

Wind speaker

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OWENADEKA shares some of his ideas in an open letter to Prime Minister Brian Mulroney. **See Page 2.**

THE SHOWDOWN between Bernard Ominiyak and Sykes Powderface over the Olympics ends in a draw. **See Page 3.**

ROCKY WOODWARD share Dene Tha stories from the past he heard during a recent visit to Assumption. **See Page 11.**

IAA quits Wildlife Council

By George Poitras

The Indian Association of Alberta has resigned its seat from the Alberta Fish and Wildlife Advisory Council. Gregg Smith, President of the IAA made the announcement October 20 in Edmonton.

"When the association first agreed to protect our rights and at the same time contribute to a conservation strategy for the province," Smith said, "we found out, as other Indian groups in Canada have found out in similar situations, that our

involvement was never intended to be anything more than tokenistic."

The resignation of the IAA from the advisory council came following another resignation — from Ken Steinhauer, a representative for the IAA on the Advisory Council on October 9. Steinhauer charges the advisory council as being "an organization obsessed with the idea of having our hunting and fishing rights abolished." Steinhauer

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Blood protestors petition McKnight

By Jackie Red Crow

BLOOD RESERVE — A group of Blood protestors will ask the Department of Indian Affairs minister to suspend the Blood chief and council until the issue of the new election system is resolved.

At a demonstration here, October 14, Duncan Bottle, one of the organizers, said the group is adamantly opposed to the new four-year election system. The system, which will begin with the 1986 Blood tribal

elections in November, will see the current two-year term for the chief and councillors replaced with four-year terms.

In the election, the six highest vote-getters of the 12 positions available will be given four-year terms. The least vote-getters will be on council for two-year terms.

In 1988, following the expiration of the two-year terms, an election will be held for the six positions available. After that, all

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Leaders optimistic in Constitution talks

By Jamie McDonell

OTTAWA — Following a summary of the court decision, the

organizations are optimistic about the outcome of the recent round of Native Constitutional talks in Toronto.

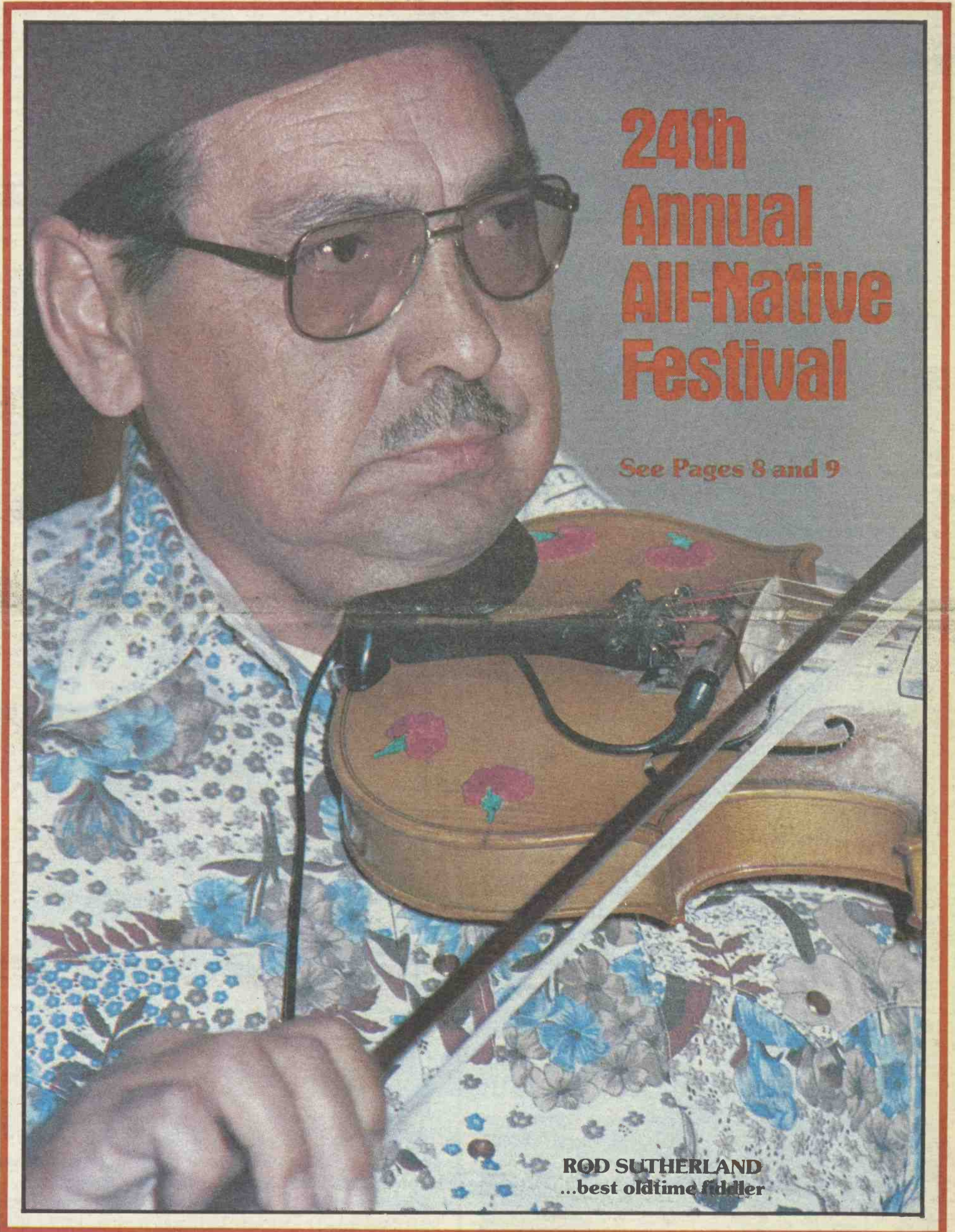
"I got the sense of more of a commitment to progress from the provinces and the federal government," said Dorothy Wabisca, vice-president of the Native Council of Canada.

Georges Erasmus, national chief of the Assembly of First Nations, described the meetings as "most promising."

Said Erasmus, referring to the problems that Native groups faced in dealing with bureaucrats over the summer and early fall, "it seemed that the process had gone adrift."

The process, according to Erasmus, is now back on track because the federal ministers in charge of the

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NCC(A) members tired of fighting, want to get down to business

By Rocky Woodward

Treaty 6 members of the Native Council of Canada (Alberta) in the Edmonton area, say they are tired of all the secret meetings, mud slinging and name calling incidents they believe are happening and want to get down to business.

At a meeting on October 17 with approximately eight NCC(A) members, spokesperson, Haddie Jahner and

one board member, Frank Logan, expressed their concern over the way "Windspeaker" had handled coverage of the NCC(A) annual assembly, held near Calgary on October 5 and 6.

The members say only a few expressed their points of view and, "we have not come out as members and said anything so far," commented Jahner.

"We want to say first of

all that the fighting on the board is just a repeat of the old board. All the new board has done is fight and hold improper meetings," she added.

Jahner was referring to a recently held meeting where, depending on who you talked to, Doris Ronnenberg, president of the NCC(A) was either asked to leave the meeting or left on her own.

Frank Logan attended

the meeting.

"I left the meeting after receiving a formal letter from Doris regarding a meeting planned for the future (October 18).

"What I got from that meeting was strictly bull. Instead of trying to move ahead and trying to help the association and its members, all they did was attack the president. She did this and

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National



GEORGES ERASMUS
...future looks good

National Native leaders optimistic about talks

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process, Ray Hnatyshny and Bill McKnight, have not given the political direction needed.

"The best thing we can say came out of the meetings was the expression of political will," said Chief Erasmus. "There will probably be some rough areas ahead, but the future

looks reasonably good."

A development that both AFN and NCC representatives welcomed at this round of ministerial talks was the higher level of participation by the provinces.

"There was more input from all the provinces," said the NCC's Wabisca.

"Before, one or two of the provinces — Ontario,

Nova Scotia — would participate in the discussion and the others would just ask the occasional question. This time all the provinces, even Newfoundland, participated."

Another two ministerial level meetings and several officials' meetings are expected before the final first ministers' meeting on Native constitutional affairs,

set for next spring.

In the meantime, the Association of Chiefs of Ontario, with the support of the AFN, is holding a national information rally in Toronto to explain the Native position on the amendment of the Constitution Act.

The rally starts at Queen's Park, Toronto at noon on October 29.

Indian Act role of Native Council end November 7

By Jamie McDonell

OTTAWA — A national conference being held in Toronto at the beginning of next month will likely be the closing act for the Indian Act Secretariat of the Native Council of Canada.

Funding for the secretariat, which has been helping non-Status Indians regain their rights under the Bill C-31 amendments to the Indian Act, runs out on November 7.

The secretariat loses its funding while applications for enstatment under C-31 continue to pour into the enstatment unit at the Indian Affairs department at the rate of thousands per month, and requests for help continue to pour into the secretariat office.

"Even though I'm not being paid past November 7, I'll continue to answer the phone and help in any way I can," says secretariat head

Edmond Gus.

Gus's last major production for the secretariat will be the November 1 through 3 conference being held at the Lowes-Westbury Hotel in downtown Toronto.

The conference, originally to have been the second of a series, will explain the rights and benefits open to reinstated status Indians.

The series of lectures, panel discussions and workshops explain the constitutional and statutory rights of new status Indians and the discretionary benefits that they may or may not have, along with various regional concerns and such topics as the creation of new bands.

An earlier conference, held in Ottawa in June, helped explain application for enstatment under C-31, including which section various applicants should apply under.



Brian Mulroney
Prime Minister of Canada
House of Commons
Ottawa

Dear Brian:

Have I got an idea for you! It's so good I think you could use it to get yourself re-elected. The best thing is, it won't cost anything at all. I won't tell you what it is right now, but I will give you a few hints.

My idea, like a few of the ones you've had lately, comes from south of the border. On Sunday, Americans will celebrate a day that perpetuates a national fraud. October 12th is Columbus Day -- the day Americans engage in an orgy of chest-beating and flag-waving --all because of a 10,000-mile mistake in navigation 500 years ago.

Most people will tell you Christopher Columbus discovered America and a guy named John Cabot discovered Canada. Cabot made his visit five years after Columbus, it's true. But since he knew he wasn't in India, Canadians take pride in saying that Cabot made the "intellectual discovery" of America.

Now there's a funny thing about both "discoveries," Brian. With names like Christopher Columbus and John Cabot, you might get the impression that these were good-ole-boys of the white Anglo-Saxon variety. Wrongo.

They were Italians. Their real names were Cristoforo Colombo and Giovanni Caboto. Americans and Canadians like to think of them as John Cabot and Christopher Columbus because they probably don't like to think that the brave and noble explorers who "discovered" this continent were a couple of immigrants who couldn't speak English.

Another funny thing is that neither one of them was really the first European to pay a visit here. That distinction goes to Leif Ericsson, the Viking son of Erik the Red. He was here five centuries before the Italians.

Everyone knows about Leif Ericsson but that doesn't stop the charade -- and what a charade! In the States, Columbus Day is big stuff. It's a national holiday. Businesses, schools and government offices are closed. There are parades, speeches -- the whole shebang.

Things are not like that in Canada, Brian. But they could be and it could mean votes for you.

By the way, have you guessed what my idea is yet? Well, here's a hint.

Take a look at those new postage stamps. There's a set of four that is particularly colourful. One makes a vague reference to Canada's original inhabitants. Another mentions the Vikings. A third notes the discovery of Hudson Bay. But the fourth stamp celebrates (ta-dah) John Cabot and his landfall on the coast of Canada.

Here's another hint. My idea will make David Crombie's new job as Minister of Multiculturalism a lot easier. He'll be much more successful in getting the ethnic community, especially the Italians, to vote for the Tories --if you act on my idea. The payoff in votes could be substantial, especially since the one language spoken more than any other in Canada, next to English and French, is Italian.

So, add up all the clues and figure it out. Give up?

Well, here's my idea: Declare a national holiday in honour of John Cabot. And just to make sure you nail down the Italian vote solid, I suggest you use his real name and call it Caboto Day.

Just think of the advantages! The English would still have Victoria Day. The French would still have St. Jean Baptiste Day. The Italians would get Caboto Day and the Tories would get at least ten million ethnic votes on Election Day.

I should tell you, though, Brian, that there is one drawback to my idea. Most Native people are going to be pretty angry about it, especially the Indians and the Inuit.

I'm not sure about the Metis, but I think they might want to join in the celebrations, because if the Europeans hadn't come along in the first place, they wouldn't have anything to celebrate at all.

For other Native people, though Caboto Day would be just another insult to add to that guff about the French and the English being the two founding races of Canada -- not to mention the way we always get lumped in with the likes of John Cabot, Henry Hudson and the Vikings on a set of postage stamps.

I know you probably won't worry too much about Native complaints because there are, after all, more Italians in Toronto than there are Indians in all of Canada. But if you do like my idea, Brian, here's my suggestion on how you can keep peace with the Indians and the Inuit.

Since the Metis are a provincial responsibility, all you have to do is cut a straight two-day deal with the Indians and the Inuit on self-government. Speaking for the Indians, I'm sure that if we get a good deal on self-government, you won't hear a peep of protest from us about Caboto Day.

Yours truly,
Owenadeka

Wind speaker

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Provincial

Olympic boycott meeting a draw

By Lesley Crossingham

CALGARY — The long awaited face-to-face meeting between Calgary Olympics Native liaison coordinator Sykes Powderface and Lubicon Lake Chief Bernard Ominiyak which took place in Calgary Friday, October 17 appears to have ended in stalemate.

In an interview shortly after the meeting, Powderface said that he and Ominiyak agreed to disagree on his role within OCO '88 (Olympiques Calgary Olympics.)

"The chief and I had a long discussion and I think now we each appreciate each others position," he said.

However, he added,

DIA has \$1 million for gas revenue losses

By Lesley Crossingham

CALGARY — The Department of Indian Affairs is earmarking about \$1 million for resource-rich Alberta bands who may be about to feel the pinch of deregulated gas prices.

The price of natural gas is scheduled to be deregulated November 1 and many analysts speculate prices could drop by as much as 20 to 40 per cent below current prices.

However, Calgary department manager Bob Dixon says the department is already preparing for a "worst case scenario" by formulating programs within the social-economic departments for bands who may find their income suddenly cut if the price of gas falls.

"Of course, no one knows how low the price could go," said Dixon Tuesday. "It's all pure speculation right now."

Dixon added that meetings will be taking place this week in the Calgary office on emergency program help and other program areas.

"Some bands may find they cannot pay for the services they used to provide for their people and the department will have to quickly step in if and when we are needed," he added.

Dixon also pointed out that recent newspaper reports have focused on the worst case scenario and have not reported a balanced picture.

Ominiyak still stood by his letter dated August 22 which requested Powderface resign his position with OCO immediately.

The letter charges that the Native liaison position was "specifically designed and created to help 'defuse' the Lubicon boycott by creating the impression of Indian involvement in the planning and conduct of the Calgary Winter Olympics."

Ominiyak's letter adds that Indian participation in the Olympics will probably be confined to "subsidizing the production of handicrafts and the hiring of Indians to perform traditional dances at selected Olympic ceremonies."

This, says Ominiyak, is "transparent and insulting."

Powderface said he appreciated the chief's stand but added he felt Ominiyak wasn't aware of the many economic and socio-economic plans that OCO was developing for Native communities.

"I say give us a chance to get these ideas off the ground first," he added.

In an interview Monday, Ominiyak said he didn't feel the meeting was productive but it had been a good opportunity to explain the Lubicon stand on a one-to-one basis.

"Mr. Powderface figures he has enough influence to work on the inside in regards to Native concerns," said Ominiyak. "I pointed out that talking to these guys wasn't the answer because there wouldn't even be a boycott if talking could solve anything."

Ominiyak added he felt Powderface had compromised any influence he might have enjoyed just by being on the OCO payroll.

The Lubicon Lake band called for a boycott of the Olympic games earlier this year to protest the lack of progress on their 43-year-old land claim. A campaign to influence international museums to boycott the Native artifacts exhibition at Calgary's Glenbow Museum is also gaining support.

Ominiyak reiterated that he felt the Calgary Olympics are being organized by the same government "old-boys network" that controls

the petroleum interests on their traditional lands and pointed out that Shell Petroleum is providing the Glenbow museum with a \$1.1 million grant.

Ominiyak added that the meeting was requested by Powderface and that no other meeting is scheduled. However, Ominiyak will be returning to Calgary next week to meet with Treaty 7 chiefs.

The chiefs held a meeting late last month on whether to support the Lubicon land claim and boycott the Olympics. No decision was made at that time, however a request was made to OCO to intercede with the government on the Lubicon land claim.

