

Windspeaker

QUOTABLE QUOTE

"It shattered communities; there is no community that didn't have families disrupted by TB."

- Curator Patricia A. McCormack

See Page 12

January 17 - January 31, 1994

Canada's National Aboriginal News Publication

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Leah Pagelt

Don't follow the leader

She's likely to fall over! Missy Derocher, 11, leads a line of friends including Chrisy Landry, 9, Betty Boake, 7, and Larina Boake, 9. The Edmonton group were celebrating winter by clowning around in the white stuff that blankets most of Canada right now.

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Davis Inlet still home to despair

DAVIS INLET, Nfld.

It's been one year since the world first saw videotape of Innu children in the remote village of Davis Inlet high on gasoline fumes screaming about a secret suicide pact.

And since then, the community's situation has grown worse, Chief Katie Rich said. The suicide rate is three times higher, vandalism is rampant and Innu leaders are no closer to moving the village to the mainland than they were at this time last year.

Rich met with Indian Affairs and justice ministry officials Jan. 8 to discuss the village's relocation and policing situation. Negotiations to move the community from its current island location to the mainland have been going on a full year, but the village is no closer to their preferred site at Sango Bay, 15 kilometres away, she said.

Rich said she and Innu Nation President Peter Penashue met with Indian Affairs Minister Ron Irwin Dec. 22, at which time the minister promised to move the beleaguered community of 500 to the mainland.

But Indian Affairs spokesman Brad Morse reported that Irwin only said he supported the idea and that the minister will not go to Cabinet to ask for the needed funds until he has an idea of how much it could cost.

"He doesn't have the money in his pocket, he doesn't have the money in his department," Morse said.

The department also has to undertake an environmental impact assessment of the Sango Bay site before it can approve the move, he said.

Newfoundland Premier Clyde Wells has long opposed the Sango Bay site, saying it would only move the Innu's social problems to a new location.

Irwin has also said the proposed site needs further study.

But relocating the village is only one of several problems facing the community. Last week, Rich reported that 17 of the 18 children airlifted to an addiction treatment centre in Alberta for solvent addiction therapy have returned to their old gasoline-sniffing habits.

Half a dozen youths, some as young as four, were discovered last January high on gasoline fumes and screaming about a suicide pact by tribal police. A total of 18 children were flown to Poundmaker's Lodge near Edmonton, Alberta last February. Health and Welfare Canada picked up the \$1.7 million price tag for the six months of solvent addiction treatment and sexual assault therapy.

Counsellors from the Nechi Institute also travelled to the village, 330 kilometres north of Goose Bay, to start an addiction

counselling program for adults.

Since then, many of the adults in the community have stopped drinking, Rich said. But the children are not receiving the help they need. Before Christmas, only about six of the 18 were sniffing.

The attempted suicide rate has also jumped over the past year from 4.5 to 12.5 per month and crime is on the rise.

Twelve Innu prisoners who escaped from police custody during a demonstration against Provincial Court Justice Robert Hyslop in December had to be arrested at the chief's request in the New Year.

A small contingent of RCMP arrived in the community Jan. 3 and arrested the 12.

Several Innu leaders, including Rich, presented Hyslop with a letter condemning his court hearings in the village and asked him to leave.

See protest, Page 11.

News

Peace Hills beats national banks in bid to manage treaty funds

WHERE TO TURN

Arts & Entertainment...	9,10
Business.....	8
Careers.....	11
Drew Hayden Taylor...	7
News.....	1,2,3,11, R1,3
Sports.....	R4,5
Your Opinion.....	5

SHOWCASE

Silent Tongue, a movie featuring Tantoo Cardinal, Sheila Tousey and Jeri Arredondo, gives Native actresses a chance to show off their talents. Windspeaker Contributor Josie Auger reviewed the film, due out in February, while in San Francisco at the American Indian Film Festival.

See Page 10.

SEARCHING

What constitutes an Elder? Freelance writer Penny Gummerson stalks the trail of Elderhood in British Columbia, uncovering a variety of categories for Elders.

See Page R2.

AD DEADLINES

The Advertising deadline for the January 31st issue is Thursday, January 20, 1994



Warren Hannay

By D.B. Smith
Windspeaker Staff Writer

HOBBEEMA, Alta.

A Native-owned trust company in Alberta defeated several national banks in a contest to administer treaty land entitlement funds in Saskatchewan. Peace Hills Trust grabbed 75 per cent of the \$450 million offered to 25 bands in Saskatchewan through a 1992 treaty land entitlement deal with Ottawa and the province.

And the trust company did so without asking for the business.

"We were invited," president Warren Hannay said. "We never solicited any of them. We were very careful. We've been doing business for over 10 years

with other bands in Canada."

Most of Canada's other banking and lending institutions solicited the settlement bands heavily, he said. But many of the bands chose the Native trust company because the First Nations have historically been ill-served by the non-Native banks.

"Our familiarity with the market really made them more comfortable."

Peace Hills Trust, which was incorporated by the oil-rich Samson Cree Nation in central Alberta in 1980, had been watching the treaty land entitlement negotiations for years and was "very familiar with what was going on," Hannay said.

The deal provides the bands with funds over a 12-year period to purchase "short-fall" acreage owed to them from past treaty negotiations.

The first mandate of the agreement is to replace the land and bring it up to reserve status, Hannay said.

"They must buy the short-fall acres and get the land to reserve status. Once they've reached the short-fall, additional funds could be used for other economic development."

Between \$40 and \$50 million will be distributed this year, he said. Each band was required to name a financial administrator prior to the ratification of the deal and the receipt of any funds.

Once all the short-fall lands have been purchased, bands will be allowed to use any additional funds for other economic development.

Peace Hills Trust's newest branch, which opened last November, is located on the Muskeg Lake Reserve near Saskatoon.

Law student angered by court treatment

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

A Native law student who butted into a conversation between a lawyer and two other people when she thought she heard racial slurs does not think she had her day in court.

Nancy Dion was given a conditional discharge by provincial Justice Percy Marshall Dec. 22 after he found her guilty of assaulting a police officer and causing a public disturbance in an Edmonton restaurant last February.

"I'm angry," she said. "I'm surprised at how racist the justice system is. The police were believed and they were brutal. But none of that is important. It happens all the time."

The 44-year-old Metis, who will not have a criminal record, was sentenced to 40 hours of community service and nine months probation because Percy felt she was "the author of her own misfortune."

Dion was arrested and charged after she got into an argument with lawyer Douglas Todd at a Humpty's restaurant last Feb. 22.

The University of Alberta first-year law

student jumped into a conversation between Todd, his client and a government official over a golf course development near Drumheller when she thought she overheard racist remarks about Natives.

"His tone was racist," Dion said. "I wish I'd never spoken to them. But once I'd spoken to them, I felt I had to make my point."

Dion asked the three if they were going to steal or develop Indian land. Todd told her in return that she should examine her own Native culture if she were looking for examples of savagery and brutality.

At that point, Dion threatened to slap Todd if he said one more word, and asked a restaurant employee to take down his name.

The employee asked Dion to leave. When she refused, the employee called for a security guard and then the police.

When the two officers arrived and began to question her, the younger of the two appeared to want a confrontation, she said. When she refused to give her name, the officer began to push her around the restaurant.

The police report said Dion began to swear at the officers, throw sugar and overturn tables.

"I probably did swear," she said. "They knocked me around from table to table. The younger policeman seemed

proud of himself."

But Dion denied she caused a disturbance by knocking over any tables or throwing objects. Dion said she was in fact physically restrained, manacled, punched in the stomach and taken out to the patrol car by the two officers. At one point, she said she accidentally bit a police officer when he shoved his hand into her mouth, making it hard for her to breathe.

"I was terrified. I really thought they had gone amok. I thought they would take me some place and kill me.... They were not acting like police. There was no harm in fighting. I was afraid. I was fighting what I thought were two crazy people."

Dion went rigid to prevent them from putting her inside the car, but once in, she continued to swear and struggle.

The police later found a diary in Dion's handbag which was used in court to assert she was depressed.

"But that's simply not the case," she said.

Dion's lawyer, Kirk MacDonald, said the police had the legal grounds to search his client's purse and read the diary.

"The officer, given her behavior, had the right to do it."

MacDonald is currently searching the judge's decision for grounds to appeal.

Although angry with the ruling, Dion said she has not decided if she will appeal.

NATION IN BRIEF

Quebec judge to use circle

A Quebec provincial court judge is using an uncommon method to determine the sentence of an Inuk offender. Judge Jean Dutil will use a sentencing circle in the case of Jusipi Naappaluk, who was sent to jail in the South three times for assaulting his wife Kullutu Naappaluk. Jusipi told the court he had assaulted his wife more than 50 times. When he pleaded guilty to the charge last January, Dutil decided to use the unorthodox sentencing system. The circle, scheduled to meet in the second week of January, was to include Jusipi, his wife, their families, Elders, lawyers for the victim and the defendant, and other community members.

Northern board appointed

Indian Affairs Minister Ron Irwin announced the appointment of the members of the Nunavut Implementation board late last month. Chairman John Amagoalik will lead the nine board members in advising the government of Canada, the government of the Northwest Territories and the Nunavut Tunngavik on the establishment of the Nunavut territory. Issues that the NIC will study and provide recommendations on will include the timetable for the Nunavut government to assume responsibility for the development of services,

the organization of the first Nunavut government and the design and funding of training programs. The commission will also devise a process for the first election, select a site for the capital and determine infrastructure needs and a construction schedule. The commission was established under part III of the Nunavut Act, which received Royal Assent in Parliament in June 1993.

Bands need park access to survive

A chief in Ontario is refusing to back down on a tentative agreement with the province allowing Natives access by floatplane and motorboat to a third of Quetico Provincial Park, 120 kilometres west of Thunder Bay. Lac La Croix Chief Leon Jourdain is fighting with local environmentalists over a draft agreement between the band and the province that will allow band members to travel into the park on certain lakes by next spring. The environmental group Friends of Quetico, along with other naturalist groups, have lobbied to stop motorboat and floatplane use within the 4,700-square-kilometre park. Jourdain said the band needs access to survive economically and refused to bow to pressure from the environmentalists.

B.C. nation considers casino

The Westbank First Nation near Kelowna is considering

a casino as a means of making money. Although the band is divided on the gambling issue, Chief Robert Louie said he will conduct a four-month feasibility study on the profitability of an on-reserve casino. Some band members favor the casino for the jobs it will create but others are worried about the negative impacts of gambling. Louie is not, however, concerned about the provincial or federal government's stand because the Westbank have the inherent right to set up gambling on the reserve, he said.

Natives want inquiry into beating death

B.C. Sto:lo Nation Chief Steven Point is one of several Natives in that province demanding an inquiry into the Crown's handling of the beating death of Gary Thompson in Vancouver in 1991. Thompson was beaten to death over a 40-minute period, during which time his head was smashed repeatedly with a concrete block. The Sto:lo chief said the prosecution planned to try Thompson's killers on second-degree murder but accepted a guilty plea on reduced charges of manslaughter and aggravated assault. Thomas Eneas was sentenced to a year in jail for manslaughter. Troy Williams got nine months for aggravated assault. Charges on a third man were dropped when he cooperated with police.

News

NAFTA sparks bloody clashes in Mexico

OTTAWA

Canadian Native leaders are planning to travel to an embittered war zone in southern Mexico in support of an Indigenous uprising against the North American Free Trade Agreement.

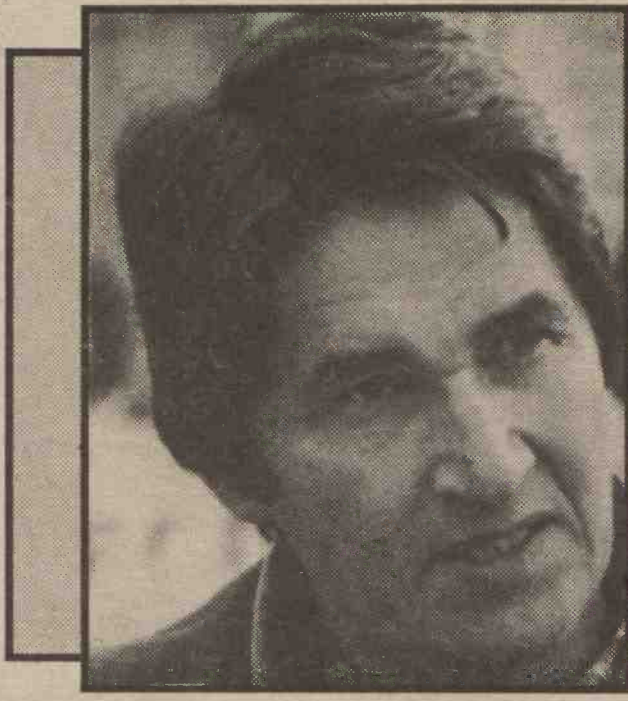
Assembly of First Nations Grand Chief Ovide Mercredi hopes to pressure the Mexican government into dealing with the "Indian situation and to encourage them to resolve the issue throughout negotiations."

Mercredi and four colleagues yet to be named plan to leave for the Chiapas region in southern Mexico within the next few weeks.

The grand chief also called on Prime Minister Jean Chrétien to telephone Mexican president Carlos Salinas de Gortari to voice Canada's concerns as a NAFTA participant.

The conflict was obviously as a result of the frustration of the Mayan people for their total abandonment by the authorities in favor of local landlords' interests, abuse and discrimination, the AFN leader said.

The head of the Assembly of Manitoba Chiefs denounced use of military force against Mexico's



"The rights of Indigenous peoples in Canada are also potentially threatened by NAFTA. I raised the matter with the prime minister to ensure that no legislation contrary to our rights be modified or passed in Canada as a result of NAFTA."

- Ovide Mercredi

Indigenous peoples.

The Mayans are fighting against a government and corporate agenda in which they have no say, Phil Fontaine said. They are also fighting against genocide, poverty and encroachment on their traditional lands.

"These are the same thing we are fighting for."

The uprising in and around San Cristobal de las Casas in southern Mexico erupted Jan. 1 when an estimated 600 to 1,500 Mayan Indians seized control of the resort city and several neighboring towns, sparking heavy clashes with government troops and police.

Most of the guerrillas, who wear black and red uniforms and bandanas, are Tzotzil or Tzeltal Indians who have banded together as the Zapatista National Liberation Army. The rebels say they oppose the free trade agreement between Mexico, Canada and the United States because it represents an injustice to Mexico's Indigenous peoples.

The insurrection began on the first day NAFTA was implemented as Zapatista soldiers, led by a man known only as Commandante Marcos, fought with government troops along a stretch of highway outside San Cristobal. By sundown Jan. 2, 55

people had been killed.

Army officials reported 24 Zapatistas and five government troops had been killed during a gun battle at a military base near San Cristobal. The other 26, including 22 state and local police officers, were killed when the Mayans took control of the four towns around San Cristobal. Heavy fighting around the eastern city of Ocosingo on Jan. 3 claimed the lives of as many as 50 more guerrillas.

