

ND-OR-NA-40

# Windspeaker

## QUOTABLE QUOTE

"The Indian residential school system was nothing more than institutionalized pedophilia."

— Douglas Hogarth,  
B.C. Supreme  
Court Justice

See Page 3

June 1995

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## A sharing of cultures

Photo courtesy of Amoco Canada Petroleum Company Ltd.

Peigan Elder Joe Crowshoe in a sweatlodge in Alberta. See story, Page 25.

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## B.C. limiting land yield to five per cent

By Linda Caldwell  
Windspeaker Staff Writer

VANCOUVER

The British Columbia government is willing to yield less than five per cent of the province — 47,000 square kilometres — to Indian bands to resolve land claims.

The government is not willing to negotiate on any privately owned land and will keep as much land currently leased to non-Natives as possible from becoming part of settlements.

All lands transferred to bands would remain wide open to travel and recreational use by non-Natives, according to the government's master plan for treaty negotiations, obtained by the *Globe and Mail*.

But according to Don Ryan, chief negotiator for the Gitksan in northwestern B.C., this is

"The land is ours. The province doesn't have any land to give to Indian people."

— Gitksan chief negotiator Don Ryan

nothing new.

"These are just rehashed numbers that we've seen in the past. The Socreds [Social Credit] were making the same noises before the NDP got in," said Ryan.

The Gitksan and Wet'suwet'en bands have been fighting for their territorial lands since 1984. Last June 13, they asked the Supreme Court of Canada, which had agreed to hear their land-title case, for an adjournment so they could pursue treaty talks with the federal and provincial governments.

To date, the framework agreement hasn't been signed by either government, which means the negotiator for the

province doesn't have a mandate to actually resolve any issues, Ryan said. The government is stalling because they don't intend to settle any land claims until after an election, which he expects to be called for October 1995 or May 1996.

"This is typical of what they're doing in terms of the pending election — it's all electioneering," he said.

Chief Saul Terry of the Union of B.C. Indian Chiefs agrees. "Those that are involved with the tripartite process out here are lamenting the fact that this is what the provincial government is doing," Terry said.

A basic point at which negotiations can begin has to be set

before anything happens, he said, and that has not yet been determined.

"They've been denying us 100 per cent all along, anyway," Terry added.

Indian reserves make up less than one per cent of B.C. now, but territorial land claims add up to 110 per cent of the provincial land mass.

"The land is ours," Ryan said. "The province doesn't have any land to give to Indian people."

B.C. is the only province that has never settled land claims, and the federal and provincial governments jointly launched talks in 1992. Since then, at least 43 bands have submitted descriptions of traditional territories and as many as 80 more claims may be lodged.

The document also says that B.C. wants all status Indians to begin to pay federal and provincial taxes once their claims are settled.



## News

## Saskatchewan may impose sales tax

By Stephen LaRose  
Windspeaker Contributor

REGINA

Saskatchewan's status Indians will have to pay the nine-per-cent provincial sales tax on all off-reserve purchases under a Progressive Conservative government, said leader Bill Boyd.

The proposal is "a coded campaign to appeal to the rednecks and the promoters of racial intolerance," said Federation of Saskatchewan Indian Nations Chief Blaine Favel.

The proposal is also uncon-

stitutional and violates the terms of treaties, he added.

The PST exemption isn't covered in the treaties, but is merely provincial administrative custom, Boyd said in a May 5 press conference outlining his party's financial platform for the provincial election.

"Nothing in treaty obligations exempts the Native community from the provincial sales tax."

Since status Indians use provincial services, they should pay for the services, he added. Removing the exemption would add an extra \$15 to \$20 million to the provincial treasury, which would cut the nine-per-cent PST

to seven per cent.

The province would not take over more responsibility for off-reserve Indians or give a proportional share of PST revenue to First Nations in the province under the proposals, Boyd said.

Meanwhile, the ruling New Democratic Party and the FSIN are disagreeing over a proposal similar to the Conservatives' campaign promise.

The province is in ongoing discussions with the FSIN over whether status Indians would pay the PST, said Associate Finance Minister Ned Shillington.

Those discussions ended when Favel was elected chief last

October, said the FSIN leader.

"Nothing's on the table," Favel said in a CBC radio interview May 11. "The former chief had tried to make some arrangements with the provincial government on taxation. This came to light following my election."

"We consulted with the Elders and the community leaders. They said this violated (the treaties), and it's something we no longer pursue."

Despite this, Shillington said the talks continue.

"I'm not sure the extent to which the current chief has been involved, but they have in fact continued."

## Construction to continue on burial site

By Susan Lazaruk  
Windspeaker Correspondent

NANOOSE FIRST NATION, B.C.

The Nanoose First Nation and a Vancouver Island developer have agreed on a deal that allows construction to continue at a condominium project on a Native burial site that's thousands of years old.

The tentative deal is the latest move in a battle between the band and IntraWest Development Corp. over Craig Bay Estates near Parksville, a scenic resort town north of Nanaimo on the east coast of the Island.

The builder had been given approval to build 500 housing units on the private 70-hectare property.

But on one seven-hectare patch on the waterfront, the company unearthed 110 skeletons, most curled in the fetal position, and the partial remains of 37 others during initial excavations.

The bones were dated between 2,000 and 4,000 years old and as many as 1,200 people

may be buried there. More than 14,000 artifacts, such as arrowheads and ceremonial bowls, have also been found on the site.

The band wants the digging stopped to prevent further desecration of the burial grounds. It set up a blockade early this month to prevent construction workers from reaching the site, where 10 waterfront condos have already been built.

The band also tried, but failed, to get an injunction from the B.C. Supreme Court to prevent further digging, arguing the provincial Cemetery Act prevents the disturbance of burial grounds.

But the province is siding with IntraWest. The government and the developer have offered to rebury the bones on a nearby 1.5-hectare site, provided by the developer.

Culture Minister Bill Barlee, who has jurisdiction over the project, said it was "a proposal which I think was more than a reasonable one."

The developer has asked the courts to grant an injunction against the blockade. That's to be heard June 12.

But Barlee hopes the battle can be re-

solved through negotiations. And he warned the band will have to tone down its position.

"What was once an issue for negotiation has now become a list of demands," he said.

In the meantime, the tentative agreement allows the pickets to remain while construction continues, with the understanding that work be halted if more remains are found.

The Nanoose oppose moving the graves on religious grounds, said Chief Wayne Edwards.

"They're cutting off something very spiritual and central to our beliefs," he said. "Our religious beliefs are being trampled."

He pointed out that cemeteries are normally protected by law, except when they're Native burial grounds and called "archeological sites," meaning the graves can be moved if archeologists ensure bones and artifacts are removed.

Said Edwards: "The local heritage society commemorates a 50-year-old building and the first white settler 100 years ago. This is 3,500 years of First Nations heritage. Laws protect European cemeteries but not First Nations skeletal remains."

## Manitoba election signals more of the same

By R John Hayes  
Windspeaker Staff Writer

WINNIPEG

On the day that Gary Filmon's third-term Progressive Conservative government opened the legislature in Manitoba, Northern and Native Affairs Minister Darren Praznick predicted that the next five years would bring few changes. He denied responsibility for many issues involving Native people, saying they are a federal matter.

"I think it's important to appreciate the jurisdictional

boundaries," Praznick said, referring to the phasing out of the federal Department of Indian Affairs and Northern Development, in which Manitoba is leading the country.

"The chiefs haven't invited us nor do they expect us to be involved in the discussions," he said. "The negotiations are a federal-First Nations bilateral process. Manitoba is not involved, but we are open to subsequent administrative matters." He expects the province to get involved only when necessary, and after the main discussions.

On the other hand, he said that his government was unfairly

portrayed in the controversy over provincial parks creation before the settlement of treaty land entitlements.

"Each of the three new parks is a long way from any community that has land claims," he said. The provincial duty in this area, too, is limited: entitlements are a federal responsibility and the province is to maintain sufficient unencumbered land. Praznick pointed to Saskatchewan's First Nations forced to buy land to satisfy settlements.

"Our record on this thing is pretty good," he claimed. "We've been trying to be fair." In creating the parks, the province is try-

ing to serve another of its masters, the international requirement that Manitoba set aside 12 per cent of the area of each natural habitat in the province.

"We've also indicated our willingness to accommodate claims with boundary adjustments, if needed," he said.

On other issues, Praznick foresees little change, although he does foresee some progress.

"There is a growing recognition of the Metis contribution to our society. And so we'll see the lack of recognition of the Native contribution to the heritage of this province remedied over the next few years."

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## ON THE ROAD

Heading out this summer? Check out our Guide to Indian Country, a special supplement to this issue of *Windspeaker*. We look at attractions from coast to coast and a few in the United States, too.

## MANITOBA

In our Focus on Manitoba, we look at the attempts of school trustees to set up a Native school district in Winnipeg, and we visit the Children of the Earth High School, an all-Native school in Manitoba's capital. See Pages 28-30.

## AD DEADLINES

The advertising deadline for the July issue is Thursday, JUNE 15, 1995.

## NATION IN BRIEF

## Aglukark goes gold

Susan Aglukark's fourth album *This Child* achieved gold status in Canada last month, as sales passed the 50,000 mark. This success comes after Aglukark, originally from Arviat, N.W.T., received two Juno awards in March: Best New Solo Artist and Best Music of Aboriginal Canada Recording for the track Arctic Rose. O Siem, the first single from *This Child*, recently spent time at number one on the RPM country chart and topped two adult contemporary charts compiled in Canada. The disk is her first with music giant Thorn EMI's Canadian arm, EMI Music Canada.

## Feds fund treatment centres

There will be six permanent national solvent abuse treatment centres for First Nations and Inuit established across Canada, Health Minister Diane Marleau announced last month. Funding for the initiative, which will total about \$7.2 million annually, will be in addition to the \$243-million health-care strategy announced last September. Five of the centres will provide standard six-month treatment programs; a sixth, operated by the Nishnawbe-Aski Nation in northern Ontario, will also offer a longer-term treat-

ment alternative. The Sagkeeng centre in Manitoba will continue to be funded separately to a maximum of \$3.3 million per year. Marleau expects the funds to support 90 new treatment beds.

## Ontario pushes Metis rights

In a letter dated April 6, Ontario Native Affairs Minister C.J. "Bud" Wildman urged the "federal interlocutor for Metis and non-status Indians" Anne McLellan to "accept its responsibility for the Metis as an Aboriginal people identified in section 35 of the Constitution Act, 1982." Wildman's letter is seen by the Metis Nation of Ontario as a first step towards establishing and implementing Metis rights in the province. Tony Belcourt, the Metis Nation's president, praised the Ontario government but urged caution: "We have to take into account the political reality in Ontario at this time," he said. The Ontario Metis will try to pin the provincial political parties down on this issue before the upcoming general election.

## Sewage systems inadequate

A federal report providing a general view of on-reserve conditions in August and September of last year says that more than 20 per cent of reserves had inadequate

water and sewage systems. It goes on to blame other social and health problems, at least in part, on poor utilities. Native Canadians are at or near the top of many disease categories, die younger and are more likely to commit suicide. The report suggests that 85 of 433 sewage systems and 200 of 790 water systems harm the communities they serve. The final cost of solving the problems will be in the billions of dollars; DIAND has ticketed \$170 million to improve water and sewers in 1995.

## Nisga'a fast-tracked for points?

The Nisga'a land-claim negotiations are the centre of a whirlwind of political speculation fueled by accusations by the provincial Reform Party that they're being fast-tracked to build up pre-election points. The N.D.P. government set a June 30 negotiation deadline after it had dragged on for more than 20 years. Liberal leader Gordon Campbell said he could make no sense out of the deadline, but Reform leader Jack Weisgerber did: the N.D.P. plan is to walk away from the negotiations before calling an election, thus dodging any political fallout. The Nisga'a claim will likely be precedent-setting; with a population of 5,500, the band is claiming about 25,000 sq km.

## 77-year-old

By Susan Lazaruk  
Windspeaker Correspondent

PORT ALBERNI, B.C.

In a sexual abuse case the judge said was the worst he'd seen in his 40 years on the bench, 77-year-old Arthur Plint was jailed for 11 years for assaulting a former residential school student on Vancouver Island.

The trial brought to light a history of abuse:

How Plint, a supervisor at the federal Alberni Residential School run by the United Church, bribed children with chocolate to perform oral sex on him and beat others late at night, often while they were drunk.

How Plint made a boy perform oral sex on him before handing him over to his mother and how the boy later died of the rest of the night crying in pain.

How one young boy fled, and Plint tracked him down and beat him in front of his classmates, and how others from trying the same.

The stooped and frail Plint was found guilty to the charges that he sexually abused victims, aged six to 13, but was spared a life sentence because of his remorse.

## Low-level

By Linda Caldwell  
Windspeaker Staff Writer

OTTAWA

The federal government's decision to almost triple the number of low-level training flights over Labrador has enraged the Innu who live and hunt in the area.

The announcement is another "sad chapter" in the history of relations between the Innu and the Europeans, said Daniel Ashini, Innu spokesman.

Defence Minister D. Collette said Ottawa will negotiate with its NATI to increase the flights from the current 7,000 to 18,000 a year.

The decision follows recommendations of a panel on environmental assessment, which studied the effects of low-level flights over nine years, at a cost of \$18 million. While the panel recommended reducing the flights, it also admitted that the effects of level flights are not known.

"There are almost no cause-and-effect research studies on the impact of level flying in the region," the panel report read.

Innu people who live and trap in the area say the flights disturb wildlife and will ultimately destroy their way of life. "The planes fly over the lake 30 to 40 times a day — kill the fish the Innu depend on for food," said spokesman Jean Pierre Ashini.

"The noise they make is probably twice as loud as a thunder," Ashini said. "The planes fly so fast that no warning of their approach. Children are so frightened by the noise they stick close to their parents, which is a threat to their independence."



## News

## 77-year-old pedophile sentenced to 11 years

By Susan Lazaruk  
Windspeaker Correspondent

PORT ALBERNI, B.C.

In a sexual abuse case the judge called the worst he'd seen in his 45 years on the bench, 77 year-old Arthur Plint was jailed for 11 years for assaulting boys at a former residential school on Vancouver Island.

The trial brought to light harrowing tales of abuse:

How Plint, a supervisor from 1947-1968 at the federal Alberni Indian Residential School run by the United Church, bribed children with chocolate bars to perform oral sex on him and severely beat others late at night, often when he was drunk.

How Plint made a boy perform oral sex on him before handing over a letter from his mother and how the boy spent the rest of the night crying in his bed.

How one young boy fled, only to have Plint track him down and beat him naked in front of his classmates to prevent others from trying the same thing.

The stooped and frail Plint pleaded guilty to the charges that involved 18 victims, aged six to 13, but showed no remorse.

At one point outside the courtroom in Port Alberni, a small lumber town on the western edge of Vancouver Island, he angrily shook the cane he used to support himself.

During sentencing in front of the courtroom packed with victims, their families and supporters, B.C. Supreme Court Justice Douglas Hogarth called Plint a "sexual terrorist."

He noted how victims who tried to complain were ignored and even punished.

"They were prisoners in the residential school and he knew it."

The judge lambasted the federal schools, where Native children were sent to be educated in English.

"The Indian residential school system was nothing more than institutionalized pedophilia," he said. "Generations of children were wrenched from their families and were brought to be ashamed to be Indians."

The charges against Plint prompted the province to investigate widespread allegations of abuse at the 14 schools in a two-year RCMP inquiry.

The charges arose from a study started in 1992 by the Nuu-chah-nulth Tribal Council on Vancouver Island. The council's report found 130 people who had suffered some form of abuse at the three

residential schools in the area.

The inquiry is expected to hear more of the same testimony aired by Plint's victims, many of whom asked that the publication ban on their names be lifted. The survivors were frank and open about the abuse and how they as adults abused alcohol and their loved ones.

One of the most eloquent was Native artist Art Thompson, 46, who last year worked on the Victoria Commonwealth Games athletes' medals.

Wearing a ceremonial cape, cedar headdress and painted face, Thompson told Plint in court: "I want you to look at all these human beings in here. I want you to understand their anger. I want you to understand their pain."

Outside court, Thompson said he can't feel sorry for the aged Plint.

"He never showed us any mercy when we were children: that's the bottom line."

Melvin Good, whose complaints two years ago launched the criminal investigation, said the abuse began when he was 13, when he went to Plint's office after hurting himself and Plint began hugging, then fondling him.

The abuse continued for more than two years and Good was moved into Plint's bedroom for most of a summer, until the principal, who lived at the

school, moved him out.

Good, now 45, beat his wife and children for years before going to counseling and facing the sexual abuse.

"The damage that has been done is unbelievable," he said. "I'm on the healing side, but I have a long way to go."

Many of the victims have committed suicide or died of alcohol abuse.

Hogarth said he took into account the victim-impact statements that detailed how many boys turned into abusive adults. The court heard how many beat their wives and physically and verbally abused their children. Two admitted to sexually abusing kids.

"I beat my wife and sent her to hospital for three months . . . I hated myself."

"I thought I was a gay person because I didn't stop him . . . something was wrong with me . . . that I brought it on myself . . . I felt angry and had low self-esteem."

"You hurt my people," he said. "I have family up and down the coast that you scarred. You're a constant reminder of cultural abuse. You tore communities apart with your acts."

"Look at these people. They are all around, the survivors."

Said Good: "I'm glad it's over now. It's a new life today."

## Low-level flights to triple

By Linda Caldwell  
Windspeaker Staff Writer

OTTAWA

The federal government's decision to almost triple the number of low-level training flights over Labrador has outraged the Innu who live and hunt in the area.

The announcement is just another "sad chapter" in the history of relations between the Innu and the Europeans, said Daniel Ashini, Innu Nation spokesman.

Defence Minister David Collette said Ottawa will negotiate with its NATO allies to increase the flights from the current 7,000 to 18,000 a year.

The decision follows the recommendations of a federal environmental assessment panel, which studied the effects of low-level flights over nine years, at a cost of \$18 million. While the panel recommended doubling the flights, it also admitted that the effects of low-level flights are not known.

"There are almost no cause-and-effect research studies on the impact of low-level flying in the region," the panel report read.

Innu people who hunt and trap in the area say the flights disturb wildlife and people and will ultimately destroy their way of life. The planes fly over the lakes — 30 to 40 times a day — killing the fish the Innu depend on for food, said spokesman Jean Pierre Ashini.

"The noise they make is probably twice as loud as thunder," Ashini said, and the planes fly so fast there is no warning of their approach. Children are so frightened by the noise they stick close to their parents, which affects their independence. The



Peter Sero

Basil Penashue (left) and Jean Pierre Ashini marched in a Toronto protest against low-level flying over Labrador.

noise also affects caribou, and Elders say the animals are mis-carrying and dying for no apparent reason.

Collette argued that, besides pumping \$100 million per year into the Labrador economy and employing several hundred people, about one-third of them Aboriginal, the flights are necessary.

"They're certainly necessary because nations such as Canada continue to believe that their defence policies require the operation of jet fighters and low-level training to escape detection of radar and other monitoring," Collette said.

Ottawa has also accepted a proposal by the panel to establish an environmental research and monitoring institute which will study the effects of the flights on the environment and Aboriginal culture.

The Innu are worried that

the panel will just be another public relations exercise for the Department of National Defence, said Daniel Ashini.

"DND could well end up stacking all the board members of the institute so that it will be impossible for it to be impartial and objective."

A regulatory agency with the power to impose environmental restrictions on the department and terminate the training should independent research prove wildlife and people are being harmed is what is needed, Daniel Ashini added. Labrador and Quebec First Nations must also be given adequate representation on the board.

The Innu are determined to continue the struggle.

"We're going to protect the rights and interests of the Innu people through whatever means are available," Ashini said.

## Feds orchestrating self-government in secret, chiefs charge

By Lolly Kaiser  
Windspeaker Contributor

Native leaders across the country are accusing the federal government of orchestrating future self-government policies to suit their own agenda.

"(The government isn't) getting the appropriate response from the fact finder forums," says Saul Terry, president of the Union of B.C. Indian Chiefs.

"... so (Indian Affairs Minister Ron Irwin) is hitting the road to get the appropriate response face-to-face with Native leaders. He's just saying 'Come on, you Indians, this is what we'd like to see.'"

The Minister has repeatedly refused to open the draft document to public scrutiny while it takes shape. This has led to comparisons with backroom discussions held during the Meech Lake accord.

Indian, Metis and Inuit spokesmen have frowned on the minister's "piecemeal" approach of gaining feedback on the draft document as he travels from one Aboriginal community to another. They're waiting for a response from the prime minister's office.

Terry says the B.C. chiefs haven't seen the document yet. "If we wish to have a change, then we have to have full and informed consent," Terry says.

As to the contents of the so-called secret paper, Terry says he can't take it seriously until the government reverses its

agenda of "extinguishment," which calls for Natives to give up the majority of their homelands in return for cash.

"For me extinguishment is at the heart of the federal policy."

It's the old stuff being repackaged under the current minister. No longer will we be able to point to our homelands as a legacy to our children. What we'll be able to point to is already set aside lands," says Terry.

Irwin plans to have the self-government document ready for cabinet by June. It's estimated to affect more than 500,000 Aboriginal people on and off reserves.

Native leaders have already begun to comment on future flashpoints that could erupt. The document allegedly makes no requirement for constitutional amendment or international sovereignty. Federal and provincial laws are not automatically displaced, it states, and may continue or co-exist.

Law making within jurisdictions such as labor, administration of justice, penitentiaries and parole, environmental protection, fisheries co-management, gaming and taxation would have to remain consistent with federal laws.

Under self-government as defined in the secret document, First Nations will not govern national defence and security of national borders; international treaty-making and trade including; national laws; and health and safety protection.

## Correction

In the article headlined Saskatchewan group honors Aboriginal women, May 1995 issue, Lynda Francis was not named as one of the 12 women honored at the Women of the Dawn banquet. Francis is the Director of Native Counselling Services and a board director of Regina Health District. We apologize for this omission.



# Tough Talker

Mary Ellen Turpel's skill negotiating for the Assembly of First Nations has made her a leading candidate to be the first Native to sit on Canada's Supreme Court

By Jack Aubry  
Ottawa Citizen

In her dreams, Mary Ellen Turpel is a hawk soaring in an open blue sky above the Canadian wilderness.

Soaring to great heights is something Turpel, Canada's most accomplished Aboriginal lawyer, has done most of her 32 years.

Just check her curriculum vitae. Head legal negotiator, at age 29, for the Assembly of First Nations during the 1992 talks that led to the Charlottetown accord. Harvard and Cambridge graduate. Winner of scholarships and awards.

Quite a list, except Turpel isn't all that crazy about discussing her accomplishments. It takes weeks to convince her to grant an interview. Even when she finally sits down to talk, she has one more go at it: "Surely there are other people out there who are more interesting to profile in a newspaper. I'm only a kid."

Time magazine doesn't agree. In a special December issue called *The Global 100*, a roster of young leaders for the new millennium, Turpel was one of the two Canadians listed — up there with software wunderkind Bill Gates and Wynton Marsalis, the renowned jazz trumpeter. (The other Canadian was Power Corp. executive Andre Desmarais).

Ovide Mercredi, national chief of the Assembly of First Nations, thinks Turpel is brilliant and should be the first Native to sit on the Supreme Court. Former prime minister Joe Clark is a fan, not only of her intelligence and professionalism, but also of her willingness to take risks.

"What is interesting to me is she has a view of a larger context. On the one hand, a view for Aboriginal people," said Clark. "But without giving any of that away, she also has an over-arching Canadian view."

So how did a self-proclaimed "half-breed" — she's part Cree, part Scottish — accomplish so much so quickly? After growing up in a dysfunctional family with an alcoholic father, how did she get ahead in a society that has held back so many Native people?

The youngest of four sisters, she says she matured very quickly because of the problems at home. She learned from the mistakes of her sisters.

"When I grew up we had a pretty rough household," recalls Turpel. "I saw my sisters getting pregnant and my parents were fighting all the time. There was always drinking."

At 13, she became seriously ill. The year-long convalescence was one of the turning points in her life.

"I was very sick and that was a function of us just being poor. I had to take off a lot of time from school and spend a long

time in the hospital," she recalls.

"I read constantly. . . I sort of put two and two together that the only way I would get ahead and take control of my life was to get an education."

There is another thing that Turpel, a University of Toronto law professor, points out. She was always considered the "bright light" of her family and she believes this was linked to her fair skin.

Her sisters were darker, and looked more Indian. Turpel remembers teachers telling her, "You are not like your sisters, you're smarter." I think the reason why is because I'm light-skinned."

She was so light-skinned that she was the target of a whisper campaign during the Charlottetown debate. Indians opposed to the deal said Turpel wasn't really an Indian. Even during interviews for this profile, more than one person suggested checking into her background.

On the other hand, Turpel is proud that she did not get ahead through affirmative-action programs for Natives. While she supports such programs, Turpel values the fact that her accomplishments have been earned by merit and hard work.

She recalls facing a "mild version" of discrimination during her years at Osgoode Hall law school: "Students called me Pocahontas. I would walk in and someone would say 'there is Pocahontas. She is going to take the A.'"

Turpel understands discrimination: "My father was an alcoholic. We were away from his reserve (Norway House in Manitoba) in an urban centre in southern Ontario and he was very unhappy about that. He suffered quite a bit of discrimination."

A charming woman, it is easy to forget that Turpel is tough — part of it is her background and part of it is her intellect.

During the Charlottetown negotiations, Turpel was the legal brain for the Assembly of First Nations, which represents Natives on reserves. She participated in a memorable televised debate with journalist William Johnson of the *Montreal Gazette* during CBC's *Prime Time News*. Like a hawk hunting for prey, Turpel was sharp and unrelenting.

Johnson, who calls Turpel's defence of collective rights "unscholarly" and "totalitarian," acknowledges Turpel appeared to have won. But he says four tapings were staged and the producers spliced portions to ensure Turpel came out ahead.

"Natives are sacred and she had to win. At the end, she became very agitated and wouldn't let me speak," said Johnson. "It wasn't the strength of her arguments."

Paul Tellier may disagree. Tellier, Privy Council clerk at the time, faced Turpel across the constitutional table and tried — without success — to intimidate her.

Turpel tabled the AFN demand that Aboriginal peoples receive a veto over any changes in the Constitution that directly affect them. Bob Epstein, a consultant to the Quebec Cree who has closely followed constitutional talks, recalls the standoff.

"He tried to ridicule her and laugh in her face but she just stood her ground," Epstein recalls. "We got the veto."

Clark says Turpel doesn't feel required



Mary Ellen Turpel was chief constitutional adviser to Ovide Mercredi during the Charlottetown accord talks.

to show her toughness but "anyone involved in constitutional negotiations will tell you that they would prefer to have Mary Ellen on their side rather than on the other side."

And she is tough under pressure. At one point during the 1992 talks, Prime Minister Brian Mulroney adjourned a meeting of provinces while Turpel was placed in a room with Quebec lawyers to work out a compromise.

"Premier Bourassa would come to the door every 10 minutes and ask if we had a deal. It was a bit of a pressure cooker but we worked something out," she recalls. By maintaining her cool, Turpel broke through Quebec's stubbornness on Aboriginal issues.

"You have to be very tough. You have to show people 'Look I can tango, you want to tango, we'll tango' and I have the confidence and the good education behind me."

Part of the challenge of handling the Indian file during the talks was dealing with the often sexist attitudes of her clients — the Indian chiefs. Many of the chiefs weren't used to dealing with a female lawyer who had all the answers. Some chiefs believed Turpel was too political in her role as an adviser to national chief Mercredi.

It is something she denies vehemently. "I was far from Ovide's political person. I was probably the most critical person he had on his side. I would tell him — don't do it. Others were yes people and I would tell him he was doing something wrong," she says.

Turpel's self-confidence is grounded in her impeccable academic credentials. At 16, she was in university first at McGill and then at Carleton. In short order, she obtained her law degree from Osgoode Hall, her masters in law from Cambridge University in England and her PhD in law from Harvard University.

In the mid-1980s, Turpel became a legal adviser to the Native Women's Association of Canada, which worked closely with the AFN. A small clique of young Native lawyers formed including Turpel, Mercredi and Manitoba Grand Chief Phil Fontaine.

"I was talking to Phil (Fontaine) recently and he remembers the good old days. We created the concept of self-government in those days. At that time we would just celebrate to have the word mentioned."

After her success at Harvard, Turpel moved to Dalhousie University in Nova Scotia where, in addition to teaching law, she became a prolific writer — 30 articles, chapters in books and commentaries in four years.

She stayed out of politics and refused to get involved when Mercredi and Fontaine ran against each other for national chief in 1991. One of the first things Mercredi did after winning was choose Turpel as his chief constitutional adviser.

Turpel found the referendum defeat of the Charlottetown accord difficult to take but says now she understands — Native people were undecided and did not have enough time to digest the accord's impact.

She tried to channel her disappointment by writing a book with Mercredi called *In the Rapids*, which reviewers found a dry guide to self-government.

Turpel now believes the Constitution is "unamendable" because any changes require unanimous support among the provinces.

"It is something that Trudeau did to literally screw the country. I mean he felt the charter of rights was worth it. I think he was wrong."

This summer Turpel is moving to the University of Saskatchewan to fill a new position — that of Aboriginal scholar. She will work to forge links between the university and Indian communities.

## Gun law

Windspeaker Staff

ATTAWAPISKAT, Ont.

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# Gun laws will make criminals of Northerners

Windspeaker Staff

ATTAWAPISKAT, Ont.

Gun-control laws designed to solve the southern urban problem of escalating violent crime will turn the people of the North into criminals, said Attawapiskat First Nation chief Ignace Gull.

The laws proposed by federal Justice Minister Allan Rock do not take into consideration the needs and traditions of the people who live in Canada's remote Native communities, he said. Their way of life becomes against the law.

Gull joins Aboriginal leaders from across the country in their condemnation of the proposed Bill C-68. Assembly of First Nations Chief Ovide Mercredi calls the amendments to Canada's Criminal Code unconstitutional infringements on the rights of Aboriginal people.

The Inuit Tapirisat of Canada, a group which represents more than 40,000 people, says the proposal will violate the Inuit's close relationship with the land, waters and animals of the north.

Hunters say the laws discriminate against Native people whose lives depend on the game animals they hunt.

If approved, Bill C-68 will make it illegal to buy or be given a firearm without first obtaining a firearms acquisition certificate and passing a firearms safety course. It would also be illegal to lend a firearm to anyone who doesn't have a certificate and who is not under the supervision of the lender. The difficulties arising from these laws as they relate to Aboriginal people are many.

In a presentation made April 24 to the House of Commons standing committee on justice and legal affairs, Jim Antoine, member of the territorial legislature for Nahendeh, explained that, while restricting the sharing of firearms may make sense in the South, it is at odds with northern survival and the people's sense of community.

"What would you have me do when my brother Gerry — the grand chief of the Deh Cho First Nation council — tells me that there are caribou nearby and that he needs my .300 Savage to bring some meat for his family?" he asked. "Do I refuse? Do I tell him that he must first wait for the appropriate forms to be processed? Do I behave in the 'honorable way,' let him use my rifle and then have the RCMP and the courts say I am a criminal because I offended your Bill C-68?"

Antoine appealed to the committee to

understand the concerns of northerners and to ensure that the bill is amended to make it more compatible with regional diversities.

The economic burden Bill C-68 places on Aboriginal people is also of great consideration. Unsalaries hunters who can neither afford the licences and registration fees nor wait out the 28-day gun-application approval period will also have to choose between abiding by the law and feeding their families.

The cost of hunting is already prohibitive, said Gull in an interview in the *Globe and Mail*. The existing firearm acquisition fee is \$50. A five-year licence for two firearms would be renewed at a cost of between \$60 and \$100.

In Attawapiskat, where the unemployment rate is 90 per cent, hunters cannot afford the certificates, especially if more than one member of the family needs them, Gull said. He also can't make much sense out of the required passing of a firearms safety test — it may cause problems for the Elders of his community.

"I trained and taught my four boys at the age of five how to handle a shotgun and a rifle," he said. "Everybody does that. And now a 60-, 65-year-old man, who's been hunting all his life, all of a sudden he has to take a gun-safety course.

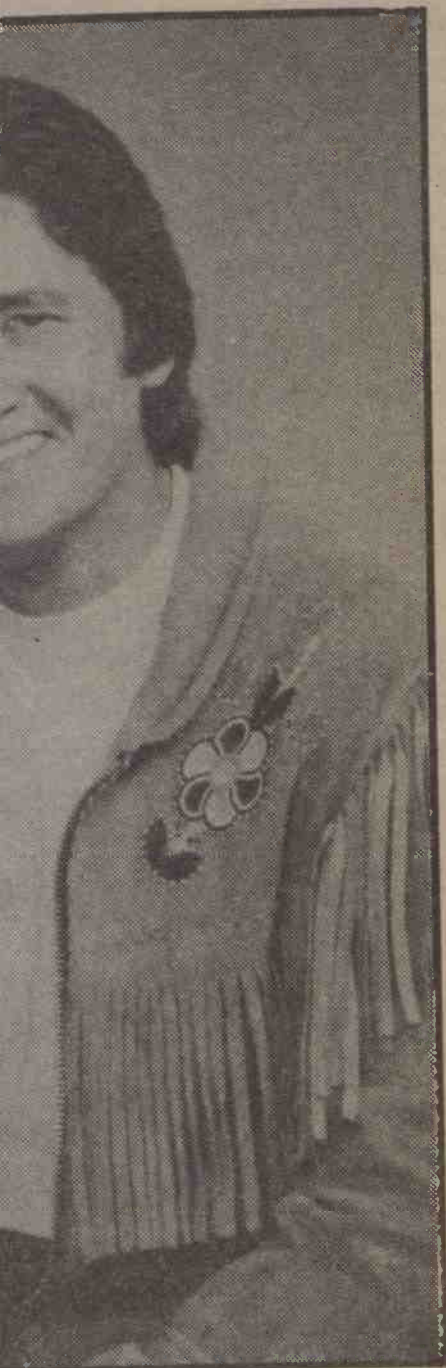
It doesn't make sense."

It may not be so easy to accomplish, either. Many northern communities would have to fly in a qualified firearms instructor to hold the courses or send a band member south to qualify in a training course so he could return and instruct others. They would also have to find a way to accommodate Elders who are unable to train in a language they can neither speak nor write.

Some Aboriginal leaders are trying to work within the federal system to have the bill delayed for amendment. But others, such as Chief Francis Flett of the Opaskwayak Cree Nation in Manitoba, are calling for members to disregard the law, even if it means going to jail. Flett said hunting and trapping is a means of survival for band members and the tribal council won't sit back and see it taken away.

"This legislation does not recognize the inherent right to self-government," he said. "Or the jurisdiction of First Nations to develop laws and policies on issues such as gun control and safety."

The legislation is typical of the government attitude toward First Nations treaties, he said. He will not allow the government to force Native people into a position that compromises treaty rights.



Ovide Mercredi during

1980s, Turpel became a leader of the Native Women's Association, which worked closely with a small clique of young women formed including Turpel, Manitoba Grand Chief Phil

King to Phil (Fontaine) remembers the good old days. At that time we had to have the word men-

success at Harvard, Turpel was a housewife in Nova Scotia in addition to teaching law, a prolific writer — 30 articles, books and commentaries in

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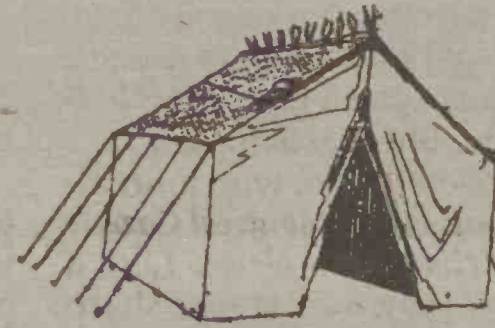
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# Editorial

## Gun law unrealistic

There's no doubt there's a problem on the mean streets of Canada's inner cities. Drug rings, violent crime, youth crime — anyone who reads a paper is aware of it. Things are happening there that we only used to hear about from Detroit and New York.

So the Liberal government has decided to get tough with criminals. Whether Allan Rock's new gun law will help or not is debatable, but not the subject of this column.

What we're concerned about is the disastrous side-effects this law, clearly drafted for southern cities, will have in the North.

There are two problems with the law as it stands:

People who live in Canada's North, who work in the wild, are not well off. Sure, many wouldn't trade the quality of life for anything, but they carry precious little cold hard cash in their jeans.

The gun permits Rock requires will cost plenty, especially if there are, as is often the case, two or three in a family. At \$50 to acquire a firearm, plus \$30 to \$100 per gun per five-year licence, costs will add up fast, putting a normal and often necessary part of the northern way of life beyond the means of many who live it.

More important, though, are the bureaucratic hoops Native people will have to jump through to be allowed to legally carry guns.

The Ottawa-based bureaucrats and their limp supporters are passing a law that will force an Elder who has hunted for 65 years to write an exam before he can buy a new hunting rifle. He'll have to overcome any language problems on his own, he'll have to pass, then he'll have to pay, pay and pay again for the privilege.

This country requires a law that deals with crime, yes, but we need a law that allows Canada's indigenous people to live, too.



Illustration by Don Kew

## Leadership accountability brings people together

### GUEST COLUMN

By Ben Whiskeyjack

Indian Affairs Minister Ron Irwin was quoted in *Windspeaker* (April 1995) saying that he won't act unilaterally, but will involve Native Leaders from all across Canada: "I will ask them, as I am asking you, to focus on the most archaic and objectionable provisions of the Indian Act."

I take this opportunity to accommodate the minister's suggestion for feedback concerning the archaic and objectionable provisions of the Indian Act which created an atrociously flawed system.

The current system inherited by band councils from Indian Affairs has no foundation whatsoever for positive change and progress in the community. This band-government system, regulated by the Indian Act, primarily requires a chief and council to be accountable to DIAND instead of the band membership. In practical terms, bands have no real leaders because the chief and councilors are, in a significant way, Indian Affairs employees. They (the band councils) basically carry out general clerical

duties for Indian Affairs in addition to their role as administrators of government policy.

Furthermore, there is nothing in place that requires a band council to call a special band meeting where a detailed account of a complete annual audited financial statement is presented. Nor are there enforceable conflict of interest rules for the elected leaders. In fact, current band governments are the only governments in the country that have no conflict of interest rules for elected leaders.

What the current system does is place band leaders in a position where they can act as catalysts for impairing the basis for unity and development in the community. In other words, the way the system regulates leadership, the chief and council merely serve to create confusion and conflict in the community, instead of being a driving force for building a better world for their people.

The elite leaders and councilors in general have shown little inclination to risk their incomes and have also been reluctant to give up the status and privileges they have gained from the existing colonial design of band government. This system has empowered the elite to create wealth and a government for themselves while the major-

ity of band members continue to live in despair, destitution and powerlessness.

What is even more disturbing is that, in the event that the external controls begin to lift as the dismantling of DIAND begins, the ruling elite can ultimately become accountable only to themselves if the grassroots continues to lack the capacity to institute checks and balances in band affairs. There are now substantive indications that, in the absence of traditional or contemporary controls over their leaders, the grassroots people will be even more vulnerable to manipulation under the rule of their own elite than they were under Indian Affairs officials. DIAND was at least subject to routine government restraints and checks, a watchful eye from treaty First Nations leaders and public scrutiny. This may not have eliminated incompetence, but at least it inhibited unchecked abuse.

What drove me to supplicate for changes publicly is that there are just too many innocent band members whose lives are being affected by a deplorable system.

Stringent systems designed to regulate leadership accountability to band members must be instituted before a council is accorded more control and authority. Giving more control and authority to a council and leaving

leadership accountability to band members unregulated will predictably lead to a more serious political, economic, social and cultural catastrophe for the grassroots community.

The right to be governed by customary law, or tribal law, on matters affecting the distinctiveness of Aboriginal cultures, is at least a moral right enforceable through legislation. The Quebec Act of 1774 is the best example of a similar right being respected. The French in Canada retained their right to be governed by their traditional laws in matters of property and civil rights. Therefore, there is no reason why a recognition act is not recognized and enacted involving customary laws of First Nations. Suppression of First Nations laws with no apparent reason beyond ignorance may be a denial of liberty and personal security, as those rights are understood in a free and democratic society.

A band constitution that aspires, protects and nurtures the community's traditions and philosophies, including its cultural, social and economic needs based on traditional custom, is a way to counterbalance the destructive forces of the current system. A community constitution-making process will allow band members to develop their own

expectations regarding the status, power and responsibilities of their leaders, rather than to continue with a form of leadership that was designed by colonial government to control treaty Indians.

Government is only one part of the equation. A band must have a climate in which members can feel encouraged and motivated to work together. Their skills and ingenuity should be effectively utilized, pooling resources and energy, to ensure continued growth and stability.

It is a grave mistake to expect all treaty First Nations to speak in a single voice, to pursue and embrace the same objectives or have one vision for their future.

Furthermore, it is wrong to presume that one can establish a particular type of program, deliver a service or enact one general statute which will meet the needs of all First Nations people. Only they, through their own communities, institutions and governments, can determine how best to serve their own needs.

There are model communities out there. The bands that are doing well are those that have taken the action to map out their own destinies and chosen their desired form of band governments through a participatory process within the community.

## Gun co

Dear Editor:

Recent developments in provincial and federal politics respect to legislation of Wildlife Act, fisheries and control have prompted me to speak out on these issues where I stand.

In respect to our treaty inherent rights, it is known the Aboriginal peoples recognized as nations with governance in the Royal Proclamation of 1763, hence signing of treaties, nation.

I share the view that governments made these laws and for the Aboriginal people. If we have a position to make strong recommendations, I would like to see energy instead that the Nations draft up their own

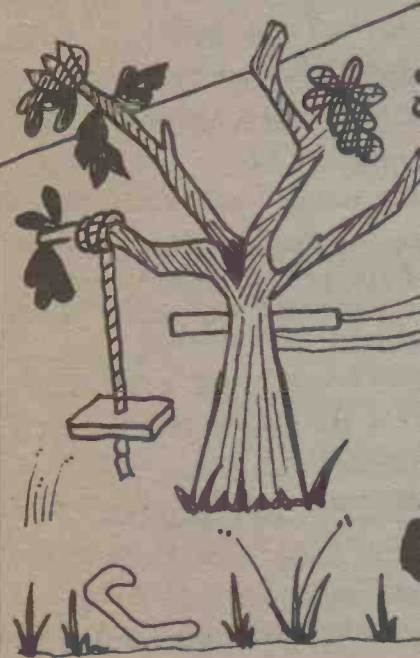
## Noskiye

Dear Editor:

I have been a reader of *Windspeaker* quite some time now. I never taken the time to write, either to congratulate or to express a view on your paper. However, I was so disappointed with the editorial that appeared in the May issue of *Windspeaker* that I just had to sit down and write.