OCO Chairman Frank King said in a later interview that OCO could not get politically involved over the issue but he added that a letter requesting Indian Affairs Minister Bill McKnight to look into the situation was sent.

In a news release earlier this month, McKnight said he regretted "the band has chosen this avenue to reach a more generous settlement of its claim in Alberta" and that the government had offered a "substantial settlement in an honest effort to find a fair and just resolution of these grievances."

However, to this date, Ominiyak confirmed that negotiations between the band and the government have still not reopened.



CHIEF BERNARD OMINIYAK
...organized Lubicon protest



SYKES POWDERFACE
...Olympic Native liaison

IAA quits Wildlife Council

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also states that the Fish and Wildlife Department has never once consulted with the IAA when they make changes that affect Indian fishing and hunting rights. A strong recommendation was made by Steinhauer that the IAA cease to have any further dealings with the Alberta Fish & Wildlife Advisory Council.

Smith feels that the new proposed regulations, released October 21, are a means to wipe out treaty-protected rights to hunt and fish. The new regulations lack mention of the special and historic rights Indians have and that Don Sparrow's department's (minister of Forestry, Lands and Wildlife) on-line

officers obviously have been told to charge more Indian hunters and fishermen even before the regulations came into effect.

"We are not attacking the new regulations, because basically they are the same as the old regulations," said Lawrence Courtoreille, IAA vice-president for Treaty 8. "We have to deal with the same mentality... let's nail those treaty Indians out there." Courtoreille said there are charges being laid on Indian people by the dozen and many people don't bother with the courts. "In one specific case, the judge threw out the case believing that Indians have no treaty rights."

Hunting out of season and fishing without licenses are kinds of charges that the Indian people are being harassed with everyday, said Smith. "We are getting reports and requests for help almost every day from our people who are being harassed by Fish and Game officers, so there is definitely a pattern developing," said Smith. "This, together with Mr. Sparrow's new regulations and the make-up of the advisory council, convinces us the Alberta government has embarked on a campaign against our people."

Smith feels that the advisory council has never really had any input from the IAA and that they do have a lot to offer to the province. "We can show

that. I think we are the biggest conservationists of wildlife. And we are not being recognized," said Smith.

Smith said that the battle Indian people go through to maintain their rights would not have to be fought if the Alberta government would only come to its senses and recognize Aboriginal rights, and "this could be done by sitting down and negotiating with us, and then supporting our fight for constitutional enshrinement of Aboriginal and treaty rights."

In withdrawing from the Advisory Council, the IAA has made clear to the government that it intends to fight to maintain Aboriginal rights.

NCC(A) members tired of fighting

From Page 1

she did that. To me that is not the way to hold a society together," said Logan.

Logan says he fully realizes that the type of work NCC(A) is trying to accomplish is very important to Native people. "This society is here to help Native people regain their status, to be Indian again," Logan commented, while stating the fighting is destroying the organization.

Jahner believes all the problems the board have been arguing about has already been settled at the Rafter Six annual assembly. Concern over money being unaccountable and the signing of cheques and where NCC(A) money was spent was all in the auditor's report at the assembly, says Jahner. "All of this took place at Rafter Six, and that is where it should have stayed. There is so much to do without the board fighting," Jahner added.

The members at this particular meeting stressed that this time the board of directors for NCC(A) must be made accountable.

"This time we are saying the board is going to be accountable to the members who elected them. We are concerned. It is our society and it doesn't belong to the board. We put them there to run it for us. It is our society and it is something we are building for our children and our children's children. When my child grows up I want that board to still be there representing her," stressed Jahner.

Jahner believes because of the way things are going that they are not going to get third and fourth generation people incorporated in Bill C-31, one reason why petty fighting must cease so the NCC(A) can work together on building a foundation.

"My daughter is not Metis and she is not German. She's a non-Status and by a stroke of a pen she was made that. So this is what our concern is. We are building the foundation for our children and they will put up the walls. Hopefully, our grandchildren will put the roof on."

The members say the board cannot use the excuse that they have only been elected for two weeks and, "what do the members expect," because of elected board members such as Logan.

"Logan has been elected for two weeks and he is working with members and not at some improper meeting calling down the president."

The Treaty 6 members have already set the wheels in motion for bingo games in order to raise money for projects they would like to attempt. They have a

group home project underway and already have rooms donated to them to use as a halfway house for people needing a place to go.

"They're fighting amongst each other, and members like ourselves here, we went out and got things happening without the board, except for Frank. He has helped us all the way," said concerned member Raymond Daniels.

Asked if they felt if there was mismanagement at the administration level, again Jahner stressed that it was all dealt with at the assembly.

"The audit was brought to the assembly and it was discussed at the assembly and was accepted as well as the managers report.

"Doris and Richard Long, formerly research director were supposed to have done something with all this money. Russell White started flashing these cheques around and the cheques that he was showing had gone through three audits and at least a dozen lawyers. These were the same cheques they were trying to discredit people with."

According to Jahner (they) are now having trouble with Richard Long because he was a signing authority in regards to cheques being signed.

"Well, Gordon Belcourt, who was the treasurer at that time, took Richard to the bank and Gordon Belcourt signed Richard on as another signing officer while Doris (Ronnenberg) was in Ottawa. At the time there were signed cheques and the organization needed money here (Edmonton) so he became a signing officer.

"In August (1985), Richard took his name off as a signing authority and that is what they are still yelling about," said Jahner.

"I guess the point we are making here is that the board must work with the members. We know what can be accomplished. In just two weeks we have been working with our board member (Frank Logan) and, like Raymond said, we haven't seen the other two members other than to hear they tried to fire our lawyer and accounting," Jahner added.

Logan feels just as bitter about the in-fighting as Jahner and the other members did. He believes that Doris Ronnenberg wants to move ahead and believes that is also what the members of the NCC(A) want.

"We don't want to sit around name calling and mud slinging amongst our own people. It is not the way we should operate," commented Logan.

"When I attended that improper meeting all I saw was fighting. I didn't see nothing in progress. So I sat down with some of the

members concerned and we put together quite a few things that concerned us like halfway houses for youth from the northern communities who don't have a facility to go to for continuing their education. We would like to see halfway houses in Edmonton and other cities where they can come and stay and have a good place to stay while continuing their education," Logan added.

The Treaty 6 members in the Edmonton area alone number approximately 90 people and, according to Jahner, most of them want to get down to business. The NCC(A) membership is placed somewhere near 700 members.

"I didn't even know about NCC(A) until Haddie (Jahner) phoned me to become a member. Now I'm caught up in it. I guess people like fighting against each other like cowboys and Indians. That's what happened at the assembly. So many people were turned off because of lack of education. Can't understand anything like what Russell was saying," said another concerned member, Nora Belder.

"I think one of the main things is the old people were wondering why we as Native people were discriminating against each other," added Raymond Daniels, backing Belder's statement.

"If there was any possible way that we could stop the board from fighting and

instead work together we would do it. But they have not listened to us," added Jahner.

Another member voiced his opinion. "If you take all the members and their resources, we could do a lot of things for the association," commented Tom Daniels.

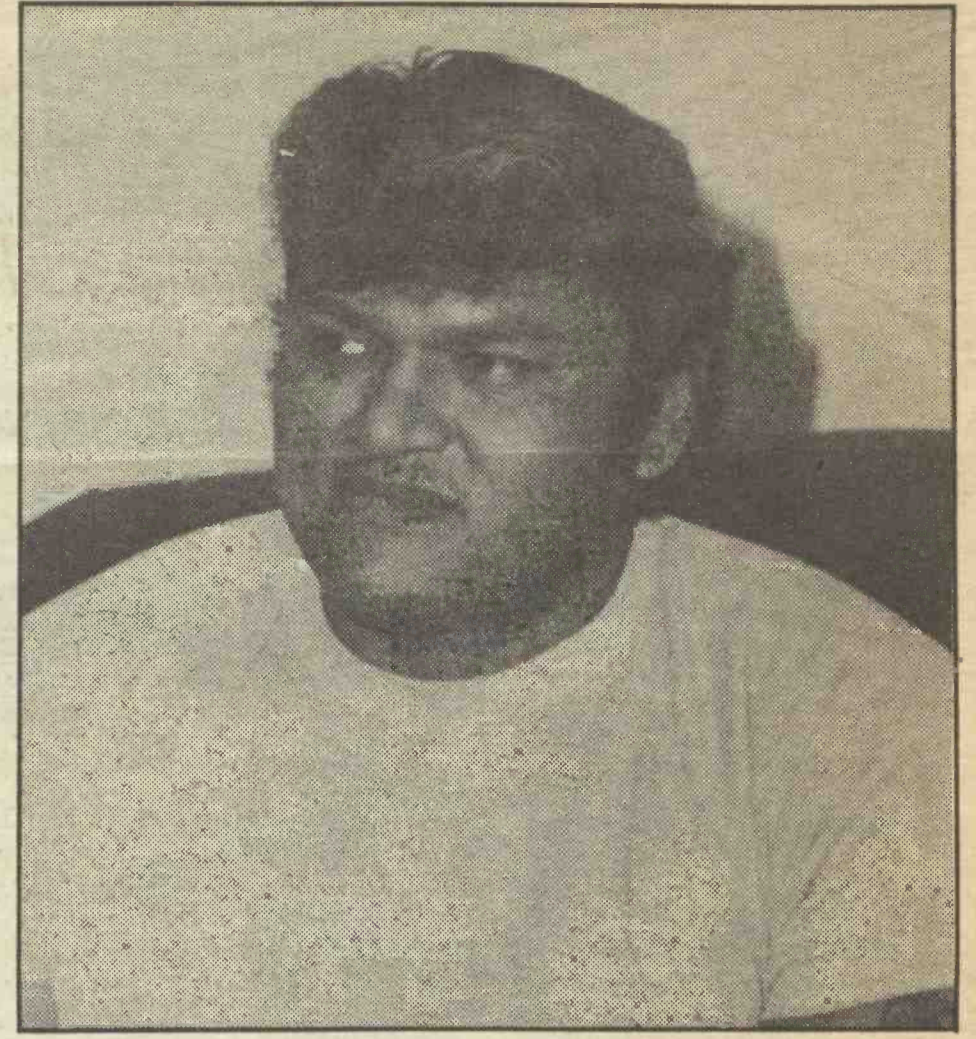
Their concern to get down to business was real. They believe in their membership and know if they came to terms they could accomplish much. "Everybody as an individual has something to offer whether it is just a little or a lot. Everyone has an experience to share," stressed Wes Daniels.

"We don't want to keep on arguing. What we are trying to do is keep everyone together, trying to unite them instead of saying, well, like, Russell lost by more votes than what was said. We are not here to run people down. We are here to stay together," he added.

Jahner says they are working closely with another member, Sharon Collins in the Faust area, and that Sharon is getting the members involved in that area.

Jahner also says that the Fort McMurray members are also fed up and are saying that whoever is elected is not going to miss out Fort McMurray anymore.

Jahner and Logan believe that Doris and the membership have a lot to do in a



FRANK LOGAN
...getting things done

very short time. Tired of the arguing, they want to move now on concerns such as Bill C-31.

"We have to get to work now to put all our stuff together for Bill C-31, for the Constitutional talks in the spring. We are also co-defendants in a lawsuit that Chief Walter Twinn initiated. That work has to be done.

"The Implimentation Act is one and one-half years behind. If we as members and the board could work together, we could help with that. We could help with the paperwork, etcetera, and they would just have to process it. Right now there is nothing being done," said Jahner.

The Treaty 6 members have taken the first step towards accomplishments for their organization. This is not to say that other members and even board

members are not concerned and are not doing anything. Treaty 6 is only hoping that the organization can come together and be strong for one another. Treaty 6 members are not waiting. They are moving ahead regardless of the fighting, even if it is with only one board member, Frank Logan.

"We went to a meeting last night, that was very successful. We are going to set up more meetings, just in houses, in people's homes, even if it is just to meet people," commented Jahner.

"I took this board position as a volunteer to help people, to get them into the society without assimilating them into the white society. They have to hold onto their own culture. We must help each other," Logan said.

NCC(A) member offers her opinion

Dear Editor:

As a member of the (Native Council of Canada (Alberta) NCC(A), I am very upset about the articles being printed in your paper about our organization.

This "name calling" and "mudslinging" seems to be coming from a few people with nothing better to do, and so far there has been no concrete proof on any of these accusations.

In your October 10/86 issue of Windspeaker, your headline shouts to us, "Slim win for Ronnenberg." I don't know where Mr. White gets the idea that he lost by four votes, when I understand the difference was more like 27 votes. Considering there were only 165 voting members, 27 votes doesn't seem "slim" to me.

At the elections held at Rafter 6, Mr. White stated in his speech that he wasn't going to concern himself with Bill C-31 people, they could look after that themselves as he considered it a small issue. Considering the number of people affected by Bill C-31, I ask

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them "Is this the kind of leader you want to fight for your 'rights'?" Don't forget, the NCC(A) asked for national support at the Yellowknife meeting to fight the Twinn suit which is trying to get rid of Bill C-31! All 17 delegates at that meeting had to work hard to get that resolution passed. NCC(A) got that support, now the ex-Central Vice-President calls it (Bill C-31) a small issue!

He also stated that his main concern would be the "Royal Proclamation." I suggest to him that he go back and study his history. I don't recall anything about the Proclamation saying that one half of Canada (as it stands today?) belongs to the Native people.

At one point in the meeting he stood up and told us that he knew where there was four million dollars to be had. If he knew this, he was a vice-

president for a year, why did he not access this money to help the people? Are we so rich that we can pass up four million dollars?

In regards to the hiring of Mr. Richard Long as Research Director, that was a Board decision of which Mr. White was a part. In my opinion, Mr. Long more than earned his \$30,000 a year salary. He was the one who drafted the proposals for funding, drew up some of the presentations for the Board of Directors, plus many other chores that were requested of him by the Board of Directors that weren't part of his contract.

I feel he should be congratulated for a job well done, not run into the ground. It was mentioned at the elections by the auditor that Mr. Long received a letter from the Board of Directors thanking him for doing a great job. (The whole Board of

Directors.)

Part of our deficit is because of Board meetings. I'm sure those complaining received their share, they were part of the Board.

The implication that Mr. Long ran up a \$10,000 bar and hotel bill is pretty strong. As a member, I would like to see the visible "evidence" (source documents, signed receipts) that Mr. White has. I'm sure the other members would also like to see it — \$10,000 worth sounds like one hell of a party to me!

I'm getting very tired of reading about all this "mudslinging." I feel if Mr. White and others have all this "evidence," they should take legal action and not waste time destroying an organization that was set up to help the people, because this will be the end result if they continue. What is their objective? Justice or Revenge?

In the case of a Special Meeting, members are to be notified within 21 days of the meeting and the reason for the meeting. The

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Bloods protest to McKnight

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positions will be four years in length. So, an election for six council positions will go every two years. The election for chief will run every four years.

Bottle said the group will travel to Ottawa this month to meet with DIAND minister, Bill McKnight, and tell him to suspend the current Blood chief and council for three months until the issue is resolved.

The group will also present a petition signed by Blood band members who oppose the new election system.

The group wants a referendum on the new election system and the voting age to remain at 21, instead of 20. They also want the Blood elections, traditionally held in November, to be postponed until the referendum is held.

Bottle contends chief and council is still governed under the Indian Act and they must consult with the band membership before they make a final decision.

Instead, Bottle said council listens and follows the advice of a few educated

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Indians rather than their own electorate.

Bottle said band members did not know about the new election system until they read news reports in the Kainai News and Lethbridge Herald.

He said the Blood chief and council style of government is similar to Marxism. "They (chief and council) are dictators.

"If they (chief and council) can't learn what their supposed to do in two years then they're stupid," said Bottle.

Speaker after speaker at the demonstration harshly criticized the Blood chief and council for making decisions behind closed doors and often without consulting its membership.

Philip Aberdeen Jr., referred to an August 29 article in the Kainai News which reported to the new election system. "This article says that the Bloods wanted the new system. Who are the Bloods? The administration body and chief and council, or the

general membership."

"This is absurd. Chief and council (Blood) are governing us without consulting us," he said.

"We have a self-interest government. It's run by people who are in council for themselves."

Aberdeen encouraged more Bloods to take a firm stand on the new election system. "It's up to us to form a solid group. It's time people wake up to support us because this new election system has far-reaching implications."

Teresa Healy, a Blood education worker, said some issues need to be settled before the new election system is implemented. "We have problems on the reserve because we have no policies, code of ethics or terms of references for our chief and council."

John Chief Moon Sr. said the group has been unsuccessful in their attempts to have a meeting with the Blood chief and council.

He also criticized the

council for making decisions without consulting the membership.

"We're lost. We don't know what's going on," said Chief Moon, referring to the lack of communication and information between Council and its electorate.

