Windspeaker

June 2000 | AMMSA, Canada's largest publisher of Aboriginal news | Volume 18 No. 2

BERT CROWFOOT

Powwow princess

Lillian Sparks is Miss Indian World 2000, crowned in Albequerque, New Mexico during the Gathering of Nations powwow held April 27 to 29. See her story on page 21 in *Windspeaker*'s Guide to Indian Country in this issue.

Big win for B.C. Métis

By Paul Barnsley
Windspeaker Staff Writer

CRANBROOK, B.C.

Charges laid against six Métis men under the province's Wildlife Act were dismissed on April 28 when provincial court Judge Don Waurynchuk ruled the men were exercising their Aboriginal right to hunt.

Dan LaFrance, John Grant Howse, Leonel Courchaine, Frederick Laboucane, Ronald Monsen and John Pratt expect the province to appeal the case, but they were delighted by the decision that LaFrance said vindicates their claim that the provincial government has refused to come to grips with court decisions that define Aboriginal rights.

"After April 28, I feel like a different person," he told *Windspeaker*, the day after the decision was handed down. "I've always said I don't need any court to tell me who I am, but now they've had to admit we have these rights and it feels different, you know? It's been a very emotional day."

The list of 14 charges included hunting without a licence, unlawfully using a motor vehicle for hunting, carrying a firearm without a licence, killing a moose out of season, illegally possessing a moose carcass and similar charges related to the killing of a white antlerless deer. None of the accused denied the charges but they pled not guilty, claiming they were Métis people with a constitutionally protected right to engage in those activities.

(see Métis page 3.)

Nisga'a say goodbye to Indian Act

By Jennifer Lang
Windspeaker Contributor

TERRACE, B.C.

Thundering applause momentarily drowned out Nisga'a president Joe Gosnell as he told hundreds of celebrants gathered in Gitwinksihlkw that their hard-won treaty has now taken effect, ending more than a century under the Indian Act.

"We are no longer wards of the state; we are no longer wards of the government," Gosnell said, pausing to be heard over the crowd's approval.

"We are no longer beggars in our own land. We are free to make our own mistakes, savour our own victories, and stand on our own feet."

Gosnell said the treaty restores powers of self-government to the Nisga'a, who sought a formal treaty for 113 years.

"I want to say to you, welcome to the Canadian family," federal Indian Affairs Minister Robert Nault said at the May 12 ceremony, where Nisga'a residents, dignitaries, and well-wishers gathered to mark the historic occasion. "Today we celebrate the coming into effect of B.C.'s first modern-day treaty, and hopefully many more to come."

British Columbia Premier Ujjal Dosanjh welcomed the Nisga'a as equals into the province.

"Let me say this loudly, for all British Columbians to hear. This treaty is about justice," Dosanjh said. "The suffocating weight and shackles of the Indian Act are gone, and gone forever."

In its place is the Nisga'a Lisims Government, a democratically elected body that will have legislative and administrative powers, allowing the Nisga'a to govern themselves and the land included in the treaty, which came into effect just after 12 a.m. May 11.

A provisional government was sworn in, and introduced 18 pieces of legislation covering fish and wildlife management, financial administration, justice, and policing.

Elections for northwestern British Columbias newest government, which will have representation from all four Nass Valley villages and the Nisga'a Nation locals in Terrace, Prince Rupert and Vancouver, will be held within six months.

(see Nisga'a page 3.)

WHAT'S INSIDE

BUFFALO SPIRIT

Find your copy of *Windspeaker*'s second edition of the paper that deals exclusively with Native spirituality.

FIGHT FOR DIGNITY

Samson and Ermineskin bands of Alberta are in court seeking an astounding $1.4 billion in damages from the federal government. They say the government has minmanaged band funds for 50 years. Lawyer, James O'Reilly says this is not just about money, but restored dignity to Indian people.

.....Page 6.

KID TAMPERING

Ottawa experimented with the health of Native children in residential schools by withholding basic dental care, and altering the vitamin values in foods provided to the schools, without the consent of parents.

.....Page 26.

$2.00 plus G.S.T. where applicable

PUBLICATION MAIL REGISTRATION #2177
POSTAGE PAID AT EDMONTON

AD DEADLINES

The advertising deadline for the July 2000 issue is Thursday, June 8, 2000
see page 4 for details.

ADDRESS:

Racist remarks produce nothing but silence

By Paul Barnsley
Windspeaker Staff Writer

SASKATOON

No editorials or columns were written about it in national mainstream newspapers.

There were no political or public affairs talk shows that took up the question or looked for an explanation.

There was nothing — nothing but silence.

When Cheryl Soucy launched a heated attack on Marji Pratt-Turo in front of the Saskatoon provincial court building on May 3, the CBC and other media outlets covered it, but that was where it ended.

As Soucy arrived at court to attend a preliminary hearing for two officers charged with the forcible confinement of a Native man, Soucy attacked the press for blowing the matter out of proportion and taking the Native side in the dispute.

Dan Hatchen and Ken Munson were suspended from the City of Saskatoon police force after admitting they abandoned Darrell Night, a 33-year-old Aboriginal man, on the outskirts of town without a coat on Jan. 28, a night when temperatures plunged to minus 26 degrees Celsius. On April 12, several weeks after an RCMP investigation into Night's complaint was completed, the officers were charged with forcible confinement and assault in connection with the case.

Soucy, a friend of the officers, exchanged words first with reporters.

"You're taking the Native side," she said to reporters. "Give it a rest."

When Pratt-Turo, a member of Gordon First Nation in Saskatchewan, interrupted to ask Soucy if she didn't believe Native people, including Night, should receive respectful treatment from police.

"You think it's all right to murder Indian men?" asked Pratt-Turo, a member of the Grandmothers Vigil for Justice, a mostly Native group of women who have been holding candle-light vigils outside of the Saskatchewan Justice minister's office every Thursday since the bodies of two Native men were found outside the city in early February.

"They didn't murder anybody," Soucy responded, turning her attention to the protesters.

Pratt Truro said later that Soucy then tried to blow out her candle.

"You can blow out my candle, but you can't kill me," she responded.

"You can't kill me, either," Soucy countered.

"I don't want to . . . "

"And you can't take them down, either."

"Racism — You don't have a patent on racism," Pratt-Turo said.

"Racism has dick-all to do with it," Soucy responded. "Well, if you guys had let it go, it wouldn't turn into a racist issue."

"Are you kidding . . .?

"How many people died?" another protester asked.

"But why are these two taking the blame for everyone's that dead," Soucy answered. "Yeah, I have a certain amount of racism because I've dealt with enough of . . . Natives that've caused me nothing but hell and havoc . . . broke into my home! OK!"

"White people have done that to me. My nose is broken. I have bullet holes in . . . " Pratt-Turo said.

"All right, how many beers do you drink and how much bingo do you do? And how much welfare are you guys on and how many jobs do you people have?" Soucy.

Many Native observers feel the fact that Soucy apologized two days later only underscores the seriousness of the problem. They feel she may have inadvertently proved the point the officers' accusers are trying to make with her outburst and was then advised to apologize as a means of controlling the damage to her friends' case.

Forcible confinement is a serious criminal offense. Should the officers be convicted on this charge, there's a chance they'll serve time in jail — perhaps even time in a federal institution.

Pratt-Turo later told *Windspeaker* she was embarrassed by the part she played in the incident, but she hoped that people across the country had a close look at a phenomenon that she said is too rarely dealt with directly in the national press. No Native person who saw the exchange was surprised by it, but many see an opportunity in Soucy's remarks.

Alfred Gay, a member of the Gull Bay First Nation in Ontario who now works as a researcher for the Lustiguj First Nation (located near the Quebec/New Brunswick border), saw the confrontation on television. He thinks all Canadians should take a hard look at what Soucy's words and actions say about Canadian society.

"Well, you know what's so funny about that is, you see it and you're kind of repulsed by it, but she speaks for all the people out there," Gay said. "Everybody's probably going to condemn her, but that's what the lawyers think, that's what the grocery store owner thinks, that's what the cab driver thinks.

"I grew up in a non-Native community and that's what the white people were saying. It's out there. She's representative of everybody from Joe Banker to Joe Welfare Recipient. Now that the issue's out there, now that we know that's in the mind of the public, how do we bring that out and allow the public to say what they think? It's like healing. If you go to a healing session or a sweat lodge, it's all those dark thoughts that you want out there."

Pratt-Turo's sister, Bernelda Wheeler, is a well-known Native journalist and writer who lives in Saskatoon. She believes Soucy was portraying widely-held attitudes towards Native people.

"The only difference is this time they caught it on camera — They caught it on tape," she said.

Wheeler said racism is an everyday reality for Native people in Saskatchewan.

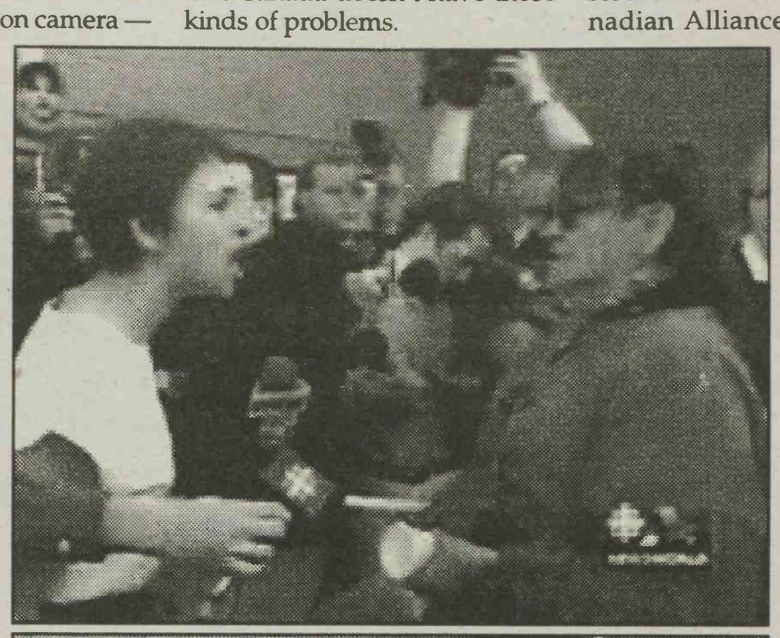
"I see a legacy of racism. I grew up here and I remember as a little child going into the city of Regina and feeling — feeling — looked-down-upon and marginalized and minimalized by white people. Nobody said anything, but I felt that," she said. "The racism at that time was open and overt and ugly and horrid. I don't think they even believed that we were people."

Darrell Night's lawyer, Donald Worme, a Cree man who practices law in Regina, believes such police shortcuts are an indication of a lack of respect for basic human rights in the society at large. He believes the fact that police officers think they can treat some people in such a manner is a sign that the poor are seen as inferior members of society whose basic human rights don't deserve the same kind of respect as those who are financially well-to-do.

> ***"The public is in a state of denial about the human rights aspects of this issue."***
>
> **— Donald Worme.**

Native leaders all over the country are asking for a full public inquiry into alleged police abuse of Native people. There have been dozens of incidents where Native people died or suffered serious injuries at the hands of police officers. In each case, rather than responding with a full blown investigation which would seek to expose any underlying reasons for the violence, governments chose to limit the scope of the investigations so as to avoid confronting racial issues in the full light of day.

Pratt-Turo and her sister believe it's reflective of a national case of denial. Canadians rather smugly look at the civil rights problems experienced in the United States and tell themselves that Canada doesn't have those kinds of problems.



PHOTOS COURTESY OF CBC-TV.

Cheryl Soucy (left) launches her racist attack on Marji Pratt-Turo outside the provincial court house on May 3 when Soucy was attending the preliminary hearing of two suspended Saskatoon Police officers on a charges stemming from the starlight cruise they gave to Darrell Night, a 33-year-old Native man, who the officers admitted abandoning out of the city in sub-zero temperatures without a coat.

"They don't want to hear it. They don't want to believe they're that kind of a country," said Wheeler.

Worme also believes this case has touched a very sensitive nerve in the Canadian psyche.

"The public is in a state of denial about the human rights aspects of this issue," he said. "Part of the problem is we do have a public that is in a state of denial."

Worme suggests the bigger issue is related to economics. He sees the police acting as a tool of the haves in society, working against the have-nots.

"Yes, definitely," agreed Bob Hughes, president of the Regina-based Saskatchewan Coalition Against Racism. "That is a big part of it and, obviously, in this area, Aboriginal people are certainly in the lowest economic bracket so they're going to get nailed the hardest.

Hughes, 51, saw the CBC-TV report on the exchange. As a lifelong Saskatchewan resident, Hughes is worried that hate and intolerance are becoming more evident in the province.

With the farm crisis creating economic difficulties for many people in the region, an acute form of intolerance, a phenomenom that hasn't been seen since the Great Depression, appears to be on the rise in the province.

The Saskatchewan Party, a political party formed out of the remnants of the corrupt and disgraced provincial Conservative Party, is following an agenda that resembles that of the federal Canadian Alliance (formerly the Reform Party). The Saskatchewan Party is exploiting the fact that Premier Roy Romanow's NDP government is in a minority position in order to force some its far-right policies onto the political stage, including breaking the detente on Native provincial tax exemption.

Hughes said it reminds him of the tactics the Klu Klux Klan used to elect the Conservative Party in the province in the 1930s.

"We see this as heading for dangerous times," he said. "It seems to me to be history repeating itself. We have political parties provincially and federally that are hungry for power and they're using whatever issues that can arouse this kind of emotion — any kind of issue that there is a fair amount of ignorance about that they can use to build a coalition, looking back at the history of Saskatchewan and the way the Klan was used by then a Conservative Party that was hungry for power in the 1930s."

Historians note that the Klan had 40,000 members in the province at that time and a Klan meeting in Moose Jaw in 1930 attracted 10,000 people.

"Whatever they could teach people to fear and hate, they fed them and that's what I see right now," Hughes said. "It's really scary to me. I see us being manipulated."

Adding fuel to the anger of the non-Native population in the province regarding the issue is the fact that Regina is home to the RCMP training barracks. The provincial capital is an RCMP company town and the rest of the province feels that connection in varying degrees. An attack against police — deserved or not — produces strong emotional responses.

"The majority of the middle class haven't had a serious problem with the police so the media that are controlled by them slam us as being critical of people who are doing dangerous work," Hughes said.

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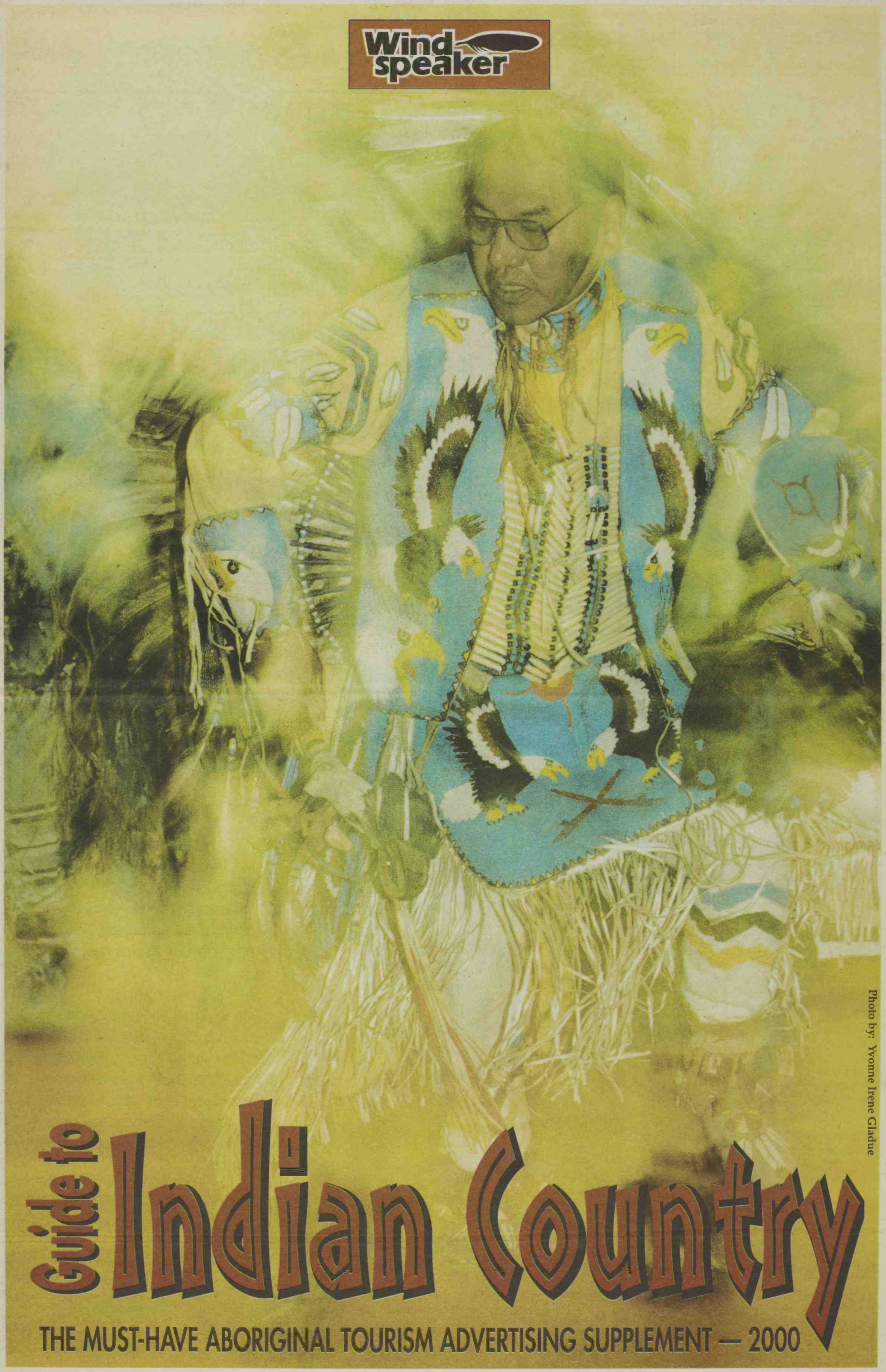

Windspeaker

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Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA) the last Monday of every month to provide information to the Aboriginal people. ***Windspeaker*** has a regular monthly circulation of 18,000.

Windspeaker's Guide to Indian Country 2000 has a circulation of 25,000. ***Windspeaker*** was established in 1983 and is politically independent.

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Cover Photo Credits
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Publication Mail Registration # 2177
ISSN No. 0834 - 177X

GUIDE TO INDIAN COUNTRY 2000

Cultur

By Troy Hunter
Windspeaker Contributo

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GUIDE TO INDIAN COUNTRY

Cultural ecotourism — Ktunaxa style

By Troy Hunter
Windspeaker Contributor

COLUMBIA BASIN, B.C.

The Indigenous peoples known as the Ktunaxa Indians and often referred to in history books and on maps as the Kootenay Indians live in the Columbia Basin. The Columbia and Kootenay Rivers lie within the traditional territory of the Ktunaxa Indian Nation in British Columbia. It is this system of rivers, lakes and mountains that has sustained the Ktunaxa peoples since time immemorial.

The traditional knowledge of the Ktunaxa concerning their territory is quite remarkable and unique. Some families in the Ktunaxa Indian communities have looked to their cultural lifestyles to build upon a new activity, often referred to as ecotourism.

There are seven communities within the Ktunaxa Nation — the Columbia Lake Indian Band, Kutenai Tribe of Idaho, Lower Kootenay Indian Band, Salish/Kootenai/Flathead Indian Reservation, Shuswap Indian Band, St. Mary's Indian Band, and Tobacco Plains Indian Band. There are five Ktunaxa communities in Canada and two in the United States. There was another Ktunaxa Indian Reserve near Burton called the Arrow Lakes Indian Reserve, but because of a forced move, it is now non-existent.

The Arrow Lakes Band was a mixture of Ktunaxa, Shuswap and Okanagan Indians. They migrated between Washington and the West Kootenays to fish, gather and hunt for food.

The Shuswap Indian Band is politically part of the Ktunaxa Nation. This community is often referred to as the Kinbasket people, which is a family name. The Kinbaskets immigrated to the territory about 200 years ago. The primary language and culture of the Shuswap Indian Band is that of the Secwepemc (Shuswap Indians).

Within the Ktunaxa Nation, there are two sub-groups that have been classified as the Lower Kootenay and the Upper Kootenay. The Lower Kootenay has developed specialized knowledge about water resources for survival. This traditional knowledge includes fish and waterfowl harvesting, as well as the use of plants associated with water resources for such items as housing.

A unique feature of the Lower Kootenay is the use of the sturgeon-nosed canoe. The canoe was traditionally made from using six different types of trees — birch, white pine, cedar, maple, bitter cherry and Douglas fir. However, most canoes being made now are a combination of wood and canvas.

Today, canvas is the material of choice for making tipis. The Lower Kootenay Band used to make summer dwellings out of reed mats, and both groups used animal hides for covering their lodges as well. Since canvas is a waterproof cotton material, it is now preferred over the traditional coverings.

The Ktunaxa Tipi Company is a year-round operation owned and operated by Wilfred Jacobs and his wife, members of the Lower Kootenay Indian Band in Creston. They make sturgeon-nosed canoes and tipis for sale and rental. Their tipis have attracted customers as far away as Europe and Asia.

The Upper Kootenay Indians traditionally were a forest and mountain people who adapted to prairie life when the need arose. They existed by traveling on horseback throughout their territory, hunting, fishing and gathering. Two or three times a year, the Upper Kootenay would travel through the mountain passes often in dangerous situations (due to neighboring enemies, such as the Blackfoot Indians) to hunt for buffalo, which was once one of the staple foods of the Ktunaxa Nation people. In their travels, they would collect items such as the red ochre from the paint pots at Kootenay National Park. This ochre was traded for parfleche and cornhusk bags full of salt, which made its way from the Salt Lake area of Utah. The Ktunaxa traded with many of the interior plateau tribes, including the Nez Perce and Utes.

The Upper Kootenay obtained horses through this trading network and were adept in horsemanship.

The Ktunaxa Indians had thousands of horses living in their territory and up until the 1950s much of this stock was still in existence. The last of the wild horses were caught and the ones that remained on the reservations, such as St. Mary's Indian Reserve, were killed off because the Ministry of Forests said the horses were overgrazing. Fortunately, there are still some horses remaining on the reserves and there is even a trail ride operation at the Columbia Lake Indian Reserve.

Alfred Joseph, a Ktunaxa Indian of the Columbia Lake Indian Band, operates the JN Ranch near Windermere and is known for his guide outfitting and daily trail rides. His customers include German tourists. It is recommended to call ahead to arrange a trail ride.

Dan Gravelle, with his wife Erin, of the Tobacco Plains Indian Band operates the Circle-O-Ranch and have a few head of horses for hire. They specialize in raising Texas long horn cattle.

A 29-par golf course called Set'etkwa Golf Course is owned and operated by the Eugene family of the Shuswap Indian Band. It is a seasonal course open until October each year. As well, the Shuswap Band has opened another golf course. It is just off of Highway 95 at the crossroads of Invermere and Radium Hot Springs. They also lease a portion of reserve land to a helicopter company that operates daily scenic tours of the Columbia Valley.

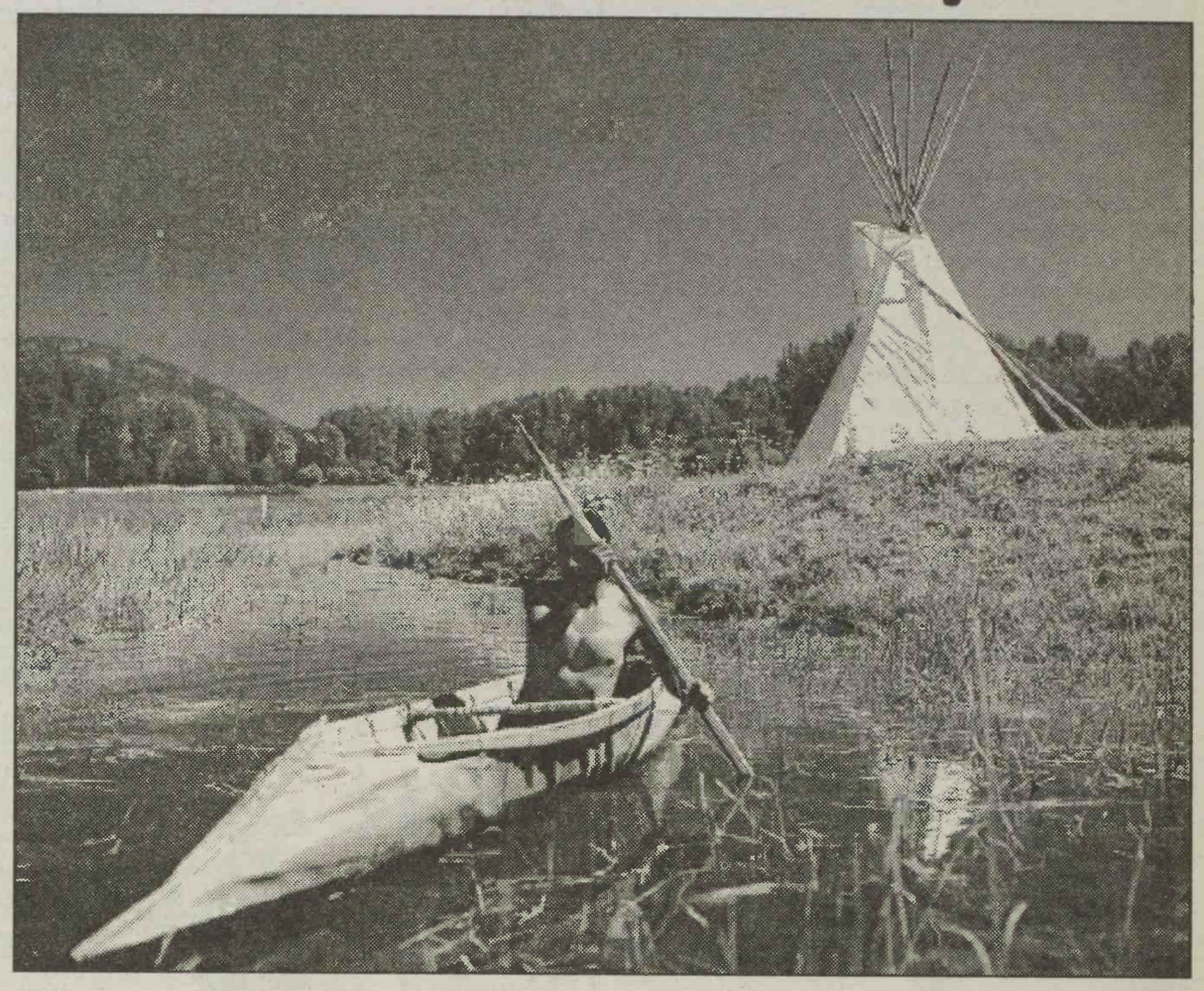
At the Columbia Lake Reserve you will find the Lakeside Resort, a tent and trailer campground operated from May to October by the Columbia Lake Indian Band. Activities are jet skiing, canoeing and boat rentals.

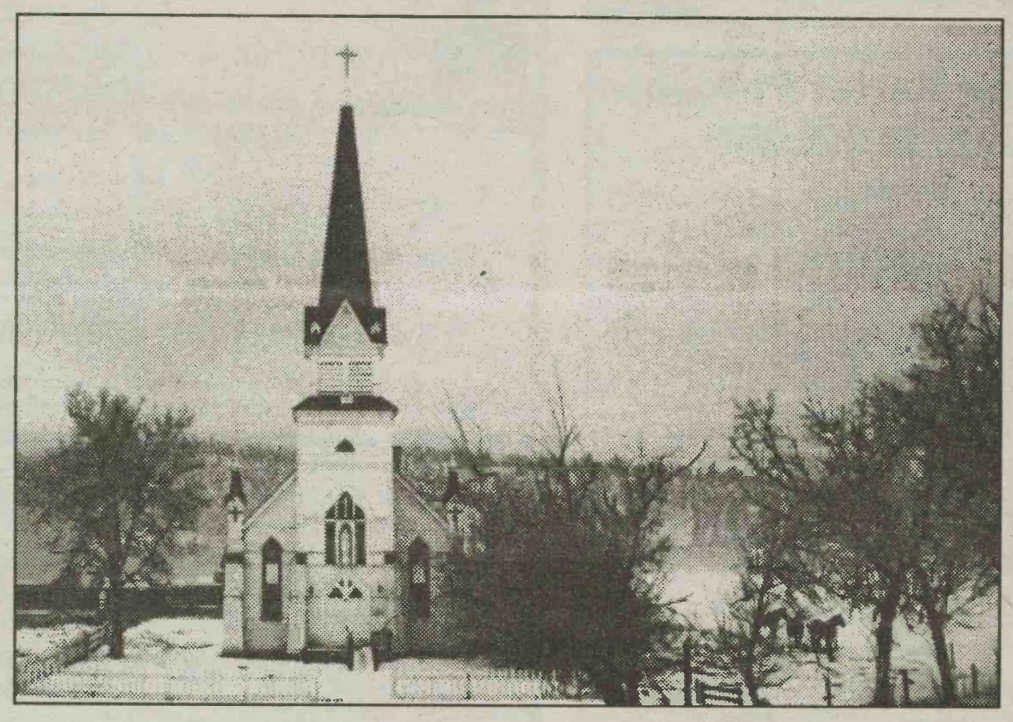
The Lower Kootenay Outfitters Ltd. is owned and operated by Wayne Louie of the Lower Kootenay Indian Band. He specializes in traditional hunts for grizzly, black bear, mountain goat, shiras moose, whitetail, cougar, geese and ducks and has summer pack trips.

Well before the Indian residential schools were established in 1886, the St. Eugene's Catholic Mission was started, about 1878, by Reverend Father Fouquet, a Catholic priest of the Oblates of Mary Immaculate. He built a small chapel for worship at Kootenay, B.C., and the Ktunaxa people would gather there for religious holidays to attend the Catholic Mass. After Father Fouquet came Father Coccola, a Roman Catholic priest who wanted education for the Ktunaxa children and asked the government for a school to be built for the Kootenay Indians at the Mission. A residential school was erected in 1912 built from Indian education funds and was shut down in 1970. It is the largest historical building in the region.

The present St. Eugene's Church was built in 1897 with proceeds from the St. Eugene Mine at Moyie. Pierre Nickelhead, a Ktunaxa, discovered the mine and through the Reverend and Father Coccola, staked the mine; the St. Eugene's Mine was established.

(see Casino page 4.)





Above: The Ktunaxa people have a remarkable knowledge of their traditional territory, including plant use for sturgeon-nosed canoes.

Left: St. Eugene's Catholic Mission was established in 1878 and a chapel was built. Later, a residential school was built at the mission in 1912 and is the largest historical building in the region.

Below: Horses continue to be part of the Ktunaxa people's lives, despite the loss of the wild horse population.

GUIDE TO INDIAN COUNTRY

Casino and interpretive centre built on mission site

(Continued from page 3.)

Year 2000 marks the opening of the Casino of the Rockies, with 18-hole golf course, interpretive centre and tipi village, all at the St. Eugene's Mission. The project includes a strong cultural theme. There will be a Ktunaxa/Kinbasket Interpretive Centre, as well as an arts and crafts centre. Guests will have the option of staying in a 24-unit tipi village, one of the 25 suites in the resort, or in the 92-room lodge. The destination casino will have up to 30 gaming tables and 300 slot machines. The casino will open some time in the summer.

Chief Sophie Pierre of the St. Mary's Band was quoted in the November 1999 edition of a newsletter for the Ktunaxa/Kinbasket Tribal Council. Pierre states, "Getting final approval for the Casino of the Rockies at St. Eugene Mission Resort has been a long and thorough process." Chief Pierre continued, "We are very pleased with this announcement which will allow us to create hundreds of well-paying and lasting jobs for people in our communities."

An Elder had said many years ago, "Since the culture of the Ktunaxa was taken away within that building, it should be within that building that the culture is returned." The Ktunaxa/Kinbasket Interpretive Centre will be housed within the St. Eugene's Mission.

The oral history of the Ktunaxa Nation includes the whole Columbia Basin. Also, archaeology has been instrumental in documenting more than 10,000 years of occupation. Every mountain, stream, river and lake has been used and frequented by Ktunaxa people.

The Elders are the keepers of the knowledge and they are responsible for passing that knowledge down to the younger generations. There are many people within the Ktunaxa Nation that know the history and traditional land-use patterns within their territory. It is possible to acquire a Ktunaxa guide for a more rigorous and exciting form of outdoor adventure.

> ***"Since the culture of the Ktunaxa was taken away within that building, [The St. Eugene's residential school] it should be within that building that the culture is returned."***
>
> **— An Elder**

The Ktunaxa/Kinbasket Tribal Council near Cranbrook should be the starting point for hiring a guide, or alternatively, one of the individual communities may be a source as well.

The phone number to the tribal council is (250) 489-2464 and their fax number is (250) 489-5760.

GUIDE TO INDIAN COUNTRY

Indian rodeo is a must-see event when visiting southern Alberta.

Take in Alberta's southwest

By Shari Narine
Windspeaker Contributor

Travelling south along Hwy 2 from Calgary takes you almost into the heart of Indian country.

About an hour and a half outside of Calgary, turn west at Buffalo Junction and you're on your way to the UNESCO-World Heritage Site of Head-Smashed-In Buffalo Jump.

All interpreters at the centre are Native, from either the nearby Peigan or Blood reserves, which adds an interesting and unique perspective to the commentary. Walter Crowshoe, who's co-ordinator and supervisor for the interpretive guides and a Peigan, points out that people from around the world come to Head-Smashed-In to not only hear the tales of the Natives who once, along with the buffalo, roamed the open plains, but also to meet Native people.

"It's definitely one of our drawing points," said Shirley Bruised Head, education officer.

Buffalo Days Pow Wow and Tipi Village from July 21 to 23 attracts both participants and visitors from across North America and Europe. As many as 250 dancers participate in children, youth, teen, adult, and senior powwow categories. There are usually seven drum groups. This powwow is heavily attended by tourists because it is accessible — and visible.

"We're a world renown interpretive centre," said Bruised Head. "That helps to attract visitors."

There are four tipis available for rent between April and October at the interpretive centre.

"They're usually very popular during the time of the powwow," said Bruised Head. "People just want to experience sleeping in a tipi."

Tipis sleep up to 10 comfortably, with a charge of $50 per night for an occupancy of six. Additional people are charged extra.

Dancing and drumming demonstrations are held in the early afternoon on Wednesdays throughout the month of August. Dancers and drummers come from the Blood and Peigan reserves. Interpretation is provided, explaining each dance.

Head back to Hwy 2, exit on Hwy 3 west and you will travel deeper into Indian country.

Indian Days are celebrated on the Peigan reserve on Aug. 4 to 6.

"It was the first Indian Days ever in Canada," said this year's committee chair, Brian Jackson. This year marks the 42nd celebration. Originally begun as a traditional gathering for ceremonial uses and an opportunity to meet with family, the celebrations have taken on a new meaning over the years — although still a celebration of Native ways.

The powwow, which attracts dancers from all over North America and as far away as Arizona and the Yukon has in excess of $38,000 in total prize money.

Another attraction is the second annual stick game tournament, which this year has had the purse raised to $25,000 from $5,000.

(see Rodeo page 6.)

GUIDE TO INDIAN COUNTRY

Rodeo, powwow and more

(Continued from page 5.)

The rodeo, sanctioned by the Indian Cowboy Rodeo Association, attracts Native cowboys from all over Alberta, Montana and the northwest United States. The purse here is as high as $25,000. The first ever youth rodeo will be held this summer with total winnings of $5,000 offered. The rodeo is a popular one on the powwow circuit, said Jackson, noting that the prize money is better than most and even higher this year.

A little further west and a couple of weeks later, is the Pincher Creek Fair and Rodeo. Held Aug. 18 to 20, the fair has been getting more and more of an Indian presence.

"Napi [Friendship Centre] has been fundraising and the prize money for the Native component of the parade has enhanced the number of floats from the reserve," said Quinton Crowshoe, program co-ordinator with the friendship centre.

The friendship centre is also involved with the "cultural component" of the fair, which sees a tipi village erected on the grounds. Six to seven tipis are set up; all tipis must be painted and their owners must be able to interpret the symbols. They're opened for public viewing and tipi residents are encouraged to do beading, crafts or tell stories for visitors, said Crowshoe. Four of the six tipis are open at all times during the weekend.

Also a growing part of the fair is a Native show, whether dance theatre, story telling or a dance troupe.

"We'll be doing dancing this year because it's so popular," said Crowshoe. "We get local dancers involved because we firmly believe this is Blackfoot territory and we want to promote our dances, our culture."

Dances are held twice daily, but not during rodeo competition.

A softball tournament will also take place during the fair. Held for the first time last year only for fun, prize money this year will heat up the competition.

In the other direction, heading east on Hwy 3 at the junction of Hwy 2, Fort Macleod offers some entertainment. While there is nothing new this summer season at the Fort Museum, the First Nation's Art of Adornment, a permanent exhibit, is a popular one. It follows Native dress from pre-contact with the white man to the 1950s, said executive director Ron Ulrich.

"It's the most popular exhibit," he said. "Partly because of its presentation and also because people have a genuine interest in various forms of adornment First Nations people use. People are familiar with it."

The evolution of Native dress is obvious. From pre-contact days when Native people would tan leather (buffalo, deer, or caribou) and adorn with shells and sinew to contact with the white man, when dress included flannels and cottons and the introduction of beadwork.

"The beadwork changed and became sophisticated," said Ulrich. "The 1900s and on saw highly elaborate work done — and sold."

Continuing east on Hwy 3 and then connecting back with Hwy 2, but this time heading south, the Kainai Powwow, Fair and Rodeo takes place on the Blood Reserve, July 14 to16. Dancers and drummers come from all over Canada and the United States to take part in the powwow competition, said Hank Shade, committee chair.

The Indian Cowboy Rodeo Association sanctioned rodeo attracts Native cowboys from all over Canada and the U.S. as well. Rodeo competition includes youth (July 12) and old timers, too.

A midway comes in for an added attraction for the fair.

Returning to Hwy 3 and heading east again, a stop in Lethbridge is warranted.

Fort Whoop-Up provides some insight into Indian Country. Two of the Fort's six interpreters are Native, which is a big hit with visitors, said executive director Richard Shockley. Tours are given on a daily basis throughout the summer and it's more realistic, said Shockley, when the guide talking about tipis and the Blackfoot side of trade is Blackfoot himself.

Wild West Weekend, held Aug. 12 and 13 at Fort Whoop-Up, is into its fourth year, expanded from its one day version. Intially with a couple of hundred people attending, the show has had an amazing increase in attendance with 500 to 600 people taking it in each day.

GUIDE TO INDIAN COUNTRY

Eagle staffs lead the way in Grand Entry, a colorful and exciting time at a powwow

Powwow — a healing experience

By Marie Burke
Windspeaker Contributor

SLAVE LAKE, Alta.

A powwow is a celebration that centres around dance, song, and family. Traditionally it is a celebration presented by one tribe or band of Native people to welcome and honor others.

Powwows are usually three-day weekend events and people often travel great distances to attend them. The main powwow season is summer. All people, including non-Native people are encouraged to attend one.

The experience of attending a powwow can be a valuable and fascinating cultural experience for a non-Native people, particularly those unfamiliar with the first peoples of this country, said Ron Walker.

Walker, from Sucker Creek First Nation in northern Alberta, is an apprentice arena director. He has also been dancing in the powwow circle for more than nine years.Walker is learning all aspects and responsibilities of being a "arena director at powwows and other celebrations like round dances. While Walker follows the direction of the main arena director at a powwow, he had to earn the right to be in such a position. Walker follows the direction of Larry Kootnay of Alexis First Nation, Alta.

"I remember an Elder telling me that there was a need to reach out to the kids and youth, because they were losing our value systems, beliefs and language. That's another reason why powwow is a well supported event by most communities. It is because of all the healing that can take place within that circle. It is unfortunate that many of us are losing our languages, however that does not mean that anyone should be shunned or turned away," said Walker

There are several different kinds of powwows, though the two most common are known as the traditional powwow and the competition powwow. In traditional powwows, everyone participates in the dancing or singing. While there is a degree of competition in the dancing events, it is not a formal competition. Walker points to the ceremonies as a big part of traditional powwows — honorings, giveaways, "first dances" or "coming out" dances, and adoption ceremonies.

A competition powwow, on the other hand, has significant prize money for the dancers, depending on the hosting band. Everyone can still compete and dance, but only the dancers who place near the top of the competition receive prize money. Drum groups also compete for prize money.

"Over the years I've seen many dancers and I still think it's important to tell new dancers that it's about making friends, seeing new friends and family. It's not about money," said Walker

He has followed the advice of Elders when they talk about the meaning of the powwow. He was told when dancers go to a powwow for money, they lose respect for other dancers.

(see Friends page 8.)

Friends and family dance

(Continued from page 7.)

The powwow is usually organized by the powwow committee, a dedicated group of members of the hosting band. This involves bringing together the drums, dancers, entertainment, food, craft booths, and the management of the powwow grounds. Once the powwow begins, it is run by the master of ceremonies, and the arena directors, who are sometimes called the Stickmen.

Different emcees have different styles, and the choice of an emcee greatly influences the feel of the powwow. The emcee gives a running commentary on events, announcements, and most importantly background information about the dances, ceremonies and the spirit of the powwow. They also bring into the proceedings humor that is appropriate to the atmosphere and people.