The rebels retreated into the hills the next day after the government brought in helicopters and other military aircraft armed with rockets and machine-guns.

The government appeared to have the situation under control until a car bomb exploded in downtown Mexico City Jan. 8, injuring five more people. The Zapatistas had vowed on the first day of the uprising to bring the violence to the capital.

Other bombs went off at a military base near the city later that night. A grenade was also thrown at a Mexican government building in Acapulco that same day.

The Zapatistas took responsibility for all the attacks.

The AFN is not surprised at the extent of the uprising, Mercredi said. Constitutional laws protecting the Mayan land rights were repealed to pass NAFTA, which in part explains the root cause of all the violence.

"The rights of Indigenous peoples in Canada are also potentially threatened by NAFTA," he said. "I raised the matter with the prime minister to ensure that no legislation contrary to our rights be modified or passed in Canada as a result of NAFTA."

While they support the rights of Mexico's Indigenous peoples, both Mercredi and Fontaine denounced the use of violence.

Saskatchewan Natives get say over logging

Agreement allows communities to set limits

By D.B. Smith
Windspeaker Staff Writer

MEADOW LAKE, Sask.

An agreement between Saskatchewan and a forestry company establishing a partnership for co-managing timber harvests is giving Natives greater say over logging in the province's north.

Environment and Resources Management Minister Berny Wiens and NorSask Products Inc. chairman Ray Cariou signed a memorandum of understanding Dec. 20 to work as partners with forestry co-management boards in five northern communities.

The agreement will allow Natives from the communities of Waterhen, Canoe Lake, Dillon, Buffalo Narrows and Beauval to establish limits to NorSask's logging operations in the regions.

"We started the co-management with the Natives," Cariou said. "We brought in leaders, both Metis and First Nations Elders, and they all said 'we want some say in what goes on in our backyards'."

The goal of the agreement is to strike a balance between the province, NorSask and the northern communities over protecting the environment through wise use of forest resources and forest renewal, Wiens said.

"This agreement ensures northern residents will have a direct say in integrated resource planning and how the forest resources are managed in their areas."

The co-management will also involve Mistik Management Inc., which is in part owned by the Meadow Lake Tribal Council. Mistik and the regional co-management boards will determine such things as

where harvesting is done, where roads are built, the method of harvesting and reforestation requirements.

Response to community guidelines has been good so far, Canoe Lake Chief Guy Lariviere said. When a group of Elders on the Canoe Lake co-management board voiced their concerns last month over the size and types of harvesting, NorSask agreed to follow their guidelines.

"People are saying, 'hey, wait a minute, this is actually working'."

The Canoe Lake co-management board has outlawed large clearcuts and the use of automated harvesters. All trees are cut by men with chain-saws, and grapple skidders, which are used to haul the logs out, are the only heavy machinery that is allowed.

The Canoe Lake Indian Band signed an interim co-management agreement with NorSask last October to limit the size of clearcuts. The signing marked the end to a year-and-a-half long protest by some Canoe Lake residents who formed a pro-

test group Protectors of Mother Earth Society. They blockaded a logging road in the Wiggins Bay area, 65 kilometres north of Meadow Lake on Highway 903, where they built cabins and lived year-round.

The protesters wanted to end NorSask's clearcutting and see compensation given to traditional land users in lieu of damage done by forestry companies.

The blockade was originally removed by the province in June 1992, but many protesters returned to the site shortly thereafter. A provincial judge ordered their eviction last summer.

The December agreement will be the start for further negotiations, Cariou said. The province has co-management boards in five of the 10 cutting regions at the moment.

NorSask has a Forest Management Licence Agreement for 1.7 million hectares of commercial forests in northwest Saskatchewan. It is the first company to develop a network of local co-management boards within its FMLA.

Stay of charges against White Bear chief means gambling negotiations can continue

By D.B. Smith
Windspeaker Staff Writer

CARLYLE, Sask.

The Crown has stayed charges filed against the leader of a band in southwest Saskatchewan over his role in an on-reserve gambling dispute.

Charges against White Bear Chief Bernard Shepherd, which included keeping a common gaming house, were stayed after Crown and defense lawyers agreed the trial was over the province's right to control on-reserve gambling and not Shepherd's breach of the Criminal Code.

"We're still going ahead but they've recognized that it's a jurisdictional agreement with the province," Shepherd said.

Shepherd, White Bear Band gaming commissioner Brian Standingready, casino manager Susan Alsteen and the band's American partner Alan King were all charged after RCMP raided the Bear Claw Casino last March 22.

The police, dressed in full camouflage and accompanied by a SWAT team and police dogs, crashed through the casino's front doors in a pre-dawn raid only weeks after the gaming house's grand opening.

All of the casino's equipment, including an unspecified number of video lottery terminals, 100 slot machines and six black jack tables, were seized.

The trial, which got under way last September, has already been adjourned once before. Judge Wallis Goliath ordered a month-long adjournment in September

to allow both the Crown and the defense time to prepare their cases.

The charges against Standingready and Alsteen were also dropped. The Crown subsequently filed an appeal against dropping those charges in October, but then abandoned it after Shepherd's charges were stayed.

The December stay will allow the chief to resume talks with the province over the right to on-reserve casino gambling.

"We have jurisdiction over our gaming on the reserve. We have developed our own gaming act and that was put together and implemented by a custom," Shepherd said.

In the meantime, charges are still pending against the Bear Claw Casino and White Bear Supply and Service, two band-owned companies, he said.

The band also launched a counter-suit against the province in Saskatchewan's Court of Queen's Bench, seeking the right to operate slot machines on their reserve. But that case was postponed after band council learned their lawyer had accidentally filed the statement in provincial, rather than federal, court.

The federal government filed its own statement in October claiming the band's application for the slot machines was invalid. That hearing, which began last July, marked the first time Ottawa has directly involved itself in the dispute between the band and the province of Saskatchewan.

As with the other case, the band maintains it has the right to pursue economic development to create jobs on the reserve 200 kilometres southeast of Regina.

The White Bear's legal troubles are not limited to on-reserve gaming. The band may yet find itself in court over a lawsuit filed by the Saskatchewan Economic Development Corporation.

SEDCO filed the suit two weeks ago against the band, White Bear Lake Golf Course Estates and a numbered company owned by the band for defaulting on a \$75,000 loan.

The corporation extended the loan to the numbered company in 1990 to help pay for the construction of the back nine holes on a golf course. But the company missed a payment last spring, corporation spokesperson Karen Pedersen said.

The White Bear and the White Bear Lake Golf Course Estate guaranteed the loan. They have until the end of the month to file a statement with the court.

Our Opinion

A year of wrangling leaves Davis Inlet worse off than ever

Natives in a tiny remote village on the Labrador coast are marking a wretched anniversary this month, an anniversary that needn't have occurred if the federal and Newfoundland governments had acted responsibly.

It's been a full year since the world first saw video images of Innu children in Davis Inlet, high on gasoline fumes and screaming about suicide.

It's been a year of press conferences and government meetings for exasperated inlet Chief Katie Rich and her weary band council, meetings, over upgrading and relocating the village, that appear to have done little beyond pass the time.

It's been a year of therapy for the 18 children who were airlifted out of the community last January and flown to Alberta for solvent addiction therapy and sexual assault counselling. Today, 17 of them are back to their old gas-sniffing habits.

And then there's the suicide attempt rate, which at this time last year was a little more than four per month. It's now at around 12.

Those depressing events are horrible in and of themselves. But they take on an additional nightmarish quality when one considers that they need not have happened, and probably would not have happened, if Ottawa and the province of Newfoundland had acted to move the people of the inlet to Sango Bay when the Innu first asked.

It's remarkable the way the two governments managed to pass the buck for so long and keep the beleaguered villagers where they are, stranded on an island community with no running water, no sewage facilities and woefully inadequate housing.

Upon hearing of the Innu's desperate situation in the news last January, bureaucrats from Brian Mulroney's Conservative government flew into the inlet to check the situation out, made promises to improve the community's infrastructure and then scampered back to Ottawa. When the Innu put their recommendations together, those same bureaucrats stalled the community upgrading and relocation with ridiculous excuses about the way the document was written.

The province also helped maintain the status quo. Premier Clyde Wells, insisting that he knew what was better for the Innu than the Innu themselves, first suggested strongly and later dogmatically that the villagers think of some site other than the preferred one at Sango Bay for their relocation. For reasons yet to be explained, the premier believed the move would do nothing more than transfer the Innu's social problems to a new location.

It is unlikely that social ills as ingrained as alcoholism, rampant suicide attempts and sexual abuse would go away simply because the community changed locations. But the move to the mainland would have been, could still be, the fresh start the community needs to help leave those problems behind. Wells did no good by denying that opportunity and, in fact, only ensured things would grow worse.

Despite all the governments' excuses and reasons for not doing more for Davis Inlet, the fact still remains that the village is in desperate turmoil, existing on the brink of disaster. After a full year of wrangling with Ottawa, fighting a pig-headed premier and undergoing addiction therapy, the Innu are still in the same unimaginable mess.

But this anniversary, as bleak as it is, needs to be marked. And the best way to recognize it is, perhaps, to ensure that the Innu are not in the same miserable situation next January.

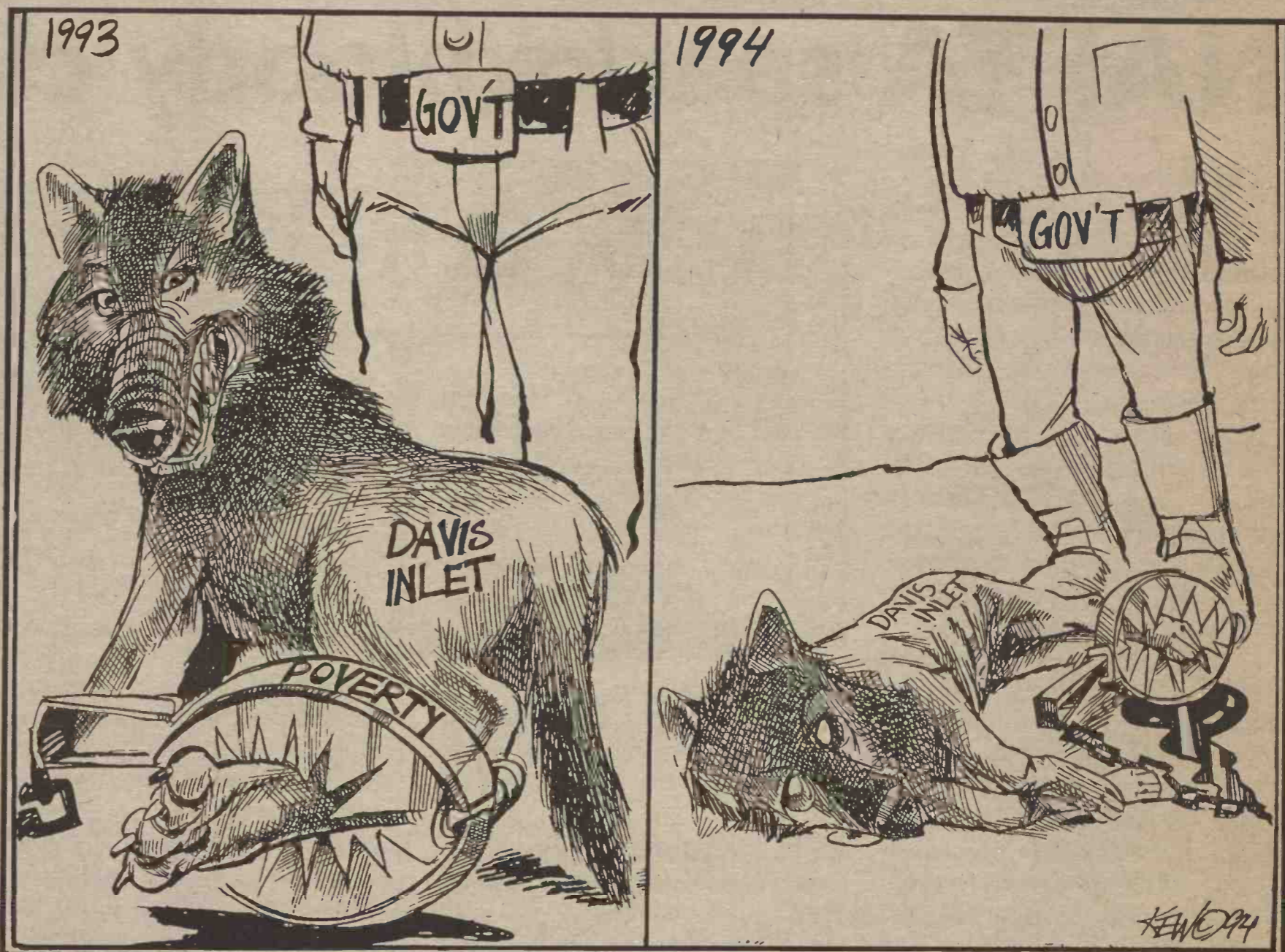


Illustration by Don Kew

Art reflects cultural survival

A prophecy popularly referred to in our communities maintains that our future cultures will flourish and the artists, musicians, dancers, writers, and other visionaries will lead the way to a cultural renaissance. In my mind, this prophecy reflects the sophisticated wisdom of Native Elders who understood and recognized the importance of art in the preservation and direction of future cultures.

Currently in the Native art world there is an excitingly energetic movement underway which respectfully acknowledges the traditions and ways of our ancestors while progressively adapting to more contemporary artistic demands. Many of these artists also educate consumers through their work by moving beyond fictitious, singular, pan-Indian representations to realistic and culturally specific representations. Numerous artists celebrate our survival by calling attention to the beauty and strength within their cultures.

And then there are those who offend delicate white sensibilities by representing horrific pain and sadness



JANICE ACOOSE

(which too many of us remember and share) as they call attention to historic injustices, like colonial tyranny, forced segregation through the reserve system and Metis road allowances, residential schools, and various forms of abuse. Still others use their work to explore their cultural roots which have too often been severed by residential schools or the white foster home experience.

Working as an artist can be painful and frustrating for many contemporary Natives who struggle to find balance between cultural ideals and the so-called aesthetic conventions (which are as a rule dictated by Euro-Canadian standards). Remaining grounded in one's cultural soil is painstakingly frustrating - especially when fund-

ing to support artistic initiatives is too readily handed out to artists who conform to standards set from outside our cultures.

Art in its many different forms affirms our sense of self, reflects our contemporary lives as well as our history, and testifies to our survival and continuity as people. Because art, music, dance, literature, and drama is much more than an elusive energy that exists outside our beings it is vitally important that we remain strongly connected to our cultures and continue to represent our own realities. Who can represent Native peoples' reality better than those whose roots are nurtured in a cultural memory that extends well beyond the Euro-Canadian experience?