Chief Moon said he will continue to use the media to relay their message on the new election system. He will also continue to lobby provincial and federal ministers, including the Prime Minister of Canada, Brian Mulroney, to convince the DIAND minister to reverse the Blood chief and council's decision on the new election system.

Less than 50 people attended the demonstration at Ernest Healy's residence in the Lavern community of the Blood reserve.

"A lot of people wanted to come but they had no money for transportation," said Annie Cotton, a former Blood tribal councillor who is actively supporting the dissident group.

More meetings will be held in various areas of the community to inform the Bloods about the new changes in the election system, said the protestors.

Powers need defining — Crow

By Jackie Red Crow

BLOOD RESERVE — The crux of the new Blood election system changes dispute is that the powers and responsibilities of chief and council must be clearly defined, says a Blood journalist.

Mary Ann Crow, who has been following the Native political scene for a number of years, says the lack of clear definition has confused the electorate as

to what government system they follow — the Indian Act or Band Custom.

She said the dispute is not whether the Blood chief and council's term be two or four years, but the validity of the Blood Tribe custom bylaws and regulations. These bylaws have been used by Blood Council to determine their election procedures but were ratified by the Blood people, said Crow.

"In the Indian Act, the

powers and responsibilities of chief and council are clearly defined. But under the Band Custom, it is not.

"It has to be tested and challenged in court to determine precisely chief and council's power and authority," said Crow.

"So far Band Custom hasn't been challenged although a lot of reserves in southern Alberta are under Band Custom."

Crow said the issue in the Blood election changes

dispute is that "council has assumed power and authority and made decisions for the people," she said.

"Before there is any kind of confidence for the Blood chief and council, the issues surrounding Band Custom have to be brought to light and addressed," said Crow.

She feels that band elections are "a senseless exercise because there is no real foundation" for Band councils to run their own affairs.

Crow said the only alternative to the election system dispute is a referendum. "Of course, it's costly. But the real power is with the people, not chief and council.

However, it was the peoples' choice to change to a two-year system for chief and council from a lifetime hereditary system in 1962.

"It took five referendums before the system was changed. After that, the Bloods were never consulted again," said Crow.

In 1976, under the Indian Act, the Blood chief and council decided to go Band Custom instead of following the election regulations under the Indian Act.

Crow said the Bloods are not apathetic. "They are living under a paternalistic government. They are not informed about any council decisions. And they don't know what their rights are."

said Fox.

But he said there was a letter received from the Department of Indian Affairs on the group's concerns about the new election changes.

However, Fox was firm that the Blood council has already made its decision on the new election changes according to the Blood Tribal Custom elections and bylaws. He said the council is under Band custom, which means they can make their own bylaws and regulations about election procedures.

Fox said the council has used these bylaws for almost 10 years since there was a successful appeal on the election bylaws in the Indian Act.

"The appeal was based on the fact that reserve

members who were living off the reserve were unable to vote in band elections. Since then, our leaders decided to revert to band custom so there would be no problems," said Fox.

He said past and present band councils have tried to consult with band members on election bylaws by holding public meetings in the community. "Only a few people showed up at these meetings," said Fox.

"I guess it would have saved a lot of trouble and second guessing if the people had more input in the election changes," he said.

Fox said he has instructed the Blood band's solicitor, Eugene Creighton, to explain the new election changes to any band member who asks.

Chief agrees to meet

By Jackie Red Crow

BLOOD RESERVE — Blood Chief Roy Fox said he will meet with the group who are opposing the new election system to discuss the council's rationale in adopting the new changes.

In a telephone interview October 14, Fox said he is prepared to meet with the protestors next week at their regular council meeting if the group still want to meet.

Fox said he had just returned from an out of town business trip and he was unaware of the group's plan to suspend the Blood chief and council until the new election system is resolved.

"I know this issue has been written about in the press but I've had no direct contact with the group,"

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We need winners!

Guest Editorial by Rocky Woodward

We need winners!
 We need them alright, but it seems in Indian Country, whenever we find one we ourselves drag the winner down. Notice all the we's?
 I don't know what it is, but it seems that we can't stand to see one of our own climb up the ladder to success or even to shine a little while volunteering his or her services to a sport, function or business.
 I sometimes wonder if what a person I interviewed recently said does not have some truth to it. He said "I never really knew my culture, lived in a non-Native environment all my life, but I have a wonderful career, although I knew I was Native."
 So maybe in order for one to move ahead without prejudice, one has to attempt his or her desire for advancement in a non-Native environment.
 It's sad when you see a boxer quit his chosen profession because each win brought him above everyone else — leastwise that is how he began to be treated.

Now sure I know the story about how winners stay in there . . . to the bitter end. But wouldn't it be nice if we could all understand just a little how important common support is? You don't even have to know the person to give support. Just being a minority who have to struggle that much harder in this world to get ahead and being of the same blood, Native, should be enough to lend a supportive hand.

Many of us probably drag down people who are out there doing something for themselves and, yes, others, because we are bitter about ourselves.

Another individual phoned me one day and said: "Rocky, I have been working at this centre for a few years now but it still is the same routine. People resent me because I work here."

Well maybe they don't know this person is doing it because no one else will and is doing it without pay. But I wonder if it would really matter?

It would be nice if we lived in a world where everyone was equal. It probably would be boring, but at least no one could complain about the next person moving up because we could all move up together!

Advancement is like the guy sitting in jail. He decides in there that he is going to do something with his life. He is going to go after the big one. Maybe it's to be a logger in British Columbia or the best damn unemployed person on the street, but he has made up his mind that he is really going to do it!

Editorial

So he becomes that. Then he becomes even more and people like him. A little bit more and then people begin to question him. Some more and then it's, "Aw, the guy stinks. He was always a nerd! Maybe he was better off in jail."

You know, a person once called me and in an argument, a light one, it finally happened.

"You know Rocky. I never really did like you."

I said "Yeah?" And then after a short while I said "you know I always like what you have tried to gain because I believe that you are serious. At least you are concerned about the things you talk about and want to do something."

At the end of our conversation this person said "you want the truth, Rocky. I think from all the trouble you had in your life and now what you

are trying to do is great. I think you are doing good, so keep it up."

Now that's what I call support! I supported this person so this person returned the favour. We don't have to always agree, but taking pot shots never solved anything.

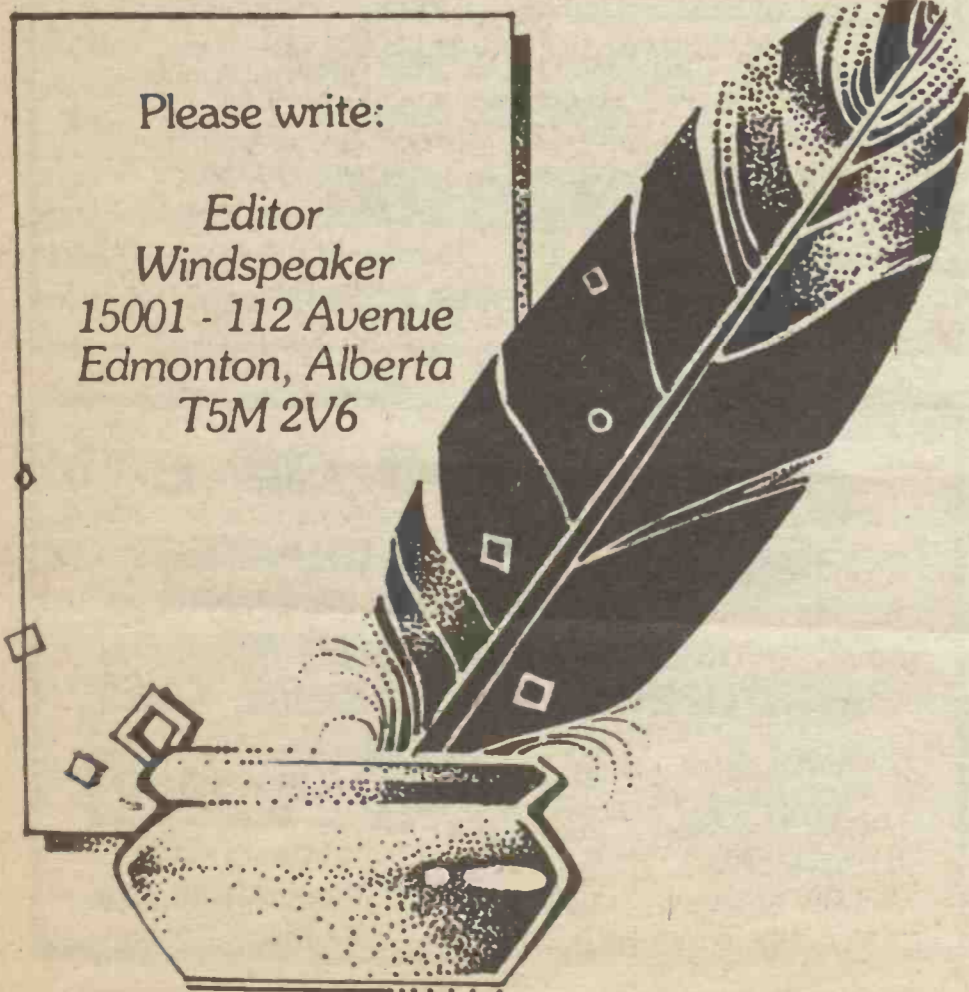
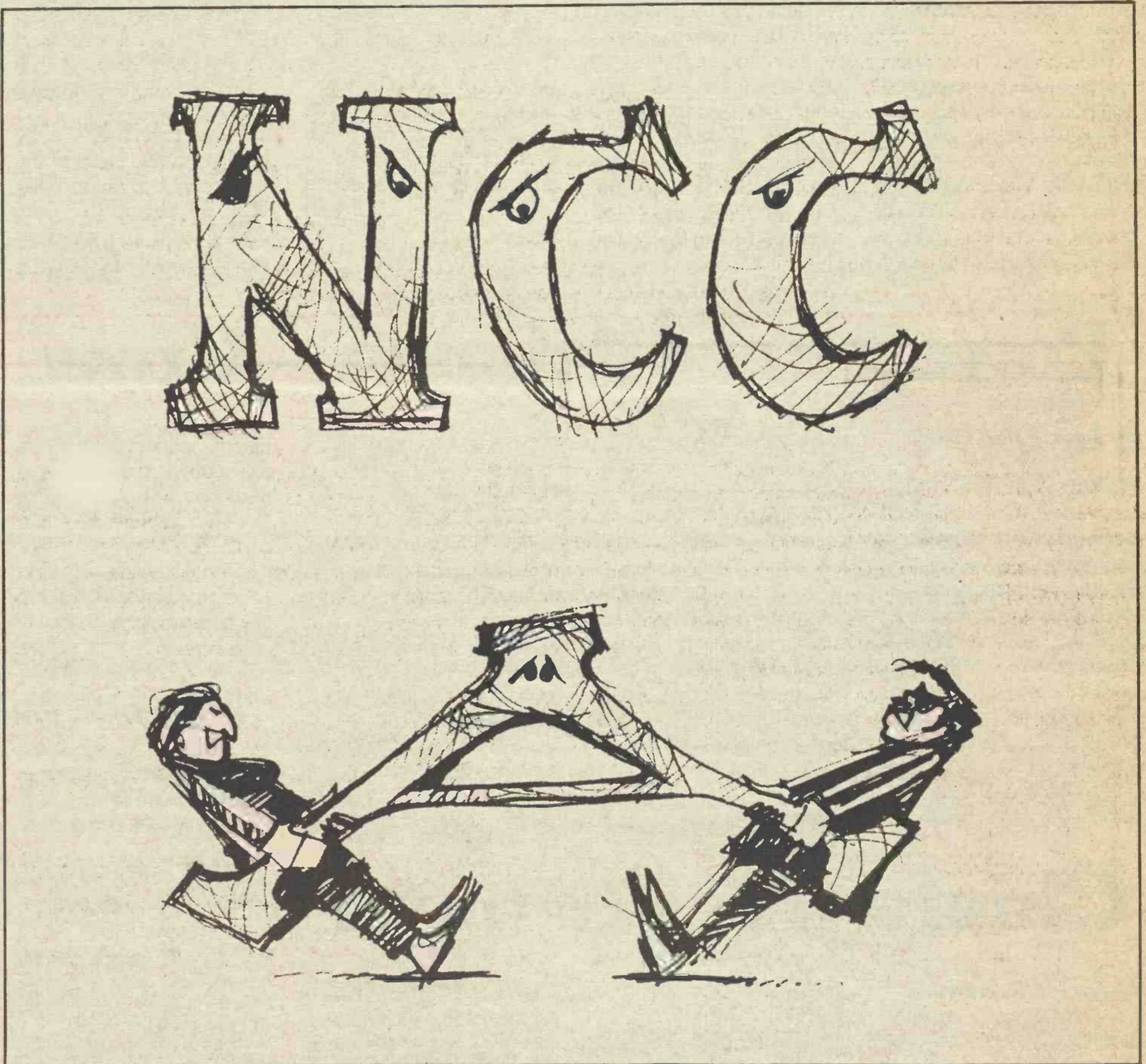
I think winners want to return the favours. I do not think they are there for themselves.

Sure some are radicals, some are quiet in what they do, some shine, some twinkle but they all need to be supported.

We do it for our families. Are we not one big family?

Let's not drag down the winners because, believe it or not, we are all winners. So if you plan to drag down a winner then you are only dragging down yourself.

I know one thing about myself. With all my faults, I will never allow myself to some day look back at my world as a crabby old man . . . still dragging down the winners.



From Page 4

postmark will determine when the 21-day notice starts.

As a member, I received no notice of the September 27th meeting in Slave Lake. Neither did other members that I asked. When I asked one of the board member that put up the meeting, I was told the notice was put in the paper. Not all the members in Alberta get the paper. Besides, since when do you buy a paper that has a "postmark." I agree with those who declared it "illegal." What gave these 50 people present the right to set up a new Constitution and By-laws? Was this the reason for a Special Meeting,

and was that also put in the newspaper notice? I don't think 50 members are the majority of the NCC(A) membership.

As to the point that there was no access to financial information, I've been told that there were 19 Board meetings held in 10 months. Surely that indicates that there must have been financial information discussed at some point. It's hard to me to imagine, that many meetings were held and no one talked about money. Expenses were claimed, workshop funds requested, etc., so finances must have been discussed.

If you want to write about what Russell White refers

to as a "major financial problem," I suggest you look at the audit and get a breakdown on the deficit. You may just find some solid facts that would surprise you. It seems you are only printing a "juicy" story that you are hearing from a few people, without checking their "evidence." This does not help our organization or our membership. Stories like the ones you're printing can cause doubt in the people's minds even if they know it can't be true. After all, we do expect the press to confirm their information before they print it.

I hope in the future Ms. Lesley Crossingham and other reporters verify their

information so the people get the full, and true picture of the situation.

I joined the NCC(A) because I believed it was doing something for the people. I still believe that, but we have to put aside personal differences and negative attitudes and move ahead. There are a lot of things to be done and not much time left to do them in, especially concerning Bill C-31! We have to unite to win our cause, meet our goals, because if we don't, divided we will be defeated, once again the people will lose.

Thank you for your attention.

Sharon Collins

From One
Raven's Eye
wagamese....



Ahneen there and hello. Say, do you wake up every morning to gaze lovingly at your very own treaty status card? Do you keep a poster-size picture of the current minister of Indian Affairs in your bathroom so when you have a few minutes for a good think you can remember to be grateful and everything? Do you pass non-Natives on the street and smile at them knowing they share with you what they like to call 'special status,' too? Nah, me neither?

The thing is, though, our ancestors who signed the treaties were thinking about us when they did so. It's up to us to think about the people who come after us, also. In order to protect those rights we first of all have to know what those rights are. What follows is a one brown-eyed view of how that business goes.

Alright, the whole deal centres in, on and about land. Turf, space, traditional area — call it what you like. Everybody needs some. Anyway, aboriginally speaking we were living on this particular patch of the stuff first. Not only were we doing that, we were at times busily squabbling amongst ourselves over real estate.

Where I'm from, we, Objibways, and the Sioux fought back and forth across the Lake of the Woods for years and years. We got along fine with the people east, west, and north of us. It was those southern ones who were really the landgrabbers, not us. If you were reading a column written by one of them you might be hearing a different version of the facts, but this goes to show that a fierce and sometimes warlike attachment to a land base is not an imported idea at all.

The difference is how we dealt with the land question once we got it. But we shall get to that idea a little later.

About the same time as Columbus and other French, English, Dutch, Portuguese versions of him started roaming around the world, getting lost and finding

"One of these ways to get your hands on the land was to get a bunch of your tough and greedy friends together and drive the other guy off the place."

places they'd never heard of before, the churches over there had a lot to say about how countries were being run. The Pope got busy and wrote up this thing called a Papal Bull. It was a set of directions on how to go about dealing with the brown skinned heathens found upon those lost lands.

