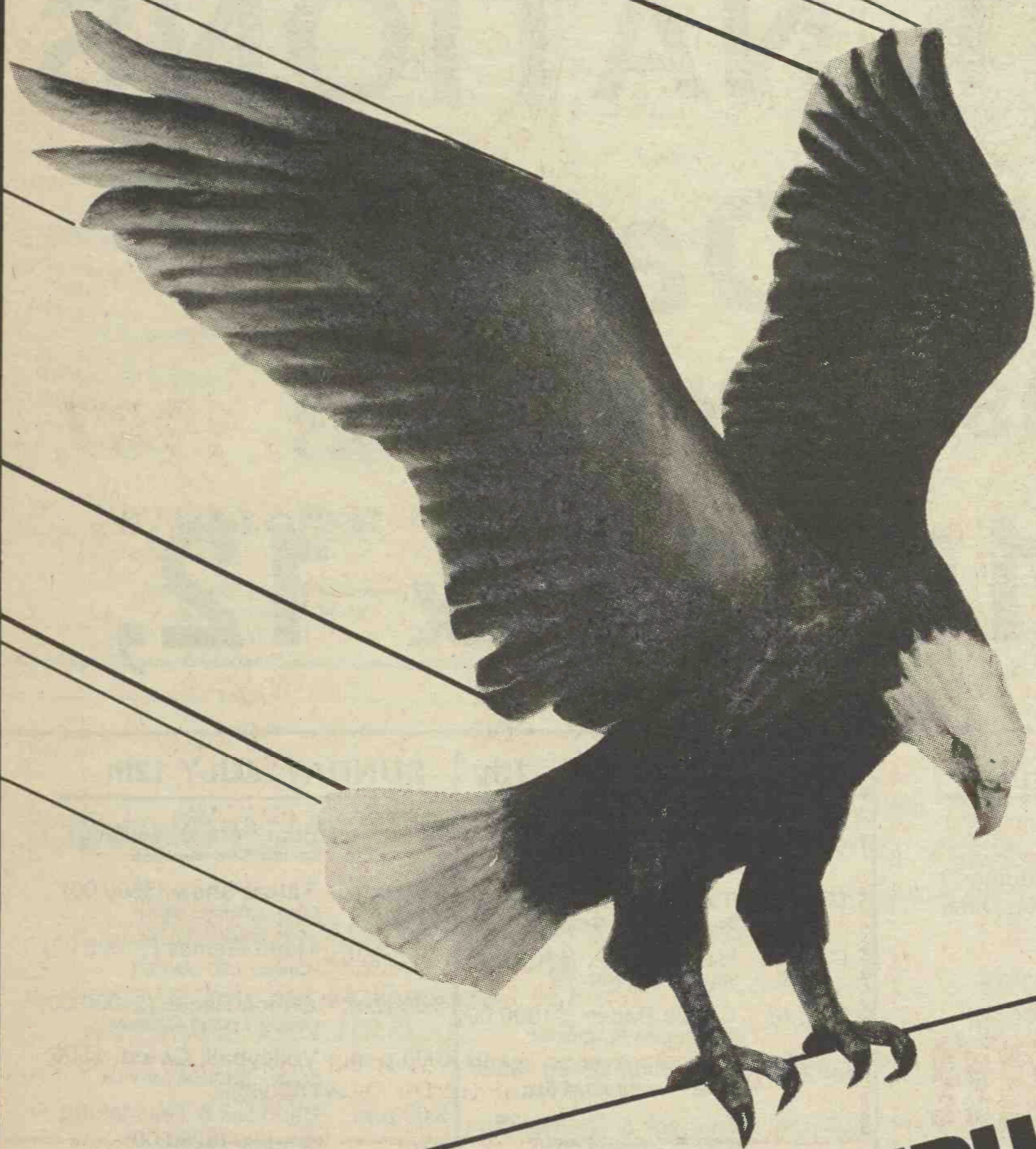
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WINDSPEAKER SALUTES
POWWOW PEOPLE

POAFPYBITTY: Destined by his tribal customs to be a dancer

By Lesley Crossingham

People from all tribes and all parts of North America gather at the powwow, sharing new dance ideas and learning from each other's cultures. One example of this exchange is Richard Poafpybitty, a Comanche from Oklahoma who sports the wolf head outfit and traditional yellow and black paint.

Unlike so many tribes in the plains area, Poafpybitty's tradition dictates that a man must dance the particular dance assigned to his society. Each person is born into a society.

"I was born into a society that says we must dance the traditional dance, and that is what I dance," says 23-year old Poafpybitty.

In fact, despite seeing his friends in the north choose the dance they wish, Poafpybitty says he has no intention of ignoring his tribal tradition.

"I could take up another dance if I wished, but I prefer to keep my traditions. They are important to me," he says.

However, Poafpybitty has no hesitation in joining with his northern brothers to declare that the powwow will never die out.

"In the past we held powwows to celebrate who we are. Then later it was a way of joining together to combat the hardships that the whiteman brought, and today we share and join together in brotherhood. The powwow will never die."

Poafpybitty and his wife and daughter travel the powwow circuit every year and "follow our favorite drums."

He won't say which are his favorite drums because there are too many to name, but he adds that he likes to hear a good strong beat that sets his foot tapping.

"I like to see the other cultures. I like to see all our differences. All the tribal



POAFPYBITTY: Oklahoma Comanche.

ways and all the tribal customs are important and they must be continued."

Poafpybitty also maintains his tradition of using paint.

"I feel proud to see the paint. I don't think enough people use it. It is our tradition and we should return to it."

Poafpybitty and family have just begun their summer circuit. They will be travelling all over Alberta and Saskatchewan, but have no hard and fast plans, other than to take each day as it comes. They plan to be on the road until fall.

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In the district of the North West Territories known as Saskatchewan two small, late nineteenth-century settlements called Battleford and Batoche were to become important focal points of prairie history. Battleford, newly named capital of the Territories in 1876, would serve as headquarters for the North West Mounted Police in this area, with Battleford Post becoming a hub of regional economic and social activity. Batoche, the centre of Metis settlement in the district, would figure as the last major battle site of the North West Resistance of 1885.

BATTLEFORD NATIONAL PARK

The North West Mounted Police established the Battleford Post in 1876 to provide Law and Order in the midst of Indian and fur-trader country. The post also provided vital services, such as medical and mail, to the settlers in the area. Its most dramatic period occurred during the North West Resistance, when 500 settlers took refuge within the stockade.

Today, five original buildings still stand on the site. These include the elegant Commanding Officer's Residence and Officer's Quarters, as well as the Sick Horse Stable, Barracks building and an original Guard Room. A Visitor Reception Centre presently houses and introductory slide show to orient the visitor to the site.

Fort Battleford is located south of the town of Battleford on Central Avenue. Open from **May 10 to October 12, 1987**. Hours of operation: **9:00 a.m. to 5:00 p.m., Monday through Saturday; 10:00 a.m. to 6:00 p.m., Sundays and holidays, in May, June, September and October. 9:00 a.m. to 8:00 p.m. daily during July and August.** Admission is free. Groups are requested to book for tours. Phone **937-2621**.

BATOCHÉ NATIONAL PARK

Batoche National Historic Park is located 90 km northeast of Saskatoon and 80 km southwest of Prince Albert with direct access by Highway #225.

Situated on the banks of the South Saskatchewan, it lies in Saskatchewan's scenic parkland region and commemorates the North West Resistance of 1885 as well as the Metis Settlement — The People, their lifestyle and culture.

Batoche National Historic Park, through an ultra modern Visitor Reception Centre and the historic grounds and buildings, interpret these two interrelated themes.

The new Visitor Reception Centre includes an exhibit hall, a modern theatre featuring a multi-media presentation of, "The Story of Batoche" as well as a gift shop, washrooms and food concession with outdoor eating facilities.

The park is self-guiding although guided tours for groups may be arranged by calling **(306) 423-6227**.

The park remains open from **May 11, 1987, to October 2, 1987** with hours of operation being **9:00 a.m. to 5:00 p.m. for May, June, September and October; 10:00 a.m. to 6:00 p.m. for July and August.**

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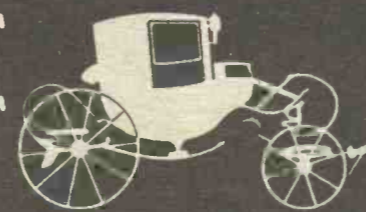
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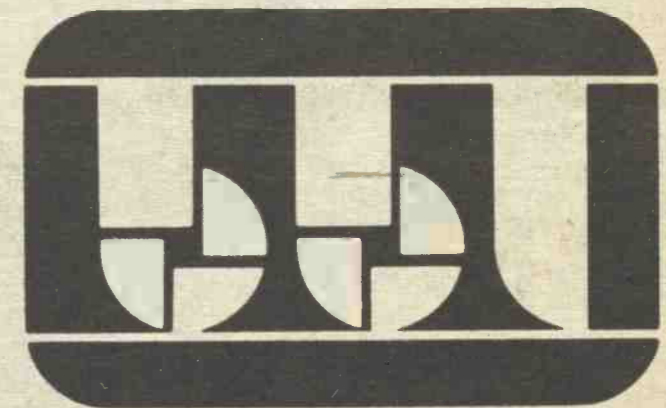
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By Lesley Crossingham

WINDSPEAKER SALUTES POWWOW PEOPLE

Many tribes have their differences. Very often they do not agree and each feel their way is best. However, one unifying factor that leaves politics and personal differences behind is the powwow, says Rachel Snow of the Stoney Indian tribe.

Snow, daughter of Chief John Snow of the Good Stoney band, one of three bands that make up the Stoney nation, is an active participant at many powwows.

"My parents actively encouraged me," says the 23-year old student. "They bought me my first powwow dress when I was 12, but I didn't begin to take it seriously until I was about 17," she smiles.

Snow feels that powwows are the Indian way of

SNOW: Powwow is a way to regain spiritual strength

networking — getting together not only for purely social reasons, but also for business and entrepreneurial reasons.

"I often contact a lot of interesting people who have different careers. We network and keep in

contact, and that's great," says the enthusiastic dancer.

Snow specializes in the ladies fancy dance because she is "young and has the strength." However, she is aware that many years from now she will have to

slow down a pace and take up the ladies traditional dance.

"I went to school in Calgary and I was one face in a crowd. Here I am one face that fits in. The powwow is very important to me."

Snow expresses her love of the powwow through her dancing which she takes very seriously.

"For me it's a spiritual thing. I come to the powwow to be an Indian, to get a sense of yourself, a sense of pride and heritage,"

she says. "This is part of Indian spirituality, to help each other and to celebrate with each other."

"When I was at school I really needed other Indian people to give me the strength. When I attend the powwows, I regain that strength. It helps me carry on."

Snow is proud of her traditions and proud of her heritage. She and other members of her family travel around to all the powwows in their immediate area and often down to the United States.

"I enjoy meeting all the different people. We unit and celebrate our heritage, and that is wonderful."

Snow is about to embark upon the powwow circuit again this year and plans to take in as many powwows as she can.

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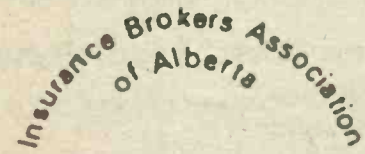
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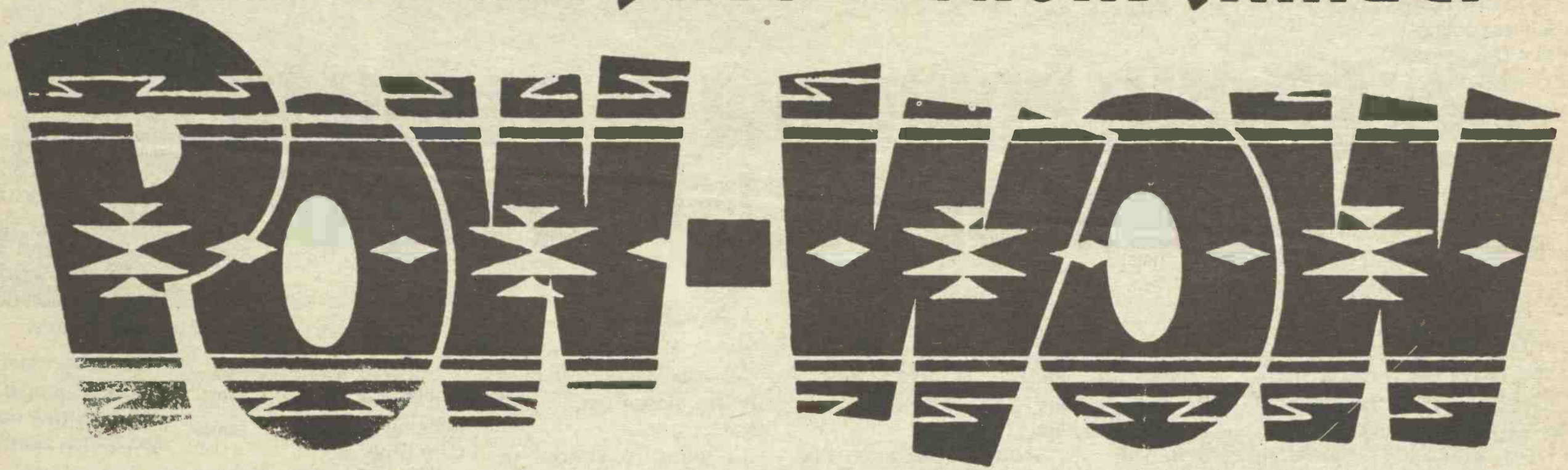
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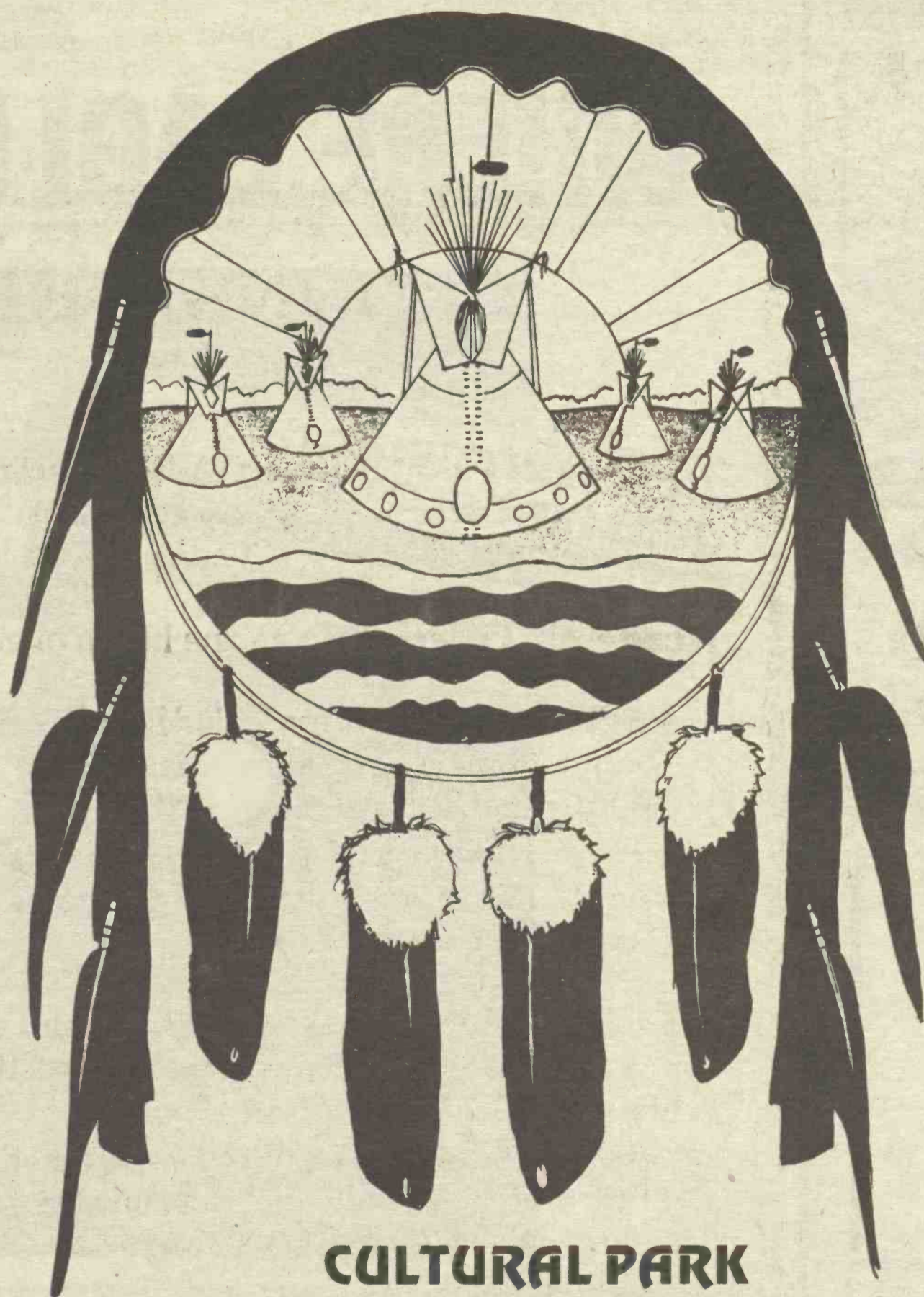
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Third.....	500

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Second.....	700
Third.....	500

Teen Boys' Grass Dance

First.....	700
Second.....	500
Third.....	300

Teen Boys' Traditional

First.....	700
Second.....	500
Third.....	300

Teen Boys' Fancy

First.....	700
Second.....	500
Third.....	300

Boys' Grass Dance

First.....	100
Second.....	75
Third.....	50

Boys' Traditional

First.....	100
Second.....	75
Third.....	50

Boys' Fancy

First.....	100
Second.....	75
Third.....	50

Women's Traditional

First.....	1000
Second.....	700
Third.....	500

Ladies' Traditional (40 and over)

First.....	1000
Second.....	700
Third.....	500

Women's Fancy

First.....	1000
Second.....	700
Third.....	500

Teen Girls' Traditional

First.....	700
Second.....	500
Third.....	300

Teen Girls' Fancy

First.....	700
Second.....	500
Third.....	300

Girls' Traditional

First.....	100
Second.....	75
Third.....	50

Girls' Fancy

First.....	100
Second.....	75
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Contact Donna Hunter at 726-3829, Extension 126

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WINDSPEAKER SALUTES POWWOW PEOPLE

Dance group display culture in north

By Terry Lusty

A performing Indian dance troupe will often exhibit a certain uniqueness. The Wasis Valley Dancers from the Driftpile Reserve, which lies between the towns of High Prairie and Slave Lake, is one such group. They perform plains Indian dances although their culture is generally of woodland background.

Wasis dancers travel to various northern Alberta communities "to display Indian culture in its art form and especially to give the youth some sense of identity," says Theresa Bellerose, one of the troupe

members.

The group was established in 1986 with the help of Rose Auger, but it is currently coordinated by Angeline Isadore. Ranging in age from three to 32 years, the group consists of six males and eight females. All are from Driftpile.

Although they do not have their own drummers, they are striving toward this goal. For now, they are content to hire or borrow existing drum groups. If unavailable, they resort to pre-recorded music.

In general, Wasis performs the more popular dances such as the grass, fancy and traditional. Their

outfits are mainly of plains Indian character along the lines of traditional and fancy dress, although they have a grass dancer as well.

When invited to perform at a special function or to instruct communities in dance, they normally charge a flat fee plus mileage, depending on the financial circumstances of their host. They usually attempt to at least have their expenses covered.

Any profit from performances are returned to the group to offset the costs of producing additional dance equipment. In other words, it is not what one would call a profit-making venture. At

times, they must dig into their own pockets to make ends meet.