The arena directors keep the events moving and manage the flow of activity in the arena. They may tell the drummers who will play next or what kind of song they are to have ready. The arena director also serves the judges or organizes the dancers. They have extremely active and important jobs.

Judges are chosen for their knowledge of the dance style and drum songs. They judge dancers on the style and form, regalia and ability to stay in time with the drum and stop on the final beat, said Walker.

"Knowledge of any Native ceremony is sacred. The people [must be] given that knowledge by an Elder. For the arena director and the people who are learning how to run the ceremonies, it is a right that has to be given by an Elder," said Walker.

"Tobacco, blankets, and other gifts are the means of payment to arena directors," he adds.

The powwow begins with the Grand Entry. All spectators are asked to rise as the flags and eagle staffs of the host and visiting bands are brought in. The arena directors lead the way by burning sweetgrass. The eagle staffs and flags represent nations, communities, and families.

The drums begin a Grand Entry song. The chief of the host tribe and the visiting dignitaries enter the arena. They are followed by other honored members and the color guard of veterans. The people who have been elected by their home communities to honor and represent the different bands follow next. The dancers are lead by the Elders, with the men dancers first, generally in the following order: men's traditional dancers, men's chicken dancers, men's grass dancers, and the men's fancy dancers. Then the women enter led by the Elder women, and in the following order: women's traditional dancers, jingle dress dancers, and the fancy shawl dancers. The teenage boys enter next, followed by the teenage girls, the younger boys and girls, and then the tiny tots.

Feathers are treated with respect at the powwow.

The dancers are announced by the emcee as they pass the announcer's stand. Finally, the arena is filled with all the dancers, each dancing in grand regalia. The drummers are responsible for maintaining the Grand Entry song from drum group to drum group until all the dancers are in the centre of the circle and dancing. The prayer song and honor song for veterans usually follow.

The Grand Entry is a impressive sight filled with beauty, pride and excitement.

The dance clothes worn in the circle of a powwow are called regalia or outfits. These outfits are never referred to as costumes.

The regalia of a dancer is a very personal and artistic expression of the dancer's life, feelings, spirituality, family and interests, says Walker. Often, parts of a dancer's regalia are gifts from Elders or special people who are part of the dancer's life. The regalia evolves and changes as the dancer evolves and changes in life. The feathers worn by a dancer are considered sacred — especially eagle feathers.

Walker explains how much consideration is given to eagle feathers or the fans made out of feathers that traditional dancers carry.

"When a feather falls down at the powwow, it is considered a warrior who has fallen in battle. It is respect for our veterans; that is why so much respect is given for a fallen feather," said Walker.

"Special ceremony is necessary to pick up a feather of a fan at the powwow, and no pictures or recordings are allowed during ceremonies. The arena director makes sure order is kept while ceremonies are being performed," said Walker.

If someone is unsure of what protocol is required, don't be shy about asking, Walker encouraged.

BERT CROWFOOT

Veterans and Elders have a honored place at the powwow. Respect must be shown at all times.

The do's and don'ts of powwow

By Norman Moyah Cardinal and Pamela Sexsmith
Windspeaker Contributors

Protocol and etiquette.... the ancient way to honor traditions, and acknowledge the ancestors, animal spirits and the Creator.

The bottom line...positive, respectful behavior at all times, with no drugs or alcohol ever allowed on the grounds in powwow country.

Powwow is an annual celebration of song, dance and ceremony that comes full circle each year after a whole year of careful planning and hard work. With a keen eye to honoring Native tradition, part of that work and planning involves a deep regard and acknowledgment of the elaborate etiquette and protocol that binds Aboriginal people together.

There is a fine line between protocol at traditional and competitive powwows. The hospitality differs slightly as do the public and private ceremonies.

Competitive powwow, by its very nature, is fast paced, high pressured and commercial.

Today's competitive powwows draw large crowds and boast commercial midways that include food concessions, crafts booths, bingo, handgame tents, and even helicopter rides.

The pressure of dealing with thousands of visitors, tourists, dancers and drum groups has created a need to separate sacred and public ceremonies.

Pipe ceremonies and prayers, which used to be held in the public dancing arbor, now take place in a separate lodge, keeping sacred objects like pipes and rattles away from crowds, children and women on their moon time.

Traditional powwow, on the other hand, is more relaxed and family oriented.

The protocol of old time traditional powwow demands that guests, visitors and Elders be fed and looked after by the host reserve. This includes honorariums to all drummers and dancers to help with travel expenses — and wood and food be delivered right to the campfires.

Protocol and etiquette for a dancer is the same at both types of powwow.

The moment you take on the role of an initiated dancer, a great deal of pressure is put on you by the people, not only to perform, but to be a role model, to be honorable. When you put on regalia, you take on the essence of the sacred animal, honor culture, tradition and the Creator.

"Being humble should be the number one priority for any dancer, thankful that you are allowed to dance with the animals you wear, your sweat and suffering are for the people, making people proud of who you are, showing your respect, because you represent them," said Elder Antoine Littlewolf.

One of the unwritten rules of powwow is that no one should touch another's regalia without first being given permission by the maker or owner.

Eagle feathers, which traditionally are earned, and all feathers, for that matter, should be treated with special care. It's necessary to be humble and respectful to each feather being worn. The spirits of all animals being worn must be respected above all else.

Care and respect of the sacred circle extends, not only to respecting the arbor, sacred objects and other dancers, but to the whole atmosphere, the ground themselves, mother earth.

(see Powwow page 10.)

GUIDE TO INDIAN COUNTRY

Powwow etiquette dictates respect for tradition

(Continued from page 9.)

Good etiquette and respect demands that we care for the earth, stop trashing our powwow grounds with garbage and waste, to do everything we can to be more self sufficient. Take your own food, build a fire, camp out, using your own utensils and cups — stop relying on junk food.

In keeping with the true spirit of the ancient hunter-gatherer society, it's necessary to do away with European influences. Powwow is a time to celebrate real traditions, who First Nations people really are. The whole world is watching. What do they see?

Elders are firmly rooted in tradition — our source and inspiration. Correct protocol towards Elders and veterans includes shaking of hands as a sign of respect.

They are also given a place of honor, the best seats in the house. Permission should always be sought when photographing Elders.

The dancing arbor is a public forum and photography is permitted except for special ceremonies, such as an eagle feather pick up, whistle blowing or family memorials.

In the old days, dancers would move around the drum. Today, to facilitate large crowds and numerous drum groups, the singers have been placed around the perimeter of the dancing arbor, close to the stands.

Drums are often surrounded by spectators, many of whom use electronic equipment to record their songs. Traditionally songs were traded for horses or hides between tribes and nations.

Several points of traditional etiquette have been violated as a result, according to contemporary professional drummers and knowledgeable Elders.

Many drum groups have expressed concerns about being crowded by throngs of enthusiastic followers, many with tape recorders, who also effectively block off the view of spectators in the stands, many of who travel hundreds of miles to see and hear the singers, drummers and dancers.

Elders in the past, have expressed misgivings about people electronically 'stealing songs,' because in the old days, songs were orally taught and learned. Traditional songs were once traded in an honorable way between tribes and nations for so many horses or hides.

Today, many honorable drum groups rely on the sale of tape recordings to keep them on the powwow trail, singing and drumming. It has become more difficult to sell tapes when anyone can bootleg live music at a powwow.

Powwow etiquette and tradition dictates that the Grass dancers be the first to enter the arbor, symbolically stomping down the grass to provide a flattened circle for the rest of the dancers to follow. They enter the arbor from the south entrance and go clockwise with the drum, following the wheeling movement of the sun, moon and stars.

Traditional powwow is much the same, except that real grass and fresh poplars often gives an open air arbor a more natural feeling.

Competitors and performers take part in the opening and closing ceremonies. Intertribals are open to everybody, with or without regalia.

Traditional powwow is unique in the sense that people come out, not only to honor their culture but also to have a lot of fun.

Non-Aboriginal spectators are often encouraged to borrow some gear and try the dancing themselves. Switch dancing, in which men and women swap regalia and compete for fun, is an ancient and honorable way to have a good laugh, as is the mysterious clown dancers who often dance backwards and provide a wonderful comic relief.

The powwow is perhaps the most important public celebration that we have. It's a time to renew our ties to the earth, the animal spirits and fellow humans, to show our best face to the world.

Painter believes "art is us"

By Stan Bartlett
Windspeaker Contributor

REGINA

STAN BARTLETT

Painter Dennis Morrison is happy learning the traditional ways so they can be passed on to youth and others through his art.

Dennis Morrison was found on the dance floor at Checkers in the Landmark Inn, one of a dozen-and-a-half frantic workmen trying to refurbish the Regina pub in time for the next day's grand opening. With a paint brush in hand he was up a ladder touching up grey stones on the ceiling, and readying himself for an all night job of drawing a large mural of a truck driving through mock wallpaper.

"I was asked to add a dab of orange to the middle of the stones after I had finished the job," said Morrison, who then starts to chuckle.

It was a mundane job for this well-known potter, headdress designer, jewellery maker, leather, dreamcatcher and wall hanging craftsman, and above all, painter. But Morrison, who goes by the Cree name that means "He who lives with the king" was enjoying himself just the same.

When the 50-year-old from Ochapowace, Sask. was asked if he would describe himself as a happy person, Morrison quickly agreed, but he thinks long and hard about what makes him sad, saying, sweetgrass helps during these times.

"The only thing that makes me blue is when an old person or an Elder dies because one of my teachers is gone."

Many of his works are on permanent display at the Landmark Inn, his home-away-from-home: Several monochrome acylic paintings hang in the restaurant. In keeping with the First Nations theme of the hotel, he painted a landscape mural in Room 160, complete with eagles and stars on the ceiling that sparkle when the lights are turned out. (The painting was done only after the room was stripped, and the room smudged, purified and cleansed.) The show stopper, located around the corner from the front desk, is a large painting about Indian identity dominated by a buffalo hunter with a horned headdress.

"I use a lot of realism and symbolism," explains Morrison, "to reflect the good hunting, the peacefulness, the meaning of the traditional upbringing."

Morrison, who lived on Ochapowace until he was 16, was raised in the traditional ways. As the co-ordinator of cultural camps at Ochapowace, he still returns there to learn and to pass on the traditions of food, dance, games and so on. The cultural camps have been held for two weeks each summer during the last 20 years. Initially they were held for band members, but then were opened to such groups as the Regina Police Service and even a visiting group of 40 people from Taiwan.

"What got me started was cultural camp. From then on art became more deep and meaningful," explains Morrison.

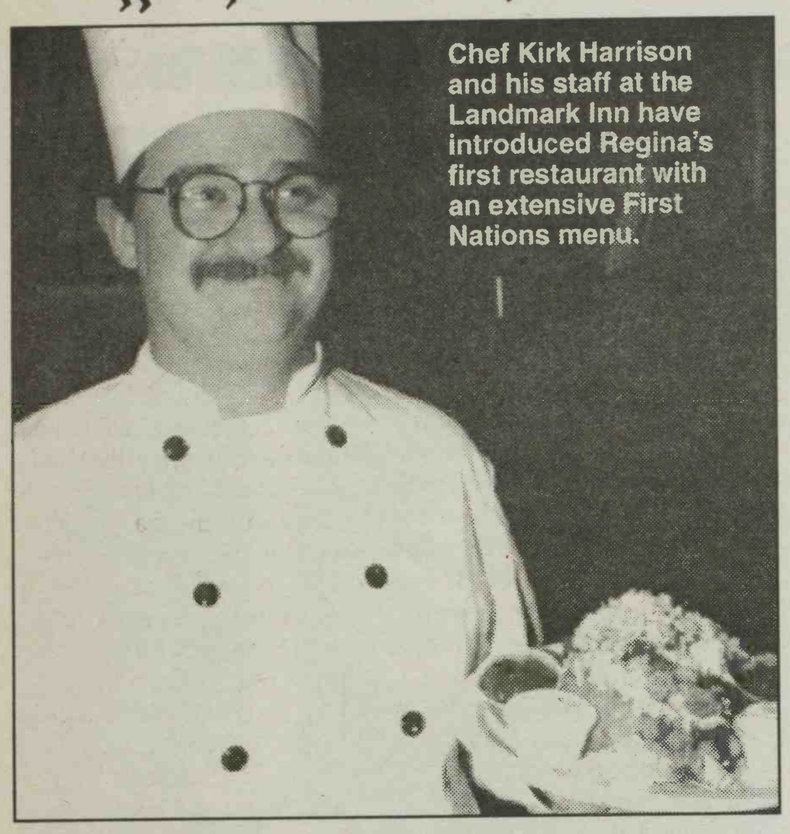
"We worked with the environment. Each pole of the tipi - it's a value system - learning to be a better person identity-wise. I take you back about a 100 years in the lodge. You live in there and there are no watches, no radios, nothing."

Since attending art college in Brandon, Man. years ago, Morrison has lived in Saskatoon, Kamsack and Regina, which has been his home for the last five years. Besides learning the First Nation traditions from Elders at Ochapowace, he has lived and studied for a year with the Pueblo Indians in New Mexico. He's travelled to Singapore as a cultrual counsellor with the Saskatchewan Native Dance Troupe.

Morrison's work is on display at the Royal Saskatchewan Museum in the First Nations Gallery. He painted a 50 by 40 foot stand-alone mural of the round dance, plus a small diorama on the Dene.

For Morrison, who says his house resembles a store, it's all summed up at the bottom of his business card, " Art is us — it's everthing."

GUIDE TO INDIAN COUNTRY



Chef Kirk Harrison and his staff at the Landmark Inn have introduced Regina's first restaurant with an extensive First Nations menu.

Bullet soup, bannock and George's Special

By Stan Barlett
Windspeaker Contributor

REGINA

The Ochapowace First Nation has taken one more step in incorporating an Aboriginal theme at the Landmark Inn by showcasing the only full-fledged First Nations menu in Regina.

The revamped menu features everything from grilled bison subs and bullet soup to rabbit Wa-poose stew and Indian tacos and was introduced after a more limited version proved popular with First Nation and non-Aboriginal guests.

Each First Nations item is identified with a tipi logo for the customers.

"It's gone over well," said Larry Pratt, banquet and catering manager. "People were very excited when we had a grand reopening of the restaurant Dec. 6. The dishes like rabbit stew and venison loin chops went over very well. The baked salmon with Saskatoon berries went over very, very well."

The Landmark Inn has taken a different approach to the hotel business since it was purchased by Ochapowace First Nation in 1996. At that time only one staff was of Aboriginal descent. Now almost half the staff is Aboriginal.

"It's a big plus when First Nations people come as a guest or a customer and see First Nations people. When they see First Nations people employed, they start taking us seriously. It also makes them feel more welcome," said Pratt.

The south Alberta Street hotel has 108 rooms, including several First Nation theme rooms. Room 160, for example, is particularly striking with a painting of a prairie landscape, medicine wheel and eagles. The work of a well-known Ochapowace artist, Dennis Morrison. The family restaurant also includes a First Nation theme with Aboriginal murals, artwork and furnishing.

Chef Kirk Harrison and his five-member staff clearly enjoy delighting your palate with a variety of First Nations dishes.

"We put a lot of thought and effort into this current menu so it would appeal to First Nations and highlight First Nations cuisine. But it appeals to everybody," said Harrison.

For breakfast, customers can choose between wild rice pancakes or George's Special-eggs any style, mashed potato and sautéed onions, and fried bologna and bannock - named after a regular from northern Saskatchewan who frequents the restaurant.

"We threatened we'd name it after him and now it's a best seller," said Pratt. And finally, for a group with a b-i-g appetite, there's the "chefs mess" — 10 whipped eggs filled with meat, cheese and vegetables.

Bison, which is leaner, tastier and higher in protein than beef, is offered in several forms at lunch. There's the bison burger, the Auscana burger, and the exceptional flatlander fusilli — picture bison simmered in red wine, wild mushrooms, tomato and green onion with tri-colored pasta.

Although many of the Elders have been raised on venison, their favorite dish is bullet soup with bannock.

"Bullet soup is the old traditional thing - the thing the bullet caught today. Our version has five meatballs, potatoes, onions, all in a beef broth," said Harrison.

All of the wild game is of high quality and provincially inspected, said Harrison. The bison comes from the Saskatoon area, but the venison and rabbit is brought in from British Columbia. And the wild rice is grown near La Ronge, Sask.

"I come from a rural background and I'm very familiar with cooking these types of wild meats," said Harrison, who worked at several restaurants in rural Manitoba and around Saskatchewan prior to coming to Regina. "It's basically homecooking."

Supper entrees also feature such exotic fare as Wa-poose (traditional rabbit stew with bannock) and baked salmon with saskatoon berry sauce. Yum.

While it may sound expensive, the First Nation cuisine is offered in the mid-price range with supper entrees running from $8 or $15.

Summer sizzles across Manitoba

By Cheryl Petten
Windspeaker Contributor

Summer in Manitoba will include a number of exciting events and activities, including rodeos, powwows, and sporting events.

The Henry Shingoose Traditional Powwow will be held at the Selkirk Healing Centre on June 3 and 4 in Selkirk,. This is the sixth year for the powwow. Host drum will be the Red Dog Singers from Starblanket, Sask. Emcee for the powwow will be Art Shofley from Winnipeg. There will be three grand entries, on June 3 at 1 p.m. and 7 p.m. and June 4 at 1 p.m. On Saturday a traditional feast will be held for everyone in attendance.

At registration, honorariums will be paid out to adults, juniors and tiny tots. Unserviced camping will be available, and security will be provided. Craft tables will also be available for rent during the event.

The powwow is a drug and alcohol free event. For more information call Mike Caulder or Rob Sinclair at (204) 269-3430

Peguis Day will be held in East Selkirk at St. Peter Dynevor Old Stone Church on June 18. The event will feature a communion service and a wreath laying at Chief Peguis' grave, as well as canoe races, kids' races, and a meal of bannock and stew.

Lorraine Swanson is president of the committee, Chief Pegius Heritage Park.

"Someone from Pegius usually comes out and makes the dedication eulogy and reminds us of the history, and the remarkable gifts of Chief Peguis to the people of Manitoba. There's tremendous heritage; that he has left us a legacy for all Manitobans," Swanson said.

"It's about 150 years ago, plus, that Chief Peguis and his band came from Sault Ste. Marie, looking for a suitable place to make their home. It had to be a location where wild animals and water fowl were plentiful, and they decided to build their homes at the mouth of the banks of the Nettley Creek and the Red River. And the Selkirk colonists came from Scotland, and Chief Peguis always was a benefactor and provided the help to his white neighbors, and they became good friends," Swanson said.

"He was willing to share the land with his fellow inhabitants."

Swanson explained the annual Peguis Day events are held "to recognize a great Canadian, Chief Peguis, and the history and the heritage that is there.

(see Manitoba page 16.)

Turtle Mountain Métis Days will be held July 7 to 9 at the conservation grounds at Lake Metigoshe.

GUIDE TO INDIAN COUNTRY
CALENDAR OF EVENTS

MAY

May 27 - 29
18th Moon When the Ponies Shed Powwow
Columbus, OH
Mark Welsh (614) 443 - 6120

Ho-Chuck Wazijaci Memorial Powwow
Black River Falls, WI
Caralee (715) 284 - 9343

May 29
FSIN Golf Tournament
Willows Golf & Country Club
Sakatoon, SK
Duke (306) 934 - 4706
1 (877) 772 - 7790

JUNE

June 2 &3
32nd Annual Alabama Coushatta
Livingston, TX
Contact: (409) 563 - 4391

Sik-Ooh-Kotoki Friendship Society
Male / Female 3-on-3 Basketball Tourny
Sik-Ooh-Kotoki Friendship Center,
Lethbridge, AB
Jason (403) 328 - 2414

June 2 - 4
21st Otiningo Powwow
Binghamton, NY
(607) 729 - 0016

June 3, 4, 2000
Henry Shingoose Traditional Powwow
Selkirk, MB
(204) 269-3430

"KIMMAPIIPTAINONI"
(Connecting With Others)
12th Annual Red Crow Community College
Powwow & Handgames
Gladstone Hall, Blood Reserve, AB
Mary / Henry (403) 737 - 2400 / 2101

June 7 - 9
Native Employment Skills
Training Workshop
Calgary, AB
Contact: (403) 380 - 6056

Saskatchewan Aboriginal
Youth Entrepreneurship Conference
Radisson Hotel
Saskatoon, SK
Lorie (306) 934 - 4706
1 (877) 772 - 7790

June 8 - 12
Pictou Landing First Nation Powwow
Pictou, NS
(902) 752 - 4912

June 9 &10
2000 Rene Worm Memorial
Golf Tournament
Whitebear Golf Course
Whitebear First Nation, Carlyle, SK
(306) 835 - 2125 / 2720

June 9 - 11

June 16
Yorkton Tribal Council's 10th Annual
Friendly Golf Tournament
York Lake Golf & Country Club
(306) 782 - 3644

June 16 - 18, 2000
Canadian National Powwow
Edmonton, AB
Vivian (780) 726 - 3439 or (780) 645 - 4288

Thunder in theValley 2000
Cowichan Valley, Vancouver Island, BC
Brian Clark

Whitesand First Nation
18th Annual Pow Wow
North of Thunder Bay (Highway 527)
Armstrong, Ontario
Information: Valerie (807) 583-2013 / 1264
Brenda (807) 583-2412 / 1260

"Restoring the Circle
Through the Buffalo"
Grand Rapids, Mi
Contact: (616) 364 - 4697

132nd White Earth Celebrations
White Earth, MN
(218) 983 - 3285

7th Annual Powwow
Mattoon, IL
Patrick 1 - 800 - 500 - 4599

NAES College 8th Annual Contest Powwow
Chicago, IL
Leonard Malatare (773) 761 - 5000

June 17 &18
Plains Indians Museum
19th Annual Powwow
Cody, WY
(307) 578 - 4049

Bobby Bird Memorial Golf Tournament
Jackfish Lodge & Conference Centre
Cochin, SK
(306) 663 - 5349 / 953 - 7200

Aboriginal Junior Men
Basketball Tournament
St. Joseph High School
Edmonton, Ab
Allan Ross (780) 468 - 5303

June 18 - 24
Native Awareness Week
Calgary, AB
(403) 296 - 2227

June 20
2nd Annual Veterans Memorial
Golf Tournament
North Bay, ON
Les (705) 497 - 9127

June 21
Aboriginal Day 2000 Festival
Fredericton, New Brunswick
Fran (506) 455 - 9317

June 21 - 25 - Rodeo
June 23 - 25 - Powwow
9th Annual Grand Celebration

June 30
Ft MacKay First Nation Treaty Days
Fort MacKay, AB
Linda: (780) 828 - 4220

June 30 - July 2
Leech Lake 4th of July
Powwow Aabitta Niibing
Cass Lake, MN
(218) 335 - 8289 / 8387

Traditional Powwow 2000
Saulte Ste. Marie, MI USA
(906) 635 - 6050 ext-26319

"Honoring our Children & Youth"
Birdtail Sioux Powwow
Birdtail Sioux, MB
Yvonne (204) 568 - 4540

June 30 - July 3
Ojibway of Sucker Creek
Homecoming 2000
Little Current, ON
Dianne (705) 368 - 2228 / 1087

June 30 - July 4
Shingwauk's Vision I
n The Seventh Generation:
Residential School Gathering
Saulte Ste. Marie, ON
(705) 949 - 2301 ext-217

JULY

July 1 & 2
Lac La Biche Homecoming 2000
Lac La Biche Recreation Grounds,
Lac La Biche, AB
In Alberta 1 (888) 884 - 8886
Sakastew Productions (780) 415 - 5110

July 4 - 6
International Conference on Understanding
Healing Through
Diversity Of Practise (Traditional Healing
Conference)
Conne River Reserve, Mi'k Maq Territory,
Newfoundland
(709) 782 - 2180

July 6 - Traditional
July 7 - 9 - Contest
Red Lake Powwow
Red Lake, Minnesota
Contact: (218) 679 - 3341 ext-1020

July 6 - 9
White Bear Powwow
Carlyle, SK
Contact: (306) 577 - 2461

37th Annual Sac & Fox Powwow
Stroud, OK
(918) 968 - 3526

Mission International Powwow
Mission, BC
Roberta: (604) 826 - 1281

July 7 - 9
Miawpukek First Nation
5th Annual Powwow
Conne River Reserve, Mi'k Maq Territory,

July 10 - 13
24th Annual BC Elders Gathering
Kamloops, BC
(250) 376 - 1296

July 10 - 14
AFN 21st Annual General Assembly
& North American Gathering
Ottowa, ON
(613) 241 - 6789 ext-297

Negotiating Aboriginal Title,
Rights, & Treaties
Victoria, BC
(250) 721 - 8827
E-Mail: jking@uvcs.uvic.ca

Dene Gathering
Cold Lake First Nation, AB
Cecilia: (780) 594 - 1189

July 14 - 16
Cold Lake Treaty Days
Cold Lake First Naion, AB
Randy: 1 - 888 - 222 - 7183

Sioux Valley
Competition Powwow & Games
Griswald, Manitoba
Contact: Band Office (204) 855 - 2671

Mandaree Celebration
Mandaree, N. Dakota
Contact: (701) 759 - 3311

Ocean Man Powwow
Stoughton, SK
Contact: (306) 457 - 2679

20th Annual Skw'lax International Powwow
Chase, BC
Little Shutwap Indian Band (250) 679 - 3220

FSIN Provincial Fastball Championships
Whitecap Dakota/Sioux First Nation, SK
Duke (306) 934 - 4706 / 1 (877) 772 - 7790

July 15
Bull-A-Rama - Top Canadian Bull Riders
Whitecap Dakota / Sioux First Nation,
Saskatoon, SK
Darren (306) 477 - 0908

July 21-23
Bitterroot Valley Good Nations Pow Wow
Historic Daly Mansion Grounds,
Hamilton, Montana.
(406) 363-5383 Becky
E-mail: dunranch@cybernet1.com

Onion Lake Powwow
Onion Lake, SK
Contact: (306) 344 - 2525

Carry the Kettle Powwow
Sinaulta,SK
Contact Vincent Eashappie
(306) 727 - 2135 /(306) 727 - 4969

Me-Gwitch Mahmonen Powwow
Ball Club, MN
(218) 335 - 8289 / 8387

Buffalo Days
Head Smashed-In Buffalo Jump

July 29 & 30
Gagaguwon Powwow
Oscoda, MI
Joe/Sue: (517) 739 - 1994

July 31 - August 6
Norway House Cree Nation
Treaty & York Boat Days
Norway House, MB
Pamela (204) 359 - 4729

AUGUST

August 4 - 6
Long Plains Powwow
Portage La Prairie, Manitoba
Contact: Curtis (204) 252 - 2369

Rocky Boy Powwow
Rocky Boy, Montana
Contact (406) 395 - 4291

Ermineskin Annual Powwow
Hobbema, AB
(780) 585 - 3435

Peigan Indian Days
Brocket, AB
(403) 965 - 3940

Siksika Nation Rebels Fastball Club's
2000 Canadian
Native Fastpitch Championships
Industrial Park, Calgary, AB

August 5 & 6
7th Annual Rekindling Our Traditions
Powwow
Fort Erie, ON
(905) 871 - 8931

August 5 - 7
Wiikwemikong Annual Powwow
Wiikwemikong, ON
(705) 859 - 2385

August 6 - 8
16th Annual First Peoples Festival
Victoria, BC
(250) 384 - 3211

August 10 -13
Omak Stampede
Omak, WA
(509) 826 - 4218

August 11 - Camping,
August 12,13 - Powwow
Muskoday Annual Traditional Powwow
Largest traditional pow-wow
10 Miles , S.E.of Prince Albert, SK
1-877-687-5632

Standing Buffalo Powwow
Fort Qu Appelle, SK
Contact: (306) 332 - 4685

Songhees Powwow
Maple Bank Park, BC
(250) 385 - 3938

Big Grassy Powwow
Big Grassy, ON
(807) 488 - 5614

89th Annual Chief Seattle Days
Squamish, WA
(360) 598 - 3311

Pic River First Nation's
17th Annual Traditional Powwow
Heron Bay, ON
(807) 229 - 1749

August 19 & 20
Dawnland Center Intertribal Powwow
East Montpelier, VT
(802) 229 - 0601

One Arrow First Nation 3rd Annual
Rodeo & Sports Day
One Arrow First Nation, SK
Mervin (306) 423 - 5900

SIGA Slowpitch League Championships
Whitecap Dakota / Sioux First Nation,
Saskatoon, SK
Darren (306) 477 - 0908

August 25 - 27
Northwest Indian
Encampment & Powwow
Spokane, WA
(509) 535 - 0886

Inger Traditional Powwow
Inger, MN
(218) 335 - 8289 / 8387

August 26 & 27
Dakota Cree Days III
Whitecap Dakota Sioux First Nation, SK
Duke (306) 934 - 4706

SEPTEMBER

September 1 -3
Labor Day Powwow
Wee-Gitchie-Ne-Me-E-Dim
Cass Lake, MN
(218) 335 - 8289

September 2 - 4
17th Annual Labor Day Powwow
Grove City, OH
(614) 443 - 6120

September 6 - 9 - Pageant
September 7 - 10 - Powwow
Miss Indian Nations Pageant & Powwow
Bismarck, ND
(701) 255 - 3285

September 6 - 10
54th Annual Navajo Nation Fair
Window Rock, AZ
(520) 871 - 6478

September 9, 10
Grand Valley Indian Powwow
Grand Rapids, MI
(616) 364 - 4697

September 8 - 10
"Our Ancestor's Spirit Lives Through Me"
Chief Neskonlith
Traditional Pow Wow - 2000
East Trans Canada Highway #1,
Chase, British Columbia

12th Annual Red Crow Community College
Powwow & Handgames
Gladstone Hall, Blood Reserve, AB
Mary / Henry (403) 737 - 2400 / 2101

June 7 - 9
Native Employment Skills
Training Workshop
Calgary, AB
Contact: (403) 380 - 6056

Saskatchewan Aboriginal
Youth Entrepreneurship Conference
Radisson Hotel
Saskatoon, SK
Lorie (306) 934 - 4706
1 (877) 772 - 7790

June 8 - 12
Pictou Landing First Nation Powwow
Pictou, NS
(902) 752 - 4912

June 9 &10
2000 Rene Worm Memorial
Golf Tournament
Whitebear Golf Course
Whitebear First Nation, Carlyle, SK
(306) 835 - 2125 / 2720

June 9 - 11
Nemes Sakahikan
4th Annual Traditional Powwow
Sturgeon Lake Cree Nation, Alberta
Contact: Florynce (780) 524-3043

Red Earth Art & Dance Festival
Myriad Convention Ctr
Oklahoma City, OK
(405) 427 - 5228

Alex Thomas Memorial Powwow
Kamloops, BC
Dolly Thomas: (250) 374 - 9274

June 10, 11
11th Annual Barrie Native
Friendship Center Powwow
Barrie, ON
(705) 721 - 7689

Muskeg Lake Cree Nation Veteran's
Memorial 7th Annual Traditional Powwow
Muskeg Lake Cree Nation, Marcelin, SK
(306) 466 - 4959

11th Annual Whitecap Dakota
First Nation Sports Days
Whitecap Dakota First Nation,
Saskatoon, SK
(306) 477 - 0908

June 12 - 21
"Nunavut Across the Millennia"
First Peoples Festival 2000
Montreal, QC
Contact: (514) 278 - 4040

June 13 - 17
Pe Tah Gae - Homecoming 2000
Chapleau Cree First Nation
Chapleau, ON
Jane / Queenie (705) 864 - 0200

June 15 &16
Traditional Gathering - Powwow
Chapleau Cree First Nation
Chapleau, ON
Marjorie (705) 864 - 0784

June 15 - 21
Eskasoni 9th Annual Traditional Powwow
Eskasoni First Nation, Nova Scotia
Earnest Johnson (902) 379-2591

Bobby Bird Memorial Golf Tournament
Jackfish Lodge & Conference Centre
Cochin, SK
(306) 663 - 5349 / 953 - 7200

Aboriginal Junior Men
Basketball Tournament
St. Joseph High School
Edmonton, Ab
Allan Ross (780) 468 - 5303

June 18 - 24
Native Awareness Week
Calgary, AB
(403) 296 - 2227

June 20
2nd Annual Veterans Memorial
Golf Tournament
North Bay, ON
Les (705) 497 - 9127

June 21
Aboriginal Day 2000 Festival
Fredericton, New Brunswick
Fran (506) 455 - 9317

June 21 - 25 - Rodeo
June 23 - 25 - Powwow
9th Annual Grand Celebration
Hinckley, MN
1 - 800 - 472 - 6321

June 23
Dakota Cree Sports
Annual Golf Tournament
144 Golfers Only
Willows Golf & Country Club
Saskatoon, SK
Bill Jones: (306) 934 - 4706

June 23 & 24
Sik-Ooh-Kotoki Friendship Society
2nd Annual Co-Ed Slow Pitch Tournament
Coalhurst, AB
Jason (403) 327 - 0087

June 23 - 25
5th Annual Comox Valley Pow Wow
Courtenay, BC
Info.: (250) 334-9446
E-mail: comoxvalleypowwow@hotmail.com

Pi-Ume-Sha Treaty Days Celebration
Warm Springs, Oregon
Contest Pow Wow, Softball Tournament
(men and woman), golf tournament,
stick game tournament, parade,
endurance horse race, fun run
Info.: (541) 553-1161

Tatagwa Traditional Powwow
Ottawa, ON
(613) 820 - 6576

June 24 & 25
SIGA Slowpitch Mid-Season Tournament
Whitecap Dakota / Sioux First Nation,
Saskatoon, SK
Darren (306) 477 - 0908

June 28
Ahtahkakoop 4 Person Best Ball Tournament
Moon Lake Golf Course
Saskatoon, Saskatchewan
Contact: Doug Ahenakew (306) 468-2854
Money raised will be for History Book

June 29 - July 2
32nd Annual Northern Ute Powwow
Fort Duchesne, UT
Philip (435) 722 - 3674 / 3675

International Conference on Understanding
Healing Through
Diversity Of Practise (Traditional Healing
Conference)
Conne River Reserve, Mi'k Maq Territory,
Newfoundland
(709) 782 - 2180

July 6 - Traditional
July 7 - 9 - Contest
Red Lake Powwow
Red Lake, Minnesota
Contact: (218) 679 - 3341 ext-1020

July 6 - 9
White Bear Powwow
Carlyle, SK
Contact: (306) 577 - 2461

37th Annual Sac & Fox Powwow
Stroud, OK
(918) 968 - 3526

Mission International Powwow
Mission, BC
Roberta: (604) 826 - 1281

July 7 - 9
Miawpukek First Nation
5th Annual Powwow
Conne River Reserve, Mi'k Maq Territory,
Newfoundland
(709) 782 - 2180

Wapehton Powwow
Prince Albert, SK
Contact Bernmice: (306) 764 - 6649

Prairie Island Powwow
Prairie Island, Minnesota
Contact: 1-800-554-5473

White Shield Powwow
White Shield, N. Dakota
Contact: (701) 743 - 4244

Celebration Days
Goodfish Lake, AB
Brad Sparkling Eyes: (780) 636 - 7000

Enoch Annual Competion Powwow
Enoch, AB
Rhonda: (780) 470 - 4505 / 3404

July 8
Bull-A-Rama
First 30 Riders Accepted Only
One Arrow First Nation, SK
Darlene Thomas (306) 423 - 5842 / 5900

July 8 & 9
Derek John Brown Memorial Softball
Tournament
Cass Lake, Mn
Contact: Henry (218) 335 - 8289

Kanehsatake Spiritual
Gathering & Powwow
Kanehsatake, QC
(450) 479 - 1651

Kettle & Stoney Point Powwow
Forest, ON
(519) 786 - 6680

July 9 - 14
7th Annual Metis Nation of Ontario
General Assembly
Sudbury, ON
1 (888) 789 - 0868

Voyageur Games & Metis Gathering
Sudbury, ON
1 (888) 789 - 0868

Whitecap Dakota/Sioux First Nation, SK
Duke (306) 934 - 4706 / 1 (877) 772 - 7790

July 15
Bull-A-Rama - Top Canadian Bull Riders
Whitecap Dakota / Sioux First Nation,
Saskatoon, SK
Darren (306) 477 - 0908

July 21-23
Bitterroot Valley Good Nations Pow Wow
Historic Daly Mansion Grounds,
Hamilton, Montana.
(406) 363-5383 Becky
E-mail: dunranch@cybernet1.com

Onion Lake Powwow
Onion Lake, SK
Contact: (306) 344 - 2525

Carry the Kettle Powwow
Sinaulta SK
Contact Vincent Eashappie
(306) 727 - 2135 /(306) 727 - 4969

Me-Gwitch Mahmonen Powwow
Ball Club, MN
(218) 335 - 8289 / 8387

Buffalo Days
Head Smashed-In Buffalo Jump
Annual Powwow
Powwow & Tipi Village
Fort MacLeod, AB
Louisa Crowshoe: (403) 553 - 2731

Dakota Oyate Wacipi 2000
Sioux Valley, MB
Julie: (204) 855 - 2536 / 2671

Calgary Native Friendship Society
"Honoring Our Traditions"
Millenium Celebration Powwow
Spruce Meadows,
South of Calgary, AB
Powwow Committee (403) 777 - 2263

Weekend of Sobriety Conference
Gull Bay, ON
Mike (807) 982 - 0006

July 22 & 23
Champion of Champions Powwow
Grand River Reserve, ON
(519) 758 - 5444 / 445 - 4391

July 27 - 30
134th Winnebago Homecoming
Winnebago, NE
(402) 878 - 2272

July 28 & 29
Whitecap "Red Eye" Tournament
Whitecap Dakota / Sioux First Nation,
Saskatoon, SK
Darren (306) 477 - 0908

July 28 - 30
Mid-America All Indian Center Powwow
Wichita, KS
(316) 262 - 5221

Whitefish Lake Traditional Gathering
Whitefish Lake, ON
(705) 692 - 3674

Touchwood Agency Tribal Council Powwow
Kawacatoose First Nation, Raymore, SK
(306) 835 - 2125

Heart Lake First Nation Powwow
Lac La Biche, AB
(780) 623 - 2130 / 623 - 3505

Wiikwemikong, ON
(705) 859 - 2385

August 6 - 8
16th Annual First Peoples Festival
Victoria, BC
(250) 384 - 3211

August 10 -13
Omak Stampede
Omak, WA
(509) 826 - 4218

August 11 - Camping,
August 12,13 - Powwow
Muskoday Annual Traditional Powwow
Largest traditional pow-wow
10 Miles . S.E.of Prince Albert, SK
1-877-687-5632

Standing Buffalo Powwow
Fort Qu Appelle, SK
Contact: (306) 332 - 4685

Songhees Powwow
Maple Bank Park, BC
(250) 385 - 3938

Big Grassy Powwow
Big Grassy, ON
(807) 488 - 5614

Millbrook Powwow
Truro, NS
(902) 895 - 0441 / 7913

Siksika Nation Fair 2000
Siksika Nation, AB
1 - 800 - 551 - 5724

Driftpile Annual Powwow
Driftpile, AB
(780) 355 - 3931

August 11 - 14
The Brit Metis Cultural Festival
Brit, ON
(705) 383 - 0276

August 12 & 13
6th Annual Blue Water Celebration
Port Huron, MI
(810) 982 - 0891

August 17 - 19
Keehewin Cree Nation Powwow
Keehewin First Nation, AB
Clifford (780) 826 - 3333

August 18 - 20
Shakopee Powwow
Prior Lake, Minnesota
For more info call (612) 445 - 8900

Crooked Lake Powwow
Broadview, SK
Contact: Colleen Bob (306) 696 - 2644

Algonquins of Golden Lake
Traditional Powwow
Eganville, ON
(613) 625 - 2800

Chief Looking Glass Powwow
Kamiah, ID
(208) 935 - 2502

8th Annual "Warrior" Powwow
Neillsville, WI
(715) 743 - 4224

Kamloopa Indian Days
Kamloops, BC
Paul (250) 828 - 9708

Wee-Gitchie-Ne-Me-E-Dim
Cass Lake, MN
(218) 335 - 8289

September 2 - 4
17th Annual Labor Day Powwow
Grove City, OH
(614) 443 - 6120

September 6 - 9 - Pageant
September 7 - 10 - Powwow
Miss Indian Nations Pageant & Powwow
Bismarck, ND
(701) 255 - 3285

September 6 - 10
54th Annual Navajo Nation Fair
Window Rock, AZ
(520) 871 - 6478

September 9, 10
Grand Valley Indian Powwow
Grand Rapids, MI
(616) 364 - 4697

September 8 - 10
"Our Ancestor's Spirit Lives Through Me"
Chief Neskonlith
Traditional Pow Wow - 2000
East Trans Canada Highway #1,
Chase, British Columbia
Contact: (250) 679-3295
or email: Sharonse@sageserve.com

United Tribal International Powwow
Bismark, N. Dakota
Contact: (701) 255 - 3285 ext-293

September 11 - 17
Treaty Four Powwow
Fort Qu Appelle, SK
Contact Judy Pinay: (306) 332 - 1874

September 22 - 24
6th Annual Council Tree
Cultural Festival & Powwow
Delta, Colorado
1-800-874-1741
www.counciltreepowwow.org

September 28 - 30
American Indian Tourism Conference 2000
Green Bay, WI
Gloria / Jerry (715) 588 - 3324

OCTOBER

October 13 - 15
Dreamcatcher 2000
Aboriginal Youth Conference
"Honoring Ourselves: Body, Mind & Spirit"
Edmonton, AB
(780) 497 - 5188
http://dreamcatcher.gmcc.ab.ca

Oct. 21 - 23
Honoring Our Youth of P.S.O
2nd Annual Pow Wow
100 Mile House, BC
Contact Lyle John Archie
(250) 395-2461 ext.213
www.geocities.com/brave_26/Pow-Wow.html

NOVEMBER

November 18, 19
Twenty-Nine Palms Band of Mission Indians
4th Annual Winter Gathering
Coachella, CA
(760) 775 - 5566

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com

GUIDE TO INDIAN COUNTRY

Manitoba, the gateway to the West

(Continued from page 13.)

