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QUOTABLE QUOTE

'If the white man has his way the future will have Native brothers and sisters fighting against each other in the name of God, the white man's church against Native spirituality. Within 100 years people who don't know their traditional ways, who can't speak their Native tongue, will be told they are not Indians by the white man's laws. It is genocide.'—
Montana Spiritual elder Eddie Two Teeth

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Wind speaker



INSIDE

DAISHOWA EXCLUSIVE

Windspeaker meets with the head man for Daishowa Canada, Tom Hamaoka. In an exclusive interview Hamaoka tells his side of the story regarding the Lubicon land dispute and Daishowa's involvement, or not. The West Side Story—please see page 5.

SEASON'S GREETINGS

The Christmas season is here and *Windspeaker* has prepared a Christmas bundle of stories, poems, pictures and Christmas carols for our readers to enjoy over the yuletide. Venture into a winter wonderland on pages 17 - 42—Merry Christmas and a very happy New Year!

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AD DEADLINES

The advertising and copy deadline for the Jan. 17th issue is 4 p.m. Jan. 10th.

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Volume 9 No.19

Merry Christmas!



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Ahenekew angry after charges dropped

by Cooper Langford
Windspeaker Staff Writer

SANDY LAKE, SASK.

After a four-year investigation, criminal charges against a former federal minister and a handful of Native politicians and businessmen were tossed out of an Ontario court.

Key defendants, including former Assembly of First Nations Chief David Ahenekew, angrily denounced the fraud-related accusations claiming they were a politically motivated attempt to discredit Native leaders.

"The whole thing was a sham. The whole thing was orchestrated," Ahenekew told *Windspeaker* after the charges were dropped for lack of evidence. "They've discredited me completely. They've left me broke. Down on my bloody knees. But I didn't stay on my knees."

The charges date back to former Indian Affairs Minister John Munro's failed 1985 bid to lead the federal Liberal party. It was alleged that Munro conspired with assembly leaders to funnel grants through a Saskatchewan-based Native consulting business back to his lead-

ership campaign.

Charges against the ex-cabinet member were dropped in late November after a year-long trial. Ahenekew and his co-defendants were cleared two weeks later.

In dismissing the charges against Munro, Judge Jack Nadelle said RCMP investigators had put the worst interpretation on a "routine and entirely normal series of meetings."

"It is true the situation looked suspicious, primarily because of the fact Indian bands, some for the first time, had gotten involved in the white man's political process and because of the size of some of the donations," Nadelle said.

"I think the charges were politically motivated," said Peter Manywounds, a defendant who served as Ahenekew's assistant when Ahenekew was assembly chief.

Manywounds said government officials were concerned about the influence Native people were gaining in determining federal policies. He also suggested internal political divisions at the assembly may have prompted leaders elected in 1985 to co-operate extensively with RCMP and turn over a vast number of files.

Ahenekew and Manywounds are now considering law suits to recover their expenses and repair their political and business reputations. Ahenekew said he is also considering filing a complaint against the RCMP for what he says may have been illegal actions during the investigations.

"My New Year's resolution is to get these guys," Ahenekew said.

Several individuals were charged with over 70 counts for fraud, theft and breach of trust. Most related to contributions to Munro's Liberal leadership campaign by Sinco, a Native-run consulting company in Saskatchewan. A handful of lesser charges were also brought forward based on Native grants.

In 1984, the government gave the AFN a \$1.5 million grant to produce education material aimed at raising public awareness about self-government. Sinco was awarded the contract. When Munro announced plans to run for the Liberal leadership later that year, Sinco made a contribution to his campaign.

Charges were finally brought forward in 1989. They spent over a year in court before being dismissed.



Windspeaker File Photo

Former AFN Chief David Ahenekew

B.C. aboriginals face drastic health problems

By Rudy Haugeneder
Windspeaker Contributor

VICTORIA, B.C.

A provincial royal commission report released in November says major changes are needed to overcome the daily health and social problems faced by British Columbia's Native population.

Health conditions on many Indian reserves "resembles those found in third world countries," says the report.

The commission slammed Native and non-Native politicians for bickering for power

while ordinary Native people suffer, "the issue of human health is more important than arcane constitutional arguments," the commission said.

The commission's findings are startling.

Their report says B.C. aboriginals are 10 times as likely to die from easily treated infectious diseases, babies are less likely to survive by 2.5 times, malnutrition is common, and those who reach adulthood will die eight years earlier than the average Canadian. It states Native unemployment is staggering, housing conditions are horrible — and nearly 40 per cent of reserve homes are without central heat-

ing — and overcrowding common, says the small section dealing with Native health in the 400 page report.

The report adds that Native people living in cities and towns don't fare much better. Tactfully avoiding the words racism and discrimination as at least partial reasons behind the plight of urban Natives, the commission says they face similar health, social and economic conditions found on reserves. About half of the province's estimated 80,000 status Indians live in urban areas.

Although the report was hailed by health experts, politicians and the media, as a long

overdue examination of B.C.'s health system, almost all of the attention was focused on ways to reduce costs while improving health care conditions for the general population.

Virtually ignored is the section of the report dealing with health and social problems faced by Native people province-wide.

Noting that Natives have been studied to death and are reluctant to participate in future studies in which they have no control, the commission says programs aimed at helping Natives deal with issues such as alcoholism, drug abuse, sexual and physical abuse and rapidly spreading AIDS "must be under the control of the Native communities."

But an influential Native elder says that is not enough.

Saanich elder Sammy Sam says the report's recommendations appear to be yet another example of well meaning non-

Natives using white man's standards to solve problems in cultures they don't fully understand.

"The commissions biggest oversight is cultural," says Sam, "the report doesn't recognize the historic importance of traditional Native medicine and spirituality in Indian health and lifestyle."

Commission chairman, Justice Peter Seaton, admitted in an interview that Native health recommendations might have some shortcomings, but he says, the commission made strong efforts to collect Native input, including visits to isolated Native communities.

Seaton says the recommendations will give urban and rural Native people the power to make necessary changes, something he believes the New Democrat government in B.C. will act upon.

Watchdog's report backs lawsuit

by Cooper Langford
Windspeaker Staff Writer

HOBBEEMA, ALTA.

Samson Cree Band advisers are saying that Ottawa's top financial watchdog's annual report is throwing its weight behind the band's \$575 million breach of trust lawsuit against the federal government.

"The auditor general commented on the government's lack of accountability" said Sara Potts, a legal worker for the band. "It would have a lot of support in our claim because we're alleging the government mismanaged our funds — we are considering using the auditor general's report as part of our affidavit."

The Samson band, 100 km west of Edmonton, filed its federal court suit against Ottawa in 1989. It claimed Indian Affairs had mismanaged the interest on a \$400 million fund held in trust from the band's oil and gas revenues. The suit alleged Ottawa did not ensure a good rate of return on the money and argues it should be returned to the Samson Cree.

Auditor General Denis Desautels, who is responsible for

keeping tabs on Ottawa's financial management, in his 1991 report faulted Indian Affairs for lacking accountability on Native oil and gas earnings. He said Indian Oil and Gas Canada had no sure way of knowing if resource leaseholders on First Nation lands were accurately reporting their production levels.

"We are concerned that Indian Oil and Gas Canada and Indian bands will remain vulnerable to misreporting of oil and gas production until the documentation standards are significantly improved," he said in his 600-page study.

Desautels also said the federal government has used funds from special accounts, like employee pensions, to finance the deficit. Samson spokesmen claim the interest on their oil and gas revenues sits in a similar special account and that "Canada has in effect appropriated Samson funds to help cover its deficit."

In Desautels's report, Indian Affairs acknowledges its poor accounting measures and said a better production monitoring policy is now in the works.

Government lawyers involved in the Samson case were unavailable for comment. Potts said they

had not spoke with the band about the possible impact the report might have on the Samson claim.

The case is scheduled to be in court again in mid-January when Ottawa is expected to file its defence against the claims.

The Enoch band near Winterburn has a similar breach of trust suit against the government, said Samson adviser Terry Munro.

Enoch Chief Howard Peacock could not be reached for comment by press time.

Desautels's report also slammed Indian Affairs for not following up on the \$2 billion program funding it gave to bands last year. He also estimated it would cost \$840 million to clear up the back log of 10,000 houses needed to bring on-reserve housing up to par.

Desautels spread the blame for slow resolution of land claims between governments and bands. He said after 20 years of negotiating, most of Canada's 600 outstanding specific claims were still in process.

"We believe that stronger commitments by all parties to expedite the process are needed if desired reductions in processing times are to be achieved," he said.

NWT Inuit finalize land-claim

OTTAWA.

Land claim negotiators for Northwest Territories Inuit finalized Canada's largest ever land claim settlement last week.

"This is a historic day," said Louis Pilakapsi, acting president of the Tungavik Federation of Nunavut, the Inuit land claims group.

The deal, which still has to be ratified by the 17,500 N.W.T. Inuit, is worth \$580 million over the next 14 years and will transfer 350,000 sq. kilometres of land in the high arctic.

The package also lays the groundwork for the creation of a new territory in the eastern arctic called Nunavut, which means "Our Land" in Inuktitut.

The settlement, however, has drawn some early criticism from Indian leaders for not assuring self-government rights. But Inuit leaders say the deal is still acceptable.

"That's the price we have to pay

for commitment from the federal government," said Tagak Curley, the TFN's chief negotiator.

Assembly of First Nations chief Ovide Mercredi said he would advise Inuit against accepting the deal because of the self-government issue if he was invited to speak to them.

Dene Indians in the western arctic could also cause problems for the final settlement. The deal calls for a territory-wide vote to decide political and land claim boundaries that will separate Nunavut from the western arctic. Years of boundary negotiations between the Inuit and Dene have so far come to nothing.

"There will have to be negotiations with TFN (the Inuit land claim group) on the boundary before the Dene can support a plebiscite," said Dene National Chief Bill Erasmus.

The boundary plebiscite is scheduled for March. After that the Inuit will hold their claims ratification vote.

News

Wood Buffalo Park timber must be protected — forestry board in the making

By Jeff Morrow
Windspeaker Contributor

LITTLE RED RIVER BAND,
ALTA.

Northern Alberta Indian bands could teach forestry companies a few things about preserving Alberta's forests and they should be given federal powers to do just that, said New Democrat environment critic, John McInnis.

McInnis said many areas of the federal Wood Buffalo National Park have been destroyed because there have never been restrictions placed on logging permits. He said the Little Red River Cree band should be given a leading role in determining who gets to cut down timber inside and outside the park.

"It's a right of aboriginal people to be involved in the co-man-

agement of those resources," McInnis said, "I want to make sure we recognize the aboriginal economy that exists right now."

McInnis suggested a forestry board should be developed which would allow band members to deny clear-cut logging leases in northern Alberta forests.

"They should be given a vote to decide where and when to log, and what principals should be used to make those decisions," he said.

The Little Red River band administration currently is working on a proposal to establish a forestry board with federal and provincial officials and with companies which have logging leases in northern Alberta. The band is scheduled to present the plan to the federal environment department in February.

Band chief Johnson

Sewepagaham said it's time for Native people to have a voice in determining what becomes of their traditional land. He said Native leaders should have a role in the system.

"We'll be presenting our proposal for the board to the Environment Minister (Jean Charest)," he said.

Sewepagaham maintains that his band is not opposed to logging in Alberta forests, as long as it is done responsibly.

He said the lifestyle of band members who live on a small settlement inside the park (Garden River) has been disrupted by forestry companies that continue clear-cut logging there. "We're not against logging, just logging in the park; the way that they're doing it," Sewepagaham

said.

In 1956 Wood Buffalo Park became the target of logging companies when the federal government needed timber to develop uranium mines in Saskatchewan. The logging lease, which doesn't expire until the year 2002, has changed hands several times since the park was opened to commercial use.

Canada Forest Products (Canfor) held the lease since 1982, but sold it last year to Daishowa Canada.

McInnis said that the federal government is now working to buy the lease in an attempt to preserve the dwindling timber resources. He said the current haggling over a logging lease near the Garden River hamlet is another stumbling block to

maintaining Native heritage in northern Alberta.

McInnis said Daishowa Canada has turned down a \$15 million federal offer for the lease, which continues to affect the hunting and trapping rights of Native people. McInnis insists that the provinces should take steps to curb logging practices outside the park by including Natives in the process.

After failing to negotiate a deal earlier this month with Daishowa and Canadian Forestry officials, Charest announced that some headway has been made in ironing out the price for the forestry lease. But he added that logging by the giant Peace River pulp mill company will continue throughout the winter despite federal protests.

Six landless Indian bands now have reserves

TORONTO, ONT.

Six northern Ontario bands will get new housing, community services and subsurface land rights under an agreement creating reserves for the previously landless communities.

The bands, all members of the Nishnawbe-Aski Nation, finalized the 235-square-mile, \$60-million deal recently. Although the communities had been officially recognized since 1985, this is the first time they have been granted land and rights normally awarded to recognized bands.

"This agreement proves that our issues can be settled fairly and quickly if all of the parties involved work together," said Bentley Cheechoo, grand chief of the Nishnawbe-Aski Nation.

Under the deal the six bands will get 200 new houses and renovations for dozens more. The deal also promises all-weather airstrips for two remote

communities, new sewage lines, water supply systems and solid waste disposal sites.

The settlement money and building projects will be administered by a new corporation to be jointly run by the six communities.

Ontario Native Affairs Minister Bill Wildman said the deal was spurred by "dilapidated, overcrowded" community housing and health risks posed by untreated sewage in the areas.

There are 49 communities in the Nishnawbe-Aski Nation, most of which have had federal band status for years. In 1985, 11 new bands for the area were created under the Indian Act. The bands affected by the new deal were not given land bases at that time and lived on Crown land without basic services.

The six bands in the settlement are Aroland, Kee-Way-Win, MacDowell Lake, New Slate Falls, Saugeen and Wawakapewin.

Commission process faces skepticism

by Cooper Langford
Windspeaker Staff Writer

OTTAWA

The Royal Commission that will spend the next two to three years investigating Native issues faces a public that is growing weary and suspicious of consultations, a panel member says.

"There is some skepticism of the consultative process," said Rene Dussault, a Quebec appeal court justice who is co-chairing the Royal Commission on Aboriginal Peoples with former Assembly of First Nations Chief Georges Erasmus.

"There have been a lot of consultations that were studied and published. Recommendations were made but implementation has not occurred frequently."

The study group has just completed a tour of Atlantic Canada, where it held private meetings with Native leaders and provincial government officials. The meetings, which are moving through the western provinces

this week, are advance groundwork for public hearings set to begin in the spring.

Dussault said early organization is essential to establish the commission's credibility as it moves into the public portion of its work.

"We have credibility at the start because of the way the commission was set up. But we have to maintain that credibility and give it some of our own."

The Royal Commission on Aboriginal Peoples was announced by Prime Minister Brian Mulroney in August. Its terms of reference were drafted by former Supreme Court Justice Brian Dickson, who consulted numerous Native organizations about the proposed commission.

The commission has a 16-point mandate to report on aboriginal issues affecting, Metis, Inuit, status and non-status Indians. Dussault said the commission is taking a "big approach" to its work to determine how issues like self-government, social conditions and justice are related.

Police called to Daishowa protest

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

About 40 anti-Daishowa protesters rallied outside the locked doors of the pulp and paper giant's downtown offices last to announce a national boycott of the company's products.

The call follows a similar announcement three weeks ago in Ontario. Boycott organizers say they want people and companies to stop using Daishowa paper products until the company agrees to permanently stop log-

ging on unceded Lubicon land.

Security guards barred the chanting crowd from entering the Royal Trust tower, which houses Daishowa's Edmonton office. Bewildered office workers, bogged down by the protest, were let in only after showing identification to the security guards.

Chief Bernard Ominayak did not attend the rally. Lubicon adviser Fred Lennarson said Ominayak was in Peace River attending court appearances of people allegedly involved in vandalizing forestry equipment working in the disputed area.

Edmonton police tried to

break up the crowd but the demonstrators resisted and broke into anti-Daishowa doggerels.

Unlike a similar rally in Ontario, organizers did not target specific companies for their boycott.

Organizer Lucien Royer said they are still in the process of identifying Daishowa product users and will likely call other pickets at specific businesses in the coming weeks.

The Toronto-based group Friends of the Lubicon recently called on Ontario consumers to boycott Pizza Pizza restaurants. The company uses Daishowa paper bags to carry soft drinks.

Child care must receive equal treatment

by Cooper Langford
Windspeaker Staff Writer

EDMONTON

Off-reserve Indians got a raw deal under Ottawa's defunct multi-billion dollar day care initiative says Conrad Saulis, head of Native Council of Canada's child care commission.

Saulis is heading up a national study to demonstrate the special needs of off-reserve people.

"We want equal treatment

between the off-reserve people and the people who live on the reserves," he said during a swing through Alberta to prepare for public hearings.

When Ottawa announced its daycare package during the run up to last election, \$30 million was set aside for reserve-based child care. No similar provisions were made for the hundreds of thousands of Natives living away from treaty land. The package died when the 1989 election was called.

But Saulis said off-reserve people should have been given special funding like reserves to

establish culturally sensitive child care facilities.

During public hearings in British Columbia, the Yukon and the Northwest Territories, people said there is a need for programs that involve elders, Native languages and other cultural concerns, he said.

"There is a huge vacuum for Native content in current child care programs," he said.

Saulis's commission will be holding public meetings across the country before submitting its final report in 1993. Meetings are scheduled for Alberta in mid-January in several communities.

Calgary Stampede still has no Native representation

CALGARY

A Sarcee Indian has lost his bid to become the first Native member on the Calgary Stampede's board of directors.

Bruce Starlight, a 44-year-old Calgary-area farmer had been touted as front runner following the city council's vote requesting the board appoint a Native member. He failed to win one of the 10 seats from a field of 13 candidates.

"I expected as much. The majority are white people," a philosophical Starlight told reporters after the vote.

"I don't want to be disrespectful. I still have a lot of respect for the Stampede. They've done Indians a lot of good in terms of maintaining their culture."

Other representatives of the Native community also expressed disappointment at Starlight's loss.

"It's a pretty (exclusive) group," said Joseph Yellowhorn, a Peigan band councillor.

Adrian Stimson, tribal manager for the Blackfoot band at Siksika, said the stampede shareholders who elect the board had an opportunity to boost their im-

age and "make things look good." "The odds are very lopsided to get people on the board," he said.

About 400 stampede shareholders elected this year's board at their Nov. 19 meeting. There are only 30 Natives among the roughly 800 shareholders, long time volunteers who are eligible for and elect the board of directors.

Southern Alberta Native communities have participated in the Stampede throughout its 70-year history without representation at the board level.

An Editorial Christmas Wish

The Christmas season is here and people are busy with holiday plans. *Windspeaker* would like to use our last editorial of the year to put out our own Christmas wish list.

1) A settlement of the Lubicon Lake issues. For decades, the Lubicon people have struggled for a decent place in this country. At times it seems the only way the two parties involved (Lubicons and the Federal Government) communicate is through newspaper stories and letters to the editor. It's an open book that the Lubicons are being treated unfairly, now and in the past. As the world watches, and while other groups of people in Canada take advantage of what our beautiful country has to offer them, the Lubicons live in poverty and with a sense of hopelessness. We hope all sides are willing to put aside bad feelings and talk fairly and honestly in the new year towards a just settlement for the Lubicons.

2) The Assembly of First Nations, we hope would come forward with a unified position for all Native people, status and non-status, during its constitutional discussions. Strength comes in numbers and Canada's Metis people could join forces with its Indian brothers and sisters, on issues that affect both Aboriginal groups. One voice is an "Almighty Voice" as the country maps out its future.

3) The Canadian Native Friendship Centre in Edmonton does a tremendous job on behalf of the community it serves. Our Christmas wish is to see them get their own building to host all the positive events they have to offer. It would be a gift to everyone.

4) The Mohawk Nation in Quebec, families facing police harassment, charges stemming from two summers ago during their confrontation with police and the Canadian army, rocks thrown at women, children and elders as if they were animals, and the isolation they now face by many Quebecers, over a golf course that would have destroyed sacred Mohawk land. We wish the Mohawk Nation a better year in 1992, one that treats them with the respect and dignity they deserve — if only because they are human beings.

5) Alberta Metis Settlements, The Metis Nation of Alberta, Indian Association of Alberta, Treaty 8 Grand Council, Yellowhead Tribal Council, Native Employment Services, our urban Metis and Indian people, reserves across the province, to our brothers and sisters, elders and statesmen, and all Aboriginal people throughout the country, we wish you a solid and prosperous New Year. Merry Christmas from the AMMSA board of directors, CFWE staff and administration and *Windspeaker* staff and administration.



We all walk the Earth together



RICHARD WAGAME

It was one of my uncles who first helped me to frame the connection. As we were walking through the northern Ontario bush one summer evening after a rain, he knelt down to examine an animal track in the dirt. "Wonder who went his way?" he said.

I laughed at first. After many years away from my family, culture and language the Ojibway speech patterns sometimes struck me as funny. Gilbert just looked at me strangely and continued studying the track. Finally, I was compelled to ask — "Why did you say 'Who' when you looked at this track?"

Now it was his turn to laugh. When he sensed my embarrassment he explained that to the Ojibway people, each animal and plant has a specific identity and purpose. Just like individual human beings, he said. And like humans, each animal and plant was sent out into the world to share it equally with all of creation.

The people always refer to living things as equals, so asking who went by, rather than what went by, implies equality, he said.

A few years later, as the Old One and I were returning late at night from a pipe ceremony, we heard an animal sound off in the distance. Rather than expressing surprise or being startled, the Old One simply looked at me.

"Who do you think that is?" he asked.

I told him about my uncle

and he nodded. Despite two separate cultures and two diverse nations (Gilbert being a northern Ontario bush Indian and the Old One being a plains Indian), they shared the same belief. When we arrived back at his cabin and the tea was made, his pipe lit and the fire stoked, we began to talk.

We talked late into the night and he told me many stories about the old people and their connections to the animal world. He talked about how they referred to them as the animal people and why the trickster myths and legends were built around certain characters. After each story he would explain to me what each one was meant to teach and what it was that I should carry with me.

Someday, he said, you'll pass it on and it will mean even more to you.

A few weeks ago I wrote about a group of citizens concerned about the future of one of this city's natural park areas. In the days following I received numerous phone calls and letters from other people who are just as concerned about the implications of development on their communities, cities and areas.

These were people who regularly go to their natural areas for rest, calm and reflection. They were people keenly attuned to the rhythms of the natural world and who hold a passion concern for its survival. They were people — mostly non-aboriginal — who recognize the tremendous teaching that nature offers to those willing to learn to look, and the impact those teachings have for the future of their families, cities and planet.

In an era where thousands of hectares of natural forests are destroyed each year and roughly one in 40 of Canada's 1,800 species of vertebrates is either threatened or endangered, such response is rejuvenating.

When the minds of developers, city planners and marketers

are capable only of seeing one tree for its dollar value and one animal for the price of its hide or its carcass, the intrinsic connection to the Earth and the animal people is dangerously waning in crucial circles.

Certain Native groups, too, which are showing heightened interest in selling wild meat, seem to be trading their traditional philosophies for the lure of the quick dollar. It's frightening when you consider the vast cultural knowledge they possess in terms of guardianship of nature and its resources.

Those natural areas and the animals which walk upon them are the Earth's university. The tuition fee is the earnest desire to learn and reconnect. Within the comings and goings of the animal world lie the ethics and values we human beings place such a premium on these days.

They show us day by day examples of frugality, interdependence, fidelity, loyalty, trust, faith, charity, honesty and love. Just as the old tribal societies understood that the animal people held great wisdom and knowledge, so, too, do our modern circles need to reacquire ourselves with that understanding.

Natural areas, wherever they might be, need to be preserved in order that we might learn to see. To borrow an old line from Sesame Street, it's all a matter of where you put your eyes. Watching a family of birds through their nesting and hatching periods is far more educational in terms of concrete reality than watching a building go up or a roadway laid down.