Windspeaker

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Your Opinion

Media ignored other side of events at Davis Inlet

Dear Editor,

I've listened to all variety of televised narratives about the insurrection in Davis Inlet. How the judge and his clerk were beleaguered on their way to the airstrip, how the RCMP vehicle was trashed, their porch railings vandalized and used for a bonfire outside the detachment. I've heard how the disheartened Innu retaliated against the judge's inappropriate procedure, how he made no deference to the culture of the Innu and their views of the Whiteman's judicial procedure and how harshly he handled (verbally) the accused' lawyers in front of numerous witnesses.

There were also some aspects of the occurrences that were left out of the national media, television and radio reports: 1. A member of the Royal Canadian Mounted Police drew out a firearm and pointed it at the youths who were involved in the protest, though the member's life was never in jeopardy. This action on the member's part helped provoke the youths' retaliation towards the police

A member of the Royal Canadian Mounted Police drew out a firearm and pointed it at the youths who were involved in the protest, though the member's life was never in jeopardy. This action on the member's part helped provoke the youths' retaliation towards the police members outside the detachment.

members outside the detachment.

2. Fearing for their own security, the officer in charge, Inspector Leach of Happy Valley, Goose Bay, requested our Tribal Police and Chief Rich go into the detachment, where the prisoners were given two choices:

- Either follow RCMP to the airstrip and get on a plane under their custody, or
- Stay within RCMP vicinity.

The prisoners, of course, wanted to remain with their relations and supporters in the community.

These components of the events were presented to the National CBC by our trend-setter Chief Rich but were never broadcast to the public. The public have the right to be informed in every detail.

I talked to some of the so-called es-

capees regarding the options that were given to them and how they felt about it. I've also talked to a friend of mine who is a member of the Royal Canadian Mounted Police and told him about it and denounced the prisoners being given these two choices. He also knows nothing about any of his co-members pulling and directing a firearm at the youths.

In contemplating the Innu struggle, I don't anticipate any of the non-Natives understanding our convictions and our struggle. It is very difficult for an Indigenous person to define and describe our views and our perceptions in words to those who do not understand us. In order for them to accept us, they must first eat, sleep, breathe and live our lives. Living among the Indigenous people for a cer-

tain number of years doesn't make any non-Natives grasp the powerful Natives aspirations and intuitions unless they make their lives totally part of them.

In expressing my disconcertion and beliefs I hope I don't jeopardize my application for the Royal Canadian Mounted Police and if it does, let it be so. It was never meant for me to join them. Only then will I unquestionably know how the Whiteman's judicial procedures works and how they disillusioned the Indigenous population throughout the globe.

Any dissenting viewpoints that are voiced among the non-Natives about any associations of Indigenous people don't weaken us but only strengthen us. By this fortitude only will we rise, a Mighty Nation, empowering us to profess what we rightfully believe and claim what is ours.

I just hope that I won't be denied the occasion to properly inform the public about what took place between the prisoners, the Innu and the RCMP that day.

James Nui

Resident of Davis Inlet, Labrador, Nfld.

Metis finds long road to Creator

Dear Editor,

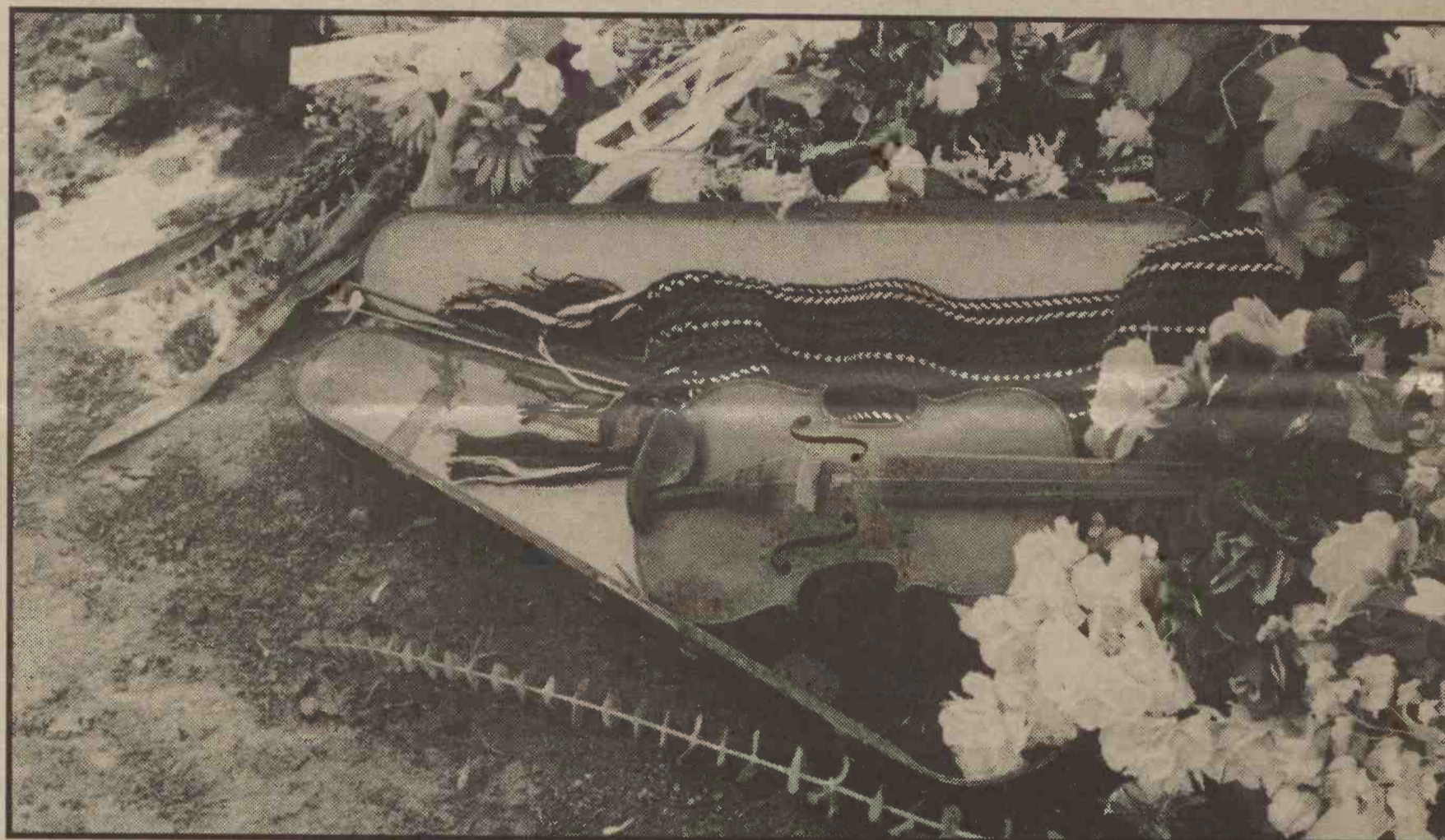
Miandow.

In times past, many things took place which have changed our lives considerably. It was seven generations ago (over 200 years) that my old Kokum (a Metis Cree) taught her daughter-in-law and those around her how to make sashes for the men to wear and buy as well as all the other skills she brought with her to help begin the Metis Nation. She died a few years after the skirmish at Seven Oaks.

After her descendants and family moved away to fight their own and future battles, her grave was covered over to become a CPR railyard with only her headstone removed elsewhere. Last year for the first time she was given a proper Native ceremony and burial dedication. I feel she chose the way of peace and accepted her Cree Nation's desire

for her to live with these visiting men from another tribe so that her tribe would benefit through trade. She also hoped her descendants would form bonds of peace and friendship with her family and cousins.

Was her life wasted by seeking peace and friendship? Under whose laws? The Creator's or Christians? Do you as individuals or as Nations today refuse to acknowledge the equality of the Metis Nation with your own? I looked at the Christian way and accepted their laws and worked to build up my property and assets the way they do, the way I was taught. When I looked at the reasons for doing so, I questioned the value of amassing wealth or owning property for the sake of possession and looked to the Creator for direction and a better way. What I found was that the desires to



A Metis sash and a fiddle adorn the grave of the late Metis Nation of Alberta president Larry Desmeules.

possess the land or the things on it were not part of what I valued nor did I feel they were part of the peace the Creator meant for us to enjoy and live within.

As is our tradition, I journeyed and left behind my values and desires. What I found

again was the Creator.

Four things now fill my heart: Peace, love, harmony & prosperity.

I challenge every individual (Metis or non-Metis) to learn his or her history and the reasons why events occurred the way they did. Perhaps you may learn

why you do the things you do today. Perhaps you may learn things you do not wish to know. Perhaps you may find your way back to the Creator again. Heya.

Peace, Love and Friendship,
Pretty Blue Dragonfly King
Metis Native

Letters welcome

Windspeaker welcomes letters to the Editor. Submissions should be approximately 300 words or less in length. All letters must be signed with a first and last name or an initial and last name. A phone number and address must be included, not for publication but for verification.

All letters are subject to editing.

Please send letters to:

Linda Caldwell, Editor,
Windspeaker,
15001 112 Ave.,
Edmonton, AB
T5M 2V6.

Heroism overlooked

Dear Editor,

This letter is to let people know how Natives are forever being overlooked in many ways. One example is the lack of attention they receive even when they exemplify bravery.

Albert Crow was 87 years old when he passed away. When he was about 80, he saved a young white man from drowning. This was when he was guiding at Red Indian Lodge.

The way I hear it happened was that the guides, Albert one of them, were returning their boats to the holding docks after dropping off their parties at the main lodge. As Albert rounded a point, he saw a boat circling on the lake without its driver. He knew right away someone was in great danger. Albert went closer, scanning the area - careful not to hit whoever was in the water - desperately trying to catch sight of the person. He found him already submerged two feet or more under the water. Albert stopped his motor and - not thinking about his own safety - reached down hard and grabbed the guide behind the collar and

pulled him up. The young man was in a panic state.

Mr. Crow, still very strong for his age, calmed and held him until the other guides came and helped him.

It turned out the young man my father saved was a university student who was one of the many hired by local resorts for summer work. My father, who was a good man, said he would save him again if he had to, even when he knew these students are the ones who take what meager employment is left for the Natives.

Albert Crow, my father, never received the thanks and recognition he so enormously deserved. He saved a young man from drowning, an act that does not happen every day. My father said the failure of the township of Sioux Narrows to recognize him for his heroism never bothered him.

Unlike my father, I am a selfish man. I know a person should be rewarded with the highest tribute for a feat such as that performed by my brave father.

Allen Crow

Whitefish Bay First Nation

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE JANUARY 31ST ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, JANUARY 20 AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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Jacksonville, Florida

SNOWBALL CLASSIC ALL-NATIVE RODEO

January 21 & 22, 1994

Farmington, New Mexico

2ND ANNUAL CREATING WEALTH WITH FIRST NATIONS

January 27 & 28, 1994

Vancouver, British Columbia

DOTC WINTER FESTIVAL

January 28 - 30, 1994

Brandon, Manitoba

POUNDMAKER/NECHI ROUND DANCE

February 12, 1994

Poundmaker Lodge, St. Albert, Alberta

VISIONS FOR OUR FUTURE: PARTNERSHIPS IN NATIVE EDUCATION

February 18 & 19, 1994

Port Elgin, Ontario

6TH ANNUAL CULTURE, HEALTH AND HEALING SEMINAR

March 18 & 19, 1994

Edmonton, Alberta

SFIN HOCKEY & CURLING TOURNAMENT

March 18 - 20, 1994

Regina, Saskatchewan

JOURNEY INTO EMPOWERMENT: 5TH ANNUAL WOMEN & WELLNESS

March 21 - 25, 1994

Portland, Oregon

BATTLEFORD HOCKEY TOURNAMENT

April 1 - 3, 1994

North Battleford, Saskatchewan

SIFC 16TH ANNUAL POWWOW

April 2 & 3, 1994

Regina, Saskatchewan

PRINCE GEORGE HOCKEY TOURNAMENT

April 8 - 10, 1994

Prince George, British Columbia

8TH ANNUAL ARIZONA STATE UNIVERSITY COMPETITION POWWOW

April 15 - 17, 1994

Tempe, Arizona

GATHERING OF NATIONS POWWOW

April 22 & 23, 1994

Albuquerque, New Mexico

Oki. We are leaving 1993 behind and looking forward to 1994. Since last year is gone, I will tell you now what my resolution for 1993 was - it was to be more riskier. Well, the first risky thing I did was I sent a person whom I admired a Valentine, which led up to the most embarrassing moment of my life. I never did talk to him after that. The second was that I bought a car and it was the best risky thing I did all year. The third and most trying one was that I took a risk in looking at my past and forgiving myself for all the mistakes I made. It gave me the strength and wisdom to be passed on to anyone who wants it. This year's resolution is...I'm sorry I can't tell you. If I tell you than the surprise for next year won't come true.

A New Year's greeting

I know New Year's was a couple of weeks ago, but since they cut my page out for the year-end stuff, I shall give out my greetings this issue. This greeting is for all the people who have no family, the people who have family but cannot seem to forgive or forget and the people who have to live down in the streets and have no where else to go. It's for the people who have everything except love and faith for themselves and the people around them, the children who grow up too fast and never have the chance to be themselves, the alcoholic and drug addict. It's to the worry-wart and the happy-go-lucky person. Have a great New Year and all the best to you in the upcoming year. You know, the only person who you have to live with for the next year is you, so make your choices the best they can be.

Powwow connections

I have attended a few powwows these last couple of weeks. Both were pretty good. I visited the Stoney people of Morley, who hosted a New Year's powwow. It's great to see a bunch of friends having fun without booze or drugs to bring in the New Year. Then I went to visit relatives from way down in Southern Alberta. Yeah, I went to the powwow in Pincher Creek. For a winter powwow, people braved out the cold and snow. They had a successful powwow.

Oh, no... it's a Joke!

I have to give the Metis Settlements News applause for letting me use this joke. The joke was giving to them by Enjay Blyan of Buffalo Lake Metis Settlement. It's called We Tip Scow. Long ago the Cree had a rather good rapport with the white fur traders. They were often employed by the traders as guides and handymen. However, language differences restricted their communications to a few words mixed with sign language.

One day there were two Cree who were working for a white fur trader. They helped in the loading, unloading and steering of this whiteman's raft that was called a scow.

They were cruising down the river with the whiteman up front carrying his rifle. It was getting late in the evening when one of the Cree said, "Weetipskow Neeschas", meaning; "Its getting dark, cousin." The other Cree answered "Uhah! Taypwey, mahka Weetipskow,"



PEOPLE & PLACES
by Ethel Winnipeg

meaning; "Yes, it is getting dark." The whiteman overheard them but all he could understand was Weetipskow. He grabbed his gun, cocked it as he turned around saying, "you Indians tip this scow and I'll shoot the both of you."

Okay, if you can do better, prove it! You know where I work!

Poems for the Elders

Of course, I couldn't get by without sharing some peoples' work with you. It was written by Deborah Paul and it's called Warriors of Today. Since this issue is dedicated to all the Elders of today, here is something to think about. The one below it is from Anita Large of Saskatoon, Saskatchewan.