A featured performer of this group is Wah-sis-kuan, a three year old boy. He captures the hearts and certainly the eyes of spectators. He was named after his great-grandfather and is the son of George and Theresa Bellerose.

The Wasis group has no external financial funding, all revenue they receive is self-generated.

Although they do enter some competition dancing, they do not usually compete at the larger powwows, but gain further



WAH-SIS-KUAN: featured performer.

experience through participation. Bellerose says the troupe explains to their audience the different styles of dance, the origins and why they do them. That, she adds, provides an educational component.

An additional highlight accompanying dance per-

formances is the jewellery and crafts sales display operated by Martha Campiou-Zarutsky. She also conducts fashion shows using garments of her own creation and employing members of the dance group to act as models.

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By Jim Thunder

Since ancient times the Ceremonial Pipe has been held in sacred respect by the Indian people in North America. Today, the pipe is recognized all over the world as a symbol of peace.

Modern man, with his scientifically oriented mind, assumes that the Ceremonial Pipe was invented by the North American Indian. This is not true. The Ceremonial Pipe was not invented by a man. Anyone with average intelligence will know that anything invented by the human mind and made by human hands cannot be considered a sacred object.

The truth is that the first Ceremonial Pipe was given to the Indian in the same way that the prophet Moses received the Ten Commandments on Mount Sinai. The original pipe was given to the Indian as a gift from the spirit world. Therefore, the Ceremonial Pipe is sacred, holy and endowed with supernatural power.

When the Indian was given the first Sacred Pipe he was told what it was and how it was to be used. Since that time other pipes have been made in various shapes and forms designed from the original pipe.

In Christianity, the wooden crosses used in the churches today have been designed from the original cross on Calvary where Christ was crucified.

When a Catholic priest performs a holy ceremony he does not think of the altar as wood, the bread as flour or the wine as liquid. He thinks of these things in a holy and reverend way because he knows what they represent. In the same way, the Indian does not think of the Ceremonial Pipe as wood and stone. He thinks of it in a sacred way because he remembers that the original pipe was a gift from the spirit world.

Most of the Native people today think that the pipe is used only in prayer to the Great Spirit. It is true that each Pipe Ceremony is sacred but the pipe itself can be used in many different ways.

For example, let us imagine that you are living in the 1800s in an Indian camp. There are many teepees in the village. Horses are grazing, children are playing, women are cooking, and the men are preparing for a hunt.

In the distance, you see a stranger coming towards the camp. He is walking his horse in an easy manner. He carries no weapon in his arms and approaches the village in the open without trying to hide anything. These signs indicate that he is not an enemy on the warpath.

In those days, it was a custom to offer your Ceremonial Pipe to a visiting stranger in friendship and peace. As you go to meet the stranger, you carry your Ceremonial Pipe and leave your rifle behind in

the lodge. You welcome the stranger by lifting your pipe with the stem pointed toward him. By offering your pipe you are silently offering your friendship, your food, and the warmth of your lodge. If the stranger smokes your pipe with you then it means he has accepted your friendship. From that time on, he is like a brother to you for the rest of your life. The two of you are bound together by the sacredness of the Ceremonial Pipe.

When the first white man came to the western plains, the Indian always offered his pipe in friendship and peace. That is why the white people of today still refer to it as a 'peace pipe.' However, it is much more than just a 'peace pipe.'

Another way that the Sacred Pipe is used is when you have a special request to make to another person. For example, let us imagine that your little girl is sick. In the village lives a medicine man who is respected by the people. You take your pipe and a gift and enter his lodge. You

lay the pipe and the gift in front of the medicine man and tell him of your little girl who is very sick. He cannot refuse your request unless he has a good reason because the request is made in the presence of the Sacred Pipe. If he smokes the pipe with you then it means that he has the proper medicine to treat your daughter.

The 'pipe of peace' was also a pipe of war. If the Cree decided to go on a war expedition against the Blackfoot Nation they would sometimes offer a Ceremonial Pipe to the Assiniboine Indians. If the Assiniboine leaders smoked the pipe with the Cree then it meant that they would help in the battle against the Blackfoot.

Whenever two tribes agreed to put an end to war and to live in peace, the chiefs of the two nations would smoke the Sacred Pipe together as brothers. When an agreement is made involving the Sacred Pipe then that agreement cannot be broken without bringing down the anger of the Great Spirit. I will give

two examples of where divine judgement came upon the Indian people because a Sacred Pipe was not honored.

In the 1800s, Broken Arm was an outstanding war chief among the Cree in the Edmonton area. He won many victories in inter-tribal warfare. In 1867, Broken Arm decided to lay down the weapons of war and make arrangements for peace. The leaders of the Blackfoot agreed and smoked a Sacred Pipe with him in a peace council. The location of where the agreement was made is Wetas-kiwin which means 'the hills of peace.'

Broken Arm often visited the various camps of the Blackfoot. He carried no weapon with him because the promise of peace had been made in the presence of a Sacred Pipe. However, in 1869, he rode into a Blackfoot camp in friendship and was suddenly murdered without warning. Not long after, smallpox struck the Blackfoot Confederacy and hundreds died.

Approximately 15 years ago, a Blood Indian sold a sacred pipestem for a large amount of money to the Provincial Museum in Edmonton. Soon after, he became very sick. The white doctors could not diagnose what was wrong with him and he died. He never lived to enjoy the money he received for the sacred pipestem.

The Sacred Pipe is also used whenever an Indian Nation makes a covenant with another nation. In 1876, sacred pipestems were carried by the chiefs

of the Cree Nation at the signing of Treaty 6 with the Nation of Canada. Gordon Lee stated, "in the presence of the Pipe, only the truth must be spoken and any commitment made in its presence must be kept." That is why the Indian people of today still hold on to the treaty because the promises were made in the presence of the sacred pipestems.

In the 100 years following Treaty 6, the same sacred pipestems that were used at the time of the treaty were wrapped in bundles and kept by the Cree people. In 1976, the federal government decided to celebrate the signing of Treaty 6. To their astonishment the Cree Elders brought out the very same pipestems that were used in 1876. The Cree had kept the pipestems in the same way that they kept the treaty because to them both were sacred and bound by the Creator.

I have explained the various ways in which the Ceremonial Pipe is used. I did not, however, elaborate on how the pipe is used when a prayer is directed to the Great Spirit.

Now let us take a look at a Pipe Ceremony in detail and explore its meaning and purpose.

First of all, it is important to understand that each tribe has its own various Pipe Ceremonies for different purposes. Each Pipe Holder has his own ceremony which is given to him at the time when a sacred pipe is placed in his care.

Five years ago, I became a Pipe Holder when an Elder placed a Sacred Pipe in my

hands. This pipe had been made, passed through an Initiation Ceremony, and blessed by the Sioux Elders in Minnesota. The pipe was made from red catlinite stone and has a spiral stem which is one of the characteristics of the Sioux pipes. For many years this pipe was used in the Sioux ceremonies. Then it was brought north into Saskatchewan and was placed in the care of an Elder named Ernest Tootoosis. Tootoosis, a grandson of Chief Poundmaker, kept the Sacred Pipe for some time.

In the fall of 1979, I made a special trip to the Poundmaker Reserve to visit Tootoosis. I took some gifts with me because I believed that if I honored the Elders, then the Great Spirit would be pleased with me.

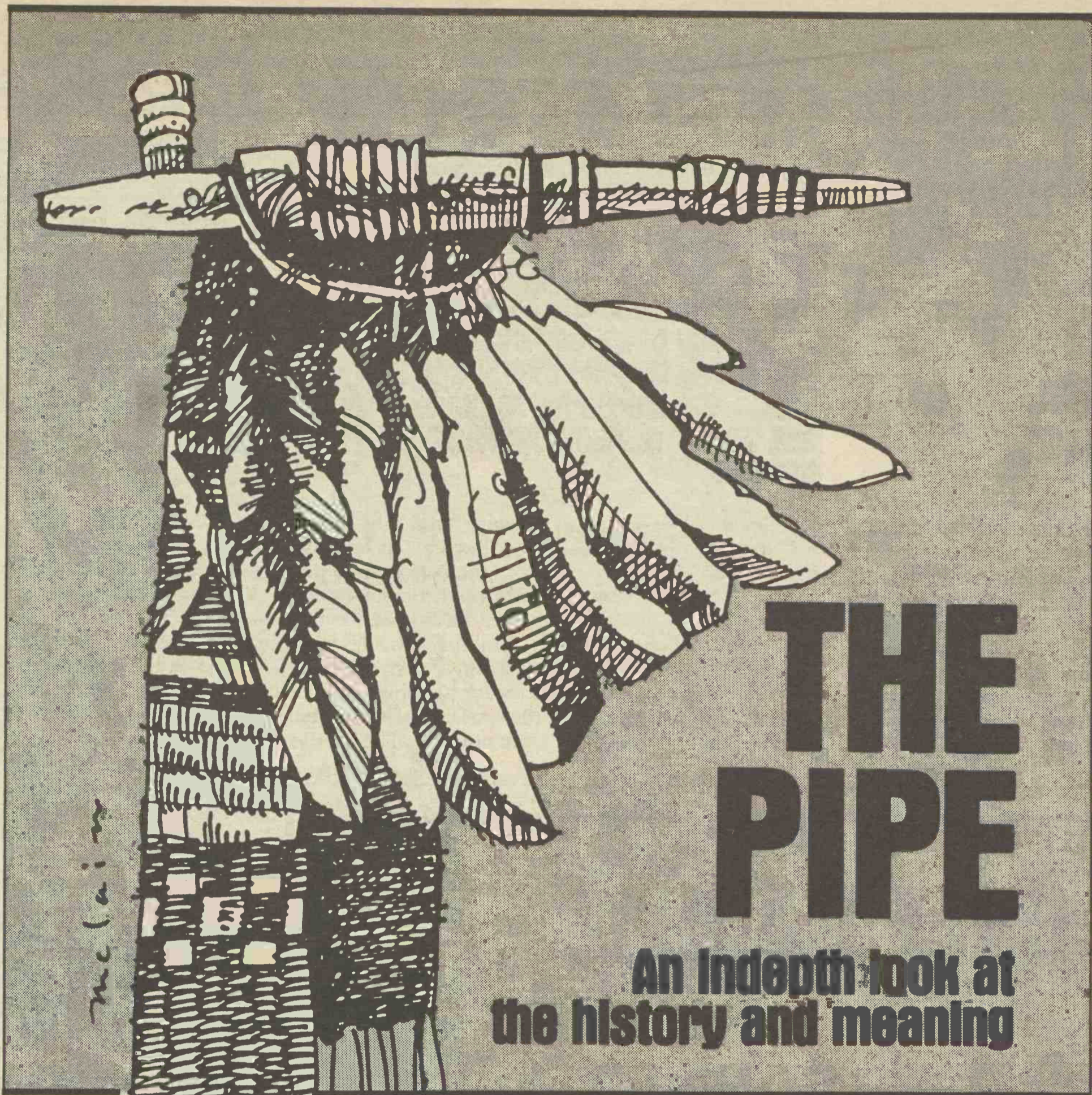
In his home, I presented Tootoosis with some tobacco, a Crow Indian necklace, a set of Indian paintings, mounted on wooden frames, and \$100 sealed in a white envelope. I did not know that he had been wanting the exact set of paintings that I had brought for him.

That night, I sat alone with the Elder and silently listened as he talked of things that are sacred. He spoke of the beauty and wisdom in Indian culture. Then to my surprise, he took the sacred pipe of the Sioux and placed it in my hands. His decision caught me off guard and I didn't know what to say. I felt very unworthy of this sacred honor that was bestowed upon me. As I held the sacred pipe in my hands I suddenly felt very small in God's creation.

It was a memorable night for me for a number of reasons. First of all, it is a very high honor for a young man to be chosen as a Pipe Holder. Second, Ernest Tootoosis was a well known and respected Elder all across Canada. Third, this Sioux pipe had a special sentimental value to me because my grandfather was a Nakota-Sioux. The fourth reason why it was a memorable event is that the sacred pipe was given to me on Cut Knife Hill. This is the same hill where my grandfather had fought for our people during the Riel Rebellion. (Ernest Tootoosis lived on Cut Knife Hill, just above the creek).

That night, for the last time, Ernest performed the ceremony that belonged to the Sioux pipe. He told me to smoke the pipe with him. I carefully observed every detail in the way he held the pipe in his hands, the words he spoke in prayer and the movements he made with the pipe. When the ceremony was finished he spoke to me for a long time. As I listened, I felt a mixture of pride and humility. Today, Ernest Tootoosis is no longer with us in this world but I still hold

Continued Page 18



THE PIPE

An in-depth look at the history and meaning

PIPE

From Page 17

the sacred pipe that he passed on to me.

I perform this ceremony for myself from time to time. I also perform it for anyone who requests for it in a traditional way. It is not I, but the Sacred Pipe, that brings the blessing.

The Pipe Ceremony begins with the burning of sweetgrass. The Keeper of the Pipe holds his hands over the smoke of the sweetgrass and passes them over his head. This prepares his mind for prayer. Then, he holds his hands over the smoke again and passes them over his heart because it is from the heart that the prayer is uttered.

When the purification ceremony with sweetgrass is finished, the stone bowl and wooden stem of the

pipe are joined together which makes the pipe complete. As the Pipe Holder fills the pipe with tobacco he remembers that tobacco is a sacred gift to the Indian directly from the spirit world.

Next the pipe is passed over the smoke of the burning sweetgrass, first the stem and then the bowl. Then the pipe is rotated over the smoke in the same direction that the sun circles in the sky. This makes the pipe spiritually alive, sacred and powerful.

The pipe is lit and the holder takes several puffs. Traditionally, it is supposed to be four puffs but the holder may take as many as needed to get the pipe going. Then, the pipe is lifted with the stem pointed upward toward the Creator because He is above all things and He comes first

before all things.

A prayer of thanks is said to the Creator for His love and kindness in giving life to all things.

Thanks is given for the Sacred Pipe which is used as an instrument of prayer,

"That night, for the last time, Ernest performed the ceremony that belonged to the Sioux pipe... I carefully observed every detail in the way he held the pipe in his hands, the words he spoke in prayer and the movements he made with the pipe."

a channel of blessing, and the medium for spiritual intervention.

The Creator is told of the reason for the Pipe Ceremony, whether it is for the Pipe Holder or for someone else who needs help. This prayer may be short or lengthy depending

on the reason for the request.

When the prayer to the Creator is finished, the pipe is lowered with the stem pointed downward to the earth and a prayer of thanks is given for all living things

growing from the earth. The Indian was created from the earth, therefore, the Creator is our Father and the Earth is our Mother.

A mother provides food, clothing, shelter, and medicine for her children. Our Mother Earth fulfills that very purpose. The berries

that we pick grow from the ground. The various roots and herbs used for healing grow from the earth. The Indian used the buffalo for food, clothing and shelter. The buffalo ate grass which grew from our Mother Earth.

In truth, all of our food, clothing, shelter and medicine is provided by Mother Earth. It is not a theory but a simple fact recognized by the Indian people for hundreds of years.

Modern man should take a lesson from the Pipe Ceremony and join the Indian in giving thanks for Mother Earth.

After Mother Earth is honored, the pipe stem is pointed to the East, South, West and North. The reason for this is that the Creator appointed four spirits to be the guardians of the universe. They dwell in the four points of the compass and a prayer is said to each one. The guardian spirit may come himself or he may send another spirit under his authority to the place of the Pipe Ceremony. This is why some people see visions and sometimes supernatural things happen when the pipe is passed around. It is not an empty ritual but a sacred ceremony blessed in a supernatural way.

After the pipe has been directed to the Creator, the earth, and the four guardian spirits of the universe, the pipe is then lit again and smoked.

During the entire ceremony the participants are seated in a circle. The Pipe Holder takes a few puffs and then passes the pipe to the person on his left who also takes a few puffs and passes the pipe to his left. In this way, the Sacred Pipe travels in the same direction that the sun circles the sky.

As each person takes the pipe and smokes, he thinks of the Creator above, the earth beneath, and the sacred powers of the four directions around him. This ceremony brings him into contact and harmony with all these things.

Four times, the pipe is passed around in the circle. The number four has significance in Indian culture. The Great Spirit created four things which give life; sun, earth, water and air. The four cycles of the pipe also represents the four directions, the four seasons of the year, the four phases in a person's life, and the four guardian spirits of the universe.

After the pipe has completed its fourth round, the Pipe Holder then offers the pipe to the Creator above, the earth beneath and the sacred powers of the four directions and a short prayer of thanks is said to each one.

The stone bowl and wooden stem of the pipe are then separated and laid down. This concludes the Sacred Pipe Ceremony.