When planners ask — who will be affected by this development? — it would be wise to remember the animal people, our extended family and teachers in the equation.

Eagle Feathers: to friends of the Earth everywhere, for their undying efforts to preserve the natural.

Windspeaker

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Exclusive Interview

Daishowa: the West Side Story

by Cooper Langford

Daishowa's massive pulp mill in northern Alberta sits on the west side of the Peace River. On the east are the Lubicon who don't want the company or its related businesses logging on their traditional land — at least until the band's land claim is settled.

Relations between the band and the corporation have never been easy. The Lubicon are using Daishowa as a pressure point to drive home their need for a claim. Daishowa says it tries to accommodate Lubicon concerns while living up to other obligations.

Now the dispute is taking a new twist. Lubicon supporters have launched a national boycott of Daishowa products. Daishowa has returned fire with the public line that warns Albertans against Lubicon protests. The company says it sympathizes with the band, but too much protest could scare off future investment in northern Alberta and hurt a lot of people.

Against this backdrop, Windspeaker met with Daishowa Canada's vice-president Tom Hamaoka to discuss the company's side of the story.

WS: This morning there were protesters outside your offices proclaiming a national boycott of Daishowa products. How's business?

Hamaoka: Business is as usual. The boycott has had a negative affect on our employees. But it hasn't had a substantial negative effect on our operations economically. I think our concern is we're being painted as villains in a dispute we are powerless to resolve.

WS: Your critics are demanding you stay off Lubicon land. Are you or your sub-contractors logging Lubicon land?

Hamaoka: We would like to know exactly what are Lubicon lands. It's in our best interest to have that particular area defined. Yes we are logging in the confines of the traditional areas. We are not logging in the reserve area which was negotiated between Bernard Ominayak and Premier Getty. That portion has been excluded from our forest management agreement.

WS: You have made a commitment not to log or buy wood from Lubicon land this winter. Would you explain that?

Hamaoka: We asked the province for and were given a release from our obligations to purchase wood from area sawmill owners and independent loggers.

WS: You had to ask the province? Does that mean you can't refuse to buy wood or log the disputed land?

Hamaoka: As Daishowa we cannot unilaterally give a definite commitment not to log without receiving approval from the province of Alberta...Under our current arrangements we are obligated to purchase incidental aspen from independent operators who work in the area. Their permits say they must harvest the aspen and leave it at roadside. We are obligated to purchase that timber. This year we received permission from the province releasing us from this obligation.

tion.

WS: Can you go back and renegotiate your obligations to buy wood from the disputed area again?

Hamaoka: Daishowa would be prepared to seek an extension as long as it contributed to settling the Lubicon claim. But again, you know, approvals are required from the government.

WS: The Lubicon say you promised not to log in the unceded area in a meeting in March 1988. That was before your forestry agreement was signed. Can you explain what happened at the meeting?

Hamaoka: That's not correct. Our undertaking was not to log on the reserve near Lubicon Lake and Little Buffalo. That was our undertaking. We have abided by that.

WS: But Lubicon records quote a

Mr. Wakabayashi from Daishowa saying if the land is in dispute, then Daishowa "shouldn't pursue the area at all." Is this not a commitment?

Hamaoka: First of all, Mr. Wakabayashi is not an employee of Daishowa Canada. He was speaking about building the mill. We asked Bernard Ominayak where the areas of concern were. They were on the east side of the Peace River. We asked that question because our pulp mill was being built on the west side of the river. The Lubicon said they were not concerned with the west side of the river. The comment was meant in that context.

WS: So there was no commitment not to cut on Lubicon land in 1988?

Hamaoka: That's correct.

WS: Either way, you were aware of the Lubicon situation before you signed your forestry agreements?

Hamaoka: Yes.

WS: In that case, why did you sign the agreement?

Hamaoka: We negotiated in good faith with the Alberta government, who assured us the crown had the rights to the land and the timber. We signed the agreement on that basis.

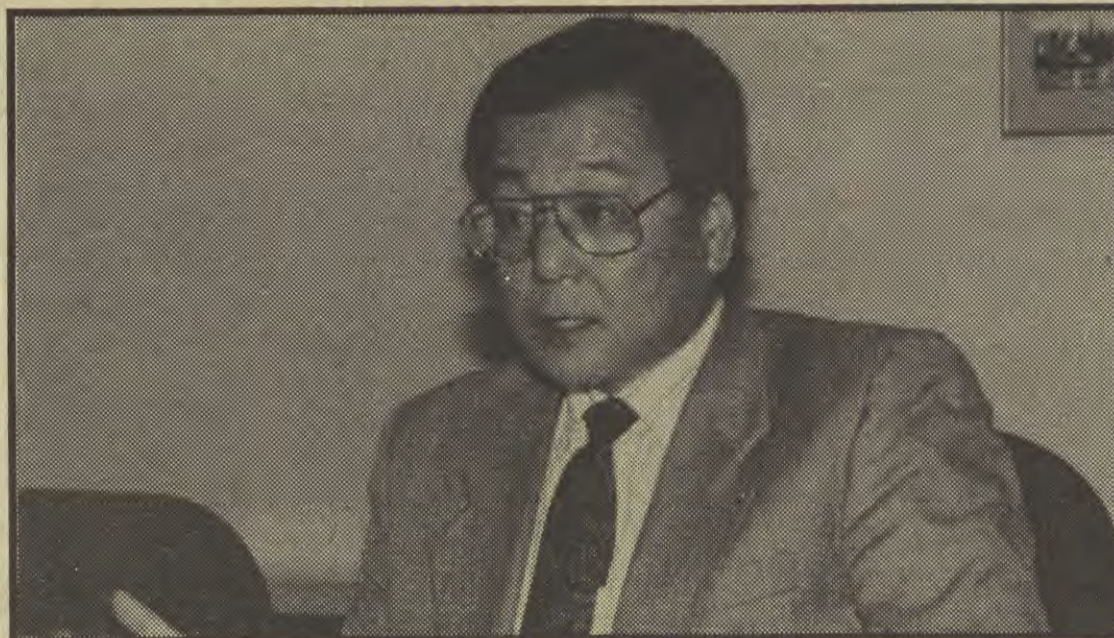
WS: Didn't your meetings with the Lubicon cause you to doubt the province's assurances?

Hamaoka: Our understanding at that time was the Lubicon and both levels of government were in process of negotiations. We were hopeful this land claim would be resolved...There were discussions throughout the winter of 1989 between the Lubicon and the governments. We signed our forest management agreement in September 1989. Negotiations were ongoing at that time. Negotiations stopped, in my understanding, after Christmas of 1989.

WS: Wasn't it clear at that time there were troubles with the Lubicon settlement over finances?

Hamaoka: That is something we are powerless to resolve. That was an issue for the Lubicon and the federal government. We knew they were far apart. However, at the beginning they were even farther apart. They did bridge the gap somewhat during that time.

WS: Were you expecting Lubicon opposition would become as strong as it has?



Daishowa Canada's head man Tom Hamaoka

Bert Crowfoot

Hamaoka: I have to say honestly — no.

WS: So a lot of what has happened over the last three years is a surprise to the company?

Hamaoka: Yes. It is.

WS: Were you misled by the government in respect to the Lubicon situation? They did try to dissuade you from meeting with the band.

Hamaoka: That was when negotiations were underway. I believe the province felt aboriginal land claims were the responsibility of the federal government. Clearly, they had jurisdiction provincially. They had lived up to their particular commitments and the rest was up to the federal government.

WS: Did the province indicate to you that the process might bog down?

Hamaoka: No. They did not.

WS: Do you think they should have?

Hamaoka: At that particular time I don't know if anyone would have expected the talks to break down. We're talking about hindsight. Everybody has 20-20 hindsight. You can go back and criticize. But at that time I think there was an honest feeling by all parties the matter could be resolved.

WS: Have you since considered renegotiating for forest agreements to avoid confrontation with Lubicon?

Hamaoka: No...Once the land claim is resolved, I think there are going to be opportunities for the Lubicon to work within the framework of our agreement. We are currently working with other aboriginal groups in our logging sector, maintenance and training.

WS: So you have no interest in moving your timber leases

away from the disputed area?

Hamaoka: I think the priority should be on settling. I don't think moving our agreement is going to have any impact on the settlement of this claim. The issue of the land has already been resolved in terms of the reserve. The current logging conflict has been diffused. The outstanding matter is compensation. Is it not?

WS: We're thinking about business. Surely what is happening can't be good for business?

Hamaoka: There's no question. That's one of my greatest concerns. This particular boycott could be counter-productive to future investment in northern Alberta. The boycott is going to hurt future investments. That's going to hurt us all.

WS: Future investments by Daishowa?

Hamaoka: Not only

Daishowa. Investors, whether they're local or foreign, like to invest in a climate that's secure and stable. The boycott is counter-productive in this respect.

WS: Daishowa has indicated a strong interest in expanding into papermaking here. Are those plans endangered now?

Hamaoka: Only to the extent that we are in an economic recession and the market for pulp and paper products worldwide is depressed. But I am optimistic for the long term.

WS: The politics don't interfere with other phases of your work?

Hamaoka: I would hope that before we proceed this land claim is settled.

WS: Daishowa has said it's caught in the middle of a dispute between governments and Indians. Could you explain this position?

Hamaoka: I feel we've really been sensitive to the Lubicon situation. As early as last year we modified our Brewster operations so as not to log in new land in the sensitive area. This year we also demonstrated sensitivity by persuading the province to release us from particular obligations. We are not logging or purchasing timber in the sensitive area. We urged both levels of government to step in and recommence the negotiations. I don't know what else Daishowa can do.

WS: You have weight with the government. Can't you go back and say this is not what we dealt for?

Hamaoka: Daishowa is an honorable company. We signed an agreement in good faith. We have obligations. Not only to the Lubicon, but also to other aboriginal communities surrounding Peace River. We can't look at one group in isolation. I think you have to look at the

total picture in trying to reach a decision of that serious nature.

WS: But you have the strength to play hard ball with the provincial government?

Hamaoka: With respect to the provincial government, logging is not an issue. We are not logging there. However, the Lubicon are allowing other people to log within the sensitive area. So clearly, the issue is not land base related. The issue is compensation. And Daishowa is powerless to exert pressure or resolve compensation issues.

WS: But the province is interested in having you here and keeping you here. Doesn't that give you leverage?

Hamaoka: We paid our own way. We did receive some infrastructure assistance, but that was general assistance to open up the north for development. There are no loan guarantees. There are no participating debentures. There are no low-interest loans. I'm elated that we were one of the pioneers in northern Alberta. To be able to diversify the province of Alberta. I think that the economic benefits that we have given to northern Alberta really contribute to its development.

WS: Can we take that to mean you don't want to play the kind of hardball your critics would like to see you play?

Hamaoka: My personal view and from an industry perspective is that private corporations have responsibilities. However I don't think those responsibilities extend to participating in negotiations to resolve aboriginal land claims.

WS: Then can Daishowa deal directly with the Lubicon on development issues?

Hamaoka: We want to work with the Lubicon. I would like that clearly understood. We have had discussions in the early stages with Bernard Ominayak with respect to exploring economic opportunities within the Peace River project. We've been able to achieve this with other aboriginal groups within the framework of the existing agreement we have. I feel that we can work to establish closer ties with the Lubicon within the existing framework. But the claim issue I think should be resolved.

WS: We're all aware of the speculation that Daishowa is looking to sell the mill or seek new investment. You are facing a boycott. There is a lot of bad publicity. Is there a point where you are going to simply cut your losses?

Hamaoka: You've asked three questions. Let me respond. First, at no time was the mill for sale. We were approached by a company we work with in B.C. They had an interest in working together with us in Alberta. Those talks have now discontinued. It's business as usual for Daishowa. We are here for the long haul. We feel that our investment in northern Alberta, the pulp mill itself and the potential to further integrate forward into paper, has a bright long-term future.

Your Opinion

Prince Charles children's letters to Santa

Dear Santa Claus:

Hello! How was your year? As goes for me, mine was fine. Sure hope you didn't use all your energy from last X-mas. This year I would like for my grandma and grandpa to come up and visit till New year's Eve and my brother to get a big race track (for cars) to share and I would like to have a Walkmen with a few tapes because I love to listen to music. Tell your helpers and your reindeer and don't forget your wife that I said hi. I wish you could be at our X-mas concert tonight. By the way I don't care if you don't the walkmen, but grant me one special wish make sure all needy kids have a merry X-mas.

Yours Truly
Amanda Starr
Year
Room 11



P.S. Thank you for giving all the children in the world wonderful toys to play with.

Dear Santa Claus:

All my brother wants for Christmas is his old bike back. It is silver and is a ten speed. And my baby wants Bubbles the Pup. I want a big Turbo Hopper. And my Dad wants a big color tv. But my Mom wants us to have a good time.

Your best friend,
Andy
Year 3/4
Room 8

Dear Santa Claus:

When you are nice Santa gives presents. Please could I have Nintendo?

from Barry
Room 3 Year 1

Dear Santa:

These are the items I wish to have: a Super nintendo, a mini t.v. for my pet bird, a c.d. player, a mini Sega Genasiss for the t.v. for my bird, a stereo with headphones and if you have time a box of nintendo games for my teacher.

Curtis
Year 5
Room 10

p.s. don't forget the secret codes for the games. Curtis

Dear Santa:

How are you? I have been good. Please may I have a toy bunne.

Love,
Alison
Year 2/3
Room 1



Dear Santa Claus:

In fourteen days it will be Christmas eve. I know that you will be bringing toys and gifts to children around the world. For Christmas this years I would like a super Nintendo.

Thank you for bringing my present. Have a nice Merry Christmas to your wife and elves.

With like:
Randy Wanderingspirit
Room 5 Special Education

Dear Santa:

How are you doing lately? I have been doing good this year so can I get a couple of things? First I would like a Walkman and some rap tapes. Then I would like some books to read, and I would like a remote control car. Thank you, Santa, for answering my questions.

Your friend,
Michael Whitstone
Grade 4 Room 9

P.S. There will be milk and cookies for you on the table Christmas Eve night.

Dear Santa:

this year I been a good boy I went a game boy, a Nintendo, Roller blades. and a gift for my family and my beautiful teacher

Your Friend
Steven Brandon
Room 7 Year 3

Dear Santa Claus:

I want you to come to Ed-monton and I want Mrs Claus to come with you too. I got you a snack. It is cookies and milk. I'm a good girl, today and why do you know everything about day and night?

I like Santa Claus. I will sing you a song. It will be "Better watch out!" you Better not cry! You Better not shout I'm telling you why. Santa Claus is coming to town.

Do you like the song? The yummy cookie and milk are waiting for you. I want an organ, Nintendo and Walkman.

Thank you,
from Yolanda Cardinal
Special Education

Dear Santa:

I want a Barbie and a dollhouse. I have listened to my Grandma

From Angela
Room 3 Year 1

Dear Santa Claus:

For Christmas I won't my grandmother to come and live in Edmonton in an apartment and brand new clothes for me and my Cousin June. I want to live in a nice big house with 5 bedrooms and that's all I ask for please! Santa

Sincerely
Nicole Bull
Year 3/4
Room 8

Dear Santa Claus:

So how have you been up in North pole? me o.k. Santa I wish for lots of things of but I don't care what I get. Cause there are people in this world who sometimes don't get anything for Christmas. I have only one wish and it is for everybody in this world to get a gift this Christmas. Santa if you had one wish what would you do? but I hope I get what I want and other families get what they want this year and every other year.

Yours Truly
Tanya Sutherland
Year
Room 11

Dear Santa Claus:

How are the reindeer and Rudolf? How is Mrs. Claus? Don't give me toys, but could you give Leon a B-B gun. I help my mom get the groceries

Love, Travis Holy Whiteman
Room 4 Year 2

Dear Santa;

All I want for Christmas is love from my mom and dad, a V.C.R. for my mom and a radio for my little brother Ben.

Sincerely,
Courtney
Year 3/4
Room 8



Dear Santa:

How are you? I wish you would come to visit. My name is Bruce. I am seven years old. I am in grade two. For Christmas I would like a remote control car. I wish you would bring mt books about jets.

Merry Christmas
Love Bruce
Chipeuyan Lake, Alberta

Dear Santa Claus:

Can you please get my mom a van for christmas? And an m.c. Hammer doll for my cousin. And for my dad a new pair of shoes.

Sincerely
Lori I.
Year 3/4
Room 8



Dear Santa:

One thing I really want for Christmas is for my sister Carla to have a healthy baby and to have the strength to have her baby, because I really want a niece or a nephew and I love Carla very much.

Marsha Buckle
Grade 4
Room 9

Dear Santa Claus:

I love you. I want a Super Nintendo, please. I hope I get skates or a ring thank you. I hope I get all these things. Thank you Santa. I hope I COME to your home Santa. I like you Santa. Thank you Santa

From Jason Ward
Room 7 Year 3

Dear Santa Claus:

I want you to give the gifts to the poor. Because they don't have any money to buy things. I want to have christmas too. And give them a big christmas dinner and list the things that they want. I'll give you the things that they want. A Barbie for a girl and a ninja for a boy for the mom and dad get food and clothing and shelter. Be good santa.

Sincerely
Murray
Year 3/4
Room 8

Dear Santa Claus:

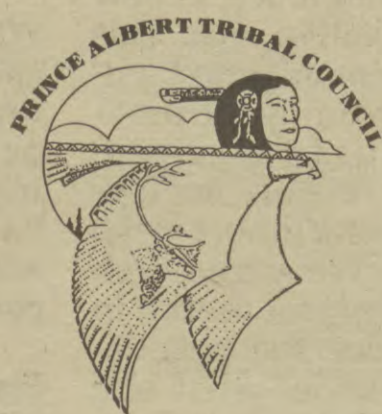
This year I was sort of bad. I know you know I was bad, but will you forgive me I hope. Can you keep secret? Well, I can't wait any longer to tell you. Okay, this is what I want. I want my family to have a good Christmas. You now that Christmas is not about gifts, it is the birth of Jesus. I wish that I can get my teacher Mrs. Yaniw a gift, but I don't know if I will have enough. And I want for you to have a jolly Christmas and a happy new year! Now I want to get to something. I want a baby doll. She eat s cherry food. Well, bye for now. Please write me back.

Yours sincerely,
April Lahose
Year 3/4 Room 8

To all our First Nations Brothers across Canada & the United States:

To the Great Spirit at Christmas, a prayer:
That we may touch the earth with kind and gentle hands,
That freedom will be found in this and other lands,
and joyous peace shall reign throughout the world!

Merry Christmas & Best Wishes for a healthy, prosperous New Year from the Chiefs & Staff of



Prince Albert Tribal Council
Box 2350, 3601 - 5th Avenue East
Prince Albert, SK S6V 6Z1
Phone: (306) 922-7800
Fax: (306) 764-6272

Fond Du Lac
Black Lake
Hatchet Lake
Peter Ballantyne
Lac La Ronge
Montreal Lake

Tribal Chief Alan J. Felix

Sturgeon Lake
Wahpeton
James Smith
Cumberland House
Red Earth
Shoal Lake



Office of the Prince Albert District Chiefs

What's Happening?

Christmas greetings to everyone in Windspeaker-land

Hi! And a big Merry Christmas and Happy New Year to everyone in Indian Country, Metis Country, Bill C-31 Country, New York City...Nitch! (got carried away).

A special Merry Christmas to my Dad, Big Jim Woodward at Fort Chipewyan, my relatives at Anzac, Nancy and Bill Woodward, Irene and Ernie Woodward, Johnny Woodward at La Loche, Sask. Mike Woodward in Calgary, my other relatives, the McKenzie and McMillian families in Fort McMurray and Edmonton, respectively, and all the rest of the Woodward clan!

And a special, special Merry Christmas to my family and my ugly dogs.

A special, special, special, Merry Christmas and Happy New Year to all the elders across Alberta and their families who have treated me with kindness over the years during my visits to the communities.

Isn't Christmas great! Last night I spent four hours darning my socks so I can hang them on a wire I stretched across the living room. If anything, at least they'll air out. Yuk Yuk.

One thing I want for Christmas is an easy listening cassette. Today (it's Sunday, some of us have to work weekends to make ends meet) my son Cory called me from West Edmonton Mall

and said, "You know that tape you want. I finally tracked it down. The man had to go in the back and dust off cobwebs, but he found it! Dad, I didn't know, you were that old? You told me you were 32....Shut-up kid!" I said, and hung up on him.

CHRISTMAS WITH LOVE: "Rocky. Angeline and I were married on March 16, 1990. I love her (aw) and want to send her a BIG Merry Christmas hug. Also, I'd like to send a deep appreciation to Angeline for marrying me.

"To the *Windspeaker* staff and all the readers, Merry Christmas. May we all have a wonderful New Year!" says Rob Wapuchakoos.

Rob, it's a wonderful picture and Droppin' In wishes you and your pretty wife, Angeline, the best over the Christmas season and into the coming year.

CHRISTMAS WITH LOVE: To all our Native Brothers and Sisters incarcerated — believe it or not, the Great Spirit, our Father in Heaven is with you. Stand tall, and Try Real Hard, to have a Christmas.

CHRISTMAS WITH LOVE: And at Yellowknife, NWT, isn't she beautiful! Merry Christmas, Cheeko Desjarlias! Cooper Langford, along with Droppin' In appreciates you coming to visit us while you were in town. Cheeko works for the Press

Independent (published by the Dene & Metis Communications).

I like your parka, and I understand you designed and made it yourself. That's nice...but do you design men's styles? Did I forget to tell you that you look real pretty in your picture? (size 44) I was just telling Cooper what a great personality you have (I like zippers, not buttons) and I said, "Cooper, Cheeko, used to model, and boy was she a great model (the sleeves need to be made long)...Happy New year, Cheeko!

CHRISTMAS WITH LOVE: I promised these two little tykes I'd run their picture, and although I didn't get their names (they know who they are) a promise is a promise.

Both guys were belting down some great food during the recent Army/Navy and Air Force Veterans Club Christmas Dinner put on by their staff, for the Prince Charles school students.

So Merry Christmas guys...whoever you are???

CHRISTMAS WITH LOVE: Merry Christmas everyone!



Droppin' In By Rocky Woodward



Cheeko Desjarlais

Rocky Woodward

**Windspeaker is...
Indian Country**



Rob & Angie Wapuchakoos



Rocky Woodward

Merry Christmas! Whoever you guys are!!

Indian Country Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE JAN. 17TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WED., JAN. 8TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

BINGO; Every Tuesday; Doors open 6:30 p.m., calling at 7:15 p.m.; Slave Lake Native Friendship Centre, AB.
IN COLUMBUS' WAKE-

READINGS FROM NATIVE WRITERS; December 22, 3 - 5 p.m.; Grabba-Jabba Cafe (Old Strathcona); Whyte Ave. & 104 St., Edmonton, AB.
LOOKING WITHIN, MAKING PEACE WITH THE MIND; Jan. 11-12 & evening of Jan. 16; presented by Mother Earth Healing Society (10762 - 82 Ave. Upstairs), Edmonton, AB.
8TH ANNUAL ABORIGINAL HOCKEY TOURNAMENT; Jan. 17, 18, 19; Prince Albert Communiplex; Prince

Albert, SK.
FLYING DUST 3RD ANNUAL RECREATION HOCKEY TOURNAMENT; Jan. 17, 18, 19; Meadow Lake & District Arena; Meadow Lake, SK.
CROSS CULTURAL CONFERENCE & COMPETITION POWWOW; Jan. 23-25; presented by NAPI Friendship Centre; Pincher Creek, AB.
SIFC CUP '92 INDIAN HOCKEY TOURNAMENT; Feb. 14, 15, 16; Regina Agridome, Regina, SK.
8TH ANN. NATIVE AMERICAN JOURNALISTS ASSOC. CONFERENCE; April 29 - May 2, 1992; Oneida Nation's Conference Centre; Green Bay, Wisconsin.
FESTIVAL OF NO. AMERICAN NATIVE WRITERS; June 1992, presented by The Greenfield Review Literary Centre (New York), Oklahoma.