What the Pope said was that the rights of the Native people to the land had to be recognized.

So what those countries did was sorta mumble to themselves something like, "we recognize their rights to this place." After that they went about whatever means they found handy to rid the place of the original inhabitants, or at least their claim to that chunk of real estate.

One of these ways to get your hands on the land was to get a bunch of your tough and greedy friends together and drive the other guy off the place.

Another method is to buy the sucker out. This worked real good if the other person had no idea what the value of your money was.

In either of these cases, the Aboriginal person lost for good their rights to the land they had been living upon.

The way they went about that up here was by the treaty process.

The government negotiator called a meeting. He stood up to speak. "Look here chief," he said, "you heard about the Indian wars in the States? You know my people are settled down in the east and we aren't about to pick up and leave? We need the space around here for railroads, towns, farms, malls and other things you couldn't possibly understand. So in order to save us 10 or 20 years chasing you people around in these trees, why don't we just make some kind of deal instead?"

"Well, since you put it that way, what else you got to say," our great-great-grandfathers replied.

Alright what we agreed to was to let them move in and to keep our anger and our arrows to ourselves. In return we got reserves, schools, medical care and as it

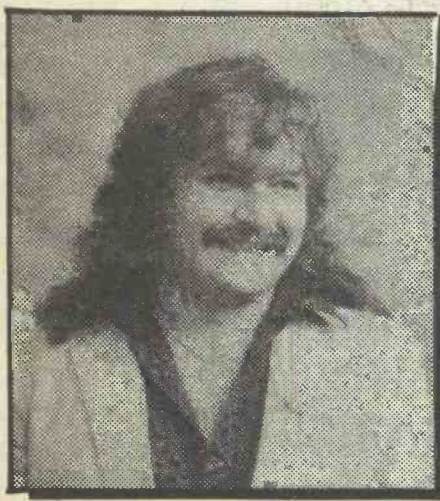
turns out, all the pride we could eat. But what of the title to the land? Who ends up owning that, you ask? Good question. I'm glad your keeping up. There could be a test on all this sometime you know.

The government says we gave up Aboriginal title, our Native rights to the land signing those treaties. Maybe, we'll talk more about the deal next week. As far as this card carrying Aboriginal figures, that only goes as long as the treaty does. If they ever quit upholding the thing as they try to do every two or three years or so, they lose their treaty rights as well. Things go back to how they were before the deal was made. They lose our permission to live around here and to live in peace. We get what's left after they leave, what we had before they showed up.

There are some amongst us who say that this place was given us by the Creator. Until we hear so directly, this was, is and always will be our Native land. This probably explains the long patience shown to our treaty partners, some of whom seem to figure that sharing is weakness, that living up to your word is no way to seal a deal.

Anyway let me go over this real fast one last time here before we go wherever we go these seven nights and days we are out of each others thoughts. Native people have rights to the lands they live in. This is recognized in things like that Papal Bull, The Proclamation of 1763, this countries Constitution. In signing the treaty we agreed to share what was ours with those who came in need later. Well, okay, in some ways we were kind of forced to, but then they didn't want to scrap it or buy us out at that time either. We didn't lose our rights completely and forever by warfare or sell them for money. They got treaty rights. We have treaty rights.

Many of them aren't happy about how their side of the deal is working out, and there could be improvements made on ours, also. Let's deal with those next time. See you then.



The ARTS Column

By Ray Fox

Well, hello there! Welcome back.

Let's see now, where did I leave off? I'm not really sure. You see what happened was I knew that I was going to be away for one week of this month so I tried to get an extra column in to Clint. However, it just so happened that my material didn't quite make it into Edmonton for one of the Thursday deadlines so I wound up with an extra column anyway. But the one column that I thought would make a good stand up item (that's media talk for not dated, that it doesn't matter when it's printed) was the first one printed and the second column which was dated, was not printed and of course ... Now I have confused myself thoroughly ... I think it goes something like this.

I had two columns to submit to be printed and since I wanted the first one to be a surprise, I submitted the second one first and now find myself working on a third one which is completely unrelated to the first two ...

Anyway, welcome back. I think I went away there for awhile but I'm alright now.

Since my last piece, we've (that is, ARTS has) taken on a new employee. Her name is Elaine Boucher. She's born and raised in Lac La Biche and for the last few years has been working with the Lac La Biche Post. You should be hearing her on the air shortly.

Also this week, we've finally got our 8K line. What that means basically is we are now on a broadcast quality line to CBC in Edmonton. We were on a 3.5K, or voice quality, line before. That's the reason some of you with good ears were able to hear the bad quality of our highs and lows. Whatever that means. But not to worry, you will now get a professional quality broadcast. If we could only do something about some of these singers ... ha, of course I'm only joking. They all sound great.

And let's see, what else happened??

I went to Ottawa. I had a couple of meetings there, one with the Department of the Secretary of State and

another with the C.R.T.C. I was only there for two days, but boy what a hectic time.

Firstly, I was scheduled to leave Edmonton at 4:00 o'clock and didn't get out until 11 o'clock. Then I only got to Toronto and stayed there for three hours and finally got to Ottawa at 10:30 a.m., just in time for a conference call at the N.A.C.S. office at 12 noon. That was just the first part.

Then I got to my hotel and they told me my reservation had been cancelled because I didn't show up the first night. But, lucky for me they had one room left and it was right next to the elevator — the noisy elevator. Needless to say a good time was not had by all.

I won't even tell you about the rain. But I guess that's what I get paid for.

Whenever I start thinking about feeling sorry for myself, I always recall a conversation I once had with my good friend, Harry Rusk.

It was January sometime. I'm not sure of the date, but I do remember it was very cold. I was having dinner or lunch (anyway, the noontime meal) with Harry at the old Lumberjack Restaurant in Edmonton.

I knew Harry was a pretty firm believer in the Love of God, so I decided to be a bit of a smart a-- and I said to Harry, "why does God pick the coldest day of the year to make me have a flat tire?"

Harry smiled and proceeded to tell me a story about his own troubles with his car. The story involved a battery and a fan belt and some other stuff. And just when I was about to ask what this story had to do with my flat tire, Harry concluded with "so you see Brother, if you didn't have a car you wouldn't have a flat tire."

And I've never forgotten that. I guess it's like the old saying, I used to complain I had no shoes until I met a man who had no feet. Anyway, the bottom line is that I still have a job to complain about. And on the bright side, by the time you read this I'll probably be back in Ottawa.

Bert (G.M.) and I have a National Communications Meeting to attend. It's slated for the 28th, 29th and 30th of this month. Also on the 29th and 30th there is a Northern Alberta Development Council Conference in Athabasca that promises to be very interesting. The theme is telecommunications in Northern Alberta. Clint, our editor, is going to be there. Make sure you say hi.

And, of course, if you're anywhere in the Ottawa area, stop by the Holiday Inn on Delhousie Street 'cause that's where we'll be.

And if you absolutely can't make it, how about dropping us a line? That's Ray Fox, c/o The Native Perspective, Box 2250, Lac La Biche, Alberta, T0A 2C0.

I'd like to take a moment and share a newspaper item that appeared in a California paper called the Orange County Register:

"Several New York city policemen have applied to have themselves reclassified as black or Hispanics to take advantage of an affirmative action plan promoting some minority group members to sergeant, officials said. The officers, who identified themselves as white when they joined the force, were passed over for the promotions when the city adopted a quota system to remedy racial imbalance." I wonder whatever happened to them.

That reminds me of a poem that I read somewhere once. I don't remember who wrote it (*EDITOR'S NOTE: Sounds like an Edgar A. Guest poem.*) but it went something like this:

THE MAN IN THE GLASS

*When you get what you want in your struggle for self
And the world makes you King for a day,
Just go to the mirror and look at yourself,
And see what THAT man has to say.*

*For it isn't your father or mother or wife
Whose judgment upon you must pass,
The fellow whose verdict counts most in your life
Is the one staring back from the glass.*

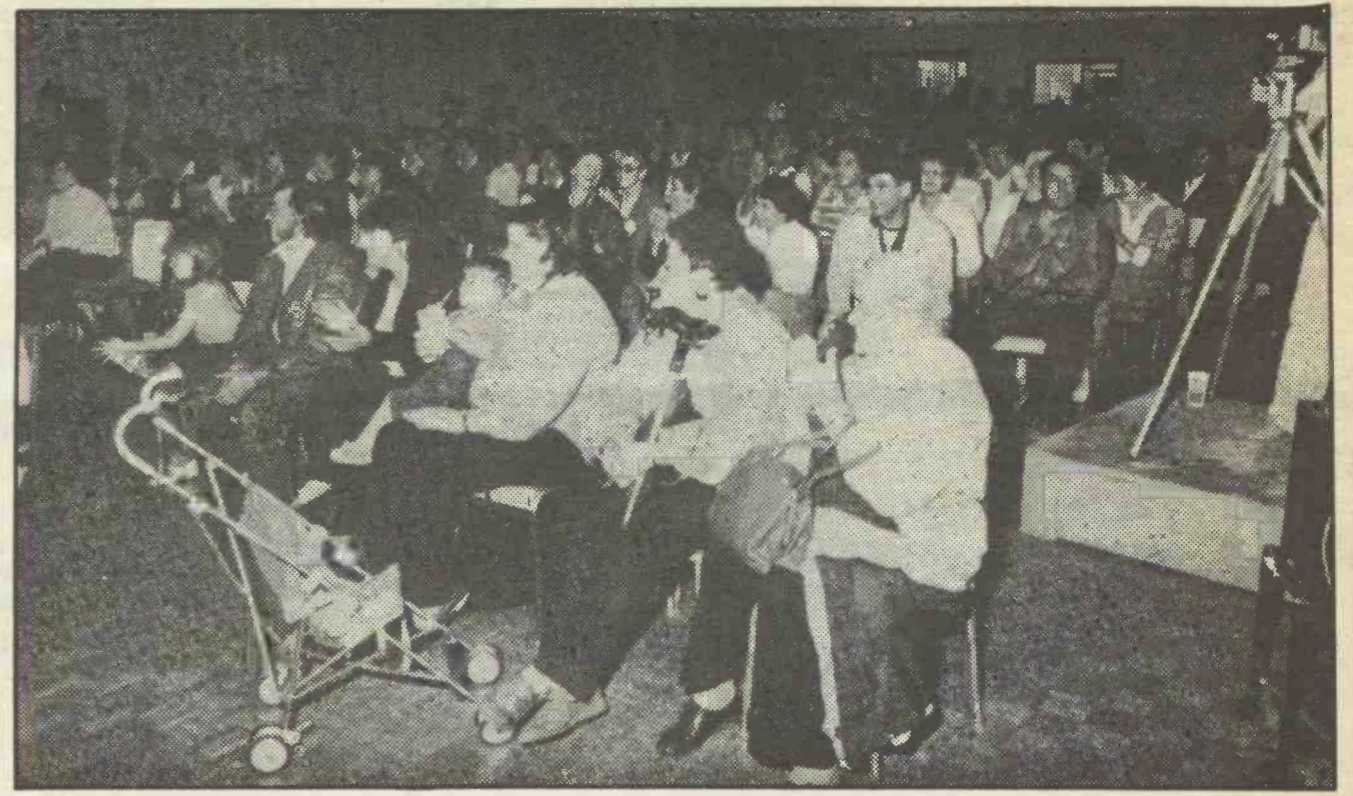
*Some people may think you a straight shootin' chum
And call you a wonderful guy,
But the man in the glass says you're only a bum,
If you can't look him straight in the eye.*

*You may fool the whole world down the pathway of
years
And get pats on the back as you pass,
But your final reward will be heartaches and tears
If you've cheated the man in the glass.*

Anyway, for this week, this is me sayin' bye-you-all and remember, the world likes you better when you're smilin'. Something else to keep in mind as you walk thru this sometimes rough road of life: Never be afraid to stumble, it's only worms that never fall.



RED RIVER REELERS
...multiple winners



PART OF LARGE AUDIENCE
...enthusiastic toe tappers

— Photos by Rocky Woodward

All Native Festival

Talent draws big audience

By Rocky Woodward

I can now understand why Muriel Stanley Venne, Vic L'Hirondelle and other concerned members of the Canadian Native Friendship Centre in Edmonton would like to see a new building.

On October 18, the current centre was filled to capacity, and if it wasn't for Lyle Donald operating a video camera, hooked up to a video screen downstairs, many people might not of seen all the talent entered.

The talent arrived for the 24th annual All Native Festival and next year the centre will be holding its silver anniversary.

"After 24 years there are only two of us left. It is not easy to say that most of them are now gone from the committee, but we always must go on with the festival," said Delia Grey, while mentioning that it is her and Doris Paul who now remain as the last two original members.

Approximately 200 people stood up, with more arriving every minute, for the singing of "Oh Canada" performed by Don Sauve.

Master of Ceremonies, Clarence Philips, who Delia mentioned she has worked with now for 22 years, welcomed everyone and began the talent show,

starting with the Female Senior Vocalists.

Ten ladies entered the competition, but after it was all over Shirley Lunger from Onoway had won first place and a trophy with a song she had written. The talented lady deserved first place, especially after receiving stiff competition from second place finisher Teri House and others such as Jeannie Goulet.

While music was supplied by Calvin Vollrath on fiddle and Don Sauve playing rhythm guitar, people could walk downstairs and enjoy duck and barley soup along with bannock while still enjoying the activities via the video screen.

Once again, the friendship centre staff must be congratulated for running a very smooth talent show.

In the Duck Dance category, only two dance groups competed, the Red River Reelers and the Elizabeth Junior Travellers. Throughout the dance competitions, it was never easy to judge winners and I for one did not envy the three judges who had to decide on who should place first and second.

However, the Red River Reelers did look good and after the dancing was over, the Elizabeth Junior Travellers settled for second place.

After only two weeks of dance instructions, the only junior group entered in the Duck Dance were the CNFC Juniors. They of course won the competition but they also won the hearts of everybody watching these little tykes going through their dance routines.

The largest applause of the day was for these young dancers, and Moses White can take pride in, first of all, teaching our young people a part of Native tradition and secondly, for giving us in the audience something to smile at and be proud about.

In the Reel of Eight and Drops of Brandy senior competitions, again only

two groups were entered and once again the Red River Reelers took first place in both categories. The Elizabeth Junior Travellers received second place trophies.

The Reel of Four junior competition saw two other young groups from Bonnyville try for first place, with the Bonnyville Swingers taking first and the Bonnyville Tiny Tots capturing second.

The Red River Reelers had to be hot after winning over the Joe Red Crow group in the Reel of Four seniors division. It has been a while since I have had the opportunity to watch the Reelers in action, but many of these dancers have been square dancing and jigging for some time now, and it didn't surprise me to see them win trophy after trophy.

The Square Dance junior competitions once again saw only one group entered — the CNFC Juniors.

Talent shows are not just for competitions. They are also for the enjoyment of the audience and watching these children was indeed an enjoyment.

In the Square Dance seniors category, the Elizabeth Junior Travellers outdanced the Red River Reelers to win first place, while the Red River Reelers won the honor of having their individual names put on the Norris Trophy as Best All Around Dance Group for 1986.

The CNFC Juniors also won this honor. Not bad for their first year in competitions.

In the Red River Jig contest, Diana L'Hirondelle of Edmonton came in first while Joyce Dumais from Bonnyville placed second in the junior category.

In the Female Senior Red River Jig competition, Tracy White of Edmonton placed first and although a relative to one of the judges, Russell White, if I

were a judge, she would have been the one I would have chosen also. There was one step this young lady did that was very original and unique that must have helped her to win.