"We are trying to restore that church, and to establish Chief Pegius Heritage Park on the site, so that not only Manitobans, whether it be Aboriginal communities or all the other cultures in this province, but all Canadians will have this history and heritage in perpetuity, that we will be recognized as having the gateway to the west. This is where it all began, at this site, you know . . . this site, Lower Fort Garry and Selkirk . . . really is the cradle of Manitoba history. So what we're trying to do is to make sure that it's recorded and documented and takes its rightful place in Canadian history," Swanson said.

"We need all Manitobans to come forward and support this project."

For more information about Peguis Day or the heritage park project, call Lorraine Swanson at 204-339-4325.

On June 21, an Aboriginal Family Day will be held in Winnipeg, featuring a sunrise ceremony, pancake breakfast and parade. The day's activities will also include games, a powwow, a variety show, and fireworks. For more information call 204-989-6392.

Aboriginal day ceremonies are also scheduled for June 21 at Riding Mountain National Park with performances by Métis and First Nations performers to be held at the Wasagaming townsite. For more information call 204-848-7275.

Winnipeg will play host to the 2nd Annual Manitoba Aboriginal Sport and Recreation Softball Tournament on June 23 to 25, with 50 teams from all ages and from across Canada gathering at the John Blumberg Softball Complex to compete. For more information, call 204-925-5622.

Turtle Mountain Métis Days will be held July 7 to 9 at the conservation grounds at Lake Metigoshe.

This is the seventh year for the Métis Days, and according to Steve Racine, chairperson of the Turtle Mountain local, "each year is just getting bigger and bigger and better."

The event started out as a fundraiser to help in the purchase of land, but has since changed into an educational weekend to better people's understandings of Métis culture and heritage, Racine explained.

"It's a big family picnic, non-alcoholic. We've been doing that forever, and will continue to do that. What we want to do is to be able have families come out, and have some fun, and not have to worry about their kids," Racine said.

"Whatever we do we allow the kids to do as well," Racine said.

One of the most popular events during Métis Days is arm wrestling, Racine said, with participants from three to 103 taking part.

Other events include slingshotting, hatchet throwing, bow and arrow events, and lots of music and dance.

This year Métis Days will feature a new attraction — a language demonstration.

"We started up a Michief language program this winter, and it's the first time anybody has ever attempted to learn the Michief language the way we are doing it. And so we're going to do some language demonstrations there this year," Racine said.

For more information call 204-658-3417 or 204-534-6610.

The community of Erickson will host Homecoming 2000 on July 7 to 16, with the town of Erickson and the Rural Municipality of Clan William joining to celebrate the year 2000. As part of the event, members of the Rolling River Reserve will be setting up a First Nations village, and will be holding a powwow.

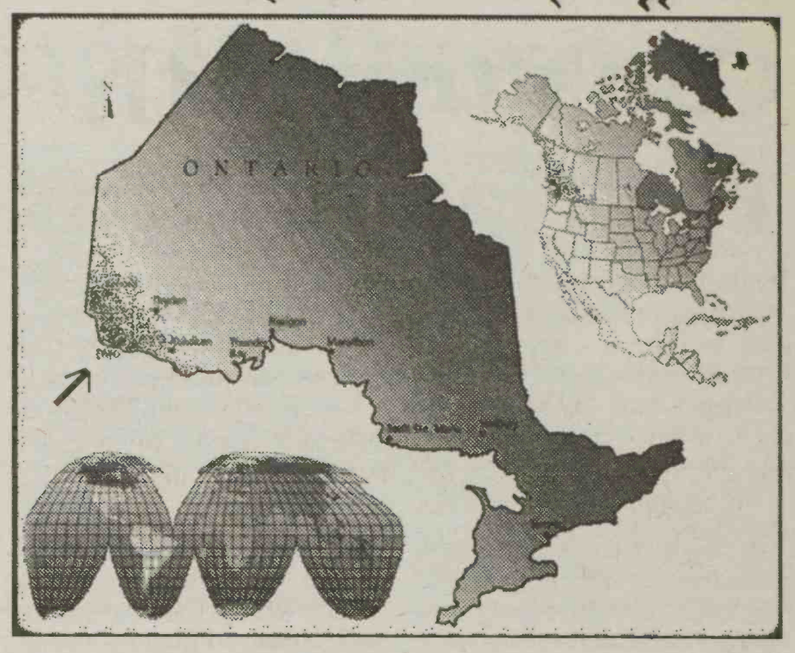
Homecoming 2000 will also feature a number of other events, including rural and town school reunions, a golf tournament, a street dance, children's events, and pioneer and historical activities. For more information, call 204-636-2431.

The Peguis First Nation will be hosting the 2000 Manitoba Indigenous Summer Games on July 17 to 20. The Peguis Indian Reserve will also be the site of Peguis Treaty Days from July 17 to 23, featuring a powwow from July 21 to 23, square dancing, ball tournaments, mud bogging, bingo and dances. For more information about either the summer games or treaty days, call 204-645-2434.

Be it a traditional or a competition powwow, you're welcome to attend.

For more information about events and activities across Manitoba this summer, call the Explore Manitoba Centre at 1-800-665-0040, or visit their website at www.travelmanitoba.com.

GUIDE TO INDIAN COUNTRY



Generations recorded

By Jolene Davis
Windspeaker Contributor

FORT FRANCIS, Ont.

Kay-Nah-Chi-Wah-Nung, "the place of the long rapids," is a sacred living link between the past and the present. Located 40 miles from the headwaters of the Mississippi River, this ancient gathering place was once the centre of a vibrant, continent-wide trading network.

Now, an impressive historical, interpretive centre shows the visitor more than 8,000 years of Ojibway history beside the Long Sault Rapids on the Rainy River of Northwestern Ontario.

The Kay-Nah-Chi-Wah-Nung Historical Centre is also known as Manitou Mounds, an area where many villages, campsites, and at least 17 burial mounds are found. To the untrained eye, the burial mounds appear to be grassy bumps on the landscape. In fact, they are treasures from the past, constructed by digging shallow pits, placing the deceased inside and then covering them with earth. A layering process went on as more bodies were placed on top and again covered. The mounds we see today have taken generations to construct. Goods that the individual may require in life and death, such as bags, pipes, food, clay pots and tools, were also buried.

The largest burial mound is about 35 metres in diameter and seven metres high. Very few of the mounds have been disturbed.

Kay-Nah-Chi-Wah-Nung Historical Centre opened in May 1999 and offers a wide range of attractions. The visitors centre has five galleries displaying photographs, artifacts and reenactments of early civilizations. There is also an important conservation lab housing more than 10,000 artifacts.

A short walk away, the Elders round house, used for teaching and ceremonies, is an impressive building designed using traditional architecture. The nine sides of the structure symbolize clans, families, and the community. Four cedar poles in the centre signifies the four directions. A round earthen floor allows dancers to touch the earth during celebrations.

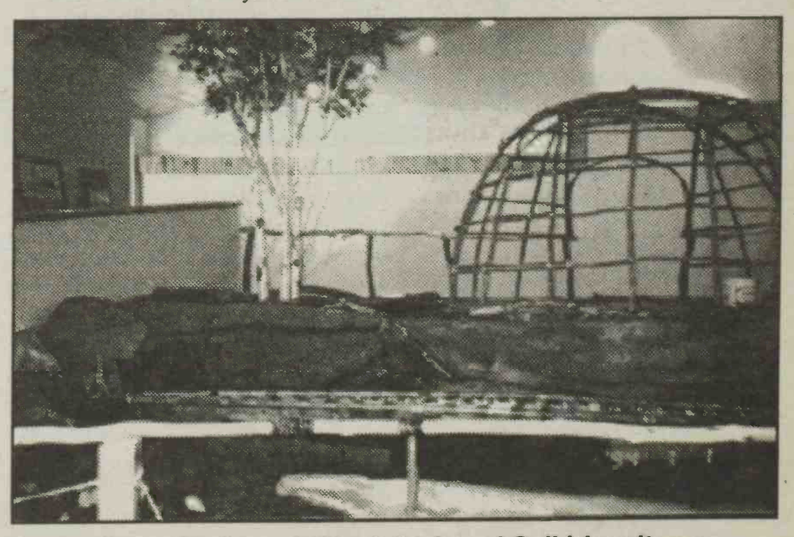
One needs several hours to properly explore Kay-Nah-Chi-Wah-Nung, including the tour of the visitors centre, the Anglican cemetery (circa late 1800s), the round House, then a walk through a boreal forest that takes you to the Long Sault Rapids to the site of the majority of the burial mounds.

You'll be hungry after the walk and will want to eat at the restaurant which serves traditional Ojibway cuisine. I can personally recommend the wild rice soup, moose burger, and blueberry pie.

Archeological investigations at this site have produced information on the Laurel, Blackduck, and Selkirk cultures. Because Rainy River was part of an extensive trading network, these cultures had contact with other tribes across North America. Elders say that hundreds of people would gather at the Long Sault rapids to hunt, fish, and trade. The site's natural features add to the area's historic uniqueness. It is located along two broad terraces formed by the post-glacial 10,000 years ago.

The historical centre is operated by Rainy River First Nation. they continue to protect this sacred area as one of the most significant centres of early habitation and ceremonial burial in Canada.

For more information, phone: (807) 483-1163, fax: (807) 483-1263, see www.longsault.com. Kay-Nah-Chi-Wah-Nung is located 55 km west of Fort Francis, Ont.



Learn about the Laurel, Blackduck and Selkirk cultures.

wwow, you're welcome

more information about
and activities across
ba this summer, call the
e Manitoba Centre at
-665-0040, or visit
website at
avelmanitoba.com.

etis Culture

TIS VOYAGEUR GAMES

DEO & WAGON RACES

BALL TOURNAMENTS

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Can't travel? Try Native film

By Jackie Bissley
Windspeaker Contributor

For as long as there have been Cowboys and Indians-going back to the first Wild West shows and the silent Westerns of the 1920s-Native Americans have been in showbiz.

Although Indians supplied the main drama and background for the Western film genre, until now Native Americans have had few opportunities to participate in Hollywood's lucrative film industry. In the past, Indians-predominantly played by non-Native stuntmen-were portrayed as one-dimensional, one-line sidekicks reduced to falling off horses and hurling blood-curdling screams, but that is about to change. Armed with their own voice and vision, Native filmmakers like Chris Eyre and writers Sherman Alexie and Greg Sarris are carving out a niche for themselves inside Hollywood. They exemplify a new Native filmmaker.

With stories both compelling and accessible, writers Alexie (Smoke Signals) and Sarris (Grand Avenue, an HBO television miniseries) pull audiences into a world defined more by emotional and spiritual borders than by the obvious cultural ones. Their stories reflect a part of the American landscape not often captured.

Building on a flurry of positive reviews and word-of-mouth ever since it was screened at the Sundance Film Festival (where the picture won the Filmmaker's Trophy and Audience Award in 1998), Smoke Signals has scored impressive numbers at the box office and now in video stores.

But why was Smoke Signals so successful? After all, it was a story coming out of a community that mainstream audiences have had little exposure to or empathy for, and it certainly didn't play into the romantic myth of how the West was won. For the first time on the big screen, Native Americans were the ones articulating and defining their reality. It is a portrayal that is contemporary, whimsical and poignantly honest. And where non-Native filmmakers (even those with the best intentions) have tried to address the injustices of the past by using "whites" as the whipping posts, Alexie and other writers offer a view of the Native community that is much more provocative. Their portrayals embody the sensibilities and nuances that can only come from an insider-a perspective that has been lacking in other so-called Indian films (Thunderheart, War Party and Dances with Wolves come quickly to mind).

But to talk about Native cinema today, one has to understand where it has come from.

It's been a long road from those Wild West shows and early Westerns. Along the way there have been courageous individuals like Pauline Johnson in the1890s and Mollie Spotted Elk in the 1930s who ventured out alone onto stages across North America and Europe and challenged (as much as they could at the time) the misconceptions and stereotypes that defined Native people.

Later on, in the 1960s and '70s, actors like Eddie Little Sky, Jay Silverheels, Wil Sampson, Chief Dan George, Mahata Jo Miller, Dusty Iron Wing, Betty Ann Carr and many others played pivotal roles in the evolution of Native cinema. And in the 1990s we've seen another generation of multitalented actors emerge. But as Sarris (a professor of American Literature at UCLA, as well as Chairman of the Miwok Tribe of northern California) comments, empowerment has been a slow process.

"In the broadest sense, what we're [writers] doing is expanding the public's notion of what it means to be Indian. With Grand Avenue for television and Smoke Signals for cinema, we got a more complicated picture of what it means to be American Indian. We got new images-images we had not seen before," Sarris says.

"Grand Avenue stretched the public's perception of the American Indian closer to reality. No one had seen such extensive portrayals of Native women before; most of the historic movies are about fierce and noble male warriors. But, in fact, women are the anchors of many Native communities. Second, in Grand Avenue viewers were exposed to the urban Indian-another reality. Almost 65 per cent of Native people live in urban areas. Audiences also saw California Indians, which again breaks the stereotype of the Plains Indian on horseback with the long braids. Last, but most important, viewers saw Indians interacting with other people-Hispanics and African Americans-rather than living in isolation."

Sarris says such realistic portrayals are necessary if Native cinema is to have a future. Native filmmakers must battle internalized and deep stereotypes.

Marjorie Tanin, an L.A.-based Native casting agent, has seen the industry norm of having non-Indians "darkened up" to look Indian evolve to where now there's a real effort by directors to hire Native Americans to play themselves. But changes, she says, don't come easily.

"Hollywood goes through phases. There was the Dances with Wolves stage, and then Westerns made a comeback, and now it seems that action films are the current trend," Tanin says. "I think that slowly, writers, producers and directors are changing their perception of Indian people, and more so with independent films. We need to have our people cast as professionals — lawyers and doctors — like everyone else. There are so few roles specifically written for an Indian person, and then it's usually for a period piece. I think overcoming a lot of our struggles is done by educating Hollywood that we don't all look the same, that America is made up of a lot of different Indian tribes."

(see Changing page 19.)

GUIDE TO INDIAN COUNTRY

Changing Hollywood

(Continued from page 18.)

Nevertheless, Tanin says American film actors who live and dress in their traditional cultural ways face a Catch-22: if they try to be themselves, movie directors will cast them in stereotypical roles. If they try and blend into mainstream non-Indian society in order to break the stereotypes, movie directors may not want to use them.

"It can be really hard, because directors limit them to the roles that fit the stereotype image-dark skin, long black hair and brown eyes. Unfortunately, a lot of Indian people, the men especially, have had to deal with this 'hair' issue," Tanin says. "And then if they do cut it, you're having people saying that you're not really Indian."

As Native Cinema goes through growing pains, Sonny Skyhawk, a producer and the CEO of Amerind Entertainment Group (a Native film production company in Los Angeles) points out that Native filmmakers are having to play catch-up at an accelerated pace. Acting is just one small part of a much larger and complex business, Skyhawk says. Now, more than ever, Native filmmakers need to learn all the ins and outs of moviemaking. And there will have to be more than one success story before studio confidence translates to bigger movie-making budgets.

Up to now, it's been lone independent filmmakers who have struggled to get their films made and find venues to screen their work. Largely supported by the Native community and forums like the American Indian Film Festival in San Francisco (now going into its 25th year) and, more recently, the Sundance Film Festival's Native American Program, Native filmmakers have had little exposure to outside expertise and Hollywood studios.

In a town where keeping creative control over a project is a battle often lost-even by the Steven Spielbergs and Quincy Joneses-Smoke Signals seems to have sidestepped some of those Hollywood barriers that can detour projects and storylines. One way it did so was by having Native Americans (as much as possible) in control behind the camera, as well as in front of the camera.

There's more to Indian films than tipis and buffalo hide. Today's film-makers are demanding realistic, human portrayals.

Since directing Smoke Signals, Chris Eyre has been signed to William Morris's new independent film department, and upcoming projects include working with Wynona Ryder (currently in production) and producing Randy Red Road's much-anticipated movie The Doe Boy.

As he looks towards to the future, Eyre is optimistic. He understands the balancing act that comes with juggling what he needs as a filmmaker and the reality of what Hollywood wants from the box office.

"What I need as a filmmaker is what we all need, voices-Native writers," Eyre says. "I think the wonderful thing about our filmmakers and actors is that we all come from different tribes and experiences. We all come from tradition and dislocation, and it's a mosaic that most Hollywood producers can't put their finger on. It's hard enough for us as Indians to put our finger on what Native America is. We just accept it. I would hate for America to ever feel they knew Indians."

Eyre doesn't blame movie studios for the stereotypes or for the lack of movies that realistically portray Native Americans. Studios are simply responding to the market demands of the movie-going public, he says.

"The studios are in the supply-and-demand business. If Middle America - people in Iowa and Nebraska - wanted to pay eight bucks to see a movie about Indians, the studios would be making those kinds of movies. Just because you have a great idea, it doesn't mean the marketplace can absorb it. I don't find the problem with the studios; I find the problem is America's intolerance for any other perspective but theirs."

Nevertheless, there is a growing demand for realistic, human portrayals of Native Americans he says. The challenge Native filmmakers face is being able to meet the viewing public's demands for quality within the small budgets set for independent films by the industry.

"Smoke Signals breathed a new breath of air on a fire already lit," says Eyre. "I'm going to make movies about and with Indians because this film opened up a certain window, and there's going to be a Second Coming. And," he adds, "I'm not talking about kicking the door open. I think, collectively, we'll take it off its hinges!"

For Native filmmakers, Smoke Signals is the first step in getting Hollywood to look beyond the stereotype of the American Indian. Eyre, along with other emerging filmmakers, is demonstrating that the collaborative spirit and collective vision that put Smoke Signals on Hollywood's map is a winning formula.

But maybe the most valuable contribution Smoke Signals has made is to give the Native film community a new infusion of self-confidence. As Canadian-based actor Tina Keeper (who played the lead role in the Canadian hit drama series North of 60) says enthusiastically, "These are exciting times right now....There's going to be a new genre of film developed where we are the ones interpreting our own reality-and other people will have to get used to it."

GUIDE TO INDIAN COUNTRY

Gathering of Nations powwow biggest yet

By Dianne Meili
Windspeaker Contributor

ALBUQUERQUE, New Mexico

Organizers have described this year's Gathering of Nations Millennium Celebration held on the April 28 weekend as "succeeding all expectations."

From its start on Friday morning to the conclusion early Sunday, thousands of people watched more than 2,800 dancers move to the beat of the 48 drum groups in attendance. Lineups for the grand entry filled aisles in the seating areas of the University of New Mexico arena, as the floor slowly became a pool of human bodies, swaying to the beat of the thunderous drums.

Long lines of people waited to buy tickets at all hours, and the Indian Traders Market was jampacked. Crowds moved at a snail's pace past the stalls of artisans selling jewelry, framed art, pottery, clothing and more. Food booths dished out hundreds of pounds of fresh roasted corn, roasted turkey legs and thousands of Navajo Tacos, by far the most popular provision.

Vancouverite Coral Baptiste, who first experienced the Gathering of Nations Powwow last year, was again impressed by the sheer magnitude of the event.

"They keep everything moving and it really is organized very well. It's just magical being here with so many people and feeling the energy of the drums and dancers."

Baptiste, a jingle dancer, said the competition is fierce at a powwow with so many participants "but who cares about winning." Just being in the midst of all these great dancers at the biggest powwow on earth is enough," she said.

"I'm having a great time. I haven't slowed down, and I'm still feeling good. This place makes me feel good," said Maggie Black Kettle, a traditional dancer and Blackfoot Elder who lives in Calgary. She took third place in the women's Elders dance competition.

Margaret Kappo, from Sturgeon Lake, Alta., agreed the powwow was well organized, with good signage, clean bathrooms and great extras like good entertainment and the very moving pueblo and gourd dances. But, she noticed some of the "magic" she felt when she first attended the powwow six years ago was compromised by the sheer size of the event.

"It seemed more like a big, commercial show. It's so big, it doesn't seem to have heart anymore," she observed. She recalled the talant of the powwow announcers from years before.

"They just kept you in your seat waiting to hear more, joking and giving you great info. I didn't find the announcers particularly captivating this year. I don't think they had the time. They just had to keep things moving," she said.

She also wondered why children one year old and up had to pay full price for powwow tickets. But Kappo's biggest concern was for Elders and the handicapped. Fire regulations did not permit any wheelchairs on the arena floor, and the crowds made maneuvering a wheelchair, and sometimes just walking, difficult.

"My mother had such a hard time getting up and down all those stairs to her seat," Kappo said, suggesting special access and seating for Elders as a possibility.

Pre-grand entry performances were popular with the crowd this year, especially singer Chief Jim Billey from Florida. The audience craned their necks to get a glimpse of the live alligator he performs with, kept on a leash by a handler. Lewis Burns, from Australia, and The Northern Lites, an Aleut dance troupe from Alaska, were also hits.

Friday evening's appearance by vice president of the United States, Al Gore, caused a stir. He watched the Men's Southern Fancy Dance and shook many hands, promising to return to the Gathering of Nations Powwow when he is elected president of the United States.

Perhaps the most memorable powwow event was the Friday evening performance of the New Mexico Pueblo people. Dressed in their traditional garb, some dancers wearing buffalo headdresses or Kachina-like masks, brought an earthy spirituality to the powwow competition. As they slowly moved around the arena, their dances and chants brought a hush to the crowd.

"This is the first time in history that the Pueblo people have come together to sing, dance and share their culture with others like this," said Melonie Mathews, a powwow coordinator.

Saturday's Gourd Dances were also moving. A central drum group was surrounded by singers, then male dancers with rattles, then a large outer circle of women. The Gourd Dance was originally danced by an organization of respected men - first warriors, later military and now those who have done exceptional things in their life.

Many of the men wore regalia signifying the wars in which they had served. This year's dance was especially meaningful to Vietnam veterans, who marked the end of that battle 25 years ago. All dancers sang and danced in place, and as the power of their prayers climaxed, a healing calm overtook the arena until a powwow announcer finally broke the spell to announce the next competition.

Following the Miss Indian World crowning, the crowd was treated to a hoop dancing performance. The wee hours of Sunday morning saw the completion of final competitions and the adult category prizes awarded.

Elated organizers closed the Gathering of Nations Powwow offices for a week after the powwow ended. After a brief rest they were back at it, updating their award-winning website, completely re-designed twice a year, and preparing for the 18th annual Gathering of Nations Powwow set for April 26 to 28, 2001.

If you go

Tickets

* A few weeks before going, make sure you order powwow and Miss Indian World Pageant tickets over the internet at www.gatheringofnations.com, or you'll miss everything as you stand in line. If you have a major credit card, just punch in the number and specify how many tickets you want, and they'll be waiting for you at a special booth when you get there. Tickets can also be ordered by phone at (505) 836-2810 closer to next year's powwow date.

* Buy a weekend powwow pass that gets you a wristband and allows you to come and go as you like. If you've only paid a daily rate, once you leave the building for a breath of air — they won't let you back in.

Getting there

* If you plan to attend next year's powwow, and aren't up for the long drive from Canada to New Mexico, many airlines fly direct from major cities in Canada to Albuquerque. If you can book early, you may get a good price, but seat costs can be high since it's not a popular run.

* Consider leaving a few days early and really experience the Southwest! Fly to Las Vegas, then rent a car and drive the Interstate 40 or the historic Route 66 from Nevada to New Mexico. Prices for flights and car rentals are considerably lower. Be sure to confirm ahead of time that the car rental firm will allow their cars to be driven as far as New Mexico. Many will not let you. The drive from Albuquerque to Las Vegas, with no stops, will take you about nine hours.

Roadside Attractions

* There are too many attractions to mention here regarding what you can see and do on your drive across Arizona. The Grand Canyon, Canyon de Chelly, and Sedona are only three fascinating places in Arizona, and Acoma (Sky City) and Taos Pueblo in New Mexico. Pick up the Lonely Planet "Southwest" guide to Arizona, New Mexico and Utah, Lonely Planet Publications ISBN 0 86442 539 2 for great, detailed info to see everything and get the best deals.

Accommodation

* Hotels along Route 66 are low-priced around the time of the powwow, since it's the shoulder season for tourism. Good, clean rooms with two double beds can be had for as low as $20 U.S. ($30 Canadian) per night.

* Pre-book your hotel in Albuquerque. Rooms near the University of New Mexico on Central Avenue are economical.

Shopping

* If you're after any fine silver and turquoise jewellery, or hand-built pueblo pottery, you'll find the best prices in Gallup, New Mexico or at roadside stands in the back reaches of Arizona and New Mexico. The best deals are in Gallup on Saturdays at the flea market.

Gourd dancers from southwestern pueblos.

The Jingle dance is a relatively new style.

Miss Indian World contestants all smiles afer the competition.

Some powwow dancers get an early start in life, taking to the circuit with the family.

Photos by Dianne Meili

Law stu

By Dianne Meili
Windspeaker Contributor

ALBUQUEQUE, New Mexico

On the last night of the Gathering of Nations Powwow, 24-year-old Lillian Sparks, a Rosebud Sioux from Randallstown, Maryland, was crowned Miss Indian World 2000.

With the most points racked up in public speaking, interview, traditional talent, and dancing competitions, the second year law student beat out 21 other hopefuls, including three Canadian contestants: Sturgeon Lake, Alta.'s Tara Kappo, Janisha Wildman of Morley, Alta. and Farrica Prince of Oak Lake, Man.

"This is such a shock, such an honor," Sparks told reporters at a press conference after the crowning. "Mitzi (Miss Indian World 1999) has done such a wonderful job. I've got a good example to follow. I pray every night to the one above, my Creator, that my life is honorable and of the highest.

"I don't feel I had an advantage over anyone else to win. I know we all just came here to do our best. I only wish my father could be here, but he's in another part of the States being honored tonight.

"Starting today, life is going to be different for me, but I plan on finishing law in Washington D.C. and then staying there and

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GUIDE TO INDIAN COUNTRY

Law student crowned Miss Indian World

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"Starting today, life is going to be different for me, but I plan on finishing law in Washington D.C. and then staying there and becoming a legislator," she said of her future plans.

Flanked by first runner-up Emily Washines, Yakima/Cree/Skokoinish from Washington, and second runner-up Paula Riding in Feathers, Pawnee/Cherokee from Zuni, New Mexico, Sparks remained composed and articulate during a barrage of political questions from reporters.

DIANNE MEILI

Miss Indian World 2000 — Lillian Sparks.

"Just because President Clinton visited Pine Ridge and Shiprock, it's not significant enough to indicate increased concern about Indian people on his part. He's going to have to visit all of our lands more often and sit down at the table with us if real change is to occur," she responded to a question about the government's interest Native issues.

Regarding the settling of differences between the diverse Native populations of North America, she cited effective leadership as the answer.

"If we want to have a voice in the next millenium, we have to speak in a united, powerful voice through leaders who make it a priority to settle the differences in our tribes. We must heal our nations, our lands, and return to our roots. We have to let establishment know we are here, and we are only getting stronger."

Sparks encouraged Native youth to "stay on the positive path and avoid the negative that will try to throw you off. And always remember there is a higher being that watches over you and can be called upon whenever you need strength."

This same strength served her well through the four days of nerve-wracking pageant competitions in which she excelled.

On Wednesday and Thursday before the April 29th crowning, the girls completed interview and public speaking competitions. On Thursday evening they delivered traditional talent presentations to a packed audience in the posh Kiva auditorium at the Albuquerque Convention Centre with actors Michael and Sandra Horse as hosts.

Sparks had knelt on stage with a cradleboard and doll. Playing the role of the "child's" mother, she explained to her the meaning of the four directions of the Sioux medicine wheel. The "baby" was swaddled in four blankets, each the color of one of the directions, and as Sparks unwrapped them, she explained the symbolism of each direction.

Second runner-up, Paula Riding in Feathers, earned the most points with her traditional presentation. Standing before a star constellation diagram, she spoke of how her people built their earth lodges to double as homes and observatories to watch the night sky. They knew when ducklings would begin swimming and when to plant crops by watching the changing constellations.

"They were incredible astronomers," Riding in Feathers told the audience. "They had to have done a lot of observation and research to discover what they knew. I want to dispell the myth that Native people are dumb in the maths and sciences. I want to break that stereotype."

Marquette Bagley, Shoshone-Bannock, gave a spear fishing demonstration.

"I've been doing this since I was nine," she explained as she rigged the spear. Other performers included Robin Blackfeather, Sioux, who played the flute and Spring Pungowiyi, Inupiaq Easkimo/Siberian, who sang a song in her own language.

For Canadian delegate Kappo, who flawlessly told a Wesadkejack story, the traditional talent contest was one of the least stressful events in the intense, four-day pageant.

"My grandmother told me the story I told. Of course, it's never been written down, so I just had to make sure to tell the high points, otherwise the story wouldn't make sense. Still, it was a little difficult to know exactly how it was going to come out because you had to make sure you didn't go over the three-minute time limit. The talent contest, like the public speaking and interview, were timed, and you always had to be aware of that."

"All of the traditional talent was excellent," said Kimberlie Hall, one of several judges.

(see Miss Indian World page 26.)

GUIDE TO INDIAN COUNTRY

Out-going Miss Indian World reflects on exciting year

BERT CROWFOOT

Miss Indian World 1999, Mitzi Tolino, performed an Apache Rainbow Dance for a packed auditorium at the Gathering of Nations in Albuquerque.

By Dianne Meili
Windspeaker Contributor

ALBUQUERQUE, New Mexico

After a whirlwind year as Miss Indian World, Mitzi Tolino is finishing off the last of her duties at the Gathering of Nations Powwow held at the end of April.

One minute she's helping to escort the Miss Indian World hopefuls, the next she's addressing the crowd in a farewell speech. Young boys and girls constantly tap her on the shoulder, asking for her autograph or to pose for a picture with them. Earlier in the week, she introduced the Traditional Talent Contest and now she's holding a give-away on the powwow floor, placing beautiful blankets over the shoulders of individuals she wishes to thank.

The pace is something she's gotten used to.

"I travelled all over, from Hawaii to California to Oregon, and attended events on the East Coast and down to Miami," said the 22-year-old political science student, who remained a full-time student at Northern Arizona University during her reign as Miss Indian World, and pulled off a 4.0 Grade Point Average during her fall semester. After stepping down, she'll return to her studies. Following graduation, she wants to work with her people, specifically youth and Elders .

"It was an incredible year. My mother came with me on the cruise I won to the Bahamas. We got food poisoning and motion sickness. In fact, I got just about everything this year but a husband, but then I really wasn't looking, not yet anyway," she laughs. "I can hardly believe it's over. The most memorable part had to be all the people I met. I want to thank everyone for their support and if I can do anything for anyone, I'm available!"

Tolino says her family encouraged her to compete in the pageant, and her mother was at her side throughout most of the year.

"She's the real Miss Indian World. I couldn't have done it without my family's support."

During last year's pageant, Tolino had no expectations of winning and says she didn't prepare for the contest in any special way.

"But then, I guess you could say I've been preparing for this role all my life. I've been listening to my Elders and listening to family members since I was a little girl.

"Mostly, I just wanted the experience of going through the pageant. No one was more surprised than me when I won."

Tolino is White Mountain Apache and San Carlos Apache and Navajo, from Whiteriver, Arizona. Before crowning the new Miss Indian World, Lillian Sparks, Tolino performed an Apache Rainbow Dance, resplendent in a colorful rainbow headpiece and burnished gold hide dress.

"I respect both sides of my culture, the Apache and Navajo. I performed the Rainbow Dance for the traditional talent contest in the pageant last year and I dedicated my performance to all Indigenous women.

Tolino relied on spiritual guidance throughout the year to know how to act as an ambassador and role model. The focus she kept on her school work helped her to keep a foot in the real world, aside from the glamor and constant attention lavished upon her as Miss Indian World.

"Anytime I wasn't out in the public, I was working on my school stuff. To relax, I read, or write poems. But it's a good thing I love traveling, because of the very busy travel and appearance schedule.

"I wanted to be one of the best representatives of Native people there ever was, especially of Native women," Tolino said.

The outgoing Miss Indian World easily met her goal, according to pageant organizers, who describe her in the official "Gathering of Nations Powwow" program as "an extraordinary individual ... who represented all Indian people with dignity and pride ... and hard work and dedication."

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Escape to nature

By Trina Gobert
Windspeaker Staff Writer

MADAWASKA MALISEET FIRST NATION, N.B.

As they lead you through the woods, they peacefuly speak about mother earth's gifts of the trees, plants and four-legged beings.

For two-and-a-half hours, tourists can join guides for the mystical Escape to Nature at the Madawaska Maliseet First Nation in New Brunswick.

"We teach Maliseet meanings of plants and animals," said Eric Cimon, Maliseet guide. "We begin with a sweetgrass ceremony and sing traditional songs."

This will be the second summer the nature walks have been available to tourists and locals, and the response has been positive.

"For our first year we had 30 to 40 visitors and the Economy Development of Tourism and Culture sent a mystery visitor to check on us," said Diane Pelletier, co-ordinator. "And they gave us a very good report."

The small First Nation of 125 members developed the adventure as a way to re-establish the Maliseet traditions and language that have been lost for too long.

"It is a difficult language, but along the way we use terms from the Maliseet language to teach about the four gifts of the earth — tobacco, sage, sweetgrass, and cedar," said Cimon.

Last summer, tourists from Hong Kong, Italy, and all over Canada found their way to the Maliseet Nation, and were given a spiritual lesson.

"The Maliseet colors are yellow, black, white, and red. They represent the four races, but in the end it is one race. This is what we teach them," said Cimon. "Like some use holy water, well, we use the smoke from the sweetgrass. People say they look at us with new eyes."

Smudge is a traditional Native way to send prayers to the Creator. Sweetgrass is often used to smudge.

The guides also teach an hour of wood crafts with hazel nuts and explain the medicinal use of the nuts.

"We teach about many things," said Cimon. "Like the White Pine tree. It's used in the Maliseet talking circle. Whoever holds the stick is the one who speaks and all others listen."

Along the walk, groups also have the opportunity to see osprey, a bird from the eagle family.

Encouraged by the positive response to the nature walks, Pelletier hopes to continue development for tourism.

"The visitors want to know more about us," said Pelletier. "I would like to develop an Indian village with an intrepretation centre, and a traditional food experience. And maybe have Maliseet wigwams or tipis for those who would like to have a traditional sleeping experience."

On June 15 the nature walks will be available to visitors, and the guides are looking forward to their arrival.

"I feel good when I am guiding," said Cimon. "It is very spiritual for me to teach, as I learn more about my culture."

GUIDE TO INDIAN COUNTRY

Mi'kmaq celebrate treaty signing

By Trina Gobert
Windspeaker Staff Writer

HALIFAX

For three days downtown Halifax will be claimed by the Mi'kmaq Nation as members proudly reconfirm their 1752 treaty with rich cultural tradition and ceremony.

The 14th annual Treaty Day Celebration will run from Oct. 2 to Oct. 4.

"It is a major event for all of Nova Scotia," said Roy Gould, Treaty Day co-ordinator. "For the celebration, all 13 bands in the province will convene in Halifax for the 31st Annual General Assembly."

In 1986, Grand Chief of the Mi'kmaq Nation, Donald Marshall Sr., invited all Mi'kmaw to observe Oct. 1 of every year as Treaty Day to commemorate the unique and special relationship that exists between the Mi'kmaq and her Majesty.

Festivities will begin with a church service on the morning of the second, and a police escorted veteran's parade will proceed from the service to Province House for the annual signing of agreements.

"Government officials and the mayor will meet with the Grand Council of the Mi'kmaq and chiefs to do the annual signing of new memorandum agreements for education, and other Aboriginal affairs," said Gould. "We don't do a ceremonial burial of the hatchet, but our traditional singing and drumming are a part of the signing. And we are talking about doing a re-enactment of the historical signing of the treaty."

Events will consist of social and cultural activities throughout the celebration, including Elder and youth education awards. Traditional singing, drumming, arts and crafts will be a part of the Mi'kmaq cultural showcase, including contemporary Aboriginal entertainment.

"Although there are political overtones because of recent Native fishing and logging court cases, people are respectfully aware of what the treaty stands for," said Gould. "They can't help but to see us in our celebration and it gives them a chance to be more informed."

A traditional feast of moose, deer and lobster will end the treaty celebration at the friendship centre. However, Mi"kmaq history month will continue as Elders and leaders teach Mi'kmaq history at schools and organizations throughout the city.

"If you want to be more informed about our history, October is the chance to do it," said Gould. "We are giving people the opportunity to learn about the Mi'kmaq."

Smoked trout on the menu

By Trina Gobert
Windspeaker Staff Writer

MAKKOVIK, Nfld.

If you've been longing for traditionally-smoked or barbecued trout and caribou, the 12th annual Makkovik Trout Festival in Newfoundland is your vacation destination.

The celebration will be held Aug. 18 to 20. The festival is normally held in conjunction with Canada Day festivities, but this year marks a special three-day, year 2000 celebration.

"Our festival is lots of fun," said John Anderson, recreation director. "The whole community has a part and our culture is a large part of all the festivities with traditional foods and games."

The annual festival is a popular community event that embraces both young and old.

Festivities will commence with a parade Friday morning and will continue with lots of local and outside talent and entertainment. On Friday evening, a dance for youth will be held, with a dance for adults on Saturday night.

The town of Makkovik, which is nestled along the scenic East Coast overlooking the ocean, is a small community, rich in Aboriginal culture. The event gathers many participants and spectators from the community and surrounding areas.

On Saturday, a variety of running, jumping, and rowing races for fun competition will be held for participants. A favorite is the boardwalk, where four people are tied to a couple of two-by-fours, two people on each board and they race one another, said Anderson.

"A lot of the games are Aboriginal. We have the high kick, seal crawl, and tug of war," said Anderson. "We give out prizes and ribbons to all the winners and participants."

The Love Feast, a German ceremony adopted by the Aboriginal people of Newfoundland at which people offer each other tea to display affection and unity, will begin activities on the Sunday. The ceremony will be spoken in English and Inutit. Trumpet and fiddle music will conclude the festival.

Anyone visiting who attends the festival will get the chance to experience a community celebration that features Aboriginal foods, fun, and games.

"Whoever stops to visit the festival will enjoy a good time," said Anderson.

Spiritualit

By Trina Gobert
Windspeaker Staff Writer

BORDEN CARLETON, P.E.I.

Amidst the splendor and beauty along the coast of Prince Edward Island, Island Outdoor Adventure in Borden Carleton, welcomes visitors to a spiritual experience with mother earth.

Since 1998, Island Outdoor Adventure has been providing an Aboriginal cultural experience for those seeking spiritual awakening.

Totems do

By David Wiwchar
Windspeaker Contributor

In the building of the new land, much of its ancient world was forgotten. But all around British Columbia, from Victoria to Vanderhoof, the treasures of the first peoples, once hidden from Indian agents and overzealous anthropologists, are coming out of hiding, and are being shared.

The Nuu-chah-nulth people of Vancouver Island are about to share their culture with the world.

Out of the Mist — HuupuKwanum Tupaat; Treasures of the Nuu-chah-nulth Chiefs will begin a world tour in October in Denver, Colorado. While at the Royal British Co-

GUIDE TO INDIAN COUNTRY

Spirituality combined with outdoor adventure

By Trina Gobert
Windspeaker Staff Writer

BORDEN CARLETON, P.E.I.

Amidst the splendor and beauty along the coast of Prince Edward Island, Island Outdoor Adventure in Borden Carleton, welcomes visitors to a spiritual experience with mother earth.

Since 1998, Island Outdoor Adventure has been providing an Aboriginal cultural experience for those seeking spiritual awakening.

"I have experienced a deep connection with nature from the Aboriginal beliefs," said Dawna Gillis, owner. "And I wanted all people to have the same opportunity through nature-based walks and hikes on the island."

Sweatlodge ceremonies and medicine walks led by Mi'kmaq Elder, John Joe Sark, are available for visitors. Sark has been leading sweats for 10 years and has led them for the establishment since its opening.

"In the Mi'kmaq sweat, we take bark from the seven sacred medicine trees," said Sark. "We pour it on the rocks heated from the sacred fire and this medicine cleans out the respiratory system and lungs. It combines the physical walk with the earth and spirituality, for purification."

The sweatlodge symbolizes the womb of mother earth, and when the people come into it, they bring in all of who they are and what they have done. Visitors who partake have the unique opportunity to pray or speak within the sweat, said Sark.

"Last summer I lead two women on a multi-day adventure of hiking, canoeing, camping, and bird watching. We camped on a cliff over looking a lake in Red Point Provincial Park, and the following morning we joined a sweat with John. They felt that they had a spiritual renewal. It was a very moving experience for them," said Gillis.

Visitors from Norway, Sweden, Germany, Poland, and Russia have enjoyed the Island Outdoor Adventure. About 300 people per summer are provided professional guided tours by three full-time staff employees, and several resource contacts throughout the island.