In the editorial, Kenneth Noskiye's Column, that appeared in the *Edmonton Journal* April 18, 1995, is criticized by *Windspeaker* as "pernicious." Pernicious means "spread hatred." I must agree with *Windspeaker's* assessment of Noskiye's

## OTTE



# Windspeaker

*Windspeaker* is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every month to provide information to the Aboriginal people. *Windspeaker* has a circulation of 18,000. *Windspeaker* was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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# Letters to the Editor

## Gun control, a new flag and a political party

Dear Editor:

Recent developments in provincial and federal politics in respect to legislation of the Wildlife Act, fisheries and gun control have prompted me to speak out on these issues from where I stand.

In respect to our treaty and inherent rights, it is known that the Aboriginal peoples were recognized as nations with self-governance in the Royal Proclamation of 1763, hence the signing of treaties, nation to nation.

I share the view that these governments made these policies and laws for the control of Aboriginal people. If I were in a position to make strong recommendations, I would direct energy instead that the First Nations draft up their own re-

spective legislation to govern their people. These laws would co-exist with the Canadian constitution.

First Nation laws can co-exist parallel to those of the provincial and federal governments, governing their respective people. First Nation laws must be in accordance with First Nation custom, culture and tradition, as was provided by our Creator.

Should I get "caught" exercising my treaty rights beside some highway, I want the conservation officer to pull out the First Nation law I have contravened. In short, I want to be governed by First Nation law in the very near future.

It is recognized that individual First Nations will make laws to govern their people as well on a national level in some

instances. In Manitoba, perhaps Assembly of Manitoba Chiefs would be the appropriate national entity. Across Canada, it might be the Assembly of First Nations.

There is no doubt that individual First Nations will bring into existence and implement their respective constitutions, written or unwritten. These constitutions can reflect and give direction to those acting on our behalf at the national level.

Through the years, the federal and provincial laws were adhered to by the Aboriginal people no matter how imposing the laws were. Today, with change in the wind, the federal and provincial governments will respect our laws, no matter how imposing they may seem to them. This will reflect the new partnership expressed by

the federal government.

Should the federal government breach their ongoing fiduciary responsibility to the First Nation people or should the Federal government breach the treaties, then the First Nations should take back the land identified therein. For example, the Treaty 5 lands encompass a good two thirds of Manitoba.

My thoughts on other matters are as follows: I support the creation of a First Nation national political party — it would better address the concerns of First Nations in Ottawa. I get the impression that our First Nation brothers and sisters with seats in Ottawa must follow the party line. Our leaders outside government are more vocal than those MPs.

I would, in the near future, like to see a national flag repre-

sentative of all First Nations. At present, most if not all First Nations have some sort of emblematic recognition and it sure does me proud to see their beauty. If we had a national contest across Canada for a flag, the eventual raising of this flag would bring our people together. We could fly this flag with pride at gatherings of all kinds, maybe even on Parliament Hill and at the United Nations. It would be the nucleus of unity and friendship for our common good and well-being.

In conclusion, my views are not meant to demean the integrity of any organization or individual. This is the voice of one Indian standing on the shores of Cross Lake.

Nelson Miller  
Cross Lake First Nation, Manitoba



Illustration by Don Kew

### together

statements regarding the stature and responsibilities of leaders, rather than to control with a form of leadership was designed by colonial government to control treaty In-

government is only one part of the equation. A band must create a climate in which members feel encouraged and motivated to work together. Their leadership and ingenuity should be effectively utilized, pooling resources and energy, to ensure sustained growth and stability.

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There are model communities everywhere. The bands that are doing well are those that have taken the time to map out their own needs and chosen their desired form of band governments through a participatory process in the community.

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## Noskiye meant we're all 'Real People'

Dear Editor:

I have been an avid reader of *Windspeaker* for quite some time now. I have never taken the time to write, either to congratulate or to express a view on anything that has come up in your paper. However, I was so disappointed with the editorial that appeared in the May issue of *Windspeaker* that I just had to sit down and write.

In the editorial, writer Kenneth Noskiye's Guest Column, that appeared in the *Edmonton Journal* on April 18, 1995, is criticized by *Windspeaker* as "pernicious." Pernicious means to "spread hatred." I must disagree with *Windspeaker's* assessment of Noskiye's col-

umn. I read the column and I found that whoever wrote your editorial took Noskiye's column out of context. The point that Noskiye was trying to convey is that no matter who we are or what labels that the governments want to tag First Nations People with we are still the Real People, the founders of Turtle Island. In the conclusion of his brilliant column, Noskiye writes: "of course we know we came from a culture so rich and so beautiful that labels would never affect us. We know our ancestors are the real fathers of this country and we don't need to be reminded. We know in our heart of hearts, that we are the Real People."

Regardless if you're Aboriginal, Indian, half-breed, Metis, Bill C-31, Indigenous or

whatever, if you believe in what our ancestors stood for, then you are one of the Real People. That is what Noskiye was trying to write and I, like so many others, applaud him. He is a very gifted writer and one that has been blessed with real insight. I would hope that "Canada's national Aboriginal publication" would be more supportive of people such as Noskiye, who are up front and centre doing everything they can so the rest of us can lead a better life. I congratulate Noskiye and may he always be guided with the wisdom, insight, and knowledge of our ancestors.

Gloria Goodswimmer  
Edmonton

## Native sister communities: Australia-America

Dear Editor:

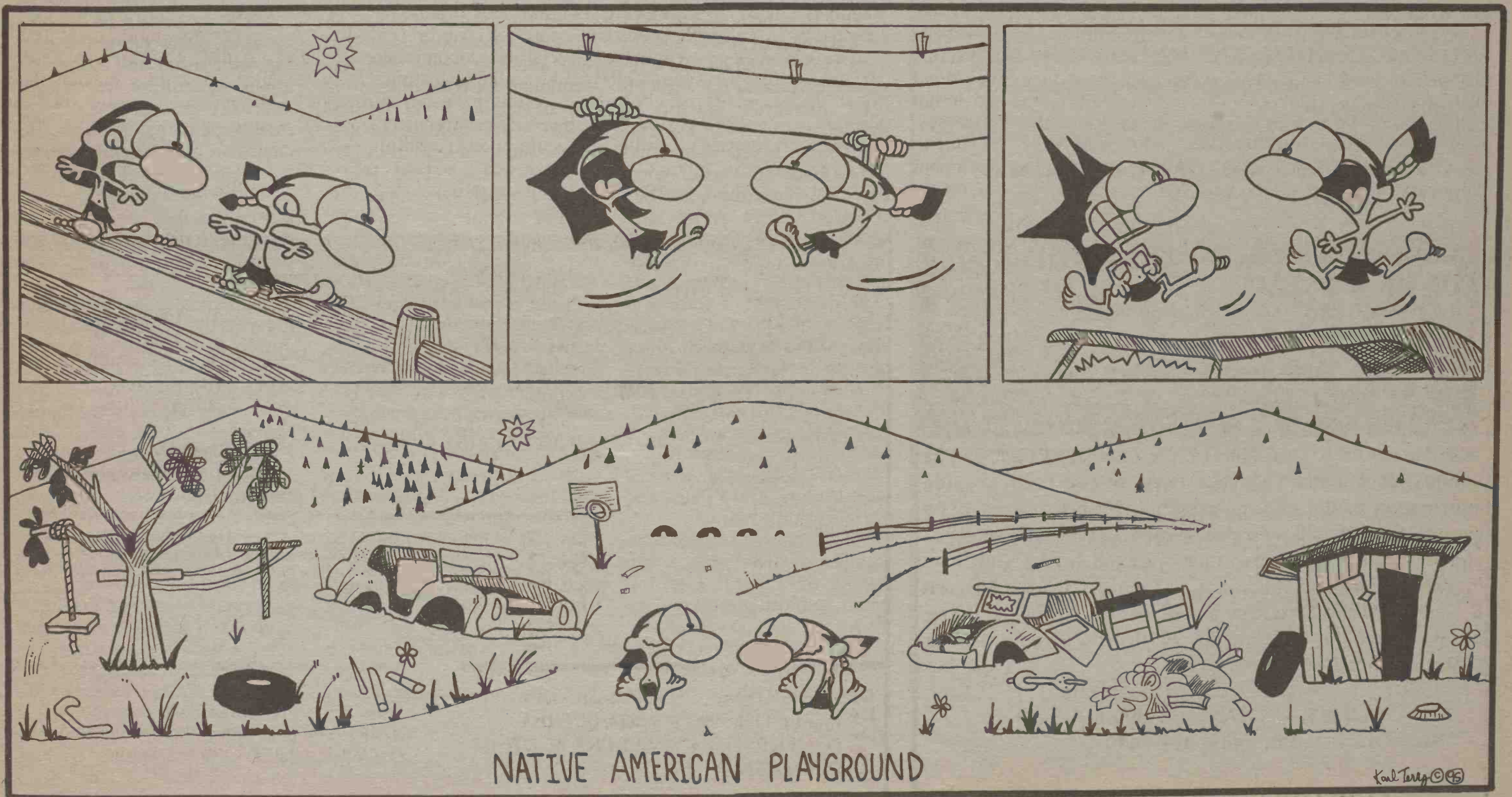
The United Nations declared 1993 to be the International Year of the World's Indigenous People. During that year, the Native Children from all about verdant Earth became more aware of each other and the commonalities of their struggles for survival and cultural integrity. Some have expressed an interest in maintaining contact in order to create and continue friendships, provide support, and share skills and resources. Faye Moseley, an Aborigine and member of the Native community of Liverpool, Australia, and head of the Gandangara Local Aboriginal Land Council, had the inspiration to set up a community-ex-

change network based on the sister city concept (a relationship by which two cities in different areas of the world adopt each other to exchange ideas and support each other economically and culturally). She is researching the idea and looking into funding sources and is wanting to gain some feedback on the idea from American Natives.

Any readers who are members of, or involved with, Native communities and are interested in the Sister Communities idea please call Tamarack Song, a friend of Faye's, at (715) 546-2944 or write him at 7124 Military Rd., Three Lakes, WI 54562, U.S.A.

Cynthia Poppino  
Three Lakes, Wisconsin

## OTTER



NATIVE AMERICAN PLAYGROUND

Karl Terry © 95

By Karl Terry



# Indian Country

## Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE JULY ISSUE, PLEASE CALL CHER BEFORE NOON THURSDAY, JUNE 15TH AT 1-800-661-5469, FAX: (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, ALBERTA T5M 2V6.

### NATIVE ELDERS SOUP & BANNOCK

Every Wednesday at noon  
Cottage E, 10107 - 134 Avenue, Edmonton, Alta.

### SOUP & BANNOCK

Every Tuesday & Thursday at noon  
Friendship Centre, Edmonton, Alta.

### HEALING CIRCLE

Every Monday  
#213, 12231 Fort Road, Edmonton, Alta.

### LADIES NATIVE CRAFT NIGHT

Every Tuesday #213, 12231 Fort Road, Edmonton, Alta.

### WOMENSPEAK SHARING CIRCLE

Until June 28th, 1:30 - 3:30, Circle Project, Regina, Sask.

### DREAMSPEAKERS 1995

May 31- June 4, 1995. Edmonton, Alta.

### CALVIN LAROCQUE MEMORIAL FASTBALL TOURNAMENT

June 4 & 5, 1995. Louie Bull Diamond, Hobbema, Alta.

### FOURTH ANNUAL BITTER ROOT NATIVE DESERT CLASSIC GOLF TOURNAMENT

June 11 & 12, 1995. Fairview Golf Course, Oliver, B.C.

### VOICES FOR MOTHER EARTH GATHERING

June 15th - 18th, 1995. Tribal Lodge Astoria, Winnipeg, Man.

### INAUGURATION '95 CHAMPIONSHIP POW WOW

June 16-18, 1995. Wabamun Lake, Alta.

### PINE CREEK POW WOW

June 16, 17, & 18, 1995. Pine Creek Reserve, Man.

### PAUL BAND ALL NATIVE GOLF TOURNAMENT

June 17 & 18, 1995. Ironhead Golf & Country Club, Wabamun, Alta.

### SADDLE LAKE POW WOW

June 23, 24 & 25, 1995. Saddle Lake, Alta.

### NORTH AMERICAN GOLF CHAMPIONSHIPS

June 24th & 25th, 1995. Waterton Lakes, Alta.

### 22ND ANNUAL POUNDMAKERS POW WOW

June 30, July 1 & 2, 1995. St. Albert, Alta.

### NORTHERN CHEYENNE NATION POW WOW

July 1-4, 1995. Lame Deer, Montana, U.S.A.

### KAPOWN DAYS

July 6-9, 1995. Grouard, Alta.

### KANEHSATAKE SPIRITUAL GATHERING TRADITIONAL POW WOW

July 8-9, 1995. Kanehsatake Ancestral Pines, Que.

### CHARLES CAMSELL HOSPITAL 50TH COMMEMORATION

July 17th & 18th, 1995. Edmonton, Alta.

### PEGUIS POW WOW '95

July 18-20, 1995. Peguis First Nation, Man.

### BUFFALO DAYS - POW WOW & TIPI VILLAGE

July 21-23, 1995. Head-Smashed-In Buffalo Jump, Alta.

### KEWEENAW BAY INDIAN COMMUNITY 17TH ANNUAL TRADITIONAL POW WOW

July 21-23, 1995. Baraga, Michigan, U.S.A.

### HONORING ARICITA 28 ANNUAL POW WOW

July 28-30, 1995. Fort Totton, North Dakota, U.S.A.

### MISTAWASIS TRADITIONAL POW WOW

August 1-3, 1995. Mistawasis Reserve, Sask.

### SAGKEENG FIRST NATION GATHERING

August 4-6, 1995. North of Winnipeg, Man.

### CANADIAN NATIVE FASTBALL CHAMPIONSHIPS 1995

August 4-7, 1995. Invermere, B.C.

## Elder

# Equality and education keys to senator's success

By Allison Kydd  
Windspeaker Contributor

OTTAWA

How does a boy growing up on a reserve in British Columbia's Okanagan Valley become a member of the Senate of Canada? What seems at first glance a long and unlikely journey becomes, after listening to Leonard Stephen Marchand's account, a natural process. As he puts it: "I always had dreams for our people. I didn't like the way we were living." Politics, however, was not his first love.

In spite of the rigors of his early life, the senator speaks fondly of his boyhood. He especially remembers the horses on his father's small cattle ranch. Besides riding, roping and helping with the livestock in other ways, Marchand was influenced by his grandmother's interest in plants.

"She was a great herbalist," he says. In that sense his upbringing was typical of many children growing up on Canadian reserves. He had close ties to the natural world, and he began his education by learning from his Elders.

With the encouragement of his parents, Agnes (Robinson) and Joseph Marchand, Leonard knew that he must also get a formal education. First, he went to the elementary school on the Okanagan Reserve; then began high school at the Kamloops residential school. He finished school (grade 13) in Vernon — he was, in fact, the first Native to graduate from Vernon High School. The year was 1955.

After high school, Marchand went immediately to the University of B.C. His early interests led him to take his bachelor's degree in agriculture and plant science. From there, he went to the University of Idaho for studies in range management, and in 1964 he completed a master's degree in Forestry.

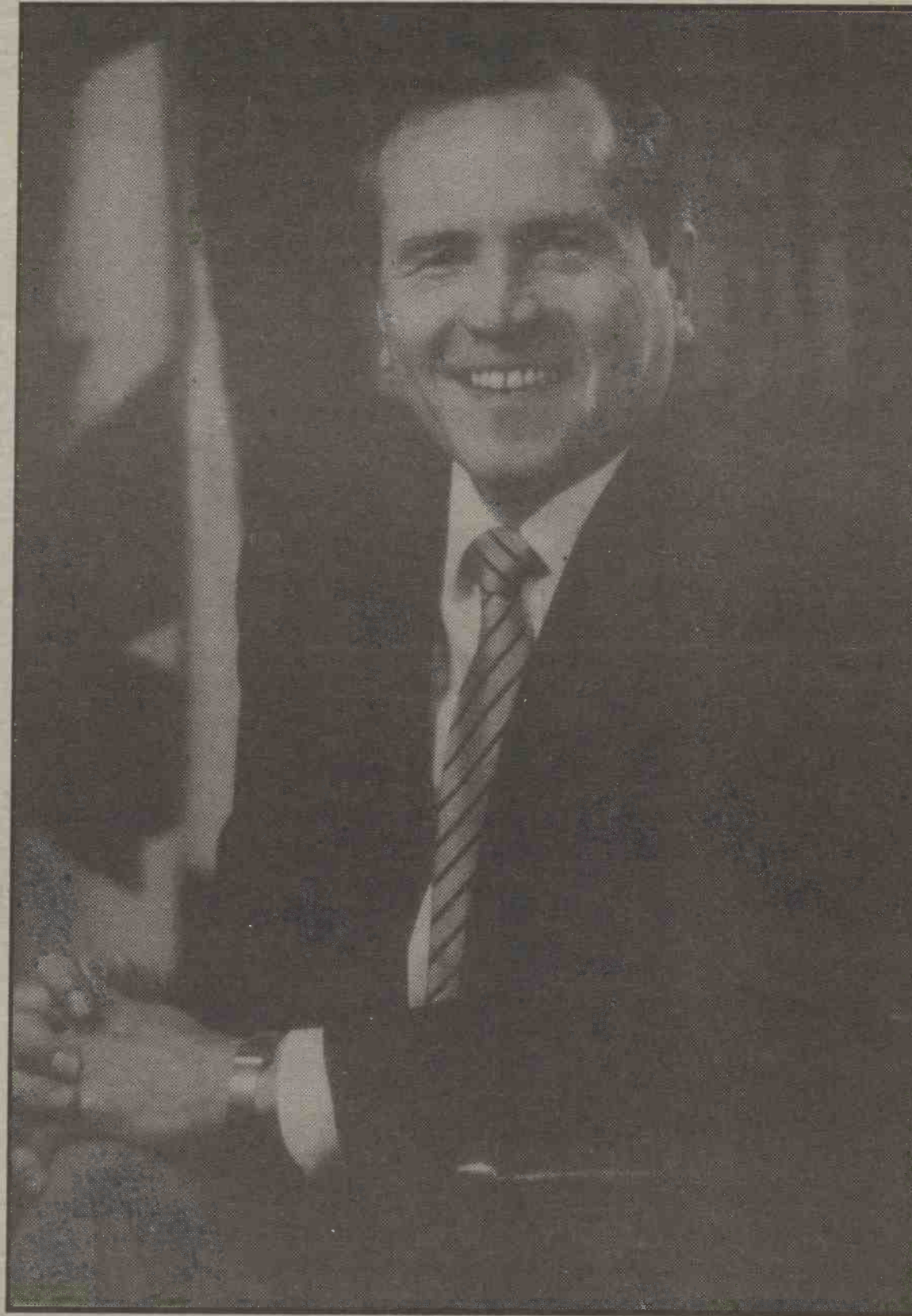
This training equipped him for agricultural research, and from 1960 to 1965 he was a research scientist at the Agricultural Research Station in Kamloops.

In 1960, Leonard married Donna Elizabeth Parr of North Bay, Ont. The couple has two children, Lori Anne and Leonard Stephen Jr., and now three grandchildren. Their permanent home is in Kamloops.

If Marchand as a youth was breaking new ground in education, politics have made him a pioneer as well. He "always dabbled in politics," he says. In the late '50s and early '60s that meant being an active member of the North American Indian Brotherhood. He also worked with leaders Andy Paull and the late George Manuel.

At that time, he devoted his energies to such issues as obtaining the federal vote, improving educational opportunities for Indians and working towards Native self-government.

Marchand and his fellow activists realized that, in order to bring about change for Indigenous people, they needed effective representation in government. Between 1965 and



Senator Leonard Marchand poses in his Ottawa office.

1968, he got his foot in the political door by working as a special assistant, first to J. R. Nicholson and then to Arthur Laing, during their terms as Indian Affairs ministers.

In 1968, at the age of 34, Leonard Marchand was encouraged to run for office himself. He was elected Member of Parliament for Kamloops-Cariboo. Again, he was setting precedents; he was the first status Indian to be elected to the House of Commons. He was re-elected in both 1972 and 1974.

While in the Commons, some of the many roles he played were those of parliamentary secretary to both the minister of Indian Affairs and Northern Development and the minister of the Environment. He was himself minister of state for Small Business (1976-77) and minister of state for the Environment, from 1977 to 1979. In June, 1984, Pierre Elliott Trudeau summoned him to the Senate of Canada. Marchand represents the province of British Columbia, and Kamloops-Cariboo in particular.

Prior to his appointment to the Senate, during his second term in the House of Commons, Marchand enjoyed what he calls "one of his greatest achievements." It was in August, 1973. The Calder case had just come to an unsatisfactory conclusion, with the Supreme Court judges unable to agree about how Aboriginal rights were to be interpreted. Feeling the issue must be resolved, Marchand arranged a meeting between Trudeau and three of the judges. After the meeting, Trudeau acknowledged there was a legal case for Aboriginal rights.

Later, Marchand and Jean Chretien, minister of Indian Affairs, were invited to 24 Sussex Drive. Over lunch, Trudeau agreed that in future Native land

claims would be negotiated with the parties concerned.

This seems particularly relevant to current situations, and the senator has some advice for parties involved in land disputes today. His response is typical of an Elder statesman.

"Be patient," he says. "Negotiate in good faith. Get facts and history straight." Though there is still some way to go (for instance, only 0.63 per cent of British Columbia is acknowledged as Indian land) there have been some encouraging settlements.

In government and in his personal life, Senator Marchand has never lost touch with his Native roots. In the Senate, he has been active on many committees dealing with social and Aboriginal affairs, agriculture, forestry and internal economy. One of these involvements has been as vice-chairman of the committee for Aboriginal veterans affairs.

"They were part of the team during the war," he says. "And then they came back home and found that nothing had changed."

Senator Marchand has been honored by the Aboriginal community as well as by the government of Canada. In 1984, he was made honorary chief of the Okanaganans. He is also an honorary patron of the Native Arts Foundation. Looking at his many successes, Senator Marchand still sees education as the key to success.

He also stresses the importance of "finding one's own way as an equal human being."

Leonard Marchand's children have taken to heart his advice about education. Lori Anne — who lives with her husband in Whitecourt, Alta. — has her degree in English; Leonard Jr. is a chemical engineer who has recently gone into law and is about to be accepted to the bar.

## Turbo

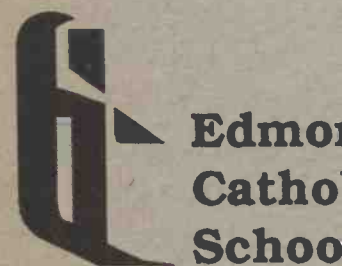
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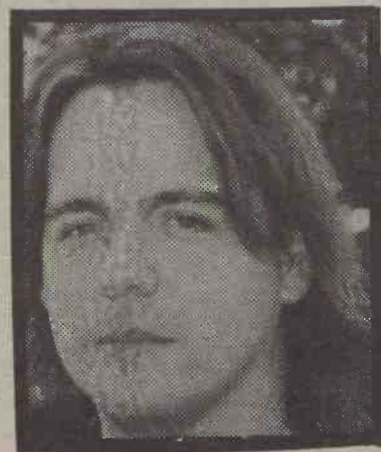
Dedicated t



# Turbot worth protecting but Innu aren't?

OK, I'm confused. Maybe somebody out there can explain it to me. Canada, the great country that it is, gets very upset when Spanish trawlers invade what Canada considers to be "their territory" to fish for some fish nobody had ever heard of called a turbot.

So as self-proclaimed "Custodians of the Fish Stocks", and to save the fishing indus-



**DREW HAYDEN TAYLOR**

try in Eastern Canada, they must open fire on these fishing boats to make their point.

OK, I accept that. Admittedly I know practically nothing about foreign affairs and

if Ottawa says it's important, I'm willing to believe. I've got nothing against the turbot. Never met one but I'm sure they're a fine fish. Fish Power!!! Maritime power!!!

But a few weeks later, the government turns around and triples the number of low level military flights over the Innu hunting lands. You remember the Innu, the Aboriginal people of Labrador who have been fighting the unwarranted invasion of their traditional homeland by incredibly thunderous fighter jets.

It seems the loud and sudden noises not only scare the you-know-what out of the Innu but also the caribou and other animals they hunt.

Now let's recap. Ottawa is willing to practically go to war over Spanish over-fishing to preserve a way of life for Canadian fishermen. Ottawa is also willing to ignore its own increased and unwanted presence roaring over Innu land that will, quite probably, end a way of life that has existed

for thousands of years.

Now what's wrong with this picture? The fish are worth protecting but the Innu aren't. Hmmmm?

One suggestion to rectify the situation is to have the Innu change their name to Turbot, and vice versa. That way, their culture will be preserved, if only a little oddly named, and the low level jets can have a heck of a time scaring the hell out of the Spanish fishing fleet in exchange. Makes sense to me.

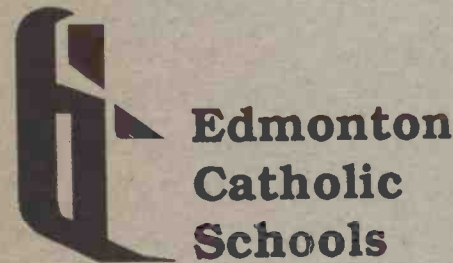
But there's one final thing that puzzles me. Why did they choose turbots over the Innu? Some back room politicking, no doubt. Maybe the turbot have curried some influence in Ottawa. A fish lobby, perhaps. That's one school . . . of thought. I've always figured there was something fishy happening in Ottawa.

Anything can happen there and usually does. I think somebody should check it out, you know, just for . . . dare I say it . . . for the halibut.

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The Sahtu Dene and Metis Comprehensive Land Claim Agreement was signed in Fort Norman (Tulit'a) by the Sahtu Tribal Council and the Government of Canada on September 06, 1993. The Sahtu Agreement includes the five communities of Colville Lake, Fort Good Hope, Norman Wells, Fort Norman and Déline (formerly Fort Franklin) in the Northwest Territories.

The Sahtu Enrolment Board was established as part of the Comprehensive Land Claim Agreement and its purpose is to enroll all eligible participants in the claim.

You are eligible to enroll in the Sahtu Claim if you are a Canadian citizen and a Sahtu Dene or Metis.

For further information on eligibility or for application forms, contact:  
Roy Dsouille, Enrolment Coordinator  
Sahtu Enrolment Board  
Box 124, Déline, NT X0E 0G0  
Phone: (403) 689-4619 Fax: (403) 689-4908  
Call toll free 1-800-661-0754

**PROUD SUPPORTERS OF THE SAHTU CLAIM**

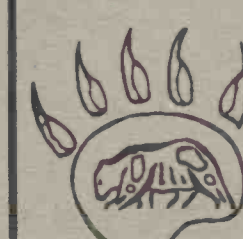
- Déline Dene Band
- Fort Norman Dene Band
- Colville Lake Dene Band
- Fort Good Hope Dene Band
- Fort Norman Metis Local #60
- Fort Good Hope Metis Local #54
- Norman Wells Metis Local #69 (EMLC)



## 25th ANNIVERSARY

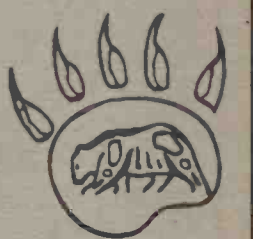
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# Entertainment

## Buffy boosting powwow music to mainstream

By Terry Craig  
The StarPhoenix

SASKATOON, Sask.

In 1987, Edmund Bull founded the Red Bull Singers following a tradition handed down from his father and grandfather.

Since then, the powwow group has released countless tapes of its music and is generally recognized as one of the finest powwow groups on the continent.

Buffy Sainte-Marie, a Cree born on a small reserve near Regina but raised in Maine, first gained international notoriety during the 1960s folk boom and has since been an active proponent of Aboriginal music.

Monday at Saskatoon's Right Track Studios in the city's south industrial area, the internationally acclaimed singer-songwriter was teamed with the powwow singers from rural Saskatchewan for a recording session, the first time the Juno Hall of Famer ever recorded in Saskatchewan.

"It's such a well known song and has such tremendous potential to lead the pop ear into the powwow sound," Sainte-Marie said in an interview during a break in the recording of the compelling Bull composition.

Darling Don't Cry was written by Bull six years ago. As a round dance song, the eight-



Melvin Stone, (left to right), Buffy Sainte-Marie and Ed Bull during a recording session.

member powwow group sings both in Cree and English.

When record producer Ted Whitecalf, whose Sweet Grass record label specializes in powwow recordings, first introduced Sainte-Marie to the song, she immediately fell in love with it.

What followed was a series of trans-Pacific communications from Sainte-Marie's Hawaiian home to Bull's home on the Little Pine reserve.

"I wanted to record the song and asked Edmund for permis-

sion to rewrite it," Sainte-Marie said.

The song, to be one of two new ones on a forthcoming release of her re-recorded hits, is a marriage of the traditional and contemporary. Her updated version will include several choruses from the original.

"Anyone who attends powwow is aware of the Red Bull," Sainte Marie said. "This music has its own integrity; these guys are great artists."

When she spoke of powwow music, she did so with reverence

and devotion.

"When I hear powwow music, I go to another place. The drums certainly are so gentle yet strong, like a heartbeat," she enthused. "The music can reach the listener, much like those who like symphony. It's achingly beautiful."

Whitecalf has been working towards bringing Sainte-Marie back to Saskatchewan for more than a year. He sees the collaborative effort under way this week as a big step in bringing the sound of powwow singers

to a mainstream audience.

"Buffy has done a lot for grassroots producers and performers," Whitecalf said. "She's been a real lending hand. I think this is a major breakthrough."

Indeed, Aboriginal music is now recognized by the Canadian music industry as a vibrant source of original music. Two years ago, powwow recordings produced at Right Track earned a Juno nomination.

Mainstream audiences are gradually becoming more in tune to different sounds, Sainte-Marie suggested, but she stressed her writing partnership with Bull is not an attempt to devalue the traditional sound.

"My idea is not to turn powwow singers into pop stars," she said.

From her vantage point of straddling the contemporary and traditional, Sainte-Marie said the difference between Native and pop performers is significant.

"Pop singers are taken out of their community and put in a penthouse; Native performers remain part of the community," she said.

"I've spent my whole life playing the wonderful stages of Canada in grassroots communities like the small towns in Saskatchewan and Alberta, places that Madonna and Michael Jackson would be insulted to be invited to. They have been my privilege to learn from and, boy, have I heard some great music."

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British Columbia



Some of the people attending the park's dedication ceremony included B.C. Parks Minister John Cashore, Chief Morice Nyce, Chief Rod Robinson, Chief Joe Gosnell, Chief Harry Nyce, Chief Oscar Mercer and the Reverend Hubert McMillian.

## Nisga'a first joint Native-provincial park

NEW AIYANSH, B.C.

Nisga'a Memorial Lava Bed Provincial Park is the first provincial park to be jointly managed by an Aboriginal tribal council and B.C. Parks.

Known as Anhluut'ukwsim Laxmihl Angwinga'asanskwhl Nisga'a in the Nisga'a language, it encompasses 17,683 hectares of land in the Nass Valley, 100 km north of Terrace. The park is adjacent to the Nisga'a villages of New Aiyansh and Gitwinksihkw (formerly known as Canyon City).

The park has great spiritual value for the Nisga'a, said Nisga'a Tribal Council President Alvin McKay.

"It commemorates the destruction of two Nisga'a villages, where as many as 2,000 of our ancestors lost their lives."

About 250 years ago, lava erupted from a cone in the Tseax Valley and flowed 30 km to the Nass Valley, where it cooled to form a moon-like plain 11 km long and five km wide. It buried two villages and created a canyon along the Nass River. The Tseax cone will be a central feature of the new park.

From alpine ridges on Mt. Hoelt and Mt. Priestly, in the eastern part of the park, visitors will enjoy superb views of the Nass Valley and the lava flow.

Mountain goats and grizzly bears may be found in this part of the park.

In the valley, visitors interested in volcanic activity can see classic examples of smooth and rough lava flows, volcanic caves and hollow tree molds.

The park is being established without prejudice to the Nisga'a land claim, which is currently under negotiation.

"Under this agreement, the area will always be managed as a memorial park," McKay added.

This is the first park to be created through Parks and Wilderness for the 90s. Nisga'a Memorial Lava Bed Park protects one of Canada's most recent lava flows; it has the potential of becoming a major international attraction in Northwestern B.C.

In particular, the park will be developed and managed as a rare opportunity to view the area through the eyes of Aboriginal people.

Some services will be provided in the park this year, with picnic tables and toilet facilities placed near existing viewpoints. Some interpretive signs may also be installed this year, as B.C. Parks and the Nisga'a Tribal Council begin working on a draft master plan for the park with full public involvement.

## Legend of the lava flow

Long ago, this land began to shake and rumble. Nature's harmony had been upset.

It all started by the river, as one child took a humpback (salmon) from the water and slit open its back. Then he stuck sticks in its back, lighted them and made the humpback swim. The children were amused to see the fish swim up river with smoke coming from its back.

The child slit open another humpback and stuck a piece of shale into its back. Then he made it swim but the humpback floated on its side, weighted down by the shale. The children laughed, despite the Elders' warnings, and the ground rumbled.

Finally, a scout was sent to investigate the rumblings. From the top of Genuu'axwt, he saw smoke and flames up the valley. Immediately he ran to tell the villagers of their fiery destiny. In

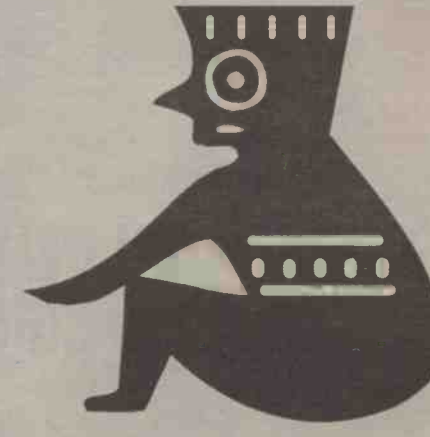
a panic, the villagers moved to the mountain top. Some canoed to the other side of the river and remained there but they were killed by the lava.

As they watched the lava flow over their villages, a supernatural being, named Gwa Xts'agat, suddenly emerged south of Gitwinksihkw to block the path of the lava. Gwa Xts'agat was very powerful and also possessed the power of fire. For days the Gwa Xts'agat lay with its big nose fighting back the lava. Finally, the lava cooled and Gwa Xts'agat went back into the mountain where it remains to this day.

To the Nisga'a, fish are very important. To ridicule the fish is the first and foremost taboo and to do so would certainly cause misfortune. The children's disrespect for the fish led to the unfortunate death of many Nisga'a.



We're Learning to Listen



It's a reality of today's business world. To build a successful working relationship, potential partners must possess a clear understanding of the other's hopes, dreams and abilities. But to truly understand, one must first learn to listen.

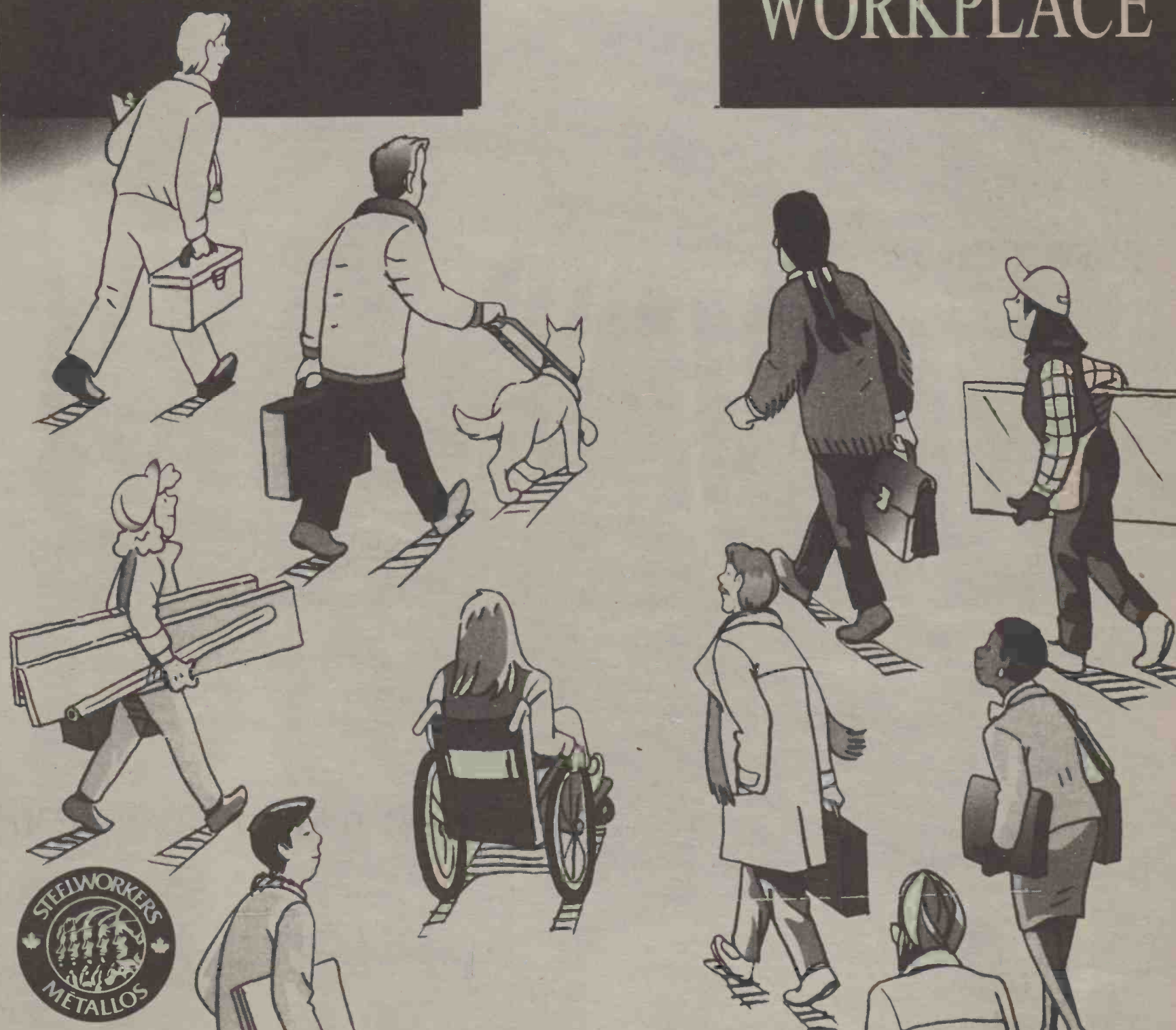
At Amoco Canada, we've been working hard to improve our relationships with the land and the people who belong to it. Our focus on mutual success means we're learning more about the unique needs and aspirations of our Aboriginal friends, colleagues and customers. Through respect, we're learning to listen.



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## Wind-speaker

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# Former residential school reborn as posh resort

By Susan Lazaruk  
Windspeaker Correspondent

TOFINO, B.C.

The Nuu-chah-nulth band has turned pain into gain by converting the site of an old Indian residential school into a posh resort on the western shores of Vancouver Island.

And it's a Best Western hotel, no less.

The old school is among one of 14 across the province which were the subject of a two-year RCMP special inquiry formed after the Nuu-chah-nulth Tribal Council discovered at least 130 victims of abuse at three area residential schools.

But only the gymnasium, now a meeting centre, remains of the school. The council built all new buildings, housing 56 rooms that go from \$75 to \$175, depending on the season and number of persons.

The two-storey buildings of the Tin Wis Resort Lodge were constructed from cedar pillars to blend into the lushly green West Coast setting, and all suites offer a view of the Pacific Ocean. Some have fireplaces.

Tin Wis, which means "calm waters," is named after the quiet inlet it's tucked into, about two kilometres south of Tofino.

Before the school was built about 100 years ago, the area was an ancient landing and restocking spot for whale hunters, says general manager Dennis Thompson, affording sunbathers the same shelter along the quarter-kilometre of sandy beach.

The school was shut down in 1975 and the lodge is in its second season.

It runs at 100-per-cent occupancy during the peak months of June through September, like many of the inns on the wildly popular westernmost edge of Canada.

"There are a lot of Europeans," says Thompson. "They like Vancouver Island a lot." The Visitors come from mostly Germany, Holland, Switzerland and England, where the Native Indian culture has great appeal, as well as from the West Coast of the United States, Alberta and across British Columbia's Lower Mainland.

The resort is marketed across the world through Best Western's international reserva-

tions network. As a franchisee, Tin Wis pays fees for promotion through the huge chain and must operate up to its standards.

Despite its name, Tin Wis (pronounced tin wiss) doesn't sell up the Native Indian angle in marketing and doesn't offer much Indian culture, save for the Native artwork on the walls and a few traditional dishes like venison on the menu.

The resort is run by a board of directors that is predominantly Native, he says, and 70 per cent of the employees are Aboriginal.

"We're not here for any other reason than to make money and to create jobs for First Nations people," explains Thompson, a non-Native hired by the council. "It's a commercial venture undertaken by the Nuu-chah-nulth people to make

money.

"It's been very successful."

The hotel offers nothing more than a fine dining room so far and limited conference rooms, but plans are now underway for a convention centre.

And, this being the West Coast, it offers activities like kayaking, fishing, whale watching, trips to nearby hot springs, surfing on boogie boards and hiking routes for guests to indulge in any number of healthful outdoor activities.

And there are plans to build a hot tub and indoor exercise room. This being the West Coast, many days begin soaked in by fog.

There's not a lot of sunshine, but expect mild, not hot, not cold, temperatures year-round.

"It's just West Coast weather," says Thompson.

And in addition to whale watching, visitors might spot a celebrity or two in an area known to draw the occasional celebrity from Hollywood — or Washington, D.C.