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Siksika Nation

Siksika Nation receives 4.9 million

SIKSIKA NATION, ALTA.

The 4,000 members of the Siksika Nation in southern Alberta, will be receiving a Christmas bonus with the settlement of their 30-year-old mineral rights claim in the Bassano Dam area.

Half of the \$4.9 million agreement will be distributed on a per capita basis to band members. That amounts to \$500 per person.

The remainder of the money will be spent on economic development projects, though specific plans have not been announced due to current band council elections.

"This is the first breakthrough for us," negotiator Andrew Bear Robe said, adding that the band still has several unresolved claims.

Earlier this year, Ottawa offered the band \$150,000 to compensate for lost revenues on the land. Siksika negotiators rejected the offer saying their research showed the rights were worth far more than the federal estimates.

"The most important thing we learned from this is you can't take government reports at face value," Bear Robe said. "When the government saw that our reports were more thorough — they saw we had them over a barrel, so to speak."

The new Siksika settlement compensates for resource revenues lost when the government sold almost 3,000 acres of their reserve to the Canadian Pacific Railway Company to build the Bassano Dam in 1910. During the land transfer, mineral rights were not reserved for the band.



Bert Crowfoot

L to R: Siksika Chief Strater Crowfoot, M.P. Ken Hughes and Indian Affairs Deputy Minister Dan Goodleaf

Other claims included the loss of reserve land during the construction of the CPR and to cutting grounds lost in the creation of Banff National Park. Siksika leaders and federal

officials celebrated the Bassano Dam agreement at a recent signing ceremony on their reserve. Chief Strater Crowfoot commended the work of Siksika

negotiators and asked that federal negotiator Al Gross be assigned to future talks between the band and the federal government.

Windspeaker is...Siksika Nation

*Merry Christmas—please think before you drink and drive this holiday season and have a safe, healthy and happy New Year...
BRING THEM HOME FOR THE HOLIDAYS—DON'T DRINK AND DRIVE!*

FROM

*Police Chief Cecil Crier,
Constables and Staff*



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traditionally
and professionally*

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*Wishing you a joyous, peaceful holiday greeting...
from the Board of Directors & all the staff*



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MITAA Detox Centre

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Native conference

Treaty 6-7-8- will host national conference

by Ron Lameman
Windspeaker Contributor

OTTAWA

Chiefs from across the country voted to hold a national treaty-issues conference in the new year at a recent special constitutional conference in Ottawa.

The conference will be hosted by the First Nations of Treaty 6, 7 and 8 and the Assembly of First Nations towards the end of February and the beginning of March.

In preparation for the National Treaty Conference the various treaty areas will convene local meetings. The Treaty 6 conference is to be hosted by the Cold Lake First Nations on Jan. 23 and 24.

Leaders from the Tribal Chiefs Association of Northeastern Alberta went to last month's special conference expecting the National Chiefs Assembly would endorse a very strong position on the inherent right to sovereignty and self-determination and that the "Sacred Treaties" would be dealt with in a just manner.

"The leaders of the Tribal Chiefs Association area are here to encourage the First Nations of this country to take the strongest position possible on our inherent right to sovereignty and self-determination," Beaver Lake Chief Al Lameman told the special conference last month.

"We have inherent sovereignty and self-determination as the First Peoples of this country. What degree of sovereignty will

depend on each individual First Nation. This right can only be recognized, it cannot be granted, by this current constitutional process."

The association chiefs have always taken a strong treaty-based position and are adamant that this position cannot and will not be compromised. The association's position paper presented by Chief Lameman reaf-

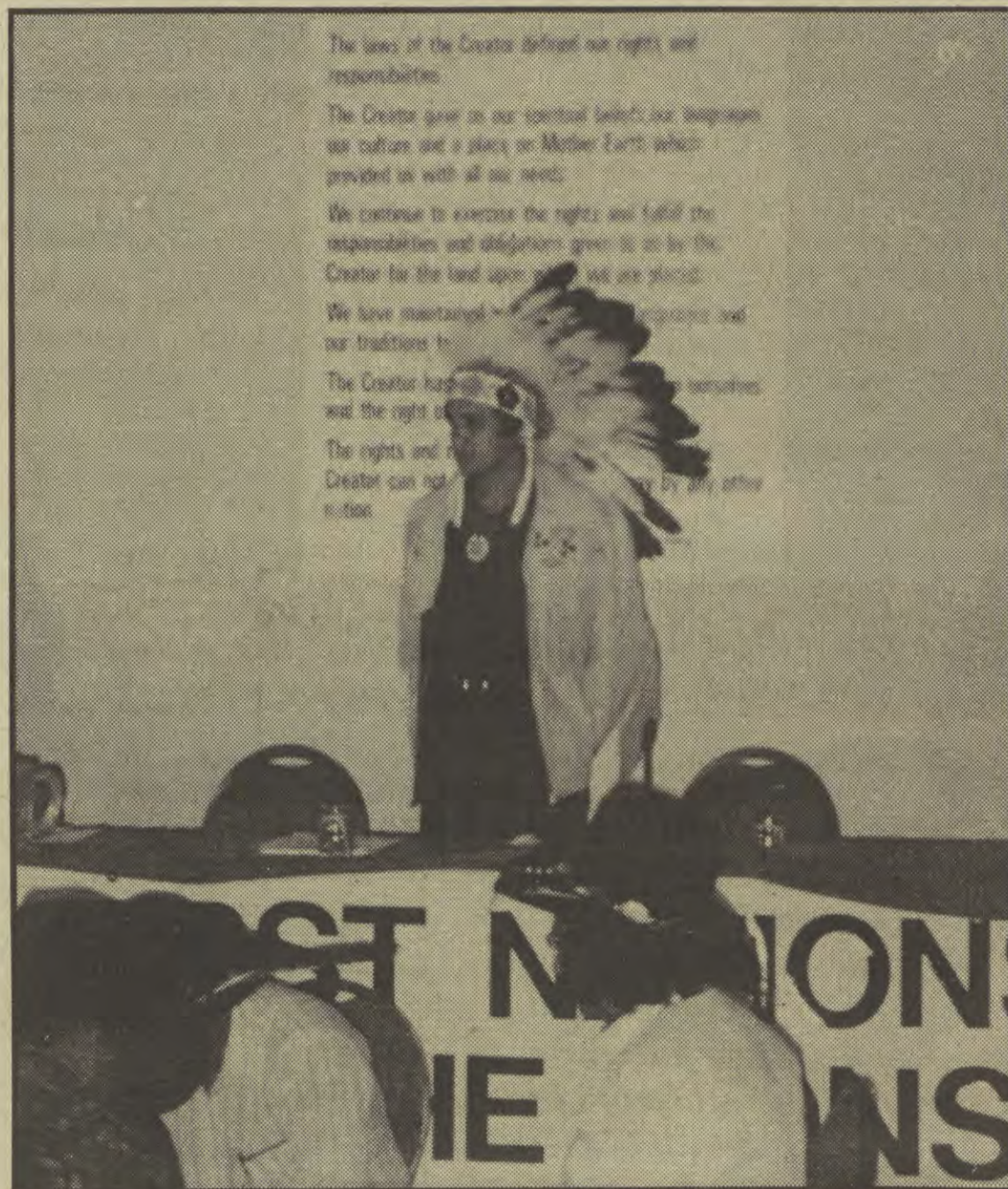
firms and promotes this position.

"Our elders, chiefs and people would like to recommend and support and international treaty conference to be co-hosted by the Assembly and the Treaty First Nations to discuss the implications of the current constitutional process on the treaty relationship between the

Crown and the Treaty First Nations. We would also like to recommend that an international lobby be launched to tell the international community what it is the First Nations of this country want as opposed to what the government of Canada is proposing to 'grant' us. It is high time we take this government to task for its promotion of

their image as an international champion of human rights."

The Tribal Chiefs Association of Northeastern Alberta was well represented at the special assembly on the constitution. Chairman Chief Gordon Gadwa of Kehewin First Nation attended along with fellow Chiefs Baptiste Blackman (Cold Lake), Thomas Abraham (Frog Lake) and Allan Houle (Goodfish Lake.)



Grand Chief Ovide Mercredi speaks at Ottawa conference

TO THE GREAT SPIRIT AT CHRISTMAS, A PRAYER:
THAT WE MAY TOUCH THE EARTH WITH KIND AND GENTLE HANDS,
THAT FREEDOM WILL BE FOUND IN THIS AND OTHER LANDS,
AND JOYOUS PEACE SHALL REIGN THROUGHOUT THE WORLD!



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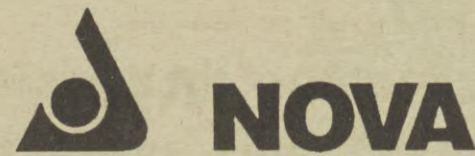
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Season's Greetings
from
Native Affairs
Department



JOY
TO THE
WORLD

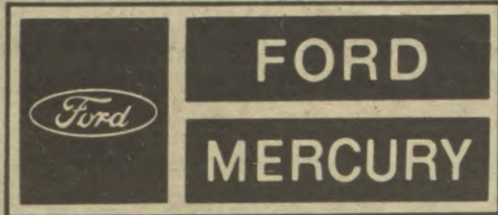
Christmas is candy-colored lights setting the community aglow, and packages aplenty displayed invitingly under the tree, and the magic anticipation reflected in a child's eyes but the true spirit lies even deeper.

That is the human spirit of love, kindness and friendship that is exchanged during the holidays. We wish this for you. And best wishes for a happy holiday season.

TOGETHER TODAY... FOR OUR CHILDREN TOMORROW

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While in High Level stop in and see us

*Holiday greetings and
every good wish for the
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Season's Greetings

**Elders will share their
secrets this Christmas**

By Rocky Woodward
Windspeaker Staff Writer

HELENA, MONT.

It will happen right after Christmas. Secrets of Native elders, for the first time on a large scale, will be shared with Native people at a huge gathering at Helena, Montana, Dec. 28-29.

Hosted by Elders from four Western provinces and the United States, the "Preserving our future today for tomorrow's generation" conference is expecting about 4,000 people from across North America to attend.

Chippeway-Cree Elder Eddie Two Teeth will reside over the conference that is open to Native people only. Kathy Brewer, a *Windspeaker* correspondent will co-host the important event.

"The purpose for the conference is to discuss the many problems faced by Native people today," said Brewer.

Two Teeth sees Native problems today as the beginning of the end for Native people if nothing is done.

"If the white man has his way the future will have Native brothers and sisters fighting against each other in the name of God, the white man's church against Native spirituality. Within 100 years people who don't know their traditional ways, who can't speak their Native tongue, will be told they are not Indians by the white man's laws. It is genocide," Two Teeth prophesied recently at a lodge gathering.

The spiritual leader said Native people are losing their culture and heritage at a fast pace in a quickly changing world.

"Everything handed down to us by our grandfathers and great-grandfathers is being lost. But we are a unique and proud race of people, we survived many obstacles that we've encountered over many years. We struggle today, yet we are losing

the battle."

Two Teeth said disease amongst Native people is high and it's the main reason for the conference, "to re-educate our people about their cultural values, values that were honoured long ago," Two Teeth said.

Many of the elders attending the two day event, are pipeholders and bundle-holders. They are planning to show Native people at the conference how to fight disease using Indian medicine, roots and herbs.

"Even for AIDS," said Brewer. But Brewer stresses people who would take these secrets the elders will share for material gain, "are not welcome."

She says the elders have Indian medicine to clean all diseases.

The elders are requesting youth to attend so they can talk to them about sexual behaviour. Other topics that will be discussed are; the traditional role of being a mother and father, women of the house and of the world, elder abuse, family abuse and the man's role in society today.

"Elders want to share with everyone the way our grandfathers lived long ago. Sharing is very important," said Brewer.

Brewer said lodging and food will be free at the conference, but she says it's important to know that only Native people will be let on the conference grounds.

"It's a Native spiritual gathering for survival."

For more information about the conference contact, Kathy Brewer at (403) 737-2933 Alberta, Canada, or Eddie Two Teeth (406) 442-0442 Montana U.S.A.

CONTEST

Open to all Aboriginal students to create a LOGO and/or NAME for a new non-profit society promoting math and science technology among Aboriginal students and educators.

The deadline for entries is January 31, 1992. A prize will be awarded for each winning submission for (a) LOGO and (b) NAME.

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For more information, please contact Wally Janvier at (403)470-5751 (fax 470-3077)



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of State of Canada

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Holiday Greetings from the Secretary of State

Dear Friends:

At this special time of peace and joy in our lives, I am delighted to send my warmest Christmas wishes to all members of your Aboriginal community.

There is a growing awareness across the country that Aboriginal people have always worked for a strong Canada. For centuries, you have willingly shared your wisdom and citizenship values with those of us who came after. Indeed, by building our multiple cultures and respecting our heritage, we can build a prosperous nation for all men and women in which benefits and responsibilities are equally shared.

May all of you, and your families, enjoy a happy and memorable festive season, and a New Year full of hopes come true.

Robert R. de Cotret
Robert R. de Cotret

Canada

Arts & Entertainment

Book changes image of Natives

By Heather Andrews
Windspeaker Contributor

CALGARY

Chronicles of Pride: A Journey of Discovery takes the reader on a voyage with canvass and word of the contributions Aboriginals and their culture have made in Canada.

The book features page after page of colorful pictures—31 in total—with each subject presented in his or her natural surroundings. Several pages of text accompany each portrait, supplying the reader with the knowledge of what makes this person special and why he or she was chosen to be part of the project.

The final painting is dedicated to the promise of a new generation. It features five Native youths who are "samples of the future," said author/artist Patricia Richardson Logie.

Through the study of Aboriginals like Senator Len Marchand, Native rights activist Bill Wilson and actress Margo Kane, readers (of the book) will develop an understanding of their contributions and of the issues affecting contemporary Native people.

"The spirituality of the people I painted struck a resounding chord in me and I was able to paint with love and feeling," she said.

Judge Alfred Scow, born at Alert Bay, was the first Native Indian to be called to the bar in British Columbia. Teacher Pauline Waterfall helped many people on her Bella Coola reserve raise their level of education through classes held at the secondary school there.

Mildred Gottfreidson, a Shuswap from the Kamloops reserve was the first Native to receive the Order of Canada. She was selected as Canadian mother of the year in 1964. She raised 23 children and 45 grand-

children. But her work didn't stop at mothering, she was a driving force in the presentation of Bill C-31, which gives status back to non-status Natives.

These and the other profiles are an example of the leadership, of people who are "contributing in their own way to make a better life—to procure harmony and unity in all living things," said George Erasmus former Grand Chief of the Assembly of First Nations in the forward to the book.

Logie dedicates the book, published by Detselig Enterprises of Calgary and released early in August, to her inspiration—her father.

"The need for me to express my feelings about Indian people goes back to my youth; back to a man I loved and respected who had a profound influence on me—my father—who believed as Gandhi did, that all men are brothers."

The book, certain to be a collectable, does justice to First Peoples who are often depicted in derogatory or unflattering terms—and that's precisely what Logie aimed to do.

"...all the illustrations of First Peoples were of warriors or underprivileged, woebegone figures of a dying race. Where were the Native people I knew? Nowhere in my search could I find the people of this generation who are working and striving to help the image of their people through involvement in education, ...in politics, in business...and in the general struggle to keep the Indian culture alive and of consequence."

Logie said she had no alternative as an artist but to "portray these people so that everyone might become aware of their contributions."

Canadian airlines transported the completed exhibition to nine locations throughout B.C. and flew her to "speak to adults and children about the accomplishments of the people painted. The eyes of many were opened, and in others a feeling of pride and/or humility were born," said the artist.

Logie plans to give the paintings a permanent home for all to see.

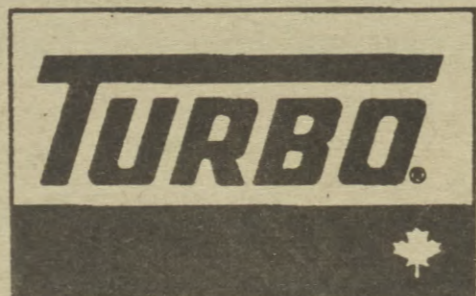


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Season's Greetings

Christmas wish is to find real mother

By Rocky Woodward
Windspeaker Staff Writer

Jane Rachel Nicholson was born **Helenna Jacqueline** (no last name available) at the Misericordia Hospital in Edmonton on September 17, 1967. And the only thing Jane (24) wants for Christmas is to find her maternal mother.

Nicholson says she tried once when she was 18 to find her mother but like many other children who are given up for adoption as babies, the doors have been closed on her by Alberta Social Services (Child Welfare

Branch).

"No one would give me any information. I eventually quit looking out of frustration," Nicholson told *Windspeaker*.

But just recently, Nicholson decided to try one more time.

"My mother would still be quite young (41 or 42 years of age). She was only 17-years-old when she gave birth to me."

An Alberta Social Services file describes Nicholson's mother as being single, Metis (French/Indian) and born in Alberta. Her father was also Metis, and according to Indian Affairs, Nicholson's ancestors may be in the Lesser Slave Lake area, with

possible ties to the Sucker Creek Band. But because information is vague (it cannot be sure).

Her mother was a Roman Catholic and at the time of Nicholson's birth she had a grade nine education, was a student, was about 5'4" tall, 165 pounds, with a medium complexion with dark brown eyes and brown (reddish tints) hair.

Her mother is described as an attractive woman with a pug nose, a small mouth and full lips. She enjoyed singing, sewing, knitting and cooking, and she was artistically inclined.

The mother's parents were still living at the time of

Nicholson's birth, however, they were separated.

Nicholson's mother had one brother 14 years of age who was a student. She also had one sister 16 years of age who was a student. The family was musically, artistically inclined and sports-minded.

Social Service records indicate that Nicholson was the first born to her mother.

Nicholson's father was also born in Alberta and at the time of her birth he was 22 years of age. He was Roman Catholic, had a grade six education, was about 5'5", 165 lbs, stocky, with dark eyes, dark brown hair, single, with a medium complexion. He was said to have been very quiet and a shy person who could be moody.

His parents were still living at the time of Nicholson's birth.

His father was a janitor and his mother, a housewife. No other information is available on the father.

One year after Nicholson's birth she was adopted by a single parent, Sarah Agnus Nicholson. Sarah raised Jane at Taber in southern Alberta.

Jane Nicholson desperately wants to find her mom. She says a part of her real past will be lost forever, if she doesn't.

"I want to know my real mom and father. It's important to me. I need to know who I am, and about my backroom," pleads Nicholson.

If any one has information please contact Rocky Woodward at *Windspeaker*, 455-2700. All information will be passed on to Jane Nicholson. Understandably, Jane is nervous and therefore requested to use *Windspeaker* as her go-between.



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Jane Nicholson and her daughter



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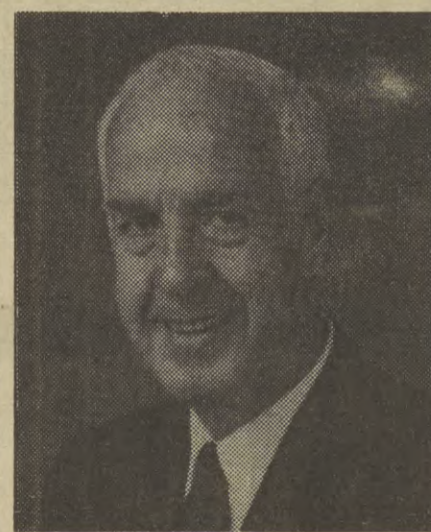
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Seasons Greetings

The management and staff of Indian and Northern Affairs Canada—Alberta Region would like to extend to First Nations in Alberta best wishes for the holiday season.

Canada



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White Braid has new leader

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

Since its inception years ago, the White Braid Society has always been run by women, but this year tends to be different.

At a recent board of directors annual meeting, Lloyd

Auger was elected as president of the well known Native traditional drum and dance group.

"We decided to go with a man this year," laughs Martha Campiou, a past leader herself.

Auger is no amateur when it comes to powwow's. The demand for him to act as the master of ceremonies (caller) at powwow events is no se-

cret. And he has always been involved with White Braid. For the last year he was the society's vice-president.

"There are a lot of good women out there that could lead the society, but I feel honored that they chose me," Auger smiles in response to Campiou's comment.

Since its beginning, the society has left a big mark on the powwow trail. Some of the best dancers and drummers have, at one time or another, been a part of White Braid. They have travelled the continent performing at large gatherings, and they've been to Europe on many occasions.

Although the state of the economy has lessened their travelling ability in recent months, Auger hopes they can revive White Braid — against the odds.

"Martha did a tremendous job. So did Christine Daniels and her daughter Dorothy. But presently, everybody is pinching their pennies. But it won't stop us from planning more performances and increasing our membership," said a confident Auger.

Campiou thinks highly of Auger.

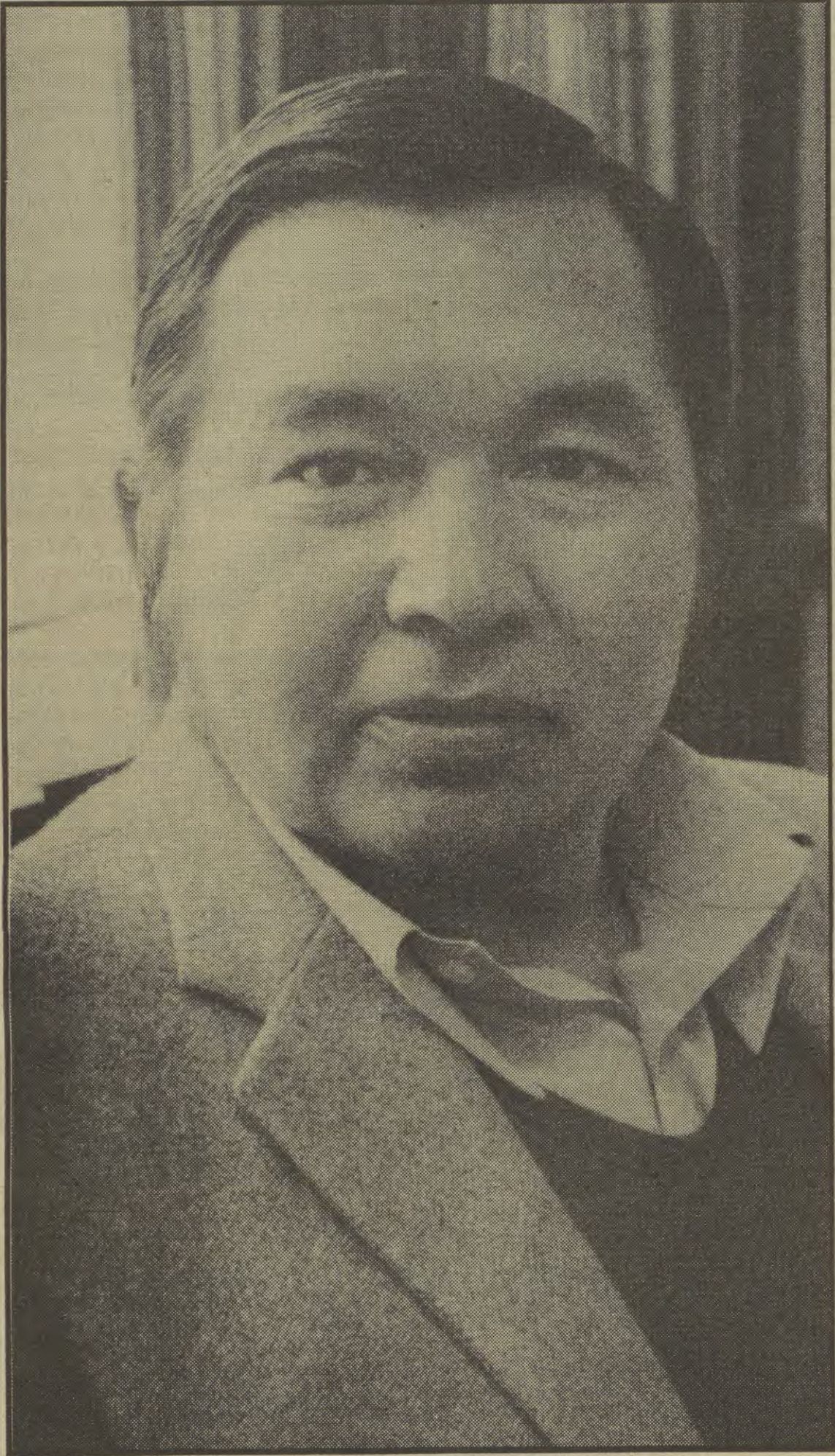
"Lloyd is the president of Poundmaker's board of directors and he has fostered over 50 children," she proudly says of the correctional services worker.