Island Outdoor offers dog sledding and ice fishing in winter months, and migratory bird watching in spring and fall.

"Although we don't really advertise, people seem to find us," said Gillis. "I invite everyone to come and have this memorable experience in this gorgeous location."

Totems dominate British Columbia landscape

By David Wiwchar
Windspeaker Contributor

In the building of the new land, much of its ancient world was forgotten. But all around British Columbia, from Victoria to Vanderhoof, the treasures of the first peoples, once hidden from Indian agents and overzealous anthropologists, are coming out of hiding, and are being shared.

The Nuu-chah-nulth people of Vancouver Island are about to share their culture with the world.

Out of the Mist — HuupuKwanum Tupaat; Treasures of the Nuu-chah-nulth Chiefs will begin a world tour in October in Denver, Colorado. While at the Royal British Columbia Museum in Victoria, curators and anthropologists worked with the Nuu-chah-nulth people to create the display of thousands of artifacts, to bring a proper

At the Royal British Columbia Museum in Victoria, curators and anthropologists are working with individual First Nations and tribal

councils to properly display the thousands of Native artifacts held in their collection.

Out of the Mist — HuupuKwanum Tupaat; Treasures of the Nuu-chah-nulth Chiefs is an example of this new attitude museums throughout the province are adopting.

"We don't want to put on another First Nations exhibit as told by a bunch of white guys," said Grant Hughes, Head of Curatorial Services at the museum. "We may have many of the artifacts, but the Native people have the stories. Stories that really bring the exhibit to life."

Located along the rugged West Coast of Vancouver Island and Washington State's Olympic Peninsula, the Nuu-chah-nulth First Nations were the first people to encounter Europeans on Canada's Pacific Coast.

When Captain Cook sailed into Friendly Cove in 1776, he stood upon the deck of his ship Discovery and introduced himself to the Native people gathered on the beach. They in turn yelled back "Nootka, Nootka." Cook therefore decided these people were called the Nootka, when in fact, they were telling him "go around, go around" as he and his ship were drifting dangerously towards a rocky reef.

The name "Nootka" would remain the name for these people for almost 200 years, before they were allowed to officially change it in 1974 to "Nuu-chah-nulth" meaning "people who live between the mountains and the sea."

Working with the prestigious Royal B.C. Museum, the Nuu-chah-nulth First Nations are righting many misconceptions constructed during the past two centuries. The special Nuu-chah-nulth exhibit was held at the Royal British Columbia Museum in Victoria until the end of May and will begin a world tour, starting in Denver, Colorado, in October.

The museum also displays a Hall of Totems, where poles and masks are displayed in a serene longhouse environment.

An hour north of Victoria is the City of Totems. The city of Duncan is the home of the Cowichan First Nation; a Coast Salish Nation renowned for its intricately woven sweaters, and towering totem poles.

Carved totems adorn many of this city's street corners and parks, but it is the newly-opened Cowichan Native Village that contains the most elaborate poles, and teaches visitors how to read the ancient family histories carved on them.

(see Follow page 27.)

GUIDE TO INDIAN COUNTRY

PHOTO BY BERT CROWFOOT

It takes three photographs to capture the capacity of the University of New Mexico arena during the Gathering of Nations powwow held in Albequerque on April 27 to 29. The competition powwow is one of the largest in North America, attracting 2,800 dancers and 48 drum groups. Next year's event is already in the works and scheduled to begin April 28, 2001. Check out the story on page 27 for tips on what you should know and do before next year's long lines develop.

Summer

By Yvonne Irene Gladue
Windspeaker Staff Writer

ANCHORAGE, Alta.

The tilt of the earth's rotational axis gives us our seasons. One day in December and the other day in June, the earth's

GUIDE TO INDIAN COUNTRY

Summer solstice celebrated in far North

By Yvonne Irene Gladue
Windspeaker Staff Writer

ANCHORAGE, Alta.

The tilt of the earth's rotational axis gives us our seasons. One day in December and the other day in June, the earth's axis is tilted most directly away from the sun or toward the sun. On June 21 in most communities in the North, the north pole is pointed toward the sun. People in the northern hemisphere will then experience the longest day of the year and the shortest night. The day is often called summer solstice.

In Anchorage, Ala. the winters are long, so people there feel compelled to celebrate the solstice with games, food, music and family fun. On that day there are 19 hours and 21 minutes of daylight to celebrate.

Events often begin the week before the solstice. The Summer Solstice Festival June 20 and 21, held in the downtown area of Anchorage, is one of the many events held at the celebrations.

"We have up-hill runs and strenuous hill runs during that time. The only thing you won't see at the festivities are fireworks," said Betty Crewes, who is a volunteer with the Anchorage Visitor Center. She said there is camping, parades, barbecues, pony rides and a variety of entertainment.

"One of the most popular races around here, the Midnight Sun Marathon Race, will take place again this year. It is a 10 km and a 5 km run," she said.

In Yellowknife, often referred to as the land of the midnight sun, after surviving another long cold winter the city gets ready to celebrate Raven Mad Daze on June 16.

"Raven Mad Daze is a street festival that is held annually in Yellowknife. It is usually held the Friday the closest to summer solstice," said Carol Van Tighem, the project co-ordinator for Raven Mad Daze 2000. "Several types of activities for children and adults happen during this time. Street vendors sell t-shirts and other things and stores stay open until 12 midnight. Thousands of people attend," she said.

While some communities celebrate the longest day of the year with extravagant celebrations others take advantage of the longest day of the year to walk.

In Iqaluit on June 18 some community members will be celebrating the longest day of the year with the fourth annual 10 km Volksmarch.

"We always do this walk on the longest day of the year because here in Iqaluit it can be kind of cold on other times of the year," said John Maurice, president of the Volkssport Club. "A lot of times people do not get out and go for long walks. The snow is gone on that day and you do not have to trudge through the snow and get your feet cold or wet and stuff like that. This is how we are celebrating the longest day of the year," he said.

Follow the road to cultural awareness

(Continued from page 25.)

Cedar longhouses line the bank of the Cowichan River where the Cowichan Nation lived for hundreds of generations. The smell of salmon baking over an alder fire still permeates the air outside the state-of-the-art restaurant and convention centre. And thanks to enhancement and habitat restoration work done over the past decade, thousands of spawning salmon swim along these riverbanks in the late summer and early fall.

Taking a 90-minute ferry from Vancouver Island to the metropolis of Vancouver, travelers of Aboriginal British Columbia marvel at the collection held within the walls of the Museum of Anthropology at the University of British Columbia. An amazing collection of hundred-year old totem poles is protected in this climate-controlled environment, saved from the elements for future generations.

Haida bentwood boxes, Kwa Kwa Ka'wakw Thunderbird Masks, Nisga'a ceremonial bowls, and thousands of other artifacts from throughout B.C. are here.

Long-since-passed masters and their contemporary equals all share space in this wonderful collection of First Nations culture.

From Vancouver, the entire province opens up in front of you. Following the mighty Fraser River into the heart of the province, travelers can visit First Nation sites and landmarks ranging from small sites of significance to elaborately detailed reconstructed villages.

To truly experience all the sights, sounds and histories of the province, you would be well advised to take a copy of A Traveller's Guide to Aboriginal B.C. along with you. Written by Cheryl Coull and published by Beautiful B.C. Magazine, the book provides both actual and armchair travelers with an accurate, detailed description of the traditional territories of the more than 100 First Nations in B.C.

Three-hours north-east of Vancouver is the city of Kamloops, and home of the Secwepemc Native Heritage Park and Museum. There visitors can take a guided tour of a salmon-fishing station, a traditional food garden, reconstructed winter village, and listen to traditional songs and stories while feasting on barbecued salmon in the traditional summer lodge. Smaller sites of interest such as salmon fishing sites and pow-wow grounds can be found throughout the territories of the Interior Salish Nations.

Another great "model-village" sits outside the northwestern B.C. Town of Hazelton. Nestled on a grassy point of the Nass River, in the shadow of Seven Sisters Mountain, K'san Village is owned and operated by the Gitxsan Nation. Working carving sheds, the Frog House of the Distant Past, the Wolf House of Our Great-Great Grandfathers, and the Fireweed House of Masks and Robes add up to make K'san a must-see in Northern British Columbia

From K'san, it's only a couple of hours to Nisga'a Lava Bed Memorial Provincial Park. A newly-paved highway (part of B.C.'s first modern-day treaty settlement) takes you into the fragile eco-system that has spouted from the fall-out of an ancient volcano that killed more than 2,000 Nisga'a people 200 years ago.

PHOTO BY BERT CROWFOOT

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Going Boating?

Make sure you get your Card

On April 1, 1999 changes were made to Canada's recreational boating regulations. Your first step to safer boating is to take a Canadian Coast Guard accredited safety course and get your Pleasure Craft Operator Card.

Visit the Canadian Coast Guard web site at **www.ccg-gcc.gc.ca** or call the Boating Safety Infoline at **1-800-267-6687** for information on an accredited course provider in your area.

Vous faites de la navigation de plaisance?

N'oubliez pas d'obtenir votre Carte

Le 1er avril 1999, des changements ont été apportés aux règlements canadiens sur la navigation de plaisance. La première chose à faire pour promouvoir la sécurité nautique est de suivre un cours agréé par la Garde côtière canadienne et d'obtenir votre carte de conducteur d'embarcation de plaisance.

Visitez le site Web de la Garde côtière canadienne à **www.ccg-gcc.gc.ca** ou appelez la Ligne de renseignements nautiques au **1-800-267-6687** ou pour avoir accès à la liste des fournisseurs de cours agréés de votre région.

Fisheries and Oceans Canada
Coast Guard

Pêches et Océans Canada
Garde côtière

Canada

CRAVEN, SK

- THE GUESS WHO
- B T O
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- Queen City Kids
- STYX
- Harlequin
- Georgia Satellites
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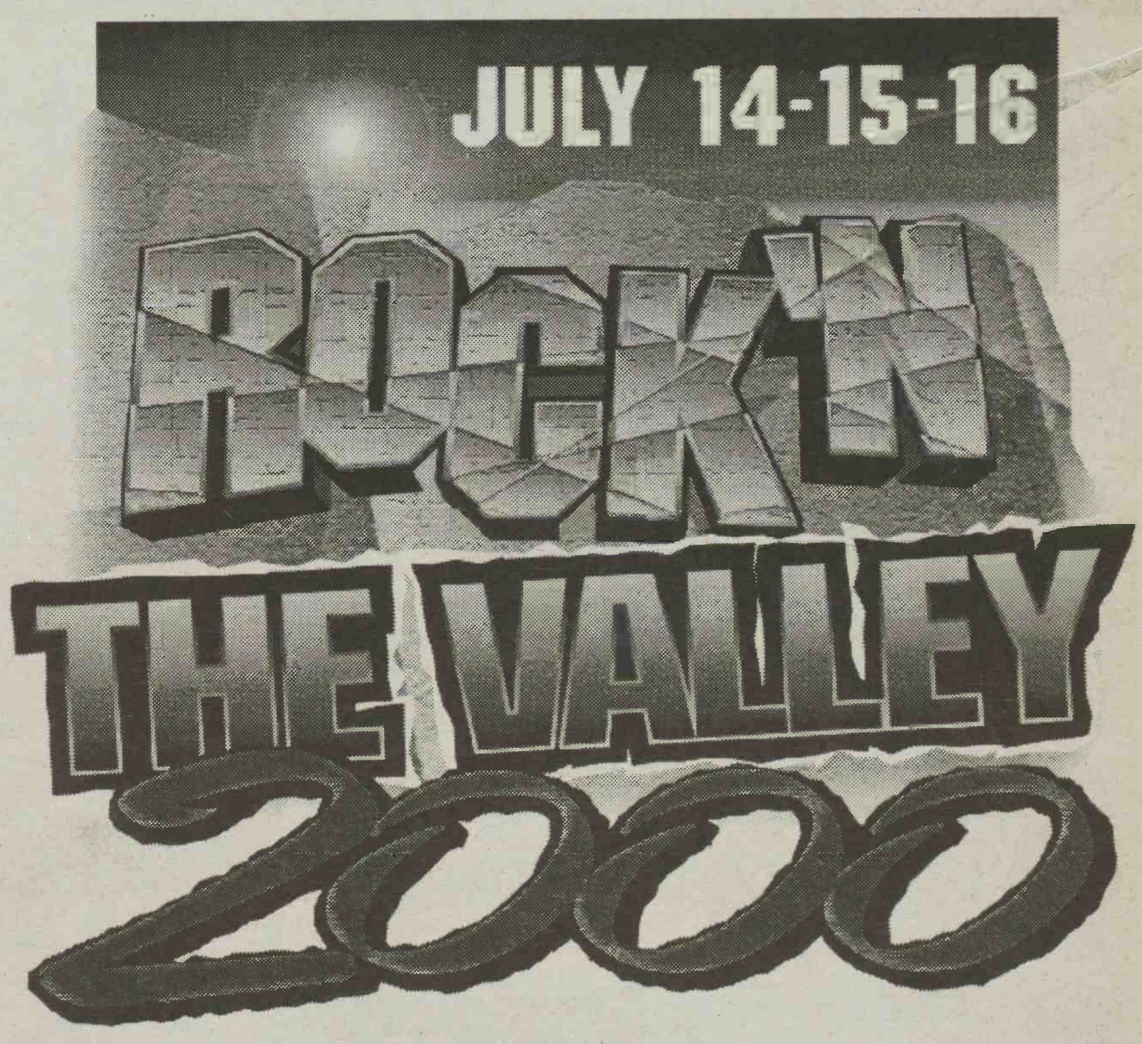
- Men Without Shame
- Doucette
- Nick Gilder
- Ozark Mountain Daredevils



	To May 31	June 1
Ticket Prices Adult Weekend Passes	$120.00	$140.00
Adult Day Passes	$50.00	$55.00
Youth (13-16) Weekend passes	$99.00	$99.00
Youth (13-16) day passes	$40.00	$40.00

Prices increase June 1, 2000.

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BUFFALO SPIRIT

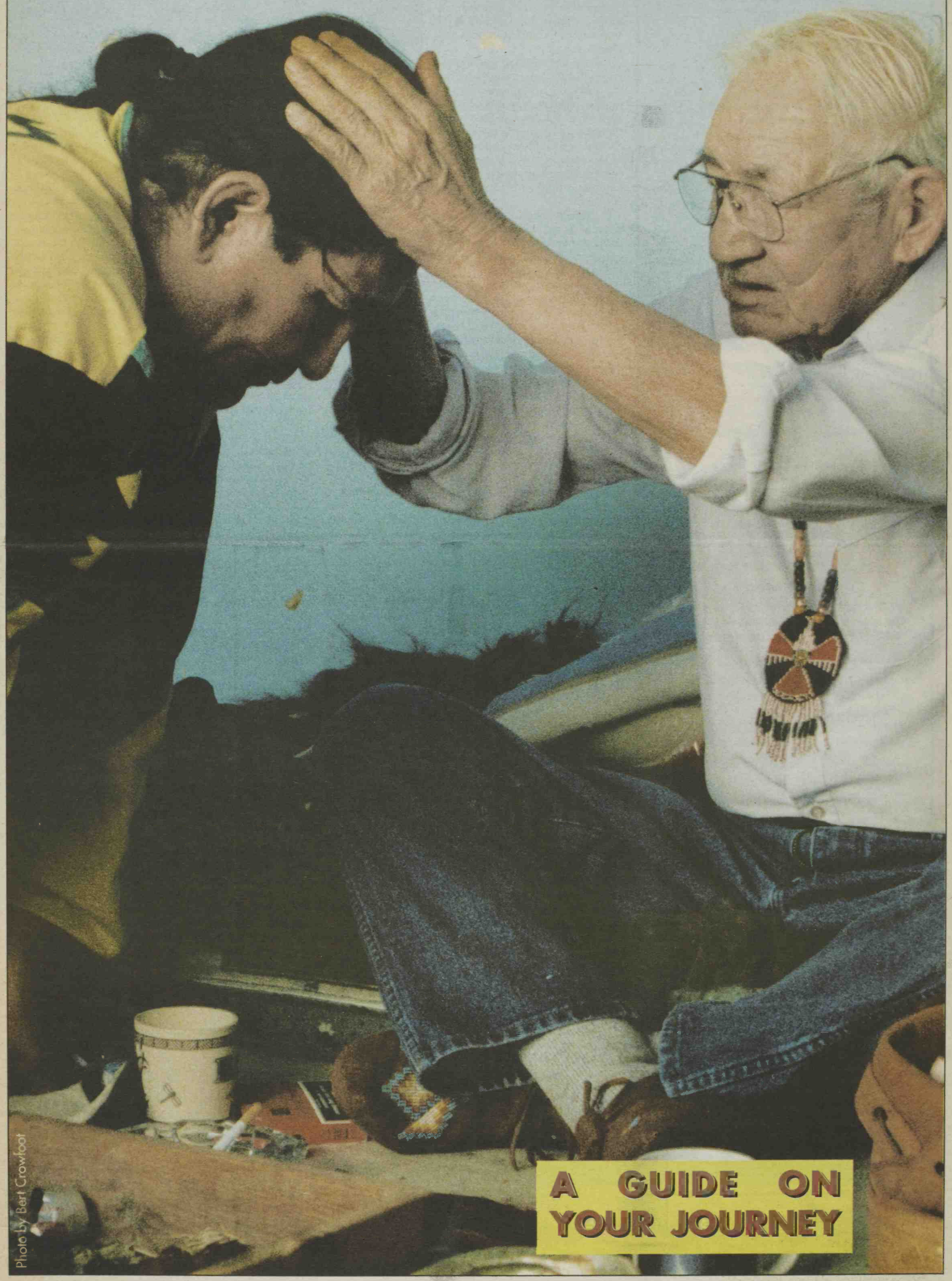

Photo by Bert Crowfoot

A GUIDE ON YOUR JOURNEY

BUFFALO SPIRIT

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Buffalo Spirit is published by the Aboriginal Multi-Media Society (AMMSA) four times per year (quarterly) for distribution through Windspeaker and other Aboriginal publications.

Buffalo Spirit encourages you to share your thoughts, comments, suggestions and concerns. For your comments to be considered, please include your name and phone number with your correspondence.

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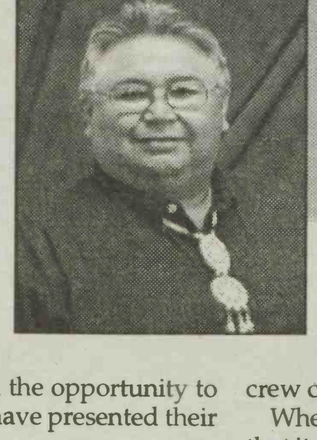
Publication Mail Registration # 09337

ISSN No. 0834 - 177X

Preservation and education



Publisher's Statement

Bert Crowfoot

Oki! Welcome back to *Buffalo Spirit*. As mentioned in our first edition, the creation of *Buffalo Spirit* has been an interesting and fulfilling one. It's been about a journey; a journey of self-discovery of one's cultural and spiritual roots.

My journey has taken me from southern Alberta (Ruth Brass), through the interior of British Columbia (Mary Thomas) and on to Vancouver Island (Chief Adam Dyck).

I also spent time on the Navaho reservation in Arizona and attended the Gathering of Nation's powwow in Albuquerque, New Mexico. I had the opportunity to speak with a number of Elders and have presented their thoughts and concerns in this issue.

Although the Elders I spoke to were from various parts of the country, they all seemed to have the same concerns, concerns about the blending of spiritual and ceremonial components from various tribes to form new ceremonies.

In the past, the knowledgeable ones would get up and chastise participants and say," that is not the way it is supposed to be." Many of these knowledgeable ones are gone now or the remaining ones are too scared or frustrated to make corrections.

We used to have back-up and support systems for making corrections. There has been a lament for many years about this fear of correcting because there's no safety. The whole system that was set up to validate and reinforce that voice of authority has broken down. That's what is really missing.

Many of the Elders, even the strongest ones, are letting the misconceptions go. They are scared because of the aggression of the young people. (When the Elders talk about young people, they talk about the past generation or two who are unskilled in spiritual and cultural work.)

Indian culture is such a commodity today and worth big bucks as one knowledgeable one stated. Many of our "Elders" are not in it for the right reasons. They are in it for the money and are not "pure of heart."

Many have learned about who they are using the academic world and books as their primary source, thinking that they are accurate. We have academics in our communities documenting ceremonies and sometimes what these academics write is wrong and these misconceptions become law. We have made these academics authorities over and above the cultural and spiritual leaders.

Now the knowledgeable people are understanding what is written about our history and want to correct it.

Ruth Brass has confronted a few writers and asked them why they aren't printing the truth. There are many misconceptions due to various reasons, such as meanings lost through translation from one language to another. Another reason may be creative licence to sell more books. These misconceptions need to be corrected for the sake of the future generations.

People in the recovery and treatment programs reach out in their quest to find their identities. They reach out to those individuals providing cultural services, individuals that may not even be from their clans or tribes.

The teachings these individuals pass on may not be relevant to that individual, and the tribal melting pot of spiritual and cultural ceremonies continues to be stirred.

The feeling is that this is Aboriginal so it must be good. The medicine wheel is used in treatment so it must be okay. The medicine wheel is not a coastal tradition, but it is now commonly used in coastal ceremonies.

I was recently invited to witness and record a transfer of rites to paint on buffalo hides. Devalon Small Legs was given the rite to paint on buffalo hides through a ceremony performed by Donald Black Plume. I recorded the ceremony on film and at first I was very nervous and uneasy, but as the ceremony progressed I felt more at ease and knew that I was doing the right thing.

I had earlier asked the Creator, the grandfathers and grandmothers, if I was doing the right thing with *Buffalo Spirit*. There was much confusion out in Indian Country regarding Indian spirituality and culture. The answer I received was *Buffalo Spirit* was necessary to inform, educate and create discussion regarding our cultural and spiritual way of life.

I had always refused to record ceremonies and the only one *Windspeaker* ever published was one of the late Joe Crowshoe, a spiritual leader from the Peigans, performing a pipe ceremony. He allowed the ceremony to be photographed because he felt that it was important that the ceremony be preserved.

Ed McGaa, an Indian author, spoke of a documentary on Indigenous people of South America. These people were very isolated and did not have contact with mainstream society. Their ceremonies were pure. A television crew came out and recorded their ceremonies.

When they saw these ceremonies on television they said that it was good. The ceremonies could be preserved and seen by future generations. Ed McGaa stated that the Creator would not have given us modern technology if he did not want us to use it to preserve culture.

The Siksika people were concerned about the future of their sundance and asked the Glenbow Museum to film and record the 1960 sundance. The film was to be used for educational purposes and not for public consumption. I had an opportunity to view the film and I cannot describe the feeling I had when I saw many friends and spiritual leaders in the various ceremonies. Many of these individuals have passed on and the knowledge has gone with them, but because of this film, the ceremonies and images of those who have gone beyond this world are preserved for future generations.

As a Siksika person who is interested in the culture, I would have been six years old when the sundance was filmed and it was only recently that I began to explore my spiritual roots. I am thankful that this film was done so I can actually see those individuals that I have only heard stories about going to the sundance.

When I speak of recording, I don't mean like a media scrum or in public. The person recording the ceremony must be smudged and purified. The purpose of the recording is to preserve the ceremonies so they don't get changed in the future. These recordings must be kept safe and used for educational purposes only.

Adam Dyck was very frustrated that there was no one to pass the knowledge on to and when he goes on to the next world, that knowledge would be lost. I suggested to Adam that he get someone to record his ceremonies and songs for future generations.

Adam recently had a heart attack and was clinically dead for 20 minutes. He was told that it was not his time to go and he came back to this world. What if he had passed on. All his knowledge and wisdom would have been lost for future generations.

I spoke to my sister, Amelia Clarke, about what I was doing and that I was video taping Elders for *Buffalo Spirit* and with only the eight Elders I recorded, I was truly blessed with the gift of knowledge that these Elders passed on to me.

I also stressed the importance that all nations should have their Elders recorded to preserve their knowledge. I stressed that the highest quality of recording should be attempted using digital cameras that are at least broadcast quality. (A camera can be purchased for under $4,000.)

The Old Sun College where she works purchased a camera and is now in the process of recording the Siksika Elders. I hope and pray that other nations follow the Siksika lead and begin to record their Elders.

The era of the boarding or residential schools has torn a hole in the circle of the Indian way of life and there's a gap in what was a continuous passing of knowledge. The Elders I spoke to are not trying to stop young people from learning about culture. As a matter of fact, they believe that culture and spirituality is how people heal themselves either from the abuses of the residential schools or whatever obstacles have been placed in their path. The concern is that people should try to learn their own spiritual ways without borrowing from other tribes.

When I called Ruth Brass, she told me that she made offerings to the Creator, to help her to tell the "truth." To make sure that what she had to say was what the Creator wanted her to say.

I have followed her example and have made offerings to the Creator that what I have to say and the information in this issue of *Buffalo Spirit* will not offend you, but will give you food for thought for your spiritual journey.

May the Great Spirit be with you!

Editor's Note: I would like to thank Debora Steel for all the time and energy she put in transcribing and pulling together this issue of Buffalo Spirit. Without her and the efforts of the AMMSA staff, Buffalo Spirit would not be what it is. I would also like to thank the Elders for all their input and Kim Recalma-Clutesi for being a part of this issue.)

In his

I wasn't allowed to play a
there was something going
send a couple of men to co
wherever. . . especially wh
talk about the potlatches.

And I used to hide, becau
I don't know what the old
why they chose me, becau
kids besides me, that I pla
me.

It was really hard. Wher
they'd hit me on the hand a
listen 'cause one of these d
top of your people.'

Later on, when I was
(Herbert Johnson) came to
the river.' So we pulled up
and I didn't question him
he take me up the river.
speaker who you like to lis
guy, this old fella. . . "Well
better start. Top of your v
this is where you are going
away there, in that river th

And they never said too
paddling down river. So th
landed right in front of the
went home and he pulled
That's in Kingcome (Inlet
started to learn how to sp
your voice changes when
When they were teaching

Honestly, I used to hide
ing on in the village, becau

I lost all my marbles, bec
them. . . I don't play marbl
for me, 'cause I stopped pla

When they'd meet behin
reditary chiefs were there, t
talk about what's going to h
days of the potlatch. And
up and say 'If anything hap
thing, don't take it into you
If there was a disagreemen
est. I'd get a stick and I'd
and he'd say, 'you listen he
ways used to say to me.

My brothers and sisters
allowed to go. I wanted to

When I was given that na
The big house smoke from
world) — I guess that's the
I can't remember. So I've
You can't until I go . . . take
potlatch world.

They used to take me in
it's what you would call lec
. . . constantly working on m
because there was a lot of o

My grandfather told me
from. He was a very strong
too long ago.

They said he got it from th
his name was Kasalid. He w
Paxala (medicine man), a
posed a song up the mount
brought it down. And that's
was in contact with the Sisi
ble headed serpent). What y
there. What you call Sisiutl.

They heard this noise. I g
not very long [ago]. The ri
here. When they first cam
saw this mountain goat an
wanted it and they walk, wa
ter that mountain goat. Ever
they got close enough, the
tain goat gets up and start
again. It was just before dark
mountain goat was laying o
This is top of the mountain,
said something. He said to m
father, ' you take that' whate
around his neck, 'get it to a ce
and put it on it and put it ins
you go home.' And he did.

He heard something comi
. something like the wind hitt
tops and he look up and see
coming down. And he knew
trouble. He wouldn't turn.

In his own words

Chief Adam Dyck

I wasn't allowed to play a lot, when I was small. When there was something going on in the village they would send a couple of men to come look for me and take me wherever. . . especially when they had conferences to talk about the potlatches.

And I used to hide, because I liked to like to play . . . I don't know what the old people used to see in me, why they chose me, because there was a lot of other kids besides me, that I played with. And they picked me.

It was really hard. When I'd get tired on the train, they'd hit me on the hand and say 'you stay awake and listen 'cause one of these days you are going to be on top of your people.'

Later on, when I was growing up, the old man (Herbert Johnson) came to me. 'We're going to go up the river.' So we pulled up river, and we hit a sand bar, and I didn't question him why we stopped, why did he take me up the river. And he said, "who is the speaker who you like to listen to?" And I named this guy, this old fella. . . "Well," he said, "go ahead, you better start. Top of your voice. Start speaking 'cause this is where you are going to be. So I started speaking away there, in that river there, on the sand bar.

And they never said too much when we came back, paddling down river. So they took me home. Well, we landed right in front of the house on that beach. So I went home and he pulled his canoe up to his beach. That's in Kingcome (Inlet). And that's when I first started to learn how to speak in the potlatch, 'cause your voice changes when you speak in the potlatch. When they were teaching me. . .

Honestly, I used to hide when there's something going on in the village, because I wanna play.

I lost all my marbles, because they would just take them. . . I don't play marbles anymore. . . It was hard for me, 'cause I stopped playing with the boys.

When they'd meet behind the village — only the hereditary chiefs were there, the clan chiefs — and they'd talk about what's going to happen all through the eight days of the potlatch. And my grandfather used to get up and say 'If anything happens, somebody says anything, don't take it into your houses, just leave it here.' If there was a disagreement in the meeting in the forest. I'd get a stick and I'd play with it on the ground and he'd say, 'you listen here, you listen carefully. ' Always used to say to me.

My brothers and sisters went to school, and I wasn't allowed to go. I wanted to go. They didn't let me.

When I was given that name — Kwasisala (meaning The big house smoke from my fire reaches around the world) — I guess that's the first potlatch my dad had, I can't remember. So I've been potlatching since. . . . You can't until I go . . . take over my . . . position in the potlatch world.

They used to take me in the longhouse and, I guess, it's what you would call lecturing me, all this and that. . . . constantly working on me. My question is, why me, because there was a lot of other kids there.

My grandfather told me, where he got his power from. He was a very strong man. Oh boy. That's not too long ago.

They said he got it from the mountain goat and his name was Kasalid. He was what we call Paxala (medicine man), and he composed a song up the mountain and he brought it down. And that's when he was in contact with the Sisiutl (double headed serpent). What you see up there. What you call Sisiutl.

They heard this noise. I guess it's not very long [ago]. The rifle was here. When they first came, they saw this mountain goat and they wanted it and they walk, walk after that mountain goat. Every time they got close enough, the mountain goat gets up and start walking again. It was just before dark when a mountain goat was laying on a rock. This is top of the mountain, And he said something. He said to my grandfather, ' you take that' whatever it was around his neck, 'get it to a cedar block and put it on it and put it inside when you go home.' And he did.

He heard something coming down. . . something like the wind hitting the tree tops and he look up and see the Sisiutl coming down. And he knew he was in trouble. He wouldn't turn. He was just backing up... backing up and he felt something. So he grabbed what it was and it was a branch. So he bite the corner off his tongue, let it bleed, then he put it on the end of the stick and went like this to this animal and they come apart.

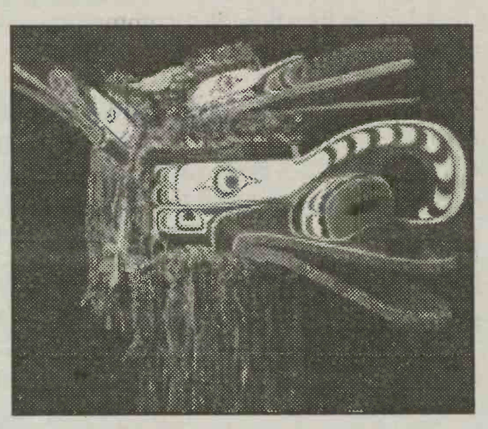
And when they come together again he seen his sister in the middle of this monster. . . this animal. So four times he did that and this animal walked up the mountain. And that's where he got his power from. And then he composed that song when he was coming down the mountain.

And when he came down amongst the people, they told somebody to put a fire on the big house, so that the Ninogaard (trained specialists) can learn this song, so they can dance.

[That song] the boys are using it all over the country now. The only time it's supposed to come out is if I sing it. There are songs, what they call [mourning songs] when my grandfather died and they sang [mourning song], and all the ... noble ladies went down to the beach and looked for clam shells and scratched themselves, let themselves bleed on the edge of the river there. And there's a song for that too, when they do that . . .

And it came out when my sister died. The song came out a second time. And my other sister died and it came out the third time. And I sang it in Alert Bay, the fourth time. Now it's all over. The kids are just playing with it. And it's connected to the mourning songs. . . .

And when you play with it . . . it's very dangerous. And that's what these young people don't know. We've lost respect.



We've lost that. We have no respect anymore. That's the biggest loss we've got. That's what I see. And we almost lost the language too, but it's finally coming back...

You know the potlatches that we do, it takes eight days to complete. Now it only takes one night now to complete the potlatch. There's a lot of these things that we don't do anymore, cause nobody, this generation, nobody sees the real potlatch, what I went through. . . all the teaching I got.

[The potlatch] takes eight days to do what they call the women's dance and when the Hamatsa (wild man—the highest ranking dance of the Kwakwakawkw people) comes it takes four nights to tame this dancer, this Hamatsa dance. But now they can do it in one night now, one night. 'Cause they don't know. They don't know what to do. Because this generation never was taught. You know, the teachings' not there anymore . . .

I've built five canoes with my grandfather. When he had his stroke and had to finish one before he died, I finished it myself. . .

In the winter months, I guess we didn't quite finish the canoe, and we lifted it up, we got the boys to lift that canoe up so it doesn't freeze on the beach, lift it up and put logs underneath it. It was really cold then. I guess it was the month of January and the river was frozen. It's frozen and when the tide's coming up, the ice starts breaking. . . and when it cracked you could. . . it's like screaming when the ice's cracking. And the old man, he was just sitting there, looking at the ice when it's cracking. The sun was out and the tide was coming up and he composed that song, right on the beach there about the noise of the ice when it's cracking. And we used to sing it with the old man, every night. Now they're singing it all over the place now and they claim it that it belongs to them. It's not so. It's not so.

We had a potlatch meeting up island, and I was talking away, holding the talking stick. And a lady got up when I was finished what I was saying, she said. 'Who we going to listen to? Are we going to listen to him or we going to listen to her? Who's the oldest? Who's older? We'll she is older. OK, then we don't have to listen to Adam then. We listen to her, because she's older.'

It's not like that. A lot of these old people they have no training at all, like what I had. It doesn't matter how old you are, if you are not trained, you don't know too much about it. . .

And then they look at you now and say, she has more gray hair than I have so you're more knowledgeable than I am.

I always say this, that my profession's gone now, because they're making their own rules. When you enter the big house, your name changes, your feelings change, your language changes. And I'm the only one now that can use that language called the potlatch language. It's different from the everyday language. Inside that circle, that's the language that you use, and they are having a hard time with me because they don't understand that language inside that circle. No they don't.

I used to notice people sitting in the audience there writing down every word I said. And they come and ask me after 'What did you say that for? What does it mean? Why did you say it?'

Now they say that they don't need me any more cause they know more than [me]. That's what they say. I don't want to go into it. But it really hurt my feelings because I've wasted my whole life, learning that culture. That's why I have no education. That's why I have no schooling. I can't read and write . . .

In her own words

Mary Thomas

I was born and raised here in Salmon Arm. I guess my mother and father, they were born down at the Neskonlith, that's in Chase area. When they started farming the reservations, they were one of the first ones to settle in the Salmon Arm area. I think it had quite a bit to do with the abundance of food that was found in this area, as well as the railroad track was coming in and they were needing a lot of cord wood for lighting up the locomotives. So it was kind of the old and the new way. You know they had to adjust to the white man way of living.

Together with them, they brought his mother and father. . . and they were the grandparents that we grew up with. Prior to that, our people used to roam quite a bit. We were nomadic. The Shuswap people were nomadic. They travelled to where food was plenty and gathered for winter, winter use. But when they started forming the reserves, the government put us on the Indian reserves, they had to change their whole lifestyle. You had to adopt the new way of life by clearing land and plowing and planting the different types of food that was not a part of our culture. They were forced to do that.

So my mother and father were so busy, doing what they had to do to survive that our grandparents took over. And I have such loving memories of my grandparents. We did a lot of things together, like they maintained a lot of their natural foods yet.

We really enjoyed things our grandmother did.

First of all our grandmother lived in a little log cabin. At night we all slept at one corner, like at one end of the log cabin. The nicest thing I can remember was us laying around by our grandmother and she'd massage us. Then she would tell us the legends that had lessons to it, what you're supposed to do and what not to do. It was so nice. It was so full of love. And the many things that we did, it was all game to us. We used to play quite a bit. When we would go down to the river to gather rope hemp, it was very light. She'd bundle them and she'd tell us, 'you pack it over and put it in this one big pile.' And we did it as a game and we pretended that we were horses. Everything was a game. It was so happy . . .

But there came a time when our whole life system changed. . . . Our family units were like a big circle, just the way we were treated as children - the mothers and fathers, the aunts and uncles, the grandparents, the cousins. We were all on the outside of that circle. In the middle was the little ones, and each one of them had the responsibility to help those little ones become a part of the outer circle. And that builds the families really strong. . .

I guess that whole issue broke when they took us away from our families and put us into the residential school. And I have memories, I have scars, and I have lived through a whole lifetime of, I guess, pain, frustration, low self-esteem, because of my connection with the residential school.

I can remember when we were living on reserve, our grandmother, grandparents, our parents, they used to tell us ' if you see a. . . white man coming, run and hide.' Because there was terrible stories about what happened to the women. You know. Contact. Where women were molested by these non-Native guys. One woman even had her baby on her back and they knocked her down and raped her and her baby suffocated. Those stories, they would talk about, and we were deathly scared of non-Native.

So when we went to the school, we didn't know what was happening. Nobody told us what was going to happen. When we walked in that school, all we seen was this nun coming down the hallway, all in black and just her face showing. We were terrified. It was so scary.

Then, right away, we were told we were not allowed to speak our language. We had to forget about our language. And we were told, never to practice, not to believe, the spirituality of our people. It was taboo. 'Never believe it. It's the work of the devil.' And every morning, we would get up at five o'clock in the morning — perfect silence. We couldn't speak a word. If you were caught, you were strapped. And we filed into the chapel by 6:30. We were in the chapel. And every morning was mass. And the priest there would pound the alter rail about our people were savages. And you know, when a little child is growing up, knowing, that's all you know, you begin to wonder what is happening. We began to get confused. We loved our mother and father. We loved our grandparents, and what we were told is that they are the ones that were carrying the work of the devil. It gets you so mixed up.

I didn't know what a sin was. And yet we used to go to confession and make up things just so we could confess something. It's just so negative.

And when I came out of that school, I really wanted to become like the white people. I didn't want to go back to the reserve. I was really confused.

And we couldn't go beyond the age of 16, cause we were told when we reached the age of 16, you're automatically dismissed. We had very little reading or writing. It was mostly domestic work. . . . When I turned 16, and I came home, I was a very rebellious woman. I felt that if my mother and father loved me enough, they wouldn't allowed me to go an experience all that pain and frustration. And then I hated the white people because of what they represented. Always dominating you. 'Do what we tell you do. Never question us.' You never questioned a white person.

I lived with that for many years and I was a very, very hateful person. I was carrying a lot of pain, a lot of low self-esteem. And yet, I guess, all the time, I could hear the Elders talking about different things that they did. Somehow that registered. I was accumulating all that knowledge. And I always attribute that for the love I had down deep. I had a real love for my grandparents and my parents. But I didn't know how to show it. I didn't know how to go about adjusting my life to that.

So, I used to think, if my parents didn't love me, somebody will learn to love me for who I am. When I turned 19. . . at that time there were fixed marriages. I rebelled.

"No way. Nobody's going to choose my husband. So I took my own way and I got married. We moved down the States. And that time the war broke out, Second World War. We came back to Canada and my husband enlisted like all the rest of the Native boys. They all voluntarily enlisted. And I always attribute the residential school and the Second World War as the two episodes in our lives that really did the biggest damage. Prior to that, you never heard of our people drinking. There was no drinking on the reserves. . .

I believe that the Second World War, when our men came back, they were changed people. They were drinking really heavy. And when they came back they kept on drinking.

And by that time, the government said, 'we'll let the Indians go in the beer parlor.' So it was pushing us over the brink. There was a lot of child neglect, wife abuse. It was just terrible. And I went through that whole ordeal. My life was so miserable.

I have memories of times when my husband would come home and beat me black and blue. I didn't drink. I stayed home and looked after my children. . . and other people's children. . . . I guess as time went, I got really sick of it. And I'm so full of anger, full of hate. Finally, my husband, drinking in town, I guess he had a bottle and he walked on the railroad tracks and the train hit him. And I blamed myself. . . you know earlier, before he left, he was on the verge of beating me up again. . . And that day, I ran away. I couldn't take the beating anymore. I ran away and hid. It's the day he walked into town and that evening he got himself killed. And I thought, 'gee, if I had stayed and taken the beating, he wouldn't have died.' And I blamed myself. And that made it worse. I became a very, very, bitter woman.

And about five years after he died, I guess, I felt lost. I had a big family. I was really, really scared. And at that time there was no such a thing as welfare. I didn't know who to turn to. Five years after he died, I met a man that offered to take me away from the reserve. Kids and all. I still had nine of them going to school. I don't know how we survived out there. But I had to get away. . .

My youngest one, Bonnie. She said 'You know Mom, they're talking about the Indian culture in the school.' And right away I thought, 'Well, what the hell for.'