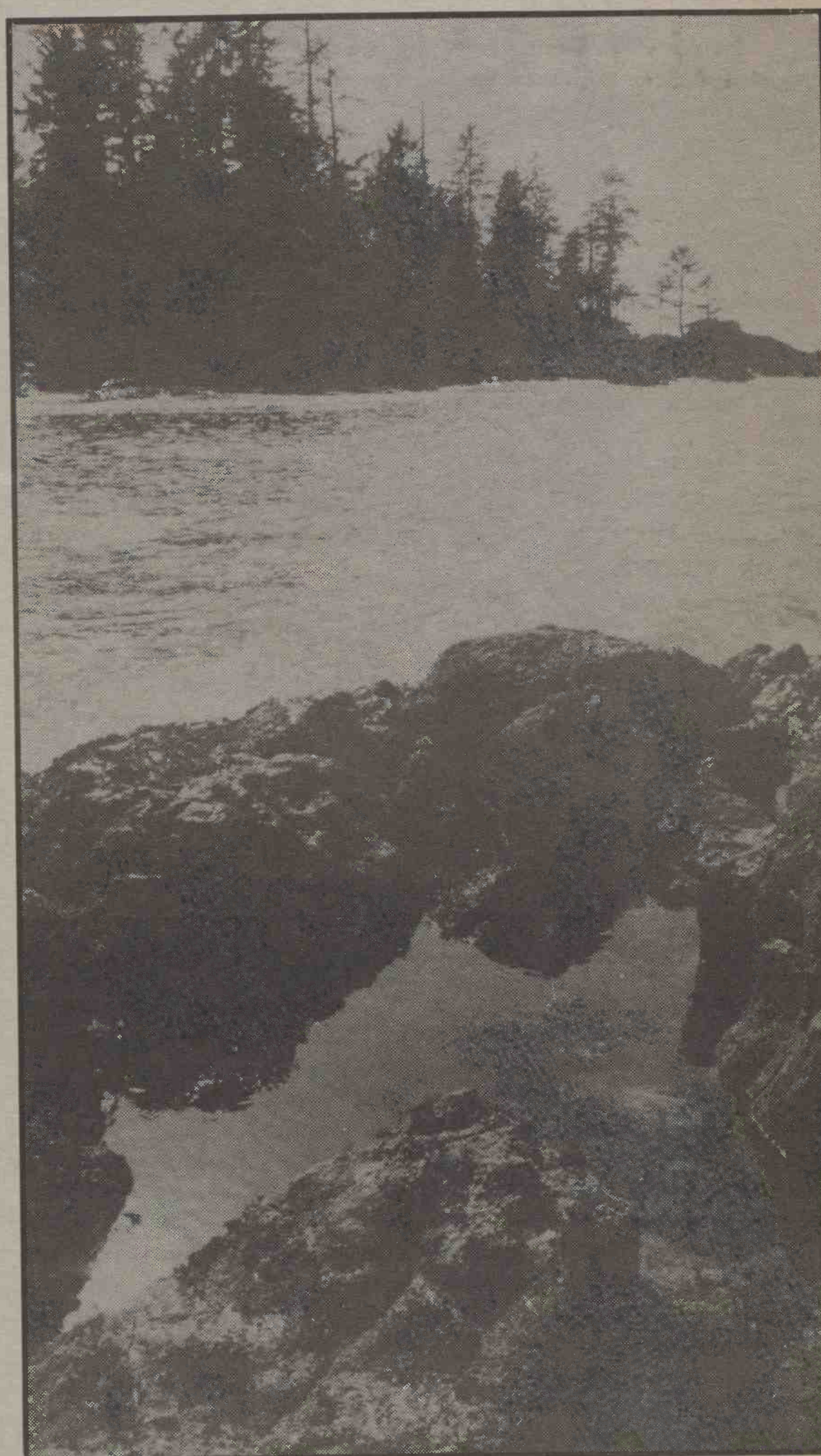
"Bobby Kennedy has had meetings here," says Thompson of the famous eco-crusader who has spoken out in favor of saving Clayoquot Sound.

"We may have had famous people, but they register under assumed names," he adds.

IF YOU GO: Resort's direct line: (800)661-9995, Central Reservations: (800)528-1234, Resort fax: (604)725-4447, Address: 1119 Pacific Rim Hwy., Tofino, B.C., V0R 2Z0.



Tin Wis Resort Lodge



Dina O'Meara

Gazing into tide pools is just one peaceful pastime visitors to the Tin Wis Resort Lodge can indulge in.



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# Culture

LITTLETON, New Han

Native Americans over the United States, and even some from America have enjoyed the success of the Native American Cultural Weekend in New Hampshire. July marks the third annual event.

The Native American Cultural Weekend has brought more than 10,000 spectators and has given Native Americans a chance to teach about their traditional art, dance and music.

The Governor of New Hampshire has signed legislation giving this event approval as a heritage festival.

The event takes place at the town's Remick Indian Native people camp with RVs and tents.

The town provides bathrooms, showers and opens the pool after the Native people's festival at the park.

"It's wonderful to have a cool pool to relax in after a hard day of drumming," claimed one member of the band, Thunder. "Most of us have potter pots and a lot of dust for two days."

"The park looks like a Native village from long ago."



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## United States



# Cultural event a success in New Hampshire

LITTLETON, New Hampshire

Native Americans from all over the United States, Canada and even some from South America have enjoyed the success of the Native American Cultural Weekend in Littleton, New Hampshire. July 8 and 9 marks the third annual event.

The Native American Cultural Weekend has brought in more than 10,000 spectators and has given Native people a chance to teach the public about their traditions, crafts, art, dance and music.

The Governor of New Hampshire has signed a proclamation giving this event his approval as a heritage event.

The event takes place at the town's Remich Park and Native people camp in tipis, RVs and tents.

The town provides public bathrooms, showers and opens the pool after hours to the Native people staying in the park.

"It's wonderful to have a cool pool to relax in after a hard day of drumming," exclaimed one member of Good Thunder. "Most events we have potter pots and a whole lot of dust for two days!"

"The park looks like a Native village from long ago with

tipis lining the edges and the drum beats filling the air," said Nancy Cruger, promotional co-ordinator for the town of Littleton.

"This event is a happy gathering for all the people and it is also financially successful for the vendors," said Cruger.

"I designed the event to promote Native culture from a promise I made my grandmother before she died.

"Our family always kept our customs and genealogy secret and it always saddened her. I was determined to help others come out of hiding in her memory."

The event has educated thousands of people about Native life and history. Many of the educators and storytellers have been hired by schools and organizations to speak to their group about Indian history.

The event is organized by Cruger, who is of Abenaki descent. The vending charges are \$35 a day with a \$10 camping fee per evening.

"The charges are just enough to help with the event's expenses," said Cruger.

"I didn't design this to be a money-making event for my

budget. I would like to see all Native people unite at this event to celebrate who they are and make this a centre for all to meet."

This year, Littleton has added the Flying Tomahawks, expert Canadian knife throwers and archery experts, to join the event. For a small fee people can compete against them for cash prizes.

Also Inca Sons from the Andes Mountains in South America will join the event. They will have a 40-minute performance during the afternoon powwow and then a full show at the Littleton Opera House on the Saturday evening of the event.

"Their music is the wonderful sounds of South American guitars, flutes and drums and the dancers are beautifully dressed in traditional colorful dresses," Cruger said.

The Littleton Native American Cultural Weekend is one event you won't want to miss!

For more information on this event or how to register contact: Nancy Cruger, promotional co-ordinator (603)444-2329. Or you can write Cruger for information at 1 Union St., Littleton, NH 03561.



Leah Pagett

A powwow dancer in full regalia.

Dina O'Meara  
pastime visitors to



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# British Columbia

## Whale-watching offers a glimpse of mysterious giants

By Dina O'Meara  
Windspeaker Correspondent

TOFINO, B.C.

Whales have terrible breath. On a clear, calm day the stench of partially digested plankton and squid can lie like a wet blanket over the ocean after a whale surfaces for air.

Combine that with a slightly queasy feeling from being in a gently rocking boat and you have the makings of a truly uncomfortable "magic moment" in a holiday.

Ah, but what a small price to pay for the honor of seeing these mysterious creatures. Huge, barnacle-studded grey whales slowly moving through the cold waters. Playful orcas or even humpback whales can be seen off the West Coast of Vancouver Island during the spring migration. Approximately 20,000 Pacific Grey whales make their way along the coast during their yearly tour.

They are a magical lure to this area of ancient rain forests and political controversy, sustaining the local economy in ways whalers of long ago never would have imagined.

Along with Ucluelet, Tofino, the Pacific terminus of the Trans-Canada Highway, hosts the Pacific Whalewatching Festival each year and sees approximately 250,000 tourists trek through its wide main street and down its four piers.

Fishing is the traditional industry of the town, but most of the catch (crab, prawn, Pacific salmon) is processed and shipped out. Cheap seafood is not something to look for in Tofino, in other words. And as



Dina O'Meara

Joe Martin switched from fishing to running a whale-watching operation, the Clayoquot Whaler.

fishing declines, the tourism industry is rapidly becoming the most important in town, yet surprisingly Tofino has maintained a sense of working-man integrity, something like Jasper as opposed to Banff.

Joe Martin felt the winds of change in the 1980s and switched from fishing to running a whale-watching operation. The Clayoquot Whaler runs two tours a day now, booking out of the Nuu-Chah-Nulth Booking and information centre, an independent Native-owned and operated business association. Between 10 and 12

tour operators run boat charters during the season in a variety of vessels, from 25-foot inflatable zodiacs to 40-foot covered boats with heated cabins.

The Clayoquot Whaler is 32 feet long, about eight feet shorter than the average grey whale, guide Evan Touchie told the members of a morning tour. Touchie, 21, led us from the first step of our journey in the booking centre, where we suited up in bright red floater suits, to the open seas and back.

The Ucluelet-born Native is a self-confessed whale nut and a typical product of the televi-

sion generation — he admits to learning a lot of his knowledge from watching nature programs on the tube. That apart from the sea, flora and fauna lore of the islands garnered from his father and his own experiences, of course.

Aboard the Clayoquot Whaler John Hayes introduces himself and takes off slowly from the bay, taking a small detour around the smaller islands towards Mears Island. The islands are pristine examples of coastal rainforest, home to majestic red cedars, Douglas firs, hemlocks and sitka spruce. Black bears, deer and cougars also inhabit the islands, along with puffins, cormorants and more than 250 species of birds. Porpoises, sea otters and seals play in these waters, feeding on salmon and trout.

High above the water fly bald eagles who make their eyries on the ancient trees. As the boat sails through the inlets we watched an eagle land in a huge nest, the same nest it had occupied the year before, said Touchie. There are a few resident eagles on the islets, and locals can watch the families develop and grow, from ungainly eaglets to hulking teens that outweigh their overworked parents.

The half-hour detour takes us to the open sea where the boat slows down to wait for a surfacing whale. It is a bright warm day on the coast and soon all the passengers are peeling down the bulky floater suits.

"How's everybody doing?" asks Touchie, smiling as he looks across a calm ocean. One passenger waves her hand in the universal signal of "so-so" rather than speak and take a

risk. "If you are feeling a little queasy, keep your eyes on the mountains," he suggests, pointing to Lone Cone Mountain and Mt. Colnett toward the east.

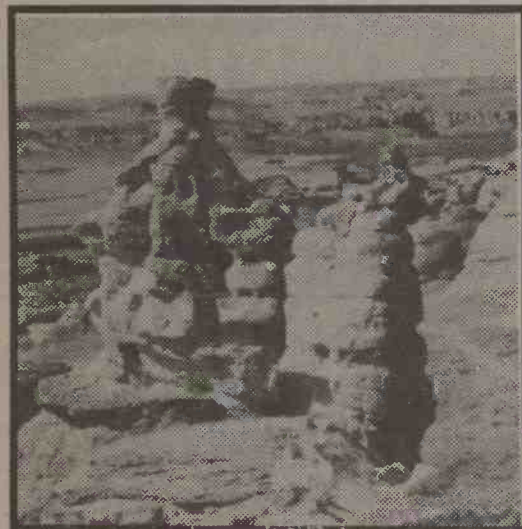
Then, just as my stomach settles a bit, a gasp rises from the boat — three grey whales have broken the surface, rising oh, so slowly, spraying water as they exhale from one blowhole. We see just a portion of their backs before the group descends again, each leaving a "foot print" on the water: A smooth, pod-shaped mark on the surface.

The boat cruises at an angle to the whales, maintaining a distance of 100 metres. With the rising numbers of tour boats in the area during the high season, whales were being cruelly harassed. Concerned operators met and agreed on a code of ethics to minimize the impact of tourism on the creatures, and settled on keeping 50 metres away from whales if on a zodiac or small boat, and 100 metres if running a larger vessel.

The whales took their time coming up and then barely surfaced, a sign they were older, said Touchie. Younger whales are more apt to breach or seem to stand straight in the water, pointing their heads up to the sun. These were more sedate elders.

Boat tours range in price from \$35 to \$55 and generally leave between 9-10 a.m. and 1-2 p.m. You can book a variety of tours from at least 10 Native-owned-and-operated businesses at the Nuu-Chah-Nulth Booking and information centre on Main Street, Tofino. For more information, call 1-800-665-9425.

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## Dog m

By Dina O'Meara  
Windspeaker Contributor

CANMORE, Alta.

The musher wore shadow and lipstick, her year-old helper a cute k cap. Not exactly the picture jured when thinking ab dog sled operator.

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## Prairies

## Dog mushing offers a challenging ride

By Dina O'Meara  
Windspeaker Contributor

CANMORE, Alta.

The musher wore eye shadow and lipstick, her eight-year-old helper a cute knitted cap. Not exactly the picture conjured when thinking about a dog sled operator.

But then again, for novices to the trail anything to do with mushing is exotic. The yelping dogs, the lightweight sleighs, the spectacular setting high up in the Rocky Mountains all combine to make a drive memorable.

While mother and daughter untangled leads and hauled dogs to the line, hyped-up tourists stomped their feet in the late

winter chill, anxious to start their dog sledding adventure. This trip would last approximately four hours and take us over silent mountain passes, frozen lakes and snow-covered meadows in the Spray Lakes Valley.

"No matter what happens, don't let go of your sled," admonished Connie Arsenault, leader of the expedition and co-

owner of Snowy Owl Sled Dog Tours.

In that case the dogs take off, dragging an empty sled behind them which can slam into their legs once they slow down. And you certainly don't want to be responsible for any injuries. So, pay attention when the chief musher gives a 20-minute lesson on steering and braking, and look at the scenery later.

The sled is deceptively simple, a molded oak frame covered in a canvas-like material. The runners extend behind the passenger carrier and that's where the driver stands. The brakes, which also help steer the sled, are metal pedals located parallel to the inside of each runner — these are stomped on to slow the sled while yelling WHOAA at the dogs. Once at a full stop the ice brake, a metal hook which acts as an anchor, is thrown down.

For the two-passenger sled, Arsenault hooked six energetic dogs to the leads, advising the drivers to keep them tangle-free and to watch out for fighting.

"Axel doesn't get along with Maggie, who is in heat, so you have to keep your eye on them," she said.

Armed with the knowledge that the lead dog is worth \$3,000, the novice driver wonders how Arsenault entrusts them to complete strangers. But the fact is she's entrusting us to the dogs.

These intelligent creatures know the trails and how to work them, straining at the leads while responding to the (nervous) directions of the drivers. They know where to go and how far they can get with each musher, too. But they still are hyper animals, and if the driver doesn't pay attention the lead dog will run into the team ahead of him at a stop, resulting in a major tangle of animals.

Natives have used dogs for transportation and hauling for centuries, developing several breeds across the country in response to geographical differences. In the north, Inuit sled dogs are big, heavy animals.

One of the strongest huskies on record pulled 225 kilograms in a competition. Northern dogs are known for their aggressive character, needed to survive the extreme conditions of the Arctic. They are not cuddly creatures.

The sligher, southern huskies are friendlier and rely on speed and smarts, said Arsenault. She bought her first team at the age of 19 after watching a competition and decided to race them herself.

Armed with little knowledge on racing, she took three dogs to Bragg Creek for a first competition and almost didn't make it when her truck broke down. A park ranger picked up the shivering, jean-clad teen and at the site she was adopted by a team from Fort McMurray, Alta.

Little did Arsenault know that being adopted was the best thing that could have happened. The team included Eddie and Colin Cooteray, three-time world champion dog sled racers.

"I was in the right place at the right time. They tucked me under their wings and taught me the most important things about racing, including sportsmanship."

"You dress warm, eat right and respect Mother Nature or she'll kill you," said Arsenault.

Almost 16 years later, Arsenault has 60 dogs and nine sleds, and a thriving tour company.

The romance of driving a dog sled through the majestic scenery of the Canadian Rockies for an hour, a half-day or under a full moon has an undeniable appeal for city folk, from abroad and home.

And nothing compares to riding in a sled almost level to the ground, whooshing along narrow paths with only the sound of the dogs to interrupt the winter silence. Snowmobiling just does not compare to this elegant mode of transportation.

The only thing that might be better than being a passenger is being the musher.

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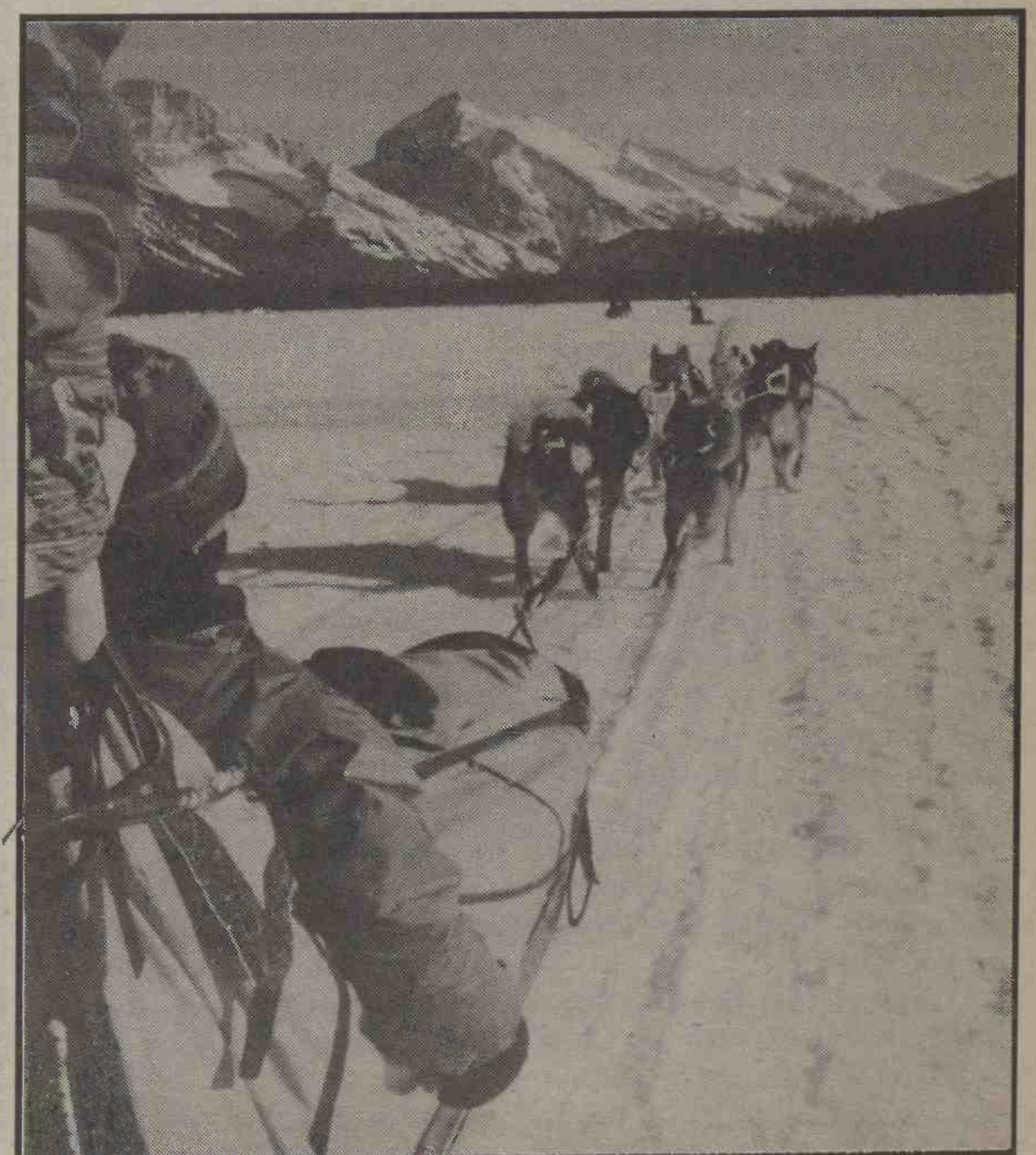
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Dina O'Meara

Mushing in the Spray Lakes Valley offers an exhilarating ride and breath-taking scenery.



# Prairies



The Catch the Eagle display at the Luxton Museum in Banff recreates scenes from the lives of Plains Indians before the turn of the century.

## Eagle a good omen for Banff museum

By Debbie Faulkner  
Windspeaker Contributor

BANFF, Alta.

At the Luxton Museum of the Plains Indians in Banff, an area artist is using wood, wire and papier mache to recreate the courageous Native way of gathering eagle feathers.

The new display will capture that instant when an eagle spreads its talons to capture its prey, only to find itself prey to a man who seems to have sprung from the earth.

"When the eagle grabs the prey, the man will grab the eagle," said Ray Cowley, an area artist now building the *Catch the Eagle* display.

The three-and-a-half-metre high display, which includes a camouflaged pit, a man and an eagle, should be completed by the end of May. The display's golden eagle was donated by Alberta Fish and Wildlife.

"This is the first major display (added to the museum) since the 1950s," Cowley said about the 43-year-old stockade-style museum, located on the banks of the Bow River in Banff.

But the eagle's landing at Luxton isn't the only major change at the museum recently. Since the Buffalo Nations Cultural Society began managing the 1,200-square-meter facility in 1992, the bottom line has turned from red to black.

The Luxton's admissions and gift shop sales in 1994, for example, accounted for 96 per cent of the museum's total income. By comparison, in 1993/94, Canada's 149 museums and art galleries received an average of 75 per cent of their revenue from government funds.

"Because we anticipate government grants will continue to decline, the Luxton has been operated as a business which has to pay its own way," said Peter Brewster, the museum's general manager.

The Buffalo Nations Cultural Society was founded in 1989 by a handful of Native Albertan leaders. The society's president is Siksika Life Chief Leo Youngman.

The society is based on the University of Nature, an idea proposed by Stoney Medicine Man Chief Walking Buffalo in the late 1950s and supported by Chief David Crowchild.

The society took over the museum in March 1992 after the Luxton's manager, the Glenbow

Museum in Calgary, announced the museum's closure in 1991 due to government cutbacks.

The Luxton Museum was the dream-come-true of Norman Luxton, a leading Banff citizen and businessman, who opened the museum in 1952. When Luxton died in 1962, he willed the museum to the Glenbow.

Brewster said increased admission charges, an expanded gift shop and closure of the museum during the slow winter season last year are the main reasons for the museum's good financial position.

"The main thing is that we have tried to keep under control and operate on a business-like basis."

The museum's gift shop, for instance, accounted for 62.5 per cent of revenue last year.

"You can't increase admissions too much without chasing people off," said the general manager. "We have tried to stock the gift shop with good quality items that are Native-related."

This season, the gift shop will add Aboriginal crafts from South America and Africa to Native arts and crafts already for sale from Alberta, the West coast and southwest U.S.

Based on its improved bottom line, the society is making plans to renovate the aging wooden museum.

Phase I, estimated at about \$300,000, will include repairs and weather-proofing of the Luxton's wooden fort-like structure. A fundraising campaign, Brewster added, is planned to pay for the renovations.

"In each of the three years since the BNCS took over, we have shown a modest surplus. However, we are not generating a sufficient surplus to make needed repairs and additions."

A major promotional event now being planned is Buffalo Nations Tribal Days, scheduled for Aug. 26 and 27 at the Rafter Six Ranch near Canmore.

The event, which will feature a tipi village and demonstration rodeo, will also promote the society itself.

The Luxton also has more plans for new museum displays. Cowley hopes to add a sweatlodge display to the museum by the fall.

The *Catch the Eagle* and sweatlodge displays, like the museum's other main displays, recreate scenes from the lives of the Native people of the Northern Plains and Canadian Rockies before 1900.

**Luxton Museum** Banff

Journey into the extraordinary heritage of the Natives of the Northern Plains and Canadian Rockies. Return to the thrilling days of the buffalo hunt when the horse first arrived on the great interior Plains. Gifts, books, souvenirs. We are on the Cave and Basin side of the Bow River in Banff. Visit our old "fort" overlooking the river at 1 Birch Avenue. Buffalo Nations Tribal Days August 26 & 27, 1995 at Rafter Six Ranch.

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**DANCE COMPETITIONS ADULT CATEGORIES**

- 18 yrs. and over
- Men's Buckskin
- Men's Traditional
- Men's Fancy
- Old Style Chicken Dance
- Men's Grass Dance
- Men's Golden Age (50+)

Ladies Buckskin  
Ladies Jingle Dress  
Ladies Fancy  
Ladies Golden Age (50+)

1st Prize - \$700.00  
2nd Prize - \$500.00  
3rd Prize - \$300.00

**TEEN CATEGORIES**

- 13 yrs. - 17 yrs.
- Teen Boys' Traditional
- Teen Boys' Fancy
- Teen Boys' Grass

1st Prize - \$300.00  
2nd Prize - \$200.00  
3rd Prize - \$100.00

- \* First 40 Tipis will be paid \$100.00 and given rations on Saturday.
- \* Tipis must be open to the public at least 2 hours daily.
- \* A limited number of tipi poles will be available for distant visitors.

**Head-Smashed-In Buffalo Jump**  
Interpretive Centre

## BUFFALO DAYS

### Powwow and Tipi Village

# JULY 21, 22, 23, 1995

**DANCE COMPETITIONS JUNIOR CATEGORIES**

- 12 yrs. and under
- Junior Boys' Traditional
- Junior Boys' Fancy
- Junior Boys' Grass

Junior Girls' Traditional  
Junior Girls' Fancy  
Junior Girls' Jingle

1st Prize - \$400.00  
2nd Prize - \$75.00  
3rd Prize - \$50.00

**TEAM DANCING ADULT CATEGORIES**

- 18 yrs. and over
- 1st Prize - \$400.00
- 2nd Prize - \$300.00
- 3rd Prize - \$200.00

**SPECIAL HAND DRUM COMPETITION**

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For more information contact: Louisa Crow Shoe @ (403) 553-2731 or Calgary Direct @ (403) 265-0048

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# Non-N

By Allison Kydd  
Windspeaker Contributor

Robert Vetter, anthropologist, wanted to do more than just lecture about Indian history. He wanted other people to share in the rich experiences of the past. He had while doing his field work in Oklahoma among the people who treated him as a family member. That is why for eight years, Vetter has been organizing Native cultural "experiences", primarily for non-Natives.

It was Vetter's graduate studies in spiritualism and healing, while he was a student of the University of Oklahoma in the 1980s, which gave him his appreciation for Native culture. Now his Journey American Indian Territory introduces participants to a variety of Indian cultures within a short period of time. The students of today are Vetter's "journeys", they actually receive college credit. However, Vetter's focus is building bridges.

After all, what better way to understand the value of a lifestyle of others than to be immersed in their culture? Stephen Fisher, writer for *Newsday* after experiencing an Oklahoma tour, described what immersion means. "We would learn from how Indians of various

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Call Back  
June 29, 1995

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# United States Non-Natives "experience" Indian cultures

By Allison Kydd  
Windspeaker Contributor

Robert Vetter, anthropologist, wanted to do more than just lecture about Indians. He wanted other people to share in the rich experiences that he had while doing his fieldwork in Oklahoma among Indian people who treated him like a family member. That is why, for eight years, Vetter has been organizing Native cultural "experiences", primarily for non-Natives.

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After all, what better way to understand the values and lifestyle of others than by being immersed in their worlds? Stephen Fisher, writing for *Newsday* after experiencing the Oklahoma tour, describes what immersion means.

"We would learn firsthand how Indians of various tribes

and traditions view this world we share," he writes. He also hoped to experience "at least a bit of life on the Plains through staying in tipis".

Apparently he did, both the camaraderie and the discomfort. Fisher describes helping put up a communal tipi in the dark only to get rained on in the morning because of their lack of expertise.

Fisher and other participants describe a rich itinerary, including eating Native foods; taking part in ceremonies; meeting with Elders; watching both the outdoor theatrical presentation, *Trail of Tears*, which brings Cherokee history to life, and an Apache fire dance. These kinds of

shared experiences challenge the stereotypes and make

cross-cultural co-operation possible. Vetter feels this community immersion makes his program unique. Participants are not merely learning about Native people; they are also living alongside them. This is especially true of the longer eight-day programs in Arizona and Oklahoma, which Vetter calls "cultural encampments".

Visitors and their guides travel by van to several Indian communities during the journey. At each stop they have the opportunity to take part

ventures described by Fisher, activities may include trips to the sacred Sundance lodge, participation in prayer circles or powwows, visits to artists or visits from leaders of the Native American Church.

Though there is a spiritual component to the journeys, Vetter wishes to avoid the idea that he is selling spirituality. He also resists referring to any of the programs as "camps". He emphasizes educational and cultural value rather than sheer entertainment.

The three-day experiences, set in Massachusetts, are somewhat more contrived. For them, Vetter brings Native people to the visitors, rather than the other way around. With the help of these resource people, the visitors take part in such cultural activities as tribal dancing, drumming and traditional arts and crafts. They also hear storytellers from a number of different tribes.

This year's schedule includes a new location, Lac du Flambeau, Wisconsin.

The prices of the programs vary a little from year to year, since there are some outside costs. The 1995 prices are: \$795 for Oklahoma and Arizona; \$545 for Wisconsin; \$245-\$295 for Massachusetts.

For information, contact Robert Vetter at P.O. Box 929, Westhampton Beach, N.Y. 11978; phone, 1-516-878-865.



Karen Rubin

in whatever other activities are scheduled.

Besides some of the ad-

## NORTHERN CHEYENNE NATION

# 4th of July

# Pow Wow

4th of July Pow Wow  
Royalty Princess  
Evelyn Holy Elk Boy  
Jr. Princess  
Daneesha Hiwalker

Color Guard  
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7:00 pm

Tuesday Grand Entry  
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Conrad Fisher

Host Drum  
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Traveling Host Drum  
To Be Announced

Omaha Society  
Winfield Russel

20 Mile Relay  
Conrad Fisher

Arena Directors  
Allen Clubfoote  
Alex Sand Crane  
Gilbert Brady  
Bill Runs Above

Princess Pageant  
Addie Baker  
Barbara Braided Hair

For More Information Contact:  
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Junior Boys' Fancy  
Junior Boys' Grass

Junior Girls' Traditional  
Junior Girls' Fancy  
Junior Girls' Jingle

1st Prize - \$400.00  
2nd Prize - \$75.00  
3rd Prize - \$50.00

TEAM DANCING  
ADULT CATEGORIES  
-18 yrs. and over  
1st Prize - \$400.00  
2nd Prize - \$300.00  
3rd Prize \$200.00

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COMPETITION  
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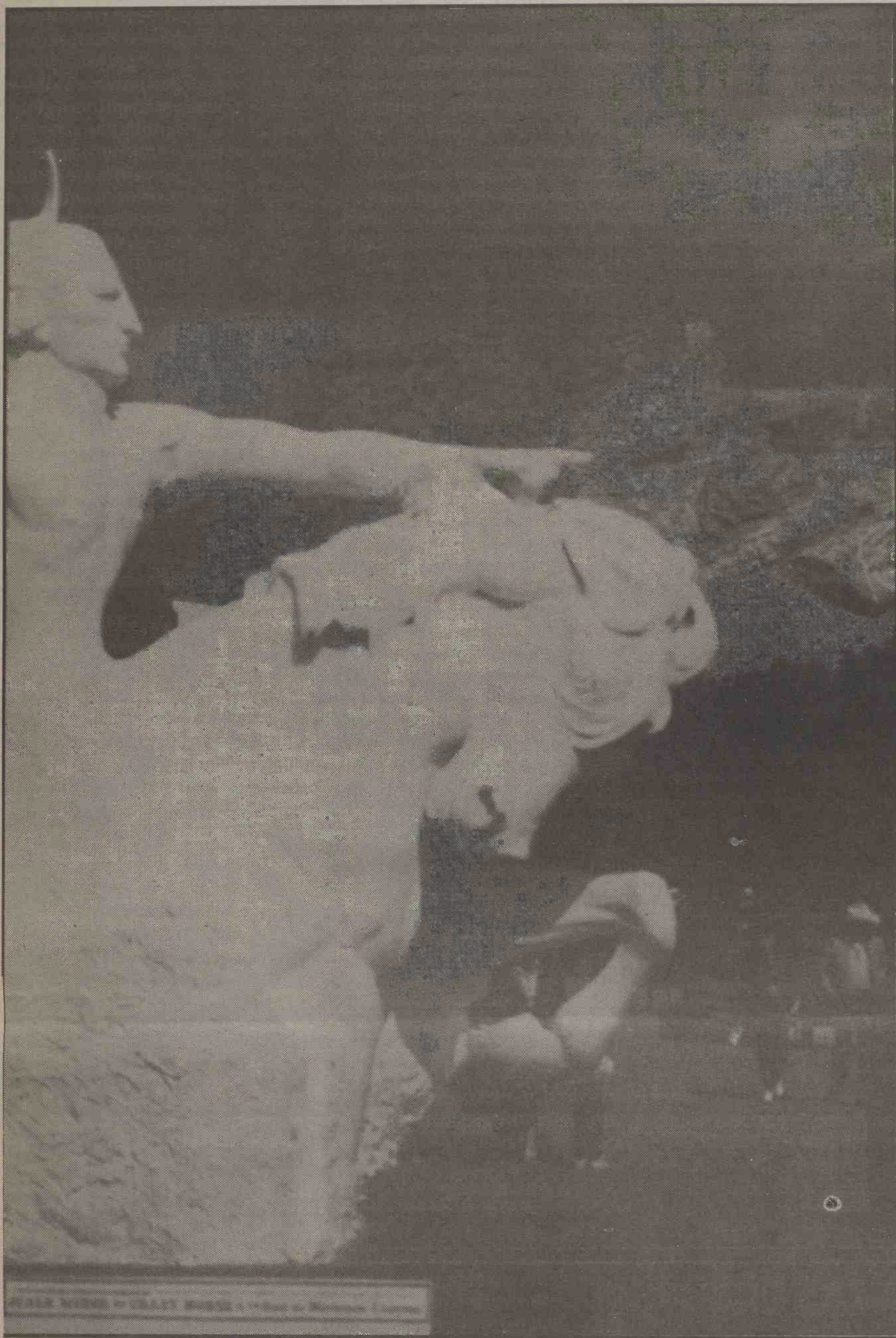
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United States

# South Dakota boasts world's largest sculpture



© Catherine Senecal

The mountain carving of Lakota leader Crazy Horse is visible in the background while a scale model of the emerging sculpture is viewed by tourists.

By Catherine M. Senecal  
Windspeaker Contributor

CUSTER, South Dakota

The world's biggest sculpture continues to emerge from a 182-metre mountain in South Dakota's Black Hills, a carving of Lakota leader Crazy Horse astride his rearing stallion.

Crazy Horse's head is higher than the Sphinx and bigger than Rushmore's faces combined. It is the largest symbol yet to North American Natives. Besides bolstering awareness of Native culture, the carving represents the nonprofit, educational and cultural component of Crazy Horse Memorial — which includes an Indian Scholarship Program, Indian Museum and plans for a university.

People have been coming to see Crazy Horse Memorial since the first dynamite blast in 1948. Since then, 8.3 million tons of granite have been blasted off the mountain. Creator Korczak Ziolkowski and his wife, Ruth, have raised 10 children. Although Korczak has died, his family continues the dream.

Now, the face of one of the most widely respected leaders in Lakota history is finally becoming recognizable.

Ongoing work on the carving, or mining engineering project as Korczak himself called it, sounds like a plastic surgeon's dream. The crew made the first cut for the chin last summer. They began work on the lips and placed rubber pieces in the eyes temporarily so planners may watch the effects of changing light patterns. Workers are almost finished the left nostril. The nose and lips are well-defined. Frown lines now appear on the forehead.

The plan is to complete the face by 1998.

Completing the remainder of the sculpture — Crazy Horse's flowing hair, pointing arm and mount depends on funding and weather. Ruth Ziolkowski, surviving spouse of Korczak, said now that Crazy Horse's facial features are visible, it is much more exciting

than when people came out in the early 50s and asked "which mountain is it he's carving?"

The Crazy Horse Memorial consists of more than just the carving, however compelling. The Indian Museum of North America displays an amazing collection of artifacts from a number of tribes. Future plans include the establishment of a university and medical training center for Natives.

In 1939, Korczak was asked by Lakota Chief Henry Standing Bear to carve a sculpture of Crazy Horse, a man many Native people all over North America revere for his legendary actions. After he and Standing Bear picked out the 182-metre monolith in the Black Hills, Korczak started working on the mountain in 1949. His family continues his work using detailed plans prepared before Korczak's death in 1982.

Crazy Horse is best known for leading Sioux, Cheyenne and Arapaho Natives in the defeat of General Custer at the Battle of Little Big Horn in 1876.

In 1877, Crazy Horse was tricked into giving himself up at Fort Robinson, Nebraska. In the ensuing scuffle, he was stabbed in the back by a soldier's bayonette and died shortly after around the age of 35.

Inside the visitor complex, guests learn about the history of the Memorial and recent developments from an audio-visual orientation program. A 4.8-metre high 1/34th scale model of the mountain carving stands outside on the veranda. The non-profit project is financed exclusively with admission fees and donations. Korczak was a staunch believer in the free enterprise system and has turned down millions of government dollars for the project.

The sculpture in the mountain stands less than a kilometre away from the visitor complex. Even from that far, one cannot escape the sense of greatness the memorial projects.

Crazy Horse Mountain is accessible from Highway 16/385 a few kilometres north of Custer, South Dakota. Call (605)673-4681.

## Llamas going golfing

MIESVILLE, Minn.

Daring to be different, Bruce Brage is opening a new golf course on his Dakota County family farm that will feature llama caddies.

Brage, 37, figures using llamas to tote golf bags is just novel enough to persuade golfers to give his new course a try. Elmdale Hill Golf Course, just south of Miesville in the southeastern corner of the county, is expected to open in July.


There are approximately 100 golf courses in this area and Brage hopes the remote, peaceful setting of his course will attract golfers.

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July 21-23, 1995



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- Host Drum - Smokey Town, Cumberland, Wisconsin.
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- Indian Traders/Concessions Only. Pre-Registration Required - Deadline July 1st, 1995.
- Absolutely no drugs or alcohol allowed, no raffles or pull-tabs. Not responsible for accidents, injuries or losses of personal property.
- For information contact: Chiz or Gerry (906) 353-6623 (days)

**Ojibwa Campground**  
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## DREAM

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Film director, writer and producer **Loretta Todd** is Cree, Métis, Iroquois and Scottish. She is currently directing a film about aboriginal war veterans.



Métis film director, writer and co-producer **Christine Welsh** is working on a book based on her award-winning film **Women in the Shadows**.