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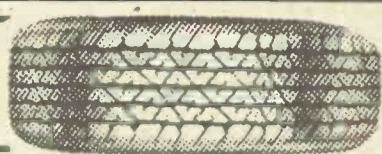
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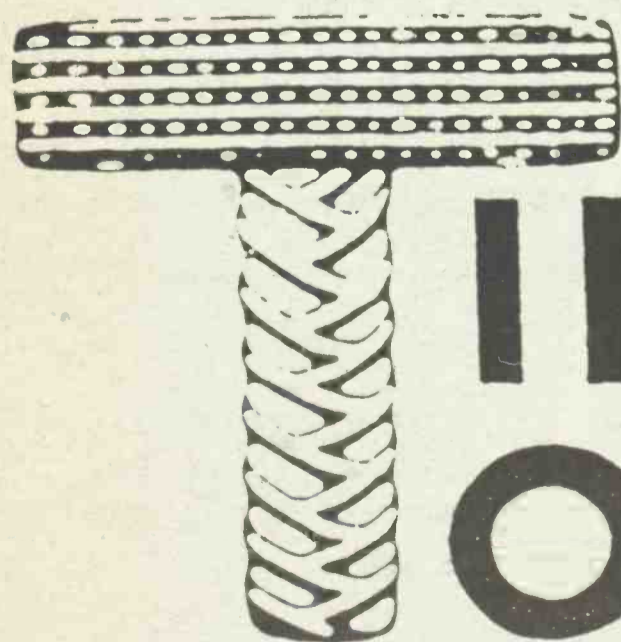
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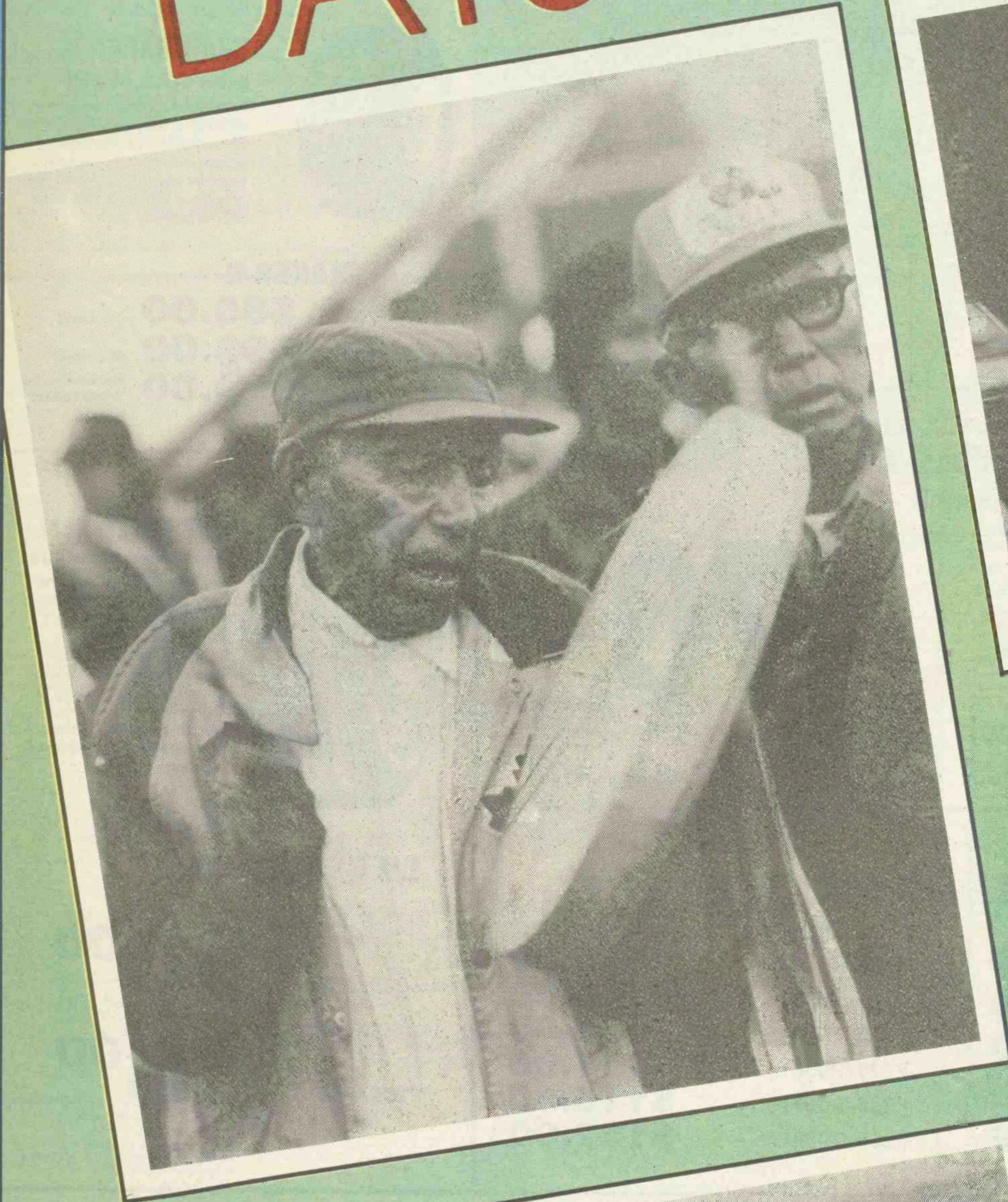
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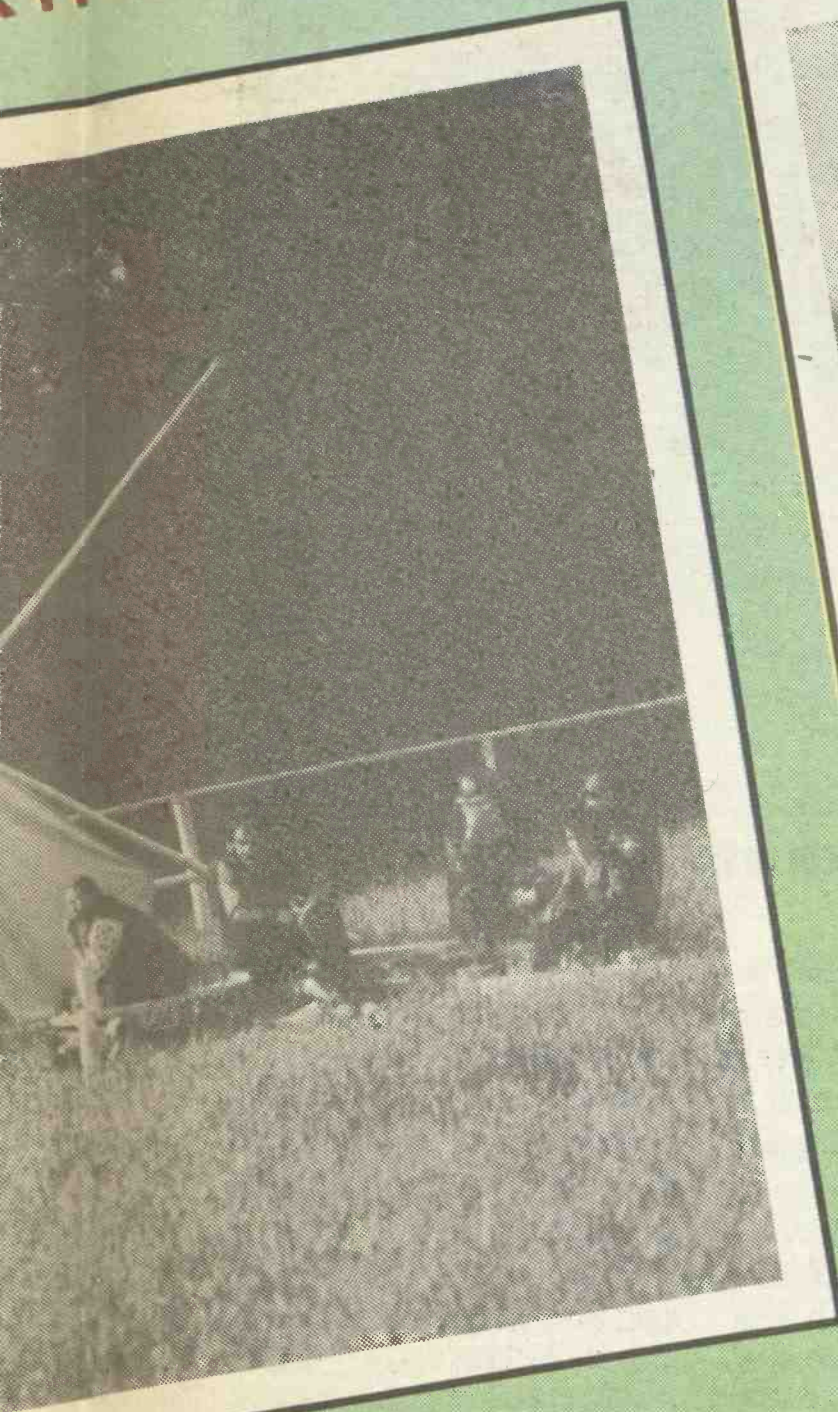
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HABAY DAYS POWWOW IN THE FAR NORTH



Photos by Bert Crowfoot

RTH



Each year the Slavey Indians of Assumption try to hold their version of the powwow - Habay Days. Assumption is a woodland community about 1200 km straight north of Calgary. They don't draw huge crowds and offer big prize money - they don't even wear costumes. Instead, their humble approach to powwow includes tea dancing, story telling, handgames, camping, feasting and a lot of visiting. Windspeaker photographer Bert Crowfoot spent a few days with the people of Assumption. Other than being fed very well, Crowfoot said, "it was like going back in time, the feelings there were really good."

WINDSPEAKER SALUTES POWWOW DRUMMERS

Blackfoot drummers win first at world drumming competition

By Lesley Crossingham

Many people remark on the strong, resonant voice of young Blackfoot singer, Eldon Weaselchild, lead singer of the Blackfoot Crossing Drum Group. So it is hardly surprising that the group won first place in the world championships in Albuquerque, New Mexico, recently.

"It was quite a surprise," says Weaselchild. "We had heard it was the biggest powwow in the world so we went down to see. We never thought we would win," he smiles.

The drum group competed against groups from all over North America before a panel of six judges who named the Blackfoot group the best in the world and Weaselchild the best lead singer at only 23 years of age.

"I learned to sing at the feet of my father who was himself a world famous prairie chicken dancer," says Weaselchild. "I competed in the powwows since I was six years old and I've always been involved."

Weaselchild is currently studying at the Old Sun College on the Blackfoot reserve and plans to attend the Southern Alberta Institute of Technology (SAIT) to study radio journalism.

"I would like to work on radio shows and talk Blackfoot," he says. "But I'll never give up singing. In fact I'll keep on singing till I can't sing anymore. But I hope that's not too soon," he adds.

Weaselchild, and other members of the group, Fred Breaker and Radford Black Rider, compose the songs. The group gets

together at least twice a week to practice and to "exercise our voices."

"Sometimes it's hard to get together after a long day. But once we start singing, we forget how tired we all are," he adds.

However, Weaselchild and the other members of the group intend to pass their talents and knowledge on to the next generation as they also hold a training session for youngsters interested in becoming drummers.

"They are very enthusiastic. Some boys from the Crowfoot school come over every week and they are always asking us to let them sing."

Weaselchild instructs the youngsters in the basics of drumming and singing and insists they use their voices properly, singing not with



BLACKFOOT CROSSING: powwow in summer, school in fall.

the throat, but with the chest.

"With the kind of enthusiasm I've seen, I really don't think powwows are going to die out. These young guys are really keen to learn to play and sing," says Weaselchild, pointing out that very often the

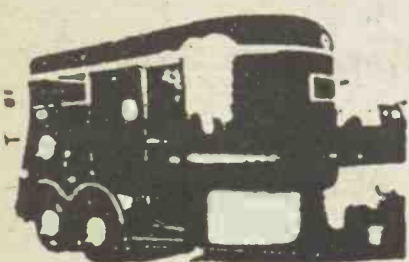
young boys don't want to go home because they are having so much fun.

"This is our culture. It is part of our lives. We'll never give it up."

Weaselchild and the other members of the group plan to tour the powwow circuit again this

year, although many of them are students planning to return to school or college in the fall, Weaselchild says they may have to slow down enough to allow for study time.

"But we'll still find time to sing and play. We'll never give it up," he vows.



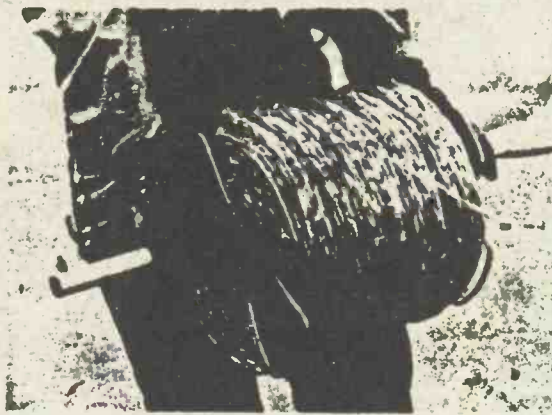
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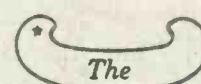
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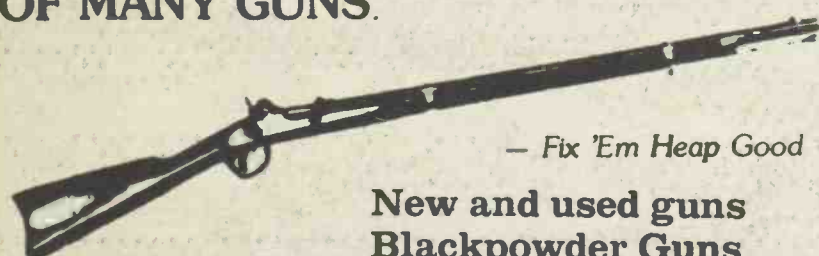
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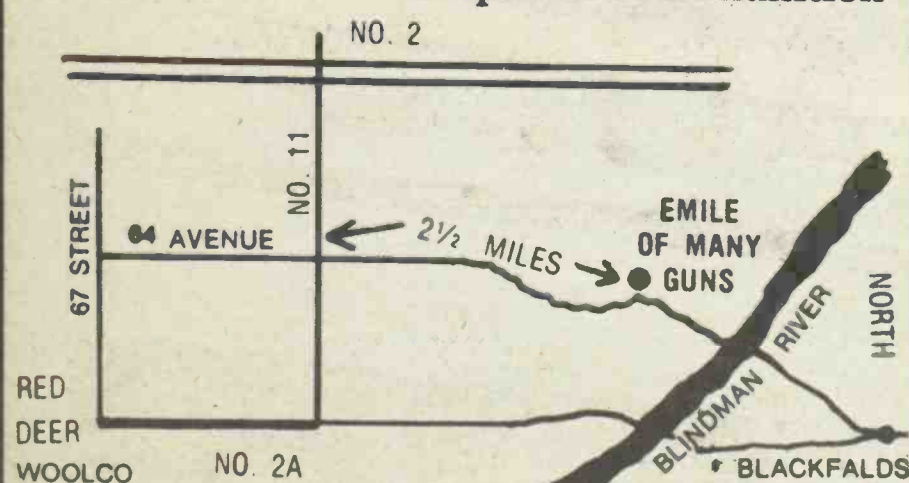
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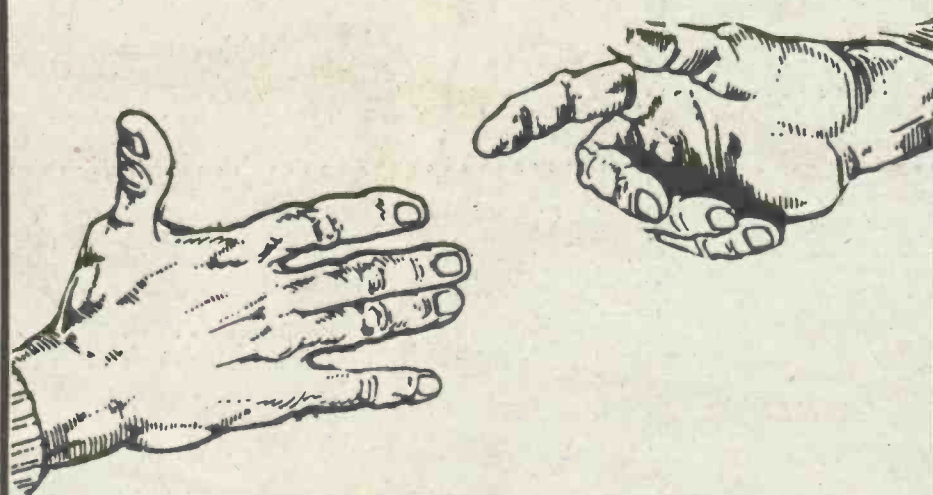
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WINDSPEAKER SALUTES POWWOW DRUMMERS

Drum tradition handed down

By Lesley Crossingham

Two voices at the powwow blend together in an uncanny harmony of rhythm and sound. They are the voices of brothers, John and Keith Chiefmoon of the Blood reserve.

The brothers are the backbone of the Chiefmoon drum group, and although they hesitate to call themselves, as others jokingly have, the Everly brothers of the powwow, the two brothers do concede that because they are closely related they can almost read each other's mind and instantaneously change beat or tone in time

to the song.

"Our father, Dan Chiefmoon passed on this tradition of the drum group to us," says Keith. "He bestowed upon us his gift and we keep the family tradition."

Keith and John point out that when their father was a young man there were no microphones and drummers and singers had to work very hard to be heard.

"In those days you needed special talent. Not everyone had a strong enough voice. Today, with the help of microphones, almost anyone can become a singer," says Keith.

John, the oldest of the

two brothers, explains the importance of the drum, pointing out that true drumming comes naturally from the thunder and from the heart beat.

"The Great Spirit gave us the thunder, which hits the earth. The earth is the drum. And the Great Spirit gave within us our own drum, the heart beat. We must connect the two to the drum and to the song," says John.

John, the lead singer, does most of the composing and says that just like western modern music, the Indian drum songs are constantly changing with new trends and fashions

coming to the forefront.

"The latest trend is the crowhop. I have a tape and I am trying to learn it. There are always new things happening," says John.

John and Keith have recorded many of their original songs, usually composed in their Native Blackfoot language. And both continue to not only tour the powwow circuit but to also find time for new compositions.

"I was always involved in the powwow," says Keith. "I used to dance, but then my brother asked to join him and to sing with him and we sing well together."

The two brothers say

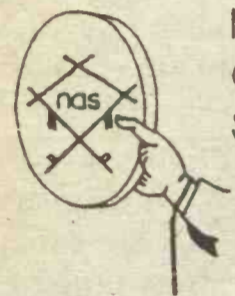


DAN CHIEFMOON: gifted his sons.

they intend to continue to drum and will visit as many powwows as they can again this year.

"It is very special," says

John. "We want to pass our heritage down to the next generation. And we want to continue where our father left off."



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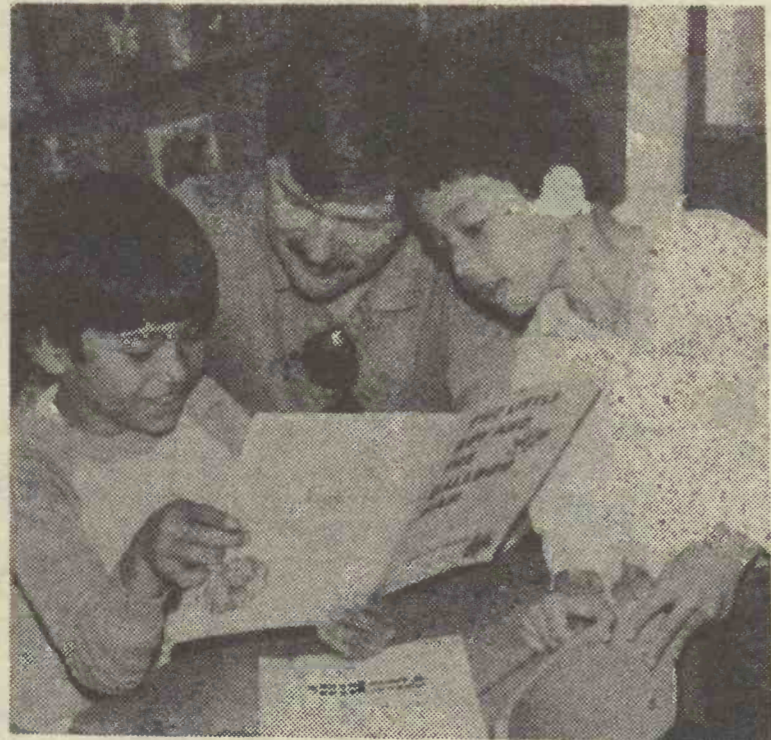
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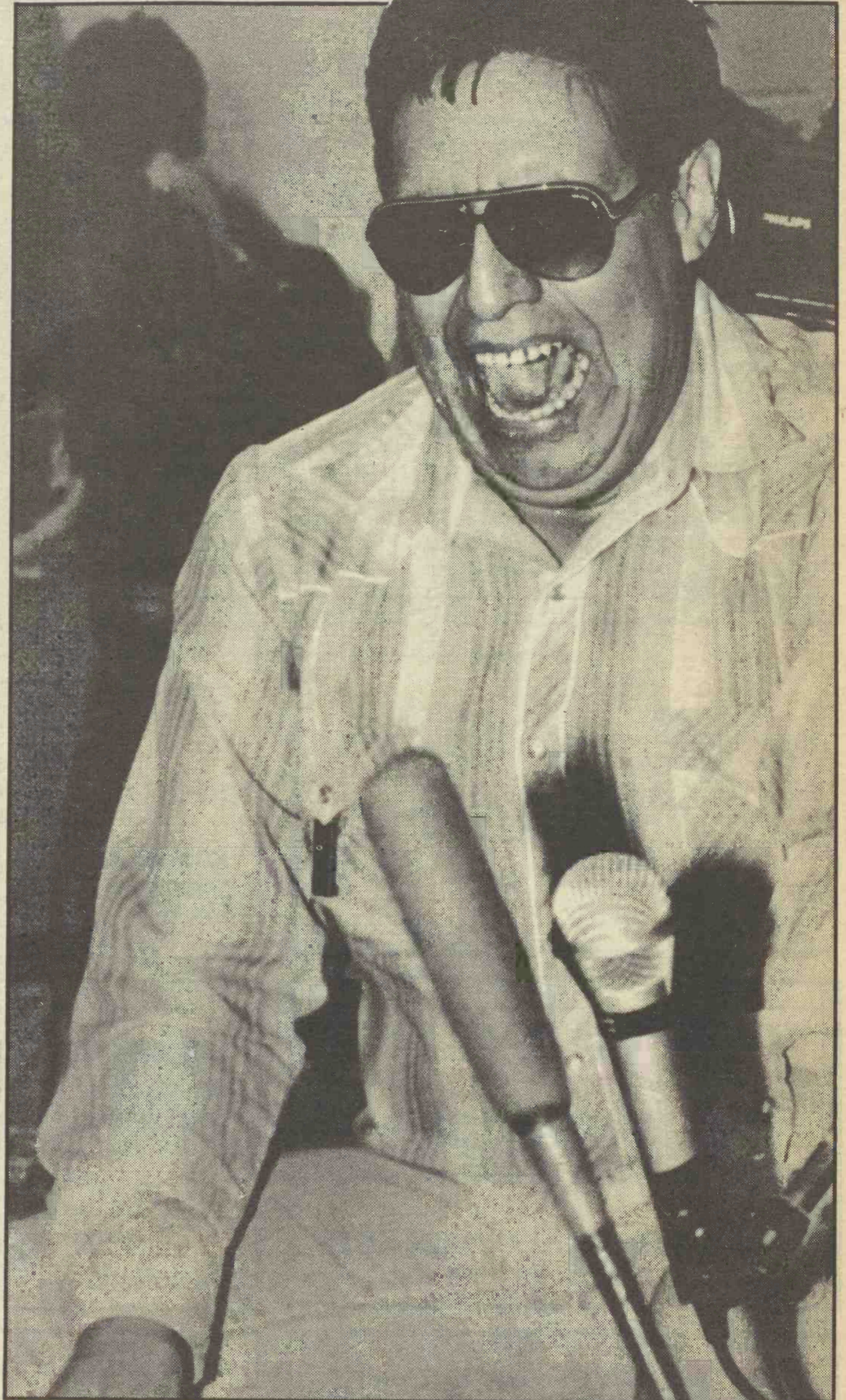
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ROD HUNTER: drumming has biggest appeal.