She said, 'I know Grandma has a few things here. You think you could bring it up and show it to the kids?'

I said, 'forget it. I don't want no part of that.' And she kept after and after me, and finally I broke down and I said 'OK.' Just to get her off my back I gathered baskets and that sash and the shawl and a few other things my mother had. I took it up to the school, and when they started asking me questions. I couldn't even answer them because I didn't know. I felt really stupid.

Well, in the meantime, the curator of the museum in Kelowna gave me a job, asked me if I'd work with her. And I didn't even question what kind of work, as long as I was getting the money . . . So, I said ' Sure, I need a job. I'll take it.' And I said, 'What is the job?' And she said, 'The provincial government is wanting cultural input in the schools and we have applied for money to put together a school kit and we want you to help us.'

I said, "A cultural thing? What the heck. I don't know nothing about it.'

And she said, 'I'll tell you what we'll do. We'll write out a list of questions and we want you to go to the Elders and get the answers for them.' And this is where I got my start.

Luckily I can speak my language perfect. I started going back to the Elders and I started talking to them. And I could feel this real exciting feeling within me, like there was something trapped in there that wanted to be released. And it just had me so confused for a long time. And I travelled a lot around to different reserves, and meeting with the Elders I didn't realize that I was changing. I was beginning my healing journey. And the more I learned about the culture and the things that could be made like the bull rush mat weaving, the basket-making, the moccasin making, tanning deer hides, everything I learned I had to do it.

My life was changing so rapidly. And when it came to the spirituality, I began to question spirituality with the people. It was part of our research. I couldn't believe what I was hearing, that there is a salvation, there is a healing in the sweat lodge.

There's so many different things that I learned, and you know the more I learned about my culture, the values and the philosophy of the culture, it started to change me. I began to change and that's what I call my journey to healing.

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In her own words

Ruth Brass

My name is Ruth and I was raised by my grandmother, so I never got to know my parents till I was about 12 when my grandmother died. So I was lucky enough that I grew up in our [Blackfoot] culture and there was some things that I had a chance to do. I met mostly my great uncles and my great grandfather.

And my grandmother used to tell me, said, 'You listen, because someday somebody's going to ask you and I don't want you to make a mistake or add something to it' . . . 'and the only way you are going to learn is by when a person is talking to you, you have to say 'yes'. But in our language you say 'ah.' I always had to do this, regardless if I didn't like this or not, I had to listen. So that's what I've been doing all my life, growing up there.

I've seen a lot of things and I think, like you mentioned today, like today's children, we have a lot of problems with them, because they are living too fast, they're going too fast and they've lost respect of our culture. They don't listen and they don't know our language and I think that's the biggest downfall, because they don't try to learn our language.

And then we have the Elders now, some of them won't waste their time, because they kind of give up on them. But we're the next generation of Elders. Like me, I try to teach my grandkids and then the other kids that come visit and especially with the foster kids. I had quite a few ... I started fostering quite a long time [ago] and 27 kids went through my home. . .

I used to say I'm fortunate enough I had parents as great as mine. I think my biggest respect is for our culture and our Elders.

I wasn't really that much interested in it after I got married. Beause, I don't know, I wasn't worried about our culture until one day my dad told me. He said, 'isn't it about time you went back to what you were taught to try and teach other people especially the younger and tell them. . .'

I always had different family members going through my home, and some of them stayed with me until they were of age and I look at them today and some grew up to be very nice people to be proud of and I try to teach them the ways that my grandparents or my parents taught me.

But there was something I noticed, that the greatest trouble with the new generation is jealousy. That's the way I look at . . . and envy. And another thing is that they seem to think they know everything, but as you grow you tend to know you don't know it all. You have to grow and each day you find something else that's new that you didn't know. That, I think, you try to teach it to the younger generations....

I think, basically, the trouble is that we lost our language. Like some of them understand it, but they can't speak it like us. I was fortunate because I was raised and it took me three years to know my English name when I went to boarding school. That's how long it took me just to learn the basic English. I was taught the old Blackfoot, and today what we use is mostly slang. If you use the old one they look at you strangely because they don't know it. And counting too. We have an old way of counting and the new ones too they are teaching them in the school. But I'm glad they're trying, but I think the biggest downfall is the language. If they understand the language, that basically everything will come.

So I had a chance in my lifetime, I was given the honor of looking after very important bundles. It was given to me and I was quite honored. So I'm looking after them and I'm still looking after them today. Not only do I believe in it, but this is what I live every day. I thank our Creator that I'm alive. . . that's why I never say no to a younger person if he asks me about anything. I like to tell them the truth.

I was lucky, my great grandfather was at the treaty signing. He was 16 years old. And that bundle that I was taking about, he got it then. And he died in '52. So I still have that bundle. So that has never gone out to the museums, like they took most of the Horn Society's and the Old Lady Society's [bundles]. I never thought that they should go to a museum. But there was a period there when people were . . . they opened the bar for our people. Ten years our people went from.. . I don't know. I used to tell my dad and he used to tell me 'Be patient. They'll quit.' And I was surprised that they did. And then the younger ones, they seemed to turn around and they wanted everything all at once. And this is what I'm talking about , about too fast and losing some along the way.

And then I noticed today, with our different societies they like to make up things [in ceremonies]. . . And then I ask for them for forgiveness, because nobody's around to tell them the truth. We have these people popping up, claiming to know it all, because this is something you do not learn, you have to see, then I think you have to experience it. So I wasn't allowed my first sundance until I was about seven years old. Before that we were not allowed to go. but now when they try to do the retreats, there is mostly kids there. So I think that's the time that the older ones should teach the younger ones the respect . . . But today, it's so ackward . . . the disbelieving of everything. They like to think that this is what they are taught, this is the way it goes. It is not so. We have to remember, we're unique. We were put on this earth for a purpose. Not just the other cultures.

I'll give you an example, like when you phoned me, I went and I did an offering... and asked the man upstairs to help me, because you mentioned that you wanted to tape it and I'm not a very. . . . I'm like a loner. This is part of what we are supposed to do when we belong to the societies. We are not allowed to gamble. We are not allowed to go to those bad places. We have to try and live our lives the best as we know how, what they teach us, because we've got rules. Same as the Ten Commandments. They are similar to that and we have to live by them... These, the societies are supposed to live by [them]. . . .

My dad used to [say] the kids are the future of us. You have to try and guide them. You know what's going to be good for them. Because otherwise, he was talking about our culture, we're going to lose it. And I think that a lot of them are trying to go back to our societies.

I think it's a gobd thing, but do it right. Do it with your whole heart. You know, not just half. Don't just do it just to show off. It's not right. They never used to do it to show off. They did it because they believed in it. And this is something that I know a lot of people never did truly believe. They make fun of it. It's not something to make fun of. At least, that's the way I look at it, because I would never. . .

I didn't just sit here on the reserve. I've been all over. I've been to Europe four times and I've been all over the States to the different reserves, different cultures. So I'm glad to have this opportunity [to talk]. I'm thankful to be able to let somebody look at it. . . . These are the things that I want the younger people to know, that you have to take pride in who you are and never mind what anybody says. Because it doesn't matter. Only you can do it. . . .

The kids today, they don't know what it is to play like we played, outside. They don't play outside. They just sit in front of the TV or the computers. But they don't like to go out to explore. . . Everything has a purpose in life. That's the way we were taught.

We used to go for walks. And here, where I live, there is a lot of sites that are still the same as they were, oh, I'd say a hundred years ago. And we have a chance to look at them. This is what I tell my grandchildren. 'Look at this, this is what happened.' And they look at it and they ask questions. . . .

To talk about our religion might offend some people, like with us, it's what I believe. There's miracles where it happened, but today we're losing it because none don't put our whole hearts in it. But I know there's things we're capable to do. And it does exist, because I know, and I've seen lot of things as I was growing up. . . our medicine men that I have seen. They weren't joking about different things. They had the power.

But today, I don't know why. . . maybe because people are not . . . their hearts are not in it. 'Cause you have to believe with your heart. . .

In our culture, we're supposed to love each other. We all come for the same. We are no different. . .

Like today's kids, if you sit down and talk with them, some of them like the stories we tell. . . . you keep talking to them. Don't give up. Keep talking to them. You'll be surprised, they're more intelligent than what you think they are.

The Medicine Wheel: by Francis

For centuries Aboriginal people have used the four directions of the medicine wheel as a tool for learning and teaching. For the past 12 years, Elder and spiritual advisor, Francis Whiskeyjack, has used the medicine wheel as a guide and as a tool to help others.

Whiskeyjack, who was born and raised in Saddle Lake, Alta., credits the medicine wheel as being one of the positive forces in his life. In his own words, this is his interpretation:

I'm not saying that this is the only way to do the medicine wheel, but this is the way I do mine. These teachings are based on the teachings I received from people in the area that I come from. Many people have different interpretations in their medicine wheel and they are all right. No one is wrong.

In the centre of the circle I like to the put the Creator's name, because without the Creator nothing would exist. The wheel has always been in direct relationship with the Creator. Right under the Creator I put me, because I need to do things for myself in order to make this wheel work. Within the circle is the four quadrants or areas. A lot of people know them as the four directions. The number four has many significant meanings for the Aboriginal people. Within the four directions there is all the sacred teachings of four.

Four Directions

In the universe there are four directions — east, south, west and north. There are four winds; four seasons — spring, summer, fall and winter; four races of people — the oriental, the red man, the black people, and the white people; four types of creatures that breathe — those that fly, birds, those that are four-legged (the buffalo), those that are two-legged (man) and those that crawl (insects).

There are four elements on earth — wind, fire, water, and air. The directions used in the wheel are always used in a clockwise direction because that is the way the sun moves, rises and sets.

First of all, I'm going put in the first quadrant, which is the east, that we were born physically. We are babies then. Our physical selves begin when we are born.

Then we go on to the next quadrant which is the south, on to the mental area . . . . When we get to the teenage years we start to use our mind a lot more.

We get to the next direction, which is the west, where there is the emotional part of things . . . sadness or hurt is represented.

The last link in this fourth quadrant is the spiritual self. When people get older they tend to get more into their spirituality. A lot of times we may be taught spirituality when we are younger, but we often feel that we do not need it then.

So this is the physical, mental, emotional and spiritual areas in the medicine wheel. Everything needs to depend on the other directions within these four quadrants. For instance, if someone got sick and was failing physically, of course, their mind would be affected, their emotions would be affected and their spirit would be affected. If someone was dealing with their spiritual self, their physical self would be affected, mentally they would be affected, and their emotions would be affected.

The medicine wheel is also about relationships. How to make things work between you and other people. There has to be balance in every person's life. When there is balance, people have harmony. There has to be balance in the four quadrants. Everything in the wheel has a relationship with each other. There is no harmony if all or one of these is not balanced. People may experience a certain amount of peace and harmony if one area is affected; however it won't last long.

When we talk about the physical quadrant, we are talking about birth. I'd like to think about birth as being a new day so this would be the sun. For everyone, the sun means warmth and light. The sun begins its new day in the direction of the east. That is where the sun rises. . . . As the sun gives birth to a new day, we think about birth. We can also think of birth as a season, which is spring. When you think of the spring you think about what it brings for the new seeds. I'd like to think about this as a new birth, a new beginning. Even among men and women in their journey as a married couple, when they get together, they produce children. From spring comes all new life.

From spring in the east, we will go on to the south quadrant which is summer. Which represents the teenage years. At this point the seeds have grown from babies to teenagers. The next stage of the medicine wheel after the south is the west, which would represent the fall season. The teenagers then become adults and are represented in the west quadrant. The north, which represents the season of winter, represents the Elders. Eventually the adults become older men and women and, of course, become grandfathers and grandmothers. The legacy continues on. The seeds are carried on throughout the life cycle.

Even after the Elder has passed on the seeds, the old people are still within us. So this brings about the whole growth process. When we look at the wheel in the way of colors, we look at the sun, we see the light and we can identify it with the color yellow. The south makes us think about red clay and the spilling of the buffalo blood, which is red. To the west we look at the trees, so I'm gonna use the color green for the west. When we go to the north, we think of winter and, of course, everything is at rest. The color of the north is white because the Creator in his wisdom covers everything with a white blanket, so that the seeds will remain alive and then regenerate in the spring.

When we think about the sun in the east, we see the eagle spirit. The eagle is a sacred symbol in the Aboriginal communities because it is the only living creature that naturally flies closest to the sun, therefore the Native people believe that the eagle is a messenger for the Creator. It brings good messages to the Creator. This is why a lot of eagle feathers are used for doctoring. The Eagle uses the air, which is the wind spirit to get close to the sun.

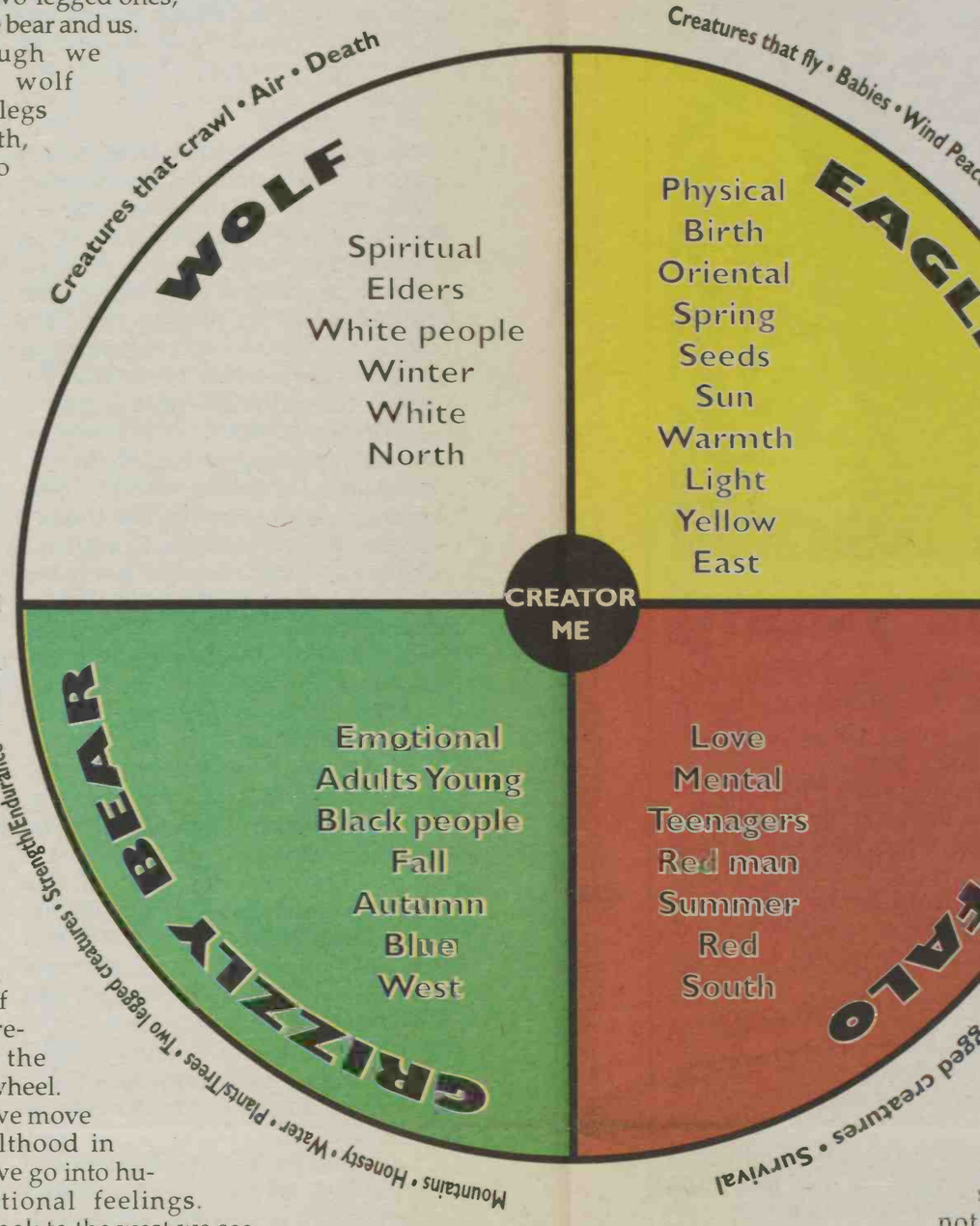
Four Seasons

Coming from the east, in the direction of the sun, we go onto the south direction. I like to put the buffalo spirit in the south direction because the buffalo represents offerings. We associate the buffalo with offerings because in the old days it offered its life for the livelihood of our Aboriginal people. When we killed a buffalo we used almost everything of its body. We made our clothing, our shoes, our utensils and got our food from the buffalo. So when we talk about the buffalo giving its life for us, we think about community. Why I say this is that when you think about the grandfather buffalo we think about its life and death here on earth. So when you offer something to the Creator and pray, good things can happen. The buffalo showed a lot of courage and love to die for us, so I like to think that love belongs in the south direction.

"One of the natural things for a buffalo to do for its young is to protect it. Whenever the buffalo are in danger, the herd places all of its young into a circle and then surround the circle. They offer their lives to protect their young and that to me is showing a lot of love.

Today a lot of the offerings for ceremonies come in the way of broadcloth prints. Whenever we talk about the broadcloth, we are talking about the buffalo spirit. The cloth has actually taken over from what the real offerings in ceremonies use to be. Long ago, berries and meat were used as offerings. Offerings can also be used in memorial feasts, to celebrate weddings, to seek wisdom from Elders, a sundance, a sweat or to celebrate with visitors. This the way of offering nowadays.

In the four directions we look to the east and see the eagle representing the things that fly, all the birds that fly. When we go to the next direction, which is the south, we think about the things with four legs as in the buffalo. We then go to the west where we can think about the two-legged ones, which is the bear and us. Even though we have the wolf with four legs in the north, we also have represented in this direction those that crawl on the ground or swim. All of these are related in the medicine wheel.



Now as we move on to adulthood in the west , we go into human emotional feelings. When we look to the west we see the mountains. From the mountains comes our strength and endurance. Out of the mountains comes plant life, the trees and things like growth. When we think of the trees that go straight up and tall, it means honesty. When you are straight you are honest. So in the west quadrant we learn about honesty. This is the quadrant from which the stem of the pipe comes from. Many teachings of the pipe will teach you that the stem of the pipe is considered honest because it is made straight.

Four Races

From the plants and the herbs in the west come medicines. So therefore when we light the sweetgrass, which we take right from the plants, from the plant life, we burn it and it heals us inwardly. In a symbolic way we are healing our minds and our bodies when we light the sweetgrass. We are also asking the Creator to heal our emotions and our feelings. As we share in this circle with others, we are asking the Creator, the healer, to heal us. We are asking our spirit guides, the helpers, our grandfathers and grandmothers, to pray for us, to be mediators and to help us. So this is one of the uses for the sweetgrass medicine.

"The other things we use are the roots, which incidentally are becoming lost now. Years ago, a lot of the medicine men and women knew the roots. They used the roots to heal natural diseases such as cancer or diabetes and other sicknesses. Today we do not have very many Elders left who know how to make the medicines and how to use the roots. It is now becoming a lost art.

"I'll go back to the east again where the color yellow represents the Oriental or Asian people. When we look at the south quadrant, the color red represents this direction. The red represents the red man. We follow the circle on to the west where the color blue represents the black people. We use the color blue because in our Cree culture we do not use dark colors as black in our wheel so we represent the black people with the color blue. We continue in the last direction, which is north,

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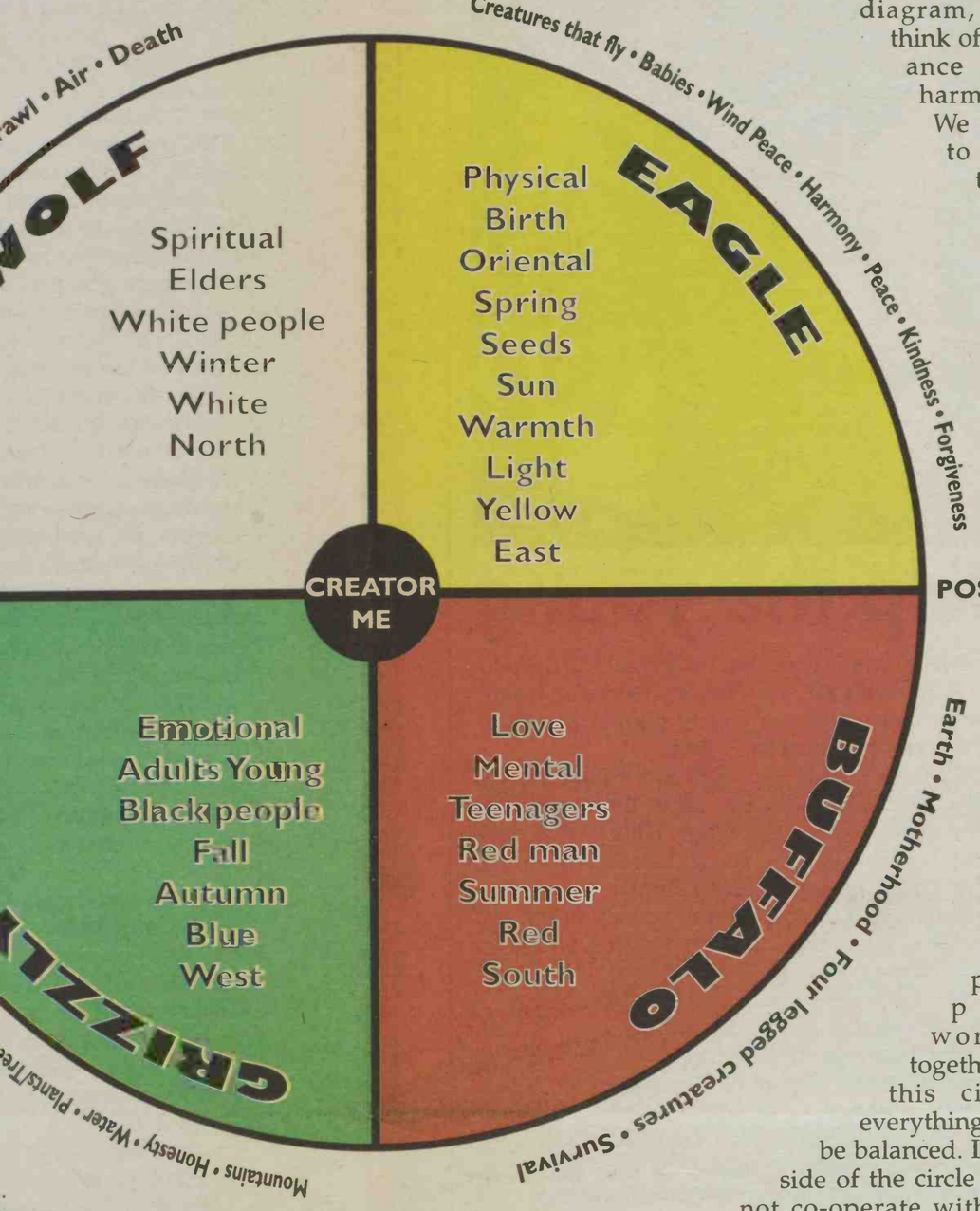

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and we have the color white here, which represents our white brothers and sisters.

"So already when you look at this diagram, we think of balance and harmony. We start to see that if people worked together in this circle, everything will be balanced. If one side of the circle does not co-operate with the other side, then you have unrest and wars and there is no peace and harmony. That is why the oriental people, black people, our white brothers and sisters, talk about world peace, because there is so much unrest in the world. There is little balance in the world because we as humans can't seem to get along.

Four Types of Creatures

Another teaching you will find in the medicine wheel is that we all have choices. Life is a matter of choice. How we use the gifts we were given is a freedom of choice. We have the freedom to choose. I'm just going to go back to some of the gifts that we receive from these four directions. When we look at the east again, we look at the element of fire. Of course from the fire we receive warmth and light. If you follow this gift you get warmth and light and light often means kindness. If we include this gift within us, if we look at ourselves as being warm and kind (we all carry the light within us), if we have the fire, the sacred fire, within us, then we will be able to spread it to others in the medicine wheel circle. That in itself is power. So we can look at fire as positive. There is a lot of power in this medicine wheel circle, so I will write down power as one of the gifts of the east.

We then go to the next element, which is the south. We then see gifts of mother earth. The buffalo walking on the earth as a life-giving force is a gift. Like motherhood, mother earth means protection and survival. When I look at the earth it gives life to everything — to the grass, to the trees and everything else.

The next direction we will go to is the west , which is fall/autumn. When we think of the west we also think of the mountains. When we think of the mountains , we think of water. When you look at the snow-capped mountains of the west you will see a lot of water falls, so the gift of water is in the direction of the west. The water which flows into rivers and streams comes from the glaciers. It feeds all of the plants, animals and every living thing. Everything needs water in order to survive. So the water is in the west quadrant. But then again, the water is blue so we have a color of blue and green coming from the west. . . .

Four Elements

When we look at the last element, north, the gift from the north is the air. Everything needs the air to survive. This quadrant is often considered as the wind spirit. It gives us breath. It is also the last thing we do before we die. We take our last breath. Air is the life giving force. It is oxygen. We can use it in many good ways. For instance, if the wind spirit, the air, the wind in itself, in its greatest force, is working in a positive way, then it is good. But if there is too much, it can also be a negative thing. Think of the tornadoes and the hurricanes. In this quadrant, when we think of snow, we think of rest. We as living creatures need to rest a little everyday so that we can function properly. When you think about the final journey an Elder makes, we say die here on earth or death or final rest. Elders believe that there is life after death and, of course, while they have left us the seeds, we will continue on that circle in the medicine wheel.

So there you have the circle — air, fire, earth and water. North, east, south and west. All of these elements are life-giving forces.

If you use this medicine wheel as a positive influence in your life, then that is great, but if you use it in a negative way it will not help you. Many times people do things negatively. When I mentioned the four life-giving elements — air, fire, earth and water — if we were to look at these elements in a negative way, just think about it this way. What if there is too much fire? People are going to burn. Too much heat, too much fire, things explode. There is a lot of power in the element of fire. It can destroy and take lives. If people are not careful, if there is no warmth and kindness within them, sooner or later they are going to get burned. That is the kind of negative that this gift can bring if you do not respect it.

The earth, and in the way that it holds the trees, the grass, can also create negatives. Things can happen as in volcanoes or earthquakes, which can also take lives. If there is no balance in people, it can also cause all sorts of problems. Too much of anything is not good. Too much energy can take that life-giving force away. If we have too much water flowing down the mountains and if something on the earth is not balanced, you can have too much water and you can have flooding. Floods can take away great cities in a flash. You just have to listen to the news. Water can give life but it can also take a life.

You can relate this concept to everything in life. If you take too much of anything and get addicted, it can be a negative. The addiction starts to control you. Nothing on earth is bad, as it is created. It's when we abuse it that it becomes bad.

So these are the illustrations used when explaining the power of the circle. We apply the medicine wheel in a way that has to do with our mental, physical, spiritual and emotional selves. If we use the circle in a positive sense, then we will have a lot of positive feedback in life. For example, when you see a group of kids playing on the street in a circle and they are having a good time, getting along with each other, then that is good, the good power. Yet when you have other teenagers that are in gangs, when they are doing negative things, then that is not balanced and that is not good.

We often hear councilors talk about peer pressure. When a teenager or a young person is affected by peer pressure that is negative, then that will cause them a lot of problems. But they can also be affected by positive peer pressures that are good.

Within a circle there is always a lot of power. For example, when someone throws a rock in the water, you are going to see the point of entry. What you then see is a rippling effect in the way of a circle. Each one of us, when we look at ourselves as that little rock, has the power to influence the community we live in either negatively or positively. We can throw two rocks into the water and the strength of that rippling effect will be greater, three rocks or four rocks and so on and so forth. That is why one of the statements that I hear so often is true is that it takes a whole community to raise a child. We, as in everyone in the whole community, can become one power and can bring a child up in a good way. We can identify in the way of circles with Native teachings.

There are buffalo spirits in the south and then there are the bear spirits in the west. We use the bear spirit in the west because we associate it with the fact that it uproots a lot of plants when it eats. Plants are represented in the west. We also use the bear spirit for healing. For example, we use bear grease in our sweatlodges. The bear is one of the animals that knows how to heal itself by using plants.

Four Quadrants

The teachings we get from the grizzly bear are strength and endurance. From the mountains, as in the rock from where the pipe comes, we can also identify with strength and endurance.

When a bear is in danger, it stands up like a man. It can stand up on two legs. There is a lesson here. It teaches us that as human beings, when we are faced with obstacles in our lives and we have nowhere to run, we have to stand up for ourselves. We have to face our problems at hand. There is a lot of strength and endurance in the teachings from the bear.

Another thing we use in the medicine wheel is the sweetgrass for smudging. For example, if you are going to offer tobacco to mother earth or if you are going to use her plants, or the food in ceremonies, we usually use tobacco offerings. Tobacco is also one of the medicines — basically tobacco, sweetgrass and sage. I believe that sage is considered the women's smudge.

When we pick the sweetgrass plant, we offer tobacco, which we pick only in the summer. One of the teachings we get from the sweetgrass is that it is kind and presentable. It is good. We can walk all over it and a few days later it will be standing again. The sweetgrass has the natural process of surviving. You can burn it, you can trample or stomp on it, but it will always come back. We also get strength and endurance from it. It teaches us to be kind and gentle. These are the kinds of gifts that we get from the teachings of the sweetgrass.

When we move on to the north quadrant, the wolf clan is used. The reason that the wolf is used in the north is that it often travels in a pack. It lives in a type of commune with other wolves. Many times the survival of the wolf depends on the ability to circle its prey in order to survive. Again in the natural order of things, everything depends on the circle.

Survival is also a key word in the concept of the medicine wheel. If you take away the air element or the fire element or the water element, nothing would survive. We all need to work with mother earth. We all need to share that power. Much like the way I was explaining earlier, if you take away a physical part of a human being, for instance, if a person is handicapped , then the mental, emotional or spiritual self will be affected in some way.

If a person, for instance, has no spirituality in their life, there is really no direction. There is no belief system. What are they going to do with their emotions, when they have no one to turn to. When you have spirituality, your spirit is strong. It fills the void of emptiness. . .

(see Medicine wheel page 8.)

Why do they ride?

From mountains to valleys and into the plains, a demanding physical sacrifice for spiritual blessing and unity begins this summer at the Penticton First Nation. Upon horse and on foot, participants for Unity Ride 2000 will continue their annual trek on July 26 to Aug. 26.

"It is a sacrifice of their bodies for unity and they encourage each other, and they have their own reasons for sacrifice in their hearts. Some of the runners run everyday," said Ernest Sundown, host for the ride.

The 10th annual journey will be the longest, with 1,800 kms to cover over 59 days, ending with a traditional powwow at the Joseph Bighead First Nation in Saskatchewan, said Sundown.

"The journey itself is viewed as purification, as participants sacrifice their time and bodies. It humbles and gives you the value of water and food; the power of prayer is evident in the ride. The prayers are more powerful when you sacrifice your body," said Sundown.

For him, every part of the ride has deep significance. The horses and the foot runners were used long ago to carry a message, and we carry a message today of unity. From what I understand from my Elders, the horse spirit came to us and it offered itself to help our Indian people. That is a significant part of our ceremonies in the ride, that the animals and all things have spirit, even the rocks have spirit, said Sundown.

Within each day of the journey, this belief in spirit is practiced through ceremonial tradition.

"The Horse Dance Ceremony has become a part of our ride for the last three years. A person may ask for that certain ceremony, as a prayer for a family member's sickness," said Sundown. "And it depends on their dreams. If they dream of the horses, then that is the ceremony they ask for."

Each morning with the pipe ceremony, prayers of thanksgiving are given to request for blessing for various reasons.

"According to the teachings of our Elders, when we get up in the morning, we give thanks for the rest we had, for the day, and we ask for good things to happen in the day," said Sundown. "We get everybody together in the circle around the staffs and we ask an Elder to lead us in prayer. Then we do the smudging of the horses, riders, and runners."

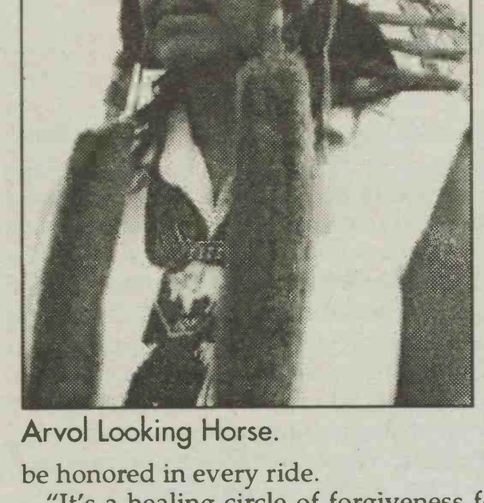
"We have sharing circles and talking circles around the fire in the evenings. Sometimes we have problems and we talk and pray about them," said Sundown.

During the journey, riders are requested to abstain from drugs, alcohol, and profanity, out of respect for the eagle staff and medicine bundle. If anyone is found using them, a public apology in the camp is expected.

This year is the fourth and last year for Sundown to host the ride. He plans to dedicate a day for the court cases and lawsuits in which First Nations are involved. Last year we rode one day to honor the women who are being abused, said Sundown.

While leading the ride, he emphasizes the need to teach the youth. We have to think of the next generation. If we don't leave anything for them, they will be lost, said Sundown.

"We teach them to have respect for leadership as they will be our future leaders. We teach them to think of our families and leaders back at home, and that it's better to pray for one another and heal, than to talk against one another and fight."



Arvol Looking Horse.

It is upon this teaching of forgiveness and healing that the ride was initiated in 1990 by Arvol Looking Horse of the Lakota Nation. The massacre at Wounded Knee was the basis for the journey in 1990, and it continues to be honored in every ride.

"It's a healing circle of forgiveness for our enemy and the things that have been done against our people," said Sundown.

He compares the ride to ripples from a rock being tossed into the water. The ripples reach families, communities, and then the whole nation, he said.

"When a family member comes they take back whatever they have learned. It's planting a seed of spirituality, and each community we pass is blessed with Elders and culture," said Sundown.

Eric Mitchell from the Okanagan Nation has committed to hosting the ride for the next four years.

"When Arvol was telling us about the ride, it was such a strong pull that it was like I had a vision. I could see my horse being there. I didn't have a lot of choice. I had to follow that feeling to be part of it," said Mitchell. "When I see what the ride has done for the people, it has been an awakening for them to come back to traditional understandings and to come together in unity."

Mitchell believes this vision of the ride is connected with prophecy. "The Lakota speak of the seventh generation as leading this strength of the red people from the time when Wounded Knee happened. I heard a prophecy about how they knew when the white people were coming. They knew there would be a time when they would travel from the eastern part to the western part of the country. And when they would reach the western part it would begin a dark time for the Native people," said Mitchell.

"People say that Wounded Knee and the Lewis and Clark expedition is what started that dark time, and that dark time would go on until the eagle landed. So in 1969 when they landed on the moon, the first words the Native people said was 'the eagle has landed.' So that began the morning or reawakening of our people, and our ride follows that. When we go back in history to track our oppression, we are the seventh generation from then," said Mitchell. "So from all of this you can see why we have such a deep commitment," said Mitchell. "You can see, that this is why we ride."

Story by Trina Gobert.

Medicine wheel equals balance

(Continued from page 7.)

You know that the Creator is there and you are not alone. You know that your spirit is within yourself. When I look at this circle, there is the Creator who is in me. If I do not love myself, I cannot love those around me. If I do not respect myself, I cannot respect the Creator or those around me. If I do not understand myself, I cannot understand the Creator or those around me. If I cannot feel anything about myself, I cannot feel anything for other people. This is where a lot of times we talk about the inner child stuff. So a lot of things have to start with me, the relationship within me.

I hope that I've explained just some of the teachings of the medicine wheel, always though, if you follow the way the sun travels, everything is related. It always goes back to relationships. These are just some of the examples in the wheel.

So within this simple wheel it starts off with birth, everything is born. We are related to everything that is around us. I've heard Elders say that a lot of times when we pray for the things that we need certainly if we look hard enough those things are all around us, that it is up to us to see them and to use them. We can use all the things that live around us.

There are more teachings on the medicine wheel and I'm learning more everyday. I'm not saying that everything I'm saying is true. I still have a lot of things to learn. I began to learn about the medicine wheel when I first began to go to the sweatlodges, which is about 12 years ago. In the beginning I did not understand the wheel like I understand it now. It's taken a long time for me to identify with it. The wheel gives me an opportunity to know I can identify with my own needs.

I'm not saying that my teachings are the right way. There are not people who teach the medicine wheel. If you are not living in a community where it is taught, then it is hard to get a whole lot of the teachings. I'm very fortunate that in my community there are people who are into the sweatlodges, ceremonies, and who teach others on the wheel. But I find that there are not enough medicine wheel teachings in urban areas. A lot of young people are not even into this belief system. These teachings are pretty deep, but the more you study the wheel, the more you begin to understand it. . .

Help the young

The drugs are the one that's really killing the people . . . I guess it's all over. Nobody listens anymore. Nobody lectures these young people anymore. That's gone. The teaching's gone.

When we were invited to go to a village, they'd tell somebody to put a fire on in the big houses and everybody goes. The whole tribe would get a lecture from the chiefs. If you do something wrong, you're going to shame your family name. You know, it's going to cost a lot of money to try and fix it. Well, we have to be very careful, whatever you do in your daily life.

If you say something bad to the next person . . . you go apologize to him before the sun clips off the mountain tops. If you don't, you are going to be uncomfortable with it the rest of your life. You'd hear this constantly every day. But you don't hear these things anymore. No. There's no lecturing these young people anymore. . . They just clean up after work and they go to the bar and they stay there until they are a different person. I know what I'm talking about because I was there. I was there myself. . . It really hurts my feelings, when we have ceremonies. They are selling drugs right inside that house. You know, and that really cuts your heart in half. I'm standing there, trying to lecture my people, and they are selling them right there because they have no respect anymore. They don't even respect the culture. They don't even respect themselves, anymore. And that's the biggest problem we got.

I don't know how we will straighten it. I think we are losing ground on this drug. We're losing it. And a couple of the young people barely alive now in the hospital for that reason . . .

— Chief Adam Dyck

It really frightens me as to what's going on today. Our people are so lost. There are so few Elders that will share, because we've been damaged by alcohol. We've been damaged by many diseases that were unheard of — chicken pox, small pox, tuberculosis. All these contagious diseases that were unheard of in our society. Now drug and alcohol. And our people our struggling. So few Elders are willing to share, or even have the knowledge. So few are left.

I know I'm always full of fear. That's why I'm not pushing myself on anybody. I'll only share when I know they're ready for it.

— Mary Thomas

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— Mary Thomas

Preserving the wisdom

The faces of the Elders reflect beauty and wisdom, and their words send a powerful message to honor the earth and all living things. This is the passion that Mohawk documentary film-maker, Danny Beaton, bases his work upon.

"I always wanted to educate people about the sacredness of the earth with the wisdom of the Elders," said Beaton. "I thought the best way to do it was by film, to reach them through television."

In his third documentary film, *Mohawk Wisdom Keepers*, Beaton documents five Mohawk Elders discussing spiritual tradition and the need to respect the earth.

The 45-year-old film-maker was born and raised in Ottawa, and his Mohawk roots from Ontario became a factor when he stopped drinking 12 years ago.

"I was stoned for 19 years and I was dying. I had to stop drinking," said Beaton. "And when I stopped drinking I started thinking, and I've been a Native activist-slash-film-maker for 12 years now."

Beaton's journey began when he was brought into a sacred circle of grassroots spiritual Elders in Montana called the Traditional Circle of Indian Elders and Youth. He has been with the group for 10 years and does portrait photography for them, he explained.

He began traveling with his Elders and was taught about the traditional ceremonies, circles and sweats, he said.

"The Elders are speaking about peace, respect, and the spirit of the water, land, and life," said Beaton.

Beaton started to see how big business and governments are destroying the earth. He became obsessed about its destruction.

" It became everything to me and I started talking and writing about it in 1990," he explained.

"I had to speak out about mother earth. I've spoken all over, Japan, Europe, down south, everywhere, and my Elders taught me everything I know. All people are suffering. We don't have any control and the government doesn't care. It's very difficult for the Elders when people don't want to listen, and that is why I had to film them," said Beaton.

Observing how the Elders were hurting and suffering because of watching all the destruction, Beaton decided to work with them to get their message out, he said.

"The Elders are the only ones who know what has to be done before things will get better," said Beaton.

Beaton strongly believes in the wisdom of the Elders. Everything they say in the film is about honoring mother earth and the Creator. When we do that, we will find our real strength as humans. This film is very important for Native and non-Native people, he explained.

"We will receive guidance, wisdom, and protection, if we honor her," said Beaton.

Beaton uses a simple style in documenting the Mohawk Elders in his film.

"I thought these Elders were so beautiful, and that what they are saying is so important, that they didn't need any technical distractions from their words, or to detract from the beauty and health of their faces," said Beaton.

Anyone would be stimulated just by watching them, because they are carrying the spirit of our ancestors, he explained.

Beaton recognizes that traditional people are very spiritual.

Mohawk Elder Alice Gibson with documentary film-maker Danny Beaton.

"Spiritual Natives understand that you have to do thanksgiving ceremonies every day. Today there is so much destruction and suffering that we need to do ceremonies all day. We have to communicate with mother earth in order for her to do her duties and care for us. The earth can't do her duties unless we honor her," said Beaton.