# DREAMSPEAKER'S FESTIVAL 1995 SCHEDULE OF EVENTS

TIME	WEDNESDAY MAY 31	THURSDAY JUNE 1	FRIDAY JUNE 2	TIME	SATURDAY JUNE 3	SUNDAY JUNE 4
8:00 am	Registration Lister Hall - All Day			Noon - 12:30	Opening Ceremonies/ Round Dance	Chief Jimmy Bruneau School Young Drummers
9:00 am	VIDEO PRODUCTION Introduction to Technical Matters Moderator: Stan Jackson Resource: Dave Cunningham	LETS GET SERIOUS ON SERIES Moderator: Greg Coyes Resource: Jordan Wheeler Drew Taylor Tom Dent-Cox Michael Doxtator	HIGH TECH IN VIDEO Moderator: Alvin Manitopyes Resource: Buffy Ste. Marie Stan Jackson	12:30 - 1:00	Round Dance (Con't)	Metis Cultural Dancers
10:00 am				1:00 - 1:30	Chief Jimmy Bruneau School Young Drummers	Ynka Nan
11:00 am				1:30 - 2:00	Quentin Pipestem	Full Blooded
Noon	NOON HOUR SHORTS	NOON HOUR SHORTS	NOON HOUR SHORTS	2:00 - 2:30	Buddy Big Mountain	Buddy Big Mountain
1:30 pm	VIDEO PRODUCTION Introduction to Technical Matters Moderator: Stan Jackson Resource: Dave Cunningham	LETS GET SERIOUS ON SERIES Moderator: Greg Coyes Resource: Jordan Wheeler Paul Lauterman Michael Doxtator Gil Cardinal	RETROSPECT: TANTOO CARDINAL Moderator: Sharon Shirt Resource: Tantoo Cardinal	2:30 - 3:00	Full Blooded	Brian Elwood
5:30 pm				3:00 - 3:30	Metis Cultural Dancers	Jerry Alfred & The Medicine Beat
7:00 pm	PUBLIC SCREENING PRINCESS THEATRE  MC: LOUIS SOOP  I'M NOT TONTO  A CANOE FOR THE MAKING  SAGU YEYANANIN  THE HERO  WHOSE CHILD IS THIS?	PUBLIC SCREENING PRINCESS THEATRE  MC: NOLA WUTTUNEE  THE GRANDFATHERS CHILDREN  VISIONS  LACROSSE: THE CREA- TORS GAME  TRIAL AT FORITUDE BAY	BANQUET and DANCE Convention Centre  PUBLIC SCREENING PRINCESS THEATRE MC: DOROTHY DANIELS  WALK THE PATH  FORTY BLOCKS  TURING EARTH  FOURSIGHT  THE RED ROAD TO SOBRIETY	3:30 - 4:00	Red Thunder	Aklavik Drummers and Dancers
				4:00 - 5:00	Emma Paki, Nga Whetu & Maree Sheehan	Emma Paki, Nga Whetu & Maree Sheehan
				5:00 - 5:30	Chief Jimmy Bruneau School Young Drummers	Willie Thrasher
				5:30 - 6:00	Full Blooded	Ynka Nan
				6:00 - 6:30	Aklavik Drummers and Dancers	Jerry Alfred & The Medicine Beat
				6:30 - 7:00	Ynka Nan	Aklavik Drummers and Dancers
				7:00 - 7:30	Willie Thrasher	Emma Paki, Nga Whetu & Maree Sheehan
				7:30 - 8:00	Red Thunder	Quentin Pipestem
				8:00 - 8:30	Jerry Alfred & The Medicine Beat	Willie Thrasher
				8:30 - 9:00	Aklavik Drummers and Dancers	Chief Jimmy Bruneau School Young Drummers
				9:00 - 9:30	Emma Paki, Nga Whetu & Maree Sheehan	ROUND DANCE
				9:30 - 10:00	Ynka Nan	
				10:00 - 10:30	Jerry Alfred & The Medicine Beat	
				10:30 - 11:00	Brian Elwood	
				11:00 - 11:30	Willie Thrasher	
				11:30 - 12:00	Closing for Saturday	Closing of Festival for 1995
				Midnight		

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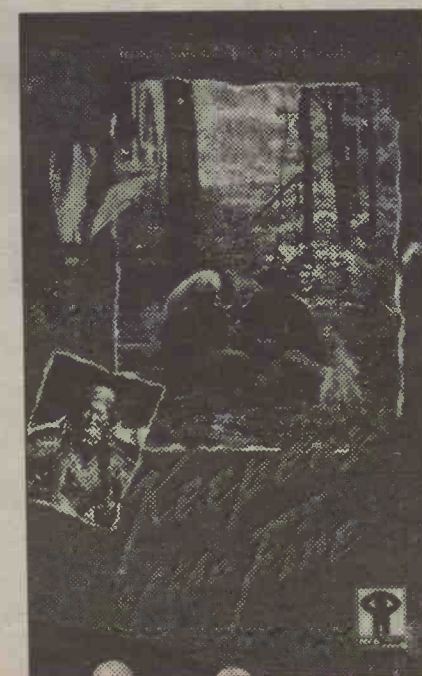
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Film director, writer  
and producer **Loretta  
Todd** is Cree, Métis,  
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Director: **Loretta Todd**  
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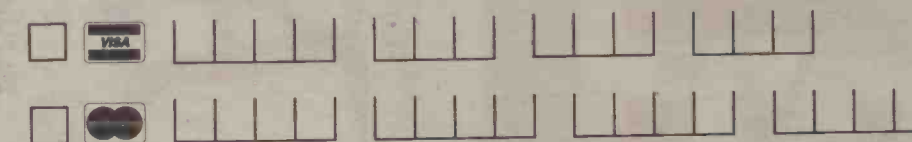
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# GUIDE TO INDIAN COUNTRY 95

# CALENDAR OF EVENTS

## JUNE

June 2-4, 1995  
First Nations Provincial Mens Soccer Tournament  
Kitimat, BC  
(604) 639-3479

June 9-11, 1995  
Cree First Nation Waswanipi Powwow  
Waswanipi, Quebec  
Lily Southerland (819) 753-2595

Skidegate Days  
Skidegate, Haida Gwaii, BC  
William Barnell (604) 559-4496

June 10, 1995  
40 Anniversary Vancouver Aboriginal Friendship Centre  
1607 East Hastings Street  
Vancouver, BC  
(604) 251-4844

June 10 & 11, 1995  
Barrie 6th Annual Powwow  
Barrie Fairgrounds, Barrie, Ontario  
Thomas (705) 721-7689

Honouring Our Veterans Powwow  
Bay Mills Reserve, Brimley, Michigan  
(906) 248-3208

6th Annual Barrie Powwow  
Barrie Fairgrounds  
Barrie, Ontario  
Thomas (705) 721-7689

Homecoming of the Three Fires Powwow  
Grand Rapids, Michigan, USA  
Tribal Council (616) 774-8331

June 13-Sept. 30, 1995  
Mid Day Salmon BBQ Show  
Tuesday to Thursday Noon  
Native Heritage Centre  
Duncan, BC  
Cindy Williams (604) 746-6119

June 16-18, 1995  
Pine Creek Powwow  
Pine Creek Reserve, Manitoba  
Alexander Traditional Powwow  
Morinville, Alberta  
(403) 939-5887

Wabamun Lake /Paul Band First Nation Inauguration 95 Championship Powwow  
Wabamun Lake, Alberta  
Percy Rain (403) 892-2691/Doug 892-3411  
SEE AD IN GUIDE

June 17 & 18, 1995  
Sheshegwaning 3rd Annual Powwow  
Sheshegwaning, Ontario  
Loretta Roy (705) 283-3292

Golf Tournament  
Iron Head Golf Club  
Wabamun Lake, Alberta  
Annette Rain (403) 892-2691  
SEE AD IN GUIDE

June 23-25, 1995  
Eskasoni Powwow  
Cape Breton, Nova Scotia  
Diane Denny (902) 379-2024

Saddle Lake Powwow  
Saddle Lake, Alberta  
Carl Quinn (403) 726-3829  
SEE AD IN GUIDE

June 24 & 25, 1995

## JULY

July 1-3, 1995  
Starblanket Cree Nation Powwow  
Starblanket reserve, Saskatchewan  
(306) 334-2206

July 2&3, 1995  
22nd Annual Oneida Powwow  
Norbert Hill Centre  
Oneida, Wisconsin, USA  
(414) 833-6760

July 4, 1995  
Northern Cheyenne Nation Powwow  
Cheyenne, Wyoming, USA  
Lee Lone Bear (406) 477-6284  
SEE AD IN GUIDE

July 6&7, 1995  
Kapowin Days  
Gruard, Alberta  
Barry Nebitt

July 7-9, 1995  
Mission Powwow  
Mission, B.C.  
Raymond Young (604) 826-1281

Alexis 17th Annual Powwow  
Glenevis, Alberta  
(403) 967-2225

July 8 & 9, 1995  
Echoes of a Proud Nation Powwow  
Kahnawake, Quebec  
Laurie Beauchant (514) 632-8667

Kahnawake Spiritual Gathering  
Traditional Powwow  
Kahnawake Ancestral Place, Monawia Territory  
(514) 479-8671

Narragansett Powwow  
Crandall Homestead  
Dun's Corner  
Westerly, Rhode Island, USA  
(401) 364-1100

Annual Kettle and Stony Point  
First Nations Powwow  
Kettle Point, Ontario  
(519) 786-6680

July 8-10, 1995  
Whitefish Bay 26th Annual Powwow  
Whitefish Bay, Ontario  
(807) 226-3411

July 9, 1995  
Mississauga First Nation  
Annual Powwow  
(705) 366-1621

July 13, 1995  
Brandon Friendship Centre 30th Anniversary  
Traditional Feast & Demonstration Powwow  
Centennial Forest Parks

July 14-16, 1995  
Yellow Quill Powwow - Honouring Power Youth  
Yellow Quill, Saskatchewan  
Sandra Neapetung/Rain Duffield  
(306) 922-2131

Carry the Kettle Powwow  
Simpson, Saskatchewan  
Howard Thompson (306) 727-2231  
Ervin Eashappie (306) 727-4520

Lake Helen First Nation  
5th Annual Powwow  
Nipigon, Ontario  
(807) 887-1091

## JULY

11th Annual Honoring Our Heritage Powwow  
Flint, Michigan, USA  
(810) 239-6621

July 22-25, 1995  
16th Annual Spiritual Conference  
Traditional Powwow  
Ojibway Campground  
Baraga, Michigan  
(906) 353-6623

July 27, 1995  
Kapowin Days  
Gruard, Alberta  
Barry Nebitt

Miss Fort Erie Pageant  
790 Burras Road  
Fort Erie, Ontario  
Danna Biggins (905) 871-9090

July 28-29, 1995  
Honoring Akicita 28th Annual Powwow  
Fort Totten, North Dakota, USA  
Allan McKay (701) 766-4221

July 28-30, 1995  
Little Pine Powwow  
Little Pine, Saskatchewan  
Clayton Night Traveller (306) 398-4943/4942

July 29, 1995  
Massachusetts Center For  
Native American Awareness Powwow  
Town of Newburyports Yankee Home-  
Newburyport, Massachusetts  
(617) 884-4227

July 29-30, 1995  
3rd Annual Honoring Our Elders powwow  
Bay County Fairgrounds  
Bay City, Michigan, USA  
Craig Waynee (517) 846-6451  
Clayton Night Traveller (306) 398-4943/4942

Whitefish Lake Powwow  
Whitefish Lake First Nation, Ontario  
(705) 892-3651

July 29 - August 6, 1995  
The 1995 North American Indigenous Games  
Bemidji, Minnesota, USA  
John Coughannon (508) 274-2637

July 30, 1995  
Hassanamisco Nipmuc Powwow  
Reservation 80 - Brigham Hill Road  
Grafton, Massachusetts, USA  
(508) 393-2080

## AUGUST

August 1, 2, & 3, 1995  
Mistawasis Traditional Powwow  
Mistawasis Reserve, Saskatchewan  
Marcel Duquette (306) 466-4773  
Roger Daniels (306) 466-4800

August 4-6, 1995  
Sagkeeng First Nations Gathering  
Sagkeeng First Nation, Manitoba  
Eric Coughanne (204) 367-8278

27th Annual Powwow  
Orange County Fairgrounds  
88 Fair Drive  
Costa Mesa, California  
(714) 530-0225

6th Annual Plays Plus First Nation Powwow  
Schreiber, Ontario

## AUGUST

August 8-10, 1995  
PAMPC Annual Powwow  
Prince Albert, Saskatchewan  
Pat Dreaver (306) 764-3431

August 11-13, 1995  
Standing Buffalo Powwow  
Fort Qu'Appelle, Saskatchewan  
Marcel Isnana (306) 332-4485

Muskoday Annual Traditional Powwow  
Muskoday, Saskatchewan  
(306) 764-1282

Ermineskin Annual Powwow  
Hobbema, Alberta  
(403) 585-3741  
SEE AD IN GUIDE

August 12 & 13, 1995  
1st Annual Blue Water Indian Powwow Celebration  
Port Huron, Michigan  
(800) 852-4242  
(810) 987-8687

Saugen Competition Powwow  
Southampton, Ontario  
Rita Root (519) 797-2781

Serpent River First Nation  
Traditional gathering  
Cutler, Ontario  
(800) 790-2135

Tyendinaga 8th Annual Powwow  
Deseronto, Ontario  
(613) 396-2553

Sheshegwaning 3rd Annual Traditional Powwow  
Sheshegwaning, Ontario  
(705) 283-3292

August 13 & 14, 1995  
19th Annual Leonard J Pamp Memorial  
Traditional Powwow  
Burlington, Michigan, USA  
Bea Pamp (616) 729-9434

August 18-20, 1995  
Abegweit Powwow  
Panmure Provincial Park, Prince Edward Island  
(902) 892-5314

13th Annual Traditional Powwow  
Boon County 4H Grounds, Lubanon, Indiana  
(317) 482-3315

Beardy's & Okemasis Powwow  
Duck Lake, Saskatchewan  
Warren Seesequasis (306) 467-4523

Piapot Celebration  
Piapot, Saskatchewan  
Annette Nannepowisk (306) 761-4848

Kamloops 16th Annual Powwow  
Kamloops, British Columbia  
Freda Jiles (604) 828-9700

August 19 & 20, 1995  
Algonquins of Golden Lake Powwow  
Golden Lake Reserve, Ontario  
(613) 625-2682

Chippewas of the Thames  
19th Annual Powwow  
(519) 264-2284

August 25-27, 1995  
Yorkton Friendship Centre Annual Powwow  
Yorkton, Saskatchewan  
Dwayne or Ivan (306) 782-2822

Aboriginal Management Case Writing Competition  
University of Alberta

## SEPTEMBER

September 2&3, 1995  
Michinemackinong Traditional Powwow  
Marquette Mission and Ojibwa Museum  
St. Ignace, Michigan, USA  
(906) 863-9831

Potawatomi Indian Nation Inc.  
Kie-Boon-Mien-Kee Festival  
St. Patrick's Park  
St. Joseph County, Indiana, USA  
Sharon Winters (616) 782-6129

3rd Annual Honoring Our Elders  
Traditional Powwow  
John Gurney Park  
Hart, Michigan, USA  
Pat Beatty (616) 873-2129

September 2-4, 1995  
Mt. Eagle Indian Festival  
Hunter Mt. Route 23-A  
Hunter, New York, USA  
(315) 363-1315

September 2-5, 1995  
Honoring Mother Earth Powwow  
Arquette Farm, Cook Road  
Hogansburg, New York  
Diana Lazo (613) 930-9956

September 3, 1995  
Harvest Celebration - Corn Roast  
Riel House National Historic Site, Manitoba  
(204) 257-1783

September 6-10, 1995  
50th Annual Miss Indian nation Pageant  
Bismarck, North Dakota, USA  
(701) 255-3285

September 7-10, 1995  
United Tribes 26th Annual  
International Powwow  
Bismarck, North Dakota, USA  
Sandra Poitra (701) 255-3285

September 8-10, 1995  
Six Nations Fall Fair and Powwow  
Ohsweken Fairgrounds  
Ohsweken, Ontario  
(519) 445-4528

September 9, 1995  
3rd Annual Traditional Powwow  
University of Michigan/ Flint Riverbank  
The Native American Student Organization  
Flint, Michigan, USA  
Isabel Valero (810) 762-3431

September 9&10, 1995  
Annual Chief Red Blanket Memorial Powwow  
Plug Pond, Mill Street  
Haverhill, Massachusetts, USA  
(617) 884-4773

Batchewana Band  
First nation Powwow  
(705) 759-0114

Native American Appreciation Day  
Cumberland County Fairgrounds  
Route 95, Exit 10  
Cumberland, Maine  
(207) 339-9520

Chaubunagungamaug Micmuc Annual Powwow  
Green Brier Park Route 12  
Oxford, Massachusetts, USA  
(508) 865-9828

six nations fall Fair  
Ohsweken, Ontario  
(519) 445-1956



Alexander Traditional Powwow  
Morinville, Alberta  
(403) 939-5887

Wabamun Lake /Paul Band First Nation  
Inauguration 95 Championship Powwow  
Wabamun Lake, Alberta  
Percy Rain (403) 892-2691/Doug 892-3411  
SEE AD IN GUIDE

June 17 & 18, 1995  
Sheshegwaning 3rd Annual Powwow  
Sheshegwaning, Ontario  
Loretta Roy (705) 283-3292

Golf Tournament  
Iron Head Golf Club  
Wabamun Lake, Alberta  
Annette Ann (403) 892-2691  
SEE AD IN GUIDE

June 23 - 25, 1995  
Eskasoni Powwow  
Cape Breton, Nova Scotia  
Diane Denny (902) 379-2024

Saddle Lake Powwow  
Saddle Lake, Alberta  
Carl Quinn (403) 726-3829  
SEE AD IN GUIDE

June 24 & 25, 1995  
Sarnia Annual Powwow  
Sarnia, Ontario  
Ted White (519) 332-1831  
Cindy Isaac (519) 383-1386

Pine River Gathering  
Traditional Powwow  
1190 Stein Road  
St. Clair, Michigan, USA  
Bruce(616) 281-3640 or Eve (616) 878-9443

June 30, July 1 & 2, 1995  
Poundmaker/Nechi Powwow  
St. Albert, Alberta  
Robert/Peggy (403) 458-1884

Nakota Powwow  
Morley, Alberta  
Tina Fox (403) 881-3939

Sault Ste. Marie Tribal National Assembly  
13th Annual Traditional Powwow  
Sault Ste. Marie, Michigan, USA  
Shar Mayers (906) 635-4758

Mt. McKay Indian Day Powwow  
Thunder Bay, Ontario  
Phillip Pelletier (807) 623-9543

Three Fires Music festival  
Manitoulin Island, Ontario  
(705) 859-2153

Fort William First Nation Powwow  
(807) 623-9543

July 8 - 10, 1995  
Whitefish Bay 26th Annual Powwow  
Whitefish Bay, Ontario  
(807) 226-3411

July 9, 1995  
Mississauga First Nation  
Annual Powwow  
(705) 356-621

July 13, 1995  
Brandon Friendship Centre 30th Anniversary  
Traditional Feast & Demonstration Powwow  
Centennial Forest Parks

July 14 - 16, 1995  
Yellow Quill Powwow - Honouring Power Youth  
Yellow Quill, Saskatchewan  
Sandra Neapetung/Ralph Desjard  
(306) 223-2281

Carry the Kettle Powwow  
Singing, Saskatchewan  
Howard Thompson (306) 727-2233  
Ervin Eashappie (306) 727-4520

Lake Helen First Nation  
5th Annual Powwow  
Nipigon, Ontario  
(807) 887-1091

July 15 & 16, 1995  
Temagami Traditional Powwow  
Lake Temagami, Ontario  
Rick Potts (705) 237-8943

Dighton Inter-Tribal Indian Council Powwow  
Somerset, Massachusetts  
(508) 669-5008

Mississauga First Nation 14th Annual Powwow  
Mississauga, Ontario  
(705) 356-2568

Walpole Island  
Annual Powwow  
Walpole Island, Ontario  
(519) 627-1466

July 18-20, 1995  
Peguis Powwow  
Peguis Reserve, Manitoba  
Karen Olson (204) 645-2359

July 21 - 23, 1995  
Honor the Earth Powwow  
Wayward, Wisconsin, USA  
Stony Larson (715) 634-8924

17th Annual Keweenaw Bay Traditional Powwow  
Baraga, Michigan, USA  
Chris or Gerry (206) 353-6623

Ocean Man Powwow  
Stoughton, Saskatchewan  
Marion Standing Ready (306) 457-2679

Buffalo Days Powwow & Tipi Village  
Fort MacLeod, Alberta  
Louisa Crowshoe (403) 553-2731  
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Onion Lake Annual Powwow  
Onion Lake, Saskatchewan  
Sharon Jimmy (306) 341-4530

Sioux Valley Wacipi  
Sioux Valley, Manitoba  
Gracey Yuhaha (204) 855-2547

Squaw Powwow  
Little Sheswap Band  
Joan Arnoose/Diane Francois (604) 564-5568

July 22&23, 1995  
Grand River Champion of Champions Powwow  
Oshweken, Ontario  
(519) 445-4528

July 22, 1995  
Hassanamico Nipmuc Powwow  
Reservation 80 - Brigham Hill Road  
Grafton, Massachusetts, USA  
(508) 393-2080

July 30, 1995  
John McCannan (508) 271-2687

**AUGUST**

August 1, 2, & 3, 1995  
Mistawasis Traditional Powwow  
Mistawasis Reserve, Saskatchewan  
Marcel Duquette (306) 466-4773  
Roger Daniels (306) 466-4800

August 4 - 6, 1995  
Sagkeeng First Nations Gathering  
Sagkeeng First Nation, Manitoba  
Eric Courthene (204) 347-4778

27th Annual Powwow  
Orange County Fairgrounds  
88 Fair Drive  
Costa Mesa, California  
(714) 530-0225

6th Annual Plays Plus First Nation Powwow  
Schriber, Ontario  
(807) 874-2541

August 5&6, 1995  
Land of the Menominee Powwow  
Woodland Bowl  
Keshena, Wisconsin, USA  
(715) 799-5114

American Indian Federation of Rhode Island  
Stepping Stone Ranch  
West Greenwich, Rhode Island, USA  
(401) 231-9280

Honor the Earth Powwow  
Tri-County Fairgrounds  
Northampton, Massachusetts, USA  
Jane & Elwood (413) 253-7788

Little Elk's Retreat Traditional Powwow  
Saginaw Chippewa Campground  
Tomah Road  
Mt Pleasant, Michigan, USA  
(517) 772-5700

4th Annual Odawa Homecoming Powwow  
Ottawa Stadium on M-119  
Habor Springs, Michigan, USA  
(616) 348-3410

August 4&5; 11&12; 18&19, 1995  
Six Nations Pageant/Forest Theatre  
Sour Springs Road  
Oshweken, Ontario  
(519) 445-4528

August 5 - 7, 1995  
Wiikwemikong Indian Days  
Manitoulin Island, Ontario  
Heritage Group (705) 859-3122

Sewepemc Cultural Gathering  
Sugar cane Reserve, BC  
Kristy Palmantier (604) 296-3507

Peigan Nation Annual Powwow  
Brocket, Alberta  
Noreen Plain Eagle (403) 965-3940

35th Annual Wikwemikong Indian Day Powwow  
Powwow Grounds  
Manitoulin Island, Ontario  
(705) 859-3122

13th Annual Traditional Powwow  
Boon County 4H Grounds, Lubanon, Indiana  
(317) 482-3315

Beardy's & Okemasis Powwow  
Duck Lake, Saskatchewan  
Warren Seesequasis (306) 467-4523

Piapot Celebration  
Piapot, Saskatchewan  
Annette Nannepowisk (306) 781-4848

Kamloops 16th Annual Powwow  
Kamloops, British Columbia  
Freda Juler (604) 828-9700

August 19 & 20, 1995  
Algonquins of Golden Lake Powwow  
Golden Lake Reserve, Ontario  
(613) 626-2682

Chippewas of the Thames  
19th Annual Powwow  
(519) 264-2284

August 25 - 27, 1995  
Yorkton Friendship Centre Annual Powwow  
Yorkton, Saskatchewan  
Dwayne or Ivan (306) 782-2822

Aboriginal Management Case Writing Competition  
University of Lethbridge  
Lethbridge, Alberta  
Ms. Shilpa Stocker (403) 329-2768

6th Annual Traditional Anishnabek  
Mow-Weh Indian Center Powwow  
Tri-Township School  
10070 Highway 2  
Rapid River, Michigan  
(906) 786-0556

August 26 & 27, 1995  
3rd Annual Competition Powwow  
St. Clair College Gymnasium  
2000 Talbot Road West  
Windsor, Ontario  
Allen Henry (519) 948-8365

Michigan Inter-Tribal Association Powwow  
7250 South 40th Street  
Climax, Michigan, USA  
Karen (313) 677-8256

Connecticut River Society Powwow  
Farmington Polo Grounds  
Farmington, Connecticut, USA  
(202) 684-6984

Sagamok Anishnawbek  
Traditional Powwow  
(705) 845-2171

Three Fires Homecoming  
Hagerville, Ontario  
(519) 948-8365

6th Annual Traditional Anishnabek  
Mow-Weh Indian Centre Powwow  
Rapid River, Michigan  
(906) 786-0556

**SEPTEMBER**

September 1-3, 1995  
35th Annual Tecumseh Lodge Powwow  
Tipton County Fairgrounds  
Tipton, Indiana, USA  
(812) 963-9070

Nipissing First Nation traditional powwow  
Jocko Point Sacred Grounds  
(705) 753-2050

West Bay First Nation traditional Powwow  
(705) 377-4247

September 9, 1995  
3rd Annual Traditional Powwow  
University of Michigan/ Flint Riverbank  
The Native American Student Organization  
Flint, Michigan, USA  
Isabel Valero (810) 762-3431

September 9&10, 1995  
Annual Chief Red Blanket Memorial Powwow  
Plug Pond, Mill Street  
Haverhill, Massachusetts, USA  
(517) 844-8177

Batchewana Bay  
First nation Powwow  
(705) 759-8914

Native American Appreciation Day  
Cumberland County Fairgrounds  
Route 95, Exit 10  
Cumberland, Maine  
(207) 339-9520

Chaubunagungamaug Micmuc Annual Powwow  
Green Brier Park Route 12  
Oxford, Massachusetts, USA  
(508) 865-9878

Six Nations Fall Fair  
Oshweken, Ontario  
(519) 445-9556

September 10, 1995  
Mt Kearsarge Indian Museum Harvest Moon festival  
Kearsarge Mt. Road  
Warner, New Hampshire, USA  
(603) 456-2600

September 12-17, 1995  
Glica Powwow and Conference  
Bedford VA Hospital, 200 Springs Road  
Bedford, Massachusetts, USA  
(603) 878-1368

September 14-17, 1995  
Mashantucket Pequot Annual Schemitzun Powwow  
Hartford Civic Center  
Hartford, Connecticut, USA  
(203) 536-2681

September 16&17, 1995  
5th Annual Zog-Da-Wah Traditional Powwow  
Ausable Children's Park  
Ausable, Michigan, USA  
Susan Nahgahgwon (517) 739-5484

September 22-24, 1995  
13th Annual Powwow  
Michigan Indian Day Celebration  
Detroit, Michigan, USA  
(313) 535-2966

September 23 & 24, 1995  
Curve Lake First Nation Powwow  
(705) 657-8045

Whitefish River First nation Annual Powwow  
(705) 285-0177

September 23 & 24, 1995  
American Indian Festival Annual Powwow  
Cleveland, Ohio, USA  
(216) 641-8685

128th Annual Fall Fair  
Oshweken, Ontario  
Glenda Porter (519) 445-0733

**OCTOBER**

October 7 & 8, 1995  
Chippewas of Rama  
Thanksgiving Powwow  
Rama, Ontario  
(705) 325-3611

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# Prairies

## River trips offer tourists educational recreation

By Stephen LaRose  
Windspeaker Contributor

REGINA

The University of Regina extension department and CanoeSki Discovery Company of Saskatoon are offering two exciting trips along the Churchill River this summer.

Participants can travel the rivers and lakes of the First Nations and the voyageurs, see prehistoric pictographs, and learn about — and marvel at — the boreal forest and Canadian Shield.

Two trips are being planned, said Dan Bevrige, a member of the Historic Trails Canoe Club of Regina, who is co-ordinating bookings at the University of Regina's extension department.

"The trips will include a number of components," he said. "Not only is it great recreation, but there will also be a lot of education: teaching canoeing skills, wilderness navigation and outdoor camping skills."

The trips don't require any previous canoeing experience, Bevrige said, since instructors will provide instruction in safety and paddling skills, portaging and wilderness navigation skills. However, there's a lot of paddling and portaging, so you should be in good physical condition.

The first trip, to be held June 30 to July 3, will follow the path of the fur traders. Participants will meet at 7 p.m. at the Waldin Bay campground at Lac La Ronge Provincial park, about 30 km north of the town of La Ronge. The trip will begin following an overnight camp-out and a short drive to Missinipe.

You'll follow a route which has been used about two or three times in previous eco-tours, Bevrige said. Most of the trip will be on the east side of Otter Lake and to Grandmother's Bay, where a small reserve is located.

"It'll be very good flatwater canoeing," Bevrige said. "I learned enough from the orientation that we could go out flatwater canoeing on our own."

The Churchill River, which flows into and

out of Otter Lake, was once one of the most important trading routes in Canada.

"In the days of the fur trade, this was one of the most important routes to markets," Bevrige said. "It was as important as a highway is today."

The trip is to end by 3 p.m. July 3. If you want to go, register by June 19. The cost, including meals and program, is \$225 per person, with an extra \$65 charge for canoe, paddling gear, tent, or canoe backpack.

For the first time, a trip to see ancient pictographs will be offered, from August 3 to 7. Like the previous voyage, participants will meet at the Waldin Bay campground for orientation, and drive to Missinipe for put-in the next morning. The route for the four-day canoe trip has yet to be determined.

"This trip will have a lot of attention to the historical and pre-historical past," he said.

Participants will visit a site where Aboriginal people lived in days long before the first white man set eyes on present-day Saskatchewan. Some of them left behind pictographs (rock paintings), which tell of their lives and beliefs.

You'll also take part in activities using ancient tools and hunting weapons. An archeologist will accompany participants, Bevrige said.

If you're interested, you're to register by July 24, with a \$300 fee, with tent, canoe, paddle, and canoe backpack extra.

The major attraction for the trip is the Churchill River, one of the largest in Saskatchewan.

The mighty waterway is in nearly the same state as it was 300 years ago as it passes through Otter Lake, inside Lac La Ronge Provincial Park. "It's important for us to conduct this tour in an environmentally friendly manner," Bevrige said. "For instance, our garbage is going out with us. We don't want to leave a mess behind for the people who come after us."

Since space is limited, register early. You can phone in your registration, using your credit card, by calling 306-779-4806; by fax, 306-779-4825, in person, at the Old Campus of the University of Regina.

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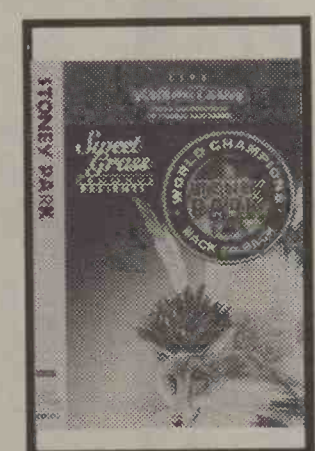
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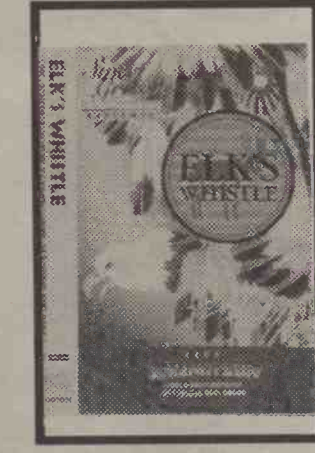
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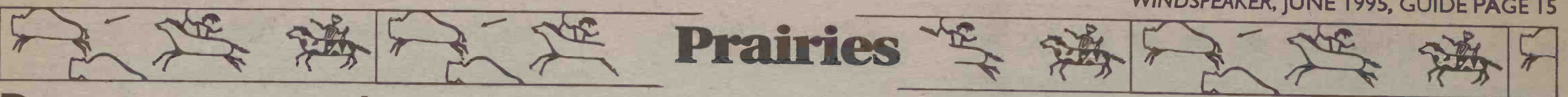
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# Prairies

## Romancing the stone: archaeology in the boreal forest

Indiana Jones and exotic locations. Ancient tombs and priceless treasures. These are some of the romantic images conjured up by archaeology. But you don't have to travel to Greece or Egypt to discover the romance and adventure of archaeology. It awaits you on your own back doorstep — in the boreal forests of Saskatchewan. Prince Albert National Park has

dozens of known sites and much left to be discovered.

Unlike ancient Greece or Egypt however, the treasures hidden in the soils of the boreal forest are modest. Boreal archaeologists mainly recover chipped stone tools, clay pottery fragments and burnt animal bone. On a good day they may discover a hearth, or even a rare piece of obsidian.

Organic material such as baskets or bark canoes are unlikely finds, for they can't survive in acidic northern soils for long.

But for those interested in history, the treasures of the boreal forest are fascinating for the stories they reveal.

By placing distinct types of arrowhead (or points) and pottery into a sequence, archaeolo-

gists are able to start reconstructing the past. Four main cultural phases, spanning 10,000 years, can be found in the region of Prince Albert National Park.

Each phase reflects a shift in hunting and gathering technology, and reminds us that the past is a story of adaptation to changing environments and resources.

But the archaeologist's artifacts tell only part of the story. By combining knowledge revealed in material culture with myths and legends told by Elders, and by studying traditional lifestyles of Indigenous people still practised today, we can begin to see a whole story. And with this knowledge comes understanding and appreciation.

## Grasslands preserving mixed-grass prairie

GRASSLANDS NATIONAL PARK, Sask.

Sky and prairie meet at Grasslands National Park. With the wind in your face and views that stretch to the horizon you can discover hidden coulees, ancient tipi rings and wildlife rarely seen in the rest of Canada.

Grasslands is a sanctuary, accessible yet protected. The park is preserving some of the most continuous and least disturbed native mixed-grass prairie left in North America.

Grasslands is not fully established but when complete, it will protect 900 sq km in two blocks. The park exists today through the efforts of Canadians committed to conservation.

The Park Information Centre in Val Marie, south of Swift Current on Hwy. 4, not far from the Montana border, is open daily from May 20-Sept. 4, 1995, 8 a.m. to 6 p.m. Grasslands information is also available at the Rodeo & Ranch Museum in the Wood Mountain Regional Park.

The plateaus of the West Block are dissected by coulees and cut by the Frenchman River. This is the place to spot pronghorn antelope. The Frenchman River Valley is also the only place in Canada where the black-tailed prairie dog can be found in its natural habitat. Prairie dogs bark warnings of predators and reassure each other with kisses and hugs, all easily viewed from the road.

The open prairie in the East

Block is broken with coulees and the weathered dome hills of the Killdeer Badlands. In this dry, hot, windy land all life must adapt or die. Thus, you find animals that never drink, cactus with 7 cm spines, plants that thrive on salt flats, and birds that court in the sky.

There is also much evidence of human adaptation to the harsh prairie world. Ancient tipi rings, cairns, effigies, bison drive lanes and vision quest sites attest to the occupation of Plains Indians for 10,000 years.

The land remains almost the same as when the Boundary Commission surveyed the international boundary in 1873-74 and the North West Mounted Police were sent to maintain law and order for the sovereignty of Canada. Weathered remains of homesteads and ranches reflect the more recent land uses.

Grasslands is still developing, so there are no major park facilities. However, accommodation, services and cowboy country hospitality are found in adjacent communities.

Some of the interpretive events will be held during Environment Week (June 4-10), Canada Day (July 1), Park's Day (July 15) and interpreters will lead guided hikes into the West Block on Sundays only in July and August.

For more information, contact: Grasslands National Park, P.O. Box 150, Val Marie, Sask., S0N 2T0, Phone: (306) 298-2257, TDD: (306) 298-2217

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# Ontario



## Wabaseemoong invest in resort lodge

By Catherine M. Senecal  
Windspeaker Contributor

MINAKI, Ont.

After years of sitting on the sidelines, Wabaseemoong Independent First Nation has invested \$4 million in nearby Minaki Wilderness Lodge — now called Radisson Minaki Resort — fulfilling a goal to initiate a business venture on the community's traditional land-use area.

Some would say things have gone full circle from their beginnings in the 20s. The lodge has evolved from the "big house", whose employees chased blueberry-picking Natives away, into a fine resort in the Canadian Shield wilderness the Natives' descendants now own. Minaki Resort International Corp. is a joint venture between the Wabaseemoong (White Dog) Independent Nation and Mancom International, which oversees management, marketing and major renovations.

"There is a very strong Aboriginal influence here — always has been," says Bev Buddick, Director of Sales. "We want to expand on that influence."

Part of that expansion includes plans for a National Native Conference Centre and a National Hotel School and Training Center. New plans include operation of the Radisson Minaki Resort on a year-round basis for the first time in its 80-year history.

"The year-round operation of the resort will open up new opportunities for winter tourism and have an important impact on the economic health of the Minaki commu-

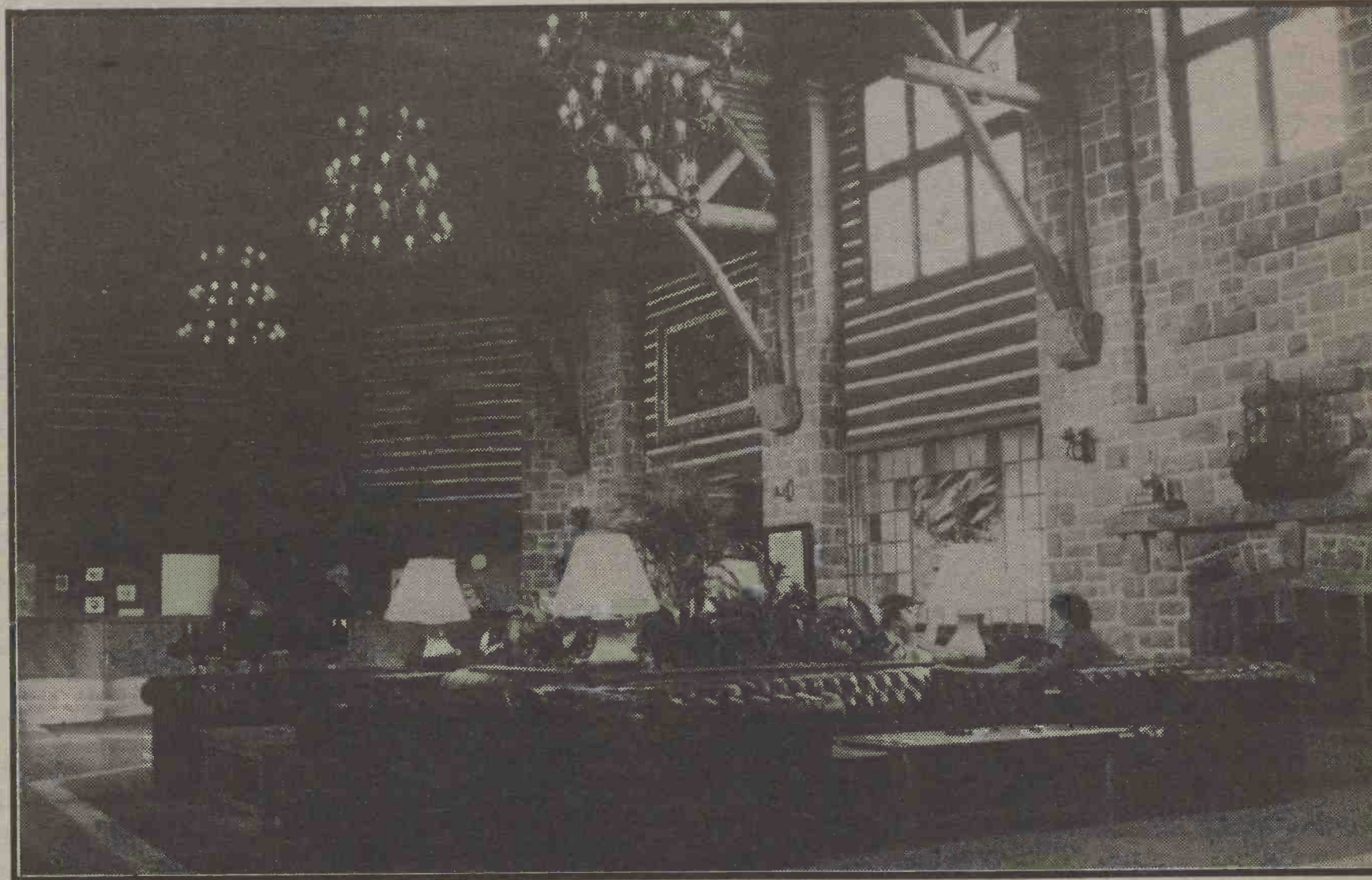
nity and its residents," according to Chief Eric Fisher of the Wabaseemoong Independent Nation.

"Getting winter traffic will be crucial for success," says Isaac Mandamin, sales consultant for the resort. Mandamin, of Wabaseemoong Independent Nation, has affiliations with leaders from the Assembly of First Nations and various tribal councils across Canada as a result of 30 years of experience as a council member. Mandamin's connection with Minaki and his contacts across Canada and into North America will help him generate business from the Native community, whether it is a council meeting of eight or a national conference of 200.

The peaceful 40-hectare setting, vaulting cedar architecture and comprehensive amenities (including seven conference rooms, some of which have expansive views of Sand Lake) insure conferencing that is not only effective, but framed in superb surroundings. Minaki (Mee-Naw-Kee) roughly translated from Ojibway means "all good land" or "beautiful country."

After \$3.5 million worth of recent renovations, Radisson Minaki Resort now stands as a world-class destination resort. Guest rooms and cottages were completely renovated with new carpeting and furnishings. Dining areas, meeting rooms, lounges and recreational facilities were all upgraded. There is a billiards room/library, fitness centre and indoor pool with sauna and whirlpool.

Outdoor recreation facili-



© Catherine M. Senecal

The lobby at the Radisson Minaki Resort features a huge stone fireplace and soaring vaulted ceilings.

ties for guests or delegates include a challenging golf course, three tennis courts, fishing, canoeing, kayaking, hiking, and wind-surfing in summer; ice fishing, cross-country skiing, dog sledding and snowmobiling in winter. For conferences with a sense of adventure, the resort can also arrange cycling tours, yurt trips (a yurt is a Mongolian nomads' circular skin or felt-covered tent with collapsible frame) or unique llama day treks with Minaki Yurt Adventures.

The Radisson Minaki Resort is 240 kilometres east of Winnipeg and about 50 kilometres north of Kenora, Ont., in the majestic Lake of the Woods region.

For information, contact Radisson Minaki Resort directly at (807)224-4000. For group bookings, call (204)943-0915. For reservations, call 800-333-3333 or contact your travel agent.



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The entrance to the Radisson Minaki Resort.