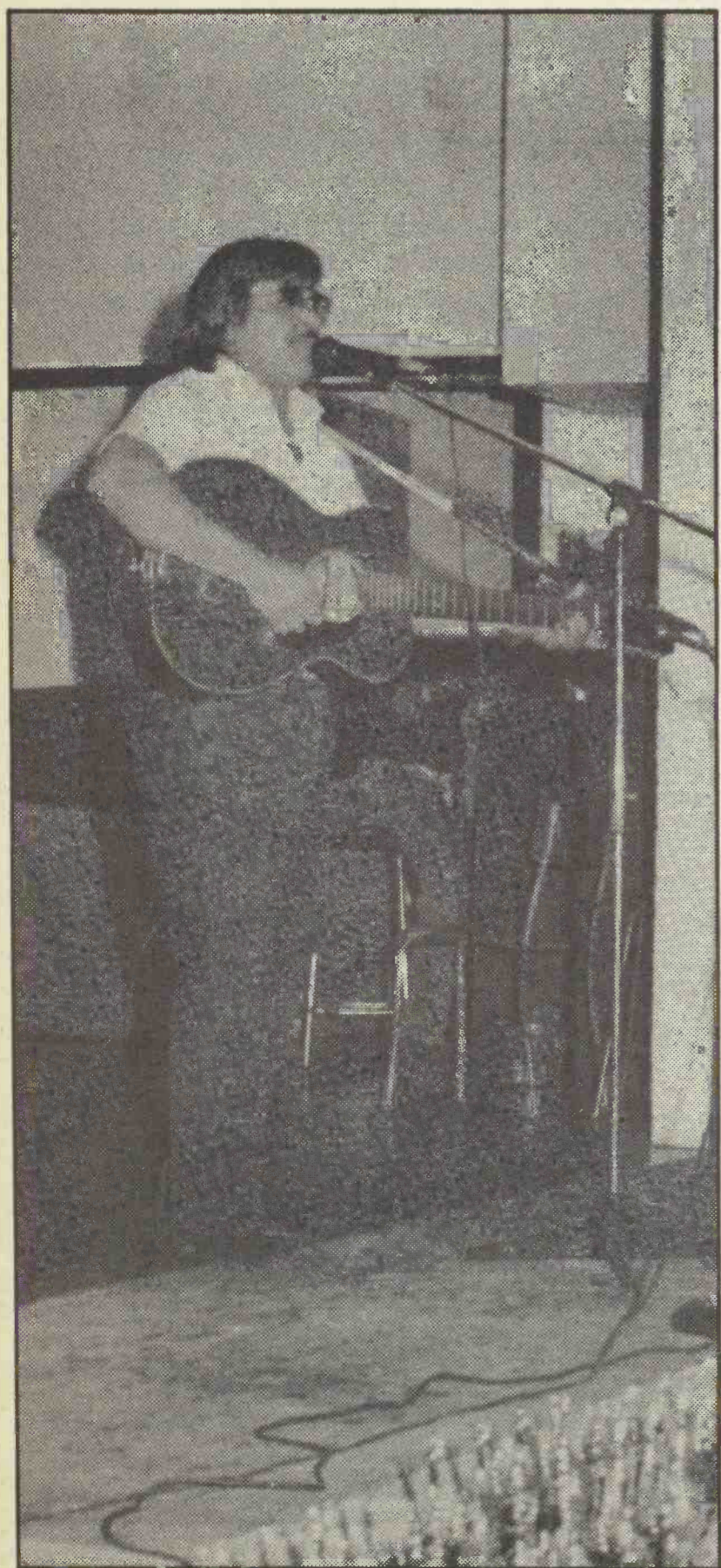
Second place went to another great dancer, Audrey Cardinal from Elizabeth Settlement.

In the Senior Jigging, Travis Youngchief, one of the Elizabeth Dancers, and I think he is known as "Rubber Legs," took first place while Roy Cardinal from the Rocky Mountain House area captured second.

Junior Male jigging saw Steven Dumais from Bonnyville take first place and Clint Mills, also of Bonnyville, won the second place trophy.

Female junior vocal winner was Melisa Erasmus and another young contender from the Enoch Reserve, Tammy Gordon, won second place.

Male junior went to



GORDON NORQUAY
...top male vocalist



C.N.F.C. JUNIORS
...winners in first year



DORIS PAUL
...founding organizer

Trevor Dumais of Bonnyville.

The Male Senior category saw over 15 singers vie for first place. Hometown favourite Gordon Norquay, backed up by Calvin Vollrath's fiddle and a rhythm guitar player, was in fine form and it won his first place. In second was Michael Ferguson, who I thought was unbeatable. Ferguson's timing, while playing his own lead work, did a great job with a Dwight Youkum number called Guitars and Cadillacs.

My favourite part of any talent show is the Old Time Fiddling contest, and this year they had fiddlers who all should have received a first place trophy. However, like in all competitions,

there usually is only one winner and this year Rod Sutherland won first place. Sutherland's name will now be engraved on the Lawrence Anderson Memorial Trophy. In second place was Ernest Desjarlais.

The talent show was great. The only outburst that happened there was when Calvin Vollrath thought he should have been the winner of the jigging contest — all in jest of course.

Once again you beautiful people at the friendship centre must be congratulated for bringing a little happiness into the lives of contenders and spectators alike. It was a tremendous show.



SHIRLEY LUNGER
...top female vocalist



Dropping In

Rocky Woodward

Hi! Maybe Indian Summer is here to stay?

You know, while I was at the CNFC All Native Festival I didn't realize up until then how many people are interested in taking in some of Alberta's fine talent. Do you realize there must have been at least 400 people who attended the huge affair.

It's not fair. I remember once when myself, along with Whispering River, went to play a sober dance at Hobbema's Agriplex.

We played for approximately five people!

They must have heard I was singing. The sad thing about it was we never got paid a dime! Maybe it was because I was singing?

But the friendship centre. Now that was different. If you missed it, you missed a great chance to see fantastic talent right from the littliest person to old time fiddling.

I really can't wait to see what the Native Festival's Silver Anniversary will be like and that all happens next year.

EDMONTON: On November 14, 15 and 16, Metis Cultural Days will be held at RCAF 700 Wing.

Sponsored by Metis Local 1885, the first evening's activities will feature a dance, with the Percy Tuesday Band handling the music.

Saturday will feature a Metis Fashion Show and local

entertainment. Booths from various organizations will also be set up for informational purposes. That same evening will feature a double bandstand with the Fourth Generations Family Band and Percy Tuesday's Band. Sounds like a lot of fun.

On Sunday a memorial brunch along with guest speakers in memory of the fallen Metis leader Louis Riel, will be held.

If you would like to enter your name as an entertainer or need more information, please phone 421-1885.

AMMSA: Now what is this I hear that our very own Editor, Clint Buehler, landscapes?

No. I got that wrong. Clint along with his art, painted landscapes, will be shown publicly for the first time ever at an exhibition of his works at the Marc Bistro and Gallery at 10042-104 Street in Edmonton on October 30. You can view Clint's work between 7 p.m. and 10 p.m.

Now I understand during this time there will be an open reception and according to me, that means people are to come out and enjoy a lunch and just have a great time. I think I'll take it along with my four ugly dogs. Where there is free food is where you will find me and my ugly dogs. Of course they love art, too.

YELLOWKNIFE: "Everything is just fine here, although it's a little slow at CBC," said George Tuccaro.

George just got back from his home town of Fort Chipewyan and says that the new school opening was a tremendous affair.

I understand George was also entered in a talent show in Fort McMurray and didn't do too bad at all. This was in August.

"I entered the singing competitions and came in as runner-up."

Hey George! I didn't know you could sing. Native Nashville North next stop?

The winner of this singing competition was a fellow from Conklin named Johnny Guitar. With a name like that, it is a small wonder that he won.

The grand prize was a trip for two to Memphis,

Tennessee and a tour of Graceland, where the King of Rock and Roll, Elvis Presley, once lived.

Congratulations Johnny Guitar. Why don't you give us a call at 455-2700.

CASLAN: I hear, Joe Blyan, that you moved back to your home settlement? I haven't heard from you for so long. Why don't you give me a call?

THUNDERCHILD: Is a reserve in Saskatchewan and I just received a call from Dennis Jack. Jack has read our paper over there and hopefully if we move ahead with Native Nashville North next year, he will appear on the show. Also another great singer from right here in Edmonton, Wayne Lambert.

Now the reason I say this is because if you are interested, now is the time to get in touch with us. Remember 455-2700. By the way . . . where are all the great Native lady singers? I know you're out there.

GIFT LAKE: My friend and INFORMATIONAL OFFICER from this fine Metis Settlement, Leonard Flett, tells me that on November 1, a dance will be held in the community in hopes of raising money to open a Day Care Centre.

"Our deadline is for some time in January and we welcome any donations from other parties if they want to help in this needed community venture," commented Leonard.

Keep it up, Leonard, and a message from a friend: "Don't let life get you down to the point of giving up. Maybe you don't realize just how much you have contributed to life, through your happy comments in Dropping In and the things you do for your community. You do much, Leonard the great."

LAC LA BICHE: How is everyone doing at your downtown radio station? Ray. If you ever need four good and ugly guard dogs, well . . .

ENOCH: This week Dropping In recognizes two fine people on the Enoch Reserve.

Rita Gordon and Roger (Tom Horn) Massey . . . with love . . . from Dropping In.

Have a nice weekend everyone.

Anthropologist's view

History of trapping

DR. PAT McCORMACK
...spoke at Museum

By Terry Lusty

Billed as "the oldest land-based industry" in Canada, trapping was the central theme of the provincial museum's "Concerning Work Lecture Series." Last week, the subject was addressed by Dr. Pat McCormack, the museum's curator of ethnology.

While the presentation had its share of weaknesses, the topic was of interest to the listeners, particularly in light of the fact that most of them knew little, if anything, about trapping.

McCormack's subject title, "Working the Trapline: Change and Continuity in a Northern Occupation," demonstrated that, although trapping is a continuing economic endeavour for northern Natives, it has changed very little with the times.

"The fur industry was the reason that Europeans came to Canada in the first place," explained McCormack. However, its application in the production of fur clothing was more

than a luxury; it was a necessity, she said. For those who could afford it, fur garments were desirable "because people (in Europe) lived in very cold and drafty buildings."

Because of its practicality in keeping people warm, fur garments also became quite fashionable even if they could only be afforded by society's elite. That trend, said McCormack, continued into this century but, "you won't find many Native people in the north wearing fur coats." They are too valuable a commodity for mere adornment.

In Indian society, furs also served a practical purpose both for clothing and decoration, she continued. Examples of personal use were the Indian feather headdress and buckskin shirts which were decorated with weasel skins. With the arrival of European trade, furs were found to be too valuable to keep and were, therefore, sold or exchanged for European trade goods, especially metal goods. In

addition, they were used as a medium of exchange, said McCormack.

"On occasion, you might get some exchange between groups such as Yukon Indians and coastal Inuit to the north and coastal Tlingit to the west who had sea products for trade," she continued. But, the greatest amount of exchange and the increase in trapping as an industry resulted from the Natives' desire for manufactured goods from Europe... wool clothing, metal implements and a wide range of other products.

The importance of furs, McCormack pointed out, still prevails. "Furs are still important and trapping is still important... an important part of northern economies." As a commercial enterprise, trapping became a situation from which Natives could benefit as well as European entrepreneurs.

"Native trappers became the northern equivalent of the self-employed producers in the south," McCormack offered. That point could have been somewhat expanded in that self-employment had a special attraction to the independent nature of Native northerners.

Given that Indians and Metis "lived by an annual cycle of activities," continued the speaker, "they would fish all summer" and as fall approached, people would go to the trading post, renew their supplies, then "head into their winter settlements before freeze up."

There are those who would beg to differ with this line of thought, arguing that trappers do go back and forth from the bush at different times throughout the winter.

McCormack then explained the clothing worn by trappers using slide pictures to complement her presentation — woolen pants and underwear, caps made of wool, moosehide jackets, duffle leggings, gauntlets, hightop moccasins with canvas uppers, and so on. Missed from the list were a few other essentials such as rubber boots and beaver hats.

Through her slides, McCormack also illustrated various pieces of trapping-associated equipment such as traps, board stretchers, ice chisels, sleds, skidoos, cabins, etc. The speaker also reflected well on the

transition from dog teams to snow machines, or skidoos.

Dogs, she maintained, were a product of the fur trade. "Until the 1960s, when skidoos became common, trappers relied on dog transportation to get around in the bush," she stated. The impression left with the listeners was that most trappers now rely on skidoos, but many a trapper would tell you otherwise, that dog teams are still very much in use. McCormack also pointed out that with the introduction of the skidoo, trappers had to be good mechanics as well as good trappers. An alternative she demonstrated was a case in which a trapper hauled an extra skidoo motor to his camp. While that may be

their input is admittedly less today.

One could go into a host of other valid reasons for the diminishment of trapping after the war, but the relative factor, as alluded to by McCormack, was that "a new northern economy developed... a mixed economy... (that) included hunting, trapping, fishing, sometimes commercial fishing, wage labor and various government transfer payments which were sources of cash such as family allowance, social assistance, and UIC."

At any rate, the physical changes that occurred in terms of Native families relocating themselves from the bush settlements and into communities led to more individual effort on the part of today's trapper,

the time to devote to cooking and to cutting and hauling wood are valid but are not a reality in most instances. Most still do engage in these activities despite the little time they have for performing these tasks which are in addition to their duties on the trapline itself.

On another note, there was no mention of pertinent points such as the importance of beaver in the early historic era of trade, the range of the traplines, the months in which specific species of animals were trapped, the actual hours spent in a typical day's work, individual incomes from trapping, comparative values of pelts, rabbits as a self-sustaining food source in addition to other small animals or birds, types of specific baits used, the fact that much hunting is done at the same time and in the same area of one's trapline, and so on. As well, the natives' familiarity with animal life and habits was missed, although the speaker did acknowledge that trapping requires a "detailed knowledge about the land."

Noting that trappers do not make a lot of money, that trapping has cost-related factors, and that it requires a lot of work, McCormack concluded the latter part of her lecture on a fairly strong note as she dealt with the question of "why do they trap?"

For many, she claims, it is "a traditional activity which is highly valued... a way of getting away from the problems of the crowded communities into regions where personal skills are recognized and provide trappers with local status and prestige... is also tied to traditional, cultural values."

McCormack outlined how trapping contributes to the local and Canadian economy which, she asserts, is "considerable." Much of what the trappers buy is purchased locally, she said, and most of the money they receive from trapping is spent locally including the assistance they extend in helping other family members.

On a broader scale, she informed her audience that, "90% of Canadian furs are exported" and trappers contribute approximately \$40 million to the Canadian economy while, "overall, the fur industry is estimated to be worth approximately a billion dollars."

...you won't find many Native people in the north wearing fur coats."

true of that particular trapper, it is certainly far from the norm.

The dominance of trapping in the northern economy, said McCormack, diminished after World War II and for a variety of reasons. Some were:

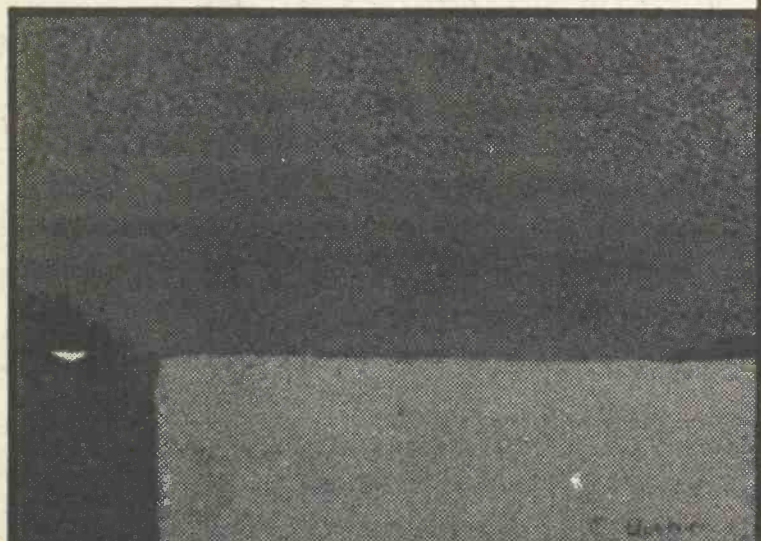
- the market for furs took a sharp downturn after the war;
- the economic emphasis shifted to mineral, oil and gas development;
- trapping was viewed as a dead and backward industry to be discouraged;
- people were encouraged to move off the land and into communities; and
- communities offered more in terms of jobs, goods and services.

Coincident with the above was a fact neglected by the speaker, that being the integration-assimilation policy and practices of the government to mold the Native peoples into carbon copies of everyone else. The migration and integration of Native families into communities also impacted trapping life in that females who used to work the traplines were effectively removed from the picture. This, however, was not universal for, indeed, there are still women and children who do help out where and when possible although

said McCormack. Not having their wives or children along to help them, "they had to do all the domestic work and all the preparation of hides," she stated.

McCormack equated modern trapping with modern farming, saying that "like farmers, many trappers work at other jobs during the year." She said that this was necessitated by the trapper's need for cash with which to purchase tools and equipment required on the traplines. Be that as it may, it is also a fact that many trappers work at nothing other than trapping and for the few who do obtain other employment, it is often nothing more than short-term stints at fighting forest fires. Unfortunately, the speaker did not provide this additional, yet significant, information.

There were, in actuality, a number of other important factors that appear to have been neglected by the speaker. One of these is that not all, in fact very few, trappers resort to such luxuries as propane stoves and lights, store-bought bread and eggs, and so forth which she made reference to during her presentation. Her argument that trappers do not have

LANDSCAPES
by CLINT BUEHLER

"Where's Joshua?"