Drum group juggles education and powwow

By Lesley Crossingham

The drum group we all knew as the Chiniki Lake drummers have a new name, The Nakoda Drummers, and although a much smaller group, still boast the talents of lead singer, Rod Hunter.

The well known group hails from the Stoney Indian tribe, located west of Calgary, and have just started the new powwow season. However, lead singer Rod Hunter says the group won't be making such a long and hard tour of the powwow circuit since most of the group are full-time students.

The groups consists of Hunter, Duane Mark and Desi Rider. All attend the adult courses offered at the well known Eagle Point

Education Centre on the Stoney reserve and Hunter says he intends to move on to university.

"I am interested in business education. Eventually I want to teach adults about businesses and entrepreneurship."

One of the perks of teaching is the long summer break. And Hunter admits that this is one of the reasons teaching appealed to him because he will be able to continue his singing.

"I have tried all aspects of the powwow, including dancing, but drumming and singing appealed to me the most," says Hunter.

Hunter composes all the songs for the group in his own Stoney language and admits he does most of his composing while driving his car.

"Songwriters often find strange places to compose. A songwriter I know, composes in the wash-room," he smiles.

Hunter does not write any of his music or lyrics down, instead, he tapes them for future reference. He guesses he has written hundreds of songs, some of which he has already forgotten.

"You can't write Indian songs on a music score like western music. The only way is either tape or use the traditional way of memory," he says.

Hunter and the other members of the Nakoda Drum group have just embarked on their summer tour of the powwows. They will be travelling right across Alberta and into the United States.

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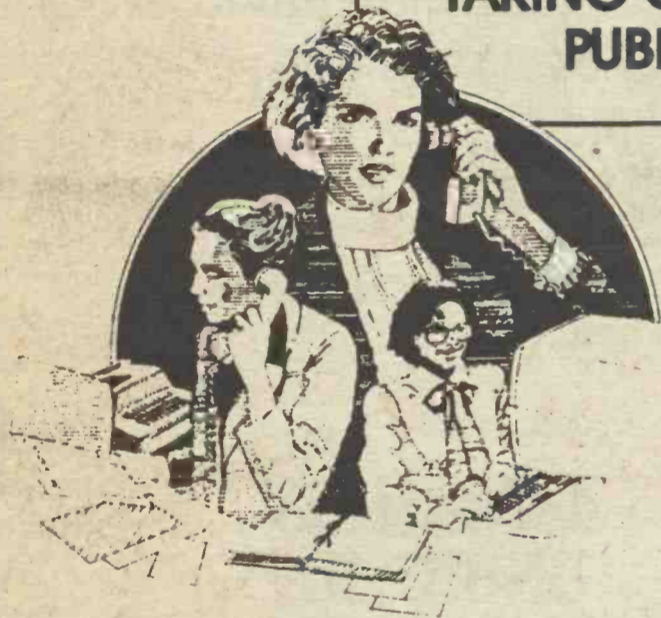
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By Terry Lusty

It is not known with any degree of certainty just when or from whom the Indian tribes of Canada, particularly those in the west, acquired what is known as "misikah-chigiwin" or, in English, the "hand game" or "stick game." Along with the game of cards, the hand game has become one of the most common forms of gambling among Canada's western Indians.

Today, it is most often associated with social events or gatherings such as Treaty day celebrations, Indian pow wows, etc. For example, it was but one of many events held in conjunction with the Goodfish Lake (Alberta) annual celebrations in 1985. On the Peigan Reserve, a hand game tournament with \$7,000 in prize money was conducted in October, 1985.

It has been said by many Canadian tribes that the game is of recent origin having been adopted from Indian tribes south of the Canadian border. Some Plains Cree of Saskatchewan say that it was taught to them by the Flathead Indians shortly after the 1885 Northwest Resistance.

Although it is nice to know when and how the game came about, it is of less consequence at the time of this writing. The object of this article is to provide what background is known and, more importantly, to explain the object of the game as well as the items used and the process of play that occurs.

HANDGAMES

The history of the powwow sport and how-to guide to the rules of the game

As one of the most popular of guessing and gambling games, the hand game was found to exist among 81 tribes of North America. Today, it is one of the very few remaining games which enjoys the height of popularity in contemporary Indian society. In Alberta, it has been noted that since a number of Indian bands have come into more money through oil and gas revenues, there appears to have been a substantial increase in not only the amounts of money gambled but also the number of games that are

simultaneously conducted. For example, the 1984 Ermineskin annual pow wow at Hobbema witnessed the execution of several different games at the same time compared to a decade earlier when only a few were in progress.

The distribution of the hand game is known to have encompassed tribes occupying the coastal regions, plains, prairies, woodlands, far north, and deep south. The game has been recorded in various records by clergymen, soldiers, doctors, travelling artists and explorers, and

so on.

The earliest known records only go back to the 1780's when J.F.G. de la Perouse mentioned it as being played by some of the California Indians. Samuel Hearne also referred to the game in 1795. Most other written accounts are dated from the 1830's and on. As such, the game would be of recent origin except for the fact that it could just as well have very distant origins. No one knows for sure. At this point, however, any attempt to pinpoint its beginnings would be purely speculative.

Of recent vintage, there are only a few written accounts of any detail about the hand game. One of the more readily accessible sources is "The Dogrib Hand Game" (1966) by June Helm and Nancy O. Lurie.

The authors note that women did not partake of the game in Canada's north, while on the prairies and plains, the game seems to have always included both male and female participants.

The object of the game is for the opposition to try and guess which bone is hidden

An interesting comment of the writers is the "remarkable output of energy" that transpires and that "most remarkable, however, is that with the infrequent occurrence of the gaming...such skill in these activities is maintained."

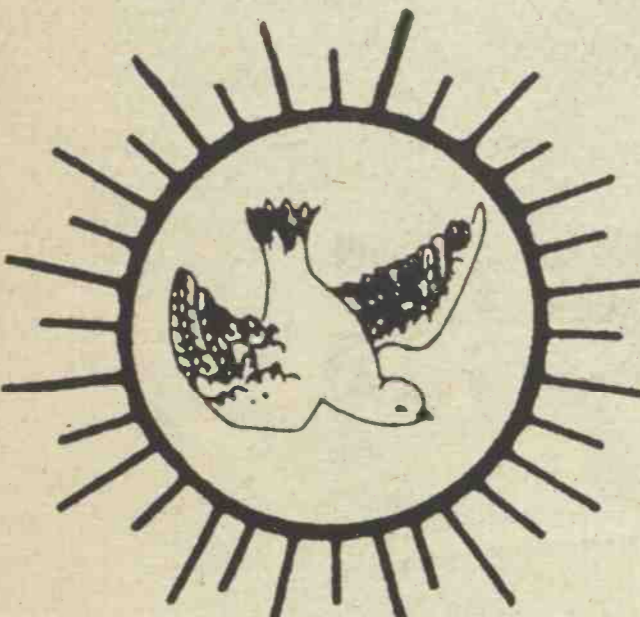
For those who are not familiar with the hand game, this activity is not an easy one to follow or understand unless it is explained in detail. It involves a great amount of complex gestures, motions, hand signals, and singing on the part of its participants. Although anyone can play the game, it is best enacted by those knowledgeable and experienced in the feinting (sleight-of-hand or, tricking) and guessing motions of the players.

While some hand games are concluded in the short space of an hour, others have taken up to three or four hours. In the Helm-Lurie book, they mention that the playing during the Dogrib Treaty day celebrations lasted from three to 10:30 p.m., broke for awhile, then resumed once more. On the following day, there was ten hours of continuous play. The time frame involved not just one but a number of games.

The game of hand is played "two-handed" or "four-handed." In other words, it is played by one or by two hidiers who each hide one or two sets of objects which are usually a set of bone pieces. One bone is plain and the other is marked. One had to guess which was the unmarked piece.

Continued Page 28

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HANDGAMES

From Page 27

in which hand by the hider. The scoring of points can only result when the guesser is wrong, in which case he must surrender one tally stick or counting stick to the hiders. A correct guess does not involve the exchange of tallies, or points, it only wins the set of bones to the guesser's side. When the guessers have won the one or two sets of bones, whichever number is being used, the guessers then take their turn at hiding the bones. The game does not conclude until one of the two sides has won all of the tally sticks.

In discussing the hand game, first consideration must be given to the participants and objects used as well as the actual process of how the game is played. Thus, the initial focus centres around, the following:

(a) **THE PARTICIPANTS** — Hand games involved two teams which generally consisted of four to 12 players. A few tribes used up to 15 or 20 players on one team. The Dogrib, for example, usually had 15 players and therefore used 15 tallies for scoring purposes.

Among most tribes, males and females participated with the best players usually being the elders. The players would be noted for their ability at guessing and hiding the main objects, the bone pieces. Incorporated with such ability was the players' skill to conduct intricate movements and gestures which not only added to the flavor of the game but often served to confuse the opposition, whether they were the hiders or the guessers.

The singing and drumming was always one-sided. Only the defending team, the hiders, possessed the bones, sang, and drummed. Charles Messiter described the game being played by the Assiniboine and Cree at Carlton, Saskatchewan between 1862-64, stating that only the hiding team sang including "those in the audience." In his documentation, Messiter also says that there was no drumming. In most known cases of today, drumming is employed. Again, this is done only by the hiders of the bones. Because singing is an important element of the game, it is always included as are tambourine-like rawhide drums for accompaniment.

(b) **THE BONES** — As mentioned earlier, the "bones", or "pieces" used in the game of hand were of a wide variety. They were not always made from bone or wood. Particularly among the Cree, the use of strings of colored beads or cartridge shells was common. The Wyoming Cree, described by one writer, used a "string of

yellow glass beads in two rows, tied in the middle and a string of white and blue glass beads in two rows, one white and one blue, tied in the middle."

When bone or wood was used, one would be left plain while the other would be a marked piece. In most instances, the mark would be a singular band inscribed or applied in the centre by wrapping thread, a piece of hide, or a ring of paint. The pieces were usually about two to two and one-half inches in length, some being very elaborately decorated/carved and highly valued.

(c) **THE TALLIES** — Tally, or counting, sticks of most plains and prairie tribes numbered 10 or five, the number most commonly used today. The Dogrib used one for each player plus one or two extra. Thus, a 15-member team would use 15 tallies plus one extra, bringing the total number of tallies to 16.

Most tallies were of simple construction, made of peeled sapling such as willow or poplar and



pointed at one end so they could be stuck into the ground. In the past the value of one stick was normally one animal skin.

(d) **THE DRUMS** — These were and continue to be of the traditional type; tambourine-styled, round handdrums made of rawhide of which any number is used.

(e) **THE STAKES** — In contemporary times, the stakes or prizes played for is cash money. Historically, the stakes were anything at all that was of value. Messiter stated that, he had "seen men lose horses, wife, and children on the game."

(f) **THE "BLANKETS"** — The final item that was used in this highly complex game was the blanket which was used to conceal the bones as the hiders shifted the pieces from one hand to the other. The blanket is an actual blanket or a jacket, cap, shawl, or whatever else might be handy. If no form of blanket was available, the players would shuffle the bones using their thighs for cover or by hiding them behind their backs.

(g) **PROCEDURE** — The teams are determined and bets are made. Observers are also permitted to bet. After the bets have been placed, each

team lines up behind a log with equal numbers of players. They sit on the ground with their legs drawn up under them and squat on their feet "Turk-style." In today's games, many of the teams are made up of several players.

A leader is selected and an initial playoff occurs to decide which team will be the first to possess the bone pieces and, thus, become the hiders. If both sides guess wrong or if both guess right, they start over again until only one has guessed correctly. The correct team becomes the hiders of the two sets of bones and also receives the one extra tally stick.

The remaining 10 tallies are then played for. Sometimes, they will only use five tallies to make the game shorter.

The hiders have two of their men hide the bones as their team sings and drums on the log in front of them or on rawhide drums. Combined with complex hand motions and body movements, the hiders attempt to fool the guessers

as to which hand holds the plain bone. The bones are shuffled about under cover of a blanket or behind their backs. During this activity, two appointed guessers watch closely to determine which hand the unmarked piece is in.

The guessers also go through ritualistic gestures signalling which hand might contain the plain piece. Using hand signals, the guesser may indicate correct or incorrect guesses. However, the "actual guess" is not final until the guess calls out "Ho!"

If the guesser is wrong, he must pay the hiders one tally. If he is correct, he wins that set of bones but no tallies. The game continues until the guessers have won both sets of bones. Then, they take their turn at hiding. The game itself does not finish until all tallies have been won by one team.

Sometimes the guessers attempt to guess the position of both unmarked bones simultaneously. If correct about one but wrong about the other set, they must pay one tally and keep guessing in order to win the second set of bones. If the guessers are wrong about both sets of bones, they must pay two tallies and continue as guessers.

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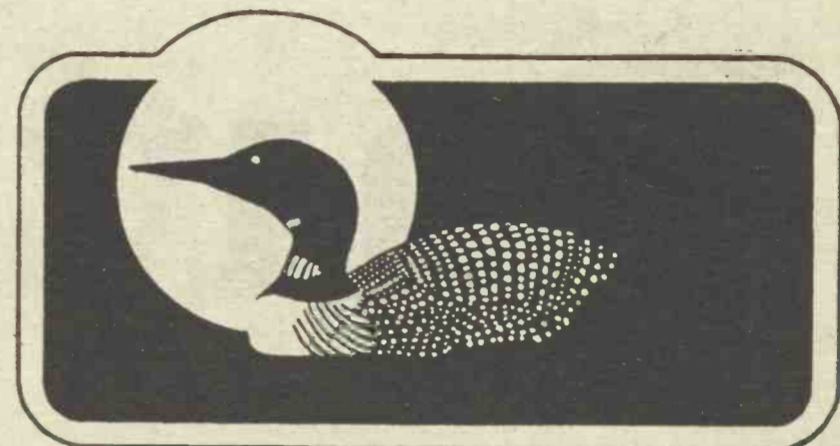
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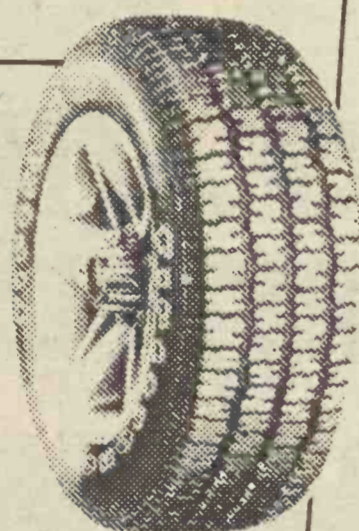
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OPINION: Why we should avoid 'Made In Japan' crafts, and how we can combat them.

NATIVE CRAFTS OR CRAP?

By Dwayne Desjarlais

A small but determined group of Native entrepreneurs are seeking changes in the conditions under which they are forced to do their business.

This group is composed of itinerant sellers, buyers and traders of Native handicrafts. The nature of their business requires that they travel to various cultural events where Native people gather.

It is at these gatherings that they are subjected to an increasing disparity in the rules and regulations that they are obliged to

adhere to. Such regulations are imposed upon them by the bands, organizers and sponsoring agencies of the events.

These people, who are very proud of their heritage and strive to promote a high degree of true craftsmanship by offering a means for the ordinary person to sell their goods, agree that undisciplined management is contributing towards the undermining of their culture.

As a general rule, trade shows and cultural events sponsored by a municipality are well organized with priority given to ensuring the authenticity and originality of the display. Such is

the case even at powwows where the seller's crafts are inspected and where they may be asked to remove any items that do not appear to be handcrafted. At international trade shows the craftpeople are required to sign a contract specifying that their items are handcrafted and of Native origin. Organizers of these shows are specifically on the lookout for mass-produced souvenir items, such as the Indian dolls made in Japan.

However, many band-sponsored powwows have become nothing more than convenient outlets for weekend pedlars of cheap toys and fake, Native-styled

merchandise. It is the opinion of the true craftspeople that their culture is being cheapened and degenerated when they are forced to set up a stall next to some non-Native selling these type of goods.

Consider the recent case where a group of visiting Japanese were filming the powwow at Morley, Alberta and witness to ten-year-old boys gambling at roulette tables, children dressed in Native regalia crying for their parents to buy them a ninety-nine cent cap pistol, or stalls displaying ZZ-Top tee-shirts, girlee calendars and rock posters. Allowing the selling of this type of junk contributes to the circus atmosphere and is demeaning, leading to an overall down-grading of our culture.

The powwow itself was well organized and the Stoney people cannot be praised enough for being host to a successful event at which more than 500 dancers and drum groups from throughout North America participated. Like most other powwows, it was truly memorable and an observer could not help but feel a deep sense of pride for his culture.

The discontent, however, lies in the carnival-type atmosphere that prevailed along the fringes of the traditionalism taking place on the dancing grounds. One wonders whether the Japanese film crew took it for granted that the five and dime atmosphere is representative of our Indian culture today.

Many bands and sponsoring agencies are under the mistaken impression that selling crafts is a booming business. The truth is that the sellers of these crafts have a very high overhead when one considers purchasing, travel, accommodation costs and stall rental. The reason why some of them have been doing it for as long as they

have is because they are genuinely concerned with maintaining a high degree of authenticity of their culture by making available only truly traditional items that would otherwise be very hard to obtain. Some of these craftspeople have indicated that if the bands do not stop the non-Native people from selling shoddy merchandise then they will refuse to attend those types of powwows. Many of the crafts sold at powwows are items that dancers need and they look forward to buying them. Regular attendees to these events

contribute some of their work to be given away as gifts for visiting participants. This policy enhances the traditional aspect of the event and gives both the organizer and the craftsperson a feeling of well-being and satisfaction.

If it is the intention of the Native community, ie: bands, businesses, sponsoring agencies, to support a high quality of craftsmanship, to maintain the beauty of our tradition and to expand the awareness of our culture, then the acceptable direction must be in setting standards for

"However, many band-sponsored powwows have become nothing more than convenient outlets for weekend pedlars of cheap toys and fake, Native styled merchandise. It is the opinion of true craftspeople that their culture is being cheapened and degenerated when they are forced to set up a stall next to some non-Native selling these type of goods."

are aware that a dancer is awarded points on the completeness of his or her outfit and having the crafts available allows them the opportunity to round off their dancing regalia. Other goods, such as hand-made turquoise and silver jewelry are offered at cost less than would be at most souvenir shops in the cities.