# Ontario



Fishing guide John Winisk river system got to look forward

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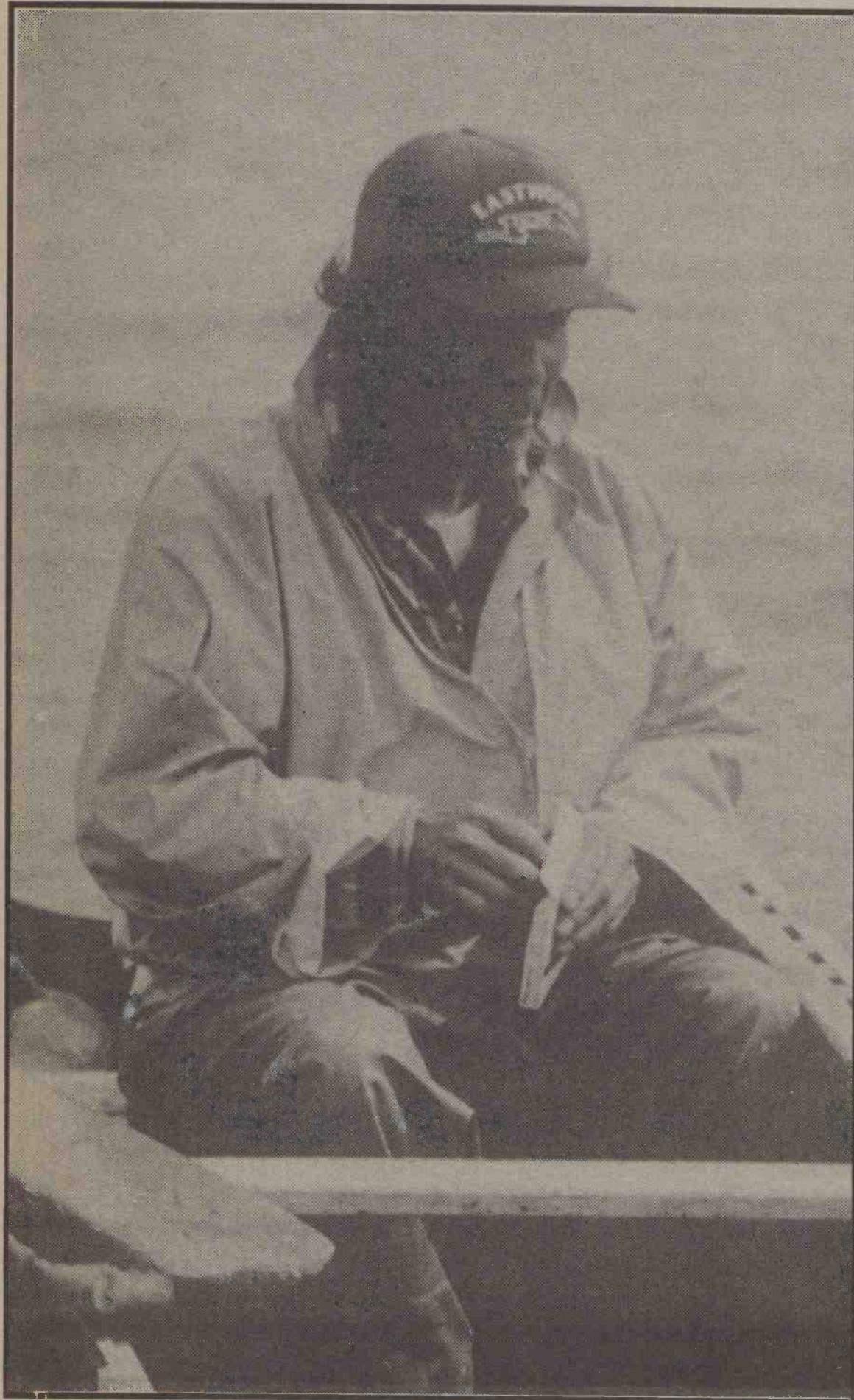
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## Ontario

## Ontario wilderness offers adventure



© Catherine M. Senecal

Fishing guide John Whitehead (above) takes a break on the Winisk river system in Ontario. Later that evening, tourists got to look forward to a traditional feast of grilled whitefish.



© Catherine M. Senecal

By Catherine M. Senecal  
Windspeaker Contributor

WEBEQUIE, Ont.

"We're caught in a trough," Louis told us, after calling ahead to Fort Severn. "It may burn off by two or three, it may not."

He pulled a map from his shirt pocket and laid it on the table. As he studied it, he realized there were no lakes to land on near Fort Severn. Jim, who had been there numerous times, told him about a lake behind the gravel landing strip.

"Oh, you mean this little squiggly line?" Louis asked.

"That's it," Jim said. For some reason, landing on a lake that was barely visible on the map seemed like part of the adventure.

The adventure was a cultural and wilderness tour organized by the Northern Ontario Native Tourism Association to Webequie and Fort Severn. And wilderness it is. Webequie (pronounced Web-a-kway) is situated on an island on the Winisk River about halfway between Lake Superior and Hudson Bay. Fort Severn is north of Webequie right on the Hudson Bay — further from Toronto than Halifax is.

On a blue sky day in August, journalist Sophie Chamier, photographer Roberto Lissia, marketing director Jim Kayfes and I flew out of Thunder Bay and headed north to Webequie.

We were met in Webequie by Isaiah Jacob, who took us to the Bigfoot Cafe, Webequie's only restaurant and corner store. Behind the counter a woman cooked hamburgers in an electric frying pan between bagging groceries for a constant onslaught of people driving up on all terrain vehicles and coming in to buy groceries.

Most Natives here claim a mix of Ojibwa and Cree backgrounds. The Northern (Chippewa) Ojibwa in Manitoba and Ontario are part of a tribe that pioneered the use of birchbark canoes as the primary means of transportation throughout the vast water network of the north while trading with the Cree, French and English in the Great Lakes region.

Later that evening, more than a dozen people joined us on the bank of the Winisk River for a traditional feast under a lean-to of spruce poles and plastic tarps.

Asa Wabash stirred stew over an open fire. Sally Shewaybick pierced a willow branch through a cleaned, split whitefish, skewering it for the blaze. Whenever the fire subsided, Asa picked up the axe and chopped more wood.

On the table, pots of moose heart, boiled sturgeon and braised beaver sat next to bowls of fish egg bannock and nokageeghun, an odd but tasty mixture of dried fish flakes and wild raspberries. We filled our plates and ate, talking and cracking jokes.

The bannock and sturgeon tasted superb — rich and smoky. It was like a summer picnic with a flurry of foreign relatives. While most people switched easily between Oji-Cree and English, others spoke English with difficulty.

The following morning, we were greeted by cresting waves on a steel grey river. We decided to go fishing despite the weather, but to return to Webequie instead of over-nighting at cabins along the river.

On two six-metre freighter canoes with motors, with guides John Whitehead and Isaiah, we headed west toward Summer Beaver into the conglomeration of lakes and rivers that makes up the drainage basin of the Winisk River system. We motored around marshy river bends, skirting low rocky shores and meadows of tiny, white flowers. The horizon was flat and devoid of interruption, not because there weren't any trees, but because they were stunted. It was beautiful in a vacuous, bleak sort of way.

At 1:08 p.m., the sun broke through the

cover, eight minutes later than John had predicted it would. We slowed to a crawl through one rocky narrow about three metres wide, but the skeg hit a rock just beneath the surface. John chuckled. If you came here on your own, you'd need a rubber propeller.

After rocking off the ledge, we fished at a spot where the water fell over a three-metre ledge. Sophie lost so many lures that as soon as she snagged one, we all started snickering. Roberto and I stood in one of the canoes while John let the current take us out into the fish stream. I watched, incredulous, as he tied the rope around a rock and walked away.

I fished for what felt like hours while the boat swung back and forth on its tether. I am not an avid angler, but at that moment I felt I could become one. Cast, reel in. Cast, reel in. I was mesmerized. I heard only the river rushing over the ledge and the zing of the line as I cast.

After a delicious lunch of corn and fried fish, we moved on to other fishing holes. At the second spot, John crammed the paddle down between a crack in a rock just under the water and tied the boat to the paddle.

"That's going to keep us here?" I asked.

"Yep."

John was a knowledgeable fishing guide, with a curiosity about the outside world and a cat's hair humor I quite liked. Plus, he was the only one who caught any fish worth mentioning. Besides gigantic sturgeon, whitefish and walleye, this area is reputed to have the best brook trout fishing in Canada after Labrador.

After a short stop at another spot, the sun lowered, basking us in warm light, and we headed back to Webequie.

The following morning, we walked down to the dock with packs and bags and climbed into the 10-seater Otter. Our pilot, Louis Cote, who has a logbook a mile long, taxied down the river and took off for Fort Severn.

Part of the joy of travelling in the north is flying. The landscape and absurd grandeur of this country filled me with a crushing pride. Sophie, who was from England, was completely overwhelmed with this sheer immensity. Bodies of water joined bogs which joined creeks, this ancient glacial underlay a jewelry box of fluid necklaces.

Half an hour out of Webequie, we hit clouds and the terrain changed. Trees thinned and were replaced with rust- and turquoise-colored marshes, sphagnum moss and green lichen everywhere.

Louis banked hard to the left over a village, circled, and landed on the Winisk River, making an unscheduled stop at Peawanuck. That was when Louis discovered we were socked in, but after only an hour, the clouds burned off.

We headed toward the coast, flying over Polar Bear Provincial Park, a vast flat of muskegs, lakes and ponds where archaeologists believe ancestors of the present-day Cree lived as far back as 1,000 years ago. Hundreds of white snow geese flew below us over lowlands of tussocky ponds. We saw caribou and our first polar bear shortly after leaving Peawanuck.

We saw 22 bears in all, a fraction of the hundreds of polar bears roaming along 160 kilometres of this coastline every fall, waiting for ice to form on Hudson Bay.

Shortly after landing at the long, narrow swamp in Fort Severn, we were bouncing across the bay in a boat looking for beluga whales. We spotted a few more polar bears along the cape but no belugas.

Then, far too soon, we were headed back to Thunder Bay. My last vision of Fort Severn was of a few people standing next to Marjorie's blue all terrain vehicle and waving as we took off from a little squiggly line of a lake.





## Quebec

# Crees charge into tourism

By Alex Roslin  
Windspeaker Correspondent

MISTISSINI FIRST NATION, Que.

Tired of 20 years of government promises of help to start a Cree tourism and outfitting association in James Bay, the Crees of northern Quebec are taking steps to develop a dynamic tourism industry of their own.

"Watch out, the Crees are coming," says Mike Prince, who works for the Mistissini First Nation, 700 km north of Montreal.

"We've just started to touch what could be done."

The nine Cree communities of Quebec are busy setting up the Cree Tourism and Outfitting Tourism Association. The creation of such an association is explicitly called for in the 1975 James Bay and Northern Quebec Agreement, which cleared the way for the mass flooding of Cree lands by Hydro-Quebec.

But like so many other parts of the agreement, Canada and Quebec never lived up to their end of the bargain. As a result, Crees lost out on thousands of dollars of funding from the Quebec tourism department for the development of a tourism industry in James Bay. The lost funds translate directly into lost jobs and other opportunities for Crees.

"The whole north in general was ignored," said Prince.

Worried about falling behind in the competition for tourism dollars, especially for the exploding adventure tourism market, Cree economic development and tourism officers met last summer in Nemaska to get a tourism and outfitters association going. A business plan will be ready within a year, said Prince. Once set up, the association will market the region in the U.S., Europe and Japan, and help communities develop a tourism infrastructure.

Mistissini is ahead of most of the other Cree communities in developing sites to pull in the tourists. Two years ago, the First Nation hired a full-time tourism co-ordinator who started off with the idea that the community already has many resources which could be used to bring in

tourists, among them a well-developed infrastructure of dozens of trappers' cabins.

Mistissini already attracts tourists from across the U.S. Northeast, Ontario and Quebec to two rustic fishing camps not far from the community. Soon, tourists will be able to spend time living with a trapper in the bush, learning about the traditional Cree way of life.

Dozens of first-rate tourist attractions were identified — centuries-old canoe routes and trails used by fur traders, breathtaking waterfalls and cliffs, a 1-km-wide island as old as the Ice Age created when a meteor came crashing down in Mistissini Lake.

The First Nation developed a 90-km Ski-Doo trail hooking Mistissini up to the nearby town of Chibougamau, from where snowmobilers can join Quebec's province-wide network of Ski-Doo trails.

Heritage sites like a Cree culture camp just outside the village of 2,500 were also developed as a way of wooing the European tourism market, where packages with a Native theme are the latest rage.

"We're developing everything step by step," said Prince.

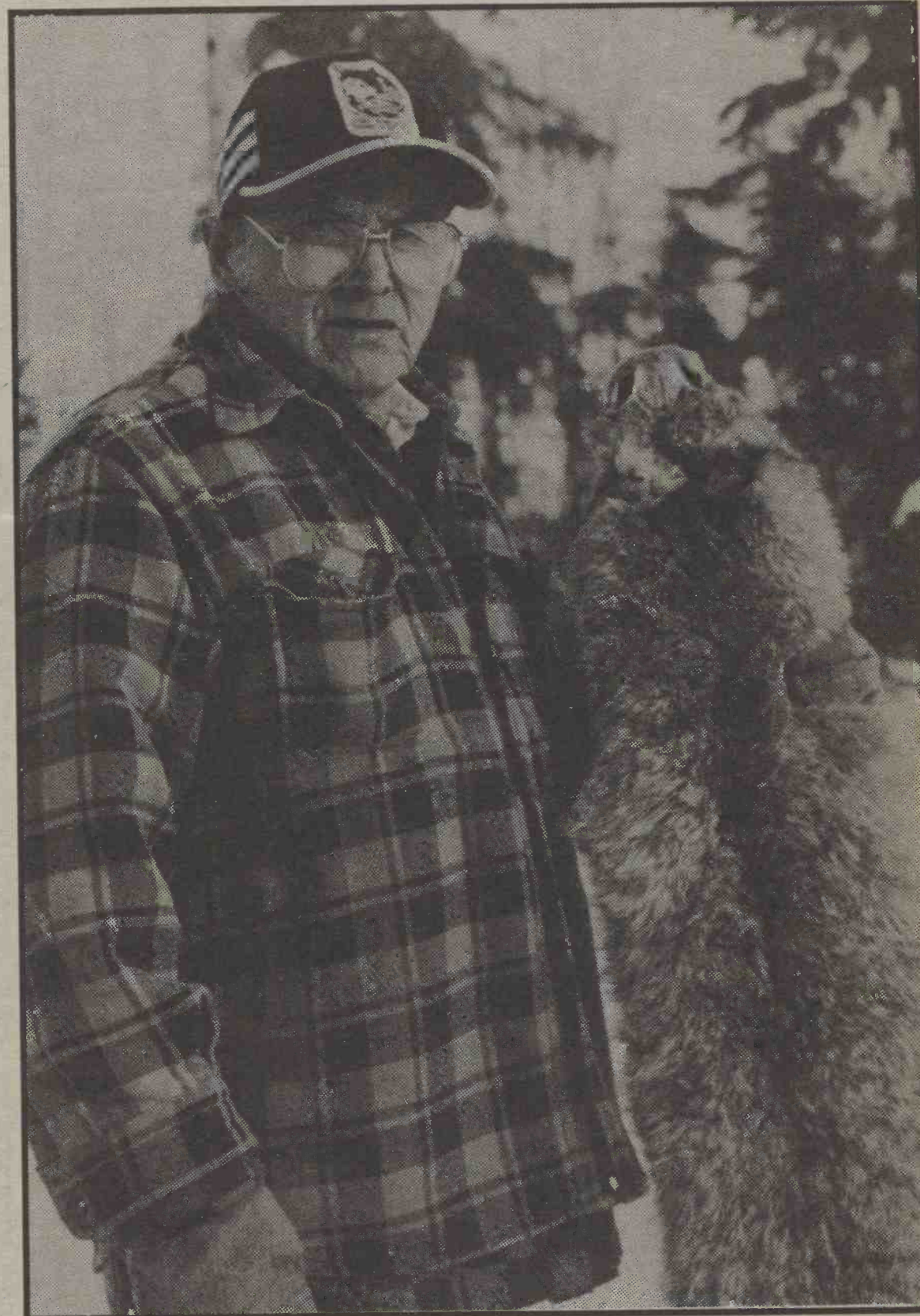
At the same time, Mistissini is taking care not to get too commercialized. The trick, said Prince, is to get into tourism in a culturally and ecologically sensitive way.

"When it's done well, it enhances the culture and identity of the people. But it can go both ways."

Prince said tourism has less of an environmental impact than other development like mining or forestry. It also can be directed more by the community itself rather than outside forces, and pumps money into local restaurants and hotels.

Prince added that trappers will also earn money that will enable them to stay on their traplines as tourists start coming to James Bay for "adventure tourism" packages — spending time on a trapline.

"The potentials are excellent," Prince said. "When you have uniqueness like the Crees, that's what sells. You can go canoeing all over Canada, but if you go with a Native guide and learn about carving, when you add those little things, that's what sells."



Terry Lusty

Northern Quebec Crees are developing adventure tourism, which would include living with a trapper and his family.

## September is party time in Tuktoyaktuk

TUKTOYAKTUK, N.W.T.

It's going to be party time in Tuktoyaktuk Sept. 3, with some 500 people, the heavy metal band Metallica and three alternative-rock bands descending on the town of 1,000.

Molson Breweries USA is holding a sweepstakes for tickets and travel to the con-

cert, the focal point of its \$10 million U.S. summer ad campaign for Molson Ice beer. The beer is advertised as being from the "land where ice was born".

Tuktoyaktuk mayor Eddie Dillon said he feels privileged somebody is going to use Tuktoyaktuk as an attraction to bring in visitors. While the town forbids the sale of alco-

holic beverages, residents can bring it in from outside.

The town, 320 km from the Arctic Circle, gets about 3,000 tourists each summer.

The U.S. Center for Marine Conservation lent its name to the promotion after the beer maker assured it the event would be conducted responsibly and the site would not be damaged.

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## Quebec



# Native Adventures lets tourists tailor vacation packages

By Alex Roslin  
*Windspeaker Correspondent*

MISTISSINI, Que.

Two years ago, Jason Coonishish was fresh out of school with a diploma in business administration and computers from the Toronto School of Business.

Now he owns a rapidly expanding adventure tourism business in Mistissini, Que., has four employees and has flown as far as Sweden and France to promote the tourism possibilities of James Bay.

And he gets the red-carpet treatment. While in Paris for a month last year, a client gave Coonishish a tour of the city by helicopter.

"That was unreal," he says.

Last year, Coonishish's Native Adventures played host to 60 tourists, all from Europe. All of them came back a second time. Coonishish predicts he will have to double his number of employees within two or three years. Business is that good for the Native adventure tourism market.

"I like it because it's a way to show our culture and how we live."

Coonishish was recently honored at the Gala of Excellence with an award for innovation in tourism in the northern Quebec region. The awards are given out on a regional basis to individuals who have made outstanding contributions to community life.

Native Adventures gives tourists the chance to design packages tailored to their individual interests. The tours can last from one to six days and include a sleep-over at Mistissini's culture camp, a Ski-Doo ride to a Cree trapline followed by another sleep-over in a trapper's



Tourists can accompany trappers after beaver as part of a vacation with Native Adventures.

camp and learning about the Cree traditional way of life.

"It's all custom-made — whatever they want," says Coonishish.

Tourists get to see trappers ice-fishing, skinning hides, making camp and so on. Coonishish relies heavily on his cousin, Charlie Iseroff, a trapper and guide with two decades of experience. For some time, Iseroff wanted to get into the adventure tourism business himself until he got together with Coonishish.

"He does a marvelous job," says Coonishish, who

employs four guides altogether.

In March, Coonishish was honored another time by the Mistissini First Nation with a humanitarian award. As a small boy, Coonishish and four other kids were in a boating accident on a lake and Coonishish was the only one who could swim.

His courage and quick thinking saved four lives.

Tourists can be assured they'll be in good hands with Coonishish! You can reach him at Native Adventures at (418)923-3552.

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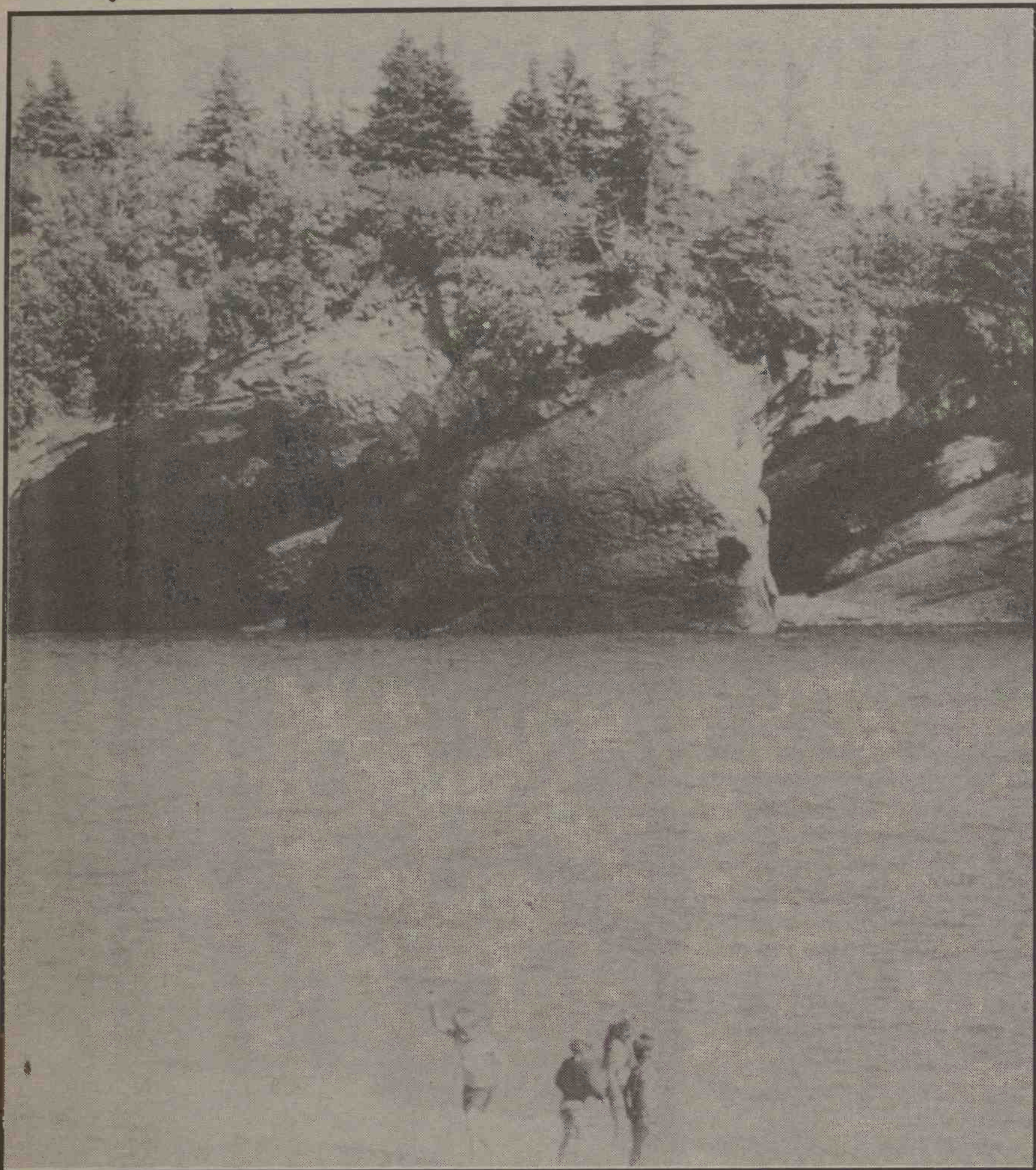
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The beach at St. Martins is located along the Bay of Fundy, where visitors can see the highest tides in the world.

## St. Martins Inn offers peace, solitude

By Linda Caldwell  
Windspeaker Staff Writer

ST. MARTINS, N. B.

Albert and Myrna LeClair wanted to buy a retirement home. A friend jokingly suggested that they consider the local "castle," a derelict Queen Anne Victorian mansion built in 1857 in St. Martins.

From the first moment they saw it, they had to have it. Both former prairie dwellers, they knew that no houses from that long ago existed in their home provinces.

"We couldn't leave it alone — it was such a wreck," said Myrna.

It took about a year of haggling with the owner, who lives in Germany, to make the huge property theirs. Then the real work began.

Myrna, who is from Semans, Sask., worked at the renovations during the day. When Al, a Manitoba Metis descendant of Ambroise-Dydime Lepine, one of Louis Riel's generals, came home from his job as a mining engineer, he joined in. They quickly realized they couldn't afford the extensive renovations the mansion needed, so they decided to borrow some of the funds and turn it into a country inn.

Two years later, the 900-square-metre inn opened for business.

Restored to its former Victorian character, the 13-bedroom inn is furnished in antiques and has a total of seven fireplaces. All the bedrooms have private bathrooms and the inn has conference facilities.

Myrna has personally picked every item in the inn. Some were brought from the prairies but many were bought in New Brunswick.

"I treasure everything in this inn. I decorated every room — I love every room."

The Honeymoon Suite has an old French marriage bed, a cast iron canopy bed decorated with brass.

"You have to have a stool to climb into it," she said.

The inn boasts two candle-light dining rooms, a breakfast and lunch dining room and a gold medal chef. The dining rooms can seat a total of 72 guests.

The inn can host a total of 26 guests and does not take children under 12. The LeClairs are considering renovating a guest house on the property to increase their capacity but they have no immediate plans.

Nearby attractions include miles of beautiful sandy beaches, numerous hikes that include waterfalls and breathtaking scenery, a botanical garden and the Quaco Head Lighthouse, which stands on a beautiful spot a short drive from St. Martins.

The village of St. Martins, home to about 500 people, was once a major shipbuilding centre known as "The Richest Village in the British Empire". During the 1800s, 500 wooden sailing ships were launched from St. Martins, more than any provincial port except Saint John.

In the village, Huttges General Store has managed to maintain the old country store tradition and is a centre of activity. The Quaco Museum (Quaco is derived from the Micmac name for the beach-rimmed bay) is worth seeing as it eloquently depicts local shipbuilding history.

St. Martins harbor features two covered bridges, lobster traps piled on the wharf and colorful fishing boats. Take the covered bridge to the right and you'll emerge on the beach, where echoing caves etched by water from red limestone are waiting to be explored during low tide.

St. Martins Inn is a half-hour drive from St. John and about 30 km. from the airport on Hwy. 111. For more information call (506) 833-4534.

## Cape Breton Mi'kmaq hosting powwow

ESKASONI, N.S.

Canada's largest Mi'kmaq community is hosting its fourth annual Mi'kmaq traditional powwow June 22 to 25.

Eskasoni, with 2,622 people, is situated on the shores of Cape Breton's Bras'Dor Lakes. Skies soar with spotted and bald eagles and the residents are fluent in both English and Mi'kmaq.

Artists expected include painters, craft people, basket makers, wooden flower makers, drum groups and dancers. Eskasoni was home to the poet Rita Joe and fiddler Lee Cremo.

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## Canadian Association for Suicide Prevention (CASP)

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### Building Connections for Suicide Prevention

- Choosing Life: Special Report on Suicide Among Aboriginal People from the Royal Commission
- Putting theory into practice: Service delivery, research and evaluation linkages.
- Involving families, peers, schools, businesses and communities in suicide prevention.
- Finding parallels with other prevention focused programs.

### Activities planned for this conference include:

- Round table discussions
- Paper presentations
- Workshops
- Poster sessions
- AV presentations
- Special interest group meetings

For more information please contact:

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## "Our Warriors"

Group Inc. in association with the Siksika Nation Tribal Council and the Museum of the Regiments are proud to present a museum exhibit to honour our Aboriginal Veterans at the Museum of the Regiments at Canadian Forces base Calgary opening October 16 and running to November 30, 1995. The exhibit is to contain artifacts from time of confederation to present with a special Treaty Display. The main focus will be a photo display of our First Nations Soldiers and their participation in the World Wars and their participation in United Nations missions in the world.

Come and honour your Veterans



## Heritag

By R. John Hayes  
Windspeaker Staff Writer

TSIIGHEHTCHIC, N.W.T.

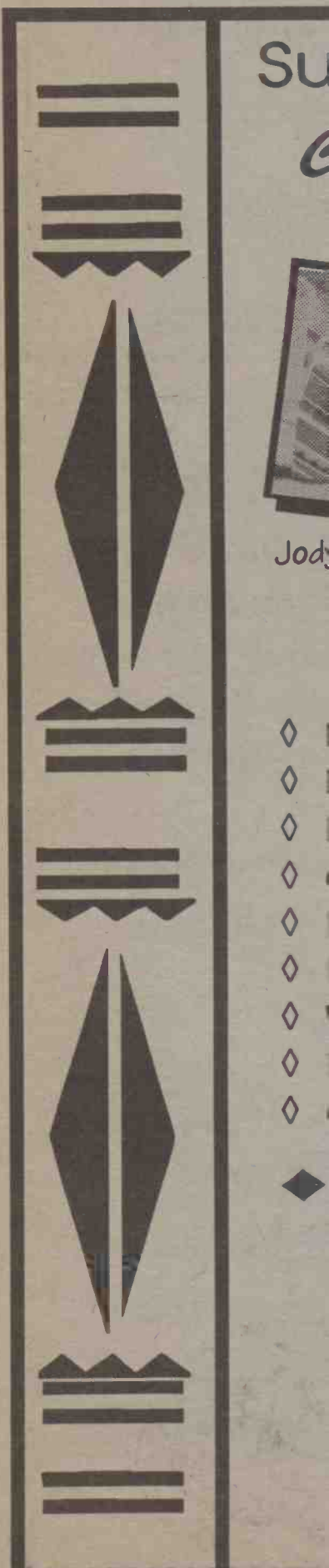
It took a trip to Edward Island, by Gwichyn Gwich'in in its name the Arctic Red Canadian heritage rivering dividends. The bank to attract tourists who the past, driven past t community of 150, reached across the Arctic Red Dempster Highway.

"The river mouth, way and the town are same place," says Cruikshank, land-use for the whole Gwich'in ment area. "But people drive right by to Inuvik is 120 km away. We saw nation as a heritage ri good way to make people of the recreational pot the Arctic Red."

The Arctic Red River named because of color occasionally washed down iron deposits in the Mt. Mountains, has its sou 350 km south of Tsiige has three diverse section navigable and user-frie its entire length.

"The most spectac tion is the second on Cruikshank. "It is a sp canyon, and the cliffs mostly black, sometime out into red, purple or The river cut the through the uplifted teau. River travellers peregrine falcons circle head, near their nesting the dizzying cliffs.

Above the plateau, gathers strength in the zie Mountains, passing lakes and receiving run snow melt and glaciers





North

# Heritage river offers accessible Arctic eco-tourism

By R John Hayes  
Windspeaker Staff Writer

TSIIGEHTCHIC, N.W.T.

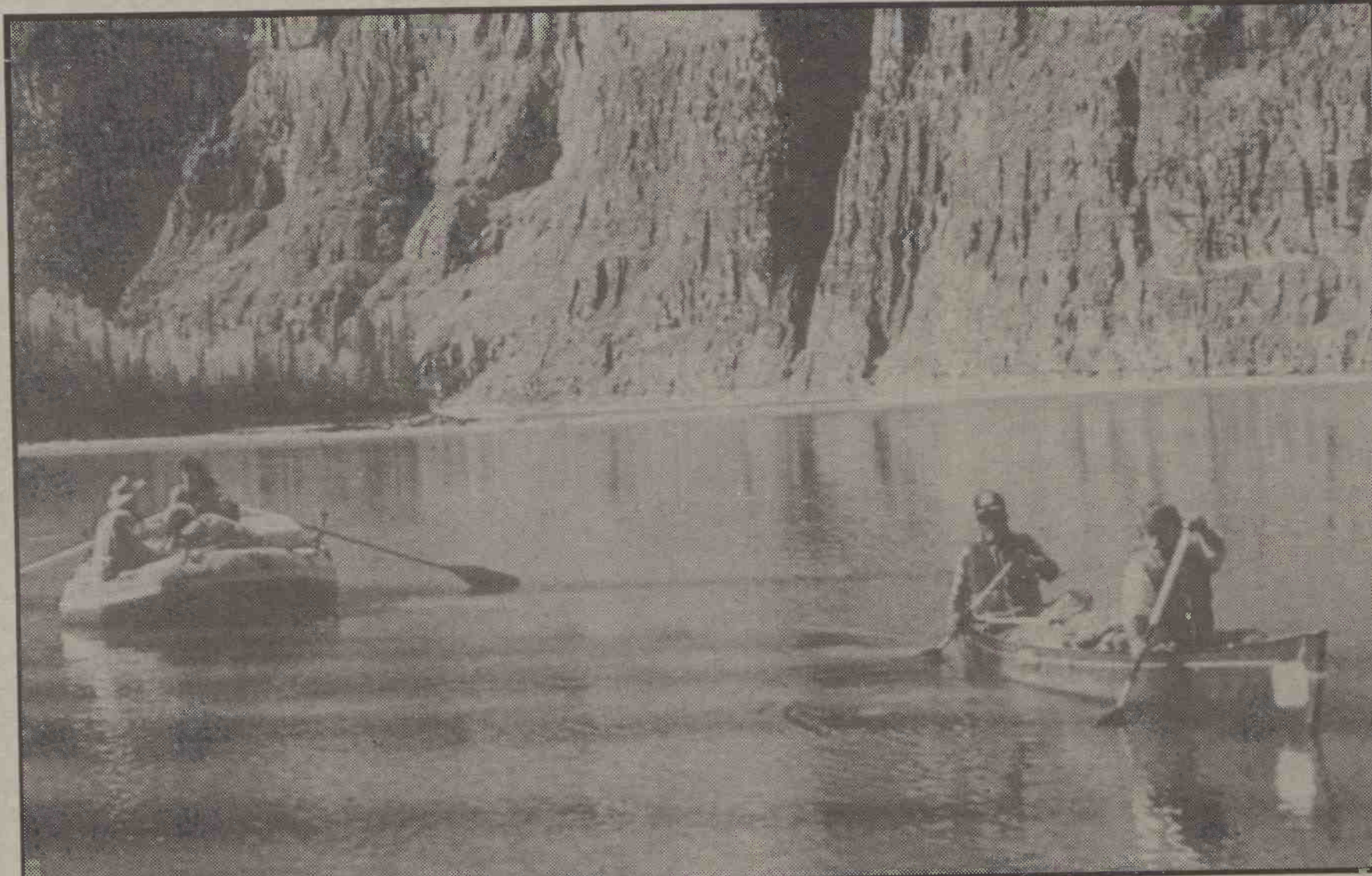
It took a trip to Prince Edward Island, but the Gwichyn Gwich'in initiative to name the Arctic Red River a Canadian heritage river is paying dividends. The band hopes to attract tourists who have, in the past, driven past the community of 150, reached by ferry across the Arctic Red from the Dempster Highway.

"The river mouth, the highway and the town are at the same place," says Ron Cruikshank, land-use planner for the whole Gwich'in settlement area. "But people would drive right by to Inuvik, which is 120 km away. We saw [designation as a heritage river] as a good way to make people aware of the recreational potential of the Arctic Red."

The Arctic Red River, so named because of coloration occasionally washed down from iron deposits in the Mackenzie Mountains, has its source some 350 km south of Tsiigehtchic. It has three diverse sections, but is navigable and user-friendly for its entire length.

"The most spectacular section is the second one," says Cruikshank. "It is a spectacular canyon, and the cliffs, though mostly black, sometimes break out into red, purple or yellow." The river cut the canyon through the uplifted Peel Plateau. River travellers can see peregrine falcons circling overhead, near their nesting sites on the dizzying cliffs.

Above the plateau, the river gathers strength in the Mackenzie Mountains, passing alpine lakes and receiving run-off from snow melt and glaciers. It drops



Spectacular scenery awaits eco-tourists on northern rivers.

some 1,300 meters in 120 km and passes through two mountain ranges, named Backbone and Canyon. Access to the upper section is by air, either to a strip at Sven Lake or by short take-off and landing pontoon plane at a number of lakes, including tiny Archie Lake in the Source Peaks area. Landings can also be made at certain points on the river itself.

"What's most common is for people to come down the river by canoe," says Cruikshank. "They either fly into the lakes well upstream, or they go up river by motorized boat and then canoe down. The river is not a spectacular whitewater adventure, but then I wonder how many people are really looking for that, and how many are more interested in seeing the scenery."

After the mountains, the Arctic Red winds through the

foothills of the Peel Plateau. This section is similarly accessible, although boaters will need to make three portages. The river traverses the Yellow and Lichen ranges.

The third section of the river, when it leaves the canyons and enters the Mackenzie Lowlands, is perfect for novice canoeists, Cruikshank says. A visitor can get a wilderness experience in the Arctic without ever having canoed before.

The Arctic Red is affordable because of the highway access over the Richardson Mountains from Dawson City, Yukon. Tsiigehtchic is above the Arctic Circle, and is one of only two communities north of the line connected with the South by road. Other places at this latitude require expensive air travel just to get in.

The town is a long day's drive from Dawson, or two

days with sightseeing. Hikers will be rewarded with a stop in the Richardsons, an hour or two west of Tsiigehtchic. The best season for hiking is later in the summer, after the ground has dried and the spring waters have lessened. Cruikshank recommends that hikers try the banks of rivers in July or later. The flats along the banks provide easy and level walking.

Because of 24-hours-of-sunlight days, travellers can get more bang for their buck — if they can stay awake. The river's current will basically carry boaters along for most of the way, but for the portages.

The entire watershed is within the Gwich'in Land Claim Settlement Area. The Peel River Preserve, which borders the lower reaches of the river, was set aside as the exclusive hunting territory of the band in 1921. There are some re-

strictions to travel in other areas as well, depending on the designated Gwich'in Land under the land-claim settlement. Check with the territorial, tribal or community authorities.

In the mountains, there is opportunity for eco-tourists to shoot Dall sheep with their cameras, or for trophy hunters to target one for their wall. Fishing opportunities abound along the undeveloped river, with jackfish, Arctic grayling and inconnu (coney) in abundance and in impressive sizes. Hikers and backpackers can take advantage of the pristine tundra and mountain terrain in the Arctic Red's watershed.

In traditional times, the Gwich'in people left their summer homes in the Mackenzie Lowlands and wintered in the uplands along the Arctic Red River. They fished in foothill lakes, hunted sheep and caribou, and returned down river in the spring. Evidence of the trips, such as partially overgrown portage trails and the like, can still be spotted.

Visitors can get to the area by car up the Dempster Highway (pavement ends near Dawson) or by regular air to Inuvik, which offers full services. Chartered planes can land at Tsiigehtchic, which offers a store, gas and limited hotel space, and at the Sven Lake base of the Arctic Red River Outfitters (Box 5988, Whitehorse, YT Y1A 5L7; phone (403) 633-4924). They also guide the upper section of the watershed.

Full information and guides for the middle and lower stretches of the river are available through the Chartered Community of Tsiigehtchic (postal address: NT X0E 0B0; phone (403) 953-3201). Boat travel up the river can be arranged through the community.

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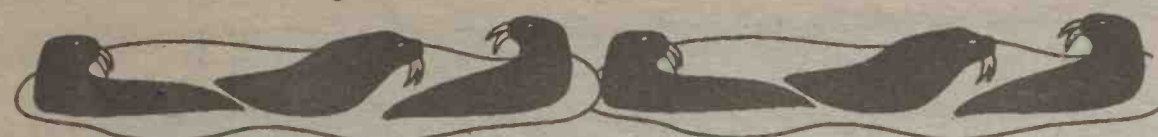
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# North



## Mountains, fiords, solitude await in Auyuittuq

By R John Hayes  
Windspeaker Staff Writer

### BROUGHTON ISLAND, N.W.T.

Everything is larger than life in Auyuittuq National Park Reserve, centred around the huge Penny Ice Cap on the mountainous Cumberland Peninsula in central Baffin Island. Those seeking refuge in the grandeur of the wild should consider a trip to this gem of the Eastern Arctic.

The ice cap itself covers about one quarter of the park's 21,500 square kilometres. The coastline is cut by huge fiords, winding inland hundreds of kilometres, and places where the sea meets the ice are some of the most popular tourist destinations.

According to Michael Nookiguak, a park warden based at Broughton Island, one of the favored camping areas in Auyuittuq is near the head of spectacular Coronation Fiord, where the Coronation Glacier calves into the sea. He cautions, however, that campers not go too near to the foot of the glacier, a vast arm of the Penny Ice Cap, because of the danger posed by the millions of tons of falling ice.

Camping is the only way to stay overnight in the park, but

day trips can be made in from Pangnirtung to the south and Broughton Island to the north. Both communities have hotels. Neither community is within range, however, on foot: Pangnirtung is about two days from the park and Broughton Island is, of course, both off shore and some distance away.

The two communities are at opposite ends of the most accessible part of Auyuittuq: the valley connecting north and south Pangnirtung Fiords, the Aksayook Pass. The pass connects the Owl River, which flows northward from Glacier Lake into Davis Strait, with the Weasel River, which drains Summit Lake into the Cumberland Sound to the south. Most visitors who walk in the park do so within this 100-km-long valley.

"The park is mostly mountains and glaciers," says Nookiguak. The Aksayook Pass is the meeting place for them. In the pass, visitors will pass under what are reputed to be the largest cliffs in the world. Mount Thor rises 1,500 metres straight up from the valley floor. Rock climbers come from all over the world to tackle Thor and Auyuittuq's other rock faces.

Walkers will also see evi-

dence of the Inuit travellers of long ago, although they used other valleys more often because of the elevation gain. They marked the trail through the valley with the trademark inukshuks, piles of rocks said to resemble the human figure at a distance. The Aksayook Pass trail is completed with small footbridges over the streams in the valley.

Amongst the giant attractions of rock and ice, walkers will see sedges and small flowers which, in season, make delightful patches of brilliant color on a usually muted landscape. The harsh climate makes vegetation sparse and the occasional short-lived floral beauty doubly precious.

The Weasel River section of the trail is the most spectacular. The region around Pangnirtung is sometimes referred to as the "Switzerland of the Arctic". Access, for all but the most self-reliant, requires the hiring of a guide. You should book ahead through the local outfitters' association. Pangnirtung guides charge set fees and, it is fair to say, don't come cheap.

The park is seasonally accessible from Broughton Island, but the sea conditions make the 40-km crossing an unsure thing. Island outfitters are, however,

not on a fixed scale and can be bargained with.

The tourist high season is in July, but those who are used to the south will find that, even then, crowding is only a relative thing. Auyuittuq's isolation and the difficulty of access have spared the park from inundation by tourists in the summer. The highest concentration of summer visitors are in the areas nearest Pangnirtung.

Other areas of interest include:

The Davis Strait shoreline northwest of Broughton Island is magical, broken and wild. It can be seen by water or air in the summer, depending on ice conditions, and winter visitors, who can travel across the sea ice and in the park by snowmobile

Whale-watching is a potentially popular tourist activity both south and north of the park. Check with guides for the best times and places if you're particularly interested. Other wildlife is small or unlikely to be encountered. Hikers will not likely see anything larger than a weasel, a lemming or an Arctic hare, although birders will have plenty of chances to see feathered park denizens during their summer residency.

Campers will find semi-developed sites on North

Pangnirtung Fiord, Maktak Fiord, Coronation Fiord (out of range of the calving glacier) and near the Overlord Ranger Station (near the park entrance from Pangnirtung). Those who use the park are subject to a Parks Canada user fee of \$15 per person per day, \$40 for three days or \$100 for a year pass. If you don't, as Nookiguak puts it, "set foot on the ground in the park," there is no charge to see the park from off shore or above.

Parks Canada staff are not responsible for outfitters either from Broughton Island or Pangnirtung. Nookiguak says that the best time to visit is in August, because the water is clear and the park is as warm and accessible as it is going to get.