Presently, the membership of the society is somewhere near 50 members. In the new year, Campiou said they are planning a membership drive.

"If people are interested in joining up they can call me at 486-0069. We're also working with the Native friendship center in Edmonton at 455-8223. We're hoping to start dance classes at the centre," said Campiou.

Campiou is the secretary-treasurer for White Braid.

Other members of the society's board of directors are; vice-president, Hazel McKennitt, board members, Eva Beretti, Fred Chalifoux, Gary Bruce, alternate member, William Bruce and youth rep, Christina Auger.



Lloyd Auger

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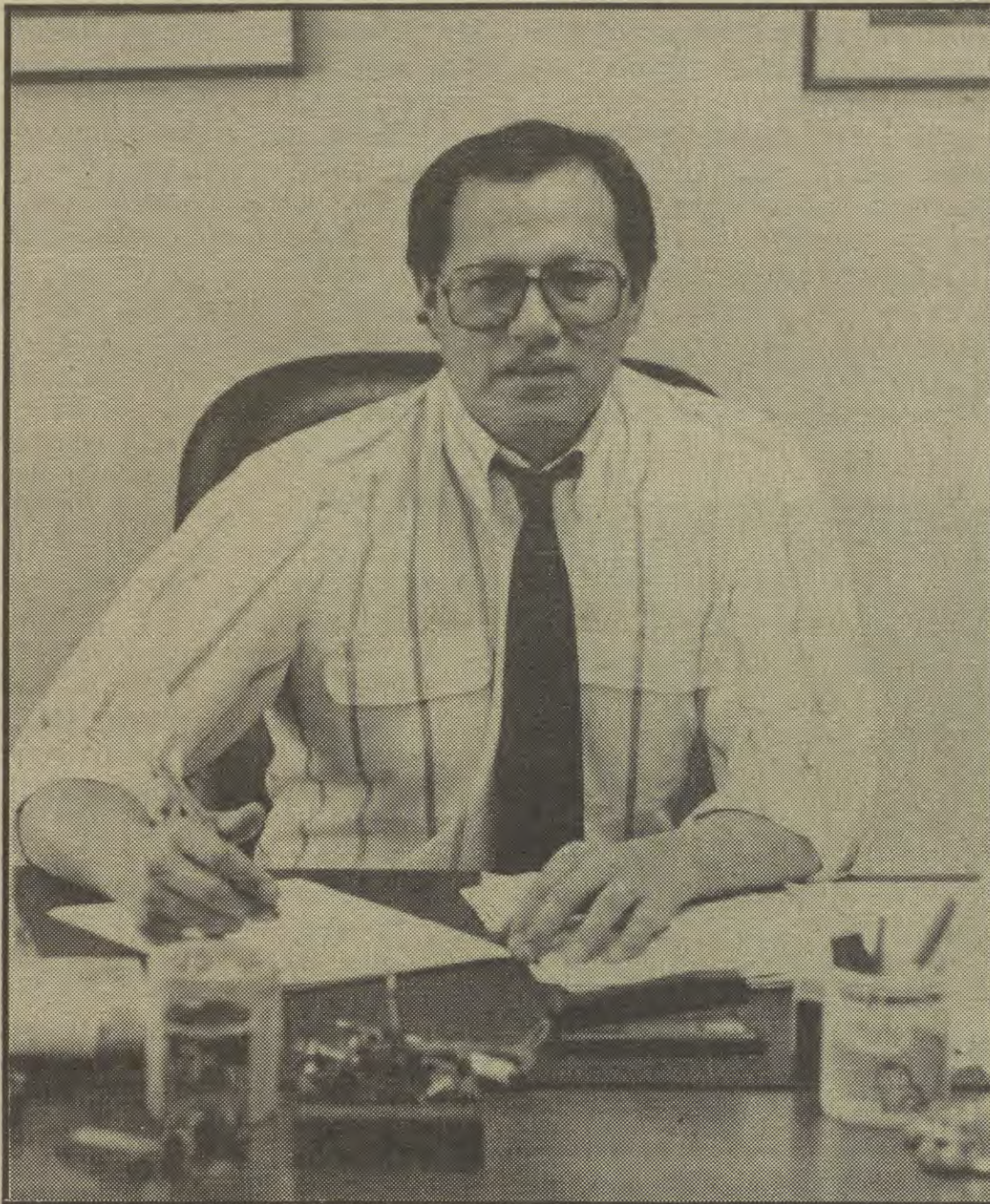


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Blood Nation

Blood hospital run with love



Barb Grinder

**Blood hospital administrator Charlie Weasel Head: looking for
new hospital**

By Barb Grinder
Windspeaker Contributor

BLOOD NATION RESERVE,
ALTA.

The Christmas season started with a supportive gesture when over 250 people arrived at the Blood Reserve Hospital in southern Alberta to take part in the seventh annual Christmas open house celebration Dec. 4.

And the crowd of well-wishers were not disappointed. A beautiful buffet dinner, pre-

pared by hospital staff, waited for them and Christmas decorations adorned the halls in yuletide cheer.

But the open house is more than a holiday event. It also means community involvement with the hospital is appreciated and needed. In the words of the hospital's office manager, Cecilia Black Water, "the open house is to remind people we're here and in business."

Black Water has been with the hospital for over 17 years. She says she's seen many changes in her time, especially

in the area of technology. "We have an up-to-date telephone system, computers and new medical treatment equipment. We're probably as well equipped as most facilities this size," Black Water proudly says.

The facilities are good, but the people working there are even better. Run by a permanent staff of 37, with an additional 20 people designated as casual employees, the hospital is a cheerful, pleasant place for work and for getting well.

About half the staff are Native and it has seven full-time registered nurses, along with its own director of nursing. The one drawback is that there is no resident doctor. Instead, the hospital draws on doctors from its neighboring community of Cardston.

"All the doctors in town have admitting privileges," says Black Water. "It's up to the patients to choose to be admitted."

The hospital provides a much needed service for the people on the reserve. Charlie Weasel Head is the current administrator. He says one of the most important services is to provide a caring and comfortable atmosphere in times of stress and physical illness.

"We cater a lot to older people. Here they can be with their own people who speak the same language. So they feel more at home here," says Weasel Head.

Weasel Head notes that the 60 year-old hospital needs to be replaced and is about three to five years to the end of its service. But he emphasizes that a new facility will be built before the old one is permanently closed down.

"The service we provide now will definitely be continued."

Today the Blood hospital is one of only eight federal government hospitals — and one of the oldest.

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Alexander Reserve

**Skipping Team - like
 watching a dance routine**

By Cooper Langford
 Windspeaker Staff Writer

ALEXANDER RESERVE,
 ALTA.

Interviewing the Alexander High Hoppers, a competitive skipping team from central Alberta reserve, is a cha-

otic experience. Try sitting at a table tossing out questions to nine girls between nine and 15-years-old. There's a lot of excitement and a great many people talking at the same time. But any confusion disappears when the team hits the floor for choreographed skipping that transforms any-

thing from schoolyard tricks to jiggling steps into athletic performances.

"We get tricks and put them together into a routine," says 13-year-old Sherry Bruno as other team members chime in, citing videos and other skippers as sources of inspiration.

Arms and legs fly in and around swirling ropes in carefully coordinated steps when the High Hoppers get to work. It's almost like watching a dance routine.

The program creaks a little at moments, but it is also ambitious. And the team handles occasional stumbles with self-assurance.

Coach Tracy Gillan, a teacher at the Alexander Education Centre, puts the team through its paces three times a week at hour-long practices. Members also practice one hour a day at home.

The High Hoppers will be entering provincial championships in March. It will be their first competitive outing, but they have done 15 demonstrations across Alberta in the last 10 months.

"We're not nervous about having to get up on-stage," says 10-year-old Blanche Burnstick. "Only in front of our school."

The High Hoppers are the only all-Native skipping team in Alberta, possibly Canada.

Gillan says she hopes the team's demonstrations will encourage other Native schools to organize teams. She says they would eventually like to see inter-tribal competitions.

"Skipping is a great carry-over sport. If the girls go into volleyball or whatever, it improves their coordination. That's why boxers do it."

The High Hoppers are Sherry Bruno, Marsha Arcand, Melanie Arcand, Jenelle Arcand, Trisha Courtorille, Charity Arcand, Deanna Arcand, Frances Courtorille and Blanche Burnstick.

If you'd like more information about skipping, call Tracy Gillan at the Alexander Education Centre, 939-3551.



Alexander High Hoppers Skipping team perform at YTC conference

Cooper Langford

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Season's Greetings

Christmas dinner at Urban Home Skills superb

By Rocky Woodward
Windspeaker Staff Writer

A Christmas meal couldn't have been prepared better! It's safe to say that Edmonton Police Community Service Officer Jim White (who had two huge helpings, along with a huge desert) will agree.

On December 13, the ladies enrolled in home skills at the Urban Home Skills Program in Edmonton, welcomed special guests with a feast fit for a king.

The home skills program is an on-going eight week course basically aimed at helping young single mothers learn about home economics.

"When they were children a lot of young women were moved from foster home to foster home. Many of them had no home care experience when they became mother's themselves.

"In our house environment, the young women are taught basic skills, such as, sewing, floral arrangement, how to defrost a fridge, ceramics, washing

floors and walls to cooking and baking," said the programs director, Judy Hilbert.

Vegetables covered in creamy sauces, the traditional turkey, dressing, onions and mushrooms, steaming mashed potatoes, salads, perogies, (should I go on?), blueberry flan, apple pie, strawberry short cake and mincemeat pie.

"The ladies prepared everything," Hilbert proudly says of the class.

"Thanks for the lovely dinner. It's nice to know there are so many support groups for the program," said Canative Housing President Orville Belcourt, referring to social services, daycare and Native Employment Services officials, present for the meal.

Christmas is a special time of year, and to be served by a group of wonderful women, who cooked the food especially for their guests, is a Christmas present in itself. Don't you agree, Jim?

Merry Christmas Urban Home Skills program ladies!



Urban Home Skills program ladies busy preparing Christmas dinner

Rocky Woodward



Canative Housing president Orville Belcourt reaches for a present. Far right is Urban Skills director Judy Hilbert

Rocky Woodward

Windspeaker is... Edmonton

*To the Great Spirit at Christmas, a prayer:
That we may touch the earth with kind and gentle hands,
That freedom will be found in this and other lands,
and joyous peace shall reign throughout the world!*

*Best wishes to everyone for a very merry Christmas and a
happy New Year...*

**From Chief Harry Chonkolay & Family,
Council, Staff and Band Members**



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Season's Greetings

Santa visits CNFC children at Ben Calf Robe

By Lisa Ashley
Windspeaker Staff Writer

For years the Canadian Native Friendship Center in Edmonton has made sure urban Native children would not go without a Christmas party — a bag of candy and a gift for each child — and always delivered by Santa Claus himself.

This year the CNFC Christmas party was held at the Ben Calf Robe School.

Smiles of delight were on the faces of children while they sat through a magic show, waiting in anticipation for Santa Claus to arrive.

Children watched breathlessly, as the magician made flowers appear, and scarves disappear. It was a great show and some of the children were called up on stage to assist in the magic act.

But the highlight of the day was when jolly old Saint Nick finally arrived with his bag of presents.

With a hearty "Ho! Ho! Ho!," Santa Claus almost disappeared as the children pushed and shoved to get closer to him. It seems everyone, from the young to grandparents, were there to take part in the spirit of Christmas. A fun time was enjoyed by everyone.



Santa Claus hands out presents to CNFC girls and boys at their Christmas party

Lisa Ashley

*May the spirit of the season,
harmony, love and
understanding ...grow and
become a way of life*

from Chief, Council & Saddle Lake Administration

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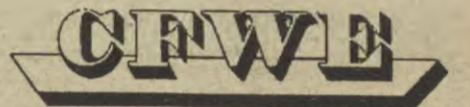
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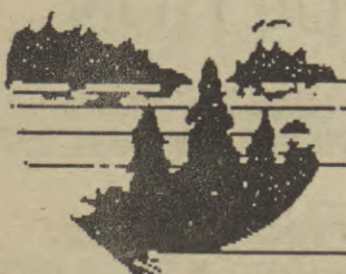
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MERRY CHRISTMAS!

*We wish you all the best for a happy holiday season.
Remember good friends with kind words and sincere
sentiments during this festive season...*



From Chief Toni Mercredi
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What Hockey is all about.

Edmonton

Sinclair's celebrate 45th wedding anniversary

By Ralph Leckie
Windspeaker Staff Writer

EDMONTON

Christmas is a joyous time of year, and for Edna and Sam Sinclair the cheery yule-tide season was sweetened a little bit more. With only 18 days before Santa Claus arrives the Sinclair's celebrated 45 years of marriage, making it a very happy occasion indeed.

Over 100 family members and friends of the Sinclair's gathered at Curly's Corral to enjoy an Aboriginal dine and dance in honor of the Sinclair's 45th wedding anniversary.

The Sinclair's were married at Slave Lake, Alberta, in 1946. They have six children and 12 grandchildren.

Long time friend of the

Sinclair's, Gordon Russell, provided some laughter when he reminisced about Sam.

Gordon told of the time he and Sam were at the same weigh-in for a boxing match 38 years ago.

"We were middle weights and Sam asked who I was fighting. I said I didn't know, some big Indian from up north. Then Sam said, "Gordon, that's me!"

Gordon told a story of Sam's love for moose nose.

"I came around the corner and this darn thing was about to burn up. The barbecue was filled with wood and it was near the house. I thought the house was going to catch fire, so I grabbed a pail of water and started throwing it on the flames. Sam hollered. 'Don't, it's not cooked yet!'

Many stories were shared about the Sinclair family but

the end is always the same — a close family who have many fond memories.

"I have shared a lot of music with Sam and Edna and their family. They became parents to me after my parents died. The Sinclair's have always been good to me," said past chief of the Bigstone band, Chucky Beaver.

Sam gave much of the credit to his wife Edna for making their marriage strong.

"It feels good to be together as a family after 45 years. Edna deserves most of the recognition for putting up with me for so long," Sam smiled.

Music for the happy occasion was supplied by the Pierce Brothers Band. Leader of the band, Vic Pierce is the brother of Edna Sinclair.

Later everyone joined in to sing and dance.



Ralph Leckie

Edna and Sam Sinclair: first dance at 45th wedding anniversary

Windspeaker would like to wish all of our readers a Merry Christmas and a very happy New Year.

Holiday greetings and every good wish for the New Year from management and staff at...

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from Chief & Council,
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Wishing you the spirit of Christmas which is peace, the joy of Christmas which is hope, the heart of Christmas which is love...

from

Chief Eric Saunders

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Season's Greetings

Disabled children get winter wonderland ride

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The nicest part of Christmas is the pleasure of remembering special people who fill our hearts with happy moments giving us lasting tender memories. All the best to you and yours from:

Chief Donald Royal
Councillors: Carl Royal & Darcy Bear
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Ralph Leckie

Santa Claus arrives at Family Fun Day

By Ralph Leckie
Windspeaker Contributor

SHERWOOD PARK, ALTA.

Christmas sleigh bells were ringing as some children for the first time were treated to hayrides during the Muscular Dystrophy Association's second annual "family fun day" at the Blackwood Recreation area near Sherwood Park.

Sherwood Park is about 10 km east of Edmonton.

Wrapped in blankets disabled children and adults enjoyed a winter wonderland ride through Elk Island Park, while Strathcona County firefighters and cadets

from 2733 Sherwood Park Cadet Corp helped to sell Christmas trees to the many people who attended family day.

After rides were over, hotdogs, hamburgers, and hot chocolate was served by airmen of 408 Tactical Helicopter Squadron from CFB Namao, near Edmonton.

Children received dog-team rides, again, some of them for the first time, and it created a lot of laughter. The dog-teams were supplied by the Alberta Sled Dog Association and Northern Alberta Mushers.

The Christmas event always brings out many organizations and this year's fun, was also a success. All funds raised at the

festival are donated to the Muscular Dystrophy Association.

Organizer Denise Vetra, who suffers from Muscular dystrophy said the \$3,400 raised will go towards the purchase of technical aids such as braces.

"The style of braces we're hoping to buy cost about \$2,000 per pair," said Vetra, while thanking everyone who supported the special event.

"It's the most meaningful thing I have ever done," said sleigh driver George Campbell.

And Santa Claus remembered the children also. He arrived by Northern Helicopter Alberta, who gave him a ride from the North Pole, so he could pass out presents to the beaming children.

**MAY THE SPIRIT OF THE SEASON—
HARMONY, LOVE AND PEACE—GROW
AND LAST THROUGHOUT THE NEW
YEAR...BEST WISHES FROM...**

From

Chief Cameron Kinequon
Band Administrator-Lorraine Kinequon
Council and Band members of the

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Christ be with you always"*



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Season's Greetings

Christmas in Saskatchewan is special

By Rocky Woodward
Windspeaker Staff Writer

MEADOW LAKE, SASK.

There are so many wonderful people that I have met during my visits to Saskatchewan — so many great stories — shared by them with our *Windspeaker* readership, I just want to wish all of them a very merry Christmas! And a bundle of joy in the new year!

My fondest memory of Christmas time in Saskatchewan is when I travelled to Meadow Lake, last year in December.

I met Ordean Goulet who was working with the New Opportunity Program out of the Meadow Lake Tribal Council offices. Ordean was kind enough to take me along with him as we visited the communities of Island Lake and Loon Lake in northern Saskatchewan.

It is a scenic route. All along the road were spruce and poplar trees, their branches filled with snow. And snow was coming down in big white flakes as we drove up to the Learning Centre at Makwa Sahaiehcan (in Cree means Loon Lake) just in time for Christmas dinner.

I was introduced to the instructor, Pat Setrakov and her students. You must remember that I was a visitor from out of province, and I didn't know where I was, so I followed Ordean around like a lost puppy. Until it was time to eat, of course. Then I lost all my shyness, didn't give a heck where I was, just eye balled the turkey and all the other trimmings and, attack! attack! attack!

By the time we left Loon Lake, darkness had arrived and the truck lights captured all the snowflakes falling, giving us that Christmas feeling, as we made our way to Ministikwan (Island Lake). Just in time for their community Christmas dinner!

Island Lake had a Christmas tree and a long line of tables filled with Christmas food! Attack! attack! attack!

By the time I finished eating, everybody else wanted to play Christmas games. Children with their parents, Ordean and Peter Mayotte, they all joined in as I watched them play musical chairs, while I sat there in pain and agony, after showing them this Albertan is a glutton when it comes to food.

That was one of my best ventures into Saskatchewan. Not only because of the food, but

because I received the opportunity to be a part of two wonderful Christmas community get-togethers.

Leaving Meadow Lake the next morning, I arrived at the Prince Albert Indian and Metis Friendship Centre about noon. Yes, you guessed it! I walked into the dining area and, lo and behold! A Christmas turkey dinner was happening!

Elder Tom Whitehead walked up to me and said, "You must join us. You must be starved after travelling from Edmonton?"

I said, "Yes." I think I even ran over Tom trying to get into line to be served.

I was so full after leaving Saskatchewan for home, the steering wheel of my war pony was nudging my gut. For two days afterwards, I couldn't even look at food. And that was good, because Christmas time was here, and now I had to cover all the Christmas dinners in Alberta, and that was good.

So Saskatchewan, thank you again for a wonderful Christmas time, that I'll never forget.



Rocky Woodward

Alvin Chief knocks over girls during musical chairs at Island Lake, Sask.

May the stars shine brightly on you and yours as we celebrate the wonderful miracle of Christmas



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Meadow Lake**

Because friendship and goodwill of those we serve is the foundation of our business, it is our pleasure to say thank you and to wish you all a Merry Christmas and Happy New Year.



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May Christmas joy and cheer be yours throughout the year.



from the Board & Staff of...

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and warmest wishes for the holiday and the coming year

from

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Board of Directors, Administration
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*To the Great Spirit at Christmas, a prayer:
That we may touch the earth with kind and gentle hands,
That freedom will be found in this and other lands,
and joyous peace shall reign the world!*

Chief Charlie Paddy Sr., Council & Band Staff and Members

Joe Jimmy	Councillor	Barbara Angus	Band Manager
Paul Star	Councillor	Corienne Noon	Band Clerk
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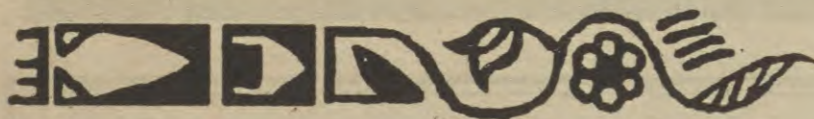
Enjoy the tastes of the holiday season with

A Fireside Christmas

Bannock

4 cups of flour
6 tsp of baking powder
1 tsp of sugar
1/2 tsp of salt
1/2 cup of grease or lard
2 cups of water or milk

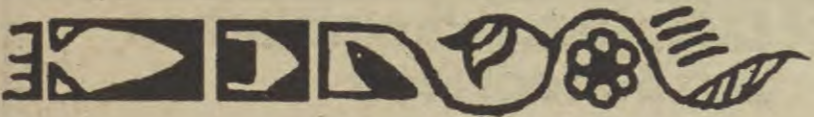
Mix all dry ingredients in bowl. Melt the grease in a frying pan and add the water. Pour into flour and mix, but if too dry you may add more water. Knead on board for three minutes. success in bannock making is in the kneading, which is required to make it firm and all grease to be evened out through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



Rabbit Stew

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

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

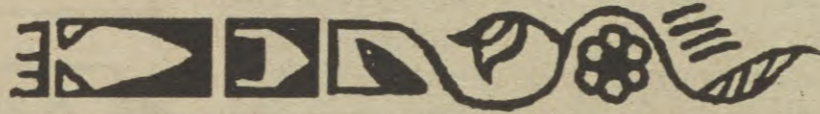


Deer Meat Stew (Serves Six)

2 lbs. of cubed meat (1 1/2 of 2 inch cubes)
2 carrots (cut in pieces)
1 cup of cubed turnips

Wild Duck Soup

Into a heavy skillet, add 1/4 cup of lard or bacon drippings. Roll cubed meat in 1/4 cup of flour and fry quickly in hot drippings. Add other vegetables and 2 cups of water with 3/4 tsp. of salt. Let cook slowly for 1 1/2 hours. If a thicker stew is needed, thicken with a bit more flour. Serve with mashed potatoes and bannock buns.



Wild Duck Soup

Cut duck into pieces and boil until done. Take out and add into broth 1/2 cup of diced turnips, carrots, onions and diced or cubed bacon meat. Cook until vegetables are done. Add 2 tbsp of quick oats to thicken or flour diluted with water. Serve when soup has thickened. Eat pieces of duck along with soup. The Indian way of eating meat was to drink broth along with the meat.

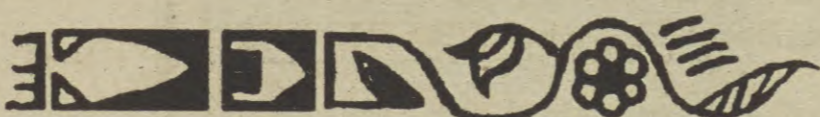


Moose Nose

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

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

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



Roast Goose

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

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



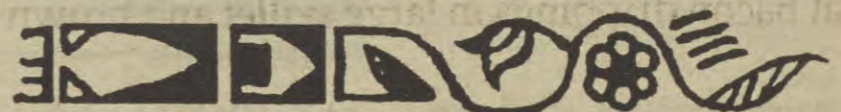
Berries... Menisa

Most of the time berries were eaten fresh. However, when saskatoons were plentiful they were dried and stored. The berries were spread evenly in the sun to dry. They were covered to keep insects and flies off. Chokecherries and blueberries were also used.