As with every problem there are solutions. The business of trading, selling and buying handcrafted items is a tradition among our people, and in most of the events held in British Columbia, organizers charge a nominal fee for craftspeople to set up a booth. They also request that the craftspeople

all craftspeople to follow. These standards must be developed with a view to making them national and eventually international, ie: having sellers sign a contract similar to that which would be required if they were to set up a stall at a trade show.

Native craftspeople are in the forefront as perpetrators of our culture and are as much responsible for retaining our artistic values as the singers and dancers are. Indeed, they are a team, working hand in hand with each other and this team approach is the key towards the proper and successful representation of our heritage at cultural events in the future.

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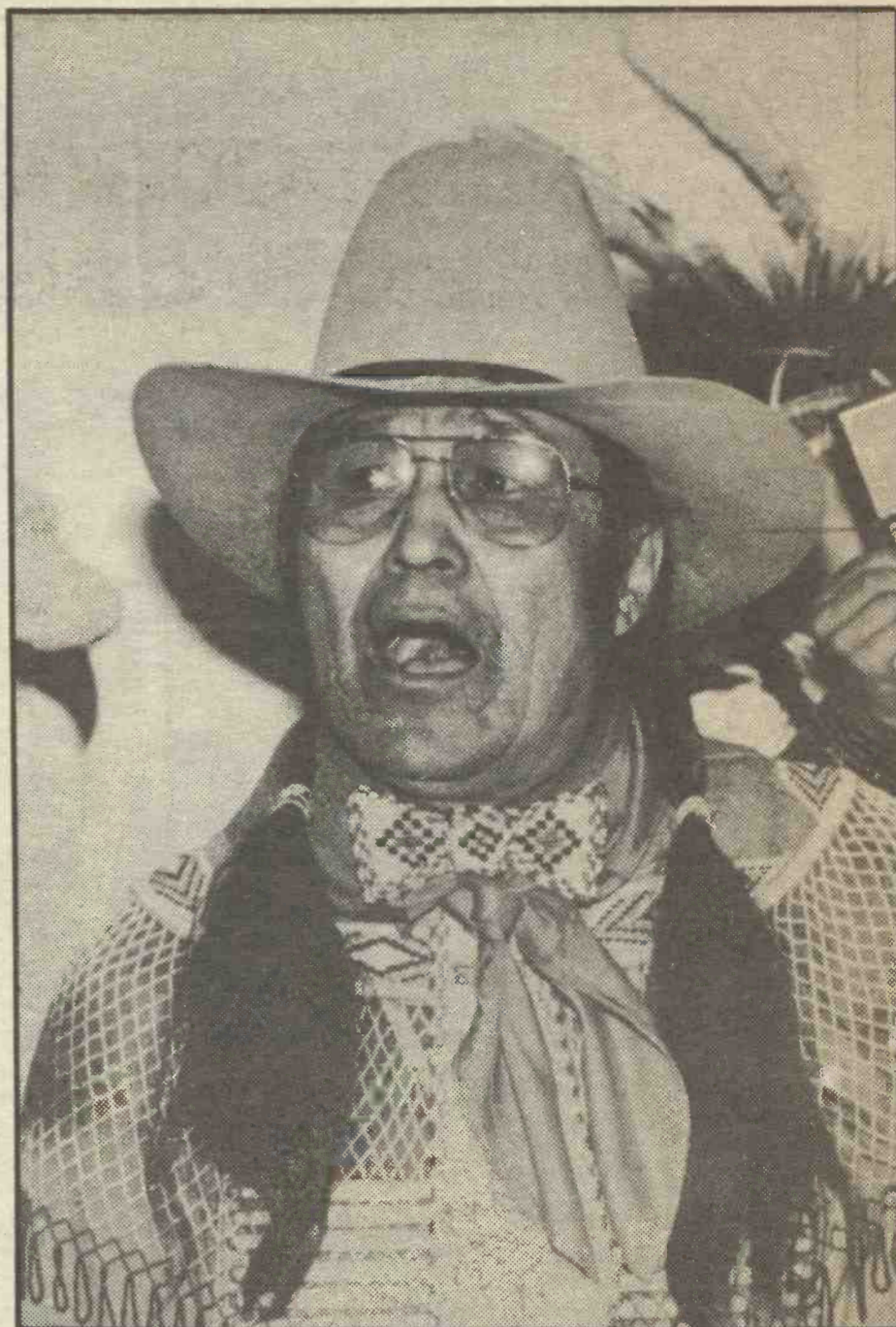
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SCALPLOCK: 'dollar ruining powwow.'

JUDGING: One of the hardest jobs at the powwow

By Lesley Crossingham

One of the hardest jobs in the world is judging dancers at the powwow declares Blackfoot Elder Alex Scalplock.

Scalplock, 60, who is involved in many powwows and judges each year at the Calgary Stampede powwow, says not many judges truly understand how difficult it is to give or take points away from a dancer.

"The most common mistake is missing the beat of the drum. Many judges don't seem to think it is important, but it is the most important thing," says Scalplock.

Scalplock explains that in the grass dance some trick songs have been introduced. The trick songs can be thrown in anywhere to catch the dancers off guard. In order to anticipate a trick song, the dancer must really know the songs.

"The drummer tries to confuse the dancer, but really good dancers are not tricked because they listen to the beat," explains Scalplock.

Scalplock also looks for neat footwork and says he hates seeing a young dancer "just throwing himself around."

"Our traditions are important and young men must realize that they are carrying on our traditions. It is not just for competition.

Scalplock looks for good deportment and modesty in the women's traditional dance and in the women's fancy dance he again ensures that the dancers hit the beat precisely.

"The traditional dance is our true tradition, the fancy

dance came from other tribes later. Traditionally, Blackfoot women showed modesty and uprightness when dancing," he adds.

However, although Scalplock judges many competition powwows he also feels that the "almighty dollar" has ruined the true tradition of the powwow.

"Once money got involved, it spoiled the powwow because competition is not a traditional thing. We danced because we loved the powwow, not for the money."

Scalplock feels the competitiveness has degraded the powwow into an excuse for gambling.

"In the old days there was a different atmosphere. We had true feelings, now it is not like that.

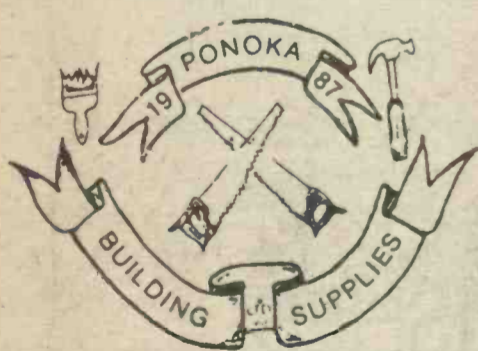
"I have been dancing since I was five years old, and I am now 60, so I will never give up on the powwow," he adds.

However, Scalplock confesses he wishes the competitions would die away and the old religious tradition return.

"You see, the word powwow comes from a word for medicine man that dreams. It is religious. That is why we have the eagle staff. The powwow means healing and learning from the medicine man — not making money."

Scalplock now lives in Hobbema, but says he never misses a powwow, especially one held on his home reserve.

"And I'll be in Calgary again this year for the Stampede powwow, as always," he smiles, then rejoins the dancers on the floor.



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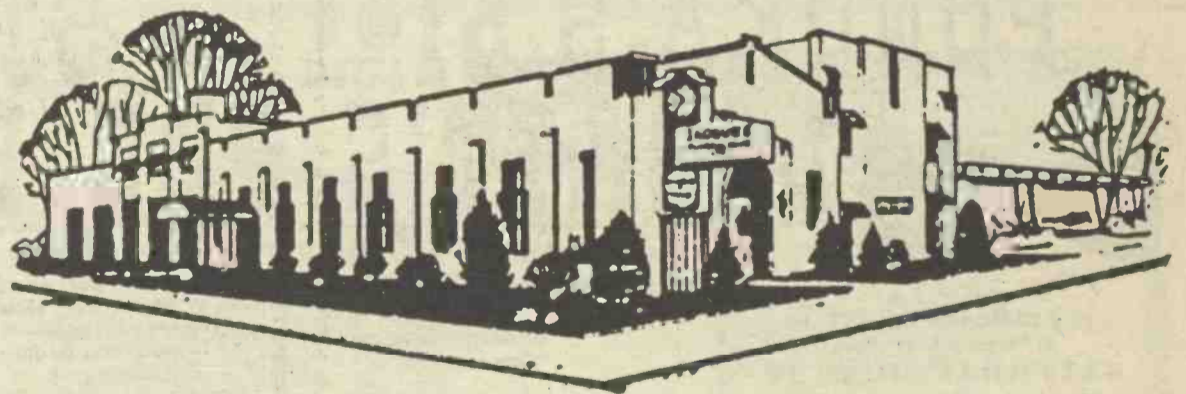
Ceremonies: 7:30 p.m.

Pow Wow: 9:00 p.m.

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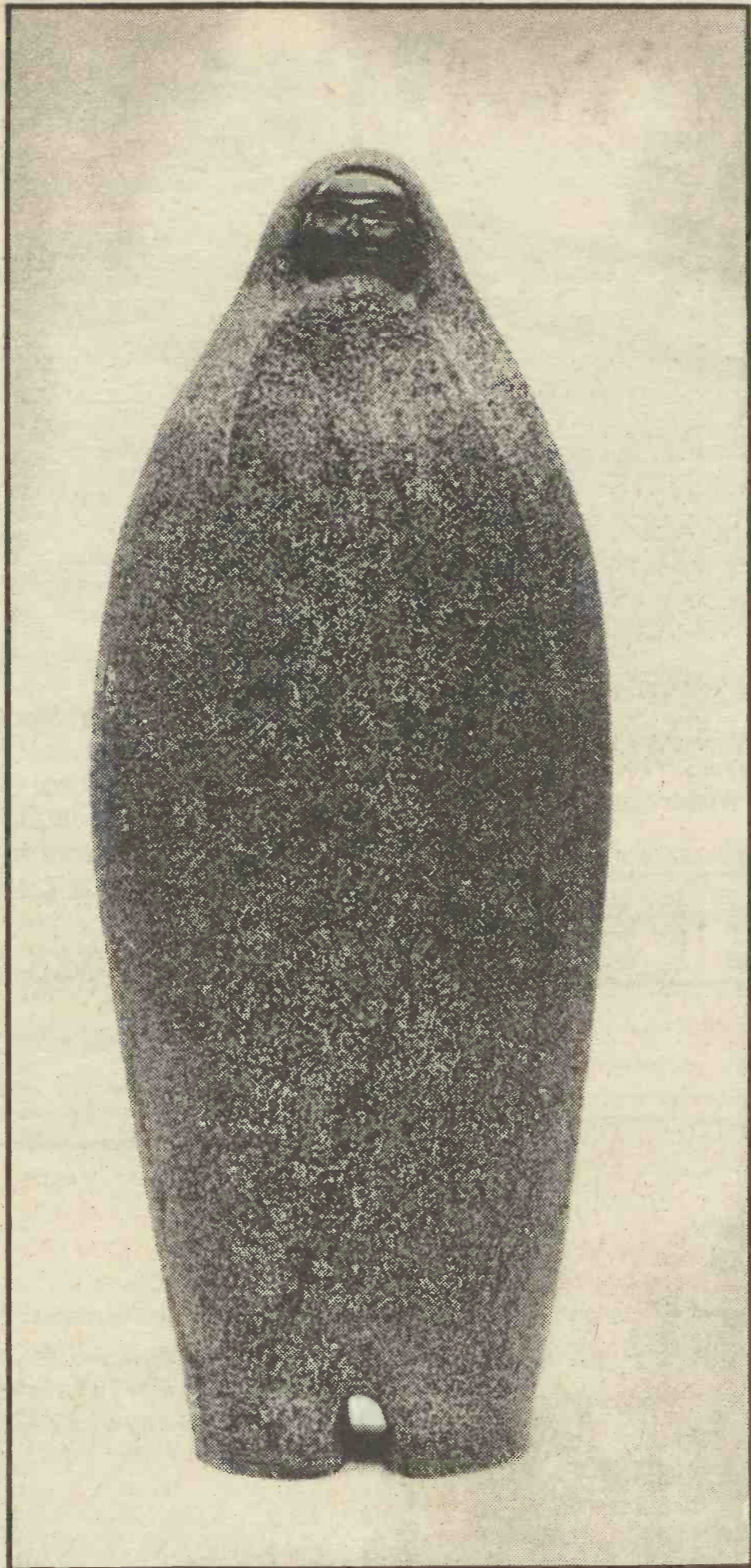
died in World War II, was cut from a four-ton block of Carrara marble with the help of improvised tools. Commissioned by the Haskell Institute in Lawrence, Kansas, the work was completed there in 1949.

Guggenheim fellowships in painting and sculpture encouraged Houser to strengthen his formal skills and to experiment in various media, thus allowing him to break away from rigid art styles. During the 1950s, he taught art at Intermountain Indian School at Brigham Young, Utah, where he received the French government's "Palme d'Academie", the first of many awards he was to receive in recognition of his contribution to Indian art.

Houser returned to Santa Fe in 1962 when he joined the art faculty of the Institute of American Indian Arts, the successor to the old painting studio at the Santa Fe Indian School. It was during those years that he evolved his mature sculptural style, with its commitment to a modern vision of Indian traditions and character.

At the same time, Houser emerged as the nation's single most important force in Native American sculpture. Under his dynamic influence, a new generation of Native American sculptors appeared and have continued to build successful careers in their field. What began as a Native American expression has become international in message and appeal.

Houser's own sculpture, meantime, has developed its own aura of grandeur. His figures capture the distinctive character of individual Indians, yet move from the particular to the universal through a style that is Houser's alone. In his own quiet way Houser captures the tenderest expression of humankind's



PUEBLO WOMAN: made from marble

most positive, healing unifying impulses: love, respect despite differences, concern for all of nature's creatures.

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Houser retired in 1975 after 25 years of teaching and now spends most days working long hours at his studio south of Santa Fe on

the site of an ancient Pueblo village. All anger, bitterness and irony have been filtered away in the clarity of his vision.

Houser is that rare artist whose work speaks to people of many lands across barriers of race, culture and distance. His sculpture, represented in many public and private collections, stands as a testament to his Apache forebears and as a heritage for the future, imbued with love of beauty and respect for life.

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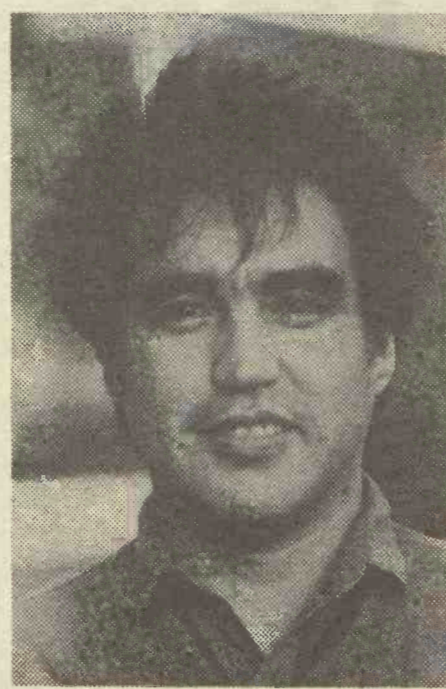
Mike Mercredi, 53, Assistant Director of Missinipi Broadcasting Corp., La Ronge, Sask:

"I've got a concern that many young and old people don't speak their parent language...My family moved out of the Native society early and I just didn't keep the language up...I'm disappointed..."



Bridget Cardinal, 27, Radio Broadcast Trainee, Lac La Biche:

"Yes and no. The younger generation is trying but more of the language needs to be broadcast and learned. We need more Elders' stories to keep them alive and preserved."



Johnny Kistabish, 26, Director of Tewegan Radio Network, Val D'or, Quebec:

"Not enough. Back home, the Native language should be used in meetings and when you're talking with friends, but it's not. And, cultural events only take place on holidays."



Joanne Gatey, 31, Communications Director, Whitehorse:

"Not in the Yukon, it isn't. It all goes back to the residential school syndrome, when everything was stripped...But it's being worked on..."



Elisapi Davidee, 35, Inuit, Broadcaster, Igalait, NWT:

"I think so, and I think we as Native broadcasters are keeping it alive -- we're recording it and talking it to both the children and the Elders."



Abel Bluecoat, 76, Elder, Objibway Cree, Fort Severn:

"Yes, the language is being kept alive by myself and by the media...It's been hard trying to maintain the culture in the northern parts here because of a lack of interest..."

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4	\$75 ⁰⁰

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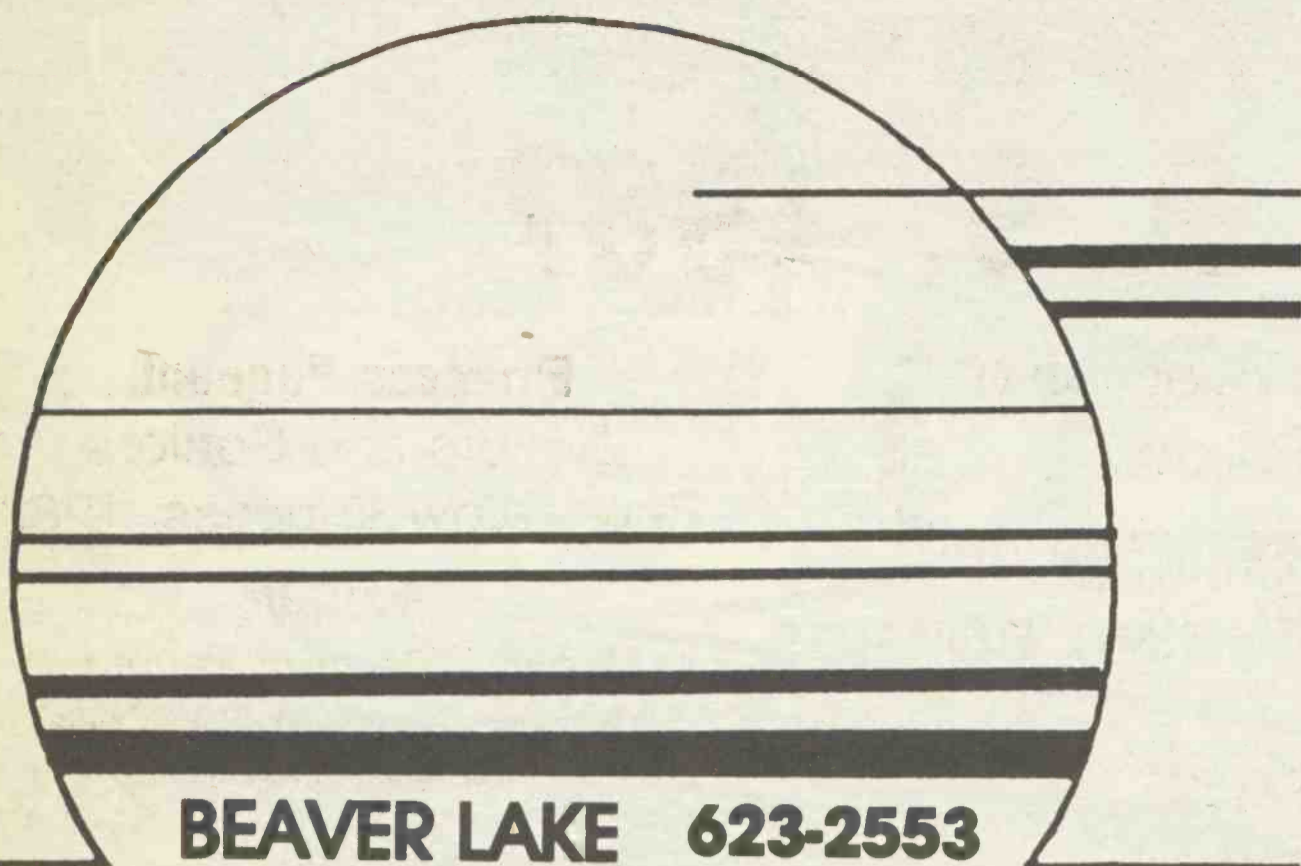
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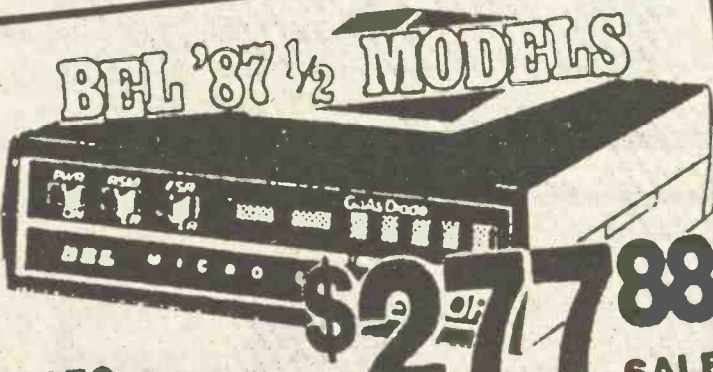