"Every day I give thanks. I start praying when I get up. First I walk and then I give a thanksgiving address in the Mohawk way," he said.

In his travels, Beaton has observed that all Native people do thanksgiving ceremonies. In Alaska, Argentina, South America and Central America, all Indians do this for mother earth. The earth can still hear the ones giving thanks and honoring her although there is all the destruction, he explained.

In the opening and closing credits of his film, Beaton sings and plays the flute and drum. In 1995, he studied music privately with Comanche concert pianist Ed Wapp, at the Institute of American Indian Arts in Santa Fe, New Mexico. He learned the art of transcribing vocal melodies for the Native American flute, he said.

"I wanted to include these spiritual songs in my film because it is a big part of our spirit and culture," said Beaton.

He has secured a three-year contract with the Aboriginal Peoples Television Network, which began airing the film on May 5.

Other responses to the film have been positive as well.

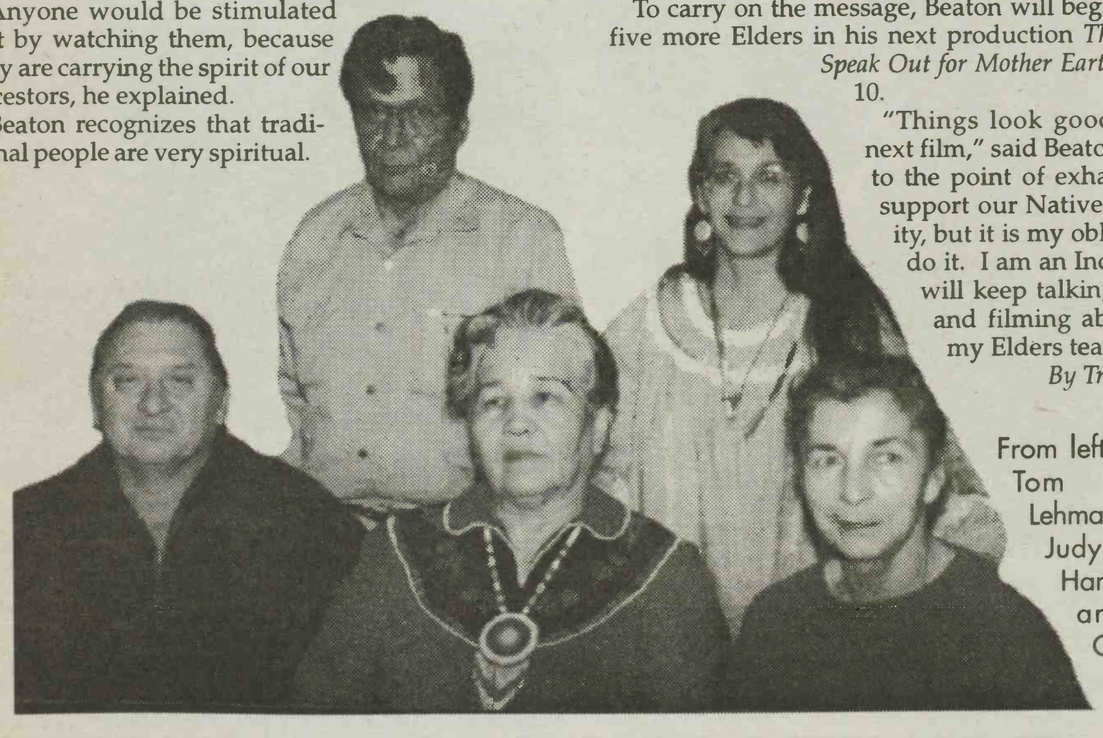
"Danny has documented an extremely important and potent film that presents insightful teachings from a wonderful group of Mohawk Elders," said Peter Starr, documentary producer of the National Film Board of Canada.

The film is an important record of these teachings of ancient wisdom in relation to contemporary times and will be extremely useful for future generations, said Starr, who was also impressed with the film's technical quality and cinematography.

To carry on the message, Beaton will begin filming five more Elders in his next production *The Iroquois Speak Out for Mother Earth*, on July 10.

"Things look good for this next film," said Beaton. "It gets to the point of exhaustion to support our Native spirituality, but it is my obligation to do it. I am an Indian and I will keep talking, writing and filming about what my Elders teach me."

By Trina Gobert



From left to right: Tom Porter, Lehman Gibson, Judy Swamp, Harriot Jock, and Alice Gibson.

Information please!

I don't know how we can get those people to get back on the right track. 'Cause there's too many of them that claim 'oh yeah, I know more than him. Let's do it this way.' I used to argue with a couple, three of them in the potlatch meetings. You know what they do? They grab a book and look at it and they read it right there. 'You're wrong. That's not what Mr. Boas said. [Franz Boas, German anthropologist, ethnologist, 1858-1942] . . .

Yeah they look at the book 'Here, not according to Boas.' And I said to them a lot of times, you can't say that he's right, and you must remember when this German guy was around, there wasn't too many people that knew how to use that language. I don't think so. There was not too many people that used that language when he was around, amongst our people. That was way before my time. . .

— Chief Adam Dyck

If you're going to talk. Don't copy books. Our history wasn't written in books. I've seen a lot of books that they write and they say this is what happened. Some of them are not true, you know, and I've read them and then I tell them you know that these people write them to make money. And we write them to encourage our younger people to understand what our culture was about. . . .

I think everybody has to realize, what you learn in books is good, but make sure that they are the truth, because you have people coming in, they say they know it all. Nobody knows it all. Because we were the ones that were here. We were the ones that were told what had happened.

I get into an arguement with these writers — I personally know some writers that wrote books and I tell them —they get very upset with me, because I tell them, it's nice that you're doing this, but why don't you tell the truth. Beause you're writing history and it's supposed to be truthful, not made up stories. . .

— Ruth Brass

It's so hard to work to get the Elders' voice a safe place . . to have the trained Elders, to give them a safe place to correct people . . . They are scared. I've been privy to meetings when trained old people are present talking about how do we correct this, and they say that they are very scared because of the aggression of young people. And when we're talking about young people, we're not talking about youth. We're talking about the forty, fifty, sixty year olds, the ones that haven't training. And you know, young usually is synonymous with unskilled, untrained, still toddlers. And if that means toddlers in the cultural sense, that's what it means. . .

The whole system that was set up to validate and reinforce the voice of authority has really broken down . . . A lot of it has to do with the Indian Affairs designation of citizenship and also the Indian Affairs designation of bands vs. tribes, because the band delineation, I hear people wanting to identify themselves by the Indian Act band, rather than their tribal grouping. You get real confusion when you're not dealing with your clans or your tribal grouping. . . You get people say, 'I'm the only chief of this band, of this territory,' where there might be 19 clans. . .

If I can be so bold, there have been many mediocre academics and some of our people have made these mediocre academics, just by being inside our villages and by being informants to these people, front page people and in turn made people who haven't the standing and the ownership, they've made them on top of the world in term of ethnographical material . . .And it's really difficult to undo that because our young people are learning about who they are in the academic world and through the texts and what they think are primary sources. . . and now that we're having some of our really skilled people understand what is being written about our culture they are wanting to correct it.

— Kim Recalma-Clutesi

Designs recount personal achievements

The designs painted on Blackfoot war tipis are symbolic records of their owners' truth for all to see.

James Dempsey, Native Studies associate professor at the University of Alberta, is writing his thesis on Blackfoot warrior art forms, including the designs found on buffalo robes and tipis.

"They were the gamblers tipis, quite literally," said Dempsey who adds there may be as many as 10 warriors' achievements painted on one tipi.

The designs recounted what happened in the warriors' lives, their accomplishments in battle or coups. It was about their standing in the community and their recognition by the community, Dempsey said.

The symbols also tell about the risks taken by the warriors in the event or the acts they committed and that's why they are called the gamblers tipis.

"For example," said Dempsey, "the taking of a scalp, a white haired scalp, that meant it was from an old person. That was a very high gamble to take."

During a battle the old people were kept in the middle of the camp. For a warrior to risk going into the middle of any enemy camp and to come out alive spoke of the greatness of his risk in battle, said Dempsey.

Another example of the gamble that warriors might take would be stealing a buffalo runner. A buffalo runner was a horse that was valued for its speed in a buffalo hunt. Stealing one of these horses was not an easy feat, as great consideration was taken by their owners in the horses' care, said Dempsey.

"People had different strengths in politics, in war and in spirit and they were called upon to act on that strength. It was these gambles that demonstrated their individual strengths that were related in the drawings on tipis and robes," said Dempsey.

Tipis were owned by the women in a tribe, but it was the men who made the designs on them. The designs on the tipis were not just from family members, but from other warriors as well, said Dempsey.

Tipis wore out with time and use, but the designs were transferred to the next tipi by the owner of the designs. There is no religious significance to the designs on tipis, although there were larger figures that appeared on them that depicted the guardian spirits of the tipis, said Dempsey. Those spirits guarded the dwellings.

Tipis were passed down to family members and tipi designs were transferred through ceremony. The right to draw the designs on tipis belongs to individuals. The ownership of the design is transferred through ceremony. The transfer of designs was not limited to members of one family. When a design was transferred to another person, it belonged to them and it was their right to put it on their tipis, said Dempsey.

A design can be "purchased," which is the same as being transferred. The family that holds the tipi design would determine who the right person was to transfer the design to. It was then determined what would occur in the transfer ceremony, including what songs would be sung, when the ritual will take place and how the payment would be handled, said Dempsey.

The designs the warriors put on the tipis were obtained through visions and dreams in relation to their gambles and the status of the warriors. Interpretation of the designs is very personal, although some similarities occur when depicting certain people or objects.

During the 1950s and the 1960s, the transfer of tipi designs declined dramatically. This is a period in time when Dempsey believes the cultural practices of Native people almost died out. He calls it the reserve period and contributes the decline of cultural practices and ceremonies to a lack of interest on the part of Native people.

"There is still a high amount of disinterest in ceremonies, but it has changed from the 1960s. It is still ignored mainly because of the times we now live in. Christianity and the many different commitments we have today contribute to that. Sometimes, the mixture of Christian beliefs is intertwined with cultural ceremonies to the point that there is no separating them," said Dempsey.

There is much significance in the designs on Blackfoot buffalo robes. They are the personal records of the stature of Blackfoot men in their communities.

"One of the things that has to be remembered about the buffalo robes that were worn by Blackfoot warriors is that they were not heirlooms. They were personal property. They were to be worn in public," Dempsey said.

These robes that recounted events in warriors' live were usually buried with the warriors that wore them. Many of the robes were also given to esteemed friends of the owner and sometimes traded or sold, said Dempsey.

"It was when we hit the reserve period that changed the way a warrior recorded his exploits and when he wore his robe. That is because the way of life had changed to a more stationary lifestyle than before there was reserves," said Dempsey.

The wearing of the robes also occurred less and less after the reserve system was instituted. It became more of a symbolic gesture, said Dempsey. He compared the robes to the medals worn by war veterans for acts of bravery in the World Wars.

Before the treaties were signed, the buffalo robes were worn for social occasions, a public display to state the honor or status of the men who wore them.

"These were not ceremonial. There is no religious aspect to them. The symbols are for public consumption. The symbols on robes are not sacred, but more for a matter of recording one's accomplishments or important events," said Dempsey.

"If I was to ask you to recount about 10 or 11 significant events in your life that determined what events were recorded on a robe, they are to project to everyone the significance of your life. And it was a great dishonor to lie about any of the events, said Dempsey.

The buffalo robes are a testimony of the owner's medicine power, of the owner's own unique abilities, which is opposed to the religious symbols that tell of the spirit. The recordings on robes were much more of a personal testament to an individual life.

By Marie Burke

Transfer of authority to paint

In maintaining traditional Blackfoot ceremony, spiritual leader Devalon Small Legs of the Peigan First Nation received the authority to paint on buffalo hides.

"In order for someone to paint on the buffalo hide you require the right to do that," said Small Legs. "The transfer must be made official by somebody who already has that right. Donald Black Plume transfered me the rights to paint on the buffalo hide, and to paint in general with the sacred colors we use."

The Blackfoot society and other plains tribes were historically known to practice this transfer of rights within their cultural beliefs. A buffalo song and sacred prayers were offered while Small Legs had his face painted during the ceremony.

"To transfer rights you officially have to be painted and the ochre paint is the official sign that things have been transfer to you," explained Small Legs.

The significance of the designs painted on the robes is of a personal nature. Small Legs has now painted one buffalo hide and received the design through vision.

"The buffalo fertility came in my vision. It has the male and the female, and the female is pregnant. It is the continuance of the fertility of the buffalo," said Small Legs.

Small Legs made the request to Elder Donald Black Plume of the Blood First Nation to receive the transfer, as he prepared to travel to Germany to teach Native culture and spirituality.

"It is a great thing to happen. I now can paint tipis and other hides without running into conflict. I have the right to use the "ausun," the official Blackfoot paint," said Small Legs.

He received the honor on March 16 before embarking on his trek to Germany.

"I have been given several different rights, but I needed that right to continue on my journey to teach," he said.

By Trina Gobert

LONG ARMS

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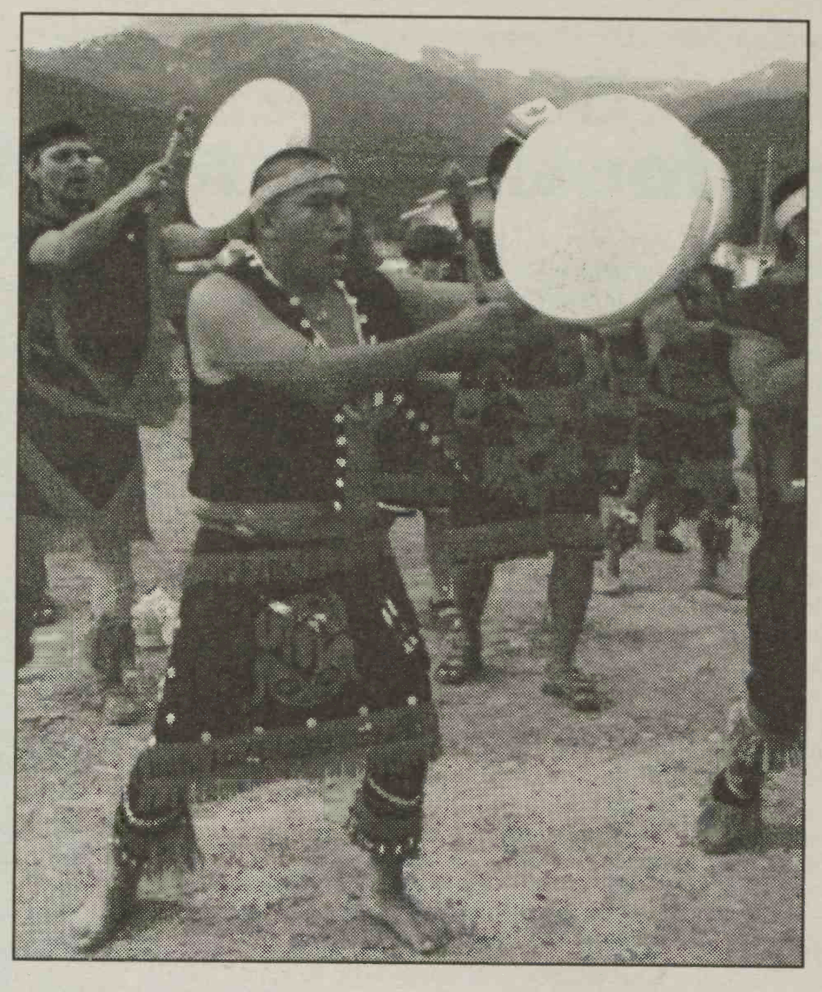


The world has become a small place. With today's technology — high speed internet, fast cars, planes, and cell phones — people are trading and sharing information more than ever before.

While this shared information creates a greater understanding between people, there is also the danger of getting things mixed up by appropriating another's cultural and spiritual practices, bringing them home and making them your own. Thus begins the melding of the distinct nations of the Aboriginal people, the creation of the pan-Indian, the hybrid.

The people we've interviewed for this edition of *Buffalo Spirit* warn against this appropriation. Learn from your own people, use their teachings, find your identity within your own tribal group.

Kim Recalma-Clutesi of the Kwakwa kawkw people of Vancouver Island says the difficulty is unraveling people's belief systems from what they've learned in text, from ethnographical material, and in the recovery centres that often use sweats, smudging and other spiritual practices of the plains people to aid in the healing process.

"There is a school of thought out there that if it's helping people, leave it alone. But there is a stronger school of thought from people who are technicians within the culture, how many of us would wash our feet in the holy water? It's akin to that. It's that serious. For some reason we are supposed to forget the rules to help people. But in a lot of ways, they said, forgetting the rules is very dangerous, because these things come as part . . . of supernatural energy."

She said "if we are going to have the discipline to know who we are, we need to have the respect to turn the temperature down in our discussions with each other. To respect each other and to respect those people who actually own the teachings. "

Kim is a caregiver to Chief Adam Dyck who suffered a heart attack recently. He too is concerned about the appropriation of other Aboriginal people's cultures by his own people.

"What's happening now with my people is that they're lost," said Chief Dyck. "They don't know who they are now. They don't know what kind they belong to. The problem is what we call long arms. You know they will reach into other people's boxes and they play with it. And they do lots of that. . . I seen one of our boys where he has regalia on, everything on and dance like your people (plains people), wearing all the Indian blankets and everything. They want to dance like your people back there. There was a powwow and he was right in there with his outfit on. That we don't do. . .," he said.

The Elders warned Mary Thomas of Neskonlith about borrowing other people's spiritual practices.

"My grandmother used to lead the sweat. And this is what I find so different today; what the young people are doing today. They are borrowing from other nations and doing it. And that was something our Elders warned me. . . You don't borrow from other people's spirituality, because you don't understand it. Look at what the Catholic church did to us. We don't understand that spirituality, and it's destroyed us. So if you borrow from other nations and try to follow it, it's not yours. Be very careful. . ." she cautioned, adding, "respect other people's belief, respect what they do. They will respect you for the way you believe. "

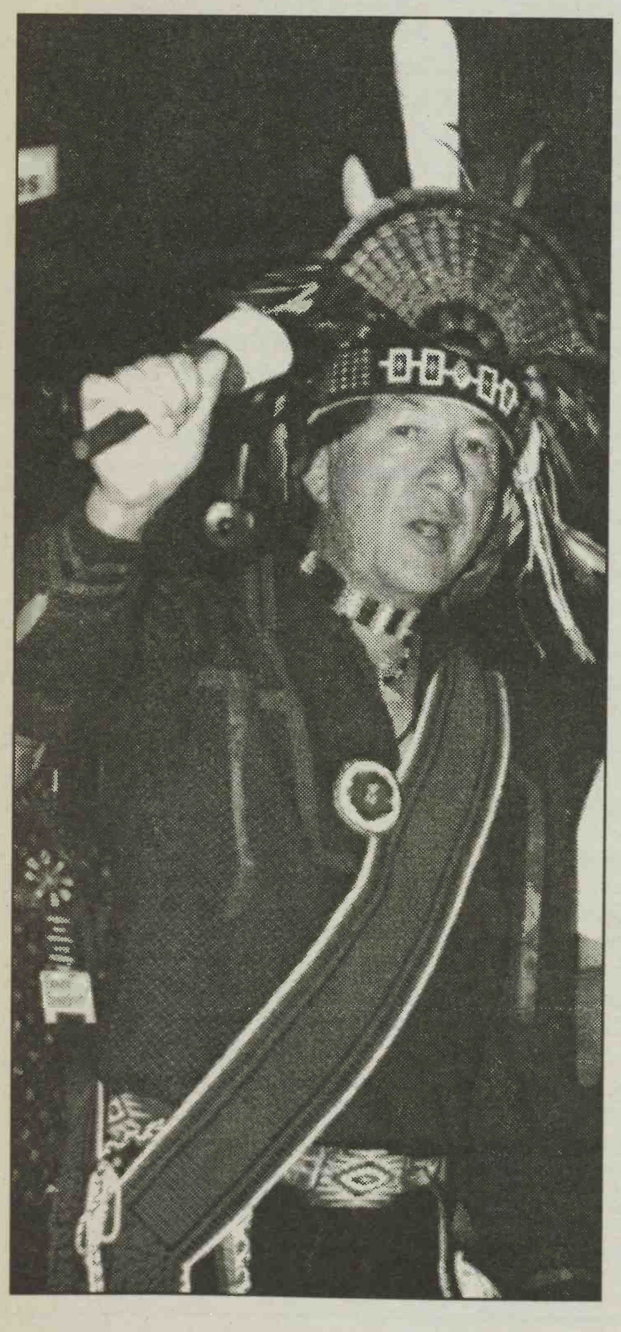
Even between closely located and seemingly similar nations, the differences between traditional and spiritual practices can be great. Take the sweatlodge ceremony, in southern Alberta where Ruth Brass grew up, was trained and lived.

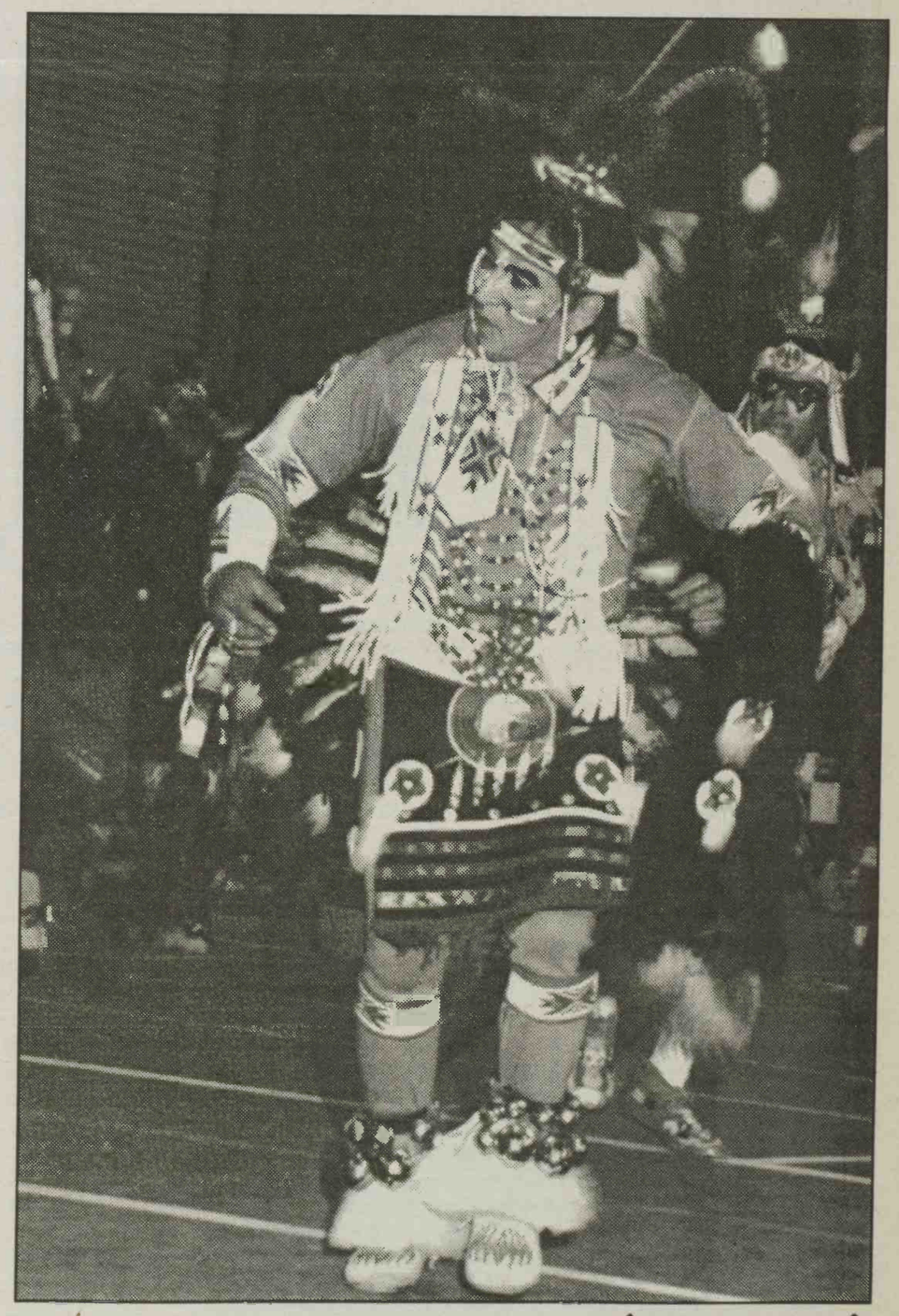
"Blackfoot women never go into a sweat. Not in our culture. I know that [just miles away] Brocket, Cardston do, but here we don't. We're not supposed to, because, I don't know if you realize what a sweat is. . . a sweat is a woman's womb. So when you go in there, that's why they say you're purified. . . So we don't, but I know in the other culture's they do. . . As far as I know, in my family, in the society we belong to, no woman has every gone into a sweat. So that's one of the no-nos you are not supposed to do. If the older ladies, if they were around, I don't know what they would think," Ruth says with a laugh.

Ruth believes that the inter-marriage between the nations also causes confusion in spiritual practices.

"The women that married into ours, the women that marry out, they bring their husbands in and they kind of try to mingle with our culture. . .I think the only [Blackfoot] societies that have not been invaded are the prairie chicken and the bundle holders. But the Horn Society and the Crazy Dogs have been using different systems from the other cultures. And then when a person doesn't . . . they say, 'It's alright.'

"It is all right to a limit, like everybody prays. I have nothing against it, but there are certain things that they're supposed to do, and it is quite different from the other guy, because they never had, say like the prairie chicken, they don't have that in a lot of the reserves. I think we're the only one that have it. . ."





ELDERS WARN AGAINST IT

Your response

Thank you for sharing the words

Dear Editor:

We would like to give our heartfelt thanks to Boye G. Ladd and Kahkakew Larocque for sharing their views titled "Abuse of sacred ways need to stop." Plus we thank you *Windspeaker*.

There is nothing more powerful than the truth. Both of these young men spoke from their hearts and every word was felt in ours.

When we had been taught the teachings from a great friend, who now has passed over to the spirit world, there was only a handful of people that used to show up to hear him speak,and take part in his ceremonies. This was going back 23-24 years. He used to come out to the East Coast at least four times a year or more if called upon. He never said no.

We heard him share his widsom and knowledge with our people for many years. Those of us that could afford it would go to Morley, Alta. for a week of spiritual teachings and sharing that took place.

We took the teachings of this good man and learned to mold them in our way of life. These did not happen overnight. These beautiful changes took time, but 'til this day our lifestyle centres around the teachings that he shared with us all those years ago. Now our childern will share these teachings with their families and those who cross their path in their future. This was our job as Indian parents to teach our childern the teachings of our Indian sacred ways of life. There is no excuse for my family. They have been told.

Over the years so much has changed, so many people have giant egos now and look to feed on people of need and who are in distress. Yes! It is true our people will get hurt, but we have to make sure that we are there for them when they return.

When our people are in search of something, there's not too much we can do at that time. They have to find out for themselves what it is they are looking for. It is a journey they are on to learn.

No matter what, we have to make sure that we practice what we speak. We have to live our own lives accordingly. By this we set the example for others to follow.

Our people will know who to turn to when they are ready to make a true commitment to our Indian way of life. Until then we contiue to speak the gift of truth to our people. Then and only then, our wise spiritual teachers, our wise Elders, plus our good friends who took the time to share with us will not go to the wayside. All will not be in vain.

We have our work cut out for us.We are tomorrow's teachers. We are the future Elders. Yes, some of us spiritual teachers also. With this, I'll end by saying these special words that were shared to us long ago.

"I've told many people in the past and some have listened, and those that didn't, tomorrow was too late."

In friendship
and brotherhood
Martha and Joe Francis
Rexton, N.B.

Important to save

These Buffalo Spirit columns should be looked upon as scrolls, like the Holy Bible.

It should not be thrown out, used to start stove fires, or wrapping fish in, for the words are sacred and should be respected. Put away with important papers.

Andrew Big Smoke
Beauval, Sask.

the women's sweat — Mary Thomas

I can remember our grandmother, she'd build this great big fire, and put the rocks under the heat for our sweat. And there wasn't one word spoken while they were doing it. They'd all sit around the fire and it was explained to me later, when you're going to go to the sweat, you're overloaded with pain- physically, mentally, socially - and you're going in there to purify yourself. And you do a lot of meditations.

When we sat around we didn't understand as children, but as I got older I began to realize what it was all about.

Each one of us had to have four little bundles of fir bows, the soft ends of the fir bows. There's certain about of oil in it, of healing oil. And we each had those four little bundles and we were told to sit around and be with the Elders. . .

Grandma used to say, 'watch that fire, how it's eating up the wood. It's purifying it. That's the beginning of your purification. You'll look at it and say, I'm hurting. I'm carrying a lot of weight and I want you fire to take it and burn it.' And we were to meditate on it.

When we were ready to go into the sweatlodge, we took with it those four little bundles of fir bows, the tips of the fir bows. It was tied up in little bundles. We carried it in there with us and there was perfect silence. It was all like a prayer, meditation, it's you. And our grandmother would say, ' We're going in there. You are going to pray for yourself. Going to unload all that . . . '

If you're sick, you can't help anybody. You've got to heal first. They would explain this to us, you know as we were growing up. So we would follow everything they would do, we would watch them do it and we'd get in behind.

And, you know how children are sometimes, my granny had this tarp, big heavy tarp over her sweatlodge. My God, it would get hot in there. And, as children, we used to get into mischief, my sister and I we would slowly lift the tarp up and we'd stick our heads out and wrap it around, to get some fresh air, and they'd see us and [ ] on our behind and tell us to get back in.

And we'd get back in. We had to bear

it. But they taught us if you can't breath put a towel or something over your face and then you can breath. . .

And they told us, when the heat hits your body, it opens the pours and you breath it in and it will help cleanse. There were time we vomited. . .the heat would make us vomit, and she would say it's all right. 'Good let it go.'

And they would always have a pot of that Indian tea. If we didn't have the Indian tea, they'd have rose hip or rose bush. And we'd take a big drink out of that before we would go in the sweatlodge.. . . up it would come to cleanse your stomach, and that was part of the way to do our sweatlodge.

Before we'd go out and take one of those little bundles and rub ourselves all over. We rubbed ourselves and the little needles would stick to our body. And our grandmother would say, 'when you go out of the sweatlodge, you talk to the water. Water is powerful. Get in that water, and you talk to the water as you wash the needles off . . . .

[You say] 'Wash everything inside of me, cleanse my body and let the bad things drift.' And that's part of our cleansing. And then we'd sit around the fire again and they put some more rocks and she would say, 'Next time we go in, we pray, in here [ ] for your families, that we bring our circle back and heal our circle. And always remember your bloodline. Pray that we form our circle.'

And we would do that, again. And when we were ready to go out and rub ourselves with those fir bow.

The third time we come in, she would tell us, that we're praying for our communities, our brothers and sisters out there. We pray for them that we become healed again and become strong. And we did the same thing, we rubbed ourselves.

And the fourth time is when my granny used to sing. That was to heal mother earth. . . . and always our sweatlodge, the door opened to the sunrise. And our granny would sing to the four directions to heal mother earth, to the birds, to the animals, to the fish, the little creatures, the plants, she'd pray for them. And she would sing her song. I still remember that song. It's really hard for me. I get really emotional when I sing it. . .

Mary Thomas sings her grandmother's song.

That used to be so wonderful. When you come out of there, you feel you've left a whole load of garbage behind you. . .

And my son Lewis has his own little sweat lodge. And he always comes and tells me, darned that bear again. He's got one of those tradtional ones that is covered with sod, but he puts a tarp over the front. Every time he goes up to sweat, no tarp. The bear drags it up the trail, way the heck and gone. He says 'I'm gonna have to look for it.'

And he's got a little spring hole where he dips to have a bath. And he has a little pot that he dips and the bear will take that and . .. I tell him, well, that's your guardian . . . and I told him it's just reminding you, don't go to sleep . . . .

In regards to Buffalo Spirit. . . I went onto the web site to read it [and] I just wanted you to know that it couldn't have come at a better time. I have spent the past five years on my own spiritual journey and like many people am still stumbling along the way. I read constantly and I am always interested in how others nurture their spirits. I often feel the need for a teacher and I am open and ready for this person to come into my life.

I have tried to grow on my own but I would love the comfort of a wiser soul who could help guide me to the next level of Spirit. I don't know why I am sharing this with you, but I do think what you are trying to achieve with Buffalo Spirit is very important.

We often worry so much about what is politically correct that we don't do anything at all for fear of offending someone. There are many different souls on this earth, some are open to learning and growing and some fear it so they try to stop what makes them uncomfortable.

Just know that Buffalo Spirit has had a positive effect on one individual today.

— Therese

Hello Buffalo Spirit!

While stumbling through various sites on the internet, I found your incredible site. How very timely for me as I am struggling to start my quest for my spiritual identity.

Let me tell you a bit about myself. I am originally from Saskatchewan and belong to the Muskeg Lake Band. I live in Edmonton when work doesn't take me on the road throughout Canada and Los Angeles. I am half Cree, from my father's side, and have always struggled between both the Native world and the white world.

I am at a point where I believe I am strong enough to begin my spiritual journey, but I am not sure how or where to start. Then an idea came to me while reading the section about sweetgrass. My apartment was recently broken into and because of work I have only spent a few nights there. I am wondering how I will be feeling when I get back in Edmonton for a length of time. I recall how a cousin of mine was having troubles and had her house smudged to cleanse it. I'm thinking that if I can get my apartment smudged, it might begin to feel more like my own place again instead of a place intruded upon by strangers.

— B.J.

**Nisga'a president Joe G
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Nisga'a

(Continued from page 1.)

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Metis

(Continued from page 1.)

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— B.J.

JENNIFER LANG

Nisga'a president Joe Gosnell and British Columbia Premier Ujjal Dosanjh went to Gitwinksihlkw, B.C. May 12 to celebrate the Nisga'a Final Agreement. Dosanjh welcomed the Nisga'a as equals into the province.

Nisga'a celebrate

(Continued from page 1.)

One of the first orders of business will be to pass a budget.

The treaty gives the 5,500 Nisga'a ownership of 1,992 square kilometres of former reserve and Crown land in the Nass Valley and $200 million in cash.

The Nisga'a will phase in some of the treaty provisions, like the introduction of sales and income taxes, over a number of years.

Construction crews are busy completing the new legislature building, located in New Aiyansh, in anticipation of being open for business this July.

Designed to resemble a longhouse, the curving, two-storey, 23,000 square-foot building will be home to the new government, administration, and programs and services.

"We wanted to emphasize tradition and incorporate ideas of an open and accountable government," said Edward Allen, Chief Executive Officer of the Nisga'a Lisims Government.

The treaty, federally ratified and given Royal Assent in Ottawa April 13, continues to stir up controversy among observers, including B.C.'s opposition Liberal Party, which mounted a Supreme Court challenge May 15 on the constitutionality of the treaty. As well, the neighbouring Gitanyow First Nation says the treaty encroaches on its own claim.

Stoney Nation puts financial house in order

By Joan Taillon
Windspeaker Staff Writer

MORLEY, Alta.

The Stoney tribal administration for the Bearspaw, Chiniki and Wesley bands has been chafing under a third-party management system imposed on them by the Department of Indian Affairs in 1997 because of a financial deficit ($5.6 million against total revenues of $50 million) and concern about the provision of basic services to tribal members. Now that the Stoneys are showing a budget surplus for the second fiscal year in a row and have put financial and human resources policies in place, federal removal of the management firm Price Waterhouse Coopers Inc. is imminent.

Instead of the third-party manager, "they will hire a management firm which will act as a monitor," Indian Affairs' director for Treaty 8, Fred Jobin, said May 11. He added the Stoneys will likely appoint the department-approved monitor "within the next month."

"Our only condition — it be a reputable firm," said Jobin. "They're about to short-list and pick a specific firm."

A call to the Stoney office May 12 confirmed that a meeting was underway on the issue.

According to Bearspaw councillor Keith Lefthand, it might not take a month. "We're one signature away from signing the deal that will bring the monitor in," he said.

Each band has a chief and four councillors. Bearspaw and Chiniki councillors and chiefs had moved the previous week in favor of making the deal, according to Lefthand. Wesley was the only hold-out. To pass the band council resolution they need a quorum of nine and three signatures from each band.

Lefthand indicated the issue of appointing a permanent tribal administrator might have some bearing on the hold-up of the decision. May 12 he said the chiefs had talked to their main candidate that day. Messages were left for Acting Tribal Administrator Ian Getty, but he did not return *Windspeaker's* calls by press time.

André Buss is the tribe's financial manager, whom Lefthand says has been on the job "a litle over a year."

The big difference between having a monitor instead of Price Waterhouse Coopers is that the monitor will not have signing authority. The monitor's job will be to see that the tribe follows its newly created policies.

"The monitoring firm would provide (monthly) reports to both the department and to the tribe," said Jobin.

In addition to registering a budget surplus, the Stoneys have "basically paid off their deficit," he said. Jobin would not say how much of a surplus, but Getty has been reported as putting this year's surplus at $14 million. Lefthand confirmed it was "close to that."

So far as putting the surplus to work for the tribe, Jobin said the Stoneys are in the process of putting their budget together for the upcoming fiscal year, which includes community consultation.

"In terms of the surplus aside, I'm not aware of any decisions. We're talking in terms of the regular programming they're looking at.

"Keep in mind those surpluses are held in terms of trust funds from oil and gas revenue, are held by the department, and they have to access them formally through band council resolutions," Jobin said.

Jobin added, "there's a lot of criticism of First Nations that the money is not getting down to the people. Last year, over 92 per cent of all the money that the Stoney tribe generated from itself, from the department, from other sources, went to the people" for needs such as housing, social assistance and post-secondary education.

"They've also made some other significant improvements in terms of putting in place some rules. They've adopted a financial administration policy, which outlines how they manage their budget, conflict of interest policies . . . . The other issue they've been dealing with is the hiring and firing of staff. They've recently adopted a human resources policy, which will dictate to them how staff are hired, what's the process, on what basis staff are dismissed — it has to be with cause — these types of things," Jobin said.

He said it was a result of the tribe's progress on these issues that Indian Affairs negotiated a "financial monitoring agreement" with them that will kick in as the third-party manager leaves.

He also said the tribe had held community meetings to inform their members about the proposal to appoint a monitor.

Jobin said some of the Stoney administration have "expressed some concerns" about removing Price Waterhouse Coopers. He said he did not know which councillors agreed or disagreed with the proposed change.

Up to the end of March, Indian Affairs paid Price Waterhouse Coopers. The tribe has been picking up the $40,000 to $70,000 a month tab since April 1, according to Lefthand, which doesn't sit too well with him. He feels now the Stoney finances are under control the money could be better put towards housing. Lefthand, who is in his first term as councillor, stresses he is only speaking on behalf of his band.

"For the Bearspaw band, we're ready for a while now to move ahead with our monitoring for the tribe and removing third party. The reason is, I think the job is done from third party and I think what concerns the Bearspaw council, we're paying way too much money as it is paying third party from tribal funds. . . . We're hurting towards our housing, and we feel we could use that money to upgrade our homes for our people."

He adds, "personally I think this is a good thing that happened to the Stoney tribe. I think it could have been done differently, but we had to do something, because our deficit was going out of hand there the past years. But I think that's under control now. Accountability, I think, is going in the right direction."

Metis score big victory

(Continued from page 1.)

The judge's decision shows he was persuaded to be very sympathetic to the Métis people before him at trial. He relied on several previous cases to set the standards he needed to follow to reach his decision on the matter, including *R. v Powley* (a 1998 Ontario case where Métis hunting rights were upheld) and the Supreme Court of Canada decisions in *Sparrow* and *Marshall*.

Each of the accused, with the exception of Monsen whose charges were stayed because he was too ill to attend court, provided oral proof of their connection to a Métis community and convinced the judge they were in fact Métis. Once the judge accepted they had proven that, he then applied the case law with regards to the issue of what rights Métis people have.

"The evidence establishes that Métis people have suffered discrimination and prejudice from all sides including the inequality of treatment by provincial governments across Canada. Specifically, the inequality of treatment by the Wildlife Conservation officers and their political masters," the judge wrote in his decision. "It would be difficult, if not impossible, for the British Columbia provincial government to argue that they have not had enough time since the coming into force of the Constitution Act, 1982 to set up a process to determine the practice, customs or traditions of Aboriginal Métis claims that would most definitely arise. Hunting, fishing and food gathering is a pretty basic right to Aboriginal peoples."

Judge Waurynchuk noted that the Supreme Court of Canada has ruled that governments can only infringe Aboriginal rights if there is a compelling reason and then noted that consultation with Aboriginal people is legally required. He found that British Columbia had done nothing to take those decisions into account.

"The evidence presented at trial indicates unequivocally that the government of British Columbia has not recognized or affirmed the Aboriginal hunting rights of its Métis citizens," the judge wrote. "In this case I find that Aboriginal rights of Métis people in British Columbia to hunt moose and deer is interfered with by the regulatory scheme currently in place. There has been no consultation with the local or provincial Métis councils, associations or Elders concerning Aboriginal hunting rights."

The actions and words of the conservation officers in laying the charges were described in the judgment as "discriminatory" and "inappropriate" by Waurynchuk.