An exhibition at the Marc Bistro and Gallery, 10042-104 Street (429-7976)

Clint Buehler is a veteran journalist, writer and broadcaster who has written extensively about the arts. He has studied art independently, including two years in New York City. This is the first exhibition of his works.

Opening reception at the Marc Bistro: Thursday, October 30, 1986, 7 p.m. to 10 p.m.

Presented by the *Vit Gallery*

Our thanks to the Alberta Art Foundation for their support of this exhibition.

Dene Tha stories from the past



DENE THA TRADITIONAL DRUMMERS
...strong efforts to retain culture

— Photo by Bert Crowfoot

By Rocky Woodward

ASSUMPTION — Sitting on the steps of an old church a short while back with a friend of mine, Lorny Metchooyeah, near his home reserve of Assumption, I had the opportunity to listen to some great stories passed down to him from his father and other Dene Tha Elders of the community.

Assumption, for all you readers, is approximately 110 km west of High Level. The Dene Tha Nation live at Assumption, Meander River, 80 km north of High Level and at Bushe River, where Chief Harry Chonkolay lives, only two kilometres south of High Level.

Although the Dene Tha have other portions of reserve land, none of it is occupied.

Where Lorny and I were sitting is where the Dene Tha used to live up until a flood destroyed most of their cattle and covered most of the valley with water. The people then moved to Assumption.

This valley is quite huge, stretching at some places for over 60 km. It was here that Chief Zama decided the Dene Tha should live, and thus he claimed the whole valley for his people.

Chief Zama was the third chief of the Dene leading up to his son, Chief Talley, who succeeded him and now Chief Chonkolay.

During this time and before the whitemen came, the Dene had among them a powerful medicine man known as Noah. Noah in the Dene language means wolverine and, according to Lorny, he was one of their prophets. He predicted the future for his people.

In the early 1900s, Noah was powerful and once during winter, thunder and lightning broke out. To Noah this meant for the Dene to move away from the area they lived in and of course I mentioned the flooded land.

Lorny says traditionally for the Dene, if a powerful medicine man died, thunder

and lightning always filled the sky.

During the springtime, while Noah was on his trapline at a place called August Lake in northern British Columbia, he became very ill. With no one around to help him, he walked over 120 km to this valley, not far from where Lorny and I were sitting. Noah's words passed down was that he was guided and helped by his spirit until he finally stumbled onto some of his people. Lorny pointed out across the Hay River to the tall grassy meadows where Noah, after his long journey, reached the warmth of other human beings.

The Dene he came upon made a lean-to (a shelter of spruce boughs or bush in a leaning position) for Noah. By this time Noah was very sick and it was then that he made his prophecy of the future for his people.

Lorny says the Dene with him held a tea dance and then Noah told of his prophecy.

Noah predicted that in 1934, the Dene would be fooled with paper and if they were fooled, they would forget about their traditional values. They would then not see their children as their children, but only as numbers.

He predicted that there would be total darkness for one hour and there would be no sun for a month. "The sun will be gone and people will eat anything that moves in the dark — frogs, snakes, anything," said Lorny.

Noah further predicted that a great wind would come and would cover the surface of the land.

"However," Lorny continued. "Noah said, if the people remember the songs, the drum and the prayer and as long as there are two people still dancing, then everything will be okay."

According to Lorny, Noah had said, all of this was given to him from the house of God.

"He had in his song the north star, meaning house

of God," Lorny said.

Noah was buried in that same grassy meadow that Lorny had pointed to. After a while we got up from where we were sitting and drove over to the spot. Lorny was not sure of the exact location, "but it was in this general area," he said.

As we stood there in silence looking out over the tall grass, I could almost feel the presence of not one but many spirits. Maybe it was the story that Lorny told me or maybe because of the way the wind bent the grass back and forth which gave me a feeling of the unknown.

Whatever it was, it was not eerie. I can honestly say I really felt that I had done something I needed to confess or I could not stand there.

We left, but I knew even if I never saw this place again, it would always stay vividly in my mind. And it does.

Once back at the church building, Lorny settled down again to talk. This time of his Dad.

Pauliss Metchooyeah was a hard worker all of his life and even today he still hunts and traps a little.

During the 1940s, when the Mackenzie Highway was being built, most of the Dene were facing rough times. Because of this, Pauliss decided he must seek employment with the contractors hired to build the highway. However, the contractors had heard that Native people do not work and are lazy and "my Dad said this rumor was started by French workers who gave the Indians a bad name," commented Lorny.

Pauliss and another man, Pat Beaulieu, set out to prove the hearsay was wrong.

After some time, the contractors decided to give Pauliss and Pat a chance. The two men with eagerness took up the challenge and in one day, they cleared five miles of brush along the Mackenzie Highway.

"After that, my Dad said, they got rid of the white people cutting brush and then a mass employment of Indian people from here

was made by the contractors," smiled Lorny.

The surprising thing about this affair, Lorny said, was that this was the first time for Pauliss to be introduced to white people.

After his employment ran out working on the highway for the contractors, Pauliss found other employment on farms, usually during harvest time and at places such as Manning, Alberta.

"He said the hardest thing about harvesting he ever had to do was to breathe during those days.

Pauliss also worked on the Rainbow Lake pipeline as a slasher and it was about that time when he was told of the importance of education.

"Dad learned Cree and English and, although he does not speak both languages fluently, he still understands and speaks alright," said Lorny.

Pauliss was very stern after that about his children receiving and going after a proper education. He would always tell his

children that some day hunting and trapping would be useless and even Lorny tells when he was at school away from Assumption, he would get homesick and call his Dad.

"He really gave me no choice. He said if you stay with me, you'll go trapping and it's damn cold out there."

Today, Pauliss can take pride in his children. Like Lorny, they are all attending colleges or are busy at work in good businesses.

Later that day, Pauliss and his wife Sophie arrived at Hay River and before a canoe race was to take place, Pauliss said in Dene ... "If you panic and paddle hard it is useless. Better to paddle with good long strokes."

Smart words from a smart man.

These were but a few of the stories that Lorny passed on to me. Too bad I didn't record them all, but when stories are so interesting sometimes you listen instead of writing and I won't apologize for that.



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NATIONAL SHOW & SALE OF CANADIAN NATIVE ARTS & CRAFTS

SPORTS ROUNDUP

By Mark McCallum

Many professional athletes take dangerous drugs to enhance their playing performance and make that extra gain — all for the love of the game and, of course, the money it attracts.

But let's not talk about money while we're on the topic of professional athletes. It makes me think of nasty thoughts like players' contracts, players' associations, players' strikes and players' greed. About a million years ago, professional athletes played for beans. Well maybe not beans, but I bet a lot of them ate the stuff. Imagine that, the food of champions: beans.

When I hear the word "cocaine" on the tube in place of World Series highlights, I want to run over and turn the damn thing off. But then I get curious. Which super

star will it be next week? Gary Carter maybe, Brian Kelly, or . . . Wayne Gretzky -- now that's scary. It would set hockey back a 100 years in Canada. Even more frightening is the number of children who see their heroes being hauled away to jail or the morgue.

By now you're probably wondering where all this is going. Well, last week, I saw a high school football game that restored my faith in sports. It reminded me that not all athletes see visions of commercial spots, multi-million dollar contracts and nasal specialists when they score. Most of these players I saw will never receive a cent for their efforts (now or later). And they were still having a good time. But why shouldn't they? After all, it is only a game.

NORTHBATTLEFORD, SASK — On Hallowe'en weekend, the folks up at North Battleford will be holding a volleyball tournament at St. Thomas College. Ten teams in both mens' and womens' play will be accepted. October 27 is the last chance you will have to enter your team in the tournament for a cost of \$200. In both categories, 1st place will receive \$1,000 and 2nd will take home \$500. Collin Favel is the person you want to talk to for more on the tournament. Try (306)445-6101 or (306)446-0029.

WABASCA — Guess what? Another volleyball tournament will be held on November 15 and 16 at the Mistassiniy High School at Wabasca. Tournament organizer Gordon Gladue says eight teams will be accepted no later than November 8. There will be prize money and trophies awarded. For more information call Gordon at 891-3000 or 891-3033.

SPOKANE, WASH. — The NIAA golf finals were held on the 17th, 18th and 19th at the Wandar Mere golf course. There were 84 Native golfers, 59 Canadians, at the Spokane golf tournament. The mens' over-all top flight winners were Lloyd Gauthier, followed by Leo Saskamoose. Gauthier shot a 140 and won by 5 strokes.

Fifteen-year-old Shawna Greg, from Warm Springs, Oregon, won the ladies' over-all top flight competition. She beat her nearest competitor, Liz Poitras, by an amazing 17 strokes.

GRANDE PRAIRIE — Ken LaFleur, director for the Canadian Native Friendship Centre (CNFC) at Grande Prairie, called me up the other day to tell me about his boys on the centre's hockey team that are going to put the Sutter's hockey factory out of business. Herb Badger and younger brother Gary combined for four goals in a come-from-behind win against the Mid West Hawks. It was Herb's first hat trick of the year, but Ken says it won't be his last. Sheldon Cardinal rounded out the scoring with 2 goals for the Friendship Centre Falcons.

A rematch between these two teams will take place at 10:00 p.m. on the 28th at the David Bar Arena. If you want more information on the centre's activities call Ken at 532-5922.

BEAVER LAKE — Representatives from as far as Fort Chipewyan to Good Fish Lake met at Beaver Lake October 17 to 19 to discuss the possibility of creating a cooperative society aimed at sport and recreation in Northern Alberta.

Tom Erasmus (Native athlete of the year), Gordon Russell (CNFC recreation coordinator at Edmonton), and Chief Paul Sam (coach of the BC Arrows who have been the North American fastball champions for four years running) were some of the prominent guests on hand who shared their experience and wisdom with 20 other delegates. Eric Lameman, who hosted the Beaver Lake round-up, said the guests were "well received and appreciated."

After the meetings ended, singer Winston Wuttunee performed for about 250 people who showed up for the entertaining weekend. A banquet and dance followed the vocals of Wuttunee.

The day was also filled with recreational activities for youngsters and award presentations to the Lasso Golden Eagles, a local fastball team.

Eric says they have youth activity night on Wednesdays (5:00 p.m. - 6:30 p.m.) and Sundays (3:00 p.m. - 5:00 p.m.) at the Beaver Lake Community school. He added the times on these nights can be extended if the children want to stay longer.

On October 31, the people at Beaver Lake will be holding a Hallowe'en dance which will include games for everyone. In the near future, Eric informs me that they will be organizing sober dances on a regular basis.

You're probably sitting at home now asking yourself, "Why's this guy telling us about dances?" No, it's not a sport. But it is recreation and you still score . . . on the dance floor . . . politely. The big emphasis here is put on enjoyment. You can call Eric for further information at 623-4549.

Oops, almost forgot, Gordon Russell told me to make sure I mention the RITA HOULE MEMORIAL AWARD. They're still accepting applications for the award at any friendship centre in Alberta. But you only have until Hallowe'en, so don't delay.

Until next week, that's all.



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LT255/75R15	119.00	10.00	109.00																																																															
P235/75R15	92.00	10.00	82.00																																																															


<p>UNIROYAL NATIONWIDE WARRANTY Wherever you drive in Canada or the U.S., UNIROYAL warranties ALL UNIROYAL tires.</p>	<p>COMPLIMENTARY WINTER SAFETY CHECK Includes battery, alternator, hoses, belts, brakes, front end inspections (most cars and light trucks).</p>
--	---

<p>WHEEL ALIGNMENT WE DO IT RIGHT MOST VEHICLES \$16.95 (Parts extra if needed) Most North American Vehicles and most imports. Here's what we do: Adjust camber, caster and toe-in to manufacturer's specifications • Check steering wheel • Adjust torsion bars • Inspect front end suspension, springs, shocks and steering assembly. Phone for your appointment now.</p>	<p>REAR BRAKE SERVICE \$59.95 HERE'S WHAT WE DO: Install Heavy Duty Shoes • Machine Drums • Inspect Hydraulic Systems • Clean Backing Plates (Most Vehicles)</p> <p>FRONT DISC BRAKES \$89.95 HERE'S WHAT WE DO: Install Pads • Top Up Master Cylinder • Machine Rotors • Clean & Respark Front Bearings • Install New Seals • Inspect Complete Hydraulic System (Most Vehicles)</p> <p>WE FIX \$40 BRAKE JOBS</p>	<p>TUNE UP 4 cyl. cars \$25.00 6 CYL. CARS \$29.00 8 CYL. CARS \$35.00 MOST VEHICLES * Parts extra Call for Appointment CENTRAL & NORTHEAST LOCATIONS</p> <p>NOW SOUTHSIDE LOCATION ALSO</p>
--	---	--

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--	--	--



'Wednesday Child' begins fifth season

Wednesday's Child, the successful CFRN Television venture in co-operation with Alberta Social Services, has begun its fifth season.

Shown during each Wednesday's 6 p.m. news broadcast on CFRN-TV, the program spotlights children with special needs who require adoptive homes.

Approximately 30 children, some physically or mentally disabled, some with brothers and sisters who do not wish to be separated, some of an older age, will be highlighted during the 1986-87 season.

"The success of the program has been extraordinary," says Anne Martineau, Wednesday's Child co-ordinator with the Edmonton Region of Alberta Social Services.

"So far in 1986, we have matched 30 children with families throughout Alberta."

Wednesday's Child program viewers are invited to write to Box 866, Edmonton, Alberta, T5J 2L8, if they are interested in pursuing adoption of a special needs child.

The letter is referred to the appropriate district office of Alberta Social Services and followed up by a local social worker with a home visit to the family.

Then comes the job of matching children's needs with families' skills and talents.

Martineau says CFRN-

TV in Edmonton and CFAC-TV in Calgary finance all filming, production and on-air costs as a public service.

"Their dedication and enthusiasm to this project is commendable. It's not just another show to the staff involved with Wednesday's Child."

"It wouldn't be a success without their commitment."

Further information on Wednesday's Child can be obtained by writing to Wednesday's Child, Box 866, Edmonton, Alberta, T5J 2L8.

AGT

Telecommunications
GOOD NEWS PARTY LINE

Be Aware of your home safety.

Precautions to protect your property are an important part of the prevention of Crime.

National Crime Prevention Week

November 2 - 8, 1986

For information call 421-3424

PUT IT HERE

CALL OR WRITE THE EDITOR OF THIS PAPER TO INCLUDE GOOD NEWS OF EVENTS AND HAPPENINGS YOU WANT TO SHARE. COURTESY AGT

RAPID BINGO - LEDUC

BINGO "13" TIMES A WEEK

EVERY NIGHT
57 GAMES

1 REGULAR BONANZA - 1 MINI
BONANZA 7:00 p.m. - REGULAR 7:30 p.m.

AFTERNOON BINGO
49 GAMES - 1 BONANZA
BONANZA 1:30 p.m. - REGULAR 2:00 p.m.

SUPER PRIZES

5904-50 ST.
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BE A PARTICIPANT IN "THE WEEK OF YOUR LIFE" AT

PRESS RELEASE
OCT. 8, 1986

SASKATOON SPORT-A-CULTURE SPECTACULAR

LEST WE FORGET
THIS IS NOT YOUR
ORDINARY TOURNAMENT

POWOW
JAN. 11 & 12

NATIVE
JAMBOREE & DANCE
JAN. 13

Native
OLDTIMER
HOCKEY
TOURNAMENT

"Meet the Stars"
LUNCHEON
GUESTS INCLUDE:
Gordie Howe, John
Ferguson, Bill Hickey
and Alberta Native ex-NHL'er
Jim Neilson

January 12 - 17, 1987

■ MOLSON-N/CENTRAL OLDTIMER HOCKEY TOURNAMENT "10th" ANNIVERSARY CELEBRATIONS.
30+ yrs. (Ltd.), 35+ yrs., *40+ yrs., *45+ yrs., *50+ yrs., *55+ yrs., **60+ yrs., **65+ yrs.

*AMENDMENT - 3 players will be allowed to dress and play in any one game.
Example: 40+ yrs. (3-35+ yrs.) 45+ yrs. (3-40+ yrs.) 50+ yrs. (3-45+ yrs.) 55+ yrs. (3-50+ yrs.)
**AMENDMENT - Goalie must be 50+ yrs.
All Ages As Of Tournament Date.

■ International Native Oldtimer Hockey Tournament 35+ Yrs., 45+ Yrs. (Ltd.)

■ International Womens Hockey Tournament - Senior A and Senior B (Ltd.)