Warriors of Today

They used to wear a breech cloth and buckskin
Carrying tomahawks and arrows
But in today's society, it's unethical
So now it's Wisdom and Knowledge

Today we have to fight for what is already ours
We have to regain our culture and beliefs
Our Elders are the Warriors of Today
They teach us what is right and wrong

Slowly the booze and drugs are dissipating
Our minds will clear from the fog
When this is done, we will be at full force
And our Elders can take their proper place

Our Elders' Wisdom and Knowledge is vast
We must learn to use these weapons
In order to succeed and prosper
Only then will our Circle be complete.

Everything Starts With You.

She let the Elder flow out
A seed of pleasant sounds
Pahpih, nimihito, Nika mon, Pikishwe, Maton, Natohtaw

Before they arrived
I tucked the words under the pillow
And then threw on the blanket

"We must celebrate depression
just as much as we celebrate laughter"
spoke the old tongue.

The blanket's top corners unfolded
I grasped the colorful words
drifting waves on the current...
Make yourself depressed
Make yourself happy

See...
I answered the door
I was on the other side
I let me in...

I had the key...
"don't forget your centre

The ocean filled with...
trees, leaves and grass.

I danced on the sand of laughter
Sung out the water
Listened to voices of the new land

Waves calmed
The current peaceful
I swam a new direction

The breeze took my hand
"Well Come"
"Laugh, cry, sing, dance,
talk and listen...
This is you." the old tongue's
breath whisked off the blanket.

The words smuggled
Walked into my ears
or did I? Everything starts
with you!

The Elder sat down to rest...
My aunt smiled, the spirit relaxed.

Windspeaker

January 17 - January 31, 1994

Regional Section

Volume 11 No. 22

See the story
of your
community
printed in
Regional
Windspeaker.
For details,
turn to Page
R5.



Remembering the way

Elders are more than guardians of our traditions, they are survivors who pass on their knowledge to new generations. Windspeaker salutes Elders across Canada in a series of profiles and articles inside.

Vaccination campaign wraps up

By Dina O'Meara
Windspeaker Staff Writer

WINNIPEG

An intense vaccination campaign aimed at stopping an outbreak of meningitis on Manitoba reserves and communities has wrapped up successfully.

"We've come pretty close to achieving a 95 per cent vaccination rate in the communities," said Dr. Ted Rosenberg, community medical consultant with Health Canada in Winnipeg.

Approximately 24,000 children between the ages of six months and 19 years were vaccinated against the deadly disease in the two-month-long campaign which ended Jan. 1. A rise in cases of meningococcal meningitis on various reserves, coupled with the deaths of a five-month-old infant and a two-year-old child sparked the campaign. A total of 13 cases of the infectious disease were recorded in 1993, triple the yearly average of one to four cases on Manitoba reserves.

"If we didn't vaccinate we felt that we would see a greater rise in numbers of cases," said Rosenberg.

In many communities a 100 per cent vaccination rate was achieved, said Rosenberg. The high target rate was essential for the immunization to effectively stop the outbreak.

"We're not going to completely eliminate the disease, but we can contain it," he said.

Meningitis is an infectious disease which causes swelling around the brain. Symptoms include a sudden fever, headache, stiff neck and nausea.

At the same time as Manitoba health officials were organizing the massive program, doctors in Saskatchewan were taking note of a jump in meningitis cases in the province. A total of 24 cases were recorded by November, compared to an annual average of six to 12 cases.

Children aged two to 19 years on six reserves and in Saskatoon were targeted for an immunization program. But the appearance of an additional five meningitis cases across the province prompted health officials to launch a blanket vaccination campaign for all children. By the end of December, 46,700 children had been vaccinated. The Saskatchewan program is expected to finalize by the end of January.

Children apprehended needlessly - report

By Don Langford
Windspeaker Contributor

WINNIPEG

First Nations in Manitoba should take over their child welfare systems, states a major report released last month in Winnipeg.

Prepared by the First Nations Child and Family Task Force, the report outlines a three-stage action plan in which full jurisdiction over child and family services would be transferred to First Nations communities within a period of about five years.

According to Professor Wally Fox-Decent, chair of the six-member task force, the existing child and family welfare system in Manitoba fails to meet the needs of First Nations children or their communities.

"The present system is designed to respond to urban life in a metropolitan centre," he said. "It's a mainstream system really designed to serve the majority, who are non-First Nations people. It does not recognize the cultural and economic realities of many First Nations communities.

As part of the move toward community-control over child

and family services, the task force recommended the development of a new set of standards by First Nations people, to decide what is culturally appropriate and what is in keeping with the socio-economic realities of First Nations communities.

The task force also recommended that any apprehension of children at risk be guided by the First Nations tradition of shifting responsibility to the extended family or the local community wherever possible.

"Statistics, studies, commissions, visits and presentations - all have made us realize that these children continue to be at risk when they are completely removed from their homes and cultural environments," the report said. "The results of this practice have been tragic and costly."

Under the current system, First Nations communities in Manitoba receive child and family services through one of eight First Nations agencies, which are mandated under provincial legislation and funded through the Department of Indian and Northern Affairs (INAC).

The chief weakness with these agencies, the task force found, was their centralized nature and sometimes rigid ad-

herence to the provincial Child and Family Services Act.

During seven months of public hearings in 12 First Nations communities and three urban centres, the task force learned that communities had become frustrated over their lack of meaningful involvement in decisions concerning their children and families.

And because First Nations communities were shut out of the decision-making process, the task force further found that the apprehension of children had become the first, rather than the last, resort.

As statistics revealed, First Nations agencies presently spend over 45% of their budget maintaining children in alternate care compared to less than 3% keeping them out of care through the delivery of support services to families.

One of the two most important recommendations made by the task force was that the province immediately establish a First Nations Child and Family Service Directorate.

The Directorate would then assume full administrative authority over First Nations children living both on and off-reserve, and begin implementing the remaining recommendation put forth by the task force.

The second most important recommendation, to occur during the second stage of the task force action plan, was the federal government enact a First Nations Child and Family Welfare Act in the near future.

With the passage of this act, the province would be relieved of its legislative authority over First Nations child and family services, which would in turn pass to the directorate.

And the directorate, now armed with legislative authority, would then begin the process of decentralization this authority to First Nations communities ready, willing and able to accept the responsibility.

During the final stages of the action plan, both the directorate and federal law would disappear as First Nations communities began operating their own child and family services on an autonomous basis. Manitoba child welfare

Other recommendations put forth by the task force include:

- the immediate establishment of appropriate agencies to assume full control over service delivery to First Nations children living off-reserve in urban centre.
- the adoption and development of a First Nations case work model/process.

Salute to Elders

Searching for the elusive Elder

By Penny Gummerson
Windspeaker Contributor

VANCOUVER

It's a rainy Wednesday afternoon in Vancouver. I've just received a phone call from Windspeaker asking if I would like to do a story on an Elder for this issue.

"Great," I say, "when's the deadline?"

"Monday," said the voice on the other end.

"Oh," I say. Kind of a tight deadline, I think to myself. Well, it can't be that difficult to find an Elder to interview.

"No problem," I say. "Monday it is."

Now it is Saturday afternoon. It is still raining and I still have yet to find an Elder. I've been on the phone for three days in search of one, but there are none to be found.

"My great aunt would be a great person to talk to," said one contact. "Her husband just had a coastal ship named after him. Too bad she's not in town."

"My friend knows an Elder who raised her grandchildren," said another contact. "She'll have lots of stories. I'll call you back."

Two hours later - "Sorry, I can't get a hold of her."

Oh, oh. One day left to find an Elder? I phone one last contact, Marlene Atleo, in New Westminister.

"Hi Mrs. Atleo, I'm having a tough time finding an Elder to interview for the upcoming issue of Windspeaker. Do you know of any in the vicinity?" I ask.

"That depends. What kind of an Elder are you looking for?" she asks.

"What kind? You mean there is more than one kind of Elder?" I respond.

And so that got me thinking - who actually is an Elder?

"Some official Elders, like Simon Baker, are almost like 'political Elders'," said Atleo. "I

"It's not enough just to be an older Native person to possess Eldership. Before going to an Elder, I would have to consider: are they from the same area as me? Would they have the same kinds of ground values?"

- Elizabeth Atleo, New Westminister, B.C.

would call it an institutionalized Elderhood. They are people who serve a formal function in the integration of Native aspects of education in institutions."

But because each person's house of learning has official Elders, there are also what one might call 'community Elders' - like an advisory position", she said.

"Some people have very specialized cultural knowledge in their roles for the group as an organic whole. You have Elders for certain things," explains Atleo. "There are certain Elders that I get in touch with for certain kinds of things that I want to check or get feedback from."

Okay, so what constitutes Eldership for a person? What makes someone an Elder?

"First of all, people who have survivorship," said Atleo. "What is it about their generation - what did they survive and what has contributed to their survivorship? What was their developmental task in that generation? I think survivorship was always about testing and a lot of stories are about testing."

"So, it's very much about how they can pass on that they have learned - their practical knowledge - to other generations in a meaningful way because it's survivorship that keeps the culture going," she said.

But there's more to being an Elder than surviving, she adds. "It's not enough just to be an older Native person to possess Eldership," said Atleo. "Before going to an Elder, I would have to consider: are they from the same area as me? Would they have the same kinds of ground values?"

Atleo, who spent many years living with the Nuu-Chah-Nulth Nation on Vancouver Island's Ahousaht Band, said she received her own cultural education from inside the house of her husband's mother and from time to time is called upon to share her own wisdom and learning with others.

"We are considered to be Elders by some and who come to us for advice because we are conscious and aware of and how things work in our community," she said.

"Eldership is one aspect I'm very conscious of because it's part of my children's education. It's something we educated them about - something that was a very conscious process in our family."

Maurice Nahanee, 37, lives in the village of Squamish in North Vancouver where he runs his own writing company, All Write Productions Limited. He is presently working on a First Nations Tourism video that will provide an over-view of Native history and culture, past and present and what the future will be for Native Tourism in British Columbia.

He has spoken with many Elders about the video project. "Elders have a lot of background knowledge to pass on to people like myself who are seeking advice and encouragement," said Nahanee.

He describes Elders as being those people who have spent time learning the knowledge of their community and their culture.

"I think they have to be somebody who is generally recognized by the community of possessing certain qualities," he

said. "I have a number of Elders I go to for different types of knowledge - some on a spiritual level, others for counselling, and others for a variety of knowledge about life."

Nahanee said age has nothing to do with being an Elder. "Somebody can be 40 years old and be considered an Elder in the community and somebody can be 60 and not be considered an Elder because they haven't acquired the knowledge of their people to pass on."

As one of the paddlers of the Squamish canoe during the Qatuwas Festival last summer, Nahanee said he learned a lot of valuable knowledge from his Elders.

"We had Elders talk to us in preparation for our journey. We had to learn our songs and protocol and how to behave in public properly. Because we were ambassadors of our nation, we had to know something of our history so that we could present that to the public."

Minnie Kullman is the administrator/coordinator of the Native Brotherhood and Native Sisterhood of B.C. Education Society in Vancouver. She is from the Heiltsuk Nation and grew up in the village of Bella Bella, B.C.

Kullman considers age to have some bearing on Elderhood.

"I consider my mom to be an Elder - she's 73 years-old. But, it also has to do with knowledge of your culture and heritage - basically how much involvement you've had in the village throughout your life," she said.

"The Elders of our Bella Bella villages are the ones that

we go to for advice for traditional-type ceremonies. If there's anything going on in the villages that concern potlatches or any types of feasts, we go to the Elders to find out what protocol we take and what to do. They basically give us cultural guidelines for anything that happens in the villages, from potlatches to name-giving ceremonies and feasts."

Well, deadline day has arrived and I still haven't spoken with an Elder. But, at least now I'm clear that there are, in fact, different types of Elders for different types of people, for different kinds of things. End of story...almost.

The phone rings. It's Elizabeth Alfred, president of the Vancouver Native Elder's Society.


"I hear you're looking for an Elder," she said with a laugh.

An Elder? On the phone? Talking to me? But my story is already written. Hmmm. To fax or not to fax? I can't resist - twenty minutes later, we're sitting in her office in the Vancouver Aboriginal Friendship Centre Society building on Hastings and Commercial.

"When did I become an Elder?" she said with a laugh. "I don't know. I just did. One day I was at a meeting and they announced before dinner that the Elders would be served. Then I got up to get a plate, a young girl came by and said 'oh, no, sit down, I'll get your food for you.' I said oh, no thank you, I can get it myself. Then an Elder sitting beside me leaned over and told me to relax and enjoy it. 'You're an Elder,' she said, 'Let them serve you. Give them the pleasure of serving you.' And I sat back and said, hey, when did I become an Elder?"

The interview ends and I walk outside into the pouring Vancouver rain. My car has been towed. I smile, water dripping off my nose. It doesn't matter because I've met an Elder. A real, live Elder.

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My Community

Community nestled in gentle valley

Author's home in southern Saskatchewan a welcome sight after a long absence.

By Neil Pasqua
Windspeaker Contributor

PASQUA FIRST NATIONS, Sask.

During the years I lived off reserve I always had a growing sense of anticipation when I returned, especially when the reserve came into sight.

The boundaries of the reserve are clear. Pasqua Lake is on the north with the southern border having a tree-line where adjacent farm land have little or no trees.

Pasqua supports 15 active farmers. Not all have cleared their lands while many Saskatchewan farmers are being encouraged to plant shelter belt. Trees not only benefit wildlife but keeps topsoil from blowing away.

Many of these adjacent farmers are farming what used to be Pasqua reserve land. Chief Pasqua, signatory at Treaty Four, chose the valley to be home for his people.

The Pasqua Band is located in southern Saskatchewan, nestled amongst the Qu'Appelle Valley and prairie grainbelt.

The size of Pasqua's reserve would be greatly reduced through subsequent land surrenders.

Today however, the Pasqua Band has initiated a land claim in an attempt to recover lands lost.

The original membership of Pasqua's band was a mixture of Cree and Saulteaux and numbered some 40 lodges.



Hockey is an important part of winter and keeps Pasqua youth busy striving for that perfect play. Jeremy Pasqua, 7, plays for the Pasqua Penguins. However, his favorite team off the reserve is the Calgary Flames.

Today there are 97 on-reserve homes housing 40 percent of the band membership with over half under 18. Our off-reserve members are scattered everywhere, on other reserves, in other towns and cities, and in other provinces, territories and countries.

Living on the reserve gives our children the freedom to roam freely, unlike urban restrictions of being cooped up in a house or yard.

The Pasqua membership works toward supporting our young and old.

Hockey, Twon-Kwon-Do and field trips are some activities being offered to our youth. Bingo, hockey and dances are geared toward the older members.

Physical activity is impor-

tant for a healthy mind and body.

Our infants and elderly are provided for under Pasqua's health care program. Home care is available where community home care workers make home visits to the elderly.

A community health nurse visits the band regularly to insure our members have had all their necessary shots, whether it's an Elder getting a flu shot or an infant getting his or her first needle.

A healthy lifestyle needs a healthy diet, and many members still include rabbit, deer, and/or fish as part of their diet.