Visitors to Pangnirtung can get information at the Canadian Parks Service Visitors Centre and the Angmarlik Interpretive Centre, where you can also find out about the history of the area.

Access to Broughton Island and Pangnirtung, is by air, out of the capital of the Eastern Arctic, Iqaluit.

For more information, write to the Park Superintendent, Auyuittuq National Park Reserve, Canadian Parks Service, Eastern Arctic District, Box 353, Pangnirtung NT X0A 0R0.



Pangnirtung residents get in a little biking during the Arctic summer.

M. Beedel

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## Tsuu T'ina

By Dina O'Meara  
Windspeaker Correspondent

### TSUU T'INA, Alta.

In 1883 a medicine man had a vision while standing on a hill in central Alberta looking a valley lush with spruce and pine. Eagle Rib's square, box-like structure rounding his people's future. He saw the future in which both Native and Native peoples would have opportunities for future generations to prosper.

Looking down from the rise today, pink and beige buildings and developments cross the horizon as suburban sprawls around Tsuu T'ina reservation. Hundreds of homes have been added to the area where the original 150 members of Tsuu T'ina placed their mark their new home a century ago.

And Eagle Rib's vision being fulfilled as the nation promotes economic and cultural changes through a flood



JUN









# Indian Village offers a glimpse of life in tipis

By Carla Turner  
Windspeaker Contributor

## CALGARY

Bruce Starlight of the Tsuu T'ina Nation has been dragging his tipi to the Calgary Stampede's Indian Village for more than 20 years now.

He and his family also haul food, clothing, and anything else they need to live inside a tipi for 10 days, the duration of the Stampede.

The tipi, painted in a horse design that Starlight once saw in a picture, is transformed into a mini museum complete with buffalo hides, Native outfits and beadwork.

The more artifacts there are the better, because all of the tipis in the village are judged as part of a decorating competition.

Thousands of tourists walk through the Starlight tipi as well as the 28 others set up in the village located at the south end of the Stampede grounds.

The tipi owners are from the Treaty Seven tribes; the Blackfoot, Stoney, Bloods,



Visitors through the Indian Village at the Calgary Stampede.

Peigan and Tsuu T'ina.

Starlight says he gets some pretty interesting questions from the tourists who browse through the village.

Most of them want to know if Indians still live in tipis. They also ask how to keep the rain out. Starlight laughs at the bizarre questions.

"It's a lot of fun."

He enjoys talking with people and acting as something of a public relations officer for Alberta Natives.

The Indian Village has been part of the Calgary Stampede since the beginning of 1912.

Stampede founder Guy Weadick, a trick roper, wanted the Stampede to be the "biggest show in the world, with hundreds of

cowboys and cowgirls, thousands of Indians. We'll make Buffalo Bill's Wild West Extravaganza look like a side show," he said.

Louise Big Plume's parents were at that first Stampede. The 81-year-old Elder with the Tsuu T'ina Nation still gets her family to set up a tipi at the Indian Village. The tipi has the same red and white design as the one

her parents had years ago.

Big Plume has been part of the village pretty much every July since 1932, and says the biggest changes are how expensive everything is, and how much junk food is available!

There are still a lot of misconceptions about Indians, she adds. Big Plume has been asked by tourists from Holland, Australia, and England whether she can speak English or read and write.

"I just shake my head," she says. "They think we're wild Indians." Big Plume, who's in a wheelchair, hopes to make an appearance at this year's event, but is leaving much of the work, and the fun, to her children and grandchildren.

The festivities get underway July 6 when the Bannock Booth opens.

The village officially opens July 7, and all of the tipis are available for public viewing from July 8-16.

There is a meat cutting competition on July 9.

Tribe Days Dancing from July 8-11.

There is also a Stampede Powwow Dance Competition from July 13-15.

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## Films

### REVIEWS

By Terry Lusty  
Windspeaker Contributor

*Hands of History*  
National Film Board

Here is a refreshed realm of Native art. Native artists — two from British Columbia — come shift from the perspective of a Native art.

Both Jane Ash and Cardinal-Schubert show how Native societies compartmentalized into a tiny box and never had the space to ever shift or change.

Director Lorenz done right in this as a tribute to the philosophies of four foremost Aboriginal women who have speaking their minds and souls.

By centring on opened doors and too many writers for too long kept reach. The end is a lightful understatement for the accompaniment.

## DR

### BUFFY SA

### DR





# Entertainment

## Films examine women as artists, warriors

### REVIEW

By Terry Lusty  
Windspeaker Contributor

*Hands of History*  
National Film Board

Here is a refreshing invitation to the realm of Native art as defined by four Native artists — two from Alberta and two from British Columbia. It's a welcome shift from the usual non-Native perspective of exactly what comprises Native art.

Both Jane Ash Poitras and Joane Cardinal-Schubert speak in unison of how Native society never fails to compartmentalize, to fit everything into a tiny box and time frame, as if it never had the space nor opportunity to ever shift or change.

Director Loretta Todd has truly done right in this film, which serves as a tribute to the power, spirit and philosophies of four of western Canada's foremost Aboriginal female artists, women who have no reservation about speaking their minds or baring their souls.

By centring on women, Todd has opened doors and exposed what far too many writers and film makers have for too long kept hidden and out of reach. The end product really is a delightful understanding and appreciation for the accomplished efforts of this

foursome.

Ash Poitras, a Cree born at Ft. Chipewyan, Alta., but raised in the eastern states, is noted for her painting and collage works, and is heavily into spiritual dialoguing through her art. Her collages, which incorporate old photographs and news clippings, have become something of a signature of this lady, who rapidly gained international stature and commands substantial fees for her work.

Joane Cardinal-Schubert is a Blood Indian from southern Alberta who respects and employs various traditional art elements of her forefathers. Like Ash Poitras, this artist has a unique and highly identifiable style.

Doreen Jensen, a Gitksan carver and producer of button blankets, jewelry and prints, was a founding member of the famous Ksan Village, which has turned out many of the world's best Indian artists. In her effort to perpetuate Indian art and culture, she has totally immersed herself in her vocation. She abhors the idea of Indian culture locked up in museums because, as she says, "it is not dead." Jensen quickly recognized that "our artifacts were there but our voice wasn't."

The fourth artist, Rena Point Bolton, is a Sto:lo (Salish) basket weaver who works mainly with roots and bark. She has become a valuable instructor, passing on culture to many communities which had lost theirs.

*Hands of History*, produced by Margaret Pettigrew, is a fine portrayal of four women who are not only the

carriers and keepers of the culture, but are also reclaiming and thrusting women's Aboriginal art to the forefront.

*Keepers of The Fire*  
National Film Board

The lady who brought you *Women in The Shadows* (Best Documentary, 1992), producer Christine Welsh, has returned, now offering viewers a glimpse of the role of women as warriors. It's a trail many have blazed, but few are noted for.

When it comes to warfare, society generally tends to think of the male. Not so, and this film makes the point in a not-so-subtle fashion as it projects the real-life struggles of valiant women who are willing to lay their hearts and their lives on the line for the sake of their families and their lands.

This is a film all should see. More importantly, it's a film the public will learn from, and if any one lesson is to be learned, it lies in the fact that women do play a vital role in the scheme of things. Here is a film that shows that this is not just a man's world, it is everybody's. It is also everybody's responsibility — women included.

The opening is the heated situation at Oka in that sizzling hot summer of 1990. And, while "the great stare-down" between two men from opposing sides made world history, the unsung heroes were the women who were right up there on the front lines being pelted with canisters of tear gas.

Yes, the fights of the Indian nations are alive and well in the women as well as the men. From Oka, the film sends one cross-country to the Haida road blockades in B.C., where 72 protesters were imprisoned. Through it all, the women remained strong, in the forefront, at war.

There is some great film footage, and a lot from behind the lines which people are not generally exposed to. The movie tends to present that other side, the one that nobody else ever seems to see. It is, nonetheless, every bit as significant. These same women, the clan mothers, install chiefs and sway what happens at the community level of the Six Nations and West Coast matrilineal societies.

The years of legal struggle against the racist and outmoded Indian Act, an act that discriminated against women, are also revealed. So is the situation in one of Canada's longest-operating women's shelters in Toronto, where women have to overcome the physical, financial and mental abuse that has beaten them down. It is a continual, on-going struggle for many who know there is no easy way out. That's why they are warriors.

This film speaks for itself, as do the women. It is they who man the front lines, defying what they perceive as the suppressors and oppressors.

Producer Welsh has, again, done a masterful job. If you ever wondered about the strength that women possess, you don't want to miss this film. It's definitely worth seeing.

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## Debut album politically charged

### REVIEW

By Brian Wright-McLeod  
Windspeaker Contributor

WithOut Reservation: *Are You Ready For W.O.R.?* Canyon 1994.

W.O.R. kicks the ballistics with survival rate statistics wrapped in reservation sonics while puttin' down rhymes with politically charged phonics. The intertribal trio is comprised of Kevin Nez (Dine from northern Arizona), Corey Aranaydo (Tohono-Akimel O'dham from southern Arizona) and main-rhyme triggerman, Chris LaMarr (Paiute-Pitt River from California).

After a few short years of self-promotion, W.O.R. unleashes its first full-fledged album on the Phoenix-based Canyon Records label. With reputations as grass-roots organizers and urban activists in both the social and music-world domains, they have amassed a formidable army of music-industry heavyweights to pick up the slack, including John Trudell and Quiltman, Ice-T, KRS-1, Los Lobos, Floyd Westerman, Consolidated, Nine Inch Nails and R. Carlos Nakai.

The project is sprinkled with samples of a politicized John Trudell from early 1970's American Indian Movement speeches. A slip up in the tracking appears following the album's opening cut. Somehow, the title of the second piece was omitted in the printing of the song titles and lists 14 tracks when 15 actually exist.

The heavy-duty cuss words have been edited to make the project more radio-friendly; this is not a First Nations version of gangsta rap. W.O.R. manages to deliver their own perspective on relevant issues to their own communities who can relate to the material. Overall, *Are You Ready For W.O.R.?* is a notable

first-time effort. With the growing list of artists forming a Native-rap front-line, W.O.R. stands apart by virtue of a unique sound coupled with honest, mature lyrics which deliver the experience of reality.

*Once Were Warriors, the Soundtrack*: Various Artists. BMG. 1995.

From Aotearoa (New Zealand to all you colonials) comes a 22-track collection of some of the best music makers and rhythm shakers. It is a soundtrack that plays more like a best-of album. It can be listened to from beginning to end.

*Once Were Warriors* is an amazing blend of traditional Maori music fused with their own interpretations of the popular North American Black music. There are variations of hip-hop, house, rap, reggae, blues, R&B, raga and grinding guitar licks inspired by Jimi Hendrix. The overall tapestry covers much of the current Maori music scene.

The lead actors Temuera Morrison and Rena Owen appear as a duet performing the love theme *Here Is My Heart*, complete with a chorus of Maori bikers. E. Tu's *Whakamutungia Tenei Mahi* is undoubtedly one of the more outstanding pieces on the album with its perspective of dealing with the poisonous problems associated with alcohol abuse. The lyrical potency of E. Tu's performance in combination with the traditional language and the dusty roots-rock-reggae material proves itself very compelling.

The music and those who have written and performed it, reflect a culture that has mastered methods of joyful expression while painfully rebuilding a society based on traditional values. In much the same role that the gritty and honest movie itself has established, *Once Were Warriors, the soundtrack* is unforgettable. The album can be ordered through BMG Music.

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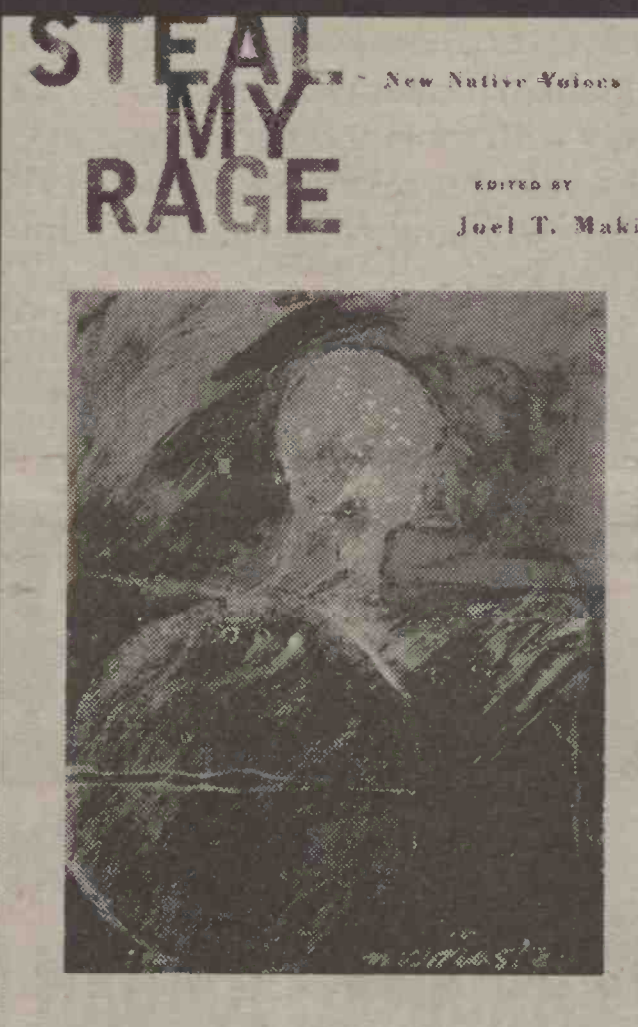
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## Metis def

By R John Hayes  
Windspeaker Writer

EDMONTON

When the Alberta Soccer League kicks off this month, the Victoria Soccer women's team will need a Metis stopper Nicole Sansregret to anchor their defence. Sansregret is only 19, but returning for her second season in Victoria colors.

"A stopper is a defender — a mean one — who plays in the centre of the field," says Sansregret. "My job is to stop the physical bodies and the sweeper pick up the ball and clear it."

It's not quite so much of a Don Cherry role it sounds like. Sansregret has had to use her toughness to stay competitive, especially at the elite level. "I'm not a speed player," she says. "But one of my strengths is that I anticipate what the other team will do. Then, I have to," she says. Sansregret has played soccer since she was five-years-old. Born in Calgary, she's spent 14 years in Edmonton, where she played for her community league until she was 11.

"Then, I entered the soccer system," she says. "I was playing in [the Edmonton Interdistrict Youth Soccer Association] for Southwest. Although she's playing in men's soccer again this year."

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For info



# Sports

## Metis defender anchors Alberta Major Soccer League defence

By R. John Hayes  
Windspeaker Writer

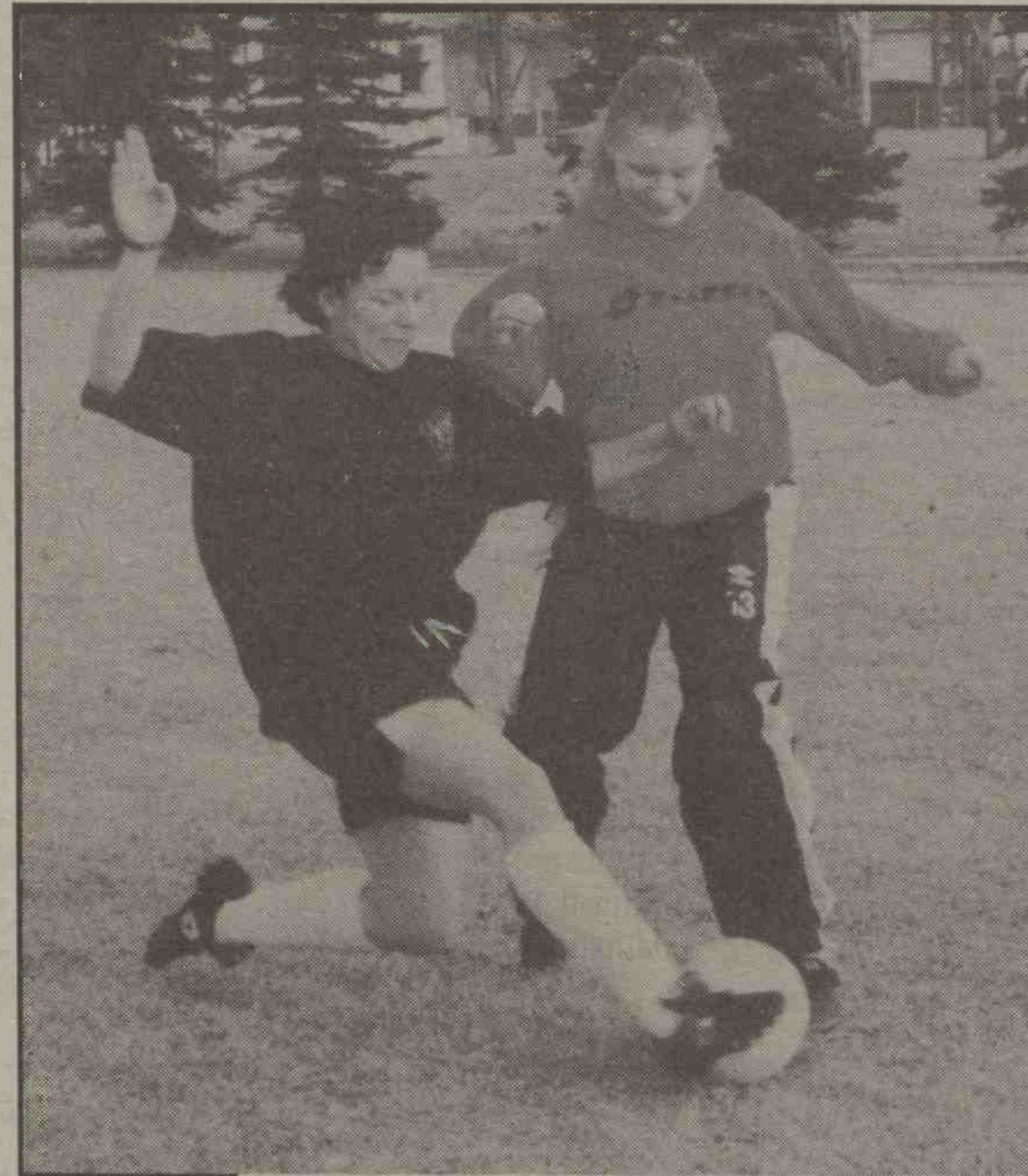
EDMONTON

When the Alberta Major Soccer League kicks off this month, the Victoria Soccer Club women's team will rely on Metis stopper Nicole Sansregret to anchor their defence. Sansregret is only 19, but she's returning for her second AMSL season in Victoria colors.

"A stopper is a defender — a mean one — who plays in the centre of the field," says the 5'4" player. "My job is to stop the physical bodies and let the sweeper pick up the ball and clear it."

It's not quite so much the Don Cherry role it sounds, but Sansregret has had to develop her toughness to stay competitive, especially at the elite level. "I'm not a speed player," she says. "But one of my strengths is that I anticipate well. But then, I have to," she smiles. Sansregret has played soccer since she was five-years-old. Born in Calgary, she's lived for 14 years in Edmonton. She played for her community league until she was 11.

"Then, I entered the club soccer system," she says. "And I was playing in [the Edmonton Interdistrict Youth Soccer Association] for Southwest United." Although she's playing women's soccer again this year,



R. John Hayes

Nicole Sansregret bites into a tackle on Victoria teammate Lisa Kotun preparing for the season.

Sansregret is still eligible to compete for the minors.

"Nicole's attitude and toughness gives her the ability to play at the level she's at," says Murray Orvis, who's coached her for the last eight years, and will be coaching the Victoria club this year.

"She's always working hard because she doesn't believe she

is as good as she is."

Sansregret explains that she attacked occasionally during games as a youth, but has to concentrate on her defensive responsibilities now that she's playing at a major league level. It's discipline and hard work that allows her to defend in a sport where all the praise seems to go to goal scorers.

"If you want somebody shut down who's a top player, she'll do it," says Orvis. "If other players had her attitude and work ethic, they could be great."

"I like to think of myself as a team player," she says. "I had personal goals a couple of years ago, but some of them were disappointed and now I've set goals I'd like to reach as a member of a team." Sansregret played for one year with the University of Alberta Pandas, but was released when coach Tracy David moved to add a stopper from outside the immediate Edmonton area to the team.

Sansregret continues to attend the U of A.

"I love school and am working on a BA in criminology," she says. "My original thought is that I'd like to go into law enforcement somewhere, but my goals have changed there, too, since I've been in criminology."

"I may still go into law enforcement, but that's not forever," she says. "I'm looking for somewhere to get my MA in criminology, and eventually I think I'll work in rehabilitation, probably with juveniles." Sansregret is going in with her eyes open — it's not all book learning, by any means: she volunteered at the Petrolia police station and at the Youth Emergency Shelter in Edmonton. She also managed to coach the Southwest United under-15 girls team in 1994 outdoor and

1994-95 indoor.

Sansregret traces her Metis roots back to Saskatchewan. Her family didn't discuss the Native side of her heritage as she grew up in both of Alberta's large cities, but she made herself aware of it and became interested, she says. It took a bit of work to figure out her family tree, but with help from an aunt more connected in the Metis community, the young woman worked it out. She has since become a proud member of the Metis Nation of Alberta.

"My Metis heritage may become a bigger factor in my life," she says. "As I look to enter a career. One of the best things that's happening now in criminology is that Native people are putting their own systems of justice back in place. It may become something for me to pursue, but that's in the future."

Right now, she hopes that Victoria women's soccer club can improve on their last-place finish in 1994.

"We have a lot of young players coming in this year," says Sansregret. "It'll be a couple of years before the team can become a consistent winner, but I hope that it will be better. Last summer was very stressful."

Although soccer is a part of her life, it remains only a part, and so Sansregret is able to work through tough seasons like the last one.

"I've done a bit, but there's so much more I wish that I'd done and that there's left to do."

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# Sports

## Khowutzun golf attracts top players

By Brandon Walker  
Windspeaker Contributor

COWICHAN, B.C.

Dan Henry of the Pauquachin Band near Victoria took first place in the first Khowutzun Indian Open golf tournament. The Vancouver Island resident won through consistent play, shooting rounds of 74 and 76 at the beautiful Cowichan Golf and Country Club.

Henry's two-round score of 150 was five-strokes better than the 155 recorded by Edmonton's Lloyd Gauthier, who shot 76 in the first round but fell to 79 on day two. Gauthier was the golfer who'd traveled the furthest to compete.

Cowichan's own Shawn Wilson led after the first day, with a sizzling 72 and a two-stroke lead, but ballooned to 84 in the second round to finish at 176, good enough for third.

The Khowutzun Open was organized by a committee headed by Ernie Elliott. He said that the idea for a First Nations tournament came up a few years ago.

"There has been a bunch of us who have been golfing together for a long time," he said. "We have been golfing in other tournaments so we decided to start our own."

In its first year the tournament drew an impressive 44 entrants. Most came from Vancouver Island and B.C.'s Lower Mainland, while nearly 20 call the American Pacific Northwest home.

"This is informally part of an Indian golf tour," said Garrett Elliott, one of the organizing committee members. "This was the first year, and we really made an effort to attract people." He said that the weather was beautiful, the course in great shape and the tournament turned a little profit, which will go into a junior golf program.

"Next year, people will know to come here," he said. "It'll be bigger and better."



Brandon Walker  
Pauquachin's Dan Henry tees off on route to first place.

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Called the First Nations Summer Health Institute, the course will be the first of an annual event at UBC. This year the topic is research with a focus on empowerment.

The five day research course will take place at the beautiful First Nations House of Learning, from 9:00 AM to 5:00 PM at the University of British Columbia, in Vancouver, BC. There are forty seats available for the course. Participants will be from all across Canada.

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Fees are: \$720.00 for accommodation and tuition; \$536.00 for tuition only.

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**EVENTS**

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## Saskatchewan

Windspeaker Staff

REGINA

The Federation of Saskatchewan Indian Nations has agreed to ratify a deal with the Dominion Bank which would establish Canada's first national bank. Nevertheless, the deal was presented to the province's legislative assembly in a closed-door session on May 3, which could lead to new financial institutions ahead as of June this year.

The bank would offer banking services to Native people, and full corporate services to bands, tribal councils and other First Nations institutions. It would be able to open branches on reserves, which would be separate from the Bank to the extent of operations under its own name and different and distinctive.

Although the federal government refused to name the bank, choosing instead to wait until the partnership is ratified, the deal is identified in a court resolution which was...



**TO ADV**



- **Guide outfitting is big business in Yukon**  
Page 18-19.
- **High-profile restaurant success:**  
Page 23.

**WINDSPEAKER SPECIAL FOCUS:  
NATIVE BUSINESS & FINANCE**

**Saskatchewan Native bank in the cards**

*Windspeaker Staff*

**REGINA**

The Federation of Saskatchewan Indian Nations have yet to ratify a deal with the Toronto Dominion Bank which will establish Canada's first Aboriginal bank. Nevertheless, a deal was presented to the federation's legislative assembly, during a closed-door session held on May 3, which could see the new financial institution going ahead as of June this year.

The bank would offer full banking services to Native people, and full corporate services to bands, tribal councils and other First Nations institutions. It would be able to open branches on reserves, and would be separate from the TD Bank to the extent of operating under its own name and with a different and distinctive logo.

Although the federation has refused to name the TD Bank, choosing instead to wait until the partnership is ratified, they are identified in a confidential resolution which was leaked to



DIAND Minister Ron Irwin the Regina Leader-Post last month. Bank officials have also been reluctant to comment on the proposals while negotia-

tions continue. Establishing a bank is no small feat, and the federation decided, after looking into the

start-up costs, that its arm's-length lending branch, the Saskatchewan Indian Equity Foundation Inc., doesn't have enough capital to qualify for full bank status. Therefore, the federation called for proposals from other financial institutions through which it could set up a bank over which it would exercise some control.

After meeting with several banks, only TD and Saskatchewan's Credit Union Central made formal proposals. Peace Hills Trust, based in Alberta but with branches in Saskatoon and Fort Qu'Appelle, had been involved in earlier discussions.

The creation of the new bank is at least partly the result of the flood of dollars coming into the hands of Saskatchewan first Nations from treaty land entitlements settlements and a casino deal recently inked with the provincial government. The TD proposal explicitly covered special services for casino funds and treaty land entitlement trust services. Instead of going to an out-of-province financial institution, the money will earn profits which will stay

in the Saskatchewan Native communities.

"We're looking forward to an institution that acts in the best interests of First Nations as well as gives them a share of the profits," said Blaine Favel, federation chief.

"Profits from a First Nations bank will stay in the Saskatchewan economy," he said. "The major difference will be that our money will no longer be going to Toronto."

"I am pleased to hear of this pending banking agreement," said DIAND minister Ron Irwin. "I hope this will happen in other parts of Canada, and I think everything is there that both sides want." He was privately briefed on the deal prior to the assembly in Regina.

Under the proposal, the as-yet-unnamed bank would be run by a board of directors appointed by the TD Bank and the federation. Bands would have the opportunity, eventually, of buying out Toronto Dominion with their share of the operating profits, thus bringing about the first full Aboriginally owned bank in the country.



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## Waswanipi sawmill venture sparks controversy

By Alex Roslin  
Windspeaker Correspondent

WASWANUPI, Que.

In a joint-venture deal that is a first of its kind in northern Quebec, the Cree community of Waswanipi and Domtar Inc. have embarked on a \$5.8-million sawmill project.

Under the deal, signed in late March, construction of a sawmill could start this spring in Waswanipi, about 1,000 kilometres north of Montreal.

The sawmill will be owned and operated by a new corporation, Nabakatuk Forest Products Inc., which will be 45-per-cent owned by Domtar and 55-per-cent by the Mishtuk Corp., a forestry enterprise wholly owned by Waswanipi.

Mishtuk is putting \$1.1 million of the community's money into the mill, which will be matched by another \$1.1 million from Domtar. In addition, Domtar is kicking in some \$600,000 to \$700,000 in working capital to get the project off the ground. The federal government is contributing a \$1-million grant, and a bank loan will cover the remainder of the start-up costs.

"We're quite happy with this agreement," said A.J. "Eddie" Ross, vice-president and general manager of Domtar's kraft pulp and forest-products division. "In Quebec, industry will do business with Native people."

Mishtuk president Peter Gull said the deal with Domtar is the region's first joint venture between a Native community and a forest company. "It's something that will benefit the community," he said, pointing to the 70 to 80 jobs that will be created for Crees in a community ravaged by soaring unemployment.

But despite the need for jobs, the sawmill project has created serious splits in the community, where youth leaders, trappers and others have raised concerns that the sawmill will mean increased logging.

Mishtuk, which will be cutting the trees for the sawmill, plans to increase its cutting of trees from 48,000 cubic metres last year to 125,000 when the mill is fully operational. Local trappers estimate that 50 per cent of Waswanipi trap lines have already been clear cut by loggers, and now some can't believe that Crees themselves will be adding to the problem.

Rene Dion, a biologist for the Cree Regional Authority, a governing body of all nine Cree communities in northern Quebec, said forestry operations are imperiling the region's wildlife. Dion said if current levels of clear cutting and sport hunting continue, moose will become extinct in the southern

part of James Bay within four years.

The region has seen a dramatic rise in sport hunting as logging companies build access roads into previously isolated territory.

"Our land is being raped without our knowledge and consent," said Sam W. Gull, a member of Waswanipi's youth council. Gull questioned whether the sawmill enjoys the community's full support.

"I think they went ahead without the consent of the people."

The sawmill's proponents point out that a solid majority of Waswanipi residents voted in favour of the project at two community assemblies, one last August and another in January. But Gull noted that only a small minority of residents participated in those votes, and that calls for a community-wide referendum went unheeded.

Even those residents who did vote seemed to feel uneasy about development projects on Cree lands. At the assembly in January, residents voted to hold a public inquiry into the state of the Cree way of life in light of the destruction of Cree trap lines by clear cutting and other development.

Before agreeing to the sawmill project, Waswanipi residents also demanded environmental hearings into both the mill itself and the cutting of trees for the mill. The hearings, which Domtar agreed to only reluctantly, are another first for the region and go beyond what is required by law, said Peter Gull of Mishtuk. They are to be held before construction of the sawmill begins.

The deal with Domtar also creates a joint committee appointed by both companies to sort out environmental problems as they arise, said Peter Gull.

Other objections to the sawmill came from Crees concerned that it is sucking money out of other, more small-scale job-creation projects. The sawmill likely won't make a profit for two or three years, and its critics say the losses could create more financial difficulties in Waswanipi. Critics also point out that forestry is a cyclical business and fear the inevitable day when the industry enters its next slump.

The sawmill is expected to commence operations late this year, and is to have an annual capacity of 23-million board-feet of lumber and 35,000 tons of wood chips.

The lumber will be transferred to a Domtar facility for drying and planing, and will then be marketed by Domtar's lumber-sales department. The wood chips will supply Domtar's kraft-pulp mill in Lebel-sur-Quevillon.

CFWE 89.9 Native Perspective  
a division of the Aboriginal Multi-Media Society of Alberta



# Yukon guide outfitters bolster territorial

By Gerry Warner  
Windspeaker Contributor

## WHITEHORSE

There's no life like it. Just ask the professional guides, wranglers, cooks, pilots and camp staff who head deep into the Yukon back country every spring for another season of guide-outfitting in some of the most rugged, pristine and beautiful terrain in North America.

Or ask their clients, who come from literally every corner of the world, to hunt in what's often described as the last great wilderness left on earth and pay dearly for the privilege.

But the experience is far more than a mere hunt. It's a way of life, according to Lee Bolster, owner-operator of Blackstone Safaris and president of the Yukon Outfitters Association.

"Being an outfitter was a childhood dream for me," he says. "And after doing it for 25 years, I can tell you there's not a lot of profit in it, but it's a great lifestyle."

Bolster, whose concession is located in the Tombstone Mountain Range north of Dawson City, Yukon, says outside hunters pay an average of almost \$10,000 each for a guided hunting expedition in the territory. But the experience extends far

beyond the hunt itself.

"There's a lot of myths about our industry," he says. "For instance, we don't sell dead animals. We sell guided trips in pursuit of trophy-quality wildlife. If our client gets the special trophy animal he's looking for, that's great. But there's no guarantees in this business. I've had clients come back three years in a row and not fire a round, but they still enjoyed themselves."

### A way of life

Bolster says it's nights around the campfire with the coffee pot on, eating wild meat and enjoying the camaraderie of clients from far-flung locations around the world that makes the experience so special.

"We get clients from Germany, New York, Argentina, New Zealand — you name it — and they're usually professional people or business people who have been very successful in life. But, when they're up here they're as far away from the high pressure, corporate life as they can get and that's exactly what they want, whether they get an animal or not." Bolster says two weeks in the bush can be a form of therapy for executives used to life in the fast lane.

"The peace and quiet of the wilderness can really change them and when you send them home they're often entirely different people from when they came."

And, by the time they've gone back to the board rooms of Manhattan, Frankfurt or elsewhere, they've also provided a way of life for more than 200 Yukoners employed in the outfitting industry. They'll have spent enough money to make outfitting one of the biggest sectors of the Yukon tourism industry.

Direct revenue coming into the Yukon from non-resident hunters averages \$5 million to \$6 million a year, making hunters the largest per-capita spenders in the tourism sector of the economy. A study by the outfitters association showed that the 527 non-resident hunters in 1990 spent an average of \$9,754.58 each on their trips.

### New revenue from outside

"And that's not recycled money within the Yukon. That's new money from outside, which is a big bang for the buck and really good for the territory," says Bolster. In addition to this, the 20 Yukon outfitters spend an average of more than \$200,000 annually to run their businesses, 82 per cent of which is spent within the territory.

"These people have the money to begin with and they're buying a quality experience." Yukon big game is some of the best in the world and regularly scores high on the Boone and Crockett records, he says. That's why non-resident

hunters pay so much.

In order to provide the experience, outfitters have to spend big in order to set up camps in the remote areas of their concessions. As a result, they spend heavily on gas, groceries, aviation fuel (12 Yukon outfitters are bush pilots), pack horses, salaries and vehicles. Other costs, including licensing, insurance, advertising and professional fees, eat up more money until it's almost impossible to run an outfitting business for less than \$200,000.

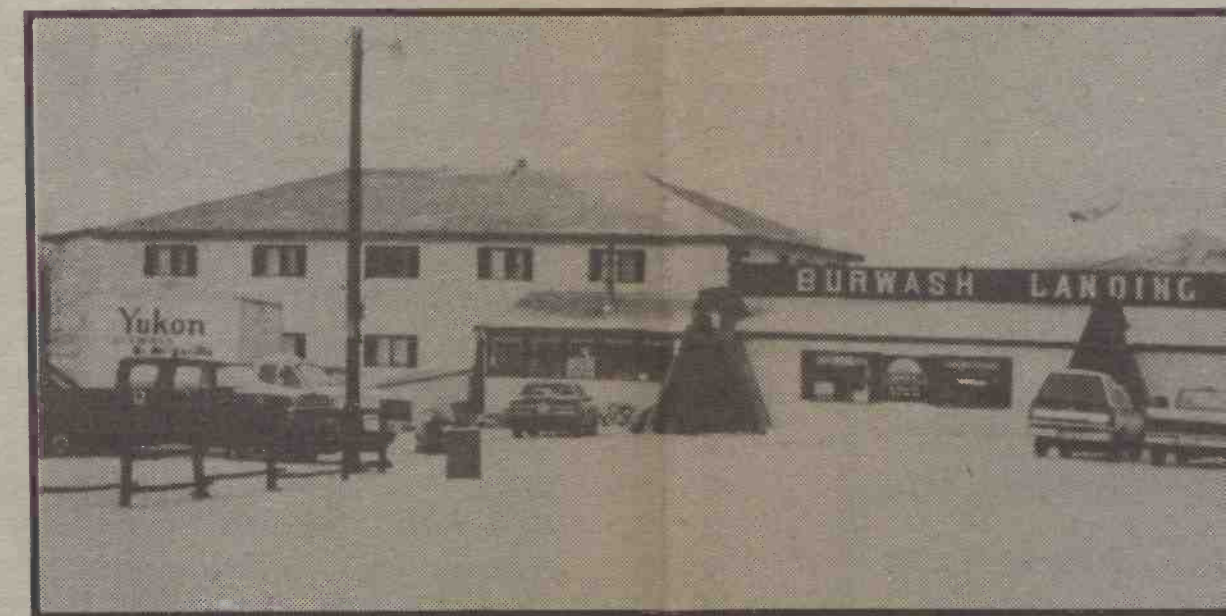
"It's a business and if we weren't damn good at it we could never get our clients to pay what they do," says Bolster.

"What the clients pay goes far beyond the hunt itself," he says. "The association estimates that one hunter spends as much money in Yukon as 500 ordinary tourists." To prove his point, Bolster mentions a study a few years ago by three outfitters which revealed that 25 of their clients spent a total of \$300,000 in one season on gifts alone.

"They have to bring something home for the wife, kids and friends and they're partial to anything made of gold."

### Guide outfitting in First Nations culture

Guiding, packing and outfitting has been part of Aboriginal culture in Yukon from the first contact with Europeans almost 300 years ago.



Just one Yukon business partially supported by guide outfitting

In fact, the first Europeans to cross the rugged Coastal Range into the Yukon heartland were led by Chilkat Natives who had jealously controlled the trade routes to the interior.

At first, the Chilkat vigorously resisted the onslaught of explorers, prospectors and gold seekers in order to maintain their monopoly on the critical trade routes through the high mountain passes. But, when the excitement of Yukon gold sparked a maelstrom of crazed humanity heading for the gold fields, the Chilkat, and eventually other bands including the Tlingit, Tutchone and Vuntut Gwitchin began to work as guides, packers and outfitters for the hordes seeking gold. The Native outfitting tradition continues today.

Until his retirement last year, Champagne Aishihik band

member Alex Van Bibber was an active outfitter who started in 1948 after his service as a war veteran. Initially, Bibber packed for geological exploration teams, but it was long before he decided he wanted to work on his own.

"I like the bush life," he says. "I trap in the winter and raise in the bush so

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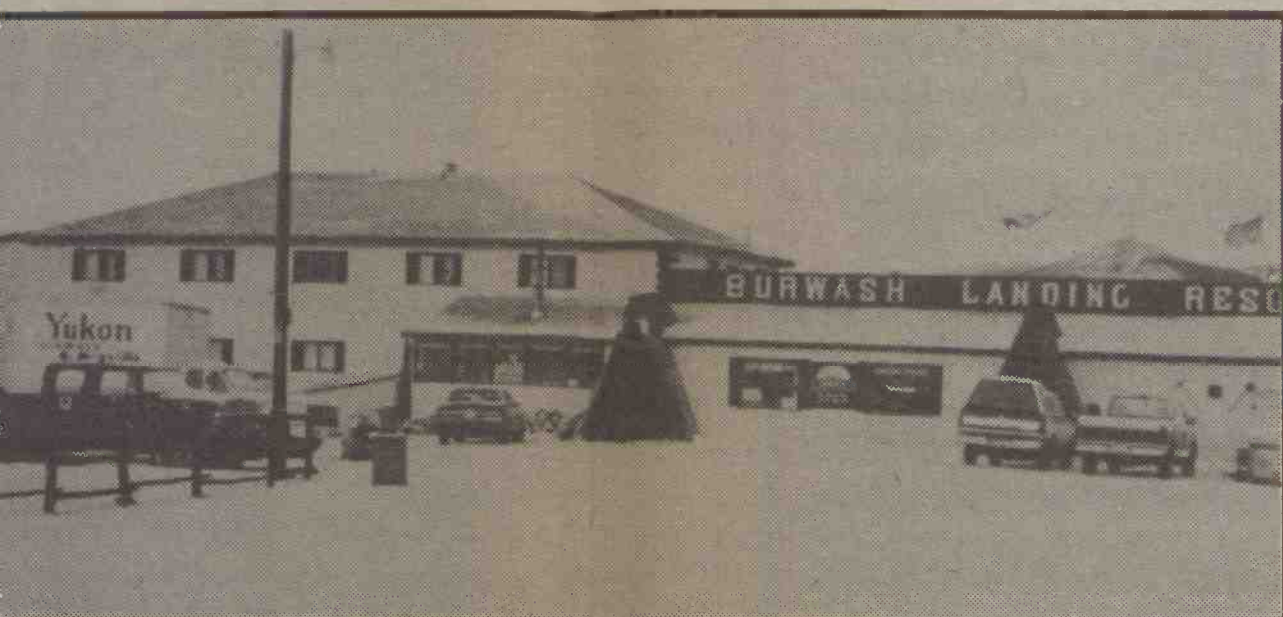
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# Business & Finance

## Winter territorial economy with big money



Gayle Short

...st one Yukon business partially supported by guide outfitting.

In fact, the first Europeans to cross the rugged Coastal Range to the Yukon heartland were led by Chilkat Natives who had previously controlled the trade routes to the interior.

At first, the Chilkat vigorously resisted the onslaught of explorers, prospectors and gold seekers in order to maintain their monopoly on the critical trade routes through the high mountain passes. But, when the excitement of Yukon gold marked a maelstrom of crazed humanity heading for the gold fields, the Chilkat, and eventually other bands including the Tutchone and Vuntutwitchin began to work as guides, packers and outfitters to the hordes seeking gold. The outfitting tradition continues today.

Until his retirement last year, Champagne Aishihik band

seemed the thing to do."

Operating in the rugged Dezadcash Range southwest of Whitehorse, Van Bibber would take up to six hunters at a time on expeditions of two weeks or more in search of Dall sheep, mountain goats, grizzly bears and moose. Everything needed by the hunters was packed in on horseback, including vegetables, macaroni and beans. There would also be a camp cook who would bake fresh bread while the hunters pursued their quarry.

"It was a lot of fun," says Van Bibber. "The old hunters went for the pleasure of the hunt. In those days it seemed they had the money and time to do it that way." He says it's not the same today. "The trophy means a lot to them now. It's all business and they don't need to stay as long because they use airplanes now."

In his heyday, Van Bibber

said he had most of his relatives working for him and used up to 75 horses to keep his outfitting business afloat. He said he got government help setting the business up and there was no prejudice involved.

In fact, the top job in the outfitting business — being a guide — often went to Native people because they were considered best at it and knew the country better than anyone else, he said.