236 TEAMS

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REGISTRATION

\$587 PER TEAM OR \$39.13 PER PLAYER
(Canadian Funds) Based on Minimum 15 Players per Team

ENTRY AND ROSTER DEADLINE — NOVEMBER 3, 1986

INCLUDES: Why You Should Participate!

- Guarantee - 3 Games - 2 - 20 Minute Stop Time - Rest Periods.
- A.B.C. Events in 24 Divisions - 108 Medals and Runner-up Pins per Division.
- Comprehensive Insurance Policy, which includes: Accidental Death and Dismemberment, Sickness and General Liability Policy (limit \$100,000). Sanctioned and Authorized by the S.A.H.A. (Saskatchewan Amateur Hockey Association), A Member Affiliate of the National Body for Hockey in Canada, the C.A.H.A. (Canadian Amateur Hockey Association), who in turn is a member of the I.H.F. (International Ice Hockey Federation).
- Every Individual Team Participant to receive a Tournament Souvenir.
- Tooty Fruity Welcome Basket (During Ice Flood - First Game).
- Team Rep. and Partner invited to "Meet the Lieutenant Governor" Night.
- A unique experience and opportunity to play and enjoy the combined atmosphere of City and Country Style Hospitality and Food.

- M.V.P. Player of the Game Award - Your Team Choice
- Trophy Awards - Oldest Player and Coale - Least Penalized Team.
- One Team Ticket for a Draw on a 1987 Car January 17, 1987. Jubilee Ford - Saskatoon.
- Other Major Team and Individual Prizes
- Qualified C.O.H.A. and S.A.H.A. Referees.
- 15 Buttons per Team for Opening Ceremonies and Tournament Games - Participants.
- 15 Buttons per Team for Opening Ceremonies and Tournament Games - Partners.
- 15 Tickets per Team to Inter-Sport-A-Culture Finale - January 17, 1987. Includes: The Dance - Special Entertainment - Famous Hot Buffet, with its Western Hip of Beef and all the Trimmings - Hockey and Car Awards.
- Extra Tickets Available at \$15.00 Each
- 15 Tickets per Team to include FREE PASSES for: - Frontier Saloon Entertainment and Dance - Western Development Museum - Entertainment & Dance - Western Canadian Crop Production Show - PrairieLand Exhibition CASINO - Ullmann Museum of Canada - Saskatoon Ladies' Luncheon

- Pow Wow
- Mendel Art Gallery
- Orlend Baker Centre U. of S.
- University of Saskatchewan Farm and Home Week (Extra Tickets Available at \$5.00 Each)
- Bus Shuttle Service - from all Tournament Hotels, Motels, Inns, to Inter-Sport-A-Culture Finale, January 17, 1987 and back after this Gala Affair.
- One Colour Team Photo
- Extra Colour Team Photos May Be Purchased!
- 2 Informational Collector Programs per Team.
- Specific Designated Refreshments - Compliments of your Sponsors.
- Saskatoon Travelodge - Hub Tournament Headquarters Galaxy Room - Continual International Hospitality No Admission - Entertainment - Prizes
- Souvenir Booths Located at Registration Desk and Most Arenas
- Daily Participant Draws

BUS SERVICE - BUS SHUTTLE SERVICE TO YOUR GAMES IS AVAILABLE UPON REQUEST AT THE RATE OF \$200.00 PER TEAM.

CALENDAR OF EVENTS

JAN. 13 - 17 Molson-N/Central Oldtimer Hockey Tournament "10th" ANNIVERSARY CELEBRATIONS!
30+ yrs., 35+ yrs., 40+ yrs., 45+ yrs., 50+ yrs., 55+ yrs., 60+ yrs., 65+ yrs. Accommodation for 236 Teams - Bus Shuttle Service Available.

JAN. 11 - 12 An Authentic 2 Day Pow Wow.

JAN. 11 - 14 Tournament Registration

JAN. 11 - 17 Shoot The Puck for Multiple Sclerosis. Dave Baker.

JAN. 12 Opening Ceremonies - Olympic Format Program - East vs. West Game.

JAN. 12 - 13 Saskatoon Centennial Auditorium - International Performance.

JAN. 12 - 16 Saskatoon Ladies' Bonspiel (Enquiries Welcome).

JAN. 12 - 16 University of Saskatchewan - Farm and Home Week.

JAN. 12 - 17 Nightly Hotel Entertainment.

JAN. 12 - 18 "Orlend Baker Centre."

JAN. 12 - 18 Mendel Art Gallery.

JAN. 13 Native Jamboree and Dance.

JAN. 13 - 14 Montreal Canadian Old Pros vs. Saskatchewan N.H.L.'ers. (Home Coming)

JAN. 13 - 14 Meet the Player Night.

JAN. 13 - 16 Western Development Museum - Nostalgic Pioneer Memories - Dance to The Cotton Pickers

JAN. 13 - 16 PrairieLand Exhibition - Western Canadian Crop Production Show.

JAN. 13 - 17 Country Style Hospitality.

JAN. 13 - 17 International Native Oldtimer Hockey Tournament.

JAN. 13 - 17 Ethnic Food at Mini Arenas.

JAN. 13 - 18 Ullmann Museum of Canada.

JAN. 12 - 18 Theatrical - Live Performance.

JAN. 14 Meet the Stars Luncheon including Gordie Howe.

JAN. 14 - 16 International Amateur Bowling.

JAN. 14 - 17 Frontier Saloon Centennial Auditorium.

JAN. 14 - 17 PrairieLand Exhibition Casino Week.

JAN. 15 - 17 International Womens Hockey Tournament.

JAN. 17 - 18 Saskatoon Symphony Society Performance "A Nordic Dream" with Guest Conductor - Roberto De Clara.

JAN. 17 Nightly Inter-Sport-A-Culture Finale - Frank Ball and The Country Squires - Little Prairie Band - The Cotton Pickers

THE WARM LIGHTS OF THE FESTIVAL HOLIDAY SEASON WILL BE GLOWING BRILLIANTLY IN SASKATOON AND AREA TO WISH YOU THE BEST TIME EVER. WE INVITE YOU TO PARTICIPATE AND ENJOY.

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AND GET 15% MORE DECALS FREE!

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MOLSON-N/CENTRAL OLDTIMER HOCKEY TOURNAMENT

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SEND YOUR \$87 - \$587 - \$787 (With Bus Service) CHEQUE TODAY TO GUARANTEE THE TEAM A SPOT IN THIS SUPER TOURNAMENT

Make Cheques Payable To: SASKATOON SPORT-A-CULTURE SPECTACULAR - 87
c/o Register: WALTER "TEX" KLASSEN
P.O. Box 4048, Saskatoon, Saskatchewan Canada S7K 3T1
Phone: (306) 931-4464 or (306) 373-9042

HANS NICKEL - (306) 374-5549

A Great CANADIAN event

CONSTRUCTION MANAGER

Competition No: AH2055-1-AMS

Slave Lake — Reporting to the Manager, Rural Home Assistance Program; the Construction Manager is responsible for ensuring that houses being constructed or rehabilitated are completed in accordance with contract agreements and acceptable standards. Through a construction unit consisting of three Construction Advisors and one Technical Consultant, the Construction Manager will ensure that Housing Associations and Labour Crews are provided with the Technical assistance and guidance required to achieve the most effective use of the Program. Ability to speak "Cree" would be a definite asset. Qualifications: High School and a Journeyman (M/F) Certificate in one or more related trades or related University Degree. Extensive years of experience in all phases of residential construction. Experience in building inspections, supervision, and dealing with Northern native people is required. Must be able to travel extensively often in light aircraft. Equivalent combinations of education and experience will be considered. A current drivers abstract will be required at time of interview.

Salary: \$38,628 - \$42,060

Closing Date: October 31, 1986

Municipal Affairs/Housing

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



Office: 523-4002

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YOUR ATTENTION PLEASE

On Saturday, February 7, 1987 the CNFC in Edmonton will celebrate it's 25th anniversary. The celebration will include a banquet at the Montgomery Legion located at 9420-92 Street, Edmonton. Over the past 25 years we have lost touch with many of our previous staff and board members. We would like to extend an invitation to our commemorative festivities to those who've been with us in the past. Please contact us (ASAP) with your current address and phone so we may ensure your participation.

Canadian Native Friendship Centre
10176 - 117 Street, Edmonton, AB
Telephone: (403)482-6051



PEACE HILLS TRUST

"NATIVE ART COLLECTION" CONTEST

Peace Hills Trust Company is a wholly Native owned financial institution whose purpose is to assist in the development of Native interests. While our primary objective is financial support, Peace Hills Trust also recognizes the importance of preserving and developing Native culture. As evidence of our continuing support Peace Hills Trust is pleased to announce its fourth "Native Art Collection" Contest.

ADULT CATEGORY
1ST PRIZE: \$2,000.00 2ND PRIZE: \$1,000.00 3RD PRIZE: \$500.00

Because of the interest expressed by teachers and school children, Peace Hills Trust has this year added a new Children's Category to our contest. Through this, it is hoped that Native children will be encouraged to explore their culture and develop their artistic skills. The Children's portion of the contest will be divided into three groups; Kindergarten through Grade 3; Grades 4 through 6 and Grades 7 through 9. Prizes will be awarded in each of the three groups.

CHILDREN'S CATEGORY
1ST PRIZE: \$50.00 2ND PRIZE: \$30.00 3RD PRIZE: \$20.00

RULES AND REGULATIONS:

To be applied in both categories.
Participation is restricted to Native Residents of British Columbia, Alberta, Saskatchewan, Manitoba, the Northwest Territories and Yukon, who have resided in the said Provinces or Territories for at least one (1) year prior to September 1st, 1986. Entries will be accepted from September 1st, 1986 to October 31st, 1986. Entries post-marked later than October 31st, 1986 will not be accepted. Entries can be mailed or hand delivered during business hours to the following address: PEACE HILLS TRUST COMPANY, CORPORATE OFFICE, 10TH FLOOR, KENSINGTON PLACE, 10011 - 109 STREET, EDMONTON, ALBERTA, T5J 3S8. All entries complying with the Rules and Regulations will be registered in the Contest by the Official Registrar. Mrs. Kathryn Greenham, and eligible participants will be notified by means of a receipt issued by the Official Registrar. Entries sent to any other address will be ineligible. No entry fee is required. All entries except those of winners will be returned within a month of the closing of the Contest, providing the full name and address of the artist is supplied on the Entry Form. All winning entries will become part of the Peace Hills Trust "NATIVE ART COLLECTION" and its property. Winners will sign off, to Peace Hills Trust Company, all rights of copyright and reproduction and will authenticate their pieces. All entries must be unframed paintings or drawings and may be done in oil, watercolor, pastel, ink, charcoal, etc. . . . No size restriction. The artist may submit more than one entry and only the artist has the right to submit his/her own work with the exception of the Children's category where submissions may be made by teachers, parents, or guardians. Pieces submitted to Peace Hills Trust Company's previous "Native Art Collection" Contests are not eligible. Peace Hills Trust Company employees are not eligible. All entries must be accompanied with an Entry Form properly completed. See your Community Administration Office or your Band Office for more details and Entry Forms or use the one below.
We recommend that entries submitted by mail be in a sturdy cardboard wrapping or crate to prevent damage. Peace Hills Trust Company assumes no responsibility as to entries misdirected, lost, damaged or delayed in the mail. During the Contest, all entries will be exhibited and the public is most welcome to visit the display at the above mentioned address during business hours.
The Jury's decisions will be final. All entries will be judged on the basis of appeal of the subject, its originality in the choice and treatment of the subject and the creative and technical merit of the artist. Winners will be announced in the Second Week of November 1986 and results will be published.

ENTRY FORM

Peace Hills Trust Company "Native Art Collection" Contest

FULL NAME: _____ AGE: _____
PRESENT ADDRESS: _____
CITY: _____ PROV./TERR.: _____ POSTAL CODE: _____
PHONE NUMBER(S): _____ (HOME) _____ (WORK)
BAND/HOME COMMUNITY: _____
TITLE OF ENTRY SUBMITTED: _____
MEDIUM(S) USED: _____
BRIEF DESCRIPTION OF ENTRY SUBMITTED: _____
CATEGORY ENTERED: ADULT CHILDREN'S GRADE _____
DATE PRODUCED (approx.): _____

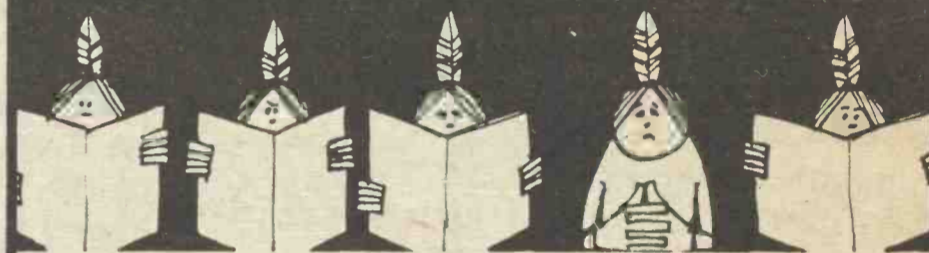
The entrant represents that he has read the Rules of the Peace Hills Trust Company "Native Art Collection" Contest and understands and agrees with them fully. The entrant also acknowledges Peace Hills Trust Company is not responsible for loss or damage to any entries caused by any persons or acts whatsoever.

Dated _____ Signature of Entrant _____

MAIL TO:
Peace Hills Trust Company
"Native Art Collection" Contest
10th Floor - Kensington Place
10011 - 109 Street
Edmonton, Alberta
T5J 3S8

FOR MORE INFORMATION:
(403) 421-1806

WHY BE LEFT OUT?



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

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(only \$20 per year)

Enclosed is \$.....for my subscription to *Windspeaker*

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Send To: *Windspeaker*, 15001 - 112 Ave. Edmonton, Alberta, T5M 2V6



ADDICTIONS COUNSELLOR

Duties include:

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

Salary: Negotiable, depending on experience.

Closing Date: November 14, 1986

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

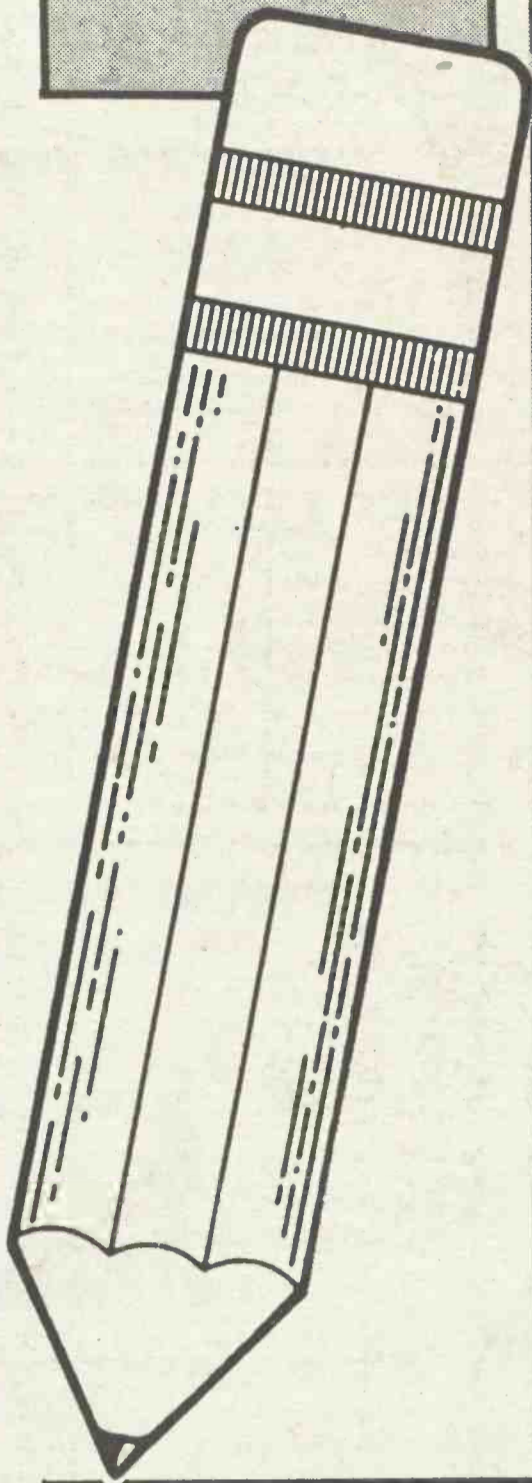
The Windspeaker Calendar of Events

Check it out!