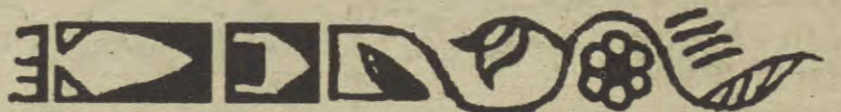
Mint Teas

There are several kinds of mint plants that are found in Alberta. They all are medicinal and are known to cure many ills. Children should be allowed to drink these teas with nothing added and made according to ones' taste, mild or strong.



Wild Mint

Gather the mint at blooming time. Generally they grow in small bunches. Cut at base of plant and tie with a cord and hang up to dry. When dry crush mint into pieces and store in tins to use at a later date.



Wild Mint Tea

For 2 cups of tea use about one tsp. of mint leaves. Pour over the leaves 2 cups boiling water.

To the Great Spirit at Christmas, a prayer:
That we may touch the earth with kind and gentle hands,
That freedom will be found in this and other lands,
and joyous peace shall reign throughout the world!

Chief Daniel Robillard
Council and Band Members of
BLACK LAKE INDIAN BAND
General Delivery
Black Lake Saskatchewan S0J 0H0
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May this Christmas be the merriest
ever—filled with the joy and laughter of
friends and family to warm you
inside out...

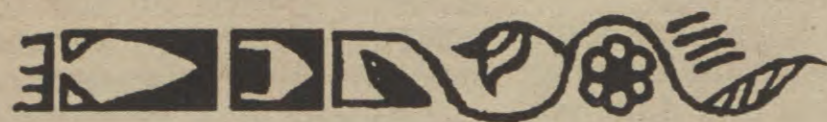
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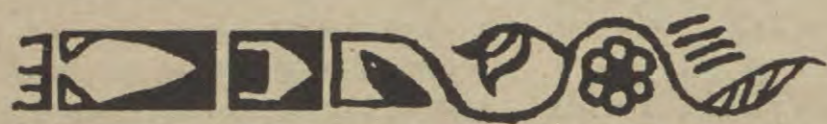


Let steep 10 minutes. If a stronger mint taste is desired more leaves can be added. Pour several cups of cool before drinking.



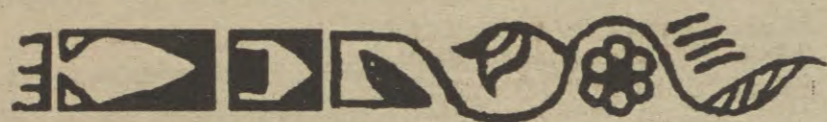
Rose Hips...Okineyak

Rose bud hips are a good source of Vitamin C. They were gathered by the natives and eaten as is or dried for future use. Tea was made from them by steeping in boiling water for ten minutes. They called it 'Okinewapoy'. Literal meaning was 'Rose Hip Liquid'.



Muskeg Tea...Muskeko-Pukwa

These plants are found only in boggy places. The tender leaves are picked and dried and stored in containers. The aroma from the leaves is different from other teas. One must find out for himself how strong a tea he likes. Add more leaves to boiling water and let steep.



Moose Steak with Mushroom Sauce

1 large moose steak
3 tbsp bacon drippings
1/2 cup bouillon or consomme
1 medium onion, chopped
1/2 tsp garlic powder
3 tbsp tomato paste
1/2 cup water or sherry
1 cup sliced mushrooms
2 tbsp flour
1/4 cup cream
dash of paprika

Heat bacon drippings in large skillet and brown steak on both sides thoroughly. Add broth, onion, garlic and tomato paste diluted in 1/2 cup of water or sherry. Cover pan and simmer for one hour or until meat is tender. Remove steak from pan and keep hot. Add mushrooms to pan liquid; cover and simmer for one minute. Thicken with flour and water mixture. dilute with cream. Heat thoroughly. Taste for seasoning. Pour over steak and sprinkle with paprika.

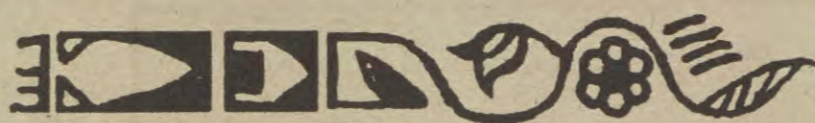


Rabbit Soup

leftover rabbit meat and bones
1 soup bone

1/4 lb. salt pork
1 onion, quartered
1 clove garlic
1/4 tsp parsley
1/4 tsp thyme
1 bay leaf
4 cups chicken broth
1 cup potatoes, diced
1/2 cup celery, diced
1/2 cup carrots, diced
salt and pepper

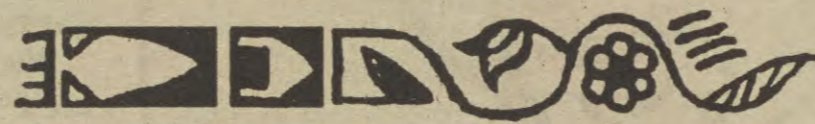
Remove all meat from rabbit bones and set aside. In a kettle, combine bones and soup bones and salt pork. Add carrots, onion, garlic, parsley, thyme and bay leaf. Cover with water and simmer until almost dry. Add chicken broth and simmer 15 minutes. Strain broth and adjust the seasoning to taste. Add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



Traditional Cranberry Sauce

1 1/2 lbs. wild high bush cranberries
or domestic cranberries
2 cups maple sugar
1 1/2 cups birch sap or spring water

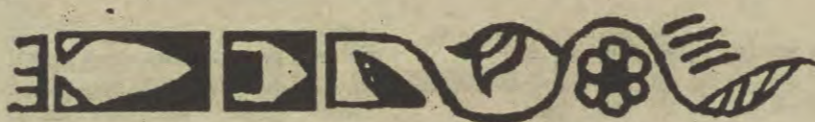
Place all ingredients in a large saucepan and bring to a boil. Reduce heat and simmer 25 to 30 minutes. Cool and serve with wild meat.



Cranberry and Raisin Stuffing

1/4 cup butter
5 cups fine stale bread crumbs
1 cup chopped fresh cranberries
1/4 cup sugar
1/4 cup raisins
1 tsp. salt
1 tsp. grated rind

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



Wild Raspberry Bread Pudding

10 cups wild raspberries, cleaned, dried
2 cups sugar

12 slices homemade white bread
2 cups heavy cream

In a large bowl, sprinkle sugar over raspberries. Toss berries very lightly until all sugar has dissolved. Cover and set aside. Cut slice of bread to fit the bottom of a deep quart bowl. Trim 8 or 9 slices of bread into wedges about 4 inches at the top and 3 inches across the bottom. Line sides of bowl with wedges, overlapping each one by about a 1/2 inch. Pour fruit into the bowl and cover top completely with the rest of bread. Cover top of bowl with a flat plate and place a weight on top of plate. Place in refrigerator for at least 12 hours. Remove mold by quickly inverting it onto a chilled serving plate. The mold should slide out easily. Whip cream in a large chilled bowl until it holds its shape. With a spatula, cover mold on the outside and top. Serve chilled.



Wild Blueberry Cookies

2 cups flour
2 tsp. baking powder
1/2 tsp. salt
3/4 cup wild blueberries
1/2 cup shortening

1 cup sugar
1 1/2 tsp. lemon rind, grated
1 egg
1/4 cup milk

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

Fried Bread

5 cups all purpose flour
10 tsp baking powder
4 tbsp sugar
1/2 tsp salt
2 tbsp vegetable oil
2 eggs beaten
2 cups water

Sift together flour, baking powder, sugar and salt. In a separate bowl, combine vegetable oil, eggs and water. Make a well in center of flour mixture and stir in liquid, mixing it well. Put a clean towel over the bowl and let stand for 3 1/2 hours. Knead dough for about three minutes. turn out onto a floured surface and roll out to four inch thickness. Cut pieces in triangular shapes and fry in hot fat until golden brown.

During the holiday season our children need love and support...show them you care, please think before you drink and drive..

Have a safe, healthy Merry Christmas, and a Happy New Year...

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Counselling Services

Box 127 Longview, Alberta T0L 1H0
Telephone: (403)558-3602



May Christmas fill your hearts and home now and always, and may the future hold only the very best for you. Merry Christmas and a prosperous New Year from

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and

Fort McKay Group of Companies

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FAX: (403) 828-4393

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Season's Greetings

Ugly Dogs pulled Santa's sleigh—honest!

By Rocky Woodward

You probably won't believe this but years ago my ugly dogs helped Santa Claus. Here's what happened. Honest!

It was really blowing snow when I hitched up my ugly dogs to my little sleigh. I was planning on riding to granny's house about four miles away. I looked at the four of them and they looked back at me as if to say, "You've got to be kidding. We're going to pull you to granny's?" And then the four of them snickered, like, Har! Har! Har!

Well, I thought to my cute little self (I was only seven and really cute) whether you like it or not, we're going.

I hitched Whiskey in the lead, then Cat Stretcher, and finally the rest of the gruesome four-some.

"Mush!" I said in my most cute little voice, but Whiskey just sat there, gazing sky-wards as if he was in some deep thought about each snowflake that was falling.

"Mush!" I again said cutely. "You guys!" I said. "It's Christmas Eve, and I'll bet granny has some hot cookies waiting for us. I'll bet they're filled with raisins and — and the ugly rats took off like four bats out of hell and left me leaning where once my cute little sleigh was.

"Stop!" I screamed. But right away I realized cute little Metis

boys don't scream. Instead I ran after them, and if the girl next door was watching out her window, she would have said, "he's deliciously cute!"

When I caught up to the idiots, Whiskey was undoing his harness! Cat Stretcher was eating snowflakes. Meathead just sat there with a strange look on his mug, like duh! And Raven was looking at Meathead, real hungry-like.

"So this is how you treat me on Christmas Eve!" I angrily, but cutely said. "What are you doing Whiskey! Get back in that harness!" Oh I was mad.

Once I had them pointing towards granny's again, I said, "On Whiskey! On, Cat Stretcher!

On, Meathead and Raven!" (Remind you of something?)

Two miles later, and after travelling through the evening snow, across hill and dale, we saw a strange sight ahead. By this time Meathead was lying in my sleigh, still staring at snowflakes. The dog is useless. It was a jolly looking man dressed in red and he seemed to be having trouble with his dogs. Through the falling snow I could see him looking at each dog's feet, but as I drew closer I suddenly realized they weren't dogs after all, but reindeers!

"Tell me it isn't true," I whispered to my cute little self. But it was...it was Santa Claus! Honest!

I pulled up to Santa and said, "Hi!"

Santa looked at me and with a big jolly grin, he laughed, "Ho! Ho! Ho! and Oh No!" cried Santa.

I asked Santa what the problem was and he told me his reindeer had tired hoofs from flying. "Now I don't think I'll make it, and all the children around the world won't have any presents this Christmas!" he cried.

A cute little message hit me. "My dogs could pull your sleigh. Can you give them magic, Santa?" I smiled politely.

"Why that is a wonderful idea!" Santa said. "And you can look after my reindeer while I'm gone," he said, patting my cute little toque.

"Hear that guys! You're gonna fly!" I hollered at my mutts, and the four of them like bats out of hell headed for the trees, dragging my cute little body behind them. Meathead was no problem. He ran 20 feet,

stopped, and started gazing again. I pulled on the rope wrapped around my leg and finally the other uglies tired out.

I walked up to each of them as Santa watched from a distance. "Listen guys. Here's your chance of a lifetime. To pull Santa's sleigh. You can do it, it will be an honor." I grunted as I tried to pull Cat Stretcher away from hugging a tree.

I dragged the four of them back to Santa. "They'll do it," I said.

We must have looked the sight. There I was covered in snow. My toque was pulled halfway over my face, Whiskey, with big scared eyes couldn't stop his teeth from chattering, while Cat Stretcher's paws were still stiff with bark around his nails from digging into the tree. Meathead was in his own world with his eyeballs glued to the snowflakes, so it didn't matter, and Raven, well Raven would do anything for food.

"Great!" said Santa, and he sprinkled the ugly four with magic dust and after harnessing them to his sleigh, Santa thanked me and said he'd be back shortly. It was music to my cute (but frozen) ears that Christmas Eve.

"On Whiskey! On, Cat Stretcher! On, Meathead! And Raven!" I heard Santa say, as his sleigh went left, took a crooked right, clipped the tree tops and zigzagged through the midnight sky.

I could still hear Santa as he made his journey to all the children of the world — "Whoa, Whiskey! Stop! Cat Stretcher! Quit gazing Meathead! Go right! Not left! Raven!"

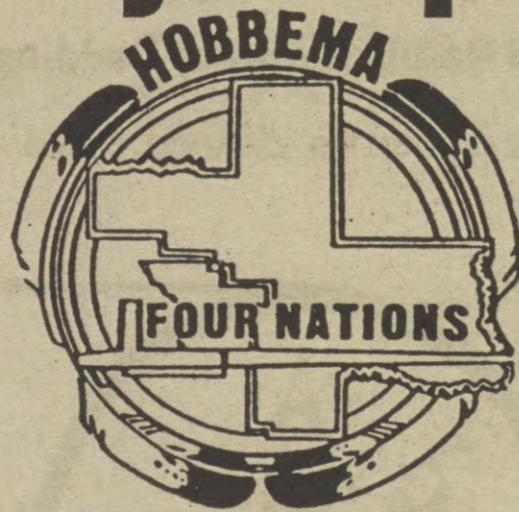
Merry Christmas! Honest!



Graphic by Ernest Gladu

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Hobbema, Alberta T0C 1N0

Season's Greetings

The Night Before Christmas

by Clement Clarke Moore

It was the night before Christmas,
when all through the house
Not a creature was stirring, not
even a mouse;
The stockings were hung by the
chimney with care,
In hopes that St. Nicholas soon
would be there;

The children were nestled all snug
in their beds
While visions of sugarplums
danced through their heads;
And Mamma in her kerchief, and
I in my cap
Had just settled down for a long
winter's nap;

When out on the lawn there rose
such a clatter
I sprang from my bed to see what
was the matter.
Away to the window I flew like a
flash,
Tore open the shutters and threw
up the sash.

The moon on the breast of the
new-fallen snow,
Gave the lustre of midday to
objects below,
When, what to my wondering
eyes should appear,
But a miniature sleigh, and eight
tiny reindeer,

With a little old driver, so lively
and quick,
I knew in a moment it must be St.
Nick.

More rapid than eagles his
coursers they came,
And he whistled and shouted, and
called them by name;

"Now Dasher! Now Dancer!
Now, Prancer and Vixen!
On, Comet! On, Cupid! On,
Donder and Blitzen!
To the top of the porch! To the top
of the wall!
Now dash away! Dash away!
Dash away all!"

As dry leaves that before the wild
hurricane fly,
When they meet an obstacle,
mount to the sky;
So up to the housetop the coursers
they flew,
With the sleigh full of toys and St.
Nicholas too.

And then in a twinkling, I heard
on the roof.
The prancing and pawing of each
tiny hoof —
As I drew in my head, and was
turning around,
Down the chimney St. Nicholas
came with a bound.

He was dressed all in fur, from his
head to his foot,
And his cloths were all tarnished
with ashes and soot;
A bundle of toys he had flung on
his back,
And he looked like a pedlar just
opening his pack.

His eyes — how they twinkled!

His dimples, how merry!
His cheeks were like roses, his
nose like a cherry!
His droll little mouth was drawn
up like a bow,
And the beard of his chin was as
white as the snow;

The stump of a pipe he held in his
teeth,
And the smoke it encircled his
head like a wreath;
He had a broad face and a round
little belly,
That shook when he laughed, like
a bowlful of jelly.

He was chubby and plump, a
right jolly old elf,
And I laughed when I saw him, in
spite of myself,
A wink of his eye and a twist of
his head,
Soon gave me to know I had
nothing to dread;

He spoke not a word, but went
straight to his work,
And filled all the stockings; then
turned with a jerk,
And laying his finger aside of his
nose,
And giving a nod, up the chimney
he rose;

He sprang to his sleigh, to his
team gave a whistle,
And away they flew like the down
on a thistle.
But I heard him exclaim, ere he
drove out of sight,
"Happy Christmas to all. And to
all a good night."

Season's Greetings
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Seasons Greetings and prosperity to
everyone in the New Year

**RED DEER
CHAMBER
OF COMMERCE**

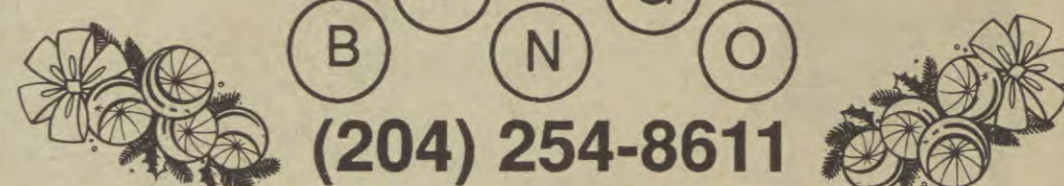


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The market is right at the forks where the Assiniboine and Red
Rivers meet. This site is where the trading and bartering was
active among the Native peoples and the new settlers.

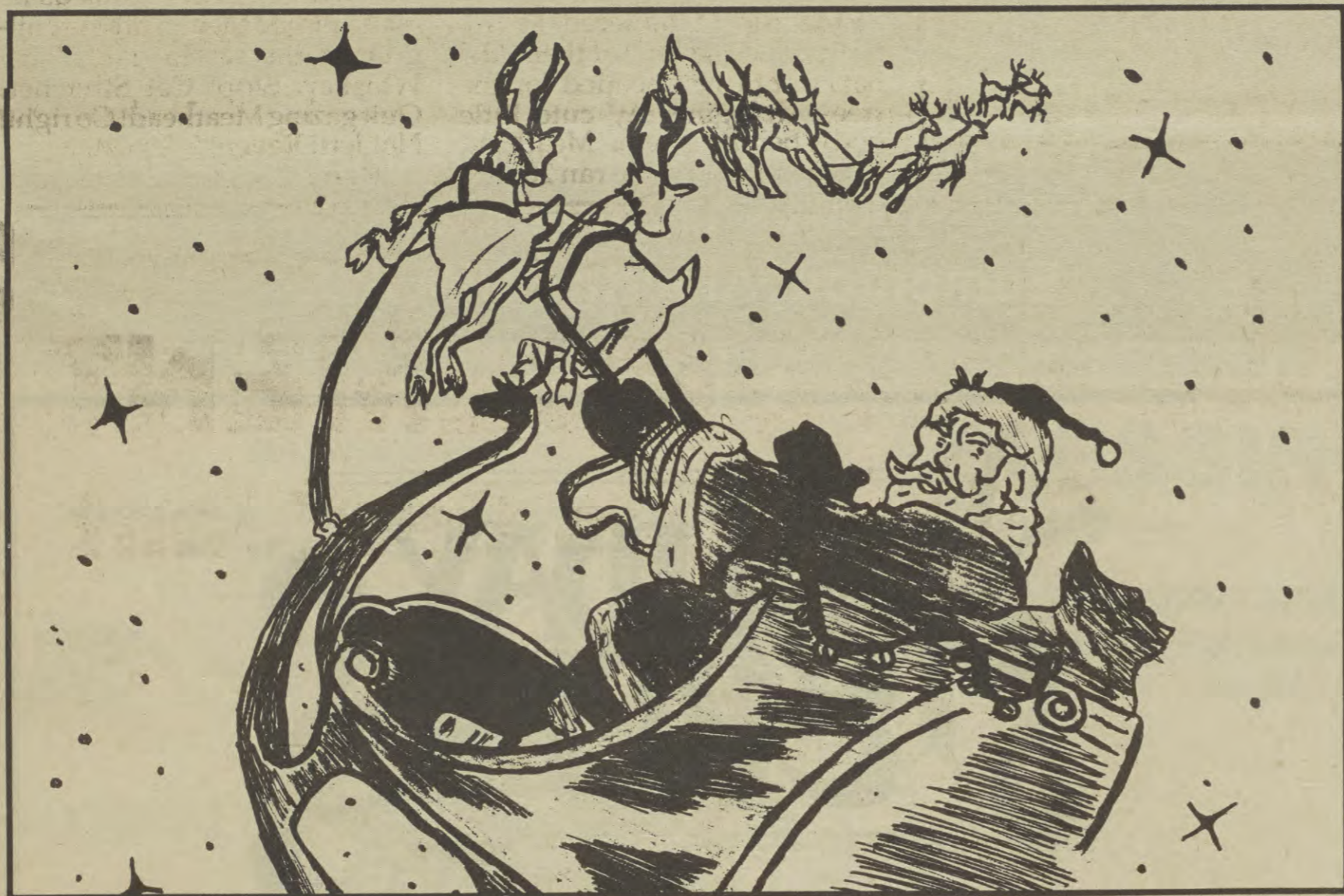
Four Winds Trading Co. means the four directions —
north, south, east and west. The products found in this gift shop
are made by the Native peoples from these directions.

Christmas blessings to one and all
and may love and joy be yours
throughout the year...
from management and staff



Flora J. Ruck - Store Manager

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ERNEST C. BECK
Executive Director



Season's Greetings



Happy holidays to you and yours. May Christmas fill your hearts and homes now and throughout the coming year...

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Season's Greetings from



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As another year draws to a close, we thank you for your friendship and sincerely wish you happiness, health and prosperity throughout the New Year
Management and Staff

A Christmas message from AMMSA president

Merry Christmas to all our readers and the Windspeaker staff. People have wished for peace and justice long before Jesus of Nazareth was born. When Jesus was born, His life gave us a new way to seek peace. Jesus said each of us should have a relationship with the Creator, in his or her own way. Only then can we begin to trust and accept our brothers and sisters. Out of this comes peace and justice that we all long for. On behalf of the Aboriginal Multi-Media Society of Alberta Board of Directors, we wish for all our staff and readers a peace-filled Christmas, and a New Year that guides us all a little bit further along the spiritual path of love, understanding and connection with each other. May we make our world a little better in 1992.

Noel McNaughton
AMMSA President



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At this special time of year, may you and yours enjoy the true feeling of this happy holiday season. From Chief Allan Houle, Council, Staff & Band Members

WHITEFISH LAKE BAND ADMINISTRATION No. 128



Goodfish Lake, Alberta T0A 1R0
Phone: (403) 636-3622

Season's Greetings

Deck the Halls

Deck the hall with boughs of holly,
Fa la la la la la la la la
'Tis the season to be jolly,
Fa la la la la la la la la

Don we now our gay apparel
Fa la la la la la la la la
Troll the ancient Yuletide carol,
Fa la la la la la la la la

See the blazing Yule before us,
Fa la la la la la la la la
Strike the harp and join the chorus,
Fa la la la la la la la la

Follow me in merry measure,
Fa la la la la la la la la
While I tell of Yuletide treasure,
Fa la la la la la la la la

Fast away the old year passes,
Fa la la la la la la la la
Hail the new, ye lads and lasses,
Fa la la la la la la la la

Sing we joyous all together,
Fa la la la la la la la la
Heedless of the wind and weather,
Fa la la la la la la la la



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Merry Christmas and a prosperous New Year

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MOHAWK

SEASON'S GREETINGS!

May the Great Spirit guide our Aboriginal family
through the visions of our Elders

&

the dreams of our children...