While not as readily available as store bought goods, members still go out to the lake to fish or out to the bush and hunt.

The conveniences of modern living are available in Fort Qu'Appelle, just 24 kilometres west, or 45 minutes southeast in Regina.

Although Pasqua has their elected leaders and band staff, Pasqua members do their share by taking the time to get involved.

Band members do fundraising, cooking, dress hockey players or sit on various clubs or committees. Some help out just by coming out and playing bingo.

Bingo is played weekly and benefits the community rather than having players travel off-reserve. 'Follow the bouncing ball to Pasqua Bingo' is the logo on our daubers.

Dances, rodeos, workshops and conferences do not happen by themselves and band members getting involved help to make such events happen.

After all, Saskatchewan has a high level of volunteerism, and Pasqua is no exception.

Prairie Briefs

Protester sets up camp again

A protester who was removed from his makeshift protest camp in Kananaskis Country in September is back on the land. Fred Fraser established the original camp in 1991 to protest being refused membership by southern Alberta band Tsuu T'ina after he was reinstated under Bill C-31. In August of this year, Fraser established a road block on the land, traditional hunting ground for the Old Sarcee Uterus Clan, which he is hereditary chief of. RCMP and provincial forces removed the blockade and razed the camp, and Fraser was charged with obstructing a road. He will appear in provincial court in Calgary March 16. Fraser has lobbied the government to establish a new band for the 200-odd people like himself who have been refused membership to Tsuu T'ina.

Girl mauled by sled dogs

An 11-year-old girl from Fort Chipewyan died after being mauled by five sled dogs on Dec. 30. The girl, Michelle Dawn Whitehead, was found by a passing motorist who noticed the group of dogs attacking something on the ground. The driver, a nurse, was able to distract the animals and keep them from the child, while flagging another motorist to get help. Whitehead died just hours later. An avid dog-lover, she had survived a brutal attack by a Rottweiler five years ago in Edmonton. While neighbors said the sled dogs, who were unleashed at the time, hadn't exhibited any hostile behaviour previous to the attack, an animal behaviorist and former animal control officer said Whitehead might have been trying to break up a fight and was set on by the rest of the pack. Or the unleashed dogs could have been protecting their territory, said Katharine Balbar-Harish from Edmonton. RCMP destroyed the animals and are searching for the culprit who unleashed them from owner Happy Cardinal's yard.

More PR needed on land claim settlements

A rising tide of public opposition to a \$445 million land claim settlement involving 27 bands in Saskatchewan can be curtailed, say Aboriginal leaders. Both the provincial government and Indian groups must do more to dispel fears regarding the settlement, said Roland Crow, chief of the Federation of Saskatchewan Indian Nations. Opposition to the settlement has increased in some communities, with fear and animosity surfacing between groups of Natives and non-Natives. Non-Native communities where bands may be acquiring land have expressed concerns about loss of tax revenues and difficulty enforcing bylaws. One such community, Fort Qu'Appelle held a referendum to deal with a move by the Starblanket band to convert an old post office downtown into an office complex for Native-run business. Starblanket has claimed the land the building is on and want to give it reserve status. They have been negotiating with the town since 1984 to resolve the claim. The referendum resulted in limiting negotiations with the band to town council members. Federation representatives are also concerned about perceptions that Indians are trying to force people off land, or take unfair advantage of their Indian status. The SFIN has been holding workshops discussing treaty issues with non-Native organizations and government departments.

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Sports

Running club coach surfaces

VERMILLION BAY, Ont.

Managing a running club proved to be too much responsibility for one coach, who says he abandoned a group of hopefuls on route to New Zealand because the pressure was too great.

Tom Wesley failed to meet a group of young athletes of the First Nations Running Club on the eve of their journey to a sacred run in New Zealand Oct. 29, 1993. The eight teenagers were stranded without plane tickets in Winnipeg, after having been told by Wesley the entire trip was taken care of.

But the 25-year-old had failed to raise enough money, couldn't manage the growing club's books, and lied to keep up appearances. When the deadline came, Wesley snapped and ran to the United States.

"I felt really like everything was spinning. I went to see my girlfriend and I told her 'I lost

it,'" he told a local Native newspaper.

He apologized to the runners and wished them luck in their future runs.

Wesley denies intending to steal any funds. A police investigation has been launched but no charges laid as police are still waiting for documents from the runners outlining how much money was collected.

Fortunately for the youths, Native and business communities across Canada rallied around them and raised more than \$14,000 to send the group to New Zealand. An additional \$15,000 was contributed by the Department of Indian Affairs. The team arrived in New Zealand Nov. 7.

Two weeks after running out on the team, Wesley surfaced in Denver, Colo. He contacted his family in northern Ontario and was persuaded to return to Canada.



Winnipeg Free Press

A group of relieved young members of the First Nations Running Club take a second walk up the airport path on their way to the New Zealand Sacred Run after being abandoned by their coach.

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Sports

Boxer got start toughing it out in reserve school

But Williard Lewis, the 1993 national amateur heavyweight champ, is a softie when it comes to kids.

By Kim Heinrich
Windspeaker Contributor

HOBHEMA, Alta.

At 5 foot 11 and barely 185 pounds, Willard Lewis had some people believe he was too small to be a heavyweight.

But the 19-year-old boxer showed them December 5, 1993 when he won the national amateur heavyweight boxing championships in Winnipeg, Man.

Lewis may be shorter and lighter compared to his competitors, but he's an uncompromising fighter who will take a punch to give a punch.

Previously Canadian middleweight and lightweight champion, Lewis beat Jean-Paul Bergeron, defending heavyweight champion from Montreal, 12-9 in the first match. His second match against Mark Simians, in which he won 16-12, earned the most outstanding bout of the tournament. And he won 14-10 in his final match against Steve Gallinger.

"My mind is my strength," Lewis said. "If I get hit ten times, it makes me stronger. Anyone who has to fight me knows he's going to have to fight."

Lewis credits spirituality

for his clarity of mind. There was a time when he was wondering whether he should continue boxing.

"It was after the world championships last year when I busted my nose. And there were some politics as well," he said. "So I spent some time with my family. I feasted with the Elders, did some sweetgrass and had some sweats with my father. I'm good now and I know what I have to do."

Now that he's "got the nationals done," Lewis said he's preparing for this August's Commonwealth Games in Victoria.

"Then there's the Olympics and following that - the world championships," he said. "I gotta get it all done."

Brought up on the Beaver Lake Reserve in northern Alberta, the young Cree said his interest in boxing goes back to his early youth.

"If you're tough, you can make it at reserve schools. If not, you get bullied. I decided enough of getting bullied and learned how to fight," he said.

At 13, he won his first match weighing in at 165 pounds. "I was this little balloon of a guy," he said, laughing. Within six months, he had lost 26 pounds and was training regularly.

Lewis said the independent aspect of boxing is what made him fall in love with the sport that has quickly become his life.

"There's no team play. If you miss a fly ball, your whole team can lose. But if you catch a punch in the face, nobody suffers but you."

His coach, Harley Dalke, said Lewis is renowned for the damage he can exact on an opponent. Competitors have often conveniently backed out when they knew who they



Kim Heinrich

Boxer Willard Lewis won his first bout at the age of 13. Six years later, on Dec. 5, 1993, he won the national amateur heavyweight championship.

were up against, said Dalke.

But on the flip side of this fearless fighter is a warm-hearted comedian who is as dedicated to youth as he is to his sport.

Dalke calls Lewis the "Pied Piper of Hobbema," a community in central Alberta where the two coach the 50-member Indian Nations Boxing Club.

"Willard has a bubbly personality and a library of one-liners," Dalke said. "And he

cares very much about kids. If he ever goes away, the kids are always asking for him."

Lewis said he tries to bring something to Hobbema's children that many children don't know.

"I try to bring trust to these guys. They're Indians. I'm Indian. A lot of us have been led astray in the past," he said. "I know I'm young and there's only so much I can do. But I'm trying to be honest. I'm trying

to be there for them."

Lewis said he plans to train as a counsellor so he can work with people and practice what comes most naturally to him - aside from boxing, of course.

Until then, he said his future won't be complete until he's the first Native boxer to hold the world title. But back in Hobbema, where wide-eyed children trail in his wake, Willard Lewis is already becoming a legend.

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Salute to Elders

Speaking language crucial to knowing own culture

By Tina Crouse
Windspeaker Contributor

BIG COVE, N.B.

Pauline Sock, of the Big Cove Micmac reserve in northern New Brunswick, is an Elder with an interest in healing the problems on her reserve through the traditional practices. She is trained as a social worker, but does not fill that role formally on the reserve. She is simply a friend to all in need.

"My home is open to everybody," she said.

People, particularly teenagers, come to her to discuss problems informally, one-on-one, or formally, in a talking circle. The teens express their concerns to her, and also a desire to learn aspects of their culture.

To Sock, one of the surest roads to healing involves learning the culture of the Micmacs. In 1993, Big Cove suffered through a rash of suicides, mostly teenage boys. In March, the reserve held a mourning and healing week, during which traditional values were emphasized and alcohol was banned from the reserve.

"Kids don't get a lot of cultural education in the schools," Sock said. "During the healing week they were exposed to drumming,

dancing and the talking circle. It was good for them to see and participate in the ceremonies."

What the children of the reserve don't learn in school, they can find out from her. If she doesn't have the expertise, she will find someone to teach them what they want to know.

Sock believes knowing the language is the most crucial step to returning to traditional values.

"Some of the teenagers speak English and Micmac, but when they're at my house, they speak Micmac."

It is also important for teenagers to learn the "old ways", like drumming, dancing and ceremonies. Sock's own request for knowledge about her culture began just a few years ago. She said she always knew how to speak Micmac, but in her youth there were no other ways to learn the Micmac culture on the reserve.

"In the past four years, there have been a lot of gatherings. I had three, myself, last year. When I was a teenager, though, there was nothing there for me.

"I guess there weren't enough people interested. But now 40-45 per cent of the community is interested in our traditional ways."

Some non-participating members on the reserve she feels have trouble reconciling their belief in a

Christian God with the Micmac ceremonies.

"They're scared of leaving the church, so they back away from our rites. But I go to church and go to ceremonies as well. They are compatible.

"I guess people have to balance that they can go to church and to ceremonies. If they find that balance, they will be okay."

In the past four years, Sock has visited other nations; the Sioux, Ojibwa, Cree, and Maliseet, and said she had to respect their tribal ways in order to fit in.

"They have more strict rules than our Micmac Nation, especially the ceremonies."

She said she would like to see that sort of thing become part of the Micmac nation.

"I think it will have to start from respect. The people who don't believe in our ways, at least they should show respect."

Last year, Sock and 11 other members of the Big Cove reserve extended their brand of healing to France, when a group of children suffering from cancer requested they come and dance.

"It was their last wish to see Native dancers," she said. "We spent 15 days with them. They were very sick, yet spiritual. They had hope and were determined to live. It was a good experience for us."

Knowledge and wisdom of Elders to be shared

By Penny Gummerson
Windspeaker Contributor

VANCOUVER

Elizabeth Alfred is well-known in the Native community as Jall. She is a 61-year-old Heltsiuk with an exceptional sense of humor and a hearty laugh. This is one busy woman.

Along with being president of the Vancouver Elder's Society, arranging Elder food banks, attending meetings, and giving talks at local high school, she also sits on the Senior's Advisory Council to the Ministry of Health. And that's not to mention that she's mother of ten blood children, several foster children, grandmother of 25 and great-grandmother of three.

Jall grew up speaking and living the Kwakwaka'wakw way of life with her grandparents in Prince Rupert.

"I had a very traditional upbringing living with my grandparents," she said. "I was taught very early - even though they didn't sit me down and teach me - certain things like respect. And all of us kids knew - we were never told you have to respect that Elder, we just did. I was never told to go and help that lady bring or that man bring wood up to his house or water or anything - I just went.

"Where I grew up nobody was poor because we all shared everything in the village. That was before the outside world came in. There were no poor people on the

reserve because we all took care of each other," she said. "That's not there any more," she said, sadly

Jall is presently trying to establish a drop-in centre.

"It's time to bring the elders and the youth together. I think that's the answer. I can't do anything about the leaders today, but I can make better leaders for tomorrow. We have to teach them when they're young. Teach them the respect, the sharing and giving.

"I deal with people who are culturally lost - parents who don't know how to be parents because their parents didn't know how to be parents. Because the few of us that were brought up by our grandparents and never entered residential schools, we know what family is about. But when they took kids away from their parents and put them in residential schools, they had no parents, so there was no example of what family life should be like or the responsibilities that you have in the village, pulling together as a community.

"That's missing today. In urban community, human resources will take your children away and they say they're changing, but it's not.

"You see, we have extended families - we are all family - my cousins are my brothers and sisters. My mother's cousins are my aunts and uncles. That's just the way it is. Even my nephews call me Granny. I've got so many people calling me Mom and Aunt and Granny that I don't know

which is who - if there is a bloodline there or not," she said with a laugh.

Most of her grandchildren live up north, three live in Vancouver. One grandson comes to stay with her for weekends and they play Nintendo.

"I didn't know anything about Nintendo, so he taught me and then we would play together. And now I'm hooked," she laughs. "I've got my own games now - they call me the Nintendo Granny."

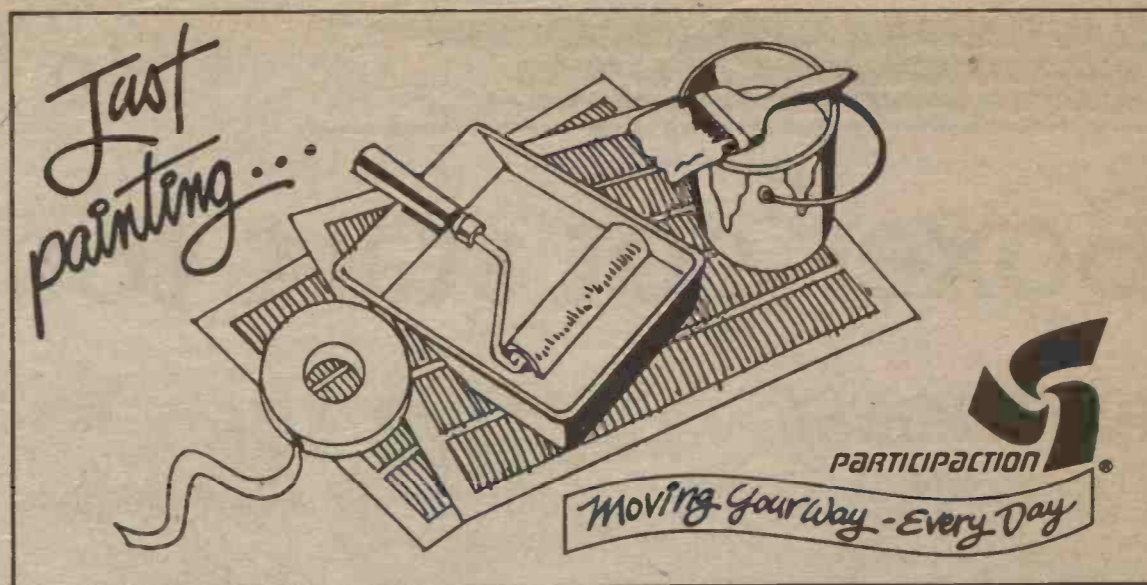
People seem to come to Jall for just about everything.