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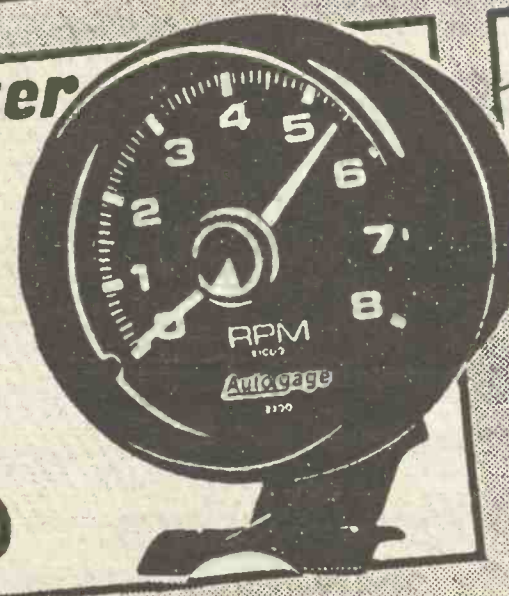
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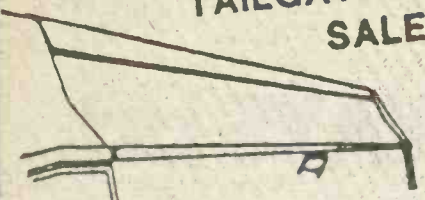
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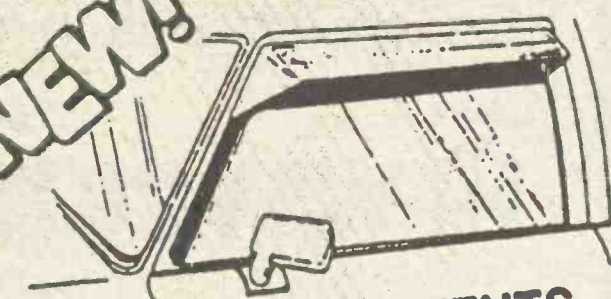
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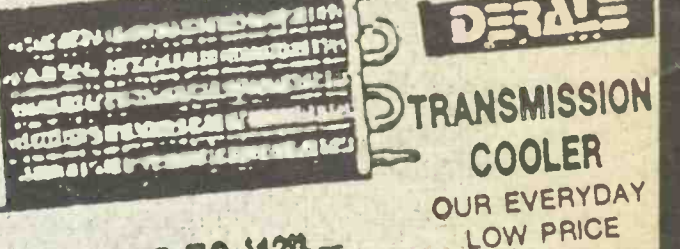
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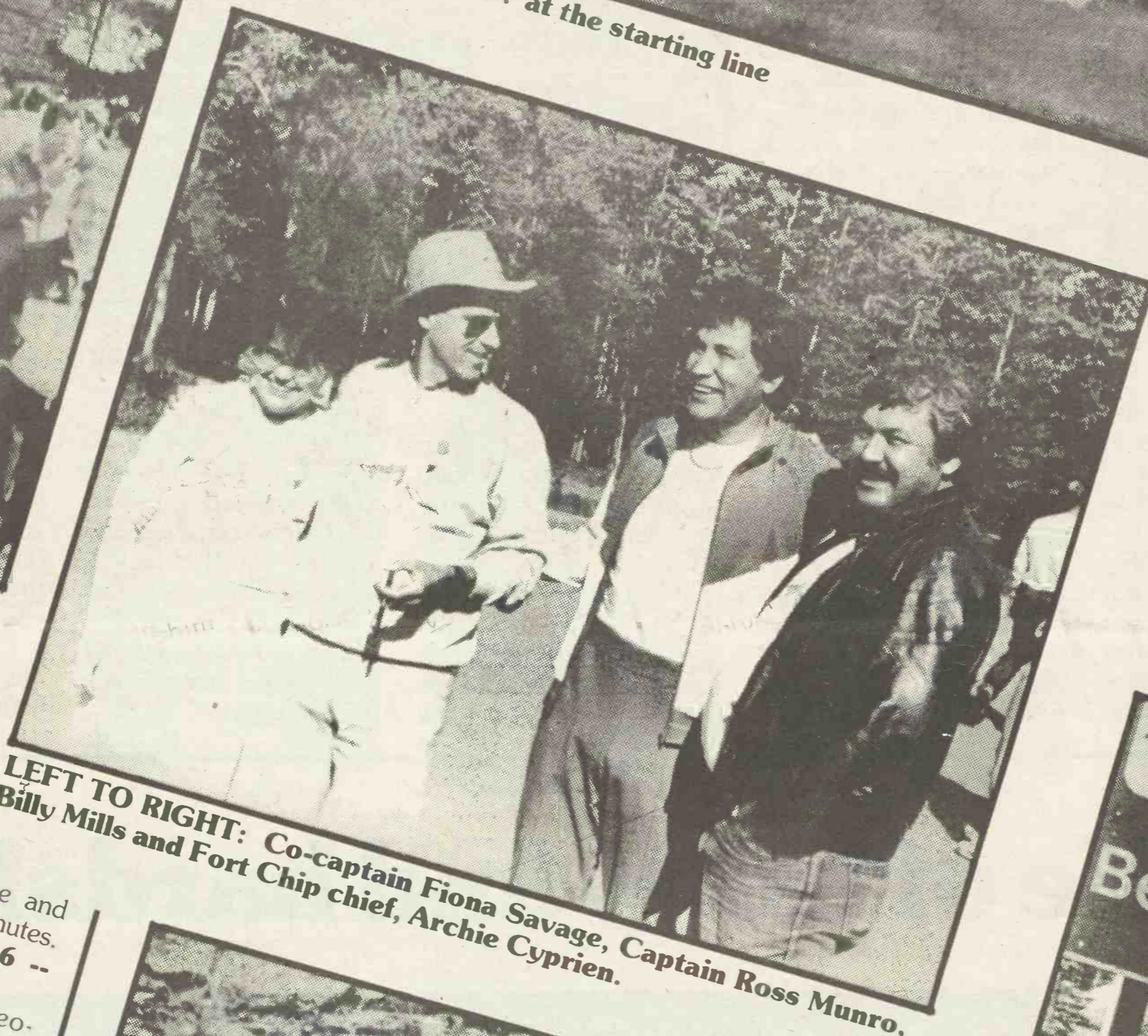
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WARMING UP: at the starting line



LEFT TO RIGHT: Co-captain Fiona Savage, Captain Ross Munro, Billy Mills and Fort Chip chief, Archie Cyprien.

RELAY

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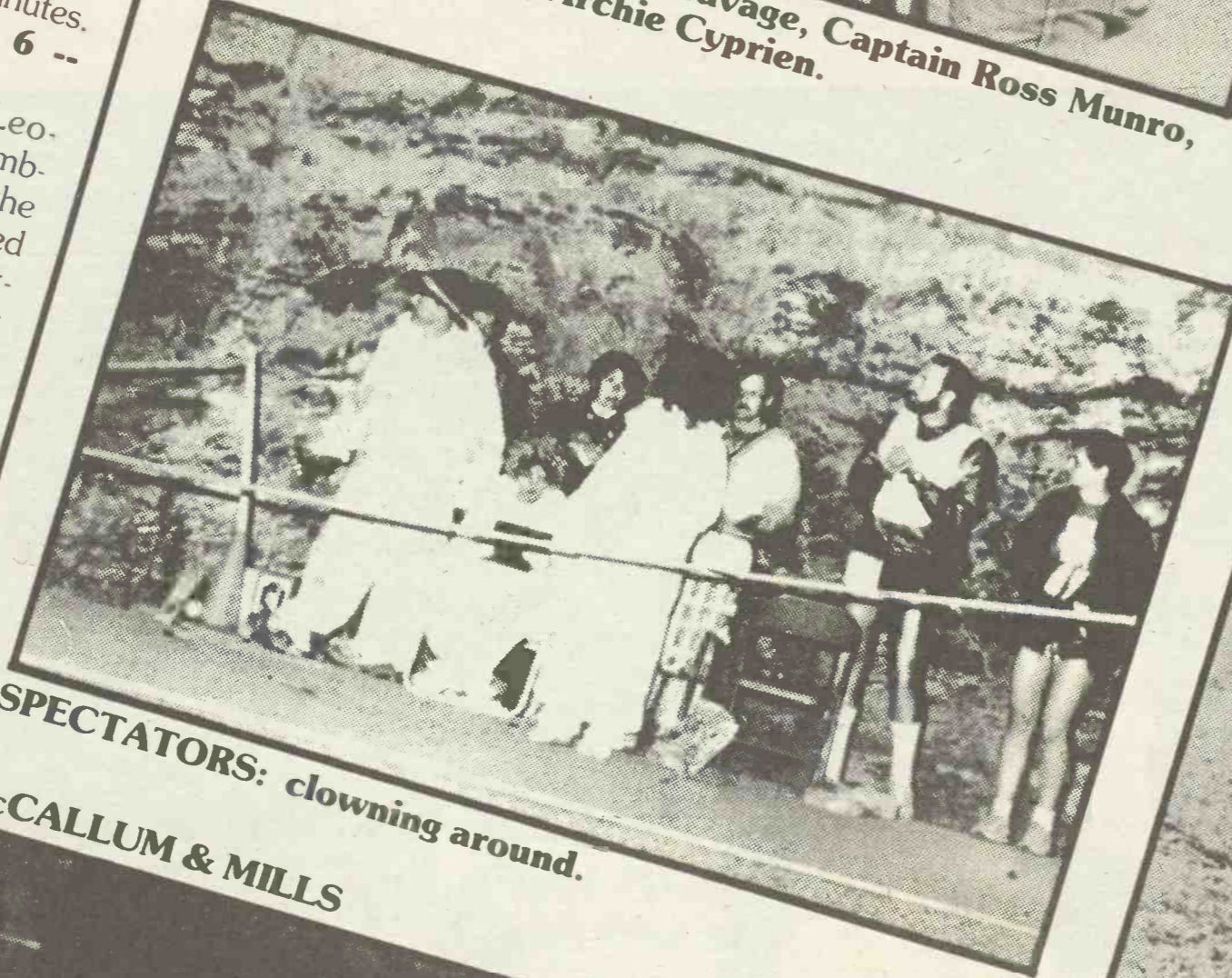
slightly to 107 place and loses a precious six minutes.
7:05 p.m., Stage 6 -- 52.9 mile mark

Fort Chip-native Leonard Flett, 30, begins climbing the steepest stage of the race. Flett, who designed the team's logo of a mukluk, digs past eight runners on the long, winding incline ends at the Columbia Icefields.

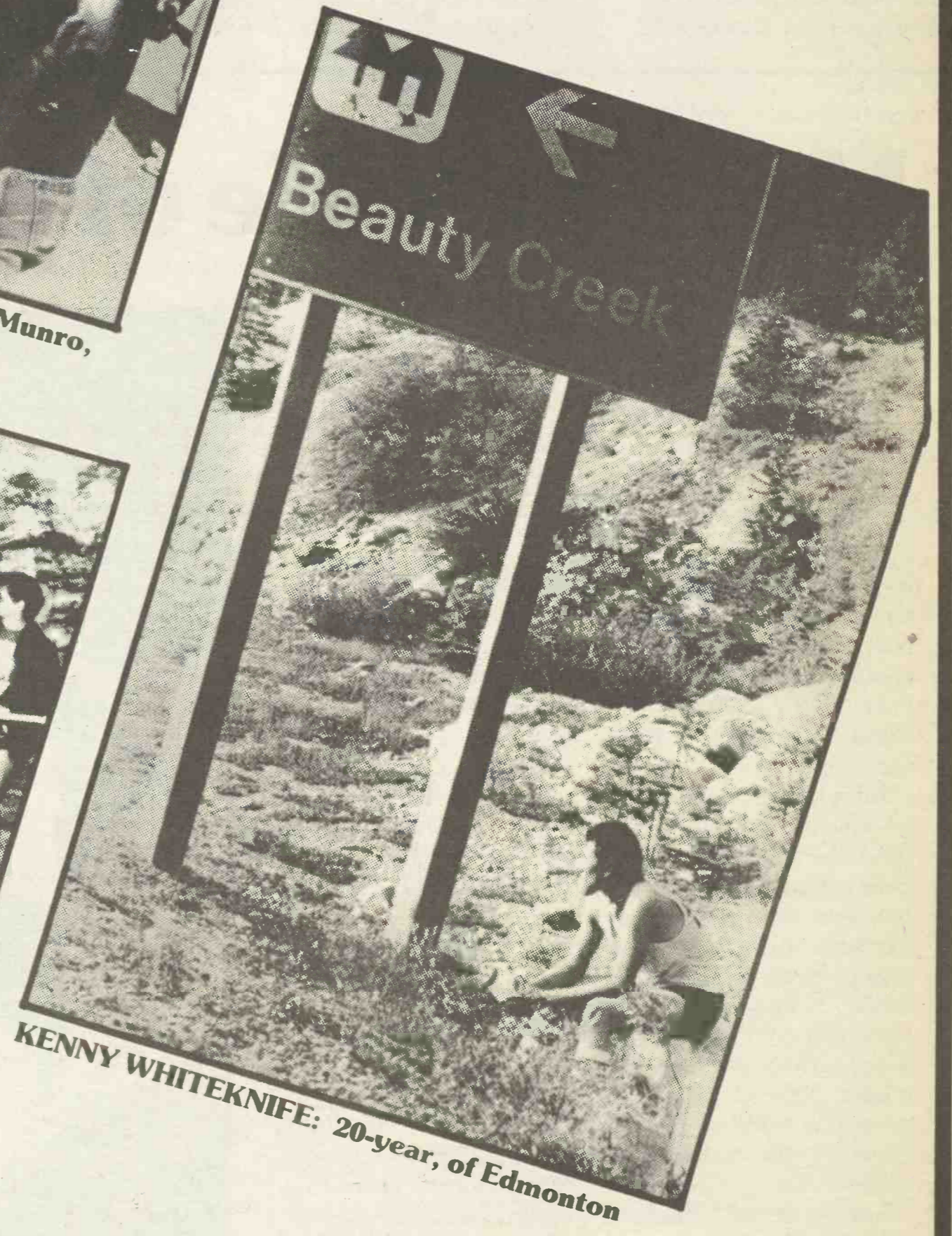
8:25 p.m., Stage 7 -- 63.4 mile mark

Roy Richardson, of Fort Chip, 32, has no trouble passing 15 other teams to put Fort Chip into 84 place.

Continued Page 10



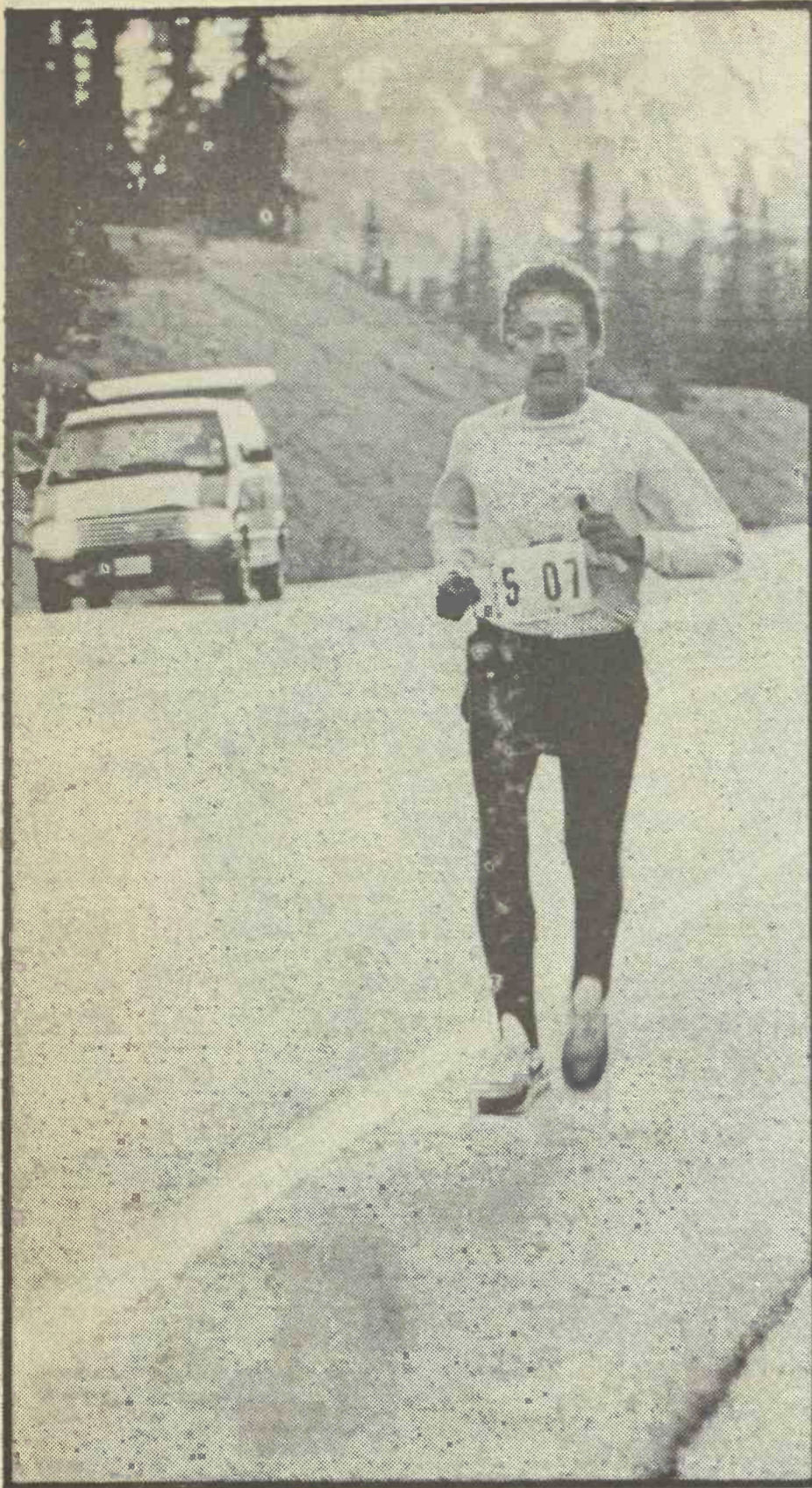
SPECTATORS: clowning around.
McCALLUM & MILLS



KENNY WHITEKNIFE: 20-year, of Edmonton



STORY AND PHOTOS BY MARK McCALLUM



ROY RICHARDSON, 32
...passed fifteen runners

RELAY
From Page 9

He finishes the downhill stage ahead of schedule.
9:39 p.m., Stage 8 -- 75.7 mile mark

As the sun begins to go down, Fiona Savage, a 22-year old Calgarian, completes her leg successfully

but loses five minutes and drops back four places in the race.