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BLESSINGS OF THE SEASON

MAY THE GREAT SPIRIT WATCH OVER US THIS HOLIDAY SEASON AND PROTECT US THROUGHOUT THE NEW YEAR...MERRY CHRISTMAS AND A HAPPY PROSPEROUS NEW YEAR FROM—



Chief Gordon R. Gadwa, Council, Staff & Band Members of the
Kehewin Tribal Administration
Box 6218
Bonnyville, Alberta T9N 2G8
Phone: (403)826-3333

Seasons Greetings

from the Mayor, Council,
management and staff of the
City of Fort McMurray

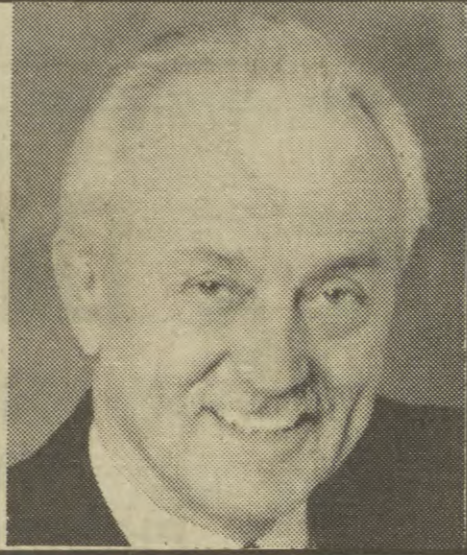




May your memories of this Christmas
be especially warm and dear...

Nick Taylor, M.L.A.

LIBERAL OPPOSITION
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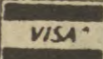
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Season's greetings and prosperity to everyone in the New Year.

Joy to the World

May the Great Spirit watch over us
this Holiday Season and protect us
throughout the New Year.

From
Chief Walter Janvier,
Council, Band Members & Staff
of The Janvier Band



Janvier Tribal Administration

CHARD, ALBERTA
T0A 0S0

559-2259



Season's Greetings

COME ALL YE FAITHFUL

O come, all ye faithful, joyful
and triumphant

O come ye, O come ye to Beth-
lehem;

Come and behold Him
born the King of an-
gels;

O come let us adore
Him.

O come let us adore
Him.

O come let us adore
Him.

Christ the Lord.

God of God, light of
light,

Lo! He abhors not the Vir-
gin's womb;

Very God, begotten, not
created;

Sing, choirs of angels,
Sing in exultation,
Sing, all ye citizens
Of heaven above;

'Glory to God in the
highest':

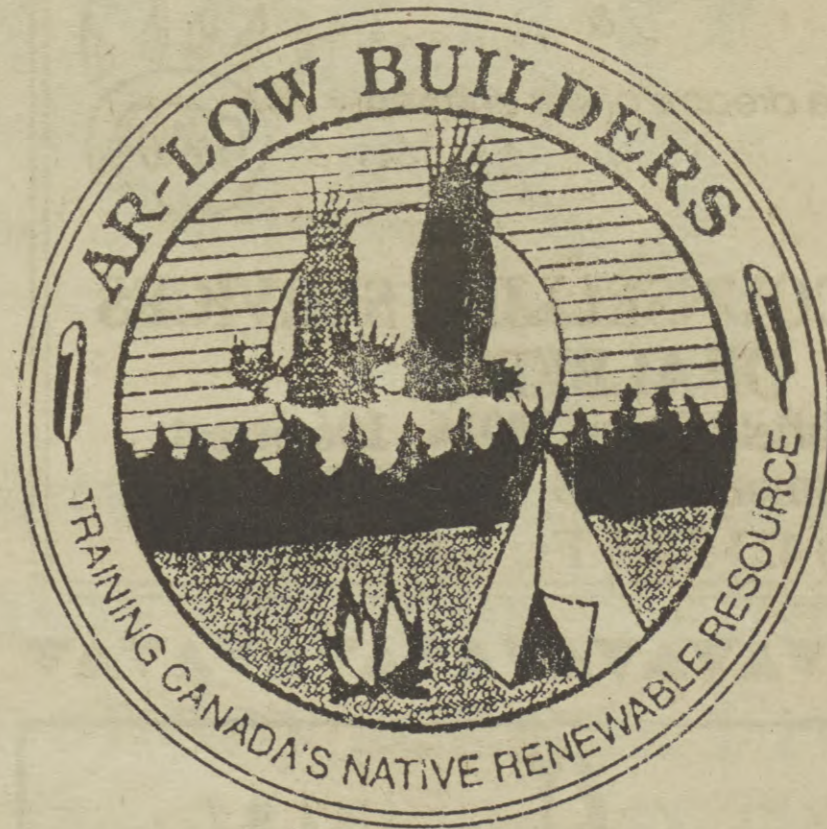
Yeah, Lord, we greet
thee, Born this happy
morning;

Jesus, to thee be glory
given;

Word of the father, now in
flesh appearing;



May you bring to all the world the peace
and joy which is the real meaning of
Christmas - and may it last throughout
the New Year.



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Season's Greetings

TWELVE DAYS OF CHRISTMAS

On the first day of Christmas, my true love sent to me,
A partridge in a pear tree.
On the second day of Christmas, my true love sent to me,
Two turtle doves, and a partridge in a pear tree.

On the third day of Christmas, my true love sent to me,
Three French hens, two turtle doves,
And a partridge in a pear tree.

On the fourth day of Christmas, my true love sent to me,
Four calling birds, three French hens,
two turtle doves,
And a partridge in a pear tree.

On the fifth day of Christmas, my true love sent to me,
Five golden rings, four calling birds,
three French hens,
Two turtle doves, and a partridge in a pear tree.

On the sixth day of Christmas, my true love sent to me,
Six geese a-laying, five golden rings, four calling birds,
Three french hens, two turtle doves,
And a partridge in a pear tree.

On the seventh day of Christmas, my true love sent to me,

Seven swans a-swimming, six geese a-laying,
five golden rings,
Four calling birds, three French hens, two turtle doves,
And a partridge in a pear tree.

On the eighth day of Christmas, my true love sent to me,
Eight maids a-milking,



seven swans a swimming,
Six geese a-laying, five golden rings, four calling birds,
Three French hens, two turtle doves,
And a partridge in a pear tree.

On the ninth day of Christmas, my true love sent to me,
Nine ladies dancing, eight maids a-milking,
Seven swans a-swimming, six geese a-laying,
Five golden rings, four calling birds, three french hens,

Two turtle doves, and a partridge in a pear tree.

On the tenth day of Christmas, my true love sent to me,
Ten lords a-leaping, nine ladies dancing, eight maids a-milking,
Seven swans a-swimming, six geese a-laying,
five golden rings,
Four calling birds, three french hens, two turtle doves,
And a partridge in a pair tree.

On the eleventh day of Christmas my true love sent to me,
Eleven pipers piping, ten lords a-leaping,
nine ladies dancing,
Eight maids a-milking, seven swans a-swimming,
Six geese a-laying, five golden rings,
four calling birds,
Three French hens, two turtle doves,
And a partridge in a pear tree.

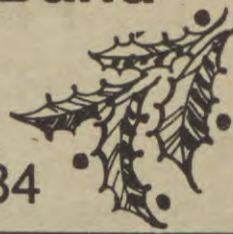
On the twelfth day of Christmas, my true love sent to me,
Twelve drummers drumming, eleven pipers piping,
Ten lords a-leaping, nine ladies dancing, eight maids a-milking,
Seven swans a-swimming, six geese a-laying, five golden rings,
Four calling birds, three French hens, two turtle doves,
And a partridge in a pear tree.

May the stars shine brightly on you and yours as we celebrate the wonderous miracle of Christmas

from chief, council, staff and band members

Blueberry River Indian Band

Box 3009
Buick, B. C. V0C 2R0
Telephone: (604) 630-2584



Wishing you beautiful winter moments—beautiful Christmas memories...

- From -
Chief, Council, Staff and Band Members
Fort Nelson Indian Band
RR1 - Mile 293
Fort Nelson, BC
(604)774-7257 Fx: (604)774-7260

Seasons Greeting to all the 1st Nations Peoples from
Burns Lake Indian Band
and
The Rainbow Motel
P.O. Box 9000
Burns Lake, BC. V0J 1E0
(604)692-7717

May the spirit of the season—harmony, love and peace—grow and last throughout the New Year and always

Let your Christmas be filled with tender memories, warm friends and happy moments.
from the Chief, Council, staff and band members

UPPER NICOLA INDIAN BAND

P.O. BAG 3700
Merritt, B.C., V0K 2B0
Phone (604) 350-3342 Fax (604) 350-3311

May your holidays be festive with an abundance of love and families and friends from everyone at
Fort Nelson - Liard Native Friendship Society

Box 1266
Fort Nelson, B. C. V0C 1R0
Phone: (604) 774-2993

MERRY CHRISTMAS

and Happy Holidays to all our friends with whom we share this great land.

Together we should work to make this the best Festive Season ever!



FROM
Treaty 8 Tribal Association of Northern British Columbia and Member Bands

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V1J 1Y8
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Fax (604) 785-2021

May love and peace light your way this Christmas...



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TOA 0R0
(403)689-2170

May the Great Spirit warm your lodge with friendship and love during the Christmas Season...

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Fax: 488-5811



Because friendship and goodwill of those we serve is the foundation of our business, it is our pleasure to say thank you and to wish you all a **Merry Christmas and Happy New Year.**

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T0H 1Z0

*To the Great Spirit at Christmas, a prayer:
That we may touch the earth with kind and gentle hands,
That freedom will be found in this and other lands,
and joyous peace shall reign throughout the world!*

Season's Greetings from:
Chief Howard Mustus & Family, Council, Staff and Band Members



Alexis Band #133
Box 7, Onoway, Alberta T0E 0X0
(403) 967-2225

Season's Greetings

THE FIRST NOEL



The first Noel the angels did say
Was to certain poor shepherds in fields as they lay;
In fields where they lay a-keeping their sheep
On a cold winter's night that was so deep.

Noel, Noel, Noel, Noel
Born is the King of Israel.

They looked up and saw a star
Shining in the east, beyond them so far;
And to the earth it gave great light,
And so it continued both day and night.

And by the light of that same star
Three wise men came from country afar;

To seek for a King was their intent,
And to follow the star wherever it went.

This star drew nigh to the northwest
O'er Bethlehem it took its rest,
And there it did both stop and stay,
Right over the place where Jesus lay.

Then entered in those wise men three,
Full reverently upon their knee,
And offered there in His presence
Their gold and myrrh and frankincense.

Then let us all with one accord
Sing praises to our heavenly Lord,
That hath made heaven and earth of nought,
And with His blood mankind hath brought.



O Holy Night



O holy night! The stars are brightly shining,
It is the night of our dear Savior's birth;

Long lay the world, in sin and error pining,
Till He appeared and the soul felt its worth;

A thrill of hope the weary world rejoices,
For yonder breaks a new and glorious morn.

Fall on your knees, O hear the angel voices!

O night divine, O night when Christ was born.

O night, O holy night, O night divine!

Led by the light of faith serenely beaming,
With glowing hearts by His cradle we stand;

So lead by light of a star sweetly gleaming,
Here came the wise men from Orient land;

The King of kings lay thus in lowly manger,
In all our trials born to be our friend;

Behold your King, before Him lowly bend!

Behold your King, before Him lowly bend!

Wishing you a very happy holiday.



Pearl Calahasen - MLA
721 Legislature Annex Building
9718 - 107 Street
Edmonton, AB T5K 1E4
(403) 427-0114

LEADER OF THE OFFICIAL OPPOSITION

**Windspeaker
is
Western
Canada**

Season's Greetings and prosperity to everyone in the New Year.

from
Mayor, Council
and Town Staff



Grande Cache

OFFICE OF THE MUNICIPAL ADMINISTRATOR
BOX 300, GRANDE CACHE, ALBERTA T0E 0Y0
TELEPHONE: 827-3362 FAX: (403) 827-2406

*The Western Christmas Greeting:
Good friendship, good cheer, and prosperity
in the New Year.*

From The Board of Directors
and Staff at

AMISK HOUSING ASSOCIATION
#210, 11803 - 125 Street, Edmonton, Alberta T5L 0S1
Phone: (403) 452-6651 Fax: (403) 452-1040

Season's Greetings

O Little Town of Bethlehem

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are meet in thee tonight.
For Christ is born of Mary;
And gathered all above
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth.
How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his Heaven.
No ear may hear his coming;

ing;
But in this world of sin,
Where meek souls will receive Him, still
The dear Christ enters in.

O Holy child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us today.

We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord, Emanuel.

White Christmas

Im dreaming of a white Christmas
Just like the ones I used to know
Where the tree-tops glisten
And children listen
To hear the sleigh bells in the snow
I'm dreaming of a white Christmas
With every Christmas card I write
May your days be merry and bright
And may all your Christmases be white
And may all your Christmases be white
And may all your Christmases be white

HAPPY HOLIDAYS TO ONE & ALL FROM...

Norm and the boys at

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- C. Minor Renovations Assistance
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- B. Small Business Loans

III. EDUCATIONAL ASSISTANCE

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T0P 1B0
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Fax: (403) 697-3538
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8:30 am - 5:00 pm
Monday to Friday

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Let your Christmas season be one of festive joy and peace.

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Northland SCHOOL DIVISION No. 61

BAG 1400 9809 - 77TH AVE.
PEACE RIVER, ALBERTA
T8S 1V2
TELEPHONE (403) 624-2060
FAX: (403) 624-5914

Asset #	Unit #	Description	Serial #
7074	T112	1971 Paramount House Trailer/14 X 60 ft/Stored at N.L.S.D. #61 Warehouse Storage Yard in Peace River, AB.	GLC6414Y3CFR05662
2711	T115	1966 Klassic House Trailer/12X60 ft/Stored at N.L.S.D. #61 Warehouse Storage Yard in Peace River, AB.	KHL66103
7061	T180	1971 Imperial House Trailer/12X 60 ft/Stored at N.L.S.D. #61 Warehouse Storage Yard in Peace River, AB.	A1H19-11532

The above may be viewed by contacting Bob Lefebvre at 624-2060, or contacting him in person at the N.L.S.D. Div. Warehouse on the West Hill.

Asset #	Unit #	Description	Serial #
7055	T183	1978 Glen River House Trailer/14X70 ft/stored at Mistassiniy School in Desmarais, AB.	2551
7066	T177	1972 Leader House Trailer/14X68 ft/Complete with porch and deck, stored at Calling Lake School, AB.	GL6814L3CK04724

The above may be viewed by contacting Ernest Houle, Area Maintenance Supervisor in Athabasca. Phone 675-5814.

Asset #	Unit #	Description	Serial #
3214	T155	1974 Premier House Trailer/14X60 ft/Stored at the Peerless Lake School in Peerless Lake, AB.	1697

The above may be viewed by contacting Randy Buchin, Area Maintenance Supervisor in High Prairie. Phone 523-3167

Asset #	Unit #	Description	Serial #
0192		Portable classroom/Stored at Clarence Jaycox School at Loon Lake, AB.	

The above may be viewed by contacting Bill Friesen, Area Maintenance Supervisor, Peace River, AB. Phone 624-2060.

Asset #	Unit #	Description	Serial #
18104		Storage Shed, ATCO 14X50 ft/Stored at J.F. Dion School in Sputinow, AB.	45030740

The above may be viewed by contacting Alan Gagne, Area Maintenance Supervisor, Fort McMurray, AB. Phone 743-9224.

We are also offering for sale five sets portable, folding type Bleachers. These are metal framed with wooden seats. Stored at our Warehouse Storage Year in Peace River and may be viewed by contacting Bob Lefebvre at 624-2060

All of the above are offered for sale by tender on an as is where is basis. The successful bidders will be responsible for removing the buildings from site and ensuring the site is cleaned up in co-operation with the area maintenance supervisors.

Sealed bids, clearly marked "Mobile Home Bid" along with a deposit of 10% of the bid price, certified cheque or money order, will be received by the Secretary Treasurer, Mr. Fred Dekleine, up to noon Friday, January 10, 1992. Mailing Address: Northland School Division #61, Bag 1400, 9809 - 77 Ave., Peace River, AB, T8S 1V2.

Lowest or any tender not necessarily accepted. Bid deposits will be returned to unsuccessful bidders.

THE CHRISTMAS CAROL PAGE



O Holy Night

Ekwa anotch ka kitchi tipiskak
Manito kipe yasistakunow
Pastahuwin tchi Kasinamakoyak
Otawiya e wi Kakitchihat
Misiwe mamatakusinaniwiw
Pikohuwin ki miyikawinow
Nawlkistak awah ka pikohiwet
Jesus Jesus Manito awasis.

Iyinitik anotch wi sakihatak
Miyō Jesus ka pe natikoyak
Wiya tapwe ki pimatchihikownow
E we kwatakihestamakoyak
Mustusokamikok ka nittawikit
Maskusiya ka onipewinit
Nawokistak awah ka pikohiwet
Jesus Jesus Manito awasis.

Askik ite ka ki nokusiyit
Atit kanawemayatikwewok
E mekwa nipakanaweyimatwaw
O Mayatikusimiwawa
Ketatawe ki nipawistakwok
Wesamiyositiit kisikowa
Ki itikwok nasik ka pikohiwet
Jesus Jesus manito awasis.

*O holy night! the stars are brightly shining,
It is the night of the dear Savior's birth;
Long lay the world, in sin and error pining,
Till He appeared and the sould felt its worth.
A thrill of hope the weary soul rejoices,
For yonder breaks a new and glorious morn;
Fall on your knees, O hear the angel voices!
O night divine, O night when Christ was born!
O night, O holy night, O night divine!
Led by the light of faith serenely beaming
With glowing hearts by His cradle we stand;
So led by light of a star sweetly gleaming
Here came the wise men from Orient land
The King of kings lay thus in lowly manger
In all our trials born to be our friend;
He knows our need, to our weakness no stranger,
Behold your King before Him lowly bend!
Behold your King before Him lowly bend!*

Silent Night Holy Night

Kamwachi tipiskaw,
Kihitchi tipiskaw;
Kamwatan waseyaw,
Marie mina Manito Awasis,
Awasis e kiyamiwisit,
Wetinahk ta nipaw.

*Silent night! holy night!
All is calm, all is bright;
Round yon virgin mother and Child,
Holy Infant so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.*

Kamwachi tipiskaw,
Kihitchi tipiskaw;
Okanawapikewok,
Matwe koskweyhtamwok;
Okiskowa wihtamiyit;
"Opimatchihiwew,
Anohch nihtawikiw."

*Silent night, holy night!
Shepherds quake at the sight;
Glories stream from heaven afar.
Heavenly hosts sing Hallelujah.
Christ, the Saviour is born!
Christ, the Saviour is born!*

Kamwachi tipiskaw
Kihitchi tipiskaw;
Manito-kosisan,
Miyinan miyotehewin
Mina kita sakihitak,
Anohch nihtawikiyen,
Anohch nihtawikiyen.

*Silent night, holy night!
Son of God, love's pure light
Radiant beams from Thy holy face,
With the dawn of redeeming grace.
Jesus, Lord, at Thy birth.
Jesus, Lord, at Thy birth.*

Manito Nehtawikin (Christ is Born)

Manito nehtawikin
Pechi Bethlehemik
Meyoweyihtamowin, meyoweyihtamowin
Kitayami hesta mawanan

*Christ is born
In Bethlehem
Rejoice, Rejoice
We pray for Him*

Manito awasis nehtawikiw
Anoch
Ni meyo weyihenan
Nitayamihanan

*Christ Child is born
This day
We rejoice
We pray*

Manito awasis nehtawikiw
Ochi neyanan
Nawusonaw
Ota Ayaw

*Christ Child is born
For us
He is chosen
He is here*

Na sakehanan
Awa Manito awasis
Mamawi ni mamechimanan
Pimatisiwin ne meyikanan

*We will love
This Christ Child
Together we praise Him
For the life he gives*

Meyo Achimon (Good News)

Meyo achimowin
Awasis e nehtawikit
Ki mekawinaw
Pimatisiwin

*Good news
Child is born
We are given
Life*

E tipiskayik nokosiw

Kiyanaw e natikoyahk
Meyowatamok, Sakihik
Awasis kechi meyosit

*He was born at night
He came for us
Rejoice and love Him
The child that is sacred*

Muchiya eke sakohat
Kahkiyaw ayiseniwa
Maka weya pe muskahtwew
Ana ka meyosit awasis

*He overpowered Satan
In all mankind
He took over
That sacred child*

Ekwa ki natomikowaw
Semak anoch ka kesikak
Ekaweya sakweyimok
Kiwe Pimachihikowaw

*Now He asks you all
From today
Do not hesitate
He wants to give you life*

Sasiy Manito Awasis (Already a Christ Child)

Sasiy Manito awasis
Ayiseninahk Wechihiwew
Sasiy Manito Awasis
Bethlehemik nehtawikin

*Already the Christ Child
Is among men
Already the Christ Child
Is born in Bethlehem*

Kayas ochi pe tachimaw
Tahki de asawapamaw
Ekwa e ohtitikoyahk
Mamawi mamechimatak

*For a long time He was heard of
He was always expected
Now He has arrived
Altogether we praise Him*

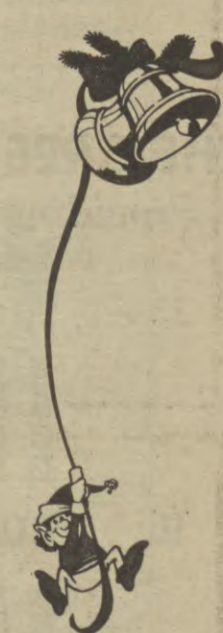
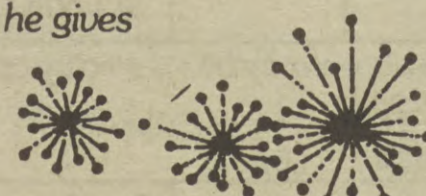
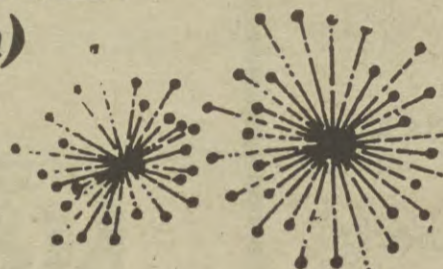
Osam e kutawusisit
Namoya wehkach ta puskiyaht
Namoya wehkach pehtakosiw
Eko e meyo awasisiwit

*He is too beautiful
No one could be better
He is never heard
He is such a good child*

Mostosokamikohk nehtawikiw
Muskoseya nipewiniw
Mostosokamikohk wikiw
Osam tapwe peweyimaw

*He was born in a barn
Hay was His bed
He lives in the barn
Truly He was disrespected*

(Courtesy of Dr. Anne Anderson, Native Heritage and Cultural Centre)



Dovercourt Christmas concert was wonderful

By Ralph Leckie
Windspeaker Contributor

A Christmas concert about the 'tradition of Christmas' was acted out on stage for the enjoy-

ment of parents at the Dovercourt Elementary School in Edmonton.

One group of students sang a Huron Christmas Carol, while other students went for 'Frosty the Snowman' and 'When Santa

Got Stuck in the Chimney'.

During the yule-tide season, schools across the city are decorated by students with the help of their teachers. Dovercourt school's gymnasium was filled with Christmas delights.

Some of the decorations were Christmas wreaths, made from different styles of pasta and painted gold and silver. All sorts of candy canes, red and white stockings, and Santa's with cotton ball beards were hung along the gym walls, proving the Christmas spirit is alive and doing well.

It was a great night of entertainment, one this Windspeaker contributor loved very much.

Merry Christmas Marianne Trebell. Oh! Did I forget to mention, not to be bias of course, that Marianne is my daughter.



Ralph Leckie

Ralph's daughter Marianne singing Christmas carols at Dovercourt Christmas concert



TRENT UNIVERSITY PETERBOROUGH ONTARIO CANADA

DEPARTMENT OF NATIVE STUDIES

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- Tradition, change and revitalization in Native culture

Candidates should have teaching experience, knowledge of Native cultures and direct experience with community based initiatives.