"You name it, they're in here. Sometimes I get some coming in here once a week and they talk for an hour and then thank me before they leave and I haven't said a word. They just want to talk to an Elder. It's the idea that an Elder knows better, knows more.

"My grandmother always said, when she used to tell us stories - and if I wasn't looking right at her, she would stop because it's not written and I had to watch her mouth and hear every word and I had to tell it exactly how she told it to me and how she was told. That's what the Elders did.

"My grandparents always told me that whatever knowledge and wisdom you pick up is not really yours, it's for you to give back to the people - the younger people. So, that's what I try to do.

I have Elders say to me 'I don't know anything, I can't help anyone.' Just being there for someone is enough - a smile, a hug, just show them that you care, that somebody cares."



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Salute to Elders

Elder busier now than ever on Peigan reserve

Getting older has only meant getting more involved in community events and tribal council affairs for Louise English, an Elder on a southern Alberta reserve.

By Barb Grinder
Windspeaker Contributor

PEIGAN, Alta.

Peigan Elder Louise English is probably as busy now as she's ever been - and for a mother of 14 children, that's busy indeed.

Though her children are all grown - she has 35 grandchildren and eight great-grandchildren - English is still involved in their lives, especially with the two daughters, three sons and their families who still live on the reserve. But sewing, cooking and housekeeping aren't the only things that occupy Louise's time.

She's highly active in her church, teaches Blackfoot, works with the Elders Society, spent a term on the tribal council, and, since her second husband Julius English died three years ago, has been running a small ranch on her own.

"I have about 20 head right now, but I'd like to have more," she said. "I do most of the work myself, though my boys help out sometimes."

"I grew up along the river, and I lived here with my first husband, Omer (Julius' brother,) until his death. My grandmother lived along the river too and I used to go with her to pick plants that she used. I don't know a lot about the plants my people used, but I

know mint and kinnickinnick. There's a lot of it growing out here and my grandmother used to smoke it. I feel very close to the land, though there are hardships living out here by herself," she adds.

Mud in the spring and summer, and ice or snow on the road leading down the steep hill to her home often keep English at home for several days at a time, especially since she had to sell her late husband's four-wheel pick-up truck.

"The pension I get just isn't enough to live on," she says. "I have extra money coming in for groceries, but it's very hard for most of the old people to manage."

Julius was the chairman for the Peigan Health Board and used to talk about using an old ambulance the tribe has as a Handi-bus for seniors and disabled people, or trading it in for one, but he could never get anyone to do anything. You just have to depend on your family if you want to get out - and if you're in a wheelchair, it's a real problem to get into an ordinary car."

English says when Julius died she went through a period of depression, not wanting to go out at all, but eventually some of the Elders convinced her to come to their



Barb Grinder

The Peigan Elders Society and church activities keep Louise English busy when she's taking time away from her extensive family.

meetings. Since then she's become a board member of the Sitting Behind Eagle Tallfeathers Elders Society and one of the chief organizers of their meetings and activities.

"We hold a meeting every Tuesday, from one to four, and we have people come in to talk to us about what's going on and to hear our concerns. We have it organized with an agenda now, so people know what's going on, and we just had a formal policy drawn up for the society," she says.

The Elders society also holds a Christmas dinner and gift exchange every year, hosts holy feather games and other

spoke Blackfoot - but I don't really know a lot about the old ways. When I started school, (Sacred Heart Boarding School,) I only spoke Blackfoot but I never knew about the Indian traditions, even though my father, Charlie Crow Eagle, was a medicine man."

English says she respects the old ways of her people, but, because she doesn't know enough about them, she sticks to the Catholicism she learned as a child.

"I wouldn't want to get things mixed up and do something wrong, so I don't practice any of the old ways. I think what's important is to be proud

activities and also organizes a trip every year.

"Last year we rented three vans and went to Seattle and Vancouver for about a week. We do a lot of fundraising, so the trip doesn't cost much for each person. I think it was only about \$50 last year," English said.

The society's fund-raising ventures include craft sales and English fills much of her spare time with sewing, a pastime she enjoys and excels at. She also spends much of her time at the Sacred Heart Catholic Church, where she is one of the spiritual advisors.

"My parents were very traditional - my mother only

of what you are, and not to worry about what you aren't. My children were all baptized Catholics, but some of them don't practice their faith now. I just pray for them to go the right way and be proud of themselves."

English does help teach Blackfoot to the youngsters at the Peigan School, substituting occasionally, and now as part of the Elders-in-Residence program.

"I really enjoy the teaching. I think it's important for the children to know their language."

Several times a year English travels to Edmonton, to sit on the Alberta Indian Health Care Department's Elders Advisory Board.

"We give input into their policies, and I can visit my children who live there too," she said. Last July she also helped organize a pilgrimage to Lac Ste. Anne, for her church.

Most recently, English has also offered to be a board member for the Napi Friendship Association in Pincher Creek.

"It's a challenge. I think it's important to get involved. There are very few old people left here, especially the ones over 65. (Band records show only 52 seniors living,) so we have to be communicating with the younger people. They're going to be the Elders of the future," she said.

"It's very important that we exchange ideas with the people, and with the Chief and Council, not just about our traditions and language, but about politics too," she adds. "When I was young, Indian Affairs controlled our lives completely. They treated us all like little children. Now, they can't do that anymore, so they just try to ignore us. All the politicians do, except at election time. We had an Indian candidate here in the last election, (Liberal, Roy Whitney,) and we supported him. But now you don't see the Liberals or anyone come by."

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Salute to Elders

Ndilo Elder is a precious community resource

By Kerry McCluskey
Windspeaker contributor

YELLOWKNIFE, N.W.T.

Muriel Betsina has overcome the physical and mental damage inflicted upon her for eight years in a Fort Resolution residential school. Betsina was just seven years old when she was removed from her community and culture, forced to learn French and English and lose her mother tongue of North Slavey.

Betsina rarely saw her close-knit family during her stay at the Roman Catholic institution. But she never forgot what life had been like on Willow Lake in Fort Norman, near Great Bear Lake.

"I learned to live the lifestyle of the school and when I went home after eight years, I had to learn to live all over again. It was very hard. But the whole time I was away, I pictured all the things my parents would be doing. I always dreamt about it so as not to get sick," says Betsina, now the mother of seven children and grandmother of 11.

That spirit of resistance and dedication to family carried her through the experience and gives her strength today. Betsina now lives in Ndilo, a Dene community on Latham Island in Yellowknife. She has been married since 1963 and says that at 50 years of age, she is considered to be a junior Elder.

"There was a big Elder's gath-

ering and my husband and I asked some of the Elders 'what we are' and they said we are the junior Elders. They were the senior Elders because they have grey hair and they are very old, old and wise and we are the junior Elders," Betsina says amid much laughter.

As an Elder and as one who has lived through wonderful times and survived a great deal of pain, Betsina works very hard to help her small community.

"Early in my life I saw so many beautiful people and lots of Elders and everyone was self-employed and did everything for themselves. There was no self-pity. My parents taught us the good life, there was no scolding and you never heard the elders argue in the community. It was a peaceful community. As I grew older, I saw a mixture but my time was not too bad.

"I've seen a lot of tears in my life from Elders, from the young, a lot of grieving, like they've lost someone very dear and they weep. They've never dealt with their problems - it's why the people drink so much. They don't know how to live. There's no sharing, no caring, no love, just like how the nuns taught us to live," she said.

Betsina credits her parents with teaching her how to be so generous and kind.

"My dad foresaw the future. He wanted me to have an education, at least to be able to communicate with English and to read. My dad never had that, he always had difficulty expressing English

and there was no reading, same as my mom, but they were wealthy in cultural knowledge.

"My mom was not smarter than any woman but equal with her hands and she never complained or criticized... My dad always taught me never to be stingy, even if it's your last, give it all and you'll always be rewarded and it's never the last, there's always more."

That philosophy is applied in her life on a day-to-day basis. She currently cares full-time for four of her grandchildren, making a total of nine in her household. This is down from 13 last year. Betsina always has extra food or clothing for children and their moms and she is working on a hot lunch program with other volunteers from the Yellowknife Women's Centre.

"There are lots of kids at home with empty cupboards and no lunch. So at the Women's Centre we're trying to start a hot lunch program and the kids say they're happy with this. This will help them with school."

She has become known in Ndilo and throughout Yellowknife as always having enough for everyone.

"If there's a drum dance or a feast or a death in the family, I don't know what it is, always put an extra dish out. There are always extra people so I always cook extra food... The hunters always give me extra caribou and I'm thankful. Also, the tourist big game hunters, like Raven Tours,



Kelly McCluskey

Growing up at a residential school didn't curb Muriel Betsina's ties to her family and community, or dull her generous spirit.

it's against the law for them to waste meat so they give it to me and I clean the meat and dish it out to all the neighbors and we have a feast. Someone is always offering something all the time," she said.

As well as getting the lunch program running, Betsina spends time at the Women's Centre offering advice and helping women from the smaller communities find shelter and get clothing donations. Her home is always open to new arrivals or to guests.

In between cooking and her work at the Women's Centre, Betsina attends as many meetings as possible. She goes to the band meetings, women's meetings, and addictions meetings. Betsina also sits on the Northern Addictions Services Board, the band corporation board, and is advisory person to the Native Women's Association.

Addiction work is particularly close to Betsina's heart.

"My mom always said 'my girl, never put anybody down.' If they're drinking, they need help. Always say hi and give them a kind word and one day, the smile on your face will wake them up... I've always done addictions work - for drugs and alcohol and gambling. I really understand what alcoholics are," she said.

Betsina also fights to get the children from Ndilo to stay in school.

"I want the young kids to have an education, to make something for themselves. The kids drop out early because the parents can't get work and Social Services doesn't ever give enough money and the older kids need more money and if they work, they can't do their homework so they drop out. There are no graduations in Ndilo."

Betsina has been fighting for better education since the early 1980's when her own children left school.

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1993: A tongue-in-cheek look back

As the world slowly creeps into the year 1994, it gives many of us the chance to reflect on the preceding year and its events. Upon examination, 1993 was an important year for the Aboriginal people of this country. There were many things to be proud of and pridefully show the world, but as seems to happen all too often in the Native world, many negative and tragic events seemed to dominate our communities.

Add the fact it was also the International Year of the World's Indigenous Peoples, a detail that was largely missed or ignored by the government and populace, and it all adds up to the conclusion it was a very interesting year in more ways than one.

- Film-maker Alanis Obomsawin's award-winning documentary about Oka, Kanasatake: 270 Years of Resistance. In the real world of cowboys and Indians, we salute Ms. Obomsawin for showing us who the bad guys actually were. I guess John Wayne is still dead.

- Nunavut: the Northwest Territories were split into two separate political entities this year, one for the Inuit and one for the non-Inuit. This occurred after the government just finished completing a



**DREW
HAYDEN TAYLOR**

brand new legislative assembly building in Yellowknife. Now they have to build another one in the Eastern Arctic. With self-government approaching, does that mean every reserve will get one?

- In the entertainment world, Native people are still "in." Big Hollywood movies Thunderheart and Geronimo were released to lukewarm responses. And a special mention should go out to the CBC for being economically minded by using practically the same identical Native casts for North of 60, Medicine River and Spirit Rider. Who says Indians don't all look alike?

- The Royal Commission on Aboriginal Peoples. Where is it? What's it done? Has it disappeared into the Ottawa Triangle with all the other commissions? Was Amelia Earhart the chairperson?

- Political biographies of Native

politicians Elijah Harper, who added a whole new dimension to Nancy Reagan's "Just Say No" campaign, and Ovide Mercredi, who did more for Indians in suits than when Graham Greene played a lawyer on L. A. Law. The books contain just about everything you wanted to know about the men, the myths and the type of suits they wear. How far behind can the movie dramatizations be? Elijah Harper, in his best Cree/Clint Eastwood accent asking, "What part of no don't you understand?"

- The unfortunately cyclical rash of suicides and attempted suicides in communities like Davis Inlet. They blame it on the fact they need a new community, preferably one that's livable (damn Indians, always wanting something!). Rumor has it that, for some strange reason, a healthy and proud environment might actually cut down on

the number of people wanting to kill themselves.

- The explosion of interest in the underground economy of buttlegging. The flow of illegal cigarettes crossing the St. Lawrence at the Akwesasne Reserve caught the media's eye this year when the Cornwall mayor was allegedly shot at because of his request for a crackdown on the contraband trade. Well, they do say smoking is bad for you.

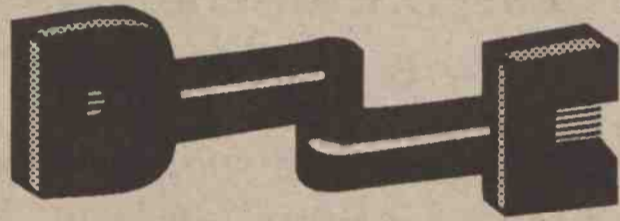
- Manitoba Cree Stan McKay was named Moderator (head honcho) of the United Church of Canada for a two-year term. Now there's something you don't see often, a Native person telling the Church what to do.

- The release after little more than two years in jail of the white supremacist/RCMP informer who was convicted of shooting a Cree trapper as he left his store in wonderful downtown Prince Albert, Sask. The murder resulted in a public inquiry that criticized the police and prosecutors for not recognizing the role racism may have played in the shooting. White supremacist shoots Indian in the back. Nope, no racism there. When all's said and down, Leo LaChance is still dead, and Carney Nerland has been given a new identity, a

job, and probably a house in the RCMP's witness relocation program. Now what's wrong with this picture?

- Native novelist Thomas King was nominated for the Governor General's Award for his wonderfully fun novel Green Grass, Running Water. It told the story of Indians, dams, legends, silliness and general chaos. I guess white people would call it Parliament.

- Jean Chretien's selection as Prime Minister of Canada. In 1969, Indian Affairs Minister Chretien orchestrated the infamous White Paper, calling for the elimination of reserves and the end of all special status for Native people, which he said prevented them from becoming equal citizens of Canada. Supposedly he has since backtracked a bit on that stance but you know what they say about leopards and their spots. With a majority government, anything is possible. That's the thing about Canada, you never know what can happen. If Leonard Cohen could win Best Male vocalist, don't be surprised if all us Indians are booted off the reserve and end up in your 'burb looking for affordable split-level duplexes. Now there's a scary thought, for both sides.



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So if you've always wanted to help wildlife but weren't quite sure what to do, why not try bird feeding? It's easy and will bring you hours of pleasure.

To get started, you can either make a simple feeder at home or purchase a commercially made one. But remember: once you start feeding birds in the fall, you must continue to do so until spring, when their natural food supply becomes available again.