11:00 p.m., Stage 9 -- 85.1 mile mark

Manuel Rodriguez, originally born in Kenya but now residing in Fort McMurray, runs the fastest leg of the race. He finishes the stage in less than an

hour and moves the team into 76 place over-all.

11:50 p.m. Stage 10 -- 93.7 mile mark

Johnny Grandejambe, who was born in a bush camp between Fort Smith and Fort Chip with a collapsed lung, runs an excellent stage. The 17-year old moves his team into 74th position.

12:12 a.m. Stage 11 -- 105.1 mile mark

A CBC announcer in Yellowknife, Alan Adam, 29, loses ground on the highest point of the race, Bow Summit (2069 metres from sea level). The Uranium, Saskatchewan athlete, who has previously run the Chasquis three times, finishes the leg in 87 place.

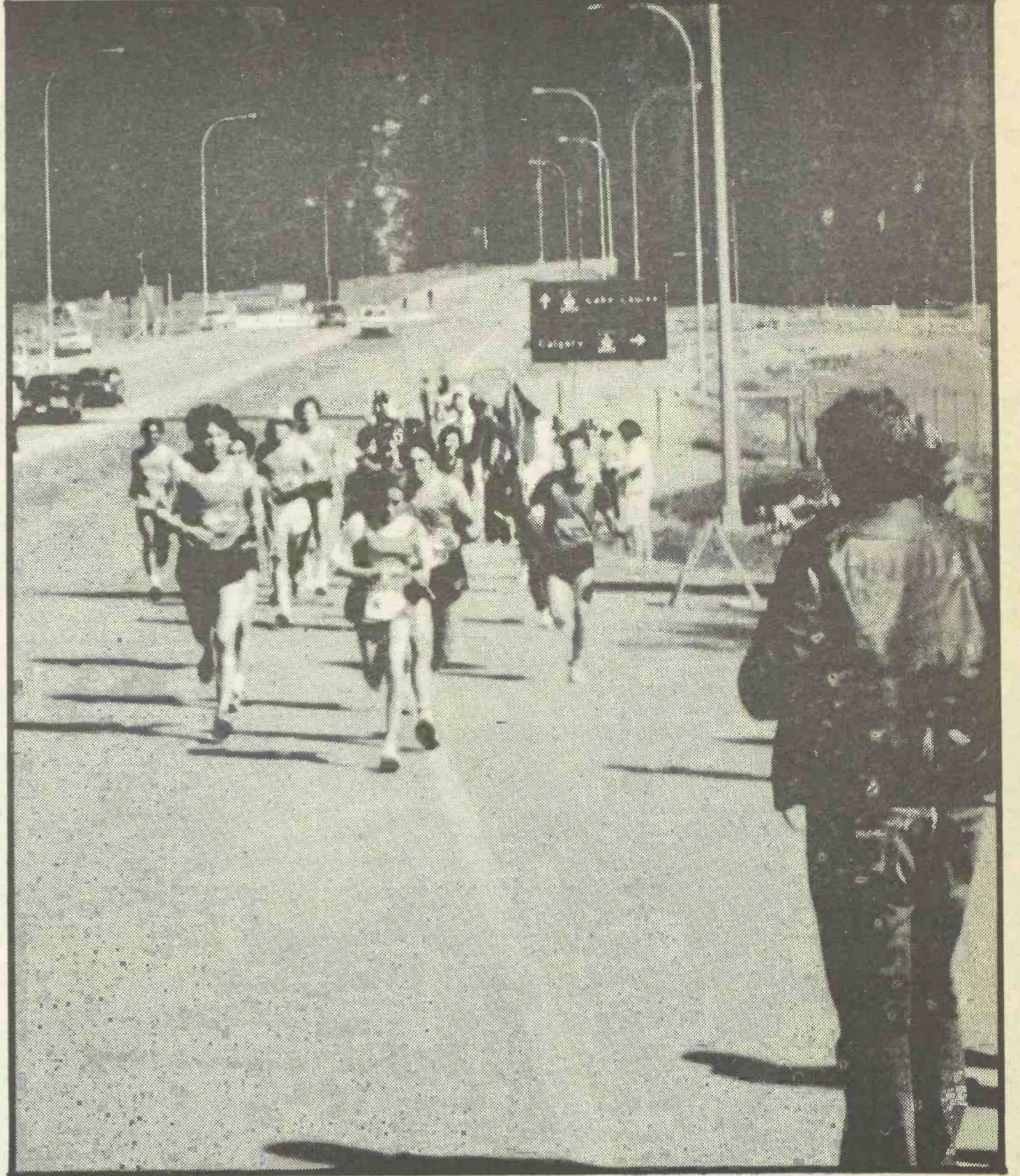
2:45 a.m. Stage 12 -- 115.7 mile mark

The temperature is dropping steadily. It is now -3 degrees and the darkness is consuming the runners. Russell Voyageur, 19, of Fort Smith, makes a clean run, passing enough teams to move Fort Chip into 73 place.

3:58 a.m. Stage 13 -- 125.7 mile mark

Race officials are warning teams to keep their runners on the right side of the road away from the mountain where visibility is poor because bears have been sighted near the road. Grey Coyes, who played the part of Mohamed Gammoudi in the film "Running Brave," is a veteran of the Chasquis run. His experience pays off and he finishes in 68 place overall.

5:25 a.m. Stage 14 --



THE FORT CHIP TEAM
...join together for last 100 meters

138.3 mile mark

Time is becoming a factor. 14-year old Richard Vermillion, of Fort McMurray, cannot continue the leg after two miles. He is replaced by teammate Roy Richardson, who already ran in the seventh stage. He finishes 69th overall in the leg, the highest position the

team will reach.

The first runner of the race, Joyce Decoine, tends to her blistered feet as the rest of the team cheers the arrival of Billy Mills. He runs about one mile with Lois Ladouceur, Lorraine Cardinal and Patsy Campbell the last three stage runners respectively.

10:45 a.m. the finish line --176.6 mile mark

The whole Fort Chip team joins Campbell in the last half-mile of the race. But, the team stops short of the finish line. Campbell crosses it alone.

The team from Fort Chip has finished the race in 22 hours and 45 minutes!

MILLS: A life of irony and hardship

By Mark McCallum

When Billy Mills met the Fort Chipewyan footrace team he became overwhelmed with inspiration by the team's efforts and the community support they received in the grueling 180-mile race through the Rocky Mountains. Now, he vows to raise enough money to take two Fort Chip runners to the Tulsa 15 km World Run, October 31.

Mills has taken runners, who would otherwise not have the chance to compete in world-class events, to major runs in the past. He says there is a good chance he can raise enough money to fly the Fort Chip runners to California, where they will be his guests. Mills adds that he'll introduce them to Robbie Benson, the actor who played Mills in the film "Running Brave," made in Alberta.

Mill's tough life forced him to work harder for everything he earned. His parents divorced when he was a child and he became an orphan at age 12, left to live in Bureau of Indian

Affairs boarding schools.

"The Lakota considered me a half-breed and the white society treated me like an Indian," says Mills, who ironically received a secondary honorary gold medal from the Lakota Natives after the Olympics.

When Mills stunned the world with his dramatic victory in the Tokyo Olympics "everyone called it a fluke. It was considered such an upset that some of the Russian officials said America knew I could win, but kept it a secret. They called me 'America's secret weapon.'"

Mills adds sardonically, "But, America was probably the last country that would have picked me to win.

"So, I want to keep running until I got a world record," he explained.

On June 27, 1965, nine months after the Olympics, Mills broke the world record for the six mile event with a time of 27 minutes and 11 seconds.

Mills, 49, now owns a successful insurance business and devotes much of his free time to young people such as the Fort Chipewyan youths.



BILLY MILLS
...was able to turn things around

Entertainment

By Terry Lusty

Country music's male and female artists, Reba McEntire and Randy Travis, are slated to headline a star-studded array of entertainers at the 5th annual Big Valley Jamboree.

The jamboree at scenic Craven, Saskatchewan, is Canada's largest gathering of country music artists and will feature 36 acts, an increase of 16 over last year's performers.

Also scheduled for the three and-a-half day gala event are country legends George Jones and Loretta Lynn. Additional big names include George Strait, John Conlee, Lacy J. Dalton, Eddie Eastman, the Nitty Gritty Dirt Band and Eddie Rabbitt who is a return act, as are the Tennessee River Boys.

Native entertainers include Edmonton's Laura Vinson and the return of Williams and Ree (Sioux), an Indian-whiteman comedy duo who are back for their fourth consecutive year. Vinson is of Cree, Cherokee, French and English background. She was raised at Brule, near Jasper. In 1972, she organized the Red Wyng band and cut an album, First Flight, in '76 under the Royalty label.

Tucked away in the picturesque Qu'Appelle Valley, Craven consists of a mere 200 plus residents. By mid-July, that figure will mount to 70 or 80 thousand as country music fans from throughout North America flock to Craven and form their own version of "tent city."

Jamboree founder, Father Lucien Larre originated the country superfest as a means of raising needed money to help disturbed



GEORGE JONES



LAURA VINSON



JOHN CONLEE



REBA McENTIRE



LORETTA LYNN



RANDY TRAVIS



WILLIAMS & REE

Country music superstars featured at Big Valley Jamboree



EDDIE RABBITT



GEORGE STRAIT



CARROLL BAKER

children. According to Larre, the founder/director of the Bosco Home in Regina, the proceeds from the show help defray costs of operating the home.

Bosco administrator, Mel Kartusch, says the home provides "a treatment program for emo-

tionally disturbed children." About one-fifth of these are Natives.

Last year the jamboree featured such greats as Johnny Cash, Willie Nelson and Juice Newton.

Previous jamborees have experienced major difficulties with traffic. With no

adequate provision to handle a 10-15 mile line-up last year, some motorists endured up to four and five hours in sweltering heat before arriving at the site.

To combat the traffic congestion, gate entrances have been increased to ten, and a larger waiting area

has been added.

The 350-acre campsite has been increased in size and there are 30 pay-showers available for public use. Booths and concession stands have been upgraded and one can indulge in anything from the common hotdog to pizzas,

pop, popcorn, corn on the cob, pancakes, souvenirs, barbeque suppers, a cartoon theatre and kiddie's rides.

Anticipating a larger audience at this year's mammoth extravaganza, the concert stage and seating have been altered. The main compound for audience viewing has been a bring-your-own-chair affair or, sit on the ground. This area has been increased by moving the main stage back by 120 feet which is not good news for those who liked to sit on the (8,500 seat) bleachers at the back of the main compound.

Another new feature is the addition of two giant video screens on either side of the stage, plus one in the beer garden, which are also visible during the daylight hours.

Camping, parking and admission to the beer garden is free with camping permitted beginning July 13 at 9 a.m. Ticket prices for the gala event are: by June 21, \$32; after June 21, \$37; at the gate, \$42; one day entry, \$22; children five and under, free; and, children six to 12, \$5.

Orders may be made by phone or mail. Certified cheques, money orders or credit payments may be sent to: Big Valley Jamboree, P.O. Box 380, Regina, Saskatchewan S4P 3A2. Or, phone in an order to (306) 584-0080 and charge it to your VISA, Master Card or American Express. All western provinces can phone toll free to 1-800-667-1601. In Alberta, Saskatchewan and Manitoba, tickets may be purchased through Canada Safeway Stores.

Craven is located 40 kilometres north of Regina.



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Sports

Fort Vermillion cowboy, Kenton Randle

World finals high point of career

By Mark McCallum

The northernmost rodeo in existence is held at Fort Vermilion, according to Kenton Randle, who was born in Fort Vermilion located over 750 km north of Edmonton.

The rodeo is called the "Indian Summer Rodeo," sponsored by the newly formed Northern Alberta Native Cowboy Association, and is held on two separate dates of the year, June 27 and 28, and September 17

and 18.

Randle, who finished first in the bareback riding event at the Hobbema Louis Bull Memorial Rodeo in May, seems shy or perhaps modest as he quietly explains his chosen profession with a serious squint, stopping occasionally to carefully pick his thoughts.

Randle explained that in the bareback riding event, which carried him all the way to Albuquerque for the Indian Rodeo Cowboy

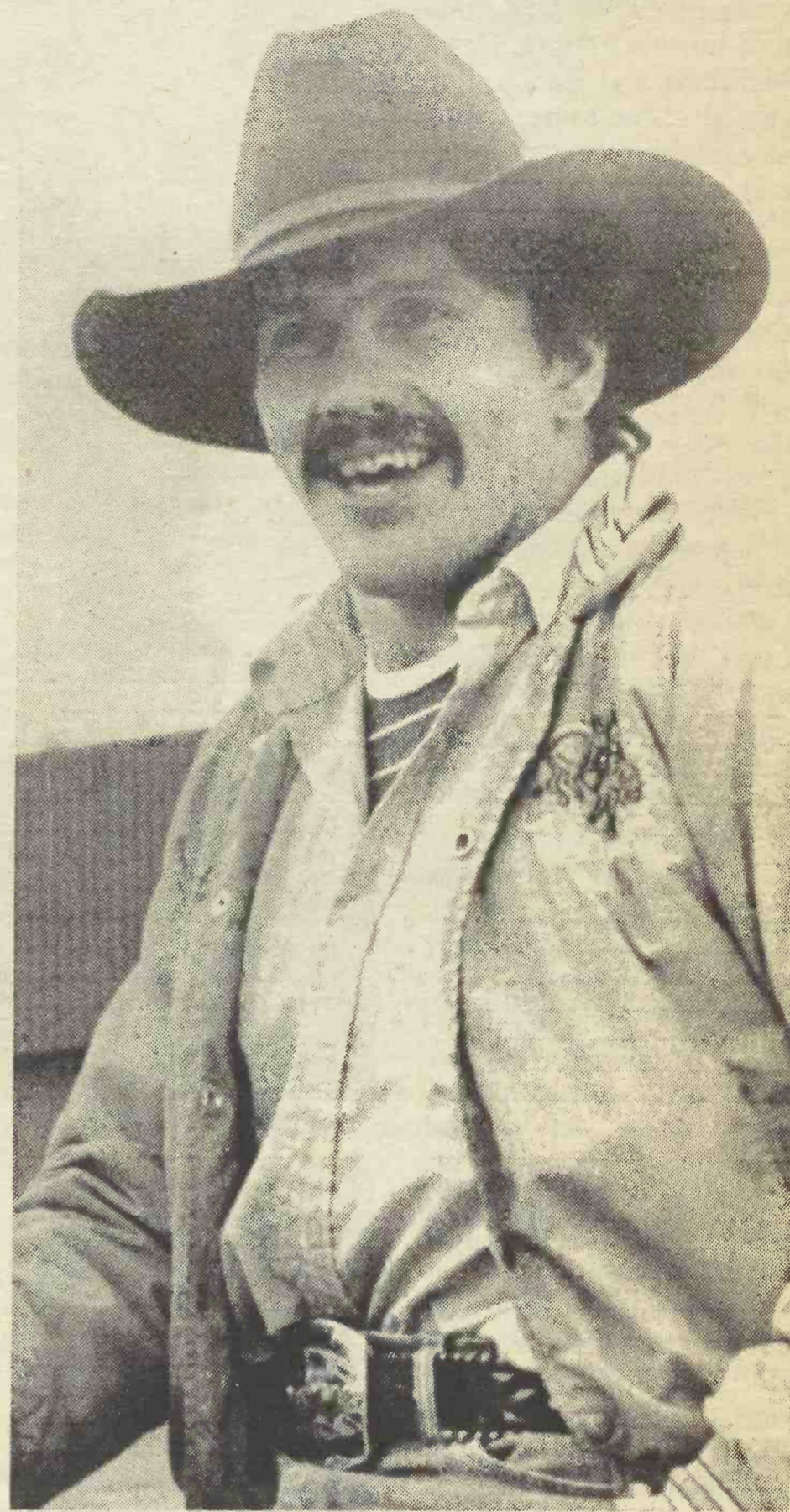
Association (IRCA) World Finals in 1982, the judges score both the cowboy and his horse.

"The judges look for a good spur ride where the rider spurs the horse on the point of the shoulders up towards the rigging. After that, there's nothing the cowboy can do except hope for a good bucking horse," he said.

Randle, 26, won \$355 for his 72 point score from the judges. But, he points out, his best year came when he

went to the IRCA World Finals. The wrangler pulled in a prize purse of nearly \$4,000 and won the Alberta year end IRCA eliminations to advance to Albuquerque, New Mexico.

"It made me feel proud to represent Alberta cowboys in IRCA finals," confides Randle, who has an eye on a win this year, as well. A wide grin quickly fades from his face as he peaks at his watch. It's a ten hour drive from Hobbema to Fort Vermilion where he resides.



KENTON RANDLE
...bareback champion

Alcoholics have own Olympics

By Jerome Bear

The 15th Annual Alcoholic Olympics held in Valencia, California, on May 16 saw two Natives from Southern Alberta participate.

They are Adrian Spring Chief, 16, and Vincent Breaker, 16. Both athletes are from the Blackfoot reserve in Southern Alberta and are enrolled in a

preventative (alcoholic) youth program.

Adrian Spring Chief won the one-mile run, competing against other athletes who were between the ages of 18 - 24. Vincent Breaker came in second in the one-mile run, finishing right behind his teammate.

Greg Running Rabbit, director of the Siksika Alcoholic Society in Blackfoot, took the athletes

to the Olympics. This is the sixth year he has escorted participants to the event.

Running Rabbit said that the Olympics have been going strong for 15 years and he and his athletes have been attending them since 1982. Over the years they have won first place overall in 1982 and 1984. They won second place overall in 1983, 85, 86 and 87.

In the past years, Running usually takes six athletes — three girls and three boys between the ages of 18 - 24. Since this year was a special tribute to the youth, he took the two 16 year-old boys.

Next year, Running Rabbit is hoping to take ten athletes to the Olympics. He says that "We like to support the event as much as possible."

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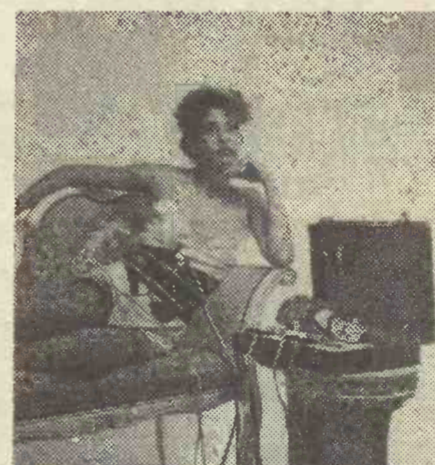
Also featuring Warren Crowchild from Sarcee and Daryle Harpe from Hobbema Hawks

Dana Murzyn, Hartford Whalers, NHL; Bob Bassen, New York Islanders, NHL; Leigh Verstraete, Toronto Maple Leafs, NHL & Randy Jaycock, Springfield, AHL (Goaltending Instructor)

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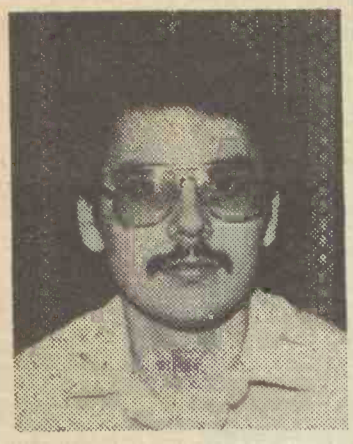
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SPORTS ROUNDUP

By Jerome Bear

Hello there sports fans. The 'Bear' is back again with more sports! He has a few ball league standings and also some upcoming events that you might be interested in.