M.A. required, including Curriculum Vitae and names of three referees should be sent to:

Professor Peter Kulchyski
Chair, Department of Native Studies
Trent University
Peterborough, Ontario K9J 7B8

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In This Joyous Season

Sincerely Don and Margaret Getty

Alberta
GOVERNMENT OF ALBERTA

HOBHEMA AUTO CENTRE



Would like to wish a Merry Christmas and a Happy New Year to all our valued customers...
From Management and Staff



Happy Holidays to you and yours. May Christmas fill your hearts and homes now and throughout the coming year...from the

Four Nations Chiefs, Councils, staff members

**Box 279
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Merry Christmas to all!

**From the Chief,
Council and
Tribal Members of**



Ermineskin Band

And ERMINESKIN TRIBAL ENTERPRISES

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Stoney Nation

Foster home found for Stoney senior

by Carol Picard
Windspeaker Contributor

STONEY NATION

When Flora Ear was moved to the Banff Mineral Springs Hospital's auxiliary care wing in early September, she was devastated. She was totally alone, surrounded completely by non-Native sen-

iors and hospital staff with whom she shared neither culture nor language.

Ear is 87 and does not speak or understand English. No one at the hospital spoke Stoney.

Once her medical problems were cured, the question of her long-term care loomed — there are no residential facilities for seniors on the Stoney Indian Reserve. Childless and widowed, Ear had

maintained her own home in Morley until her failing health and increasingly limited mobility made her continuing independence hazardous.

That's when the Stoney Adult Care and Elder Service stepped in. For the past year, since its inception, the service has been operating a Foster Elders' Program to stop the band's seniors from having to leave the reserve when age disabled them.

Families of the band are paid \$10 a day take an elder into their home. The elders themselves pay the family for food.

No one gets rich, but the program enables the extended family support system to stay intact, even if the elder's actual family is unable to care for the elder themselves.

"Before this program, nothing was in place. People had to go to Banff or Canmore or Cochrane," said Ear's "foster daughter" Diane Rider, a coordinator for the Adult Service Program.

"It's really hard for them, they're often the only Native person there. Flora was so depressed she couldn't do her own quilting."

Camilla McGuire, another of the program's coordinators, said visiting Ear in the Banff hospital was heartbreaking.

"Every time we went to see her she wanted to come home with us. It was really very difficult. Finally when we had a home for her and said 'Flora, we've come to take you home,' she almost ran out the door."

This is the second senior Rider has sheltered in her home. The first, a mentally-disabled 60 year old woman, stayed with her for six months and learned some in-

dependent living skills before returning to her 83-year-old mother's home.

not completely alone like Flora was so it's not as urgent. We're trying to get them back but we have nowhere to place them yet," said Rider.

"The little girls really enjoy having Flora with us. They're learning to lace and unlace her moccasins and want to know about her life." Four more elders from Morley are currently living in the Bow River Senior Citizens Lodge in Canmore, and while the band would like to bring them home to Morley there are no residences ready to accept them yet.

"It's a priority for us, but they have each other, they're not completely alone like Flora was so it's not as urgent. We're trying to get them back but we have nowhere to place them yet," said Rider.

(Carol Picard is a reporter for the Canmore Leader)



Diane Rider

Carol Picard

Best wishes to all our friends and customers.
May Christ be with you always...



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To the Great Spirit at Christmas, a prayer,
That we may touch the earth with kind and gentle hands,
That freedom will be found in this and other lands,
and joyous peace shall reign throughout the world!



from management & staff

HIGH LEVEL TRIBAL COUNCIL

Box 1889

High Level, AB T0H 1Z0



Phone: (403) 926-3446

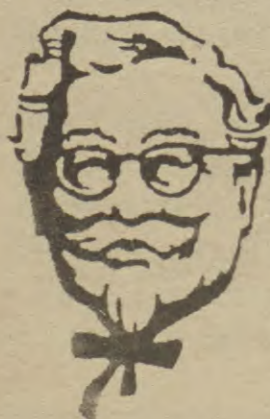
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Grande Prairie, 9918 - 108 Ave.
532-4526



SEASONS GREETINGS

Native
Communications
Program

Grant MacEwan
Community College

Season's Greetings

Santa Claus has a Christmas chat with oil baron

By Gail Duiker

The young receptionist looked doubtfully at George. In one glance she noted his muskrat hat, the knee-high moccasins, and finally his brown skin. "You're here to play Santa?" she asked.

"Yup. That's right."

"OK, Santa. Which room you suppose to be in?"

George pushed the scrap of paper across the desk. On it was written, Room 112 A.

"Second room on the right...you can't miss it," the young woman directed.

George stood in the hall. There were doors to each side of him. Which was it? Just then, a door opened and a young man wearing a suit and tie emerged. As he did so, George caught a glimpse of a decorated chair. On it were bows of red velvet and green leaves.

George could see this was going to be a damn fancy party, meaning the placement agency had lied. They told him it was a regular gathering.

George pushed the door open. People were scurrying about like ants on a honey tree. They set tables, chattered, and circled around the stone-still trapper.

Finally, a fat woman wearing a funny white hat came up to him.

"Boy! You look like you took a wrong turn-off! What are you doing here?"

"I've come to work. I'm Santa."

The cook, pushing her hat back, laughed till her cheeks shook.

"You're Santa!"

"Yes. The work placement sent me here," George waved a plastic garbage bag at her, "I got my suit right here."

Even seeing the Santa suit didn't impress the cook.

"Something's not right," she half muttered to herself.

"Where do I change?" George asked.

"The cloak room has a back room. That should do," the cook said.

In the cramped room, George took out his suit. It wasn't so bad he told himself. George didn't mind hearing about all the things the children wanted for Christmas, or giving out the presents he had in his garbage bag.

When George finally stuffed the last pillow in his suit, he sat down to wait.

Suddenly the door opened and a little man squinted in. He paused, looked at George and said, "You're Santa?"

"I'm Santa," said George wearily. He couldn't believe the problems these people were having believing him.

"McMaster will have my hide. Do you have a card or something?"

George gave the man his card. Stinsons Job Placement, it read.

"Well that's who we went through. You seem awful quiet for a Santa. Make sure you do a lot of Ho! Ho! Ho's! When I say 'here he is' you come out," the little man said and left.

A few moments later, George heard his cue. He entered the room. "Ho! Ho! Ho!" Loud applause greeted him. But just as quickly, it died. People began whispering and throwing looks George's way.

George strolled towards Santa's chair.

The little man sighed loudly into the microphone, "well, now. As we can see Santa made it from the north pole."

There were a few polite giggles and the sound of more wine bottles popping.

George noticed the drinking and wondered to himself why people would drink with children around. He placed the garbage bag close to him. "I guess these people should be bringing in the kids soon," he said to himself.

"And now I call on our president of Oil-Teck, Mr. Tom McMaster," the little man said.

It was with horror that George realized there were no children coming forward. No wonder the little man asked for a big Santa. These people were going to sit on him!

George rubbed his beard. He realized the presents he had were for the kids. But where were the kids?

A big man walked towards George, and gave a friendly smile.

Oil-Teck. George was about to take a chance.

"Isn't Oil-Teck the same company that is drilling on Native land up north," asked George. Silence filled the room. The little man came running forward.

"I'm so sorry Mr. McMaster," he swung his gaze on George, "I

think you better leave!"

The president held out his hand. "No, let him finish."

George cleared his throat.

"I'm a trapper. I've lived most my life off the land. The deal up north is a bad deal. Indian people living there are suffering," George said.

There was a low grumbling from the crowd.

"Continue," McMaster said. George's brown eyes met the president's blue eyes and neither looked away.

"So many people get hurt when companies like yours cut down everything across our land. The forests are damaged and animals leave because their habitat is changed and from the noise of the machinery. It means Native lives and the animals lives are destroyed."

"But this is progress," McMaster countered.

George shook his head wearily. He took off his Santa's hat and wig. "No, it's not progress. I heard it said it makes life better — but for who?"

"You know sir. There are people who shake in their shoes because of you. But I do not shake for any man. I realize now, I was sent to the wrong room, but I'm not sorry. It gave me the chance to say something for all the trappers and Native people who's livelihood and homes are threatened by big business. No, I'm not sorry," said George, reaching for his pocket watch, thinking he might still have time to find the children's Christmas party.

George slowly stood up. He let his gaze travel across the room, looking at each silent individual. Then, shaking his head slowly, he reached down and picked up his garbage bag and slowly left the room.

Just when he reached the door he heard the president's voice.

"George!"

George turned around. He looked at the president still sitting in the chair. The president's hands began to clap. Then everyone in the room began to clap until the noise filled the room.

George turned and walked away. He knew it probably wouldn't change anything, but he was happy he was given the opportunity to say his piece. In fact it was turning out to be a great Christmas.

"Now," George said out loud, "Where are the children!"

Merry Christmas - please think before you drink and drive this holiday season and have a safe, healthy and happy New Year.

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 NINE METIS JIGGING;
 EIGHT BANNOCKS COOKING;
 SEVEN DUCKS A-QUACKING;
 SIX CANADIAN GEESE A-STEWING;
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 AND A SPRUCE HEN IN A SPRUCE TREE.

Santa Claus is Comin' to Town

You better watch out, you better not cry
 Better not pout I'm telling you why
 Santa Claus is coming to town

He's gonna find out who's naughty or nice
 Santa Claus is coming to town

He sees you when you're sleeping
 He knows when you're awake
 He knows if you've been bad or good

So be good for goodness sake
 O you better watch out, you better not cry
 You better not pout I'm telling you why
 Santa Claus is coming to town
 (Repeat whole song)



We Three Kings

We three Kings of orient are,
 Bearing gifts we traverse
 afar,
 Field and fountain, moor and
 mountain,
 Following yonder star.

REFRAIN

O star of wonder, star of
 night,
 Star with royal beauty bright,
 Westward leading, still pro-

ceeding,
 Guide us to thy perfect light.

SOLO (MELCHIOR)

Born a King on Bethlehem's
 plain,
 Gold I bring to crown Him
 again,
 King forever, ceasing never,
 Over all of us to reign.

SOLO (CASPER)

Frankincense to offer have I,
 Incense owns a Deity nigh;
 Prayer and praising, all men
 raising,
 Worship Him, God most
 high.

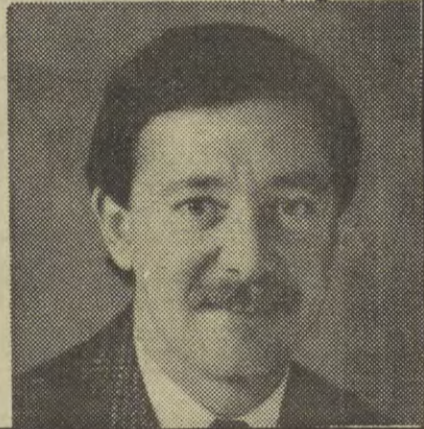
SOLO (BALTHAZAR)

Myrrh is mine, its bitter per-
 fume
 Breaths a life of gathering
 gloom,
 Sorrowing, sighing, bleed-
 ing, dying,
 Sealed in the stone-cold
 tomb.

Glorious now behold Him
 arise,
 King and God and Sacrifice;
 Alleluia, alleluia.
 Earth to heaven replies.

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Ma Me O Beach

Teacher pleads for help—at Christmas time

By Rocky Woodward
Windspeaker Staff Writer

MA ME O BEACH

Christmas is a time for cheer — for well wishes — but for Jody Janzen who just received notice that her Special Learning Centre must close its doors, Christmas doesn't look so good anymore.

And now Janzen is appealing to the public for help.

"These kids will go down the drain. Where will they go? They can't enrol in normal schools. I am their last resort. What happens when I close down?" Jenzen asks.

Until today, December 18, when a lawyer showed up at the school to tell them rent on their lease is overdue, Janzen and her staff of six teachers ran a special education needs school for Native students four to 17 years of age near Ma Me O Beach. Some of the students are from the Ermineskin and Louis Bull Bands.

Last September, Indian Affairs agreed to fund the private, provincial credited, non-profit school for about \$86,000, for 20 students for a year. But since opening, the schools enrolment has jumped to 52 students with a waiting list of 49.

"Then, Indian Affairs said they would only pay for 14 kids. They said some of the students are registered in other schools. The parents of these children say it's not true. What do they (Indian Affairs) want? For parents to pay double? And now the \$86,797 isn't available anymore."

The Ermineskin and Louis Bull Band are aware of the problem but their hands are tied.

"If they tried to pay our teachers or the rent they would be setting a precedence Native peo-

ple can ill afford. It's federal responsibility. They would be taking over the responsibility of the federal government and I would not ask that," says Jenzen.

Both bands passed band council resolutions that helped the school through October, but since then salaries for teachers and the rent have not been met.

"And today I got my eviction notice. I'm so desperate," a stressful Jenzen said.

Jenzen said some of her students are four years behind their normal studies.

"Others are drop-outs, kicked out of school, children with learning disabilities, some just don't fit into other schools," she said.

Wetaskiwin County Schools Superintendent, Bill McCarthy, says Jenzen's school is out of their jurisdiction but he sympathizes with the teacher.

"It's not just happening to Native kids but also to non-Natives. Over the last few years kids needing special education attention have escalated. It's happening throughout the province."

"She's (Jenzen) trying to fill a

need out there that exists," McCarthy said.

McCarthy said over the last few years there has been a noticeable increase for special needs in his area as well, and that their former agreement with the federal government is not adequate anymore.

"The agreement must be changed and updated."

"The learning centre was filling a very important need. One young lady who was only at a grade six level is now taking grade 11 algebra. And in such a short period," said Jenzen.

Jenzen has already paid out of her own pocket for a school bus and a driver. "Now, that's also in jeopardy," she said.

"I need people and Native bands to know what we're facing here. I don't know where or who to turn to and my heart cries for these children, no one wants to help."

Provincial School Superintendent Dennis Zukiwsky could not be reached for comment.

"He has phoned all over to try and get us some help," said Jenzen.

'It's not just happening to Native kids but also to non-Natives. Over the last few years kids needing special education attention have escalated. It's happening throughout the province.'

Meanwhile, Christmas won't be a happy one for Jenzen.

"They're just children. We did everything here to encourage them, not to discourage them and now we're closing. Other schools won't accept them. How

do I prove we care, that I care." Jody Jenzen can be reached at (403)783-4010.

Indian Affairs in Edmonton was contacted by *Windspeaker*, but by press time no comment was offered.

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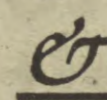
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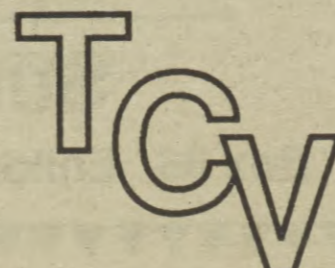


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Season's Greetings

Finder of the Buffalo

By Dwayne Trotter
Saddle Lake Reserve, Alta.

A long time ago a young Indian brave was walking through the forest. He was looking for a good tree to make a bow for the big hunt coming up in two moons. The young boy came upon a clearing and stopped. He didn't know why he stopped but he felt he had to.

The boy looked up and saw something coming towards him. As the figure drew near he didn't feel threatened, but instead, a sense of wholeness came over him. Then, the figure spoke.

"I am the great spirit of the hunt," his voice said. "And I have come to you for a reason."

The boy asked, "what is it great spirit, that you have come to see me, for I am not a warrior yet and not worthy of your attention?"

"All people are worthy," replied the spirit, "now you must keep both ears open and listen to what I have to say."

"Your people are to go on the hunt for the cold season and I am here to tell you where the best place to hunt is, so that your people will not be hungry this season. It will be hard to convince them because they have already planned their hunt. But you must tell them the buffalo will change their direction because they are becoming wise to your ways and

know the smell of your people.

"The leader of the herd has told the buffalo to go west instead of east. He knows your people plan to go east. Go to your headman and tell him he must start the hunt early," and then the spirit disappeared.

The boy hurriedly made his bow and then started for home. He was worried how he would tell his tribe that he alone knew which direction the buffalo would be taking.

Suddenly, he knew what he had to do. He knew that the elders would listen to his story, and that, the warriors would listen to the elders. He would go to his grandfather, the boy smiled to himself.

Reaching the village, the boy walked up to his grandfather who was busy preparing a smudge for the warriors that would take part in the hunt.

"Grandfather, I must talk to you about something that is of great importance," the boy said.

"What is it little one, that you are so eager to tell me?" asked the elder.

"Grandfather, you know the spirits talk to people sometimes."

"Yes, they do," the boy's grandfather replied.

"Well, the great spirit of the hunt talked to me when I was looking for red willow to make my bow for the hunt."

"You do not lie to me," said grandfather.

"No Mooshum. It is true. He told me the buffalo are not going the way our people think they're going. The buffalo are going in the opposite direction."

"My child, I believe what you have told me and I will meet with the other elders and tell them what you told me," said grandfather.

"Thank you grandfather. You have made me happy that I can talk to you and you listen," the boy beamed.

"You are welcome my son," said grandfather.

And so the boy's grandfather called a meeting and convinced the elders that his grandson was telling the truth. The elders all agreed that the warriors would have to change their plans for the hunt, and go in the direction the spirit asked them to, even though some of the warriors were not convinced they would always follow the elders wisdom.

The day of the hunt came and the warriors travelled in the direction the elders asked them to. The moment of truth came, and you wouldn't believe the looks of surprise on the warriors' faces, when they came face to face with the biggest buffalo herd they had ever seen. The warriors hunted with great spirit and strength and were happy after killing enough buffalo to last them through the cold season.

Returning to the village they celebrated and danced, to give praise to the spirits for making it a fine hunt. Then the drummers stopped and the boy's grandfather stood up to speak.

"We are blessed by the spirits, and now I must tell you who was responsible for the great hunt," the elder pointed at the boy and the boy stood up slowly.

"That is the person," said the elder. And all the people cheered and hoisted the boy high in the air. Then, he received his name. From now on he was to be called "Finder of the Buffalo."

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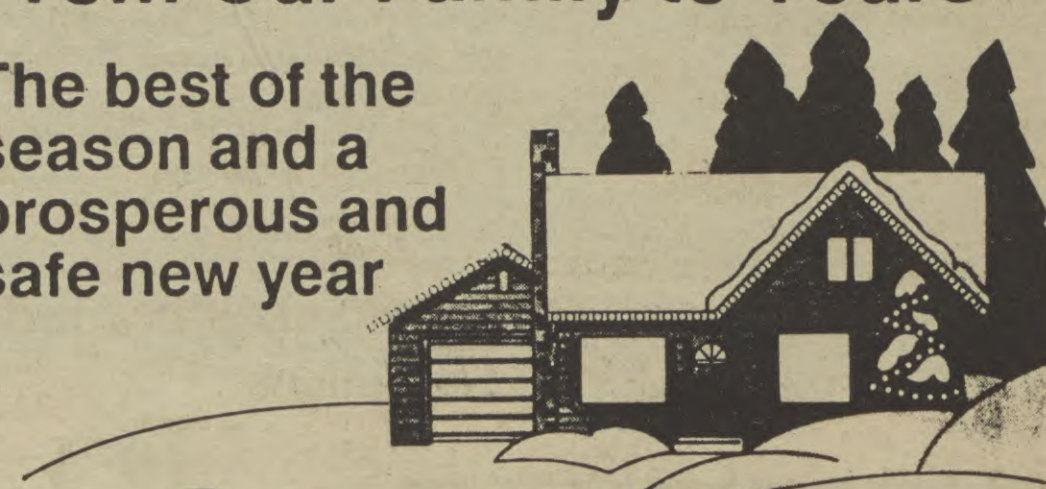
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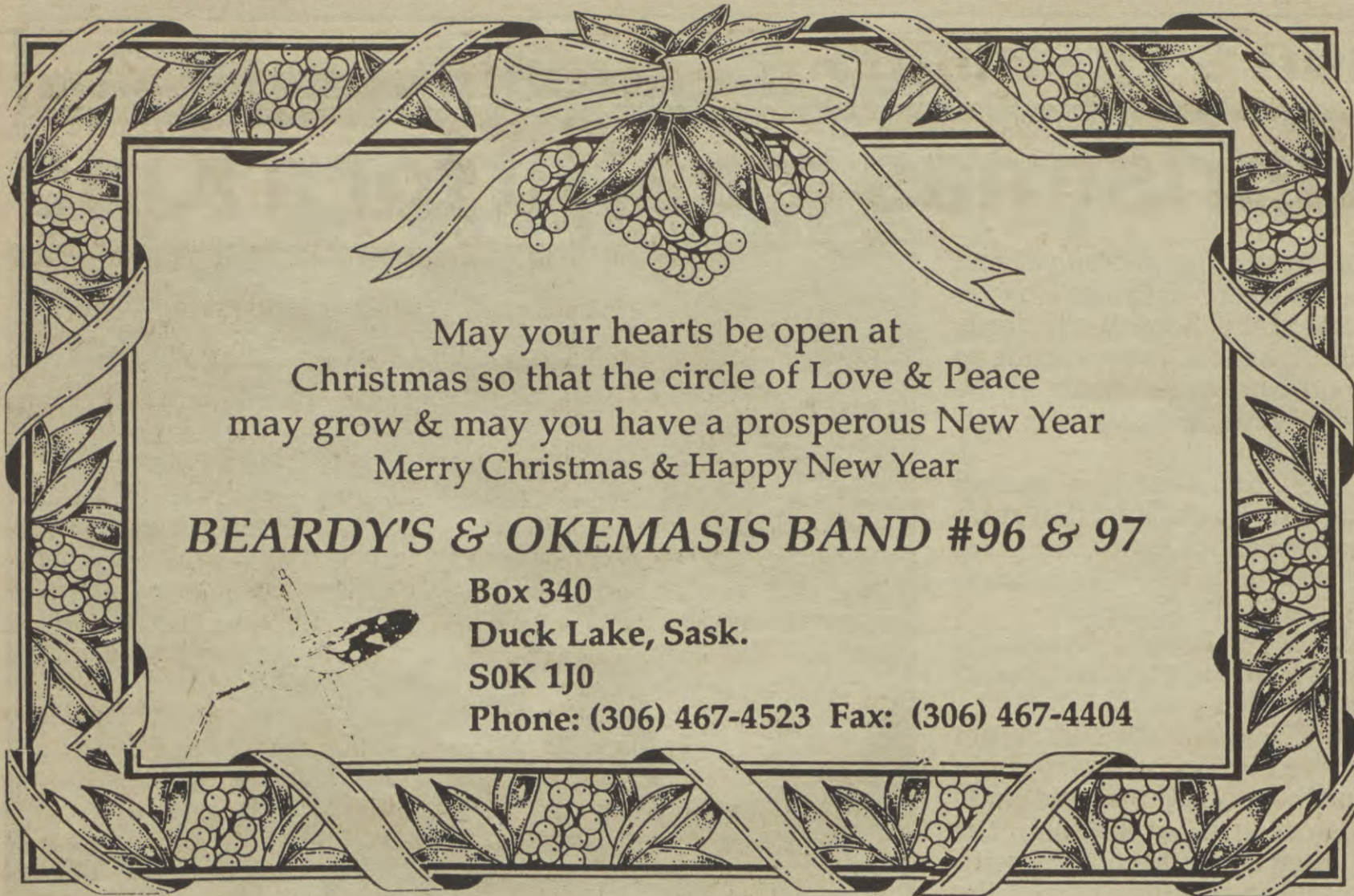
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If you match these expectations; look forward to a challenge; enjoy building a team; and can work in a diverse environment, please submit your resume in confidence to:

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ONTARIO NATIVE JUSTICE OF THE PEACE PROGRAM

EMPLOYMENT BULLETIN

POSITIONS: 2 FULL-TIME PRESIDING JUSTICES OF THE PEACE
LOCATIONS: TORONTO, ONT. AND SARNIA, ONT.
DUTIES: PRESIDING JUSTICES OF THE PEACE ARE REQUIRED TO BE AVAILABLE TO PERFORM FUNCTIONS WHICH MAY INCLUDE THE FOLLOWING:

- To receive charges related to alleged infractions of federal and provincial statutes and regulations and municipal bylaws;
- To consider and issue process for arrest or for attendance before a court;
- To hear and determine requests for extensions of time to pay fines with respect to provincial offences;
- To confirm promises to appear, appearance notices and recognizances;
- To swear affidavits of service and subpoenas;
- To consider and issue search warrants;
- To preside over bail hearings;
- To preside at the remand of persons pending bail hearings and at the adjournment of matters relating to charges under provincial or federal statutes;
- To preside at the trial of offences under provincial statutes or municipal by-laws and violations of certain federal statutes, such as the Indian Act;
- To undertake public education activities concerning the law and the justice system; and
- To be available for assignment of additional functions and responsibilities related to the expansion of the Ontario Native Justice of the Peace Program.