The court decision was a strongly worded, unreserved victory for Métis people and an equally strong rebuke to the provincial government. LaFrance said the decision will affect Métis rights across the country and also lends weight to claims by First Nations leaders that the British Columbia government has refused to embrace the law of the land as it deals with Aboriginal rights cases.

LEE TOOP

Pearl Clayton, 84, was presented with the Lifetime Achievement Award by the Merritt Ambassador society for her many years work with First Nations you and with several community organizations.

EDITORIAL

Windspeaker

~ Established 1983 ~

ISSN 0834 - 177X • Publications Mail Registration No. 09337

Published monthly by the Aboriginal Multi-Media Society (AMMSA)

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Monthly Circulation: 18,000
Classroom Editions (March & October) ;
Guide to Indian Country (June)
Circulation: 25,000.

Windspeaker is politically and financially independent.

Letters to the editor are welcome, and can be sent to:
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Welcome to Canada?

As the dignitaries gathered to mark the beginning of the Nisga'a adventure in self governance on May 11, the federal Indian Affairs minister "welcomed" the Nisga'a people "to the Canadian family."

Politics, of course, kept him from saying, "Welcome to the family of self governing nations," even though that was the goal the Nisga'a people set out to achieve more than a century ago.

The Indian Act was imposed on the Nisga'a people 113 long years ago and, you could say, it took them this long to finally wriggle out from underneath. If you look at the history, you wouldn't be out of line to say the Nisga'a should have been killed off.

That's not to say that the framers of the Act and their successors (Canada and British Columbia) didn't do their best to make sure they did kill off the Nisga'a people, and it's no thanks to them that they didn't.

All the time, effort, blood, sweat and tears of the Nisga'a people has, for the last 113 years, been dedicated to gaining their liberation from, as British Columbia Premier Ujjal Dosanjh so accurately described it, "the shackles of the Indian Act."

It's thanks to the astonishingly deep and powerful will to survive that lies within the hearts of all colonized Indigenous peoples, qualities that are clearly present in generous quantities in the Nisga'a people, that the Nisga'a have steered their canoe home through dangerous and mysterious waters — led by the likes of Dr. Frank Calder, James Gosnell, Alvin McKay and Dr. Joe Gosnell. Their journey will now be filled with a new set of unknown perils and adventures, but it will be their own and there's more than a bit of dignity in that.

That pale and bloodless comment by the Indian Affairs minister could have been — and should have been, we feel — a direct apology for more than 11 decades of torture and torment at the hands of the minister's various predecessors.

Two questions, Mr. Minister and Mr. Premier: If it was such a wonderful moment and such a triumph for justice, why was it so hard? And why did it take so long?

We pass along our congratulations and best wishes to the Nisga'a, secure in our belief that they will treat their Gitanyow neighbors much better than the Nisga'a have been treated by the Crown during the last century. We believe you'll work hard to find a good faith solution to the overlap question. We're sure you know far too much about oppression to want to be on the other side of it.

Of white heroes and old men talking

By Taiaiake Alfred
Windspeaker Columnist

To:ske

It's true

The cover story in *Time Magazine* this past month focused on what it termed the "struggle over Native rights." My interest was piqued, but I didn't expect much, because I know *Time* caters to those simple-minded and white-of-shoe Canadians who can't understand things that are too complicated. I wasn't disappointed in my low expectations.

The *Time* story turned out to be a barely disguised attempt to glorify those whites who are hostile to our people. It had all of these ignorant racists portrayed in glowing terms as underdogs resisting the injustice of Indians stealing their livelihood and land. And, each white person was photographed and portrayed in classically heroic poses — you know the shot: black and white, shot from below to make the subject look big, a defiant pose with determined looks. *Time Magazine*'s message to Canadians was clear: you are under attack by Native rights, beware and be against them! How appropriate a message, given the tone of the public debate these days. The white backlash against our people is in full swing, and the old goal of assimilation is once again the rallying cry against Canada's "Indian Problem."

The *Time* story was framed around the words of a pseudo-scholar and Reform Party mouthpiece named Thomas Flanagan (who happens to be a 1960s refugee from the U.S., now employed by the University of Calgary and McGill University.) Flanagan's main belief and argument is that Native people are uncivilized. (I am not making this up). He actually states as his conclusion that it is white people's responsibility to bring "civilization" to Indian reserves. This attitude is an echo from the past; Flanagan is just humming along to the song that so inspired Gen. Custer, Duncan Campbell Scott and all those creepy residential school priests. The song is so played out it's not even funny.

Most people have come to realize that there never was any such thing as white superiority. All of the old racist theories of history that went into satisfying their former cultural fantasies have been de-bunked by their own experience and by science. In fact, the major conclusion of scientific anthropology these days is that Europeans came to dominate the world not because they were superior, but because they were dirty and a tad too intimate with their domestic animals. Europeans spread their so-called "civilization" by simply breathing their nasty germs on our people. So much for European civilization.

Yet the fact is that the old song is still being sung and published by a reputable press and promoted for sale in Canadian bookstores. The subtle promotion of the racist agenda by supposedly liberal-minded white people is troubling. After all, the fact is that McGill-Queens University Press published an ignorant diatribe against human rights for Indigenous peoples. Scholarly presses normally abide by a code meant to ensure that the books they publish are indeed worthy of being considered and debated. Editorial boards and review by peers decide whether a book has merit in terms of the research the author conducted, and also consider the logic and soundness of the author's arguments. Are books on Indians exempt from these rules? For McGill-Queens, apparently so.

There is nothing original in the book; he does not address the latest scholarship in the field; he has done no research; there are factual errors. And above all, Flanagan proudly states that he has never visited an Indian reserve. McGill-Queens University Press has just published a book on Indian reserves by a man who has never set foot on an Indian reserve, and has never interviewed an Indian about Indian reserves. So much for Canadian scholarship, and for McGill-Queen's academic credibility.

But the new assimilationist camp is not only populated by far-right nutbars. As the decision by McGill-Queens to publish Flanagan shows, there is a lot of sympathy for anti-Indianism among the older generation of Canadians wherever they reside politically.

Another new book by another old white guy who doesn't know much about Indians is making the rounds of Canadian bookstores. Alan Cairns' *Citizens Plus* argues the same point as Flanagan, albeit in a more sophisticated language. From the "centre" or "middle ground" of Canadian politics (this posture, by the way, is meant to create respectability), Cairns sings another verse of the assimilationist song. He tells people that we would all be better off if we stopped talking about Indigenous nations.

In effect Canadians should force us to buy into the idea that we are Canadians like everyone else. (Well, almost like everyone else because we get to keep our feathers and beads, thus the Citizen Plus term.) Cairns seems to be annoyed that even though the white people have stolen all our land and destroyed our traditional cultures, we still have our pride. He wants us to forget about those pesky little things that we call "facts," "rights" and "identity."

(see Flanagan page 5.)

Thing

In this life, we sometim
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(Continued from page 4.)

So much for toleration, and
Alan Cairns' place in the cent

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right now.

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than a bit of dignity in that.

That pale and bloodless comment by the Indian Affairs minister could have been — and should have been, we feel — a direct apology for more than 11 decades of torture and torment at the hands of the minister's various predecessors.

Two questions, Mr. Minister and Mr. Premier: If it was such a wonderful moment and such a triumph for justice, why was it so hard? And why did it take so long?

We pass along our congratulations and best wishes to the Nisga'a, secure in our belief that they will treat their Gitanyow neighbors much better than the Nisga'a have been treated by the Crown during the last century. We believe you'll work hard to find a good faith solution to the overlap question. We're sure you know far too much about oppression to want to be on the other side of it.

men talking

To:ske

It's true

states that he has never visited an Indian reserve. McGill-Queens University Press has just published a book on Indian reserves by a man who has never set foot on an Indian reserve, and has never interviewed an Indian about Indian reserves. So much for Canadian scholarship, and for McGill-Queen's academic credibility.

But the new assimilationist camp is not only populated by far-right nutbars. As the decision by McGill-Queens to publish Flanagan shows, there is a lot of sympathy for anti-Indianism among the older generation of Canadians wherever they reside politically.

Another new book by another old white guy who doesn't know much about Indians is making the rounds of Canadian bookstores. Alan Cairns' *Citizens Plus* argues the same point as Flanagan, albeit in a more sophisticated language. From the "centre" or "middle ground" of Canadian politics (this posture, by the way, is meant to create respectability), Cairns sings another verse of the assimilationist song. He tells people that we would all be better off if we stopped talking about Indigenous nations.

In effect Canadians should force us to buy into the idea that we are Canadians like everyone else. (Well, almost like everyone else because we get to keep our feathers and beads, thus the Citizen Plus term.) Cairns seems to be annoyed that even though the white people have stolen all our land and destroyed our traditional cultures, we still have our pride. He wants us to forget about those pesky little things that we call "facts," "rights" and "identity."

(see Flanagan page 5.)

LETTERS

Things that I hate

Drew Hayden Taylor

In this life, we sometimes come across many different things in our experiences that annoy us all to hell. I humbly offer up these incidents and occurrences as examples of the inconsiderate nature of reality— as they pertain to yours truly, for what its worth (like anybody cares).

1. I hate it when people do not signal when they change lanes, both on the highway and in the bowling alley.

2. I hate people who, when driving a car, feel the need to comment and complain endlessly about people in other cars who do not signal when they change lanes, feel the need to double park, have the nerve and bad taste to own and operate a mini-van, or use the brake when going downhill. This is why I end up biking most of the year and/or falling asleep within thirty seconds of entering somebody else's car.

3. I hate it when people continually ask me what do I want for Christmas. To me, that takes all the fun, suspense and excitement out of the whole present-opening ritual. Why bother waiting until Christmas morning? Besides, it's practically impossible to put Jessica Rabbit in a box.

4. I hate when people (Native and Non-Native) use Native tradition for their own personal enrichment. Once while working on a play, a Cree gentleman told me he loved the shirt I was wearing. And according to Cree tradition as he perceived it, it seems I was obligated to give him the shirt off my back or I would deeply offend him culturally. So, shrugging with sensitivity, I started to take the shirt off and casually said, "Gee, I really like your girlfriend." Oddly enough, I got to keep my shirt-though I was certainly willing to honor this sacred Cree tradition if he was. Perhaps I was more traditional than he thought he was. Oh well, the offer's still out there.

5. I really hate it when my girlfriend, for some silly reason or another, threatens to castrate me for some little misunderstanding that wasn't really my fault. Wouldn't you find that really annoying? It's enough to make you sleep on your stomach for the rest of the year.

6. Even though I am a dog person, I really hate those small little yappy dogs that serve no logical purpose other then to get on your nerves and make walking in parks difficult. I don't even know if this is a reserve or Native thing, but I refuse to own or like any dog that can't outrun me.

7. I know it may seem like I'm jumping on the bandwagon, but trust me, I really hate karioke. If I want to hear tone-deaf people trying to sing country songs that were out-of-date back when the singer (and I use that term loosely) was born, I can just go to a wedding back home on the rez. The drinks are cheaper.

8. I really hate it when people refuse to return phone calls. And I'm not talking about your regular guy down the road who simply forgets. I'm talking about people whose responsibility it is to interface with the public. Case in point: some time ago when I was the artistic director of a Native theatre company, we applied for a grant with the Aboriginal department of a large national bank. Time passes and we heard no word. I proceeded to do a follow-up to inquire as to the grant's status. At least 27 phone calls to the Aboriginal department head in more than five months resulted in absolutely nothing. Just an answering machine and no returned calls. I know the banking system is not part of our Aboriginal culture, but neither is rudeness. I will name the bank and the Native president of that department to the first 10 people who phone me and leave a message. I will return the call.

9. I (and most actors) hate it when people use touring theatre performances on the reserve as a baby-sitting station. I have heard many an actor and actress lament the fact that many of the communities they perform in send their kids down to the community centre just to get them out of the house. With little supervision, the kids tend to run across the stage during the show in front of them, causing great disrespect for the performers. I remember those glorious, anarchy-filled days of youth... unfortunately anarchy and remembering your lines and blocking do not usually go hand in hand.

10. I hate colds. I know I am not alone in this one but every time I come down with one of these little head-cloggers, I can't help looking at the nearest white person I see and thinking to myself "another fine gift your people gave me." Granted there is some disagreement about whether Native people had such an affliction prior to contact, but then again, most historians believe syphilis came from the New World (Turtle Island), since the first recorded case wasn't reported till sometime in the 1530s. On reflection, I would actually rather have the cold.

Send letters to the editor:
Windspeaker
15001-112 Ave.
Edmonton, Alta.
T5M 2V6

Flanagan and de-bunked arguments

(Continued from page 4.)

So much for toleration, and for Alan Cairns' place in the centre.

Listening to these grumpy geezers whine on and on about how Indians are screwing up their country is so tedious. Young people, white and Indian, know that this country is screwed up anyway, and that our people had nothing to do with creating the problem. Blame the victim — shall we say it? If white people had treated our people with maturity and respect in the first place, Canada would not be in the financial, political and moral mess it is in right now.

Those same old white guys who blame us for the crises are the ones who themselves created it. Their old ideas hold no hope because they demand a one-sided compromise.

Just like for *Time Magazine*'s heroic racists, who refuse to accept history, truth and Native rights, things will never get better so long as white society refuses to acknowledge that they are both wrong and the inheritors of wrongs committed against our people.

People like *Time*'s heroes and the old men talking about us are living in the past, olden days when they were in charge and their way was the right way and anyone who disagreed was put down.

When it comes to our nations, they don't yet realize that their plans to destroy us have failed. They just cannot get it through their rock hard heads that we are here to stay.

Cairns writes at the end of his book, "It may be, of course, that I suffer from a failure of imagination. Possibly I am wedded to ideas that are anachronistic. Possibly a too cautious pragmatism, the product of inertia, impedes my ready acceptance" Indeed. So stop talking, and get out of our way.

Clinton could leave behind true legacy

Dear Editor:

When President Clinton told a group of Native Americans last March that they "got a bad deal," I wonder if he was including Leonard Peltier, a Native American unjustly incarcerated for the last 24 years. President Clinton, who in recent months visited two Indian reservations, has for years been the focus of a campaign to free Peltier. As President Clinton's last days in office rapidly approach we, along with thousands of others, are wondering if he will put his money where is mouth is and grant executive clemency to the most well known symbol of injustice against Indigenous peoples of this hemisphere.

Amnesty International considers Peltier to be a political prisoner who should be "immediately and unconditionally released." Archbishop Desmond Tutu has referred to the case as a "blot on the judicial system of this country." The list of Leonard Peltier's prominent supporters goes on and on, and millions have asked President Clinton to free this man.

Why the uproar?

Leonard Peltier was a key organizer of the American Indian Movement. He and other AIM members had been asked to go to the Pine Ridge reservation where conflict between a pro-assimilation tribal chairman and traditionalists had escalated to violence. The chairman used tribal monies to fund a campaign of intimidation against his opposition, resulting in several beatings and murders. Despite an overwhelming presence of FBI agents on the reservation, these murders, totaling 64 between 1973 and 1976, were never properly investigated, and virtually no prosecutions were brought.

Under such circumstances, it is not surprising that a shoot-out erupted on June 26, 1975 after two FBI agents in unmarked cars chased a red pick-up truck onto the property of a traditional family that was housing a group of AIM members. Within hours the home was surrounded by 150 SWAT team members, FBI agents, Bureau of Indian Affairs police, and vigilantes.

Women and children barely escaped through the hail of bullets. In the end, the two agents and one Native man lay dead.

Three people were tried for the deaths of the agents. Two of those were found innocent on grounds of self-defense. Peltier, who was in Canada seeking political asylum, would be tried separately. He was eventually extradited from Canada on the weight of an affidavit from a woman who claimed to have witnessed him murder the agents. In fact, she had never seen Peltier nor was she ever in the area where the shoot-out took place.

She would later recant her statement saying the FBI had threatened her into co-operating. However, the jury in Peltier's trial was never allowed to hear her testimony.

Peltier's trial was mysteriously and unfavorably transferred to a different judge and district from that of his co-defendants. Exculpatory evidence was withheld, witnesses were coerced, and the judge erred in his rulings, making it impossible for Peltier to properly defend himself. He was found guilty of first-degree murder, and was given two consecutive life sentences.

The main evidence used to convict was a shell casing found in the agents' car, said to match Peltier's gun. However, documents released through the Freedom of Information Act would reveal that the casing did not match and the FBI ballistics expert had perjured himself. When faced with this evidence on appeal, the government prosecutor admitted that he could not prove who killed the agents. Six thousand FBI documents pertaining to the case are still being withheld for reasons of "national security."

The only evidence against Peltier is the fact that he was present at the Jumping Bull ranch during the fatal shoot-out. There were more than 30 others there that day as well. Yet Peltier is the only one who was ever sentenced and imprisoned.

President Clinton should follow the advice of Jesse Jackson, the National Congress of American Indians, several members of Congress, and millions of U.S. citizens and free Leonard Peltier. If he does so, he will truly leave behind a legacy of one who took a substantial step toward improving the plight of Native people.

Call the White House Comments Line today and demand justice for Leonard Peltier! 1-202-456-1111.

Leonard Peltier
Defense Committee
PO Box 583
Lawrence, KS 66044
785-842-5774
www.freepeltier.org

Dignity, $1.4 billion what lawsuit is about

By Bruce Weir
Windspeaker Contributor

CALGARY

After 11 years of preparation, a case brought by the Samson and Ermineskin bands against the federal government opened in Federal Court in Calgary April 28. The bands are accusing the federal government of financial mismanagement of their money, including royalties paid on oil and gas extracted from reserve lands. Dating back some 50 years, the total damages being sought by the bands amount to almost $1.4 billion.

It was only fitting that a case which promises to be complex and far-reaching began with a prayer asking the Creator for guidance in resolving complicated issues.

The trial is expected to last more than two years. Justice Max Teitelbaum made it clear at the outset that he is keen to have the trial move as fast as possible with the intent of limiting the costs to both the plaintiffs and the Crown.

With eight lawyers in court for the Samson, four for the Ermineskin and five for the Crown, the case promises to be complex and have far-reaching implications for the relationship between Aboriginal people and the federal government.

"For the Samson Cree, the case is about issues that span the range of time," Samson lawyer James O'Reilly told the court. "We are at a crossroads of time, looking back in time and forward in time to determine who are the Indian people, where they are going and what is their relationship going to be with the Crown."

O'Reilly said the case brought by the bands can be divided into four broad categories: general and historic issues; moneys; oil and gas; and programs and services. Taken together, O'Reilly told the court, these matters will produce a case that "will be a constitutional benchmark."

At the core of the case is Treaty 6, which was signed in 1876. The Samson joined the treaty the following year and, according to O'Reilly, it is critical the court understand the circumstances under which the treaty was signed.

In his opening remarks, O'Reilly stated the treaty has been watered down over the course of the nearly 125 years it has been in effect. The treaty predates the Indian Act. O'Reilly said no mention of the impending legislation was made at treaty time, yet it has come to govern the relationship between Natives and the federal government.

The Samson band is challenging specific sections of the act that O'Reilly characterized as "representing the colonial laws of the 19th century."

O'Reilly argued that the treaty represents the "supreme law" between the Crown and Natives because both parties agreed to it, as opposed to the Indian Act, which "was an attempt to assert power over Indian people."

(see Samson page 23.)

First Nation attempts to control own fishery

By Cheryl Petten
Windspeaker Staff Writer

BURNT CHURCH, N.B.

The Burnt Church First Nation is going up against the Department of Fisheries and Oceans (DFO), exercising what it sees as its treaty right by issuing band fishing licences and drafting its own fishery act and management plan.

James Ward is a member of the Burnt Church First Nation and has worked to develop the policies under which the band plans to run and regulate its own fishery.

The first of the documents, the fishery act, challenges and contests the federal fishery act.

"It's a very nationalist, sovereign-based type of document. We're basing it on international law and the fact that our treaty rights and our treaties are based on a nation-to-nation relationship."

The second document is the management plan, which Ward says provides foremost for conservation, as well as providing equal access to all that want to exercise their treaty right.

"This is about actually protecting our treaty right. So we make sure that everybody that wants to be able to fish, we try to make sure everybody has equal access to go fish," Ward said.

Ward said DFO only offering 17 licences for commercial fishing, for a community of 1,350. The Burnt Church plan identifies the community needs 15,000 traps, about five per cent of the non-Native traps in the water. DFO wants to restrict Native traps to 5,100.

"So we're saying 15,000 for the community, but we honestly believe we'll probably use half that — roughly anywhere from 6,000 to 8,000 is what we believe we'd use. So what we're saying is the rest of those tags that would of been or had the potential to be fished by our people, will actually be set aside, and won't be fished, and therefore it kind of relaxes some of the fishing effort on the lobster itself. So in and itself, it becomes a conservation measure," Ward said.

Burnt Church will have its own protection officers with equal duties, responsibilities and power to DFO's officers. A royalty program has also been established where fishermen would pay 10 per cent of their catch into a trust to be divided among community members, regardless of whether they fish or not, Ward said.

As of May 12, the band had issued 1,300 of its own tags.

"A few weeks ago, what we had was we had 13 commercial fishermen on the reserve that went and picked up tags from the DFO. That kind of threw a little monkey wrench into the works, because under the policy, Burnt Church was going to be the issuing authority. But we recognize them within the fishery effort though. By no means would we ever say they would be denied what they can fish, you know what I mean. So, including with them. . . the tags we're issuing we're calling treaty tags, and we want to see if they would also have a treaty tag on their trap also, so if you add our 1,300 to those 39,[hundred] the entire fishing effort in Burnt Church is only 5,200 tags, at the moment."

DFO has not taken kindly to the program, confiscating all traps using the treaty tags.

"You know, it's not a question of the management," Ward said of the DFO's refusal to recognize the treaty tags. "It's not a question of conservation. It's a question of control. Who controls the resource. And from the point of view we see is no matter how good we make this management plan, it could be the best one in the world, we know that they're going to reject it, and they're going to contest it as much as possible, because we're actually challenging their authority and their jurisdiction."

Ward explained the band is basing its right to control their own fishery, not on the Supreme Court's recent decision in the *Marshall* case, but on international law.

"We reject the concept of sui generis, which is subjecting treaties to Canadian domestic law at the violation of international law. So we're trying to re-empower our treaties as a nation to nation relationship. So if we recognize Marshall, what we're saying is we're allowing our treaties to be subjected to Canadian law, for Canadian law to interpret *Marshall* as they see fit. So I don't think anywhere in our policy do you see *Marshall* as a source of authority. We use international law and inherent right, and our treaty right. It just so happens that *Marshall* coincides with this. But even if we were fishing under *Marshall*, they still wouldn't agree with us . . .Their interpretation of *Marshall* is far more rigid and limited than the way we interpret *Marshall*," Ward explained.

Despite the DFO's refusal to recognize the treaty tags, Ward said the band plans to continue implementation of its management plan. He said the federal department has made no attempts to hold discussions with the band regarding finding a middle ground between DFO and band efforts for regulating the fishery.

"They haven't even given any feedback. We sent the fishery act and management plan directly to Herb Dhaliwal's office. There has been no feedback. But they've already declared as of today that what we're doing is illegal fishing. So we're not expecting them, at any point in time, to recognize any part of the fishery act or the management plan. I really don't think they'd do that, because their negotiations are clearly to get us on their agreements, their templates, and those agreements are a clear infringement on the treaty right. So that's something we can't do. We will not even tolerate that," Ward said.

Heather Bala is in the minister's office at Fisheries and Oceans Canada.

"We're very open to talking to the band about setting up a cooperative interim agreement. We are open for discussion," Bala said.

"The only way we could use the band's tags is if we agreed on the amount of tags, what type of tags they are. If they want to put forward a proposal and we agree on that, then we're more than happy to let them use their own tags, but they do have to be managed and regulated, and that's in order to ensure that there's no poaching, and that conservation is still respected," Bala said.

Regarding the band authored fishery act and management plan, Bala said a copy hasn't been received by the minister's office and indicated the DFO will continue to seize any traps using the treaty tags.

"The minister said since the very beginning that it would have to be an orderly and regulated fishery, and that is consistent with the seizing of these traps that aren't marked appropriately.

"The Supreme Court decision, there was a clarification that came out in November, and that stated that the federal government does have the right to regulate the fisheries, and that is exactly what we're doing, Bala said.

Native

By Paul Barnsley
Windspeaker Staff Writer

OTTAW

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Student

By Yvonne Irene Gladue
Windspeaker Staff Writer

BAKER LAKE, Nuna

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(see Samson page 23.)

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Native women's issues to be studied

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Carrier Sekani Tribal Chief Mavis Erickson has been appointed by Indian Affairs Minister Bob Nault to conduct a six-month study which will result in recommendations on the protection of rights for First Nations women.

The appointment was announced May 12. Erickson, whose term as elected tribal chief for the Prince George, B.C.-based tribal organization expires in late June, will be a special representative "with a wide-ranging mandate to make recommendations both under the Indian Act and outside of it," an Indian Affairs press release stated.

The study will begin in June. Erickson's report to the minister is due in November.

"Mavis A. Erickson's role will be to help us build a vision of our relationship that reflects the unique role and place of First Nations women in society today," said Nault. "The current legislative framework of the Indian Act does not reflect the reality of the role that First Nations women play in their communities."

Indian Affairs officials say the study will focus on three main areas of concern: the administration of the Indian Act and its provisions that negatively affect First Nations women; potential gaps in the Indian Act, such as the division of matrimonial real property on reserve upon marital breakdown; and areas outside the Indian Act that would challenge new relationships the government might attempt to build.

"We have a chance to take a leadership role and make positive change without sitting back until the courts decide for us," said Nault. "To me, it's clear that we have to do something to address the obstacles and limitations of this legislation. It's equally clear to me that we need to work together with First Nations to move ahead with any work that has an impact on the Indian Act."

This is seen as part of the minister's plan to begin a process that will change or replace the Indian Act. Assistant deputy minister Gordon Shanks told *Windspeaker* in late April that the minister wants to revamp or replace the act but he's aware that a previous attempt to do so — initiated by

Mavis Erickson

former minister Ron Irwin in 1996 — died on the order paper, in part because of opposition from the Assembly of First Nations.

The Native Women's Association in Erickson's own province is suing the government to protect matrimonial assets of divorced Native women because the Indian Act does not protect them. There are also concerns regarding membership, registration, wills and estates, elections, Indian moneys and land provisions.

Erickson was not available to comment. The Nadleh Whut'en band member (although she is a Nak'azdli citizen from her late parents' community of Nak'azdli, near Fort St. James, B. C.) has received three university degrees. She has a master of laws degree from Harvard law school, a law degree from the University of British Columbia and she has a bachelor of arts degree in history from the University of British Columbia. She is also a lawyer, and finally, she teaches in the First Nations Studies Department at the University of Northern British Columbia.

Students expand knowledge through travel

By Yvonne Irene Gladue
Windspeaker Staff Writer

BAKER LAKE, Nunavut

> ***"The youth come back focused on school and on their future, which is exactly what we are trying to achieve in this program."***
>
> **— Chris DaSilva, chairman, Nunavut Youth Abroad Program**

The Nunavut Youth Abroad Program in Baker Lake is designed for youth 16 to 21. By applying to the program, Nunavut students have the opportunity to work in southern Canada or Swaziland, Africa for six to seven weeks in the summer.

Students must complete the Canadian program before applying to the project in Africa. This program is designed to help broaden the horizons of Nunavut's youth. It will promote education and growth through work and travel. The exposure may lead the students to want higher levels of education. The participants will earn school credits while in the program.

"So far it has been very successful. In the last three years we've had only one kid drop out of the program," said Chris DaSilva, chairman. "The youth come back focused on school and on their future, which is exactly what we are trying to achieve in this program," he said.

The program was designed by a partnership of educational organizations in Nunavut. It is comprised of three Nunavut boards of education, three Inuit associations and Canadian Crossroads International. Based in Toronto, Canadian Crossroads is an organization that is responsible for cross-cultural exchange between Canadians and third world countries. It has been designed to promote global education, international citizenship and to further develop the youth as future leaders.

"A steering committee runs the Nunavut Youth Abroad Program," said DaSilva. "They do the screening of the host families and the employment and make sure that everything works well for the students. While in Africa the participants rent a house and live as a group," he said.

The program first began to take shape in 1996 with the Kivalliq Divisional Education Council. In 1997, 10 youth were selected and the participants were paired up and placed in communities such as Uxbridge, Ont., Thunder Bay, Ont., Salmon Arm, B.C., and Shelbourne, N.S.

Participants are recruited into the program or chosen through schools or regional youth conferences. In the summer, 25 students gather in Ottawa for an orientation seminar. Fourteen students will be part of the Canadian phase and six will be part of the African phase.

"Over the last three years we've had applicants from 26 communities," said DaSilva. "We also choose extra students in case some of the participants drop out."

Participants are sent to work in pairs. Pairing helps the students build a support system with each other. For some of the students this is the first time away from home.

Why southern Africa?

"I guess a number of reasons. First of all, we wanted to really stretch the kids. A couple of people on our steering committee had contacts and direct experience with people in Africa. So it made sense to utilize those contacts when we were designing the program," said DaSilva. "The temperature in Swaziland is actually temperate. It is far enough away from the equator that it gets a little cool there. It is also a very safe country and easily accessible by air. We were looking for a place where the logistics would be easy," he said.

Students have a lot of contact with the people in Africa. They get to go to schools and do presentations. On previous trips, students found that the people in Swaziland were friendly and made the group feel at home.

When the participants get back home they are asked to put together a project about their experiences. They develop skills in cross-cultural awareness, community development, leadership development, career awareness and planning, global education, international citizenship, and volunteerism. Students who were successful in the program return to their communities with a positive attitude, increased confidence and self-awareness.

"The kids that did the program in Africa have really learned a lot," said DaSilva. "They feel like they can do anything and go anywhere now. Their confidence is really high," he said.

Nunavut is Canada's newest territory. Many people in this region feel optimistic about the future; however, there are a number of statistics that people in this region are concerned about. There is a high percentage of school drop-outs, high rates of suicide, high levels of drug and alcohol abuse, and a high incidence of teenage pregnancies.

This program may help translate the present reality of Nunavut youth into a positive future. Many of the youth live in remote locations and face high costs when they want to travel. Lack of training outside their communities limits their qualifications for highly skilled career opportunities. To date, five graduates of this program have stepped into a leadership role in their home community.

"I support this program wholeheartedly and I hope it will be successful and ongoing," said John Amagoalik, chief commissioner for Nunavut.

Indian Country COMMUNITY EVENTS

To include your event in this calendar, please call: (780) 455-2700 or 1-800-661-5469 Fax: (780) 455-7639 or email: adsonly@ammsa.com

12TH ANNUAL RED CROW COMMUNITY COLLEGE POWWOW & HAND GAMES
June 3 - 4, 2000 Blood Reserve, AB (403) 737-2400 *see ad page 5 Guide*

HENRY SHINGOOSE TRADITIONAL POWWOW
June 3 - 4, 2000 Selkirk Healing Centre, Selkirk, MB (204) 482-9712

FIRST NATIONS YOUTH AT RISK WORKSHOP
June 5 - 6, 2000 London, ON (306) 242-1010

A "HOW TO" WORKSHOP ON WELFARE TO WORK FOR ABORIGINAL YOUTH
June 5 - 7, 2000 Winnipeg, MB 1-888-777-1351 or (604) 532-5383 Rebecca

2ND NATIONAL NATIVE AMERICAN PREVENTION CONVENTION
June 5 - 7, 2000 Norman, OK (405) 325-4127

FIRST NATION GOOD GOVERNANCE SYMPOSIUM
June 5 - 8, 2000 Winnipeg, MB (204) 955-0249

CAREER CHOICE CONFERENCE "MAKING OUR DREAMS A REALITY"
June 5 - 8, 2000 Loon River First Nation, AB (780) 649-3883 Ivan or Don

ABORIGINAL YOUTH ENTREPRENEURSHIP CONFERENCE
June 7 - 9, 2000 Saskatoon, SK (306) 934-4706 or 1-877-772-7790 Lorie

FIRST NATIONS YOUTH AT RISK WORKSHOP
June 8 - 9, 2000 Halifax, NS (306) 242-1010

NEMES SAKAHIKAN 4TH ANNUAL TRADITIONAL POWWOW
June 9 - 11, 2000 Sturgeon Lake, AB (780) 524-3043 Floyrnce

RESEARCHING & WRITING TRIBAL/BAND HISTORIES
June 12 - 15, 2000 Norman, OK (405) 325-4127

10TH ANNUAL FIRST PEOPLES' FESTIVAL 2000
June 12 - 21, 2000 Montreal, QC (514) 278-4040 *see ad page 18 Guide*

ESKASONI 9TH ANNUAL TRADITIONAL POWWOW & ABORIGINAL DAY CELEBRATION
June 15 - 21, 2000 Eskasoni Reserve, NS (902) 379-2591 Ernest or (902) 379-2800

WHITESAND 18TH ANNUAL POWWOW
June 16 - 18, 2000 Armstrong, ON (807) 583-2412 Brenda

THUNDER IN THE VALLEY 2000 POWWOW
June 16 - 18, 2000 Duncan, BC (250) 748-9404 Harold Joe

CANADIAN NATIONAL POWWOW
June 16 - 18, 2000 Edmonton, AB (780) 645-4288 or 726-3439 Vivian

SIK-OOH-KOTOKI FRIENDSHIP SOCIETY 2ND ANNUAL CO-ED SLOW PITCH TOURNAMENT
June 23 - 24, 2000 Coalhurst, AB (403) 327-0087 Jason *see ad page 4 Guide*

5TH ANNUAL COMOX VALLEY POWWOW
June 23 - 25, 2000 Courtenay, BC (250) 334-9446 *see ad page 4 Guide*

TATAGWA TRADITIONAL POWWOW
June 23 - 25, 2000 Ottawa, ON (613) 820-6576

BUSINESS OF EXPORTING SEMINARS
June 26 - 27, 2000 Saskatoon, SK 1-800-463-9300 *see ad page 15*

BUSINESS OF EXPORTING SEMINARS
June 28 - 29, 2000 Calgary, AB 1-800-463-9300 *see ad page 15*

TRADITIONAL POWWOW 2000
June 30 - July 2, 2000 Saulte Ste. Marie, MI (906) 635-6050, ext 26139

OJIBWAY OF SUCKER CREEK HOMECOMING 2000
June 20 - July 3, 2000 Little Current, ON (705) 368-2228 *see ad page 19 Guide*

SHINGWAUK'S VISION IN THE 7TH GENERATION: RESIDENTIAL SCHOOL GATHERING
June 30 - July 4, 2000 Saulte Ste. Marie, ON (705) 949-2301, ext 217

INTERNATIONAL CONFERENCE ON UNDERSTANDING HEALING THROUGH DIVERSITY OF PRACTICE (TRADITIONAL HEALING CONFERENCE)
July 4 - 6, 2000 Conne River Reserve, NF (709) 782-2180 *see ad page 7*

MISSION INTERNATIONAL POWWOW
July 6 - 9, 2000 Mission, BC (604) 826-1281 *see ad page 4 Guide*

MIAWPUKEK FIRST NATION ANNUAL POWWOW
July 7 - 9, 2000 Conne River Reserve, NF (709) 882-2470 *see ad page 7*

16TH ANNUAL TAOS PUEBLO POWWOW
July 7 - 9, 2000 Taos Pueblo, MN (505) 758-7762 *see ad page 26 Guide*

AFN ANNUAL GENERAL ASSEMBLY
July 10-13, 2000 Ottawa, ON (613) 241-6789 ext 297

AFN-NEXUS 2000 BUSINESS CONFERENCE & TRADE SHOW
July 11 - 13, 2000 Ottawa, ON (604) 925-6677 *see ad page 24*

27TH ANNUAL HONOUR THE EARTH POWWOW
July 13 - 16, 2000 Lac Courte Oreilles Reservation, WI (715) 634-8931 Bonnie or (715) 634-8924 Lora *see ad page 5 Guide*

CALGARY NATIVE FRIENDSHIP SOCIETY "HONOURING OUR TRADITIONS" MILLENNIUM CELEBRATION POWWOW
July 21 - 23, 2000 Spruce Meadows, AB (403) 777-2263 *see ad page 10 Guide*

BUFFALO DAYS - HEAD SMASHED-IN BUFFALO JUMP ANNUAL POWWOW & TIPI VILLAGE
July 21 - 23, 2000 Fort MacLeod, AB (403) 553-2731 *see ad page 7 Guide*

PEIGAN INDIAN DAYS
Aug. 4 - 6, 2000 Brocket, AB (403) 965-3940 *see ad page 6 Guide*

SIKSIKA NATION REBELS FASTBALL CLUB'S 2000 CANADIAN NATIVE FASTPITCH CHAMPIONSHIPS
Aug. 4 - 6, 2000 Calgary, AB (403) 734-5214 *see ad page 9 Guide*

KAMLOOPA INDIAN DAYS
Aug. 18 - 20, 2000 Kamloops, BC (250) 828-9708 *see ad page 4 Guide*

PIC RIVER FIRST NATION'S 17TH ANNUAL TRADITIONAL POWWOW
Aug. 18 - 20, 2000 Heron Bay, ON (807) 229-1749 *see ad page 19 Guide*

MISSISSAUGAS OF THE NEW CREDIT 14TH ANNUAL POWWOW
Aug. 26 - 27, 2000 Hagersville, ON (905) 768-5147 *see ad page 17 Guide*

54TH ANNUAL NAVAJO NATION FAIR
Sept. 6 - 10, 2000 Window Rock, AZ (520) 871-6478 *see ad page 24 Guide*

AMERICAN INDIAN TOURISM CONFERENCE 2000
Sept. 28 - 30, 2000 Green Bay, WI (715) 588-3324 *see ad page 2 Guide*

KITUWAH 2000! AMERICAN INDIAN CELEBRATION OF ARTS, HERITAGE & EDUCATION
Oct. 13 - 15, 2000 University of North Carolina, NC (828) 252-3880 *see ad page 8 Guide*

New nation secures land base

By Joan Taillon
Windspeaker Staff Writer

SMITH'S LANDING, Alta.

An historic signing ceremony between Smith's Landing First Nation and the federal and Alberta governments was held May 6 in Fitzgerald, Alta. The occasion celebrated the province's newest First Nation securing its land base.

Smith's Landing Chief Jerry Paulette, the federal Minister of Indian and Northern Affairs Canada, Robert Nault, and provincial Associate Minister of Aboriginal Affairs, Pearl Calahasen, signed the agreement that formalized a hand-shake deal made in January. Minister of Canadian Heritage Sheila Copps was a co-signatory.

Other dignitaries attending the gathering that attracted between 400 and 500 people were Assembly of First Nations National Chief Phil Fontaine; Treaty 8 Grand Chief Jim Boucher; Northwest Territories' Premier Steven Kakfwi; Member of Parliament for Western Arctic and Secretary of State (Children and Youth) Ethel Blondin-Andrew; Senator Nick Sibbeston; and Wood Buffalo National Park Superintendent Josie Weninger.

Tsuu T'ina Chief Roy Whitney made a presentation at the feast which followed at the Fort Smith Community Arena in the N.W.T.

The agreement turns over $28 million and about 2,500 acres in Wood Buffalo National Park from federal jurisdiction to the 272-member First Nation. The bulk of the reserve consists of 19,000 acres, which was transferred from Alberta, along with $3.2 million.

"Our First Nation has worked hard to achieve the creation of a new band for Smith's Landing First Nation and the fact we managed to negotiate and finalize a treaty land entitlement settlement agreement at the same time, it makes the achievement feel twice as good," said Chief Paulette.

"It will mean self-sufficiency, and also we'll have our own government," said Deputy Chief Fred Daniels. "And probably education and housing for our children." About 60 per cent of their members are children and youth, who currently live and attend school in Fort Smith, N.W.T. The First Nation will now put together a planning committee to create a development strategy and establish zoning for the reserve, Daniels said. He adds that one possible revenue-generator for them is gravel; there are five gravel sites on the reserve.

The deputy chief says despite the long wait for their land, "now's the right time." He says his people have the advantage of seeing some of the mistakes some other land claimant groups have made and steering themselves away from making the same mistakes. "Had we done it 15 years ago, we'd be the ones that're learning," said Daniels.

The Chipewyan people that lived on both sides of the 60th parallel became part of Treaty 8 when an 1899 adhesion at Smith's Landing was made on behalf of the "Chipewyan Indians of Slave River and the country thereabouts." Many name changes followed, but by 1937, they were known as the Chipewyan Band at Fort Smith and Fort Fitgerald.

The border between Alberta and the Northwest Territories was established in 1905. In 1916, the chief asked the government to survey reserves for the Indians of Fort Smith and Smith's Landing (Fitzgerald). The sites selected were near Salt River on both sides of the Slave River near Pte. de Gravois and at Pine Lake.

But this choice conflicted with the government's plan to create Wood Buffalo National Park, which was done in 1922. A year later, just 10.83 acres was "set aside" within Smith's Landing settlement for the local Aboriginal inhabitants. Years of delays on the part of the government in settling its treaty obligations followed.

In 1987, the Salt River First Nation voted in assembly for the creation of a separate Fitzgerald band. At first only about 100 people were interested in joining the fledgling First Nation, but they added members as land title negotiations gained momentum.

They had the support of Treaty 8 Tribal Council, which includes Salt River First Nation. The tribal council was pushing Canada to fulfil its treaty obligations at least since 1992.

On March 12 last year, Smith's Landing First Nation's chief negotiator Francois Paulette and INAC's chief negotiator Tim Christian agreed to a settlement of $28 million.