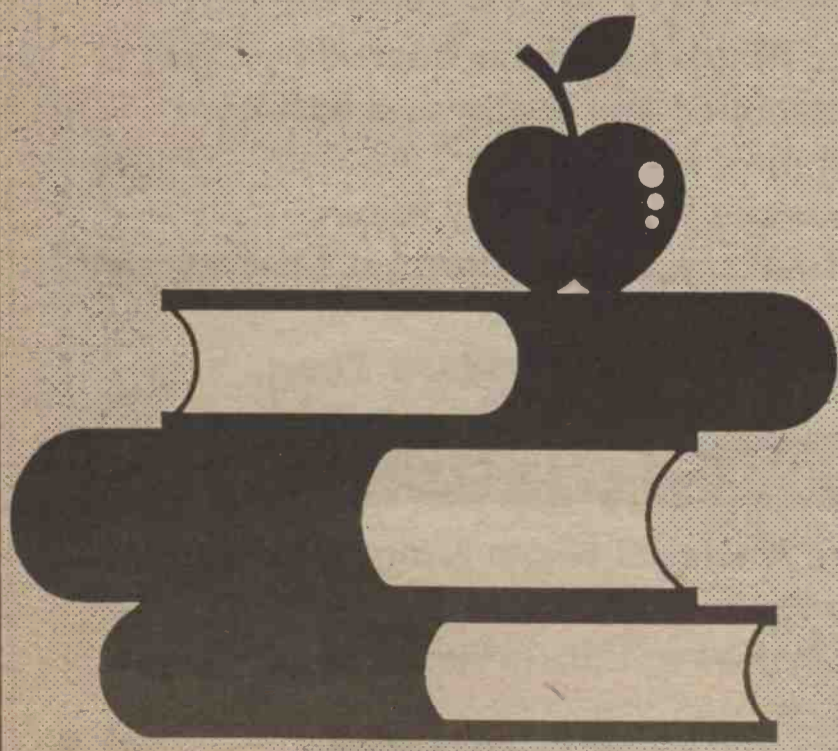
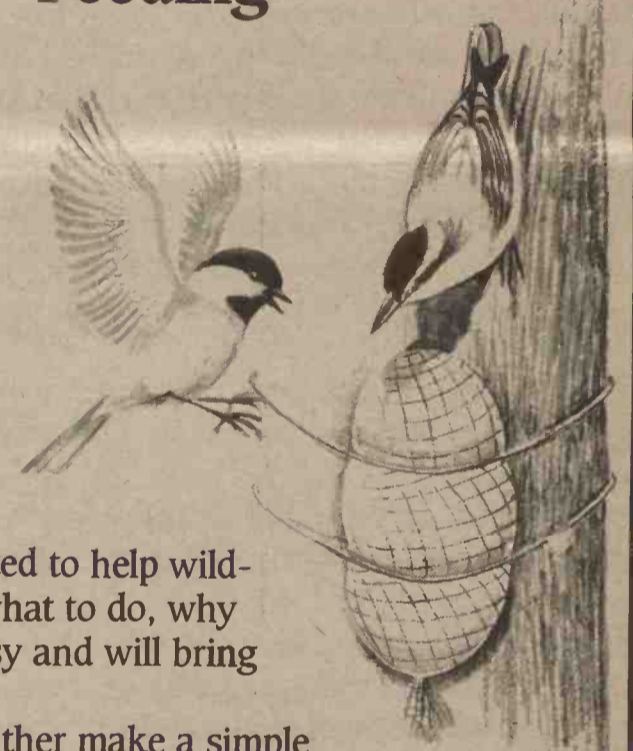
As for what to put in your feeder, a mixture of millet, hemp, buckwheat, cracked corn, and sunflower seeds is a good all-around choice. It is rich in carbohydrates and is an excellent source of warmth and energy. Unsalted sunflower seeds are also recommended, especially for blue jays, chickadees, grosbeaks, and nuthatches.

It's also a good idea to provide some sort of fat for insect eaters such as chickadees, woodpeckers, and nuthatches. Simply attach bacon rind or suet (from a butcher's shop) to a tree-trunk.

For more information on feeding birds, please write to



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TAKING CARE OF BUSINESS

Ownership types carry pros, cons

By Heather Halpenny
Windspeaker Contributor

There is no simple answer about what kind of business ownership is best for you and your business. The advantages and disadvantages of a sole proprietorship, a partnership and a corporation are shown for you to see what would suit your needs. If you have a business question, send it care of Windspeaker and I'll answer it in the column.

Advantages of sole proprietorships:

- Easy to start, easy to stop: All you need to do is pay the bills, pay the taxes and stop doing business.
- Profits are all yours. In poor years, all the losses are yours, too.
- Plenty of personal satisfaction and motivation: Since the buck stops with you, you work the hours needed to make it a success. You are your own boss, you make the decisions and you run the show.
- Simple to run: Sole proprietorships are often small and simple to run. Usually the operator is the owner and so decisions can be made quickly.
- Secrecy: You keep your business to yourself because so few public reports are filed. You stay ahead of your competitors because they don't know what you are doing.

Disadvantages of sole proprietorships:

- Unlimited liability of owners: You alone are liable for any business debts. You could be ordered to sell your house or car or boat to pay these debts.
- Lack of continuity: If anything happens to you, the business is finished.
- Difficulty in raising capital: You can only use your personal assets for collateral for bank loans. This lack of available capital can limit the growth of your company.
- Management limitation: You can't know all there is to know about marketing, financing, human relations and management.

Advantages of partnerships:

- Ease and low cost of formation: You can sign a partnership agreement cheaper and faster than you can form a corporation.
- Availability of capital: You can get more capital than a sole proprietorship. Both partners can borrow against your combined personal assets. If you need more money, you can bring more partners into the business.
- Bigger pool of management skills: "Two heads together are greater than one." You and your partner can complement each other in strengths and abilities.
- High amount of commitment and motivation: You are both responsible for all aspects of business. This can be a large incentive for both partners to work hard.
- Retention of valuable employees: You can often keep important employees without bringing them into the partnership.

Disadvantages of partnerships:

- Unlimited liability of partners: You are responsible for your own business debt as well as the debt of your partner.
- More opportunity for fighting about management decisions: The more people there are, the easier it is to fight about how things should be run. You may find the fighting makes it harder to make important decisions. Decisions are slowed down by the need to discuss and resolve problems.
- Difficulty in withdrawing and investment: Old business saying: "It's easy to invest in a partnership and hard to get money out again. Just like marriage."

Advantages of corporations:

- Limited liability of owners: A corporation is a legal entity separate and apart from the owners. If the business is bankrupt the owners are only liable for the amount of money that they paid for shares in the company. Creditors have no claim on the personal assets of the owners of the company.
- Greater ease obtaining capital: The company can sell shares in the company to bring more capital to the company.
- Ongoing existence: Partnerships and sole proprietorships usually end at the death of the owners. A corporation is a separate legal entity. It can continue to operate as a business.
- Greater efficiency in management: Corporations hire people with skills in business. If they cannot do the job, someone else is hired. But sole proprietors must be jack-of-all-trades in their business. And a partner who is not pulling her weight can easily be replaced.

Disadvantages of corporations:

- Expense: Corporations are costly to establish. Even a simple corporation can cost \$1,000.
- Complex taxes: Usually corporations need specialists to help prepare tax forms for federal and provincial governments. For smaller companies, taxes are a big headache.
- Loss of secrecy: Publicly incorporated firms are required to publish annual reports. These are expected to make the business of the corporation public information.
- Lack of personal involvement: People tend to work harder for sole proprietorship and partners because it isn't a big, impersonal company.

Each form of business ownership has its advantages and disadvantages. You are the best one to know what is right for you. Next column we talk to a woman entrepreneur who never gave up her dream. If you are dreaming of getting into business this spring, now is a good time for planning. Call us at no cost with your questions.

(Heather Halpenny is a partner in Crocker Consulting Inc. The Edmonton phone number is 432-1009.)

Business

Institute launches consulting arm

OPASKWAYAK CREE NATION, Man.

One of Doug Erdman's first priorities as the new executive director of the Northern Manitoba Business Institute will be to activate the institute's business consulting development arm.

The NMBI, established in the Opaskwayak Cree Nation in 1991 through a joint venture between the Swampy Cree Tribal Council and Brandon University, is the first of its kind in Canada. Its two components include a business training program and the new business consulting wing.

Registration for full and part-time study in the Northern Business Management Training Pro-

gram, leading to a Bachelor of Arts degree with a major in business administration at Brandon University, began in May 1992.

Four partners, members of an academic program committee, provide advice and direction to the business training program. They include the Swampy Cree Tribal Council, Brandon University, Keewatin Community College and Inter-Universities North.

The program makes university-level business study possible in the north for the first time. Courses are offered in the seven Swampy Cree Tribal Council First Nations, The Pas and surrounding area.

NMBI board president Chief Philip Buck is confident Erdman

can make the consulting arm as successful.

"There is a real need for this type of business expertise in our communities and we are optimistic that the program will do much to boost the local economies of the First Nations, as well as provide valuable business consulting services to the general public all over northern Manitoba," Buck said.

Erdman, from Lethbridge, Alta., has degrees in commerce and business administration. He has worked in economic and community development as general manager of the Liard Valley Band Development Corporation in Fort Liard, N.W.T., and as a consultant to the Fort Nelson Band in northern British Columbia.

NORTHERN MANITOBA BUSINESS INSTITUTE INC.

The Northern Manitoba Business Institute, a partnership of the Swampy Cree Tribal Council and Brandon University is currently in the process of activating its business development arm. To this end, it is compiling an inventory of:

- economic development consultants and organizations specializing in Northern Canada
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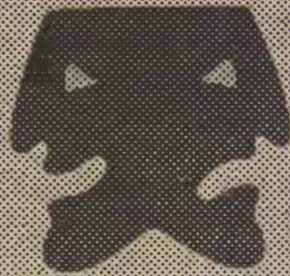
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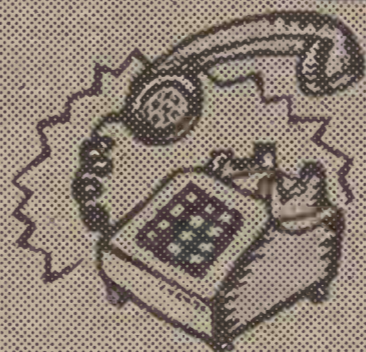
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Native Perspective National News Hour Tracy Balash interviews Canada's top news makers. One hour of news, views and interviews.

6:00 - 7:00 p.m. - Mountain Standard Time

Arts and Entertainment

Author hopeful relations between Liberals, Micmacs will help speed problem-solving

By Stephanie O'Hanley
Windspeaker Contributor

Dan Paul, executive director of the Confederacy of Mainland Micmacs, said he suspects Micmacs will work out a lot of problems with the new Liberal government in Nova Scotia.

The relationship between Micmacs and the new Liberal government "is on a very good keel at this point in time," Paul said at a recent book launch for *We Were Not the Savages*, his account of the history of confrontations between Micmacs and Europeans.

Paul said he hopes to see agreements in a lot of areas over the next three-and-a-half years of the Liberal's mandate.

"We have an Aboriginal claim to this area that's never been settled and has to be

negotiated sometime," he said.

But it takes time to negotiate things that go back over centuries, said Paul, who represents about 4,000 status Micmacs from six reserves in Mainland Nova Scotia.

"I think the Premier, John Savage, has a real commitment, a real desire to right some of the wrongs of the past," he said.

Savage, who is also provincial minister responsible for Aboriginal Affairs, said his government accepts a "nation-to-nation" relationship with Micmacs and recognizes Micmac treaties, particularly the Treaty of 1752.

"This government recognizes that Micmacs have the inherent right to self-government. We are committed to working together to achieve a common goal," he said.

Savage said current government negotiations with Micmacs over issues like taxation are burrs under the saddles of both Micmacs and government.

"My government's goals

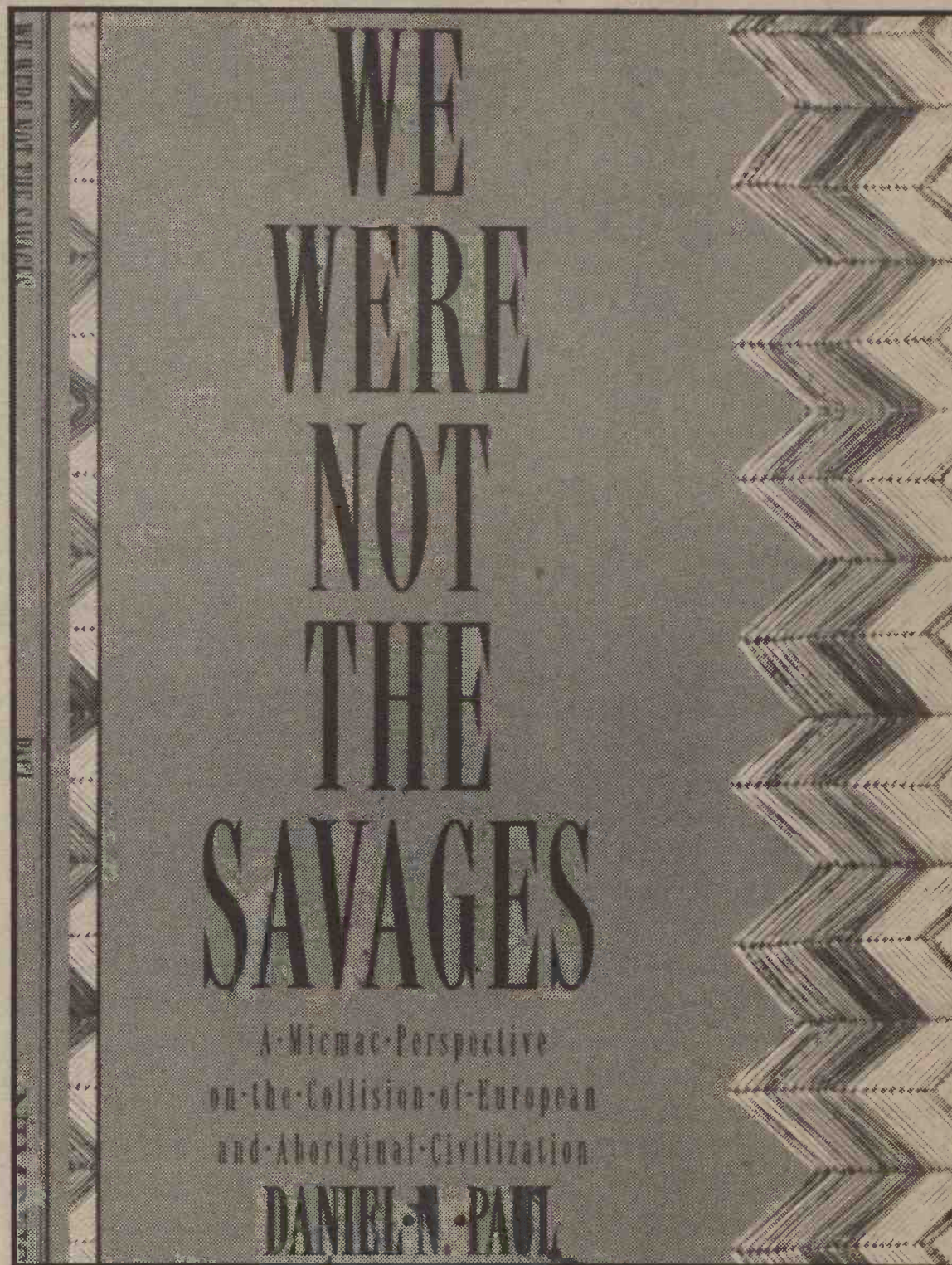
are peaceful, negotiated settlements on many vexing issues. We will not use force, we will negotiate," he said.