Van Bibber, who now traps and teaches courses in humane trapping, says young Natives today don't seem to be as interested as they used to in guide outfitting as a career. He says they often go into construction or trucking.

"More money, I guess." Be that as it may, Van Bibber says he wouldn't trade anything for his career as a guide outfitter. "It's a way of life. That's what it comes down to."

**True sportsmen**

Outfitter Chris Widrig says most Yukon outfitters' clients are "true sportsmen" who are extremely selective in what they kill and care deeply about the wildlife resource.

"Economically there's no better use of a renewable resource," he says. "The small number of animals killed in our concessions ensures that the outfitting industry is truly sustainable."

Widrig says outfitters haul out most of the meat from their hunting trips with some of it distributed to the needy in the community. He also points out that since 1983 Yukon outfitters have contributed more than \$220,000 to various wildlife management and enhancement projects.

"It's in our own best interest to ensure that there are always animals to hunt," adds Bolster. Outfitters firmly support wild-

life management and co-operate with the territorial Department of Renewable Resources by supplying them with information on the species, sex, kill location, date and size of each animal taken.

**Excellent wildlife managers**

The average size of Yukon outfitting concessions is 14,410 sq. km., with an average annual harvest of 211 sheep, 181 moose, 193 caribou, 64 grizzly bears, six mountain goats and 26 black bears taken over the past six years. This works out to one animal killed for every 423 sq. km.

Bolster says the outfitting industry has been a major component of Yukon society and the economy for more than 70 years and contributes heavily to the favorable image many outsiders have. He says outfitters are conservationists and environmentalists and share the concerns of these groups about the encroachment of logging and mining in the wilderness.

Criticism outfitters receive from anti-hunting groups over the foreign ownership issue is hard to take at times but the industry has nothing to apologize for, says Bolster.

"Outfitters have an absolute love of wildlife and are excellent wildlife managers," he says. As for the issue of foreign ownership, Bolster points out that 19 of the 20 Yukon outfitters are year-round residents, six outfitters and their families have been in the business for more than 20 years and three concessions are operated by Yukoners of Native ancestry.

"It's a stable, family-oriented business and it has a major impact on the Yukon economy," he says. "And our hunting takes place in remote areas of the Yukon, usually beyond road access, where the hunting pressure is minimal."

• For further information, contact the Yukon Outfitters Association; ph: (403) 668-4118, fax (403) 667-7390, P.O. Box 4548 Whitehorse, YT Y1A 2R8

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### Facts about hunting in Yukon

- Between 1986 and 1990, guided non-resident hunters averaged a harvest of 1.3 animals per hunter.
- A quota system for non-resident grizzly bear harvest was introduced in 1985 with the intent of harvesting more male than female grizzlies to ensure viability of the stocks. Since then, the male grizzly harvest has increased to 65.35 per cent while the female harvest has declined to 34.65 per cent.
- The average age of non-resident sheep harvested in 1991 was 9.6 years, well above the average of eight years by all licensed hunters.
- From June 1987 to June 1990 there were 118 Yukon Wildlife Act convictions for various offences. Only four of these convictions were against registered Yukon outfitters.



## Hagwilget and Royal Bank to open reserve branch

By Bill Seymour  
Windspeaker Contributor

NEW HAZELTON, B.C.

Honor, more than profits, jobs or economic self-sufficiency, was likely the significant factor when a chartered bank and a First Nation tried to establish one of the first banks on reserve land in B.C.

When the two groups finally struck a deal for a new branch on band territory it was probably honor that sealed the deal, said Neil Abramson at a seminar in Prince George, B.C. Members of the Hagwilget band of New Hazelton and the Royal Bank both learned give and take during drawn-out negotiations that resulted in the agreement, according to the Simon Fraser University business administration professor.

"Why make a deal that hurts you?" Abramson asked a group of 30 First Nations and business leaders. "There's got to be an overlap where the deal is good for both groups."

His case study of the negotiations between the Hagwilget and the country's largest bank opened a three-day forum on Native and non-Native business relationships that took place at the University of Northern B.C. The forum focused on the implications and opportunities rising from the claims process in the West Coast province.

Abramson's study revolves around the Royal Bank's search, beginning in the early 1990s, to find a replacement for its historic Hazelton branch. Long lines and lack of parking plagued the site, which had been operating in the area since 1910.

The search heated up when the Royal learned that a competing institution had proposed a branch on Hagwilget land. During negotiations for a site, local managers worked closely with Hagwilget leaders to reach a deal.

Although both groups viewed each other as different, even at times bizarre, both kept talking, said Abramson.

"You can't be put off by the other person's style," he added. "It doesn't matter how people negotiate. What matters is that they come together."

Although the bank hasn't yet been built, banker Bart Wick says Hagwilget will be their second branch on B.C. reserve land. Earlier this year a new branch opened on land owned by the Westbank First Nation near Kelowna.

The company's goal is to build at least two branches on reserve land in every province, added Wick. But B.C. could have more with potential locations in the Lower Mainland and on Vancouver Island.

Attracting financial institutions to Aboriginal communities is one of the ways First Nations are going to achieve self-sufficiency, said Kevin Ward of the Dze L K'ant Friendship Centre Society in Smithers, B.C. Financial skills are a means to a secure life and future, said Ward, a communications co-ordinator with the society.

"Many of us come from families with little money-management information passed down," he said. "So, whenever we come into some money, the odds are that it will be mismanaged and personal credit lost."

The bank asked for loan and deposit guarantees in excess of \$5 million. A new building with adjoining businesses was to be constructed before the branch would move.

In return, the bank wanted to see a series of plans from the bank for training and hiring of Aboriginal staff. Near the top of a long list of priorities for the Hagwilget, they wanted the Royal to sign a self-government charter of the Gitksan-Wet'suwet'en Nations.

Ensuring the bank's profitability was the Royal's chief concern, Wick said.

"We are willing to register under the self-government legislation of the Gitksan-Wet'suwet'en," he said. "We are willing to accept their laws if it doesn't hamper business."

## Windigo signs on for Musselwhite gold mine

SIOUX LOOKOUT, Ont.

The signing of a road-construction contract worth about \$7.2 million is being hailed as a bold step into a future for the Windigo Community Development Corporation. The agreement is between the corporation and Placer Dome Canada Limited to service Musselwhite, its planned gold mine near Opapimiskan Lake.

"With the signing, the gold-mining giant has affirmed its commitment to working with First Nations corporations and contractors," read a company press release.

The multi-million dollar project calls for the construction of about 45 km of all-weather road. Completion, including grading, drainage ditches and a bridge at a river crossing, should take work crews into late August.

The signing signals a new age of co-operation, said Terry

Waboose, director of the Sioux-lookout-based Windigo Community Development Corporation.

"Using the Musselwhite agreement as a guide-line, this signing shows that First Nations can provide service and real value for the private sector while promoting prosperity within the Aboriginal community," he said.

"This will mean jobs for the people of North Caribou now and for years to come," said Chief Caleb Sakchekapo of the North Caribou Lake Band. A positive construction decision for the Musselwhite project will mean a \$180-million capital expenditure.

Tim Mann, manager of Placer Dome's Musselwhite feasibility, is confident of the project's viability and pleased with the performance of Ojjakoes Construction — Windigo development's construction arm.

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## Mani

LAC BROCHET, M

The welcome rolled out to non-rabou sports hunters the first time ever:

And some of people waiting to live in Lac Brochet Lake. In a bid to bring ment to their resident northern Manitobans lobbied hard to resident caribou hu introduced.

As a result, the tween them 68 lice to other Canadian from other cou Nejalini, Dymond Seal River and N lodges also receive cences apiece.

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## Business & Finance

# Manitoba awaits caribou sports hunters

LAC BROCHET, Man.

The welcome mat will be rolled out to non-resident caribou sports hunters this fall for the first time ever in Manitoba.

And some of the happiest people waiting to greet them live in Lac Brochet and Tadoule Lake. In a bid to bring employment to their residents, the two northern Manitoba communities lobbied hard to have a non-resident caribou hunting season introduced.

As a result, they earned between them 68 licences to pitch to other Canadians or hunters from other countries. The Nejalini, Dymond Lake, North Seal River and Nueltin sports lodges also received eight licences apiece.

Lac Brochet and Tadoule Lake could set up their own lodge-outfitter operations, or

agree on a revenue-sharing package with one or more of the existing lodges to market hunts.

Last summer's hefty population estimate of the 496,000-strong Qamanirjuaq herd appeased any doubts that the herd could sustain a non-resident sports season. It was a concern voiced at recent Beverly and Qamanirjuaq Caribou Management Board meetings after the 1993 survey of the Beverly herd flagged a possible decline in the number of animals.

(Interestingly, the George River herd of northern Quebec-Labrador, with as many as 700,000 animals, saw sports hunter kills in 1992-93 reach 12,454, according to the November 1994 issue of the James Bay Coordinating Committee Hunting-Fishing-Trapping newsletter. The harvest of Native subsistence hunters, meanwhile,

was about 4,657. Managers of the herd endorse the high rate of kills in an effort to ease pressure on the animals' habitat.)

At its Prince Albert meeting in January, the Beverly and Qamanirjuaq Caribou Management Board accepted a discussion paper presented by Manitoba's Department of Natural Resources, on condition that an annual report and biennial review be submitted.

One hundred licences will be up for sale; another 50 will be held in reserve in case resident demand for caribou increases. (If demand doesn't rise, these 50 licences may go to non-resident hunters.)

The season will open the last Monday in August and close on the Saturday closest to Oct. 15. With a bag limit of one caribou per person, all non-resident hunters must be accompanied

by a licensed Manitoba guide. The same practice holds in the Northwest Territories.

That's "so we can ensure that we maximize the benefits that go to the community here," says Natural Resources' Cam Elliott, a board member.

In Tadoule Lake, it's hoped that up to 25 guides will be trained, says Sayisi Dene band council member Albert Thorassie, also a representative to the board.

"That will get some of the younger guys out who will learn how to take caribou apart properly," says Thorassie. That many new jobs will have a big impact on a community of 300. Not all young hunters are wise to the ways of conservation, so this is an added bonus for the communities.

Thorassie envisions that the almost \$12,000 that Tadoule

Lake forks out each fall to charter planes for their own hunters will be virtually eliminated once non-resident hunters chip in their air fare. Plus, all meat from sports kills must go back to the communities.

Early last year, when the idea of a non-resident caribou hunting season was being debated, Manitoba Natural Resources was looking for answers on some unresolved issues — namely, the matter of Manitoba-based outfitters hunting in the Northwest Territories, and reciprocal hunting privileges between Manitoba and the N.W.T.

"We'll have to have a season in place," Elliott says now, before pursuing those questions again.

(Reprinted with permission from Caribou News, March 1995.)



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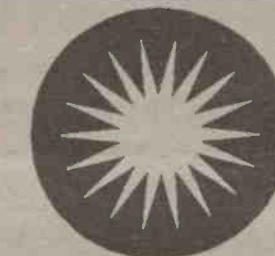
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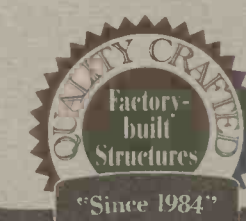


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## Business & Finance

### B.C. Hydro leads in Native relations

VANCOUVER

B.C. Hydro's Aboriginal Relations Department has emerged relatively intact following an internal reorganization. The department started in 1992 with one employee, manager Cheryl Brooks. In the wake of the move, in which the company downsized its work force by about 10 per cent, the department now counts 16, including support and administrative staff.

"This is a strong message to First Nations that our senior management acknowledges the importance of developing Aboriginal relations in a pre-treaty environment," Brooks commented. "It can also be seen as a vote of confidence in the work we have done so far in creating mutually beneficial relationships with Aboriginal people."

B.C. Hydro is the first public corporation in the province to be honored with the presentation of a talking stick by the Coast Salish Elders in a potlatch ceremony in April 1994. Additional achievements include the development and delivery of cross-cultural training to over 2,400 employees since 1992; an agreement to purchase power from the first Native owned and operated independent power project signed with the Tahltan Nation Development Corporation; and a number of right-of-way agreements, vegetation-management contracts and protocol agreements signed with First Nations.

"However, while it is gratifying that other public- and private-sector companies in the province are examining our model as they develop Aboriginal relations policies of their own, the challenges that go with being seen as a leader in the field

should be acknowledged as well," Brooks said.

For example, the issues involved in negotiations and grievance resolution with First Nations are more far more complex than those encountered in dealing with private land owners.

"Aboriginal people place value on their lands for spiritual and traditional purposes that are not easily translated into monetary terms," Brooks said. "The problem has been that there is no commonly agreed upon standards that can be used as a 'measuring stick' to define compensation."

Brooks is confident that a set of standards will evolve that can accommodate First Nations' unique requirements.

Similarly, both the bands and the company are eager to pursue business opportunities. But from the company's point of view, the need is to find the balance between stimulating Aboriginal business development on one hand and established purchasing and contracting policies — within the principle of equitable treatment for all regions and suppliers of the province — on the other.

"Employment opportunities for Aboriginal people is a related concern," she said. "Although the company remains strongly committed to equity, down-sizing and restructuring initiatives inevitably result in fewer hiring opportunities."

"By the year 2001, the average Canadian will be 38, as compared to 26 among Aboriginal people. In future, Aboriginal people will make up a larger percentage of the overall population as well as a growing proportion of replacement workers and new entrants to the labour pool."

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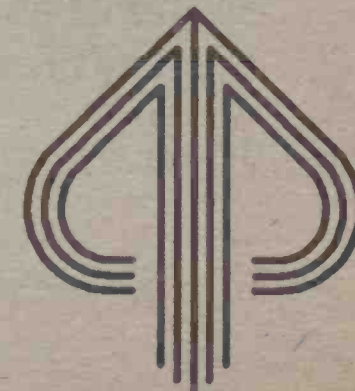
Alberta-Pacific silviculturist Dan MacPherson points out differences in growth between various hybrid poplars on the company's genetic plantation to silviculture trainees.

#### Jobs do grow on trees

Alberta-Pacific's silviculture program is taking root. This year the company will plant 1.8 million white spruce seedlings and 160,000 poplar cuttings. The company is working with Alberta Vocational College (Grouard) to train aboriginal residents from the company's Forest Management Area in silviculture techniques. The 14-week course will cover planting, brushing, weeding and vegetation control, as well as an introduction to conducting surveys. In future, Alberta-Pacific will be relying on these individuals to do ongoing work in and around their communities.

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### Resta

By Darlene Polachi  
Windspeaker Contrib

STONEY RESERVE

Four-and-a-half-hundred annually travel Canada Highway Calgary and Banff, year, more and more Chief Chiniki Resta a high knoll just Stoney Indian Rese

Several things s Chiniki apart. First, on a reserve. Second, a business initiative o staffed almost exc Aboriginal people menu specializes in Native cuisine. As fa ers know, all this Chief Chiniki the e rant of its kind in C

The idea for an restaurant origin mid-1970s with Powderface, then-Chiniki Band. He the place as a meeti the Stoney people.

"It seemed to m were fading out so former chief said. have a lot of things things to keep us t people. I thought good if we had a s to go — not just gether, but a plac could get meals, to The band co

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## Business & Finance

# Restaurant offers opportunity, Native food

By Darlene Polachic  
Windspeaker Contributor

STONEY RESERVE, Alta.

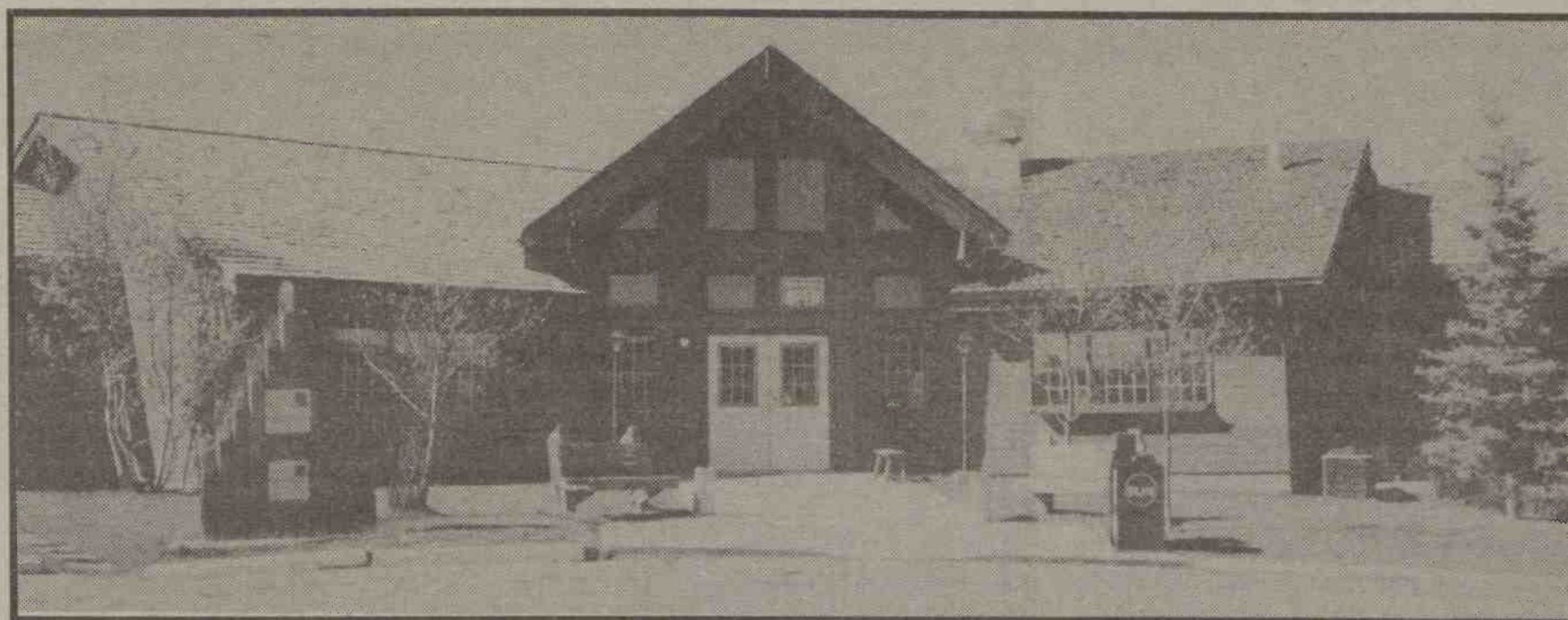
Four-and-a-half million vehicles annually travel the Trans-Canada Highway between Calgary and Banff, Alta. Every year, more and more stop at the Chief Chiniki Restaurant, atop a high knoll just inside the Stoney Indian Reserve.

Several things set the Chief Chiniki apart. First, it is located on a reserve. Second, it's a business initiative owned and staffed almost exclusively by Aboriginal people. Third, the menu specializes in traditional Native cuisine. As far as its owners know, all this makes the Chief Chiniki the only restaurant of its kind in Canada.

The idea for an on-reserve restaurant originated in the mid-1970s with Frank Powderface, then-chief of the Chiniki Band. He envisioned the place as a meeting centre for the Stoney people.

"It seemed to me us Indians were fading out somehow," the former chief said. "We didn't have a lot of things in common, things to keep us together as a people. I thought it would be good if we had a special place to go — not just to meet together, but a place where we could get meals, too."

The band council liked



Darlene Polachic

The Chief Chiniki Restaurant, a successful business initiative of the Stoney Nation.

Powderface's idea and, using money received for gas royalties, they decided to go ahead with the project. A central site near the highway was chosen and an architect called in. They decided that pre-cut lodgepole pine would be an ideal construction material.

"The whole thing cost around two-million dollars, and it's all paid for," Frank declares proudly.

Since the restaurant opened in the early 1980s, it has fulfilled far more than Powderface's vision. The Chief Chiniki generates a steady income for the band as well as long-term employment for close to two-dozen people.

Part of the restaurant's success is the strong support of the local people, but it also draws

many tourists and travellers. They're attracted by the facility's uniqueness and its unsurpassed location.

"You can eat in a restaurant in Banff but you still have to go outside for the scenery," said one customer. "This building is located and designed so you can see the mountains from almost anywhere in the restaurant."

The other drawing card is the menu. Along with the usual hamburgers and fish and chips, the Chief Chiniki offers traditional Native foods such as buffalo, musk ox, venison, rabbit, trout, elk and boiled dry meat of various kinds. According to staff, the most frequent order is buffalo — buffalo burgers, because of the lower price, but also buffalo steaks, stews and dips.

The restaurant uses an aver-

age of one buffalo a month, and two per during the summer tourist season. The animals come from a herd raised on the reserve by the Good Stoney Band. All are registered stock, government inspected and approved.

Another item very popular with patrons is the Indian taco which is made with grease bread topped like a pizza with ground meat and bean sauce, lettuce, tomatoes, cheese and jalapeno peppers. Locals believe the dish was probably brought north from Albuquerque where many Canadian Natives go each year for the Indian rodeo finals.

The Sportsman's Breakfast offered daily brings a steady clientele to the Chief Chiniki. As Powderface initially hoped, many of the Stoney people are

regular customers. There are also skiers in winter and tourists year round.

"In summer, tourists make up 50 per cent of our business," one employee said. "As well, we get tour groups from all over the world which include the Chief Chiniki in their itinerary. It's always interesting to observe people visiting the restaurant for the first time," he continued. "First, they are in awe — at the place and the whole concept. Most thought they were stopping in at an Esso Voyageur or something. They're impressed by the architecture and the view. And they're really impressed by the handicrafts shop."

The entire lobby of the restaurant is devoted to a shop displaying Indian crafts and hand work that ranges from fine oil paintings and limited-edition art prints to elaborate feather head-dresses and exquisite bead-work jewelry. The shop is staffed by Chiniki women who are so enthusiastic about their business that every one of them has taken the sales and marketing course twice.

"July 1 is our biggest event of the year," says restaurant manager Arthur Raynor. The highlight of Canada Day is a big parade that begins at the Morley town-site, travels over top of the Trans-Canada and ends up at the restaurant parking lot, where as many as 500 people receive a free pancake breakfast.

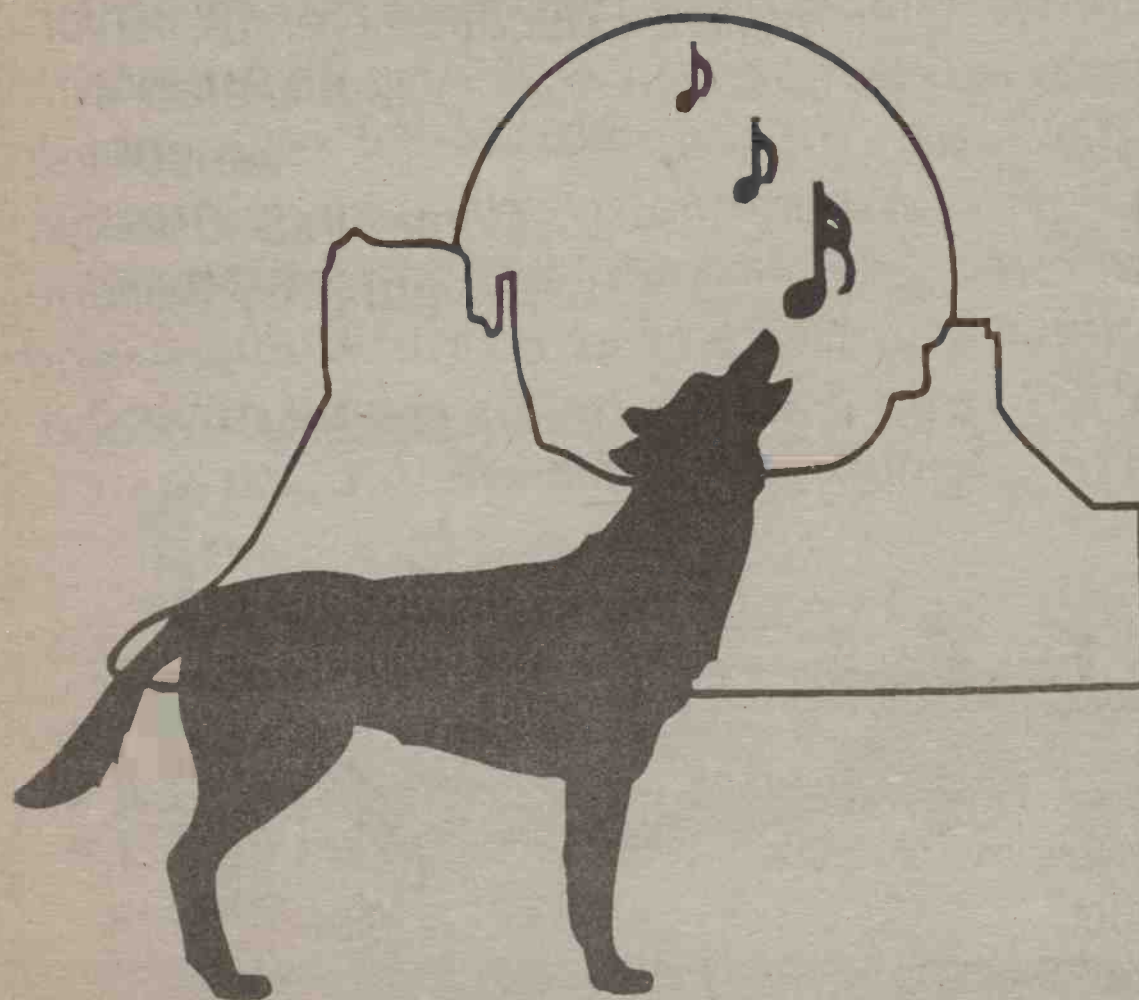
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Once you have tried karaoke, watch out! Chances are, you will have been bitten by the karaoke bug and will want to get up and sing over and over.

Businesses contract out karaoke to enhance their revenues as it is a proven



draw of people to their establishments. Companies contract karaoke for staff functions such as Barbeques, staff and Christmas parties. Individuals contract karaoke for weddings or private residential functions. Karaoke is a proven-popular form of entertainment which continues to grow.

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## Business & Finance

# Working towards a fair financial share

By Allison Kydd  
Windspeaker Contributor

### WINNIPEG

Some exciting new partnerships appear to be developing between Manitoba First Nations communities and Manitoba bankers. Most First Nations realize they can only become full partners with the rest of Canada if they have access to the same institutions and opportunities.

Many see access to institutions as a natural follow-up to the steps towards phasing out the Department of Indian Affairs and Northern Development which have been taken by Manitoba. On December 7, 1994, Indian Affairs Minister Ron Irwin and provincial Grand Chief Phil Fontaine signed an agreement which started the dismantling process. The end of the Indian Act will solve many problems.

"The future of economic development is small business," says Graham Dixon, regional chairman of the Canadian Bank-

ers Association. Banking is one of the oldest institutions, and being able to borrow money is key to the growth of small businesses. First Nations communities and the banking community are finding ways to work together.

Dixon was commenting on an interim report titled *Rebuilding the Manitoba First Nations Economy*. It was developed by the Assembly of Manitoba Chiefs and the Manitoba committee of the Canadian Bankers Association. With the report in hand, the chiefs and senior bankers are continuing to meet and to test its conclusions. A final report should be available by the middle of June, the parts of the report respond to the several main banking concerns of First Nations communities.

"Where it all got started," says Dixon, was with the issue of employment equity. The establishment of a collateral base will be the most challenging part of the process, however.

Talking about barriers to equal employment led to identifying cultural barriers to eco-

nomical equality. The report cites these as the following: unhelpful attitudes and the weight of history, lack of understanding of First Nations culture and history by banks and lack of understanding of bank culture by First Nations.

Other problems have to do with availability of equipment and education. Communities need to obtain the building-management, administrative and business expertise necessary. There is a need to deal with issues of employment equity and to develop strategies for running each community's own affairs. Finally, the technology required must be made accessible.

Another barrier is the differences between the Native communities themselves. Forty per cent of the on-reserve population for all First Nations in Manitoba are not served by rail or by all-weather roads. New service methods, such as automated tellers or interactive TV, would be more practical for these isolated communities than constructing and staffing

traditional buildings.

Computers and computer-assisted communication could also provide much of the needed expertise. The Red River Community College has a project well under way that will list First Nations technology and technology needs. These will be matched with equipment no longer required by governments, businesses and other institutions. It will be refurbished and installed in First Nations schools. The long-term goal is a First Nations business with equipment and technicians to maintain its own systems.

When it comes to the challenging question of establishing collateral, the long-term plan is also for First Nations communities to become independent. This would mean being able to provide for their own needs in, for instance, housing. The bankers' association sees itself as helping to create the structures necessary for this evolution.

"We must get the business sector to buy into process," says

Dixon.

Communities themselves, along with banks and other lenders, would contribute to a pool of resources from which band members could borrow. Management of the pool and screening of applications would be done at the community level, since it knows its members best. Possibilities for the future might include groups of bands or tribal councils managing larger funding pools.

The task is now to test the plan. Chief Jerry Fontaine and the Sagkeeng First Nation have volunteered to be the benchmark community.

The other provinces will be watching this Manitoba experiment with interest. As Dixon says, it doesn't pretend to be a panacea for all ills. Undoubtedly, it will have to be modified as specific circumstances arise. Though its ultimate success can only be roughly predicted, the banking initiative does provide First Nations with a tangible plan for taking charge of their financial futures.

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The seminar is al... ing the gap betwe... societies and... Schadeck's speech is... Longest Journey Yo... which she describes... ney from your hea... heart.

"It's one thing to... needs doing," she... another to actually... doing it." In her spee... Schadeck tells how... was to grow up as a... someone who's red... side and white on th...

Later she came to... deed to embrace, w... Her new-found self... helped Calliou-Sch... on the position of N... adviser at Amoco C...

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## Business & Finance

# Trust and understanding grow into co-operation

CALGARY

It's February 1995 at the University of Calgary, and Bee Calliou-Schadeck is making a presentation at a seminar on the process of co-management of First Nations' lands.

The seminar is about bridging the gap between different societies and Calliou-Schadeck's speech is called *The Longest Journey You Can Take*, which she describes as the journey from your head to your heart.

"It's one thing to know what needs doing," she says. "It's another to actually commit to doing it." In her speech, Calliou-Schadeck tells how painful it was to grow up as an "apple — someone who's red on the outside and white on the inside."

Later she came to accept, indeed to embrace, who she was. Her new-found self-confidence helped Calliou-Schadeck take on the position of Native affairs adviser at Amoco Canada.

It was not an easy transition. Calliou-Schadeck's sense of self was challenged by other Aboriginal people. They poked fun at her and her new job. They even took to calling her "Amoco bait." That's what a chief in northeastern B.C. called her



Chief Joe Smallboy (left to right), Jessie Smallboy, Bill Schofield and Jerome Wigg working together.

when she began visiting some of the First Nations as a representative of Amoco. They didn't trust her. Co-workers were also cautious about accepting her. To them, she seemed one-sided in her approach to Native issues.

"I couldn't force either group to trust me," she says. "Yet, I knew that, sooner or later, both groups would have to change." So she began doing what she now urges upon others in the company: she listened.

Calliou-Schadeck believes that by helping others at Amoco

better understand the company's Native stake holders, she will also close the gap that separates the corporate culture of a corporation from that of a First Nation.

Her experiences, together with those of Native affairs' Doreen Healy, have strengthened the company's view that respect and understanding are the foundations of trust. With relationships being fragile things, both the company and the Native people must decide whether this trust is enough to form the basis of a relationship.

Their future will be built on it.

This question is both the challenge and the potential strength of a new Aboriginal policy that frames Amoco's relationships with the First Nations and Metis.

The policy took intensive effort to develop. Management sees it as a concise blueprint for mutual respect — a map for walking the walk. Based on human values and respectful of Native traditions, it is a guideline designed to help Amoco Canada and Aboriginal peoples find a new and lasting way of working together.

"I want Amoco to do what's right," says Dave Newman, and in so saying he conveys the policy's intent.

Healy admires this approach because, in her opinion, the word right is focused, simple and honest. The statement encompasses the spirit of what the policy is intended to do.

More pragmatically, the policy will work towards creating job opportunities for Aboriginal employment. It also calls for a work place that is compatible with Native values.

It promotes educational initiatives, including those based on traditional Native teachings and values, from grass-roots programs through specialized career guidance and training. It is intended to be flexible enough to accommodate specifically Aboriginal needs.

Bill Anderson, senior construction foreman in drilling, understands first-hand the need for such a framework to increase awareness of cross-cultural issues and to develop and promote job opportunities for Aboriginal people.

His team's experience with Miksu — a working arrangement between Amoco Pickell Construction Ltd., based in Fort St. John, B.C., and Native contractors — is an example of how Amoco can build relationships with Aboriginal people based on trust, respect and understanding — and gain competitive advantage.

"It started a few years back when Amoco wanted to drill an exploratory well in Carbon Creek," says Anderson.

"It quickly became clear that we needed approval from the First Nations before we could proceed," he continues. "When you are facing a room full of Native people who are questioning your past hiring practices — you take notice. We asked for a chance to improve our record. Miksu is that opportunity. The partnership works both ways. Amoco gains a competitive edge through its relationship with Miksu and Miksu has been given leeway to get up and running."

In the past, one of the challenges of working with Native contractors was the availability and quality of equipment. Capital equipment costs are often out of reach for a small company, and the training and experience necessary to maintain the equipment is frequently unavailable. Additionally, contractors may be unfamiliar with the administrative procedures required by larger companies. Native contractors will work through Miksu and will benefit

from the existing management, administrative staff and skilled maintenance support.

"I couldn't be happier with what I'm hearing out there from the Native communities," Anderson says. "The message is getting out. They're seeing the benefit and it's not a short-term fix but a long-term commitment."

In the first quarter, Amoco spent approximately \$1.4 million on two construction projects in northeastern B.C. Roughly 25 per cent of that spending has been directed to Native contractors.

Last year's negotiations with the Smallboy First Nation, near Hinton, Alta., is another example of how grass-roots initiatives taken by Amoco employees have helped develop relationships that reflect Native concerns and support the changes taking place within and outside of Amoco.

Amoco wanted to drill an exploratory well located less than four km. from the Smallboy camp, a settlement based on traditional lifestyles. So, in addition to addressing regulatory requirements, company representatives asked the Native community if they had any other concerns. They did. They didn't want the new well operation to bring unwanted social influences to their community.

Rick Brown, senior vice-president, exploration, explains that to solve this concern Amoco agreed to restrict activities to a limited area around the drill site.

"Amoco's willingness to do this for the community helped create a level of trust that a few years ago we simply would not have had," says Brown.

After consultation with the community and the Energy Resources Conservation Board, Amoco's "Grey Team" received permission to drill the Grey exploratory well after just three months.

"To receive permission in three months is a key accomplishment for Amoco. First by listening and then by finding solutions to possible concerns, the results speak for themselves," says Rob Jefferies. "This way of doing business and working closely with the Native community ensures stakeholders are pleased with the end results and we can be efficient. It simply makes good business sense."

Doreen Healy explains that one of the objectives of the written document is to formally promote the initiatives with employees and other stakeholders.

"The only time we should look down on someone is when we help them up," says Calliou-Schadeck. She delivers this line softly, then asks the audience to begin looking for the truth about each other. She calls it a healing process and says you can see it already beginning to happen at Amoco — and elsewhere.

(Reprinted with permission from Amoco Canada Petroleum Company Ltd. 1994 annual report, *New Times*. For a copy, call (403) 233-1313 or fax (403) 233-1476 or write 240 Fourth Ave. SW, Calgary, AB T2P 2H8.

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communities themselves, with banks and other would contribute to a resources from which members could borrow. ment of the pool and ng of applications e done at the commu- el, since it knows its s best. Possibilities for ure might include of bands or tribal coun- naging larger funding

task is now to test the chief Jerry Fontaine and keeng First Nation have erred to be the bench community.

Other provinces will be ng this Manitoba experi- ith interest. As Dixon doesn't pretend to be a a for all ills. Undoubt- will have to be modified fic circumstances arise. n its ultimate success can roughly predicted, the g initiative does provide ations with a tangible or taking charge of their al futures.

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Programs



# Computers

## Computer encyclopedias inexpensive and accessible

By Gary Armstrong  
Windspeaker Contributor

Did you ever hear of the saying, "One of the greatest investments you can give towards your child's education is a full volume set of encyclopedias?"

Unfortunately, in the past there was one major obstacle that most parents faced: The cost of a set of encyclopedias was outrageous. Less than 10 years ago a set of encyclopedias would range in price from \$1,000 to \$5,000.

But, in the past three years, there have been major developments in the encyclopedia market. In fact, the electronic encyclopedia publishing industry is one of the most furiously competitive software markets in the world.

Because of high competition, prices have dropped and parents are now able to purchase an electronic encyclopedia for less than \$200. Even better, some computer stores throw in a CD encyclopedia as an incentive when purchasing a multimedia computer system.

Compared to printed textbook encyclopedias, how good is a CD-ROM encyclopedia? The top three CD encyclopedias — Compton's, Grolier's and Encarta — are in a class of their own when compared to traditional textbook encyclopedias.

First, an encyclopedia textbook is not as user-friendly as a CD encyclopedia. As a junior and senior high school teacher I have noticed students thrive on the electronic version and most students stay clear of textbook encyclopedias. This should not be surprising when our children live in the midst of an electronic information-based society.

To most young people, cumbersome textbook encyclopedias are the past while the present are CD encyclopedias that have sound, still pictures, video clips and animated atlases. Even the physical differences between textbook versus CD are incredible. A full set of textbook encyclopedias can weigh up to 130 pounds; the same information on one compact disc can weigh a few grams! Let's take a brief look at the three most popular CD encyclopedias.

### GROLIER'S MULTIMEDIA ENCYCLOPEDIA

Estimated retail price \$110-\$150

This multimedia CD-ROM encyclopedia package is very impressive. The package includes about 33,000 text articles from the 21-volume Academic American Encyclopedia. There are more than 7,500 still pictures, 100 motion picture video clips, 300+ maps and a surprising six hours of sound which is

integrated into all of the above!

The amount of information sounds daunting, but this CD package is user friendly. The school where I teach has this CD encyclopedia and there is not a day that goes by without some student using this CD. Students not only use this CD to do research, but enjoy the information that is given to them through sound, text and video. Seems just like television!

At least once a week I use this CD encyclopedia as a teaching tool in my social studies-language arts classes. For example, while teaching the history of Russia, we plugged in Grolier's CD encyclopedia and off we went to the map and history time line of Russia. Students listened to the CD-ROM speaker and watched a political map of Russia transform from the 1700s to the present.

This user-friendly interactive CD is for all ages, but if you are looking for more in-depth information, you must look elsewhere besides encyclopedias.

### COMPTON'S CD ENCYCLOPEDIA

Estimated retail \$100 to \$130

Slightly more popular than Grolier's, the user-friendly graphics are incredible. There are three main buttons to click a mouse on to search information which link together text, sound and video. The good thing about this CD is that you can download text and a graphic to the hard drive, and print it out on the laser printer at the same time.

The amount of articles seem to be as brief as Grolier's, but graphics transitions and links are quicker than Grolier's. This CD is for people who want information quickly in a simple screen format.

### ENCARTA CD ENCYCLOPEDIA

Estimated retail \$150 to \$190

This CD software made by Microsoft is slightly above the rest. The speed of graphics, text and sound is faster than Compton's and Grolier's CDs. The transitions or hyper links are as user-friendly as Compton's, though there are more menu selections than a three-button system.

Surprisingly on one CD, there is a full 29-volume Funk and Wagnall's New Encyclopedia, over seven hours of sound and more than 1,000 maps and charts which are interactive. But, it has 6,000 fewer articles than Compton's or Grolier's.

They may sound high-tech, but believe me if you like to watch quality television programming, you will love CD-ROM encyclopedias. Take the jump into the digital revolution of learning and knowledge.

## Are you using your mouse safely?

(NC)—Computer keyboards have long been suspected of causing repetitive strain injuries. But there's another computer part that's also damaging. The culprit? The desktop mouse, which is increasingly used by office workers to help operate their computers. More and more people are using computers with graphical interfaces, such as Macintoshes, or Windows on IBM and compatible computers in their daily tasks. Both systems use mice to point to files, highlight text, draw and perform other computer tasks. New research from the University of California at Berkeley shows that the average user may click the mouse anywhere from 10,000 to 80,000 times a week. This overuse can result in discomfort and injuries to the shoulder, elbow, wrist, hand,

thumb and fingers.

Graphics workers are most at risk—one-third to two-thirds of their average workday is spent using the mouse. With a graphics program you may expect to click a mouse button 976 times an hour compared with 544 times with a database or spreadsheet, and 249 times an hour with a word-processing program.

Peter Johnson, an advisor with the United States' Occupational Safety and Health Administration, advises anyone concerned about a mouse-related injury to adopt a pointing device that has a drag lock feature. This feature allows the user to lock the mouse button and drag an object without continuing to press the button.

Clicking isn't the only problem with using computer mice, ac-

cording to a recent Swedish study. Researchers at the National Institute of Occupational Health and at Karolinska Hospital found that mouse users tend to adopt more extreme work postures than non-mouse users, and for longer periods of time.

The researchers conclude that "the more extreme working posture for 'mouse' operators can cause a risk for discomfort in shoulder, elbow and wrist. Marked sideways twisting of the hands towards the ulnar side is related to an increase of muscle fatigue of the arms." They suggest new ergonomic work stations be designed with mice and other non-keyboard input devices in mind.

Reprinted from *The Outrider*, January 18, 1995; *Ergonomics*, 1994, Vol 37, No. 7.

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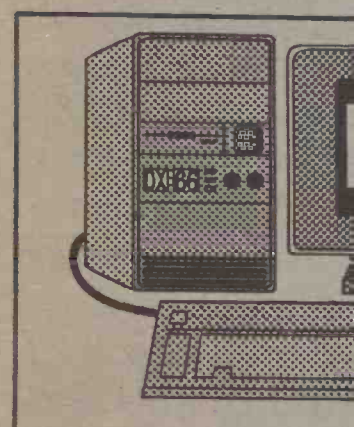
## Business

By Bill Seymour  
Windspeaker Contributor

PRINCE GEORGE, B.C.

Many native business leaders set up to fail, a First Nations leader said in the city recently.

Lack of experience and skills have made it difficult for aboriginal business to succeed, according to Bill Seymour of the Lheidlietwilt First Nations.