On Dec. 20, 1999, the parties signed the land claim settlement agreement, which the First Nation ratified on Jan. 28.

ICC ask

By Cheryl Petten
Windspeaker Staff Writer

OTTAW

The Indian Claims Comm
sion (ICC) is seeking an e
panded role in the federal la
claims settlement process, reco
mending it be given the pow
to conduct the initial review
claims, and to make binding c
cisions regarding those claims

The ICC is an independe
body, established in 1991, ma
dated to examine land clai
that have been rejected by t
federal government.

In its 1998/99 annual repo
released April 13, the ICC mak
three recommendations c
signed to speed up the sett
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first of those recommendatio
if acted upon by the federal go
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giving it the power to accept
reject claims without them fi
having to be rejected by the fe
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commission decisions on clai
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Under the current syste
claims must first be submit
to the federal government
decision, and only those rejec
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ICC for review. This proc
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states, the first being that it p
Canada in the position of dec
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the second being the amoun
time it takes for the Crown
rule on a claim.

This expanded mandate for
ICC, the report explained, wo
be an interim measure unt
permanent independent clai
body is created. Creation o
permanent, independent clai
body has been something
ICC has been recommending
government in its annual repo
for a number of years.

The other two recommen
tions involve increased fund
for the Department of Indian
fairs' Specific Claims Branch a
the Department of Justice's Le
Services in order to provide
resources necessary to accele

land base

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ICC asks for more power

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

The Indian Claims Commission (ICC) is seeking an expanded role in the federal land claims settlement process, recommending it be given the power to conduct the initial review of claims, and to make binding decisions regarding those claims.

The ICC is an independent body, established in 1991, mandated to examine land claims that have been rejected by the federal government.

In its 1998/99 annual report, released April 13, the ICC makes three recommendations designed to speed up the settlement of Native land claims. The first of those recommendations, if acted upon by the federal government, would see the commission expand its mandate, giving it the power to accept or reject claims without them first having to be rejected by the federal government, and make commission decisions on claims binding on the parties involved.

Under the current system, claims must first be submitted to the federal government for decision, and only those rejected by Canada are then sent to the ICC for review. This process raises two problems, the report states, the first being that it puts Canada in the position of deciding on a claim against itself, and the second being the amount of time it takes for the Crown to rule on a claim.

This expanded mandate for the ICC, the report explained, would be an interim measure until a permanent independent claims body is created. Creation of a permanent, independent claims body has been something the ICC has been recommending to government in its annual reports for a number of years.

The other two recommendations involve increased funding for the Department of Indian Affairs' Specific Claims Branch and the Department of Justice's Legal Services in order to provide the resources necessary to accelerate the claims process, and the creation of an inventory of outstanding and potential land claims. This inventory, the report explains, would not only increase public awareness regarding land claims, but could also accelerate the settlement process, allowing First Nations with similar claims to work together and submit their claims as a group.

Sheila Purdy is a commissioner with the ICC, appointed in May 1999. Purdy explained the commission is recommending changes to strengthen the role of the ICC in response to continued inaction on creation of a permanent claims body.

Because an independant body has not been established, the commissioners felt that a temporary step would be to enhance some of the mandate of the claims commission, she said.

"You can look at it as an incremental step towards getting an independent claims body, and that would at least take the federal government out of the perceived conflict of interest that it's in. So we thought that it would be one positive step that could be taken. And the other positive step that would be taken is that, whereas now the commission can only make recommendations to the federal government once it reviews a claim that has been rejected — and that could take two or three years as well, and at the end of the day we recommend whether or not the government should now accept the claim — the change under our annual report is that we would have binding authority to make those decisions, so they would no longer just be recommendations. They would be actual decisions," Purdy said.

"And in fact, when the commission was established as a royal commission, it was on the basis that it would be temporary. So there was the anticipation that there would be some kind of permanent body that would be set up, an independent body of some sort. And of course other people have made similar recommendations, going back probably 30, 40 years. So we were just one voice of many. But in the most recent, very persuasive work done by the joint task force between the AFN and the federal government, they actually spelled out what an independent body would look like. And so, there has been an expectation, certainly, that we would move toward establishing an independent claims body, but we haven't seen it yet."

She said there are 450 claims currently within the department of Indian Affairs, or that have not been resolved in the process.

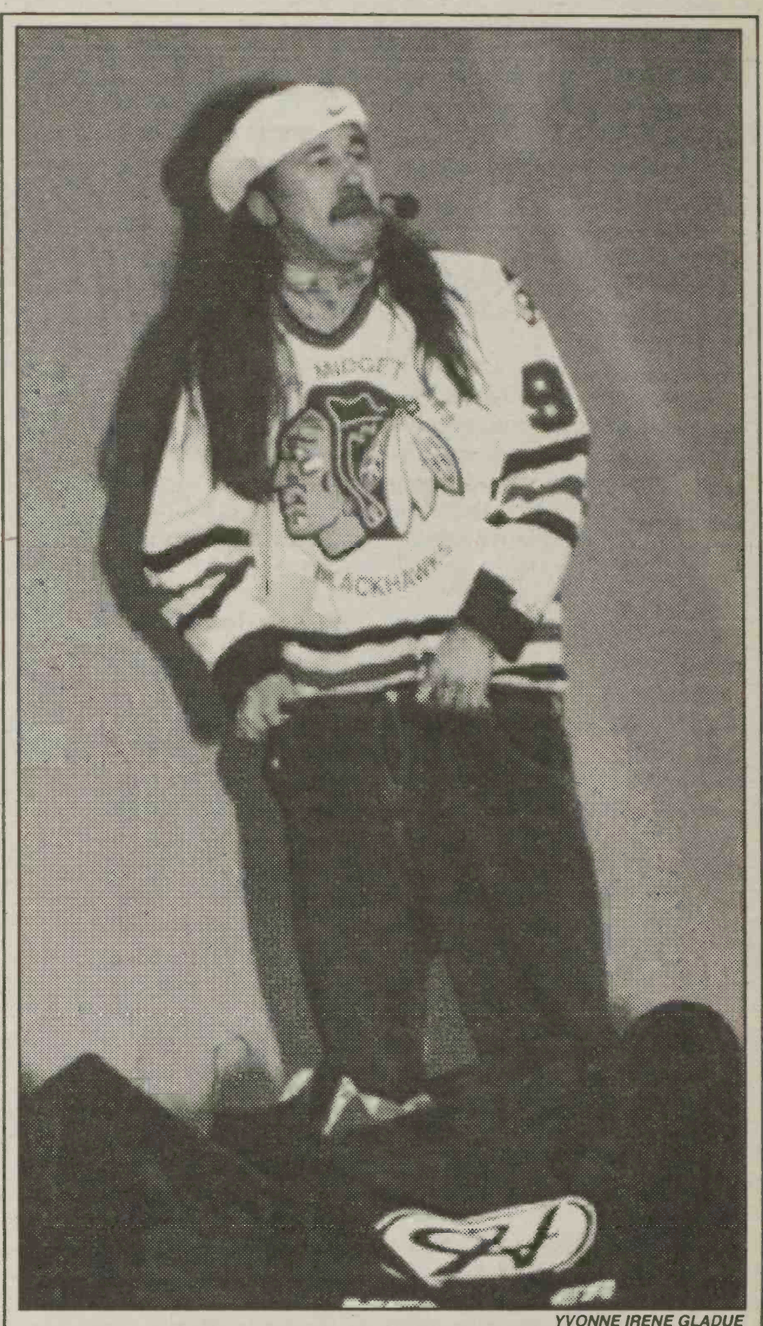
"So there's a bottle neck that is developing right there, and I believe that they are getting in something like 60 new claims each year," Purdy said.

"I don't think we're exaggerating when we say that the system is almost paralyzed or that it's grinding to a halt, because . . .at some point, the people within government cannot deal with the backlog, and our recommendation, I think, reflects that. That if the government isn't prepared to put more people on these files, both within Indian Affairs and the Department of Justice, that we cannot be effective. We simply can't. We cannot deal with the rejected claims in an efficient way."

Nicole Dakin, a spokeswoman with the Department of Indian Affairs and Northern Development, provided a response by the federal government to the ICC annual report.

"We appreciate the work of the ICC and its perspective on the efficiency and effectiveness of the specific claims policy and procedures," Dakin said.

"In addition to participating in inquiries over the past year . . . Canada has accepted for negotiation 14 of the claims in the ICC inquiry process and settled one. So we've maintained an ongoing dialogue with the ICC to address issues of mutual concern, and Canada has responded to the ICC's encouragements to create new mechanisms for the resolution of claims by continuing this work on those lines," Dakin said.



YVONNE IRENE GLADUE

Don Burnstick performs at the Canadian National Powwow Society fundraising gala held in Edmonton on April 15.

Gala event

EDMONTON—The second annual Canadian National Powwow Society fundraising gala was held at the Northlands Agricom on April 15.

The gala, attended by dignitaries including Edmonton Mayor Bill Smith and associate minister of Aboriginal Affairs, Pearl Calahasin, featured Dale Auger as emcee.

The event, attended by more than 600 people featured comedians, Howie Miller and Don Burnstick. Powwow dancers from different dance categories, singer Tom Jackson, an auction and a chance to win a cool 1,000-bill were also a part of the evening's activities.

This year's powwow is scheduled for June 16 to 18. The three-day event in Edmonton is expecting visitors from across the country.

Daishowa drops appeal

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

A lengthy chapter in the story of the Lubicon Lake Indian Nation's battle to have their traditional territory recognized has come to an end, although the final chapter remains unwritten.

On May 4, forestry giant Daishowa dropped its appeal of a 1998 Ontario Court decision that ruled that organizing peaceful consumer boycotts was a right protected under the Canadian Charter of Rights and Freedoms. The 1998 decision was made in connection with a boycott organized against Daishowa by the Friends of the Lubicon, a non-profit organization formed to assist the Lubicon Lake Indian Nation in its attempts to have its land claim settled.

The boycott began in 1991 after the Alberta government granted Daishowa a permit to log on land within the Lubicon claim area, and ended in 1998 when Daishowa made a commitment not to log an area of 4,000 square miles — a portion of the lands claimed by the Lubicon as traditional hunting and trapping territory — until the Lubicon land claim is settled.

Following Daishowa's decision to drop its appeal, Friends of the Lubicon also dropped their cross-appeal after reaching an out-of-court settlement.

Ed Bianchi is with Friends of the Lubicon, and was one of the three main defendants in the legal action. In an interview following the May 4 announcement, Bianchi explained what is required of both parties under the settlement agreement.

"It says that, as long as Daishowa keeps its commitment not to log or buy wood from Lubicon territory, then the Friends of the Lubicon won't initiate any kind of boycott activity. By the same token, as long as the Friends don't boycott or engage in any kind of boycott activities against Daishowa, unless Daishowa breaks their commitment, then Daishowa won't pursue any legal action," he said.

"There is also in the settlement agreement a requirement that the Friends of the Lubicon notify other groups of this agreement . . . requesting respectfully that other groups cease boycott activities, if conditions are tied to the fact that there is to be no logging on Lubicon territory until the Lubicon Natives reach a land rights settlement... as long as Daishowa drops all its legal action against Friends of the Lubicon."

Bianchi said he knows of one group that continues to boycott Daishowa, the Amitie Lubicons-Quebec (ALQ) in Montreal.

"They had two conditions for Daishowa, one of which involved logging on Lubicon land. The other one involved dropping the lawsuit against Friends of the Lubicon. Now that we've notified ALQ that Daishowa has in fact met both of those condition, we expect them, then, to announce that their boycott is off, because that's always been their position since their boycott started.

"The other part of that agreement is, if in fact other groups do spring up with an intention to boycott Daishowa, specifically about these two conditions, these two terms, then we are obliged by the agreement to notify them in writing and to inform them about the fact that the Lubicon are satisfied with Daishowa's commitment that they're not going to log, and Friends of the Lubicon are satisfied with Daishowa's commitment that they're not going to take us to court," Bianchi said.

"There's two points I think we need to underline here. One is that by avoiding appeal, what we have done is preserve the ruling that came down in April '98 by Justice MacPherson and the Ontario Court, and that is something that is very important, because it is a ruling which . . . is a very positive ruling in terms of strengthening the rights of individual citizens and consumers to inform other individual citizens about the activities of corporations and businesses. . . . And it's a very strong, good law, which basically strengthens the rights of people in Canada to inform other people about corporations and what corporations are doing," Bianchi said.

"The other point, which we're hoping has a ripple effect, is that if Daishowa can reach an agreement with the Friends of the Lubicon, but most importantly, with the Lubicon Nation, we hope that this will serve as an example to the federal government that it is, in fact, possible to reach a negotiated settlement, and that this will somehow positively impact on Lubicon negotiations. ."

Negotiations between the Lubicon Nation and the federal government are ongoing. The two parties met in early May, and are scheduled to meet again the first week of June.

TERRY LUSTY

Long journey ahead

Pearl Godon (front left) and Robert Desjarlais (right) were joined by Theresa Bebamikawe (centre) of Wikwemikong, Ont. on a protest walk to Ottawa that began May 1 in Edmonton. They are protesting the government's "foot dragging" related to residential school abuse compensation. They hope others will join their efforts that will take them along the Yellowhead Highway to Saskatoon and then they will head south to Regina and along the Trans-Canada. They expect to arrive in Ottawa in July. Desjarlais says he hopes they'll have a large group of supporters when he'll sit on "the Parliament steps and say, 'I'm not leaving 'til I get an answer.'"

The City of Calgary an
Calgary Aboriginal Urb
will be presenting to th
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Award on

Wednesday Ju
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This celebration will be
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remarks by the recipie
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and a reception.

All are welcome.

TERRY LUSTY

head

Robert Desjarlais (right) were
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New president for CAP

By Mary Jane Ferrari
Windspeaker Contributor

OTTAWA

Delegates from across Canada converged on Ottawa for the annual general assembly of the Congress of Aboriginal Peoples (CAP) on April 28 and to elected Dwight Dorey as their new president, replacing Harry Danials.

CAP's stated goal is to promote and protect the interests of all Aboriginal people — on and off reserve. The organization claims a membership of 600,000 member's on-reserve and 800,000 off.

PHOTOS BY MARY SUE FERRARI

(Top) Dwight Dorey was elected at the Congress of Aboriginal Peoples (CAP) annual general meeting held in Ottawa on April 28. (Above) Jason Knockwood, new vice president of CAP, says the organization is ushering in a new era.

Dorey is a Mi'kmaq born on reserve who has been promoting human rights throughout his career. He was involved in the drafting of the International Declaration of Rights of Indigenous Peoples in Geneva, 1993.

He began his political career as the vice president of the Native Council of Nova Scotia, a posititon held from 1977 to 1982. He later served as president for the organization from 1989 to 1997. Dorey held that position during the struggle to have Aboriginal peoples included in the 1982 Constitution Act with guaranteed collective Aboriginal rights. He was also in office when Bill C-31 became legislation.

In a pre-election interview, Dorey was frank about his concerns. What CAP is up against, he said, is that the federal government — by policy — tends to be dividing Native communities and families with respect to the Indian Act legislation, while minimizing the Supreme Court decisions wherever they impact Aboriginal people and their rights.

He said there seems to be an effort on the part of the federal government and Justice to narrowly interpret that court's decisions. On the one hand, the Supreme Court has been saying there should be a broad and liberal interpretation of Aboriginal and treaty rights, he said, citing the pre-Confederation treaty rights that allows the Mi'kmaq to hunt, fish and trade as an example. But the people are not getting that recognition from the system, he concluded.

Dorey also has concerns about federal fiduciary responsibilities that have also been narrowly interpreted by including only Indians on lands reserved for Indians. It dates back to the British North America Act [section 91 (24)], said Dorey. When consulted, the BNA refers to responsibility for Indians and lands reserved for Indians. It does not say Indians on reserved lands, Dorey said.

Sections 25 and 35 of the Constitution (1982) acknowledges existing Aboriginal and treaty rights. But the government takes a narrow interpretation of that, and tries to pass that fiduciary responsibility to the provincial governments, he said, a position CAP does not accept.

Other matters deliberated at the general meeting included changes to CAP's constitution, as well as approval of the affiliation of a new group: the Congress of Aboriginal Peoples of Saskatchewan. Also scheduled was a session to discuss a Métis court challenge of Article 91 (24) of the BNA.

Henry Wetelainen, vice president of the Ontario Métis Association, was elected chair. He conducted the meetings briskly, reminding the group that each such annual gathering costs about $500,000. The financial report was presented and approved, but not until pertinent questions had been raised and dealt with. The French speaking delegation from Quebec hoped that documents coming from CAP would be translated into French.

"Money is being given by the federal government for translation," said Jim Sinclair of Saskatchewan. "If no translation is taking place, the money is being spent somewhere else."

New vice president, Jason Knockwood, stressed the need for "a strong political and financial base to meet the needs of our people." He stressed the need for solidarity and mutual support in the struggle to maintain land. The time has come, he said for CAP to begin a new era. A new generation has arrived, he said.

CAP will build on the success of the past to create a new nation where all its people can live in harmony and work together for the well being of all, Knockwood said.

He alluded to the problem areas to be confronted: family violence, suicide, especially among the young, and addictions. He indicated it was not enough to blame others for the present problems.

Iroquois Confederacy re-unification begun

By Paul Barnsley
Windspeaker Staff Writer

AKWESASNE

When Brian Skidders was condoled as a Mohawk chief in Akwesasne's longhouse on May 7, Iroquois Conferacy (Haudenosaunee) supporters saw it as a stride towards the much-hoped-for restoration of their traditional system of government.

More than 1,000 people attended the condolence (a word for the ceremony by which a traditional chief is formally welcomed to the Confederacy council) although only half of them could find a seat inside the longhouse. Kenneth Deer, the publisher of Kahnawake's weekly newspaper, *The Eastern Door*, was one of the people in attendance. Deer said the occasion was an emotional one for many in attendance.

"I talked to some people from Six Nations and they said they don't care where the next one is, they're going to be there," he said. "It was great. I loved it."

Staunch Confederacy supporter Norman Jacobs, a resident of the Six Nations of the Grand River territory, and his wife Carole made the six hour drive to Akwesasne and came back with a sense of pride and hope. Jacobs said the chief, his subchief and two faith keepers were put in place.

"We became one mind again," he said. "It was really, really something. It was a real tearjerker at times. We figure it's been 12 years since there's been a condolence."

Elected Akwesasne Grand Chief Mike Mitchell grew up in the Mohawk longhouse tradition. He's been praised for his efforts in encouraging the return to traditional ways. Because of divisions created by the imposition of the Canada/United States border through the middle of traditional Haudenosaunee territory, the hereditary line of titles has been broken and confused, especially within the Mohawk Nation. Originally there were 50 chiefs who sat around the fire at council meetings. After the arrival of the Europeans, the council split, with 50 chiefs on the U.S. side and another 50 on the Canadian side. Before his death last year, respected Cayuga Chief Jake Thomas urged the council to clear up the confusion and restore order.

"I was a little boy then, but I clearly remember that a lot of the council meetings that took place at Onondaga where they had grand council meetings, as well as Grand River, and the inconvenience of having so many chiefs show up with the same titles," Mitchell said. "So they said, 'Listen now, we're going to have to agree to let the titles die out and start all over again whenever the time is right.' During the last 10 years, most of the title holders have passed away. More specifically over the last 10 years they have been seriously deliberating how they could bring the Confederacy back together as one because, following the Revolutionary war, when Joseph Brant took his followers to Grand River, they moved the fire, they split the wampum and they had 50 chiefs in Grand River (southern Ontario) and the rest of the Confederacy fire went back to its original place in Onondaga (central New York state). From that time on there were 50 chiefs in the original, traditional Confederacy in Onondaga. In 1888, they moved the Mohawk Nation fire from Mohawk Valley (Onondaga in New York) to Akwesasne. So the capital, if it can be referred to as that, of the Mohawk Nation was moved to Akewsasne. In essence, what you had was two Confederacies. Over the last few years, at a time when Jake Thomas was still alive, he strongly urged the Confederacy to come back together after 200 years and that in the condolence, when they're raising new chiefs, they should keep that in mind. This is the end result."

The goal now is to continue to rebuild and work towards condoling 50 chiefs whose titles are respected by all members.

In Mohawk communities along the St. Lawrence River and eastwards past the Great Lakes, the bitter divisions between traditional government supporters, who believe they are living in occupied territory, and band council supporters, is deep and disruptive. Mitchell believes this split must be healed for the good of the people.

"The relevence, and you're speaking to a leader who's an elected leader but one who grew up in the longhouse, the significance for us . . . in Akwesasne I have made it my life-long goal to recognize the traditional government. Very early in the 1980s, when I became the grand chief, we passed a major resolution that formally acknowledged the Mohawk Nation traditional council as our historic national government," he said.

"So then one would ask, 'well, who is the elected council of Akwesasne?' The simple answer is: we are the community government, they are the nation government. We endeavor to find ways to support each other and to reflect that in our decisions. It became more clear as we looked at major issues like land claims and government relations, what our roles are."

He said it was, and still is, a struggle to get over the antagonism between traditional council and band council supporters.

(see Mohawks page 16.)

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(see Mohawks page 16.)

INAC to be more "vigilant"

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

> ***"There's nothing in the Indian Act about finances. So the minister is saying 'I'm not sure that's fair to First Nations people. You need to have something to hang your hat on. Now can you amend the Indian Act to do that or do you need to come up with something new?"***
>
> **— Gordon Shanks, assistant deputy minister, corporate services.**

Two senior members of Indian and Northern Affairs Canada's (INAC) bureaucracy travelled to Western Canada for a series of media briefings in April. Gordon Shanks, the assistant deputy minister for corporate services, and Cal Hegge, the director of the transfer payments directorate's finance branch, met with *Windspeaker* in Edmonton on April 20.

"What we're doing is going across the country talking to various media, trying to open up some lines of communication in terms of Aboriginal issues," said Shanks.

Shanks said INAC feels the national press needs some education when it comes to First Nations accountability issues.

"The whole question of accountability has come onto the public agenda in the last couple of years in a major way," he said. "Particularly, the auditor general continues to press home his points of view with respect to accountability from the federal perspective and from the First Nations perspective."

Minister Nault and his senior bureaucrats have stepped up their efforts to educate legislators, the press and the public because, Shanks said, there are a lot of misinformed points of view about First Nation governments. Canadian Alliance (Reform) Party members have enlisted the aid of disenchanted grassroots First Nation members to bring pressure on the federal government to more strictly regulate First Nations. Shanks insists the few extreme cases where band councils find themselves in financial trouble are played up to alarm the public while the majority, the effective councils, are ignored. But he admitted there are problems, to varying degrees, with openness and accountability in most First Nations.

"We're concerned about that. We're trying to work government-to-government. We're trying to strengthen that governance. The legal framework to do that, essentially, isn't there now. The Indian Act, as a piece of federal legislation, doesn't do that job. The minister has been talking about the statutory base being inadequate and musing about how that might be improved. The Standing Committee of Aboriginal Affairs is asking about whether new legislation ought to be introduced to deal with some of those governance issues that seem to be so lacking. The Indian Act is archaic. It was never set up for modern governments. It doesn't have any of the things that you need when you look at how a council should run. Nothing in the Indian Act that tells a council how to run, what are the financial parameters. There's nothing in the Indian Act about finances. So the minister is saying 'I'm not sure that's fair to First Nations people.' You need to have something to hang your hat on. Now can you amend the Indian Act to do that or do you need to come up with something new?," asked Shanks.

"The inherent right to self government is a process that's moving down the track. The minister is saying that's great for those that are on that track, but probably the majority are, for the foreseeable future, dealing with more practical issues such as the Indian Act, elections and financial matters. So maybe an elections act? Maybe a governance act? Something like that has some promise. He's been talking to the national chief about it. I mean, the most I can say is he's musing out loud — there's nothing definitive. Certainly nothing's been before any committees or before Parliament or anything of that nature. I mean it's probably something that's got to have a ground swell from the First Nations leaders. Mr. Fontaine is musing as well."

In the absence of a solid legislative base, Shanks said the best that can be done is to work hard to create a more professional public service support system for band councils.

"We are concerned that the ability for redress is not as good as it ought to be in some cases," he said. Shanks said Stoney First Nation in southern Alberta, currently under third-party management, is a good example of the breakdown in the administrative structure. But while accountability is important, good governance and outcomes also matter.

"It's creating a better quality of life for a person living on the reserve that really matters, and the resources are voted by Parliament for that end. So it's outcomes, it's not accountability for the sake of accountability. Although public confidence in administrators is important."

(see Minister musing page 16.)

Same-sex changes raise concerns

By Alex Roslin
Windspeaker Contributor

NASKAPI NATION OF KAWAWACHIKAMACH, Que.

Canada's move to recognize gay unions with provisions for same-sex benefits has opened up a debate about gay rights among the First Nations of Quebec.

Ottawa's recently introduced legislation on same-sex benefits would allow a Naskapi man to live in his community in a common-law relationship with a non-Naskapi man, without the consent of the band council.

Bill C-23 has already been adopted by Parliament and is awaiting Senate approval. It was introduced because of a Supreme Court ruling last year that said gay Canadians have the same rights as heterosexuals, including rights that come with being married.

First Nations aren't exempt from the law. Ottawa has promised to amend the Cree-Naskapi Act to force the Crees and Naskapi people of northern Quebec to comply with the changes. Mixed-race couples now have the right to live together in the communities only if they are heterosexual.

That has officials upset in the Naskapi Nation of Kawawachikamach, 1,000 kilometres north of Montreal. The Naskapi have opposed Bill C-23 in a brief to the Standing Committee on Justice and Human Rights, and also plan to take their concerns to the Senate.

It's not that the Naskapi are against gay rights, said Johnny Mameamskum, director-general of the Naskapi Nation. The problem is that Ottawa is amending the act without Naskapi or Cree consent. He noted that the Naskapi have been trying to amend the Cree-Naskapi Act themselves for 14 years for other reasons, without any progress.

"I am not anti-homosexual," said Mameamskum. "What we are against is the amendment to the Cree-Naskapi Act. Under the law, any amendments need the consent of all parties."

He said a unilateral change to the act would "set a precedent for other First Nations across Canada" allowing their treaties to be unilaterally changed, too.

Mameamskum acknowledged, however, that some Naskapi are simply against gay unions.

"There would be concern from Elders because, for biblical reasons, this is a taboo," he said.

The Grand Council of the Crees is staying away from the issue because officials said they are too busy fighting an international campaign against forestry practices in their homeland.

"We knew, inevitably, this was going to come," said Nemaska Chief George Wapachee, who believes Crees would be tolerant of any changes. "Some Elders might have concerns. But on the whole, it's part of the whole changing times. We have to keep up with it."

Fixing Indian education

By Harvey McCue
Guest Columnist

Recent exposure in the national media of the perpetual decline of Indian education invites a considered response. The Auditor General, the Assembly of First Nations and at least one national journalist correctly identify the weaknesses and flaws in what and how education is delivered to Indian reserves, as well as the predictable shortcomings that emerge.

The AFN solution of putting all the responsibility of education in each Indian community simply reinforces the misguided overarching policy of Indian Affairs of dealing one on one with individual bands, regardless of their size, capacity or internal resources. For whatever reasons, the department has been unable to shoulder aside or, at least, amend, this approach to Indian concerns that in its entirety is grossly inefficient, ignores economies of scale, motivates mismanagement and, in effect, forces small and fragmented communities to compete anonymously for ever-shrinking education development dollars.

How can any serious observer or bureaucrat reasonably expect all 680 or so bands, the majority of them with fewer than 1,000 residents and situated in rural and remote locations, to manage effectively an education program with limited and inexperienced internal resources in the absence of anything even remotely resembling a system of education?

Elsewhere in Canada, there are whole departments or ministries of education plus school boards, faculties of education and a variety of commissions and committees to plan, evaluate and oversee the status and future of Canadian education and yet Indian Affairs and the AFN expect each band to deliver an education program with dollars and human resources that don't even come close to minimum requirements.

Jeffrey Simpson's solution in the *Globe and Mail* would be to re-invigorate the timeworn approach to Indian education of forcing round pegs into square holes.

The successful education of Indian youth requires a complete overhaul of what currently exists. The overhaul includes four major reforms.

First, create a national system — both in infrastructure and curricula. It is quite reasonable to argue that Indian communities should have the authority to decide on education issues that affect their schools, such as the hiring of teachers and staff, student policies, school calendars and so on. But a larger education infrastructure is essential so that the more technical, pedagogical and planning exercises that are crucial to the health of any education agenda can be carried out by experienced and trained Indian education professionals within a stable and suitably resourced environment.

The infrastructure would consist of Indian education bodies at the national, provincial, regional and local levels. Each level would be governed by a set of education responsibilities and authorities that are consistent with their relationship and distance to individual schools.

This infrastructure would also receive and manage the federal dollars that sustain Indian education. In order to enable the new system to function properly and to carry out all of its education responsibilities, the existing Indian Affairs budget for Indian education would have to be reviewed and revised accordingly.

Some observers might argue that putting additional dollars into the creation of national infrastructure for a student population that numbers less than 150,000 is ludicrous. The response is that if dollars aren't put into creating a responsible and accountable system of Indian education, the cost to Canada and to the health and well-being of Indian communities over the next three decades and beyond will be staggering by comparison.

Another essential function of the infrastructure would be to ensure that culturally appropriate curricula and teaching materials are prepared for use in Indian schools. Although some observers such as Mr. Simpson believe that these kinds of educational materials in Indian schools impedes the acquisition of the skills and learning Indian students require to succeed in the white world, there are many others who believe that a thoughtful and carefully designed elementary and secondary school curriculum for Indian schools can and should meet both objectives: Indian epistemology and values and the non-culturally sensitive skills and education. To ignore a culturally relevant curriculum in Indian schools is to persist in what is clearly a futile effort of driving Indian students further and further away from the very stuff that emotionally and socially sustains them.

A second reform in the area of goals and philosophy is desperately needed. The only attempt to identify any national goals and a philosophy of Indian education occurred in 1972. At that time, the National Indian Brotherhood published a policy paper "Indian Control of Indian Education."

It included several brief general statements on goals and a philosophy of education that went no where largely because they were too general and none fit the definition of either goals or philosophy. The principle theme of the policy — Indian control — however, did strike a chord and Indian Affairs promptly announced shortly after the policy's appearance that its national policy in education would have Indian control as its main plank and the department doubled its efforts to ensure that the hundreds of millions of dollars that it provided Indian bands for education annually went directly to chiefs and councils.

Few observers noticed or cared that both Indian and federal governments quickly equated Indian control with local control. Vested interests at the band level welcomed this interpretation and no one bothered to debate the meaning or application of "Indian control" of education. As a result, control of Indian education, if it exists at all, exists solely at the community level.

To overcome the education failures and inadequacies of the past, a consensus is required on how Indian students should be educated and for what purposes.

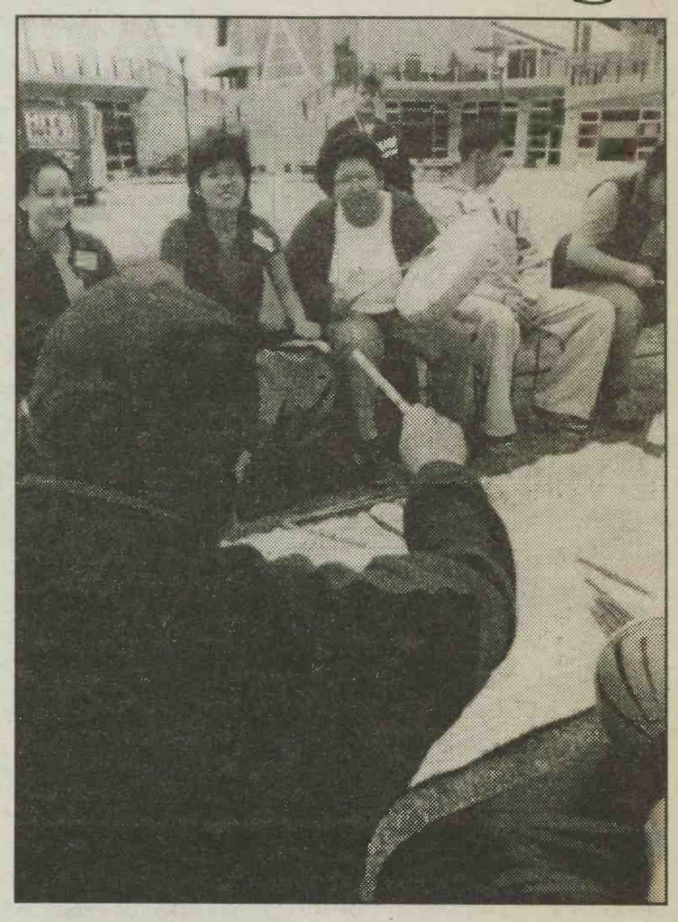
Once the answers to these questions have been agreed upon, a strategy can be developed to ensure their implementation and adherence. The current goal, if it can be described as such, of education for education's sake, offers no direction to either parents, teachers or education administrators as to what education in Indian schools should achieve. Furthermore, most students lack any sense of why they are in schools and they have no concrete evidence of what the schools are trying to accomplish. The chronic and severe student absenteeism in Indian schools is directly connected to the lack of direction.

(see Reforms page 15.)

DIAND addresses education shortcomings

By Cheryl Petten
Windspeaker Contributor

OTTAWA



A three-day conference to discuss methods of encouraging Aboriginal students to stay in university was held at the University of Northern British Columbia and drew a crowd of about 300 delegates, half of which were from the United States. Opening day of the RETAIN 2000 conference began with a youth day on April 27.

A recent report of the Auditor General of Canada took a hard look at provision of education for First Nations children in Canada.

In the report, tabled in April, Auditor General of Canada Denis Desautels stated that, although some progress has been made in improving education for First Nations students, "more and faster progress is urgently needed."

Among the findings in the report were a lack of clarity regarding DIAND's role in education, and a lack of accountability regarding the way funds are spent on education and monitoring of the success of education provision.

Bob Coulter is Director of Learning, Employment and Human Development, Indian and Northern Affairs Canada.

"The department acknowledges the issues identified in this report with respect to education. I think there's much in there that we certainly agree with," Coulter said.

"I think what's important is that, in recognizing the issues, is that we work with all of our First Nations partners — parents, First Nations communities, schools, school associations and provincial-wide organizations — to really address the issues. I think a lot of the issues manifest themselves different locally, and I think it's important that we work closely as a department with local and regional First Nations organizations," Coulter said.

"On the national level, in 1998 we agreed on some priorities for education reform under *Gathering Strength*, and then working with the [Assembly of First Nation's] Chief's Committee on Education, we've put in place some, or First Nations have put in place, initiatives under *Gathering Strength*, to address local priorities. These include strengthening education management and governance, improving the effectiveness of classroom instruction, supporting community and parental involvement, and aiding the school-to-work transition. There have been several hundred initiatives put in place across the country, and I think that *Gathering Strength*, although it's too early to measure results, is certainly having an impact on the overall scheme of things with respect to First Nations education," Coulter said.

Coulter said discussions with the AFN Chiefs Committee of Education explored how the department would deal in the future with First Nations education, together with the Chiefs Committee and the National Indian Education Council of the Assembly of First Nations.

"To that end we've agreed to hold a visioning session between the senior management of the department and the Chiefs Committee on Education and others, including the AFN . . . to really look at what's the First Nations vision of First Nations education, and how we might work together to bring that about, really at a regional level" Coulter said.

He said the department does not see this as a national initiative, but is looking at it regionally. The shift of control of First Nations education from DIAND to the First Nations themselves has been ongoing for two decades, Coulter explained.

"I guess it really began in the early 1970s, at which point the National Indian Brotherhood, which is the predecessor of the Assembly of First Nations, put forward a policy of Indian control of Indian education, which is really a blueprint for the future, and the federal government and the National Indian Brotherhood at that time, agreed to embark on that policy," said Coulter. "I think that we've moved from a situation where the department and others were operating a lot of First Nations schools, to now, where most First Nations, indeed, operate their own schools, or enter into direct agreements with provinces or private schools for the education for their children," Coulter said.

"I think there's still some challenges in terms of building an education system and ensuring that there is adequate second and third level services in support of education, and I'm heartened to see that there are a number of self-government negotiations with respect to education going on across Canada which will really address those issues. Some of them have concluded, including the Mi'kmaq Education Authority in Nova Scotia. And the self-government negotiations are really occurring right across the country. There's four or five sets going on in Ontario, including Fort Francis and Kenora. The Manitoba Framework Agreement has been going along for a number of years, and at the same time, Manitoba resource centre, of First Nations resource centre, has come into being, largely using *Gathering Strength* resources to provide services to First Nations schools, which I think is a very, very positive development. Similar negotiations are ongoing in Saskatchewan, and the treaty process is happening in British Columbia," Coulter said.

Indian Indian remai

By Cheryl Petten
Windspeaker Contributor

OTTAW

Indian control of Indian ed
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Collier expects the review
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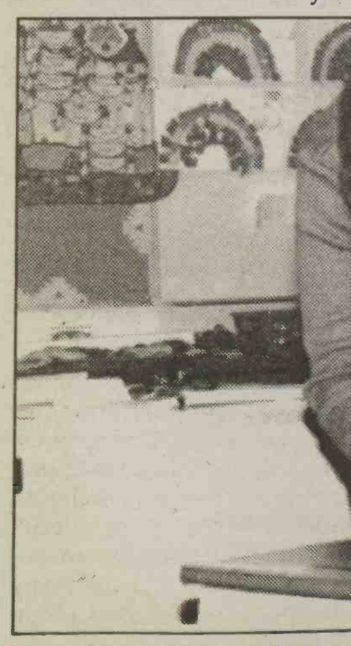

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Indian control of Indian education remains the focus

By Cheryl Petten
Windspeaker Contributor

OTTAWA

Indian control of Indian education continues to be the ultimate goal in the provision of education for First Nations children in Canada.

Paula Collier is education policy analyst with the Assembly of First Nations (AFN). She explained the concept of Indian control of Indian education was one put forward in the 1984 document *Tradition in Education*, published by the National Indian Brotherhood, now the AFN.

"It is a report, we very much follow the recommendations and the guidance in it, and it speaks to Indian control of Indian education. So if you're looking for a catch phrase, there it is, and that's what we need," Collier said. "To improve the quality of our education, we need control over it. Because currently there is Indian education by non-Indians, and that's extremely problematic."

The AFN, Collier explained, has two organizations dealing with education, the Chiefs Committee on Education, and the National Indian Education Council. One of the areas both have identified as a priority for the AFN is special education.

"First Nations special education has been identified as a key priority area. So what we're looking at is developing a national First Nations special education policy so that we can ensure that we will have support for the ever-increasing need for local community programs and services," Collier said. "So this work is ongoing. There's a committee formed, of course, a working group on special education."

Another area the AFN is working on post-secondary education.

"We're just in the process of finalizing a draft for the national post-secondary education review. And it makes recommendations concerning the policies that govern post-secondary education, policies developed and implemented by DIAND," Collier said.

Collier expects the review won't be ready for release to the public until the fall, after it receives ratification by First Nations at the communtiy level.

The auditor general of Canada has raised the alarm that improvements are needed in Native education facilities across the country and they need to be made quickly.

Another initiative in the works regarding post-secondary education is the formation of an association of First Nations Higher and Adult Education Institutes.

According to Collier, the AFN is assisting in the coordination of the national association of Aboriginal controlled post-secondary institutes. The association had its first meeting in Winnipeg in March, and is still in the early stages of formation, Collier said.

"And what we're trying to do, it's not just a clearing house, it's more of brokering of courses, exchanging information, liaising with other regions," Collier said of the fledgling association."We're looking at very important issues, such as accreditation. Because what happens right now is that, even though a First Nations controlled, Aboriginal controlled post-secondary education institute offers valuable, quality programming, it's not accredited. So what we have to do is piggy-back on mainstream institutions to get that accreditation."

"I think the bottom line for everything that we do here at the AFN is that it has to be driven from the grassroots level. And that's what we promote. That's where we get our mandate. We're mandated by the chiefs and assembly. So what the community tells us, that's what we advocate, and that's what we do, because we're a politicial organization," Collier said.

More Aboriginal teachers are needed in the system.

Reforms are needed

(Continued from page 14.)

No goals mean no measurements and no evaluations. This is a serious weakness in any education environment and Indian education, historically and at present, has muddled along with bureaucrats and educators, more or less content, to be seen to be doing something, rather than seeing whether or not education in Indian schools measured up to Indian-identified goals and standards.

A national exercise to identify a set of agreed-upon education goals for Indian education is absolutely essential if progress is to occur.

While some observers might ignore the value of an education philosophy today, the fact is that in the absence of an articulated philosophy that emerges from consultations with parents, leaders and educators, education in Indian schools will continue to reflect a disintegrated approach where some schools struggle with efforts to include different aspects of traditional tribal culture in the curricula, some maintain a strict adherence to provincial guidelines and objectives, regardless of the outcome and others seek a balance between the two approaches using limited resources and almost no measures to evaluate the effectiveness and quality of what is produced.

Given the variety of programs in Indian schools that emerge from these two extremes, it is no wonder that 75 per cent or more of Indian students who arrive finally at white schools to continue their education arrive there as much as two or three grade levels in academic skills and literacy behind their white peers. A philosophy of education would provide some much-needed direction and meaning to Indian education; it would be a valuable contribution to the establishment of an integrated and responsible system of education; and it would go a long way to redress the serious issue of chronic and severe student absenteeism.

There are