Savage and his government came under fire last July after RCMP raided Micmac reserves and seized alleged contraband tobacco. He has since apologized to Micmacs for what happened.

Micmacs say the Treaty of 1752, signed by their ancestors and the British Crown, guarantees them a full tax exemption for all goods and the right to sell tax-free tobacco on reserves. They also say the treaty gives them the right to fish and hunt for food.

Currently, Nova Scotia Micmacs must pay provincial taxes on most goods purchased off-reserve. Tobacco is not taxed, but it is restricted by quotas.

In 1985, the Supreme Court of Canada upheld hunting and fishing rights for Micmacs, but they continue to fight provincial regulations restricting hunting and fishing.



Correction

Whoops! Big whoops! Did we make a mess of it! We got the winners of our Christmas story writing contest wrong - or one of them anyway.

The third place winner is Laurie Pasqua of the Pasqua Reserve in Saskatchewan for her story about Danny's Kokum, not Daniel Beatty Pawis as was stated in the Jan. 3 issue. Also, Yvonne Wuttunee lives in Calgary, not on the Pasqua Reserve. Our deepest apologies for any misunderstandings this may have caused.

Birch-bark biter keeps art form alive

By Gina Teel
Windspeaker Correspondent

EDMONTON

Angelique Levac never guessed she would meet her destiny thumbing through a small, dog-eared northern publication while waiting in a post office near Prince George, B.C.

But tucked among the back pages was an article about one of the last birch bark biters in North America, Angelique Merasty. Although no relation, Levac's maiden name is Merasty. Intrigued by the coincidence, Levac read on. She discovered that the daughter-less Merasty lived in a remote cabin at Beaver Lake in northern Saskatchewan and was

looking for someone to pass the ancient Cree art form on to.

"I was really looking for something to do with my life that I would be proud of and my people would be proud of," Levac said. "I knew at that point that I was supposed to carry this on."

To learn the rare art form, Levac made numerous pilgrimages over several years

to Beaver Lake. Today, Levac is one of just three women in Canada entrusted to keep the art form alive. And thanks to guest spots on Bill Cosby's *You Bet Your Life* television show, CBC's Vicki Gabereau and scores of gift shows, the art of birch bark biting is now known throughout Canada and the U.S.

Birch bark biting was traditionally used as design patterns for decorating with porcupine quills and beads. Only unblemished, paper-thin size-specific pieces of bark are carefully peeled from selected birch trees. The artist then folds the bark three times, and using the teeth, bites gently but firmly on the bark, thus creating tooth impressions.

Once the bark is unfolded, a unique, geometric design is revealed. Patterns of flowers, birds, wolves, deer, moose, beaver and bees are some of the more complex designs Levac creates. Matted and framed, they are a unique, one-of-a-kind Native art form. Levac showed her work along with that of two dozen other Aboriginal artists recently in Edmonton.

While the biting is labor-intensive, Levac said gathering the bark is where the real work is. Each year, Levac and her husband travel 2,000 miles to Manitoba to collect the choicest velvety white bark.

"It's hard to find the right kind of bark," she said, adding that she only removes what she needs and does so in an environmentally friendly way. "You can't even tell that I've peeled it when I'm done."

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Arts and Entertainment

Silent Tongue showcases Native actresses

REVIEW

By Josie C. Auger
Windspeaker Contributor

SAN FRANCISCO, Calif.

If you can visualize the Wild West as an Indian medicine show, *Silent Tongue* is the movie to see.

The Kickapoo Indian Medicine Show is a travelling stage that features society's outcasts. The show travels across the prairie and the performers are musicians, black child dancers, mid-gets, a wild woman, the paralyzed man with very long curly nails, Velada, an Indian princess trick rider and Eamon McCree, the leader of the show.

Eamon McCree, played by Alan Bates, is a big drunk who sells elixirs to the small crowds that gather around the stage. McCree sells these elixirs on the pretense that the product was obtained from a medicine man. He spends a lot of his time consuming the drink and is almost always drunk. He's a repulsive character who finds *Silent Tongue*, played by Tantoo Cardinal, in the prairie alone. He takes it upon himself to rape her and make her a



Josie C. Auger

Jeri Arredondo, being interviewed by a television crew at the American Indian Film Festival, plays trick rider Velada in *Silent Tongue*.

mother to his son.

McCree and the Indian woman have two daughters together. Since the daughters are Indian, he sells the oldest to Prescott Roe, played by Richard Harris. The daughter Awbonnie, played by Sheila Tousey, is given to Roe's son Talbot Roe, played by River Phoenix.

Awbonnie dies in childbirth and her spirit haunts Talbot Roe. He is crazed with grief and so his

father tries to save him by buying the Velada, played by Jeri Arredondo.

After watching this film, written and directed by Sam Shepard, I was left with a very somber feeling. The story was weak because of its portrayal of the spirit world. Awbonnie's spirit is vengeful and full of hate. She appears mostly at night, with demonic eyes and a half-rotted face. The conclusion of the film is a little

cliché, with daylight and church bells ringing signifying the restful state Awbonnie's spirit is in.

When the film was introduced at the Palace of Fine Arts in San Francisco, Michael Smith, the director of the recent American Indian Film Festival in San Francisco, credited the impressive talents of the Native actresses. Having seen Sheila Tousey as Louise in *Medicine River*, it was a sharp contrast to

her work as the spirit of Awbonnie. Tousey has demonstrated incredible range as an actress and her work is commendable.


The Kickapoo Indian Medicine Show features the trick riding of Jeri Arredondo (Velada). She won the role because the film required a Native American actress who could ride well.

In this film, Tantoo Cardinal plays the tragic title character *Silent Tongue*, an Indian woman who has had her tongue cut out for speaking against the headman of her tribe. She was an early casting choice because of her work in *Black Robe* and *Dances With Wolves*. Unlike many of the recent stereotypical movies featuring warriors, this movie gives Native actresses an opportunity to show their stuff. Unfortunately, the Native women are characterized as victims of both white and male power.

Aside from *Silent Tongue*, sympathy for the family of River Phoenix was expressed. Phoenix died Oct. 31. During the making of this film he had offered his trailer to Sheila Tousey, so she could use the space to get into character.

Silent Tongue will be in Canadian theatres in February.

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News

Indian Claims Commission supports hunting rights of Saskatchewan bands

OTTAWA

Canada should recognize hunting rights of three northern Saskatchewan Native bands, the Indian Claims Commission reported late last month.

The commission ruled the Athabasca Denesuline Nation near Fond du Lac, Black Lake and Hatchet Lake have the right to hunt, fish and trap throughout their traditional territories.

And Ottawa is obliged to "recognize and protect" those

rights, Chief Commissioner Harry LaForme said.

The area, which includes part of the Northwest Territories, was named by the three bands as traditional hunting ground in a land claim rejected by Ottawa in 1989. The bands requested an inquiry in 1992, which the commission agreed to undertake last January.

Under Canada's Specific Claims Policy, however, the federal government is not equipped to deal with the grievance,

LaForme said. The bands should enter into talks with Ottawa under a different process to ensure the Denesuline people's treaty harvesting rights "are respected and fulfilled."

The claims commission was established by Ottawa in the fall of 1991 following the Oka Crisis to examine and report on the federal government's land claim rejections and compensations from settlement negotiations.

The commission can rule on the validity of a rejected claim

under the Specific Claims Policy, make recommendations on compensation and act as an independent arbitrator between bands and the government.

So far, the commission has accepted 74 claims from First Nations and is currently conducting 36 claims inquiries. Three inquiries were completed last year. The first ruled Ottawa breached treaty and fiduciary obligations with two western bands over the creation of the Primrose Air Weapons Range.

Protest provides escape chances

Continued from page 1.

The six adults escaped police custody a few hours later when a group of 150 Innu surrounded the RCMP's patrol cabin following Hyslop's departure from the village.

Rich had said the RCMP gave the six men the option of walking out to the community's airfield in shackles accompanied by police or peacefully making their own way.

The men chose to leave peacefully and when they emerged from the building, the gathered crowd surrounded them and "took them home," she said.

But a vandalism spree over the Christmas holidays forced Rich to call in the RCMP and arrest the group again.

Some of the 12 who escaped police custody are among the vandals, she said.

Recalling the RCMP to the community was also one of the conditions that provincial officials required before they would return to the relocation talks, Rich said.

But now that the police are back in the village, the province is demanding that the judge and court be allowed to return as well.

But that is unacceptable, Rich said.

The relocation negotiations with the province are now being conducted through the Innu Nation.

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The Cree Board of Health and Social Services of James Bay, responsible for administering a 32-bed regional hospital centre, a social services centre, two group homes, two reception centres and nine clinics providing primary care to the Cree population of James Bay, seeks to fill the following position:

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Based in Chisasibi, you will be required to travel frequently as you oversee the application of the Youth Protection Act, the Adoption Act, the Youth Offenders Act, and the Health and Social Services Law, and assume responsibility for managing foster placement and the operation of the group homes. In addition, the management functions you will carry out for nine communities will include policy planning, development and implementation, client case supervision and evaluation, and communication. Since we are in the process of organizational change, you, as a member of Senior Management, will also participate in setting the organizational philosophy and objectives.

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Please send your resumé by January 21, 1994, to Lise Brodeur, Personnel Management Consultant, Cree Board of Health and Social Services of James Bay, Chisasibi, Quebec J0M 1E0.

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TB diagnosis once meant a lonely confinement

Patients sent hundreds of miles from home to recover from illness

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

Loneliness and isolation usually accompanied a diagnosis of tuberculosis for Indian and Inuit people, who were forced to spend their recovery time in sanatoriums hundreds of miles from home.

Before effective antibiotic treatments came into use in the 1960s, that stay could last years, and Indigenous peoples were usually surrounded by a strange environment and people who did not even speak the same language.

In western Canada, aboriginal TB patients were sent to the TB sanatorium at the Charles Camsell Hospital in Edmonton. The average length of stay for the patients, some from as far away as Grise Fjord in the Canadian Arctic, was 28 months. (One male patient spent a total of 11 years at the hospital.)

To help pass the time and earn a little spending money, patients were encouraged to take part in the arts and crafts program as occupational therapy. More than 400 artifacts from this program were collected by the Camsell over a 40-year period, including carvings, clothing, jewelry, paintings and drawings. That collection now belongs to the Provincial Museum of Alberta, whose curatorial staff have produced the book *Soapstone and Seed Beads*.

The book is "a chapter in the history of tuberculosis treatment in Canada," writes Ethnology Curator and editor Patricia A. McCormack.

Its release is particularly timely in light of the recent increase in TB cases among Aboriginals, she added.

In 1989, for the first time in decades, Statistics Canada noted a 4.5 per cent increase in the rate of TB, with almost one-fifth of those cases among Aboriginal people. The emergence of a drug-resistant strain, linked to improper use of antibiotic



Connie Nalvanna from Coppermine, NWT embroiders mukluks to pass time during her hospitalization at the Charles Camsell Hospital in 1968.

National Archives of Canada/PA-139314

treatments and HIV, has startled and alarmed health care workers across North America, said Dr. David Penman, an epidemiologist with Health and Welfare Canada. He was addressing a meeting of the Aboriginal Nurses Association of Canada.

While *Soapstone and Seed Beads* is in part an examination of the collection, it is also a look at the circumstances surrounding TB treatment at the time and the effects this treatment had on Aboriginal and Inuit patients.

By the 1930s, TB had reached epidemic proportions among Aboriginals and Inuit. Between 1930 and 1945, the mortality rate for Indians was about 800 per 100,000 people, compared to 50 per 100,000 in the general population. Among the Inuit, that figure was as high as 1,000 per 100,000 in the 1940s.

"It shattered communities;

there is no community that didn't have families disrupted by TB," said McCormack.

Assistant curator Ruth McConnell, who co-authored the book with Annalisa R. Staples, puts it more strongly: "There's probably no families that haven't been scarred by TB."

The government didn't assume responsibility for the treatment of Indigenous peoples until after the Second World War. A long-standing policy of refusing reimbursement for their care meant those with advanced pulmonary tuberculosis often weren't treated.

A combination of factors finally prodded the government into action. Americans and British soldiers stationed in the Canadian Arctic recounted stories of starvation and poor living conditions of northern Natives, due in part to a decline in the fur trade after the Second World War. This led to a growing inter-

national awareness of their plight.

Dr. G.J. Wherrett, secretary of the Canadian Tuberculosis Association, conducted a survey and produced a report on health conditions in the Mackenzie Delta in 1944 which also helped prompt government action.

Starting in 1947, X-ray surveys were sent across the north to identify infected people, who were institutionalized immediately, 75 to 80 per cent of them in southern centres.

Not all patients went willingly. Courts could order people to report for treatment if they did not go on their own or if they left the hospital against medical advice.

An artificial leg in the Camsell collection is an example of how far people would go to avoid hospitalization. The original owner wore it until it was falling apart and seemed to

be beyond practical use. He refused to go to hospital to have a new one fitted because he had active TB and didn't want to be admitted.

The hospitalization was often an experience that altered their lives permanently. Inuit artist Kenojuak from Baffin Island recalled her excitement at the prospect of being X-rayed for the first time in 1946 because the arrival of the annual sea-lift was also a chance to reunite with friends and family. Kenojuak was later hospitalized in Quebec for TB, leaving behind a husband and two small children. During her three-year absence, both children died.

For the family left at home, the absence of a spouse often meant a threat to survival. Many people still lived traditional lifestyles, surviving by hunting and trapping, and survival was simply not possible with one less person contributing. Sometimes the sick spouse had to be replaced. This caused a great deal of disruption and anguish when the patient recovered and returned home.

For children, prolonged separation from their cultures and languages made returning home difficult. One child returned home after years in the hospital and couldn't remember a word of his language. He wouldn't obey his parents and eventually they sent him to a residential school because he couldn't fit into the community.

Joe Koaha, an Inuit boy, learned Cree in the hospital and was unhappy when he went home to Cambridge Bay.

"I don't like Eskimos," he said. "I can't understand what they are saying. I speak Cree."

Because of language difficulties and the fact communications between hospitals and families in remote areas were almost non-existent, some families saw members go south, never to return.

"A lot of people didn't come home," co-author McConnell said. "They just ended up dying down south and the families didn't know where."

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