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## Business & Finance

# Businesses and First Nations to work together

By Bill Seymour  
Windspeaker Contributor

PRINCE GEORGE, B.C.

Many native businesses set up in Prince George have been set up to fail, a First Nations leader said in the northern B.C. city recently.

Lack of experience, money and skills have made it difficult for aboriginal businesses to succeed, according to Chief Barry Seymour of the L'heit-Lit'en First

Nation. Joint ventures between Aboriginal and non-Aboriginal groups could overcome some of those problems of the past, he said.

"There really hasn't been much history of the two groups working together," Seymour said.

The social and legal constraints of doing business across cultural lines was part of a three-day seminar in Prince George at the University of Northern B.C. Joint ventures are seen by some as a way for both First Nations

and others to do business. But many Aboriginal representatives urged caution in exploring partnerships with outside groups.

Non-Natives could be shy of forming partnerships with bands for legal reasons, said Sherry Sethen of the Prince George Chamber of Commerce. Questions of debt liability and ownership are complicated by the custodial role DIAND plays in the equation, she said.

Joint ventures are not new to the Canadian economic landscape. The fur trade and the ex-

pansion of the railways can be seen as two giant joint-ventures that went sour for First Nations, said Cameron Beck of the Carrier Chilcotin Tribal Council.

Joint ventures and development should take place within the context of the community so that family ties and the cultural base aren't lost in the pursuit of economic self-sufficiency.

Regions like Prince George, which currently rely on the forest industry for jobs and prosperity, will likely remain focused on those sectors, Seymour said.

Small cottage industries, even in areas like arts and crafts, have proven successful for some.

But others urged caution on choosing a route on joint ventures and development. Too many Aboriginal businesses have failed because they are culturally motivated, said Don Zurowski, general manager of the community futures program in Prince George.

Public-sector funding will continue to be important for First Nations' joint ventures, said Seymour.

## Innovative partnerships, joint ventures seen as the oil industry's future

By Carla Turner  
Windspeaker Contributor

CALGARY

Native and business leaders held a conference in April to open lines of communication between the two groups. It's been a long time coming, but there are some big changes in the works for resource development.

The Focusing our Resources conference in Calgary united 450 people, both from bands across the country and from oil and gas companies hoping to make some money on Canada's 2,200 reserves. There's a lot of money to be made.

Exploration and production has become big business, especially in Canada's North. In 1994 alone, 123 wells were drilled on First Nations lands and they produced over \$60 million in oil and gas royalties. That's a 22-per-cent increase over 1993.

It's happening because the U.S. is looking for more and more gas, and higher oil prices are making drilling attractive. But, more importantly, Indian bands are looking to resource development to turn around stagnant and poor economies.

"It's exciting," says Joe Dion of the Canadian Indian Energy Corporation. He believes that a new era of communication and co-operation is here.

Poor communication and battles over land control have always been stumbling blocks. The oil companies and the government negotiated the deals, but no one talked to the bands.

"We showed up and said: 'We're here to drill the well, do you have any questions?'" said Dave Newman of Amoco Canada, a company involved in exploration and production on 20 reserves in western Alberta and northeastern B.C.

"When we involved Native people so late in the process, it was very difficult to develop any trust," he said.

But times are changing. The conference stressed the need for better relationships between corporate Canada and the First Nations, not just in the areas of oil and gas, but in mining and forestry, too.

Calgary's Tsuu T'ina band has been in the oil business since 1952. But Chief Roy Whitney says the band has actually been in the royalties business. And it's time for the Tsuu T'ina to have a greater role in getting the oil out of the ground.

"In my opinion, partnership is not just about paying and receiving royalties," Whitney says. "Partnership is not just about employment. Partnership is see-

ing us in a new way. Partnership is about knowing us in a new way." That means an attitude adjustment on both sides.

"It's time to look at them as potential partners rather than looking to them as being at fault for our socio-economic conditions or as adversaries," says Whitney.

"We've had to defeat the stereotype that we are drunken, lazy Indians," says Harold Cardinal, a Native leader considered a pioneer in building relationships with industry. He says that old beliefs must be set aside.

"We can become business warriors, legal warriors," he says. "Indians are proving themselves, that they can meet the challenge of the industrial community."

There's been an attitude adjustment involving the government as well. New regulations introduced in January make it mandatory for the federal government and industry to consult bands before they start drilling or cutting down trees.

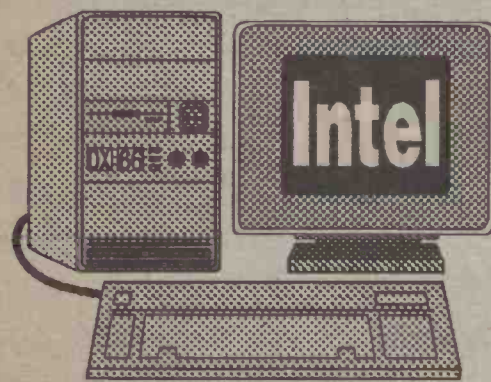
"It's significant," says Dion. Many people in the oil business, both Native and non-Native, say there is far too much government involvement.

"We were assuming that the government represented the interests of Native people and that wasn't always the case," says Amoco's Dave Newman. Now, industry and bands are making their own deals and then going to the government for final approval.

Land-claims settlements and self-government agreements have also given bands across the country more of a say in what happens on their reserves.

"The new era is the recognition that a very large part of lands are returning to management by Native people. That's the real breakthrough," says Bob Blair, Chairman Emeritus of Nova Corporation. Ultimately, Native leaders are hoping that the only governments making decisions on reserves are the band councils. There is even talk of eventually eliminating the need for both crown and corporate help.

The White Bear First Nation in Saskatchewan has just started a pilot project to design and implement its own oil and gas program. It has opened its own oil company and entered into a joint venture with Tri Link Resources of Calgary to drill 20 new wells. Under the deal, White Bear can outline how many Native jobs must be created and negotiate the royalties it will receive. It's never been done before, and is a dramatic change from the days when Indians got royalties and little else.



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from *The Outrider*, January 1995; *Ergonomics*, 1994, 37, 7.

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# WINDSPEAKER SPECIAL FOCUS: MANITOBA

- **Cranberry Portage** Page 30.
- **Aboriginal school district in the works** Page 29.

## Aboriginal school division proposed for Manitoba

By Koralie Mooney  
Windspeaker Contributor

### WINNIPEG

There is a sense of urgency in Bill Sanderson's voice when he talks about the necessity for a provincial Aboriginal school division in Winnipeg.

"We've got a whole new generation of kids that are going to be lost if we don't get this school division up and running by this fall."

Sanderson, who is one of only two Aboriginal school trustees in Winnipeg, was behind the formation of the city's Aboriginal high school four years ago. Thunder Eagle Society was a group of 13 Aboriginal representatives from a variety of professions that negotiated with the Winnipeg School Division for the high school, as well as for changes to the curricu-

lum to reflect Native history and culture.

But the high school, and the Aboriginal elementary school, Niji Mahkwa, that underwent its name change two years ago amid great controversy, can only accept 500 students a year. That leaves the other 12,000 Aboriginal students stuck in a school system that is not meeting their needs, says Sanderson.

A committee has been struck to study the formation of the division, and members plan to meet with provincial education officials in several weeks time.

The proposed division would be not only for the city itself but would be a provincial division, with the opportunity for First Nations communities to participate. Anyone would have the option of going to school in the division, says Sanderson.

"This school division would involve different community areas, dif-

ferent catchment areas and non-catchment areas that choose to belong to this school division will have the option to do so. It will be the people's decision," says Sanderson.

The urgency surrounding the date for its inception has also been prompted in large part by a recent Manitoba School Division Boundaries Commission report that has suggested breaking up the Winnipeg School Division into four small divisions. This would effectively weaken the power of the inner city and the calls for an Aboriginal School Division.

"Aboriginal education is gaining a tremendous amount of strength, minority groups are gaining a lot of momentum. What is the best way to weaken them? Divide and conquer," explains Sanderson.

Another obstacle in the way of organizers is recent staff cutbacks in the division, which has hit Children of

the Earth and Niji Mahkwa especially hard. The Winnipeg Teacher's Union policy of "last hired, first fired" will hit the newly hired staff at the two schools especially hard; some 13 layoffs are expected. The Winnipeg Aboriginal community is protesting loudly against the layoffs, and hoping that retirement and attrition will eliminate the need for most of them.

With no Aboriginal representation within the teacher's union, it is not surprising that the Aboriginal schools are taking the brunt of the cuts, Sanderson says.

"It's clearly giving the message that the unions support the status quo. The other message is the Aboriginal community is recognizing this and they're taking action. The timing is right as well, there are 13,000 students in Winnipeg #1. That would mean 36 schools in that one school division that are populated by Aboriginal students."

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Page 29.

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By giving the message  
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## Aboriginal school division proposed for Manitoba

By Koralie Mooney  
Windspeaker Contributor

WINNIPEG

There is a sense of urgency in Bill Sanderson's voice when he talks about the necessity for a provincial Aboriginal school division in Winnipeg.

"We've got a whole new generation of kids that are going to be lost if we don't get this school division up and running by this fall."

Sanderson, who is one of only two Aboriginal school trustees in Winnipeg, was behind the formation of the city's Aboriginal high school four years ago. Thunder Eagle Society was a group of 13 Aboriginal representatives from a variety of professions that negotiated with the Winnipeg School Division for the high school, as well as for changes to the curriculum to reflect Native history and culture.

But the high school, and the Aboriginal elementary school, Niji Mahkwa, that underwent its name change two years ago amid great controversy, can only accept 500 students a year. That leaves the other 12,000 Aboriginal students stuck in a school system that is not meeting their needs, says Sanderson.

A committee has been struck to study the formation of the division, and members plan to meet with provincial education officials in several weeks time.

The proposed division would be not only for the city itself but would be a provincial division, with the opportunity for First Nations communities to participate. Anyone would have the option of going to school in the division, says Sanderson.

"This school division would involve different community areas, different catchment areas

and non-catchment areas that choose to belong to this school division will have the option to do so. It will be the people's decision," says Sanderson.

The urgency surrounding the date for its inception has also been prompted in large part by a recent Manitoba School Division Boundaries Commission report that has suggested breaking up the Winnipeg School Division into four small divisions. This would effectively weaken the power of the inner city and the calls for an Aboriginal School Division.

"Aboriginal education is gaining a tremendous amount of strength, minority groups are gaining a lot of momentum. What is the best way to weaken them? Divide and conquer," explains Sanderson.

Another obstacle in the way of organizers is recent staff cut-backs in the division, which has hit Children of the Earth and Niji Mahkwa especially hard. The Winnipeg Teacher's Union policy of "last hired, first fired" will hit the newly hired staff at the two schools especially hard; some 13 layoffs are expected. The Winnipeg Aboriginal community is protesting loudly against the layoffs, and hoping that retirement and attrition will eliminate the need for most of them.

With no Aboriginal representation within the teacher's union, it is not surprising that the Aboriginal schools are taking the brunt of the cuts, Sanderson says.

"It's clearly giving the message that the unions support the status quo. The other message is the Aboriginal community is recognizing this and they're taking action. The timing is right as well, there are 13,000 students in Winnipeg #1. That would mean 36 schools in that one school division that are populated by Aboriginal students."

## Profs to ponder Metis political organizations

BRANDON, Man.

Two Brandon University professors have been awarded a \$45,500 grant to research Metis political organizations.

Over three years, Gerard Ens of the history department and Joe Sawchuk of the Native studies department will collect and analyze 20th century materials related to Metis political organizations. The research will focus on organizations which were instrumental in re-defining Metis identity in Canada and the United States.

Research will be done in archival, government and Native organization records in Canadian provinces and the Northwest Territories and in the northern U.S. Researchers will interview Metis leaders, politicians and Elders to compile an

oral history of Metis organizations.

The project is part of a larger project to write a comprehensive history of the Metis people from the 18th century to the present. The only detailed history of the Metis people, Marcel Giraud's *Le Metis Canadien*, was published in 1945. It was imbued with an ethnocentric bias that white civilization was superior to Native groups and that the Metis were a disappearing race.

Professor John Foster of the University of Alberta will also contribute to the writing of this more comprehensive history.

Metis students will be employed during the research period, which is funded by the Social Sciences and Humanities Research Council.



# Manitoba Centre aims to make a difference

By Joseph Fourre  
Windspeaker Contributor

CRANBERRY PORTAGE, Man.

Making a difference in the community of Cranberry Portage is what the Child/Family Resource Centre is all about.

Executive Director Wendy Trylinski said the centre's programs and services are open to everyone in the community.

Trylinski added before funding from Health and Welfare Canada was approved through the Community Action Program for Children, the committee researched the community of approximately 860 people to see if the need existed and if they would be eligible for the grant.

"We found a high number of single adolescent moms and children at high risk — high risk meaning low-income families," she said.

It is for this reason the resource centre has targeted the age group of newborn-6 years.

Working together with the community, the resource centre can help address the needs of the children and families.

"We've had a really good response for some of the programs and we're starting to see a lot of people just dropping in from the community," Trylinski said.

Some of the offerings include a muffin and juice program three



Joseph Fourre

Wendy Trylinski (centre) sits with the children who dropped in for juice and a muffin.

days a week.

"Kids can drop in during the morning and have juice and a muffin before starting school. This way we know they are starting the day with something in their stomach," she said.

At present the program has an average of 13 kids dropping in regularly.

For little eight-year-old Barry Chaboyer, it sure hit the spot.

"This is my first time here and I like it. I want to come back again," he said with a grin from ear to ear.

Other popular programs offered are Positive Indian

Parenting and Nobody's Perfect.

"Right now, we have 10 people enrolled in the Positive Indian Parenting and 10 more in the Nobody's Perfect. And that is without advertising. That tells me there is a need for parenting skills here."

Margaret Church facilitates the parenting programs, which have been a huge success. Because many Aboriginal parents have lost touch with their Native cultures over the generations, the parents in her group are very excited about the program.

"The 10 parents in the Positive Indian Parenting program

now are thirsty for information about their culture," Church said.

The course is not designed to make them better parents, but rather to offer choices to the parents on raising children.

"One evening consisted of a grandparent night and we had eight grandparents come out. It was really good because we had storytelling with both the parents and grandparents telling traditional stories," Church said.

It's those kinds of alternatives that the program is trying to offer to parents.

Cindy Head is one parent in

the Positive Indian Parenting program. Being in the program and learning more about the traditions and her identity as an Aboriginal woman is helping a lot with parenting skills.

"Me and my partner have a cradle board for our baby and we're learning how the cradle board teaches the child control and patience. Also understanding some of the traditional values of Aboriginal people is helping me understand my children," Head said.

In April, Trylinski said they've had 74 kids come into the muffin and juice program and another 40 used the lending library.

Trylinski wasn't really surprised by the number of people using the centre, but she's surprised the number is growing.

"We were expecting a small group, but now that is growing. It's good to see people dropping in, not only on the specific times for borrowing, but just dropping in and borrowing on the spur of the moment," she said.

Now, two full months into its operation, the Child/Family Resource Centre is making a difference in some of the lives of the residents of Cranberry Portage.

"We're pretty happy with the way things are going. People are using the centre," Trylinski said.

Trylinski said now that this part of the Resource Centre is up and running, they plan to move into other activities for the community this summer.

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- Competent at coaching and directing
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- Knowledgeable in services, lending and investment products

Rusty Doxtdator stands over 6 feet tall and cut a posing figure by anyone's standards. The man from Six plays pick-up basketball Wednesday night in the and indulges himself in and golf in the summer morning the 31-year-old covering from a pick-up he played against some pups' the night before to stay active, but the of his many aching muscles suggests he may have gone far this time.

Rusty describes himself as personable, reliable, being. "I'm not your computer geek," he says.

During working hours is a Small Systems Support sultant with the Scot Toronto. This means he problems with computers.

Whether it's the hardware the software that's causing frustration, Rusty's the call when a system goes down.

"My prime objective is fighting. I arrange on ice calls to either replace hardware, and support to resolve with software," Rusty Funny, but when Rusty high school, a career i

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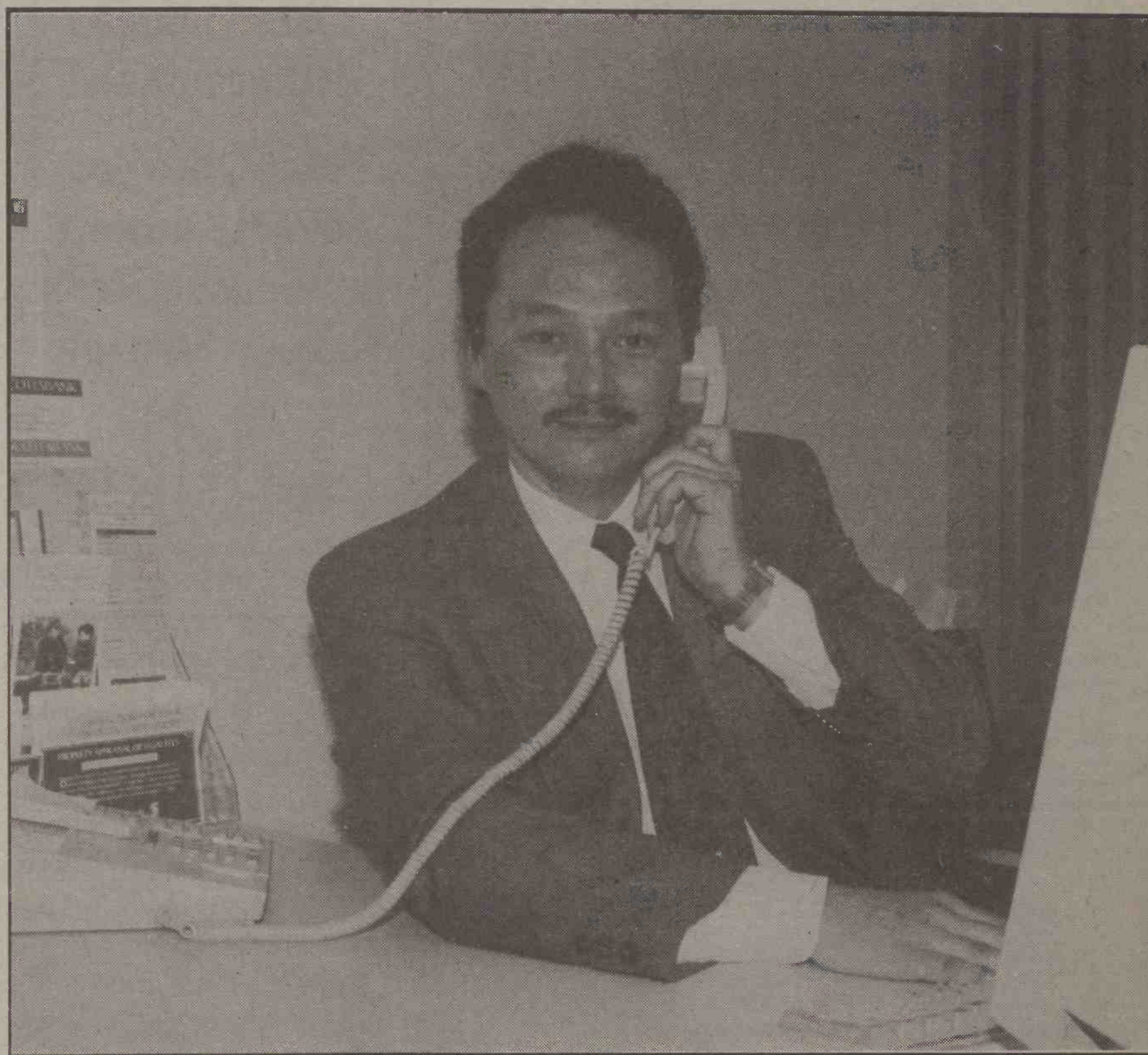
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Bert Crowfoot

Graham Freeman (above), Senior Personal Banking Officer with Scotiabank in Edmonton. His advice to others following in his footsteps is to, "Get an education— knowledge is power!"

Rusty Doxtdator stands well over 6 feet tall and cuts an imposing figure by anyone's standards. The man from Six Nations plays pick-up basketball each Wednesday night in the winter and indulges himself in baseball and golf in the summer. This morning the 31-year-old is recovering from a pick-up game he played against some 'young pups' the night before. He likes to stay active, but the evidence of his many aching muscles suggests he may have gone a bit too far this time.

Rusty describes himself as personable, reliable, a human being. "I'm not your average computer geek," he says.

During working hours, Rusty is a Small Systems Support Consultant with the Scotiabank in Toronto. This means he handles problems with computers.

Whether it's the hardware or the software that's causing the frustration, Rusty's the man to call when a system goes array.

"My prime objective is fire-fighting. I arrange on-site service calls to either repair or replace hardware, and provide support to resolve problems with software," Rusty explains. Funny, but when Rusty was in high school, a career in comput-

ers never really crossed his mind. It wasn't until Rusty was laid off from his job laboring for a company that produced wallboard did he give computers any thought.

He enrolled in the Career Development Institute and within two years had earned his diploma in computer maintenance. He went to work for a small computer training firm in Hamilton, Ontario where he developed a client base that was primarily Native.

He soon got a reputation for doing good work. Rusty was fast, knowledgeable, conscientious and reliable. The job, though, was too limiting. Through one of his clients, Rusty's resume was passed along to the Scotiabank. He was hired Jan. 31, 1994 and a whole new world opened up to him.

"The phone is always ringing," said Rusty, proud of the



Rusty Doxtdator  
Scotiabank

role he plays within the organization. And if that isn't enough, he is a member of the Employment Equity Committee that develops action for finding Native prospects, introduces them to the bank and retains them after they've been employed.

Graham Freeman is another Scotiabank employee committed to developing employment opportunities for Aboriginal people. The soft-spoken Inuk who has been with the bank for three years says he takes this commitment to employment issues very seriously.

His duties at the bank as a Senior Personal Banking Officer involve assisting customers with their investments and supervising an administrative staff. His duties outside the limits of his job description include helping to develop a proactive approach to retaining Aboriginals at Scotiabank.

"I've taken a personal stake in Employment Equity," said Graham.

As did Rusty, Graham, the father of two young children, came to the world of banking in an indirect manner. He studied in Sault Ste Marie and got his diploma in aviation. After time spent as a commercial pilot and

flight instructor, Graham felt the career he'd chosen didn't quite fit his needs.

He returned to school to study business and soon became a prime recruit for Scotiabank. Graham started his career at the Millwood Branch in Edmonton and began nine months of training after which he moved to a downtown location. A situation he's been happy in ever since.

The advice he gives to those who want to follow in his footsteps is clear.

"Get that education. Knowledge is power to some degree. You need it to function."

As important, he says, is to find a mentor whatever the situation is you find yourself in. These are the people who can clear cloudy issues and guide you through rough waters when things get difficult.

One such person could be Donna Beebe, Assistant Manager, Operations, who works with Scotiabank in Drumheller, Alberta. She helps manage tellers and customer service representatives as well as find and recruit prospective employees. She was recently promoted and moved to the Drumheller position from a sub-branch at Stand-off, Alberta.

"Banking was always a consideration," said Donna about choosing her career. Donna was born and schooled on the Blood Reserve in Southern Alberta and graduated high school in Fort McLeod.

She achieved her Bachelor of Management from the University of Calgary and in April 1993 joined Scotiabank.

"They've been treating me very well."

Because she works in such a large organization, she says she has many different opportunities and a number of paths she could take to further her career.

Donna expects to stick with operations and then get into credit training and branch management, but later down the road she might target Aboriginal banking as a market for her skills.

For now, however, "The future is open," Donna says.



Donna Beebe  
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A Message from the Chairman, Director General and the Council of Commissioners of the Cree School Board

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*As you assume  
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And walk with pride towards your goals*

*In all your relations in life  
Be as warm as the sun  
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*Do all this  
And your spirit will promote  
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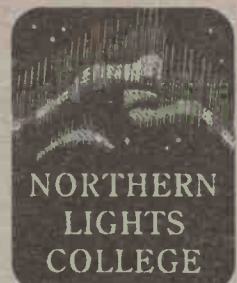
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Apeetogosan (Métis) Development Inc. (AMDI), an affiliate of the Métis Nation of Alberta Association, is a federally funded Aboriginal Capital Corporation delivering a range of financial and advisory services to Alberta resident Métis through its offices in Edmonton and Calgary. Due to an upcoming vacancy, AMDI is inviting applications for a Board of Director position. Principally, the Board of Directors provide the kind of high quality direction to the total affairs of the business that will ensure the development and growth of the company in products, services, markets, and financial results. Accordingly, this is a position of considerable responsibility and substance.

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- the necessary education, qualifications and experience to obtain an academic appointment at the University level;
- has experience in teaching adult learners in First Nations communities;
- be able to travel and teach at different First Nations communities in and out of province;
- have knowledge about First Nations culture.

One position will be directed to the candidate who meets above criteria in teaching Dene at the University level.

**Deadline: 4:30 pm, June 15, 1995.**

Applications including curriculum vitae, transcripts, evidence of teaching ability and the names of three references should be forwarded to:

Search Committee  
Extension & Northern Operations  
Saskatchewan Indian Federated College  
Rm. 118 College West Bldg.  
University of Regina  
S6V 0Z8  
Fax: (306) 584-0955



# Career Section

## Instructor, College Achievement Program (CAP) En'owkin Centre

The En'owkin Centre will be running an eight month CAP program starting September 1995. The program will be community-based, located in Kelowna, B.C.

The CAP program is transitional, designed to bridge between ABE and first year university. The instructor is responsible for foundational courses in study skills, literacy, humanities, social sciences as well as literature and composition.

The coordinating role includes liaising with the department head, the community band members, and organizing resource people and activities. The instructional role includes course preparation and delivery for various units of the program. Program content will address issues of academic readiness, goal setting, personal and community development and will include a strong cultural component.

Completion of a bachelor's degree is required. Supervisory experience, post secondary teaching experience with First Nations adult learners, and the ability to draw upon community and cultural resources are required.

**Start date: September 1, 1995**  
**Annual salary range: \$40,000**  
**Application deadline: July 15, 1995**

All applicants must be familiar with First Nations culture and organizations. En'owkin gives high priority to qualified candidates of First Nation ancestry. Salary is based on qualifications and experience. Resume and letter of application must be received no later than the listed application deadline.

Apply to: Don Fiddler  
Executive Director  
En'owkin Centre  
257 Brunswick Street  
Penticton, B.C.  
V29 5P9

For more information call (604) 493-7181 or fax (604) 493-5302

## Employment Opportunity Aboriginal Sport Circle

**Position: Executive Director**  
**Term: Full Time**  
**Salary: \$40,000.00**

The newly established Aboriginal Sport Circle is the national organization that supports the provincial, territorial and other Aboriginal sport organizations for the promotion of Aboriginal Athletes through sport and health activities.

### Qualifications:

- Must have knowledge and experience in working with Aboriginal peoples
- Should have excellent organizational and management skills
- Must have good communication skills both verbal and written
- Post-secondary degree or certificate in administration and/or management required.
- Knowledge of the Canadian sport system valued
- Ability to use computer software valued
- Valid drivers licence
- Applicant having Aboriginal ancestry preferred

### Deadline:

Applications must be received by **June 9, 1995 at 4:00 pm.**

### Forward Resumes to:

Aboriginal Sport Circle Selection Committee  
P.O. Box 134  
Kahnawake, Quebec  
J0L 1B0  
Fax: (514) 635-0828

For further information: Contact Sandra Roach  
(403) 667-3779  
(403) 663-3455

**YOU ARE ONE OF MORE THAN 60,000 PEOPLE READING THIS AD.**

**TOO BAD IT'S OURS INSTEAD OF YOURS!**

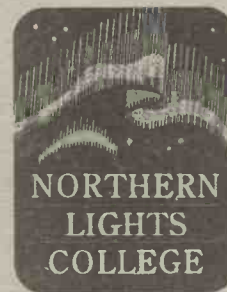
**CALL WINDSPEAKER ADVERTISING TO FIND OUT MORE**

**1 - 800 - 661 - 5469**

## Congratulations to Northern Lights College students!

Home Oil Company Limited has awarded all three of its Technical School/College Scholarships as part of its Aboriginal Scholarship program to the following Northern Lights College students.

- Philip Burke
  - Norman Duchesne
  - Jacob Loose
- Fort St. John campus  
Dawson Creek campus*



The Aboriginal Scholarship Program recognizes the achievement and financial need of students of aboriginal heritage who are attending Canadian universities, colleges and/or technical schools.

**knowledge that works** **Home Oil Company Limited**

## Arts One - First Nations Land, Sea and Spirit

A Comparison of First Nations  
and Western Views

Applications are still being accepted for Arts One - First Nations, which is a new first-year university program of education in the liberal arts (humanities and social sciences). The program will be offered at the Nanaimo and Cowichan campuses and is intended especially for First Nations students, but it is also open to others with an interest in the comparison of First Nations and Western cultures. Arts One - First Nations is organized as one class with a team of instructors who share responsibility for all aspects of the program, which comprises lectures, seminars and tutorials.

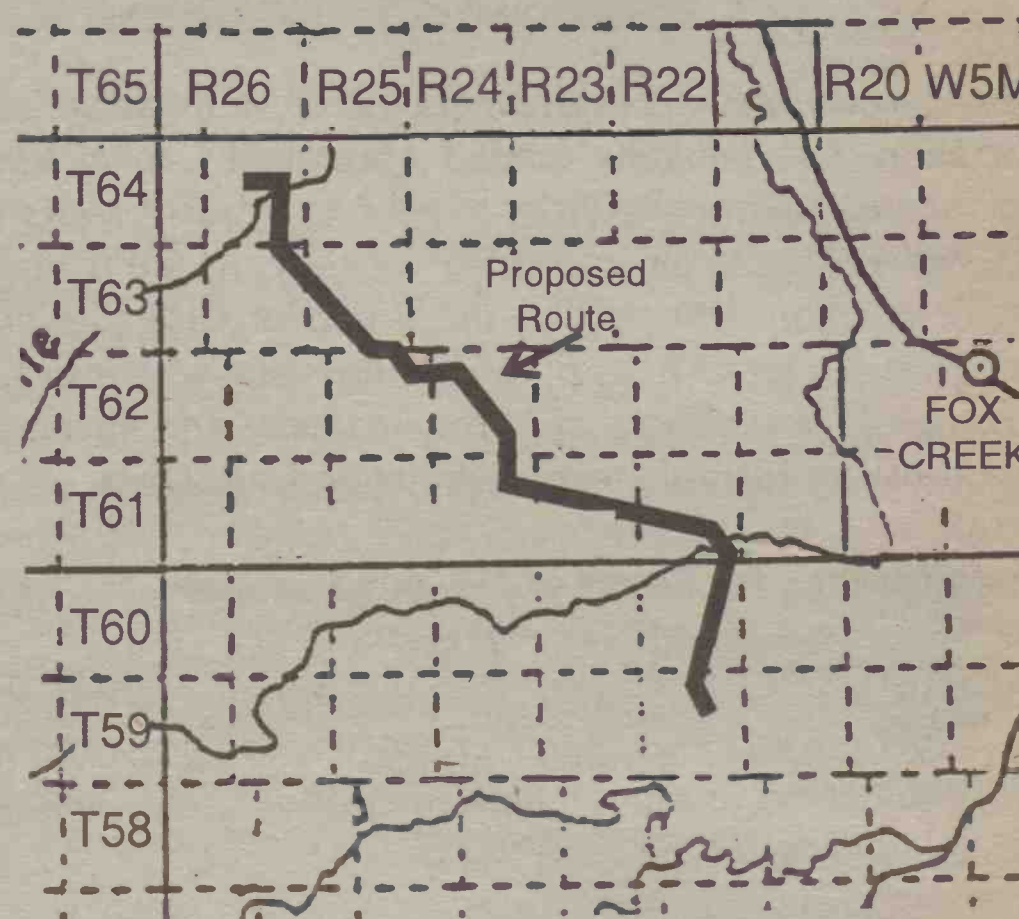
For further information, please call **Carrie (604) 753-3245, local 2758**



**Nanaimo Campus**  
900 Fifth Street  
Nanaimo, BC V9R 5S5

### PUBLIC NOTICE ALBERTA ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT AND NOTICE OF APPLICATION

In accordance with Part 2, Division 2 of the Alberta Environmental Protection and Enhancement Act, Chevron Resources Canada (Chevron) is applying to Alberta Environmental Protection to construct the Kaybob West Pipeline - Simonette Lateral pipeline project. The project involves the construction of 79 km of 273.1 mm O.D. pipeline. Sour gas will be transported from the Chevron Simonette battery at 16-17-64-26 W5M to tie-in to the existing Chevron Berland pipeline at 11-14-59-22 W5M. Pipeline construction along some of the route is scheduled for summer, 1995 and the remainder of the route will be constructed during the winter of 1995/96.



Any person directly affected and wishing to file a statement of concern with respect to conservation and reclamation activities can do so by writing to Director of Land Reclamation, Alberta Environmental Protection, Regulatory Approvals Centre, Main Floor, Oxbridge Place, 9820 - 106th Street, Edmonton, Alberta T5K 2J6. Statements of concern must be submitted within 30 days of this publication. Please quote application number 001-16750 for correspondence. Submissions related exclusively to compensation for land use are beyond the jurisdiction of Alberta Environmental Protection and will be addressed by the Surface Rights Board.

Copies of the application can be obtained from TERA Environmental Consultants (Alta.) Ltd., Suite 205, 925-7th Avenue S.W., Calgary, Alberta T2P 1A5, Attention: Mr. Piers Fothergill, Phone: 266-2895 or Fax: 266-6471.



The Board of Directors is proud to announce the Director for the agency.

Lorna is Native Canadian Rock (Nipigon, Lak) merit and values of organization and work.

Her professional background experience related geriatric and general Professor, as well as Misiway Eniniwuk appropriate College in fields of social work.

On behalf of the Board we welcome her initial

## BRINGING TO



- Group A**
- Maggie Auger
  - Victor Bird
  - Peter Brandt
  - Thelma Cameron
  - Linda Cardinal
  - Chester Christian
  - Elizabeth Cowie
  - Donald Cross
  - Laura Cross
  - Corey deLaronde
  - Darrell Fay
  - Irene Gadwa
  - Roy Gamble
  - Judy Gschaid
  - Jeane-Lynne Hunter
  - David Janvier
  - Margaret Joachim
  - Donna Kaquitts
  - Cheryl-Lynn LaFleur
  - Donita Large
  - Douglas Longmore
  - Hazel Mayo
  - Gary McCaskill
  - Ralph McNabb
  - Lloyd Nahdee
  - David Norbert
  - Korie-Lyn Northey
  - Doreen Odgers
  - Gabriel Savary
  - Jacqueline Short
  - Edward Tessier
  - Merle White



**Northern  
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lease call Carrie  
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**Nanaimo Campus**  
900 Fifth Street  
Nanaimo, BC V9R 5S5

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Environmental Consultants (Alta.)  
a T2P 1A5, Attention: Mr. Piers



The Board of Directors of Kunuwanimano Child and Family Services are proud to announce the appointment of Lorna (DiGasparro) Turner as Executive Director for the agency, as of March 27, 1995.

Lorna is Native Canadian of Ojibway descent who originates from the Red Rock (Nipigon, Lake Helen) First Nation. Lorna is a strong believer of the merit and values of traditional culture and will implement them in her organization and work.

Her professional background includes twenty-two years of administrative experience related to helping professional fields. Her expertise includes geriatric and general nursing, community college as Native Counselling and Professor, as well as specialized services as Therapist, most recently held at Misiway Eniniwuk Community Health, in Timmins. All is supported by appropriate College and University education, as well as hands-on experience in fields of social work settings.

On behalf of the Board, staff and communities she serves, please help us to welcome her initiatives.

**BRINGING EMPLOYERS AND EMPLOYEES  
TOGETHER**



**Keith MacDonald**

Royal Bank is pleased to announce the appointment of Keith MacDonald as senior market manager, Aboriginal Banking.

Based in Calgary, Mr. MacDonald will lead the bank's efforts in developing products and services to meet the needs of aboriginal businesses across Canada.

Mr. MacDonald joined Royal Bank in 1971 and has held a number of senior management positions in Alberta and British Columbia. He has spent the past two years on secondment to the Treaty Seven Economic Development Corporation, where he served as general manager, and brings with him an in-depth understanding of Canada's First Nations people.



**Audrey Ahenakew**

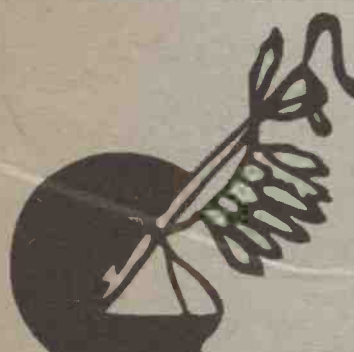
Royal Bank is pleased to announce the appointment of Audrey Ahenakew as market manager, Aboriginal Banking.

Based in Calgary, Ms. Ahenakew will play an active role in the development of banking products and services to meet the needs of aboriginal businesses across Canada.

Ms. Ahenakew is a member of the Ahtahkakoop Band of Saskatchewan and brings with her an excellent understanding of Canada's First Nations people and over 24 years of banking experience.



**Nechi Training, Research  
& Health Promotions**



Box 34007  
Kingsway Mall Post Office  
Edmonton, Alberta T5G 3G4  
Tel: (403) 458-1884 Fax: (403) 458-1883

**Congratulates their 1994 - 1995 Graduates**

**Community Addictions Training**

**Group A**

- Maggie Auger
- Victor Bird
- Peter Brandt
- Thelma Cameron
- Linda Cardinal
- Chester Christian
- Elizabeth Cowie
- Donald Cross
- Laura Cross
- Corey deLaronde
- Darrell Fay
- Irene Gadwa
- Roy Gamble
- Judy Gschaid
- Jeane-Lynne Hunter
- David Janvier
- Margaret Joachim
- Donna Kaquitts
- Cheryl-Lynn LaFleur
- Donita Large
- Douglas Longmore
- Hazel Mayo
- Gary McCaskill
- Ralph McNabb
- Lloyd Nahdee
- David Norbert
- Korie-Lyn Northey
- Doreen Odgers
- Gabriel Savary
- Jacqueline Short
- Edward Tessier
- Merle White

**Group B**

- Terry Bennett
- Jane Chisan
- Melanie Cole
- Delphine Elleze
- Darwin Flett
- Jane Freeman
- Wendy Gruhke
- Nelly Isadore
- Georgina Iverson
- Jo-Anne Jackson
- Jacqueline Janvier
- Brenda Jenkins
- Frank Large
- Frieda Maynard
- Kelly McKibben
- Georgina Norquay
- Trevor Pierre
- Norma Quinney
- Elizabeth Scout
- Jeffrey Sherstabetoff
- Vincent Steinhauer
- Rhonda Sverderus
- Maureen Thunder
- Francis Whiskeyjack
- Gerald White
- Michelle Wuttunee
- Lucille Youngchief

**Advanced Counsellor Training**

**Group 1**

- Marilyn Anderson
- Adelard Beaver
- Raymond Cardinal
- Suzette Cohen
- Arlene Dion
- Jo-anné Gibb
- Gerald Giroux
- Maureen Helper
- Lorraine Jack
- Robert Johnson
- Dawne Kidd
- Joyce Kirkpatrick
- Breen Kristjansson
- Elaine Kruger
- Rose Loonskin-Auger
- Carrie Mason
- Hazel Mayo
- Maureen Nohnychuk
- Jack Penrose
- Normand Robert
- Shirley Sampare
- Lynda Sparrow-Vang
- Ronald Wilson

**Group 2**

- Terry Bennett
- Peter Brandt
- Robert Burnstick
- Melanie Cole
- Martha Cunningham
- Jane Freeman
- Dwight Mandursiak
- Frieda Maynard
- Lucienne Meek
- Glen Papin
- Ruth Sabourin
- Laverne Thiessen
- Audrey Thunder

**Program Management**

- Shawna Bellerose
- Terry Bennett
- James Cardinal
- Suzette Cohen
- Robert Cyprien
- Robert Harrison
- Bernadette Jahtail
- Dwight Mandursiak
- Regiben Quinn
- James Rain
- Leona Shandruk
- Lynda Sparrow-Vang
- Ronald Wilson

**Native Addictions Worker**

- Betty Bernard
- Nora Bird
- Suzette Cohen
- Guy Cote
- Arlene Dion
- Gerald Giroux
- Maureen Helper
- Bernadette Jahtail
- Lorraine Jack
- Dawne Kidd
- Elaine Kruger
- Donald Marten
- Hazel Mayo
- Delbert Mills
- Dora Palmer
- Elizabeth Robinson
- Shirley Sampare
- Mike Sandy
- Ronald Wilson

**The 21st Graduation Ceremonies  
will be held on Saturday June 17, 1995  
at the PML / Nechi Centre**

**The Public is cordially invited to dance the night away  
with our graduates beginning at 9:30 p.m.**

**Dance admission is \$7.00 Music by: Wired For Sound**





# Guess who joined the neighbourhood.



**NOW OPEN**  
**TD BANK, ONICHIKISKWAPOWIN**  
**SONIYAOKAMIK, Saddle Lake, Alberta**



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Top Row L to R: Lydia Giant, Eugene Whiskeyjack, Darryl Bouvier (Mgr.), Theresa M Cardinal.  
 Bottom Row L to R: Mabel Shirt, Judy Cadrin (Asst. Mgr.) Jeanette Kakeesim

## Thanks, Neighbours.

Your friends at the TD Bank would like to say thanks for the warm welcome to the neighbourhood. To those who dropped in, we're glad to have had the opportunity of meeting you, and we look forward to serving you in the future. If you haven't had a chance to stop by, please do so. Ask us about our exciting "Match for Cash" contest...you could be our next \$1000. winner!\* Stop by soon!

**Mon.-Thurs. 9:30-4:00**  
**Friday 9:30-5:00**  
**Tel: 726-5185**



Your Bank. Your Way.®



The TD \$5 Service Guarantee®  
 No line-ups longer than 5 minutes..... GUARANTEED.



\* Trade Mark of The Toronto-Dominion Bank.  
 \* Only 7,500 brochures were printed. Contest rules included in each brochure.  
 \*\* Offers are valid at Saddle Lake First Nation branch only, and expire June 30, 1995.  
 Complete details at branch.