- CCA Rodeo Finals**, October 31, November 1 & 2, 1986, Lloydminster.
- Round Dance**, November 15, 1986 at 8:00 p.m. — 4:00 a.m. For more information call Alfred Bonaise at 458-1884, Poundmakers Lodge.
- Multi-Cultural Education Conference**, November 7 - 9, 1986 University of Lethbridge Campus. For more information contact Gail Irani, Four Worlds Development Project, 329-2184.
- Alberta Indian Arts and Crafts Trade Shows**, November 7, 8 & 9, 1986, 11 a.m. to 6 p.m. daily, Edmonton Convention Centre & November 14, 15 & 16, 1986, 11 a.m. to 6 p.m. daily, Calgary's Marlborough Inn.
- Alexander Oldtimers Earlybird Hockey Tournament**, November 29 & 30, 1986. For information call Tony Arcand or Norm Kootenay at the Band office, 939-5887.
- Open Jackpot Barrel Racing**, November 7, 21 & 28, 1986, Panee Memorial Agri-Plex, Hobbema. Call 585-3770.
- Native Arts & Crafts Show & Sale**, November 22, 1986, 11 a.m. - 3 p.m., Sagitawa Friendship Centre, Peace River. Everyone invited to attend.
- Memorial Hockey Tournament**, December 26, 27 & 28, 1986, Saddle Lake.
- Hockey Tournament**, December 27 & 28, 1986, Kehewin.

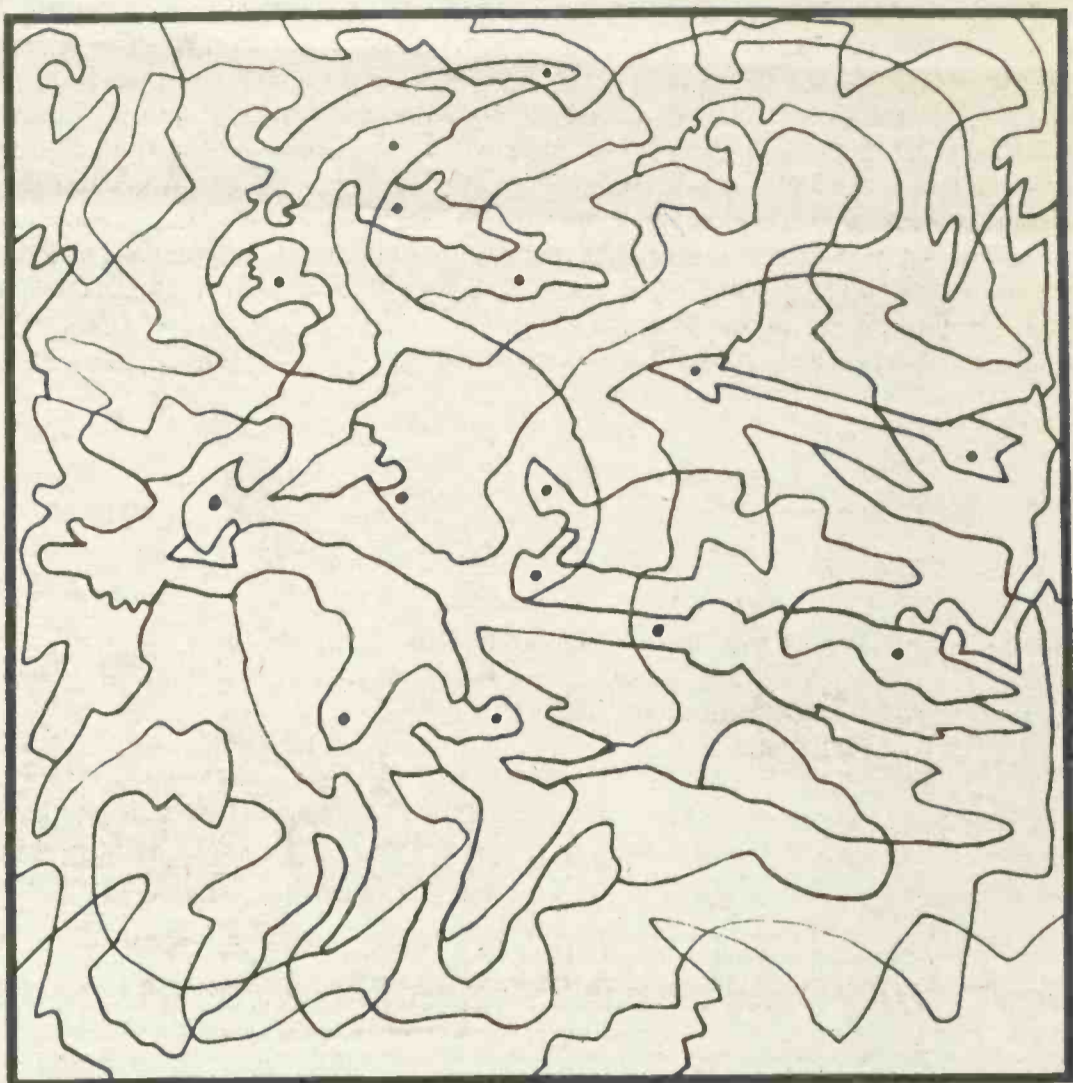
THE ACTIVITY CORNER

FUN FOR ALL AGES!



WINDSPEAKER PICTOGRAM

By Kim McLain



Use a pen or pencil and fill in the segments that contain a dot. If done correctly, the filled in segments will reveal a hidden picture. This week's pictogram will be shown in next week's paper in completed form.



LAST WEEK'S SOLUTION:

Basic Trapper Education Course Schedule 1986-87

Date	Location
Oct. 27 - Nov. 1	Lac La Biche
Oct. 27 - Nov. 1	Sherwood Park
Nov. 3 - Nov. 8	Cold Lake Indian Reserve (Indian Affairs)
Nov. 3 - Nov. 8	Fishing Lakes Metis Colony
Nov. 17 - Nov. 22	Vegreville
Nov. 24 - Nov. 29	Edmonton
Dec. 1 - Dec. 6	Elbow Ranger Station
Dec. 15 - Dec. 20	Red Deer
Dec. 15 - Dec. 20	Lethbridge
Jan. 12 - Jan. 17/87	Glenwood-Cardston
Jan. 12 - Jan. 17	McDougall Flats-Sundre
Jan. 26 - Jan. 31	Foremost
Jan. 26 - Jan. 31	Strathmore
Feb. 2 - Feb. 7	Vermilion
Feb. 2 - Feb. 7	(Indian Affairs - Location to be determined)
Feb. 16 - Feb. 21	Calgary
Feb. 16 - Feb. 21	(Indian Affairs - Location to be determined)
Feb. 23 - Feb. 28	Manning

*Courses subject to cancellation if less than 9 people registered.

Advanced Trapper Education Course

Nov. 17 - Dec. 5/86 Lac La Biche

For further information, contact your local Fish and Wildlife office or F. Neumann at 427-6750, Edmonton.



Alberta Fish & Wildlife
OUR PARTNER IN CONSERVATION

MATCH-EM-UP

By John Copley

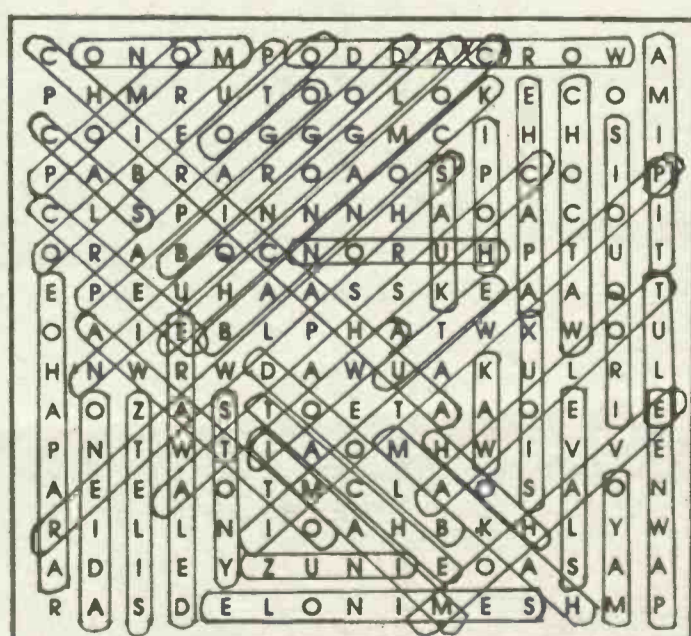
The object of this puzzle is to match the figure in COLUMN A with the organization to which they belong in COLUMN B. Test your knowledge of the Native community. (Answers next week.)

COLUMN A

- Greg Smith
- Christine Daniels
- Milt Pahl
- Georgina Donald
- Lee Willier
- Sharon Thom
- Laurent Roy
- Larry Desmeules
- Don Whenham
- Pat Shirt
- Fred Didzena
- Sam Sinclair

COLUMN B

- Alberta Indian Arts/Crafts Society
- Alberta Indian Health Care Commission
- Native Outreach of Alberta
- Indian Association of Alberta
- Metis Association of Alberta
- Aboriginal Multi-Media Society of Alberta
- Canadian Native Friendship Centre (Edm.)
- Native Venture Capital
- White Braid Society
- Native Counselling Services (Edm.)
- Metis Urban Housing
- Poundmaker's Lodge (St. Albert)



WINDSPEAKER WORDSEARCH

LAST WEEK'S: Prosper

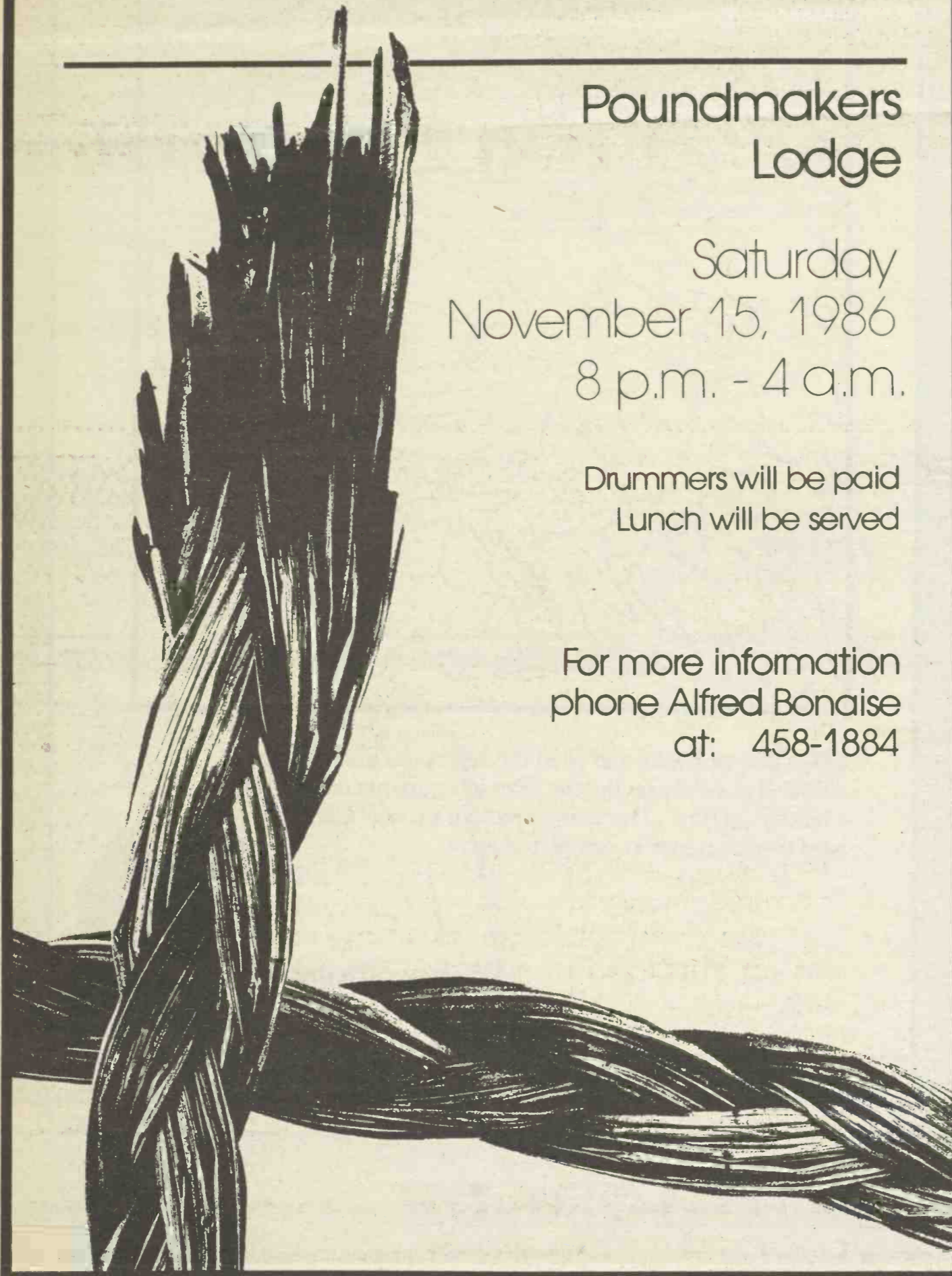
ROUND DANCE

Poundmakers
Lodge

Saturday
November 15, 1986
8 p.m. - 4 a.m.

Drummers will be paid
Lunch will be served

For more information
phone Alfred Bonaise
at: 458-1884



PUBLIC NOTICE

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directly with the wholesaler!

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Custom Wheels & Tires

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FESTIVAL

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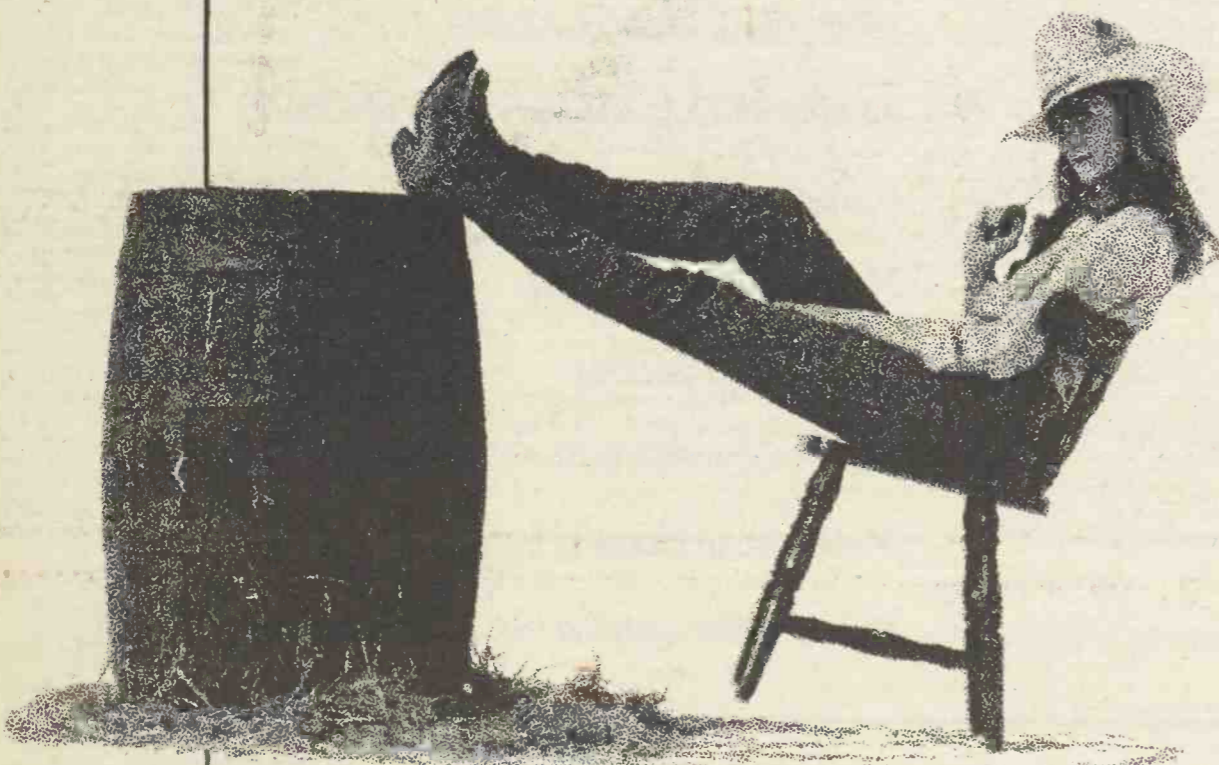


11106 - 151 Street, Edmonton

Ph: 455-2700

CONGRATULATIONS

To Marvin Yellowbird, Leslie Roasting
and Collin Willier for qualifying for the
INFR Finals in Albuquerque, New
Mexico. From Herman, Doris, Leslie,
Clyde, Jon, Trevor and Punky Roasting.



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Good Luck at the Finals Boys!

Space still available for the National Rodeo in December at Albuquerque, New Mexico.

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ALBUQUERQUE, NEW MEXICO

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DIRECT TRAVEL

PONOKA, ALBERTA