This week, the 'Bear' will start off by asking all the runners out there if they have their running shoes ready. If you do, then you can take part in a 12 km road race coming up on July 5 here in Edmonton.

That's right, Poundmaker's Lodge will be hosting their 4th annual 12 km race July 5 from the lodge which is located in St. Albert to the Poundmaker/Nechi Powwow grounds. The race is in conjunction with the powwow they're hosting on that same weekend.

The race will start at 9 a.m. and the deadline for registration will be at 8:30 a.m. the day of the race. Prizes consist of jackets for the first place finishers in both the men's and women's divisions. There will also be trophies going to the first, second and third place finishers in each division.

Poundmaker's Lodge gears up for 12 km road race during their powwow

The race requires no entry fee and if you wish more information on the race, you can call Roy Bighéad at 458-1884.

GRANDE PRAIRIE: Well, the latest information in sports in this area is that the softball league is in full swing. To start off, the Phantom mixed slowpitch team are now 5-0 in their division. This puts the team in first place and they will have a busy schedule for the next four weekends. They are scheduled to play in four slowpitch tournaments. Three of these tournaments will be in Sexsmith and the other one is in Horse Lake on the 26 and 27 of this month.

The Falcons mens' fastball team are now 3-0 in their division after defeating the Reed Rowdies 3-3 in their last game. Now, for the Lady Falcons, they are 5-3 after losing to the High Level Safety Gasers by a score of 10-3. For the latest in sports results or if you would like to know when these teams play again, you can call Mark at 539-7514.

EDMONTON: As you probably already know, golf season is here and tournaments will be held almost every other weekend. Well, on July 9, 10 and 11, there will be one held in Spruce Grove. It is the International Invitational Golf Tournament which is hosted by the Canadian Native Friendship Centre in Edmonton.

The tournament will feature celebrity golfers and

some local professional athletes. The celebrity golfers will be Reg Leach, Stan Jonathon and Jim Neilson. The entry fee for the tournament is \$115 for each golfer and this includes three days of golf, a barbeque, and a beer garden and dance.

It is sponsored by Molson Brewers and if you wish more information on the event, you can call Leona at 585-3038 or Big John at 482-6051.

FORT CHIP: Fort Chip will be having a mixed slow pitch tournament on June 27 and 28. The tournament is called the Second Annual Canada Day Slowpitch Tournament. So far they have teams entered from Fort Chipewyan and Fort Smith. The tournament is open to any teams who wish to enter. For more information, you can get a hold of George Gladue at 697-3682.

With the season half over, the Nursing Station Needle Drivers lead the slow pitch (mixed) league with a record of 3-1. In second place is the Wagon Burners with a record of 2-1. And in third place are the Wanderers with a record of 1-1. The league will be finished regular play at the end of the month.

Well, that's it for the round-up this week. Just one more item to bring up and then I'll let you go. The Windspeaker crew finally won their first game -- they defeated GKAP by a score of 7-6. The crew had to pick up some outside help because the 'Bear,' Mark McCallum, Kim McLain, Terry Lusty and Bert Crowfoot were at a conference in Banff.

So they pulled up all the stops and got some outside help and finally won a game for us in the league. But the sweet taste of victory didn't last long because we lost Monday night to the Sandbaggers -- after staying tied since the third inning -- in the seventh inning by a score of 5-4.

Well, that's it for now. You can enjoy the rest of the paper without any interruptions from me.

June 29 - July 3, 1987

THE THIRD ANNUAL INTERNATIONAL SHARING INNOVATIONS THAT WORK CONFERENCE

Dear Friends,

The Dene Tha Indian Band and the Four Worlds Development Project are very pleased to announce the third international, community-based **SHARING INNOVATIONS THAT WORK CONFERENCE** at Assumption, 70 miles east of High Level, Alberta, June 29 - July 3, 1987, beginning with a welcome drum dance and pow-wow on the evening of June 29.

This year's co-sponsors also include the Alkali Lake Indian Band, the Chief Dan George Memorial Foundation, the Native Training Institute, the National Association of Treatment Directors and the Nechi Institute.

We would also like to welcome other organizations and Bands who would be willing to serve as co-sponsors by providing cooking assistance, workshops, security, camp clean up and other related conference support. Please write or give us a call if you would be willing to help. As last year, due to limited budgets, we will be unable to pay any consultant fees or travel expenses.

This important community-based conference will focus on positive innovations in a wide variety of human and community development efforts in Native communities. The workshop topics include cultural development, appropriate technology and economic development, wholistic education and health, the prevention and treatment of alcohol and drug abuse, and human and community development.

The Registration fee is \$60 per person; food is being provided free of charge. Conference participants are responsible for bringing their own camping and sleeping gear, as this year's conference may be attended by 2,000 or more people. There will be limited housing in the homes of the people of the Dene Tha Band for Elders and in teepees on a first-come, first-serve basis.

Pre-registration can be confirmed by returning the attached registration form. On site registration will be conducted in Assumption.

For information on how to travel to Assumption please contact the Dene Tha Indian Band office (403) 321-3842.

With Warm Greetings,
The Dene Tha Indian Band and
The Four Worlds Development Project

Registration Form

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Elder recalls protest of '72



By Donna Rea Murphy

KEHEWIN — Fifteen years ago this summer the Native people of the Lakeland area decided to take education matters into their own hands. They staged a sit-in in the offices of the Department of Indian & Northern Affairs in Edmonton's CN Tower.

They protested the fact there were no good schools on the reserve, demanding that modern ones be built.

The Department took eight months before they capitulated to the people's demands. During this time the offices were never without people from the northeastern area reserves. Men, women, children — even babies, occupied the hallways. They played cards, visited, slept and ate while patiently waiting for a break in the stalled negotiations.

One by one, during those months, individual reserves were promised a modern school. The reserve at LeGoff, now titled Cold Lake First Nations, was the

last to reach an agreement. The man who set the ball rolling so many years ago to initiate school construction on Saddle Lake, Frog Lake, Kehewin and LeGoff, was Gregory Jacko.

Now 72 years of age, Jacko lives in Kehew Lodge, the senior citizen's home on Kehewin Reserve. Looking out of his window, he has a perfect view of the education facility he is partially responsible for. In fifteen years he's seen results brought about by people who were stubborn about having their demands met.

It wasn't easy, he says, but it was definitely worth it.

Jacko, though advanced in years, clearly recalls all the details leading up to the sit-in with modest pride.

As chairman of the LeGoff Band School Committee, Jacko monitored student affairs. In September of 1971 he was informed that some of 'his' students were not eligible to attend the junior high schools in Bonnyville because they had not pre-



GREG JACKO
...with daughter, Virginia

registered the previous June. Shortly after, Thomas Cardinal of Saddle Lake met Jacko and told him some of the Saddle Lake students had also been turned down for school attendance in Edmonton.

The two immediately met with the Department of Indian Affairs in St. Paul, but received no satisfaction. Jacko says, at that point, Cardinal turned to him and jested, "Why don't you Cold Lake guys go on strike?" Jacko immediately replied, "I think you're right," figuring drastic action was called for.

The school issue was not a new one. The Department had promised the Lakeland reserves their own day schools for over forty years, but none had

"All we really wanted back then was a decent school so our kids would have a better environment to learn in, so they'd have a better chance at life. Now I hear they've got a million-dollar computer in there."

materialized.

There was nothing to lose, but a lot to gain, according to Jacko. He talked to then-chief Ralph Blackman; a date was set for a special band meeting to discuss the issue and put the idea of a strike before the people.

"We told him if we do go on strike, we don't want the family allowances cut off so Ralph telephoned to the

Department's Ottawa headquarters. They agreed, if we did go on strike and kept our kids out of school, the people wouldn't suffer hardship without their allowance."

During the special band meeting feelings ran high. In the end the people voted to stage a sit-down strike.

"At first," Jacko recalls, "we started up here in the Indian Affairs office in St.

Paul, but we didn't seem to be getting anywhere, so we went to the CN Tower and sat there all summer." It wasn't easy. He says he spent most of his time during those eight months travelling back and forth, transporting people to and from the Tower.

"We changed off people, some would come for a week or two at a time and go home, then I'd pick up others who would take their place. This went on all the time."

The public embarrassment and nuisance of having crowds of Native people usually living in the building finally got results from the Department, though the sit-in was peaceful. Negotiations were conducted sporadically, but finally the passive pressuring paid off.

NOTICE OF PUBLIC MEETING

The Board of Trustees of the Northland School Division No. 61 will hold its next Regular Meeting on Friday, June 26, 1987 commencing at 7:00 p.m., and continuing on Saturday, June 27, 1987, at the Divisional Office in Peace River, Alberta.

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

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

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



Northland SCHOOL DIVISION No. 61

KICKAPOO NATION SCHOOL



EMPLOYMENT OPPORTUNITIES

PRINCIPAL (Elementary/Secondary)
MATHEMATICS TEACHER (Junior/Senior High)
HOME ECONOMICS TEACHER (Junior/Senior High)
MONTESSORI DIRECTOR/TEACHER (Elementary)
ELEMENTARY TEACHER (Grades 1 & 2)
COUNSELLOR (Secondary)
COUNSELLOR (Elementary)
CAREERS/PLACEMENT COUNSELLOR
FEDERAL PROJECTS OFFICER
SPECIAL EDUCATION TEACHER — LD
(Elementary/Secondary)
3 TEACHER AIDES (Elementary)
SOCIAL SCIENCE TEACHER (Junior/Senior High)
BUSINESS EDUCATION TEACHER (Junior/Senior)

KICKAPOO NATION SCHOOL (K-12) is a tribally controlled school administered by the Kickapoo Tribe in Kansas and located in northeast Kansas (60 miles north of Topeka, Kansas and 55 west of St. Joseph Missouri.) Kickapoo Nation School is accredited by (NCA) North Central Accreditation Association and a member of (ACTS) Association of Contract Schools. The school is an equal opportunity employer.

State certification (Kansas) required for professionals.
For more information call (913) 474-3550.

Send resume, official transcripts, and credentials to:
Office of Superintendent
Kickapoo Nation School
Powhattan, Kansas 66527

CREE LANGUAGE INSTRUCTOR

Cree Language Instructor is required for St. Stephen's Catholic School, Valleyview, Alberta. This is a half-time position teaching elementary students Grades 1 to 6 inclusive. Commencing on August 28, 1987. There is the potential for this position to include other duties and activities.

Complete resume's to include three (3) letters of reference, one of which to be from a Catholic priest, are to be submitted to:

Jim Sheasgreen
Superintendent of Schools
Valleyview Roman Catholic
Separate School District #84
Box 565
Falher, Alberta T0H 1M0
Phone: 873-2545

"First Kehewin got the okay for a school," says Jacko, "then Saddle Lake and Frog Lake. We were the last ones."

What prompted this man to encourage such drastic action? "I was in boarding school at Onion Lake for 12 years," he says with some bitterness, "and I didn't like it. I wanted something better for our kids and for forty years our people were ignored and shuffled off between government offices. Meanwhile, the buildings we had for schools were shameful. Something had to be done and somebody had to do it."

He is quick to give credit to all the people who committed so much of their time to support the cause and give up their daily lives to 'sit' for so long. "If we didn't have the people willing to sacrifice we couldn't have done it. It was a lot to ask of people but I was proud of them, they came through for us and backed us all the way, right up to the end."

Now partially disabled, Jacko looks back at a life that includes 15 years on the school committee and 20 years as a member of the Indian Association of Alberta. The year before the strike, the IAA presented him with a plaque for his long years of membership. He was also on the band council for eight years.

A life-long resident of the reserve, he worked on the Canadian Forces Base in Cold Lake for eight years,

farmed, trapped and travelled. His youngest daughter, Virginia, says she remembers the family going on trips all over Alberta. "Dad used to make a joke that I was born on the road because we travelled so much," she says. Some of the more memorable trips took them to Banff and Jasper National Parks, Drumheller and Calgary.

"I had a very happy childhood and one thing I really remember is Dad always encouraged us in school. He was always letting us know how important an education was," Virginia adds.

Jacko says he was always dealing with Indian Affairs to try to get better facilities and resources. "They didn't like me but they had to deal with me. When they'd turn me down in St. Paul I'd just go above their heads to Edmonton and talk to them to find out

what was what."

How did the sit-in strike affect him personally? "At one time I was scared to speak up in public but not now. That strike changed things for me," he claims.

Several years ago Jacko's knee was permanently damaged in a car accident. He also suffers from arthritis in his right arm. He is articulate, open and eager to relate the story of how a small group of determined Native people brought government bureaucracy to its knees.

Outside, the school buzzer sounds and children emerge. Jacko looks out the window. "All we really wanted back then was a decent school so our kids would have a better environment to learn in, so they'd have a better chance in life. Now I hear they've got a million-dollar compute in there. Things sure have changed."

FARM ADVISORS For St. Paul & High Level areas

AIADC, a non-profit body owned and operated by Indian people of Alberta, has a position open for a Farm Advisor working from the St. Paul area, and a Farm Advisor working from the High Level area.

The successful candidate will have experience in:

- Development and Implementing policies and plans for Individual Farmers
- Financial and Agriculture Fields
- Working with Indian people

This position will require a blend of office responsibilities and travel to the reserves.

Closing date for competition: June 30, 1987.

Please forward your resume in confidence to:

**Alberta Indian Agricultural
Development Corp.
#309, 5940 Macleod Trail South
Calgary, Alberta T2H 2G4**

GENERAL MANAGER

The Indian Equity Foundation and its subsidiary, the Alberta Indian Investment Corporation, are organizations designed to assist Indian entrepreneurs. With a planned capitalization of \$8 million, this unique corporation provides equity and loan financing, in conjunction with conventional sources, to new and expanding Indian owned businesses. In addition, the corporation provides advisory services and management training to the Indian business community.

The I.E.F./A.I.I.C. requires a General Manager who will provide effective leadership, financial management and administration to the organization. Key responsibilities include assessment of the risk/reward of potential investment opportunities, the ongoing management of the investment portfolio and building positive relationships with businesses, agencies, lending institutions and government officials.

Candidates should possess a university degree, coupled with senior general management capabilities and a proven bottom line orientation. Experience in commercial lending and venture capital investment is essential. The successful candidate will be a self starter capable of developing effective relationships in a diplomatic manner.

If you are looking for an opportunity to help shape a dynamic organization and program, please forward your resume in confidence to Darwin Park, C.M.C., Woods Gordon Management Consultants, 1700 Continental Bank Building, 10250 - 101 Street, Edmonton, Alberta T5J 3P4.



Woods Gordon

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ANNOUNCEMENT

CREE AIRWAYS CORP.

Serving Northern Alberta

We are proud to announce our new Location at **Hangar Number 11, Municipal Airport, Edmonton, Alberta.**

The points we will service are: **Slave Lake, High Prairie & Wabasca.**

The proposed scheduled service will commence **August 3, 1987.**

Cree Airways is unique in its concept due to the fact that it will offer training programs and employment to the Native Albertans in the area of Aviation.

If you would like this air service guaranteed to your community on a regular basis at a reasonable cost so that all members of your community can make use of the air service we would like to hear from you.

For further information, please call or write: Roland Calahasen or Dave Calahasen at:

**11941 - 121 St.
Hangar 11A
Edmonton Municipal Airport
Edmonton, AB
T5L 4H7
Phone: 455-5151**

SOCIAL WORKER

Competition No: NE8110-3-AMS

FORT CHIPEWYAN — We are seeking a skilled and caring professional social worker to work closely with the community in providing support to families through the use of various departmental assistance programs. This challenging role requires strong skills in family dynamics, one of one communication and creative problem solving with limited resources. **Qualifications:** Minimum two (2) year diploma in social services or a related program area. Directly related experience will be considered as an equivalency in exchange for the educational requirement. Candidates with a Bachelor degree in Arts, Social Work, completion of RSW or Masters in Social Work will be considered at a higher level of pay. Experience working with Northern Alberta Native groups is required. An understanding of Cultural/community dynamics particularly in Fort Chipewyan would be an asset. **NOTE:** There is an expectation that the successful candidate should reside in Fort Chipewyan. Subsidized housing will be made available. This is a project position due to expire March 31, 1987 with a possibility of extension. Relocation costs will be paid. Travel is required, therefore the candidate must provide own transportation.

Salary: \$21,288 - \$36,312

Closing Date: June 19, 1987

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**

Alberta

Employment Opportunity

TRAINER

Job Description: Planning, development and delivery of workshops, in the area of alcoholism, counselling, or program management.

Qualifications: Must have a good understanding of the English language. Fluency in a Native language would be an asset. Must have one year sobriety and be willing to travel extensively. Any personal growth types of experiences would be an asset. Individual must be willing to examine own personal issues. Applicant will be trained but must have a minimum of two years work experience whether in the education system, counselling field, or program management.

Deadline for submitting resumes June 27, 1987.

Please mail resumes to:

**Marilyn Shirt, Training Team Manager
Nechi Institute
Box 3884, Stn. D
Edmonton, AB
T5L 4K1**

GRAND OPENING SPECTACULAR!

The Samson Indian Band #137

Invites you to be a part of our **Samson Mall** Opening Day Ceremonies on Saturday, June 20, 1987 at Lake Louise. A special one day Powwow will be held to mark this big event.

Registration for dancers will begin at 11:30 a.m. at the Samson Management Offices, 2nd level of the Mall. Honorariums of \$25 per adult and \$15 per child for those participating. Grand Entry will be at 1:30 p.m. and the Powwow will conclude at 5:00 p.m.

Come and join us in our celebration!

Note: Space is available for arts & crafts booths. Bring your own tables — no charge for space.

For further information, please contact 429-4933 (Edmonton) or 585-2468 (Hobbema).

NATIVE REVIVAL CHURCH

*Talented Gospel Singers
& Musicians*

June 26, 1987
7:00 p.m.



JEANETTE CALAHASEN

HOSTED BY
JEANETTE CALAHASEN, DR. MAX SOLBREKKEN &
NRC GOSPEL BAND

WITH SPECIAL GUEST SINGERS BOB & CLARA NORMAN,
MEADOW LAKE, SASKATCHEWAN

Other Guest Singers:
WAYNE JACKSON, Goodfish Lake, AB
GEORGE HALF, Goodfish Lake, AB
EVA LADOUER & NATIVE CHOIR, Edmonton
NORMA & LANA CHALIFOUX, Paddle Prairie, AB
LAWRENCE CHALIFOUX, Fort McMurray, AB
AND MANY MORE OUTSTANDING GOSPEL SINGERS!

IF YOU ARE INTERESTED IN SHARING A SONG, PLEASE CALL TO REGISTER!

NO ADMISSION — FOR MORE INFORMATION CALL CO-ORDINATOR
JEANETTE CALAHASEN AT 461-3302 or 2906

MAIN SANCTUARY, FAITH CATHEDRAL

Native Gospel Concert

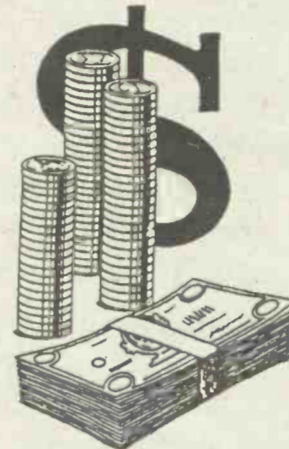
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QUICK CASH BINGO

Saturday, June 27th

POLARIS ARENA, ST. PAUL



7:30 p.m.

Sponsored by Mannawanis
Native Friendship Centre

\$15,000⁰⁰
IN CASH PRIZES

\$10,000 Jackpot - Cards 3/\$5.00
10 - \$500 Bonanzas - Cards 3/\$2.00

Admission \$10.00
- Includes 3 Jackpot Cards

All

Proceeds

Towards

M.N.F.C.S. Youth Program

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