REMUNERATION: The Justice of the Peace will be paid a salary according to schedule established by a regulation made under the Administration of Justice Act. The current starting salary is \$42,556 per annum and, through regular increments, it reaches a maximum of \$58, 197.

TRAINING: A pre-appointment qualifying training course will be offered to selected candidates April 5-11, April 13-16, April 27-May 1 and May 4-8, 1992. The Ministry of the Attorney General will pay an honorarium to and will cover the travel expenses of those candidates who have been chosen following interviews to take the 21 day training course. Upon completion of the training program, candidates may be recommended by the Senior Judge (Co-ordinator of Justices of the Peace) and the Attorney General to the Justices of the Peace Review Council for Appointment as a Justice of the Peace.

DEADLINE FOR APPLICATIONS: Applications must be received before **January 31, 1992** and should be submitted to:

Mr. Stan Jolly, Senior Policy & Programs Advisor
Policy Development Division
Ministry of the Attorney General
720 Bay Street, 7th Floor
Toronto, Ontario M5G2K1
Ph: (416) 326-2515 Fax: (416) 326-2699

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Instructors/councillors are required for the two sites. Experience with computer managed learning systems, life skills and job search strategies would be an asset but not a requirement. Post secondary training and teaching experience would be desirable. Familiarity with Native culture would be beneficial.

Interested candidates are invited to forward their resume to:

David J. Kolbuc, MITC Project Coordinator
A.I.M. International Inc.
Box 1865
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The positions will remain open until suitable candidates have been retained. For further information please call: (403) 648-2105

Season's Greetings

Prince Charles gets Christmas meal fit for a King

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

Christmas is for children but it makes it a lot nicer when they get a friendly hand from the grown-ups.

Just recently the Edmonton Police lent a helping hand by

blocking traffic at Yellowhead Trail so over 300 Prince Charles Elementary School students could cross the busy avenue to attend Christmas dinner at the Army-Navy and Airforce Veterans Club.

The Club, Unit 3, is located about four blocks from the Prince Charles school. Since last year, the staff have taken an interest in the school's students.

Manager Brenda Rybak explains how the veterans club staff became involved.

"We wanted our staff to get involved with a project to show them organizational methods and goal structuring as a unit. It was their choice to come up with something and they picked the Prince Charles school, along with WIN (Women In Need) House as their projects," said Rybak.

Rybak adds that staff donate clothes to WIN and at the end of the school term and at Christmas time, Prince Charles students are invited for a dinner at the veterans club.

"There's a lot of involvement with the students. Every month the staff make a lunch for the children at the school."

Rybak laughs when she says the children are always excited about the Christmas dinner prepared for them by the staff.

"There was probably perfect attendance today," she said.



Rocky Woodward

Santa and a friendly staff serve Prince Charles elementary students

Prior to walking to the veterans club, principal Gordon Hanson reminded the students about last year's Christmas dinner.

"The staff there commented on how good you behaved. Let's not disappoint them, and remember to thank them for what they've done," Hanson said.

Santa Claus greeted each table children sat at and staff

helped the smaller children to cut their food. The club's interior was decorated everywhere with Christmas greetings.

Three of Santa's staff helpers are three generations working at the club. Grandmother Austene Sullivan, mother Pat Kalis, and daughter Staci Schneider.

"They think its very great for the staff also. They enjoy what they're doing," said Rybak.

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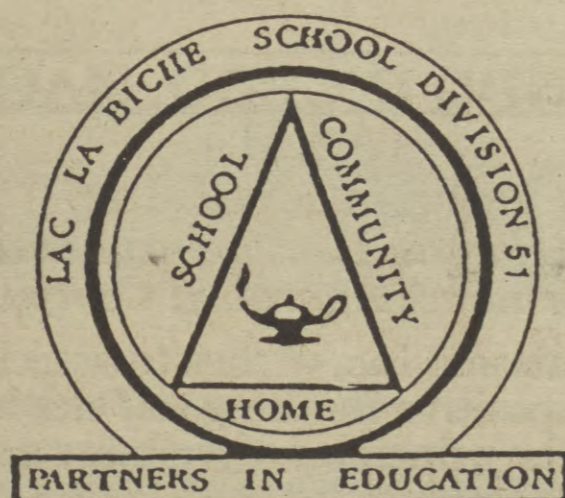
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Happy Holidays to you and your family - may Christmas fill your hearts and homes now and always and best wishes in the coming year.

The Board of Trustees, Native Education Advisory Committee and Staff



Box 870, Lac La Biche, Alberta T0A 2C0 (403) 623-4414

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Windspeaker is... Prince Charles School

Season's Greetings

From the National Aboriginal Communications Society's Advertising Agency, staff:

Ray Fox, President and C.E.O.
Carrie McDonald, Project Co-ordinator
Nancy Thompson, Administration

and some of its supporters:

Indian and Northern Affairs Canada
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May Christmas joy and cheer be yours throughout the Year.



May the joy of Christmas be with you all...

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Our social development:

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Our personal development:

- offers personal counselling;
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Our vocational development:

- offers career counselling;
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Admission is open to status Indian students who aspire for and are willing to work for a high degree of academic excellence and full participation in school sports and other activities.

- There is continuous admission for students in grades 3 to 9.
- Application for grades 10 to 12 are now being accepted for the second semester commencing on February 3, 1992.

Contact the Q.I.R.S. Education Clerk at (306)332-5628 or FAX (306)332-5080 to request basic information and application forms.

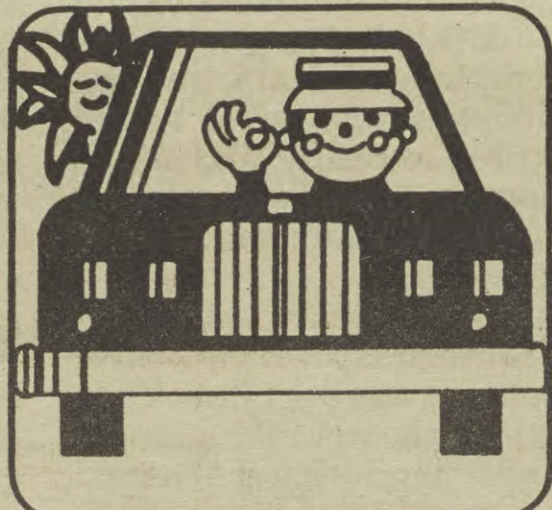


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 T0E 0Y0 Fax:(403) 827-5492

*May the blessings of Christmas,
 The peace, joy and cheer,
 Remain with you always,
 Each day of the year.*

Oskinakosiwin Club Banquet

Saturday, January 18, 1992
Sacred Heart Church Basement
10825 - 96 Street
Edmonton, Alberta

AGENDA
 5 pm - 6 pm **Supper**
 6 pm - 8 pm **Guest Speakers**
 8 pm - 9 pm **Concert by Chuckie Beaver**
 9 pm - 1 am **Dance**

GUEST SPEAKERS

Travis Dugas
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SPECIAL GUEST SPEAKER

Stefan Fekner

DANCE

Music By Max & The Country Sound

Advance Tickets \$20.00

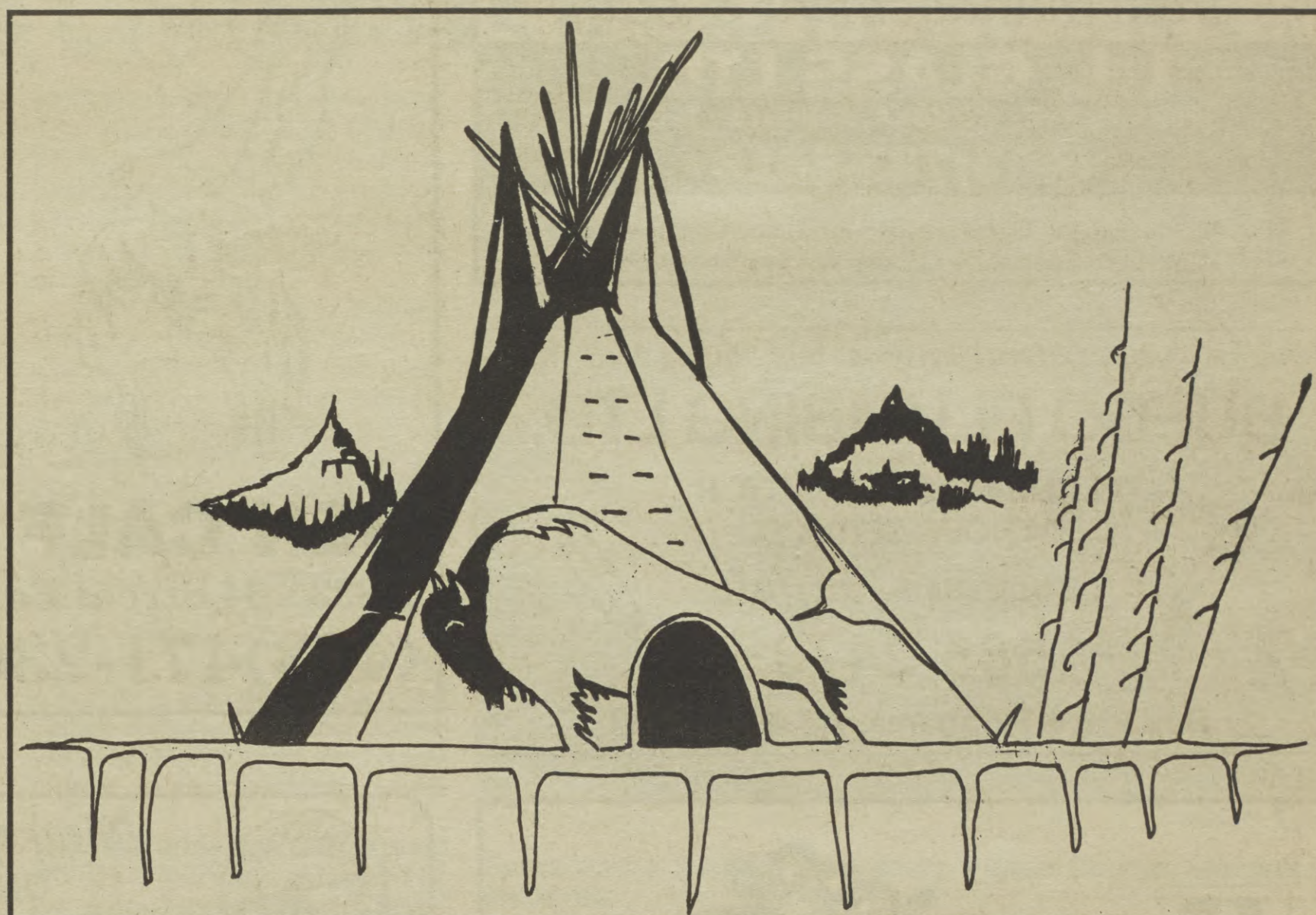
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For further information, please call:

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Season's Greetings



Graphic by Ernest Gladu

Cowboys and Indians and a Sweetgrass Christmas

By Lisa Ashley
 Windspeaker Contributor

When I was a young girl all of us kids on the street used to play Cowboys and Indians. I always volunteered to be an Indian because (aside from the fact that I looked an awful lot like an Indian) there was something deep inside me that was drawn to the thought of what life would be like if the Indians lived like I dreamed they did.

Sometimes, I would imagine living close to the land, hunting and trapping for food, while having all of nature's animals as my friends and the forest for my playroom. There was something magical, mystical about that sort

of life. I'd always forget I was supposed to be stalking some cowboy and end up daydreaming about what kind of horse I'd have, how free my spirit would be, and how great it would be if only I could be an Indian, 400 years ago, before the white man came.

Of course the game would end (with me dying a violent and prolonged death, and the cowboys always won) and it was back to reality, and all the notions in my young mind of being Indian faded away, or so I thought.

It is now twenty years later, and I am just as drawn to Native people as I was back then. Only now in my heart I am beginning to understand what the magic I

imagined was all about.

Just last summer my friend, Prairie Flower Women, brought me to the Nechi Poundmaker's Powwow, and for the first time in my life I felt a connection with people everywhere. I felt like I was a part of life — of God. I began to understand how we are all part of something much greater than ourselves. I began to develop great respect and a thankfulness for everything around me. I learned about the meaning behind "all my relations" I learned about sweetgrass and I prayed inside a traditional sweatlodge.

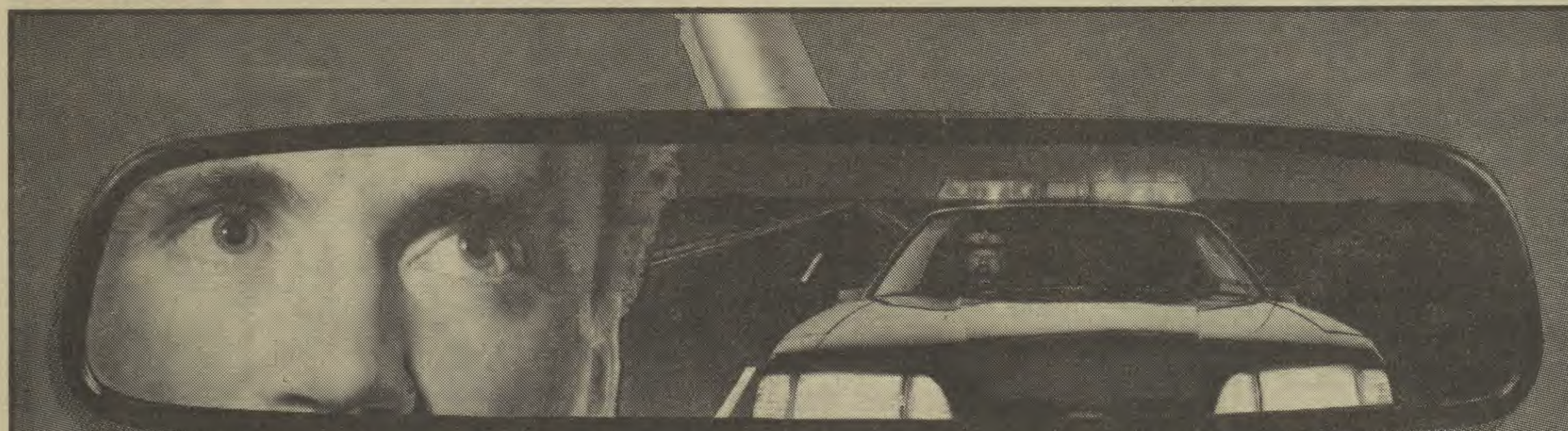
When this holiday season began, I realized that Christmas meant something totally different for me. And I find it interesting that it took Native teachings to allow me to fully appreciate the Christian celebration of Christ's birth.

This year, I'll not be giving the usual store-bought gifts, hastily purchased and wrapped at the last moment. Suddenly, it doesn't matter how much money I spend or don't spend. For people I'm really close to, I've handpainted a Christmas card and enclosed a braid of sweetgrass that I picked this summer. I've written something for the first time to let them know how much I love them and how special they are to me.

This Christmas I will kneel down and pray to the newborn King, who represents the good and the God in all of us. This year I will also pray with Sweetgrass to remind me that God is everywhere. He's in the sky, the animals, in the rain and in everyone, not just 365 days of the year — but always.

Most importantly, I will share what I'm learning about Native culture with others, because I honestly believe that the world must look to the Elders and to First Nations people for the answers we are seeking to the complex problems of our society and our Earth.

Meanwhile, I will cherish this year's holiday celebration with the people I love, and I wish you the same joy and happiness that I am feeling in my heart. MERRY CHRISTMAS!



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Currently, there are over 60,000 Alberta drivers with their driving privileges suspended. Studies suggest that a significant portion, up to 65 percent, of these drivers illegally operate a motor vehicle during their suspension period.

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Vehicle seizure will also apply to individuals who knowingly lend their vehicles to drivers under suspension. These vehicle owners can also be fined up to \$2,000, or jailed in default of fine payment for up to 14 days. In addition, their vehicle will be seized for 30 days. Before a vehicle is released to its owner, all towing and storage costs must be paid.

If you continue to drive while under suspension...

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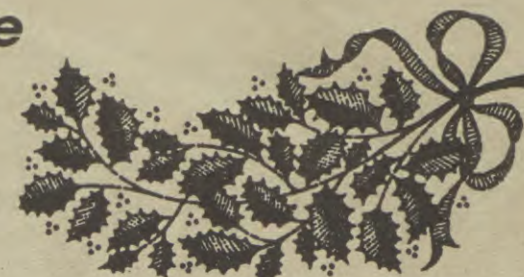




Fairview College
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 to all.
 May the New Year
 hold promise of progress



"As another year draws to a close we
 would like to thank our members & the
 community at large, for the
 support given to us this year.
 Have a Merry Christmas & a Happy
 New Year."



Wahpeton Dakota Nation

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Chief Lorne Waditaka
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HOLIDAY STITCHES

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 experience the love, laughter and festivity
 that makes Christmas special.*

from Chief Robert Gray & family, Council, staff &
 band members

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*May this season bring to all the world the peace
 and joy which is the real meaning of Christmas—
 and may it last throughout the year...*

from Chief Alex (Johnson) Sewepagaham & family
 Council, Staff and Band Members



Little Red River Cree Nation

Box 1165, High Level, Alberta, T0H 1Z0

Band Office 759-3912 or 759-3950

FOX LAKE BAND OFFICE: 659-3855 or 659-3963

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A message from the INDIAN ASSOCIATION OF ALBERTA

Once again, the Government of Canada is proposing to amend the Constitution of Canada. Under discussion are proposals that have a direct affect on the relationship between the First Nations (Indigenous Peoples and their governments) and the Dominion of Canada.

At the Special National Assembly of Chiefs held November 26 and 27, 1991 in Ottawa, the Chiefs unanimously rejected the proposals of Canada contained in the document "Shaping Canada's Future Together Proposals". The proposals do not recognize and respect the inherent rights of the Indigenous Nations.

Our forefathers entered into and concluded Treaties number Six, Seven, and Eight, on a Nation to Nation basis with the British Crown. Our forefathers possessed the capacity as Nations to enter into treaties with other Nations. The signing of the Treaties with the British Crown did not extinguish the capacity of our Nations and our governments. Over the years, the Dominion of Canada took upon herself the unilateral decision to diminish the status of our Nations and our governments. This is an illegal act under international laws and under Indigenous Laws. The Dominion of Canada under the laws of Treaty Succession, inherited the obligation to respect, honour and administer the treaties as concluded with the British Crown.

We the Indigenous Peoples inherited the obligations of our forefathers to the treaties. We have the responsibility to uphold the spirit and intent of the treaties as set out for us by our forefathers.

The Indian Association of Alberta encourages all Citizens of the First Nations to work with their governments in establishing a relationship with Canada that recognizes, respects, and honours our inherent rights as the Indigenous Peoples of this land.

Further the Indian Association of Alberta encourages the First Nations' Governments and their Citizens to participate in the Parallel Process in support of First Nations unity.

TREATY RELATIONSHIP

1. Indigenous Nations signed Treaties Six, Seven and Eight with the British Crown on a Nation to Nation basis.
2. Treaties set out the First Nation / British Crown (Canada) relationship.
3. The Treaties recognized and respected the Indigenous Peoples, their Governments and their way of life.
4. The Treaties recognized and respected non-Indigenous Peoples, their Governments, and their way of life.
5. The Treaties set out that the Indigenous Peoples and the non-Indigenous Peoples were to live side by side without interference.

FIRST NATIONS PARALLEL CONSTITUTIONAL PROCESS:

1. First Nations Parallel Process consists of a Commission of First Nations Representatives.
2. The Commissioners are conducting hearings through regional meetings, and public hearings across Canada.
3. The Commissioners are seeking input from Chiefs, Councillors, First Nation citizens, and Provincial / Territorial Organizations.
4. In addition, the parallel process commission will convene special assemblies for the Elders, Women, Youth, and Off Reserve First Nation Citizens.
5. The process is also open to non-Indigenous citizens, organizations, and governments to present their view on the First Nations-Canada relationship.
6. The Commission is striving to articulate a First Nation's position on the First Nations-Canada relationship to be based upon guidance from the wisdom of all the voices of our peoples.
7. The Hearings for the Alberta Region will be held during the months of January and February, 1992.
8. The basic objectives of the Parallel Process are:
 - a. To affirm and promote First Nations' Rights to Self Determination and Land;
 - b. To build a new relationship with Canada based upon mutuality and respect for the rights of the First Nations peoples.



Cartoon by Malcolm Mayes of the Edmonton Journal.
Thank you Mr. Mayes for allowing us to use it.

NATION: UNDER INTERNATIONAL LAW, A NATION IS PEOPLES WHO:

1. Are organized under a single political unit;
2. Usually inhabit a distinct portion of the earth (land base);
3. Usually but not necessarily speak the same language;
4. Use the same customs;
5. Possess the same continuity of history on the lands; and are
6. Distinguishable from other groups by their origin and characteristics.

TREATIES UNDER INTERNATIONAL LAW

1. Under international law a Treaty is an agreement between two or more Independent Nations with a view to the public welfare.
2. A Treaty creates between the parties obligations and rights;
3. Treaties are capable of enforcement under International Law.
4. Treaties cannot be changed without the proper consent of all the parties involved.

HOLIDAY GREETING

On behalf of the Indian Association of Alberta Senate, Board of Directors and Staff, I would like to extend our warmest wishes to all people for a joyful, healthy and happy holiday season.

At this time of the year, families and friends gather together to share the closeness of friends and families. We must remember that many people are not as fortunate as others. We should remember these families and individuals during this holiday season and try to help these individuals in any possible way.

Many people will not be able to be with their families at this time of the year, try not to let your spirit fall. Remember that the Creator watches over each and everyone.

There are many things to be grateful for: our health, our families, our children and our grandchildren. We should be thankful that we have the power and strength to carry on the struggles of day to day living for our future generations.

When you are travelling over the holiday season, take special care to reach your destination and to return safely to your home and family.

May the Creator bless each and everyone of you.

Regena

Regena Crowchild, President

Canada's Proposal

The proposed amendments are in the following areas:

1. Entrenchment of a general justiciable right to self-government under the law of Canada and the Provinces.
2. Entrenchment of the general justiciable rights subject to the Canadian Charter of Rights and Freedoms.
3. The right of self-government would be subject to negotiation between the Federal and Provincial Governments and the Indigenous Governments.
4. The right of self-government would be subject to First Ministers' conference at which Indigenous Peoples do not have a vote or a veto over any changes made by the First Ministers' conferences.
5. The general enforceability of the right of self-government would be delayed for a period of up to ten years from the time the amendment is adopted. If there is no agreements in place then the courts would have to decide what the rights of self-government mean.
6. The agreements entered into between First Nations and the Governments would be subject to constitutional protection.
7. The right to self-government would be within the context of the Canadian federation with many Federal and Provincial laws of general application continuing to apply.
8. The Government of Canada is prepared to propose that Indigenous Peoples be represented in the Senate of Canada.

For further information on the
Constitutional Processes
please call the
INDIAN ASSOCIATION OF
ALBERTA AT (403)470-5751
Stony Plain Indian Reserve #135
P.O Box 516
Enoch, Alberta

INDIAN ASSOCIATION OF ALBERTA



HEAD OFFICE
Stony Plain Indian Reserve #135
P.O. Box 516
Enoch, Alberta T0E 2N0
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Calgary, Alberta T2A 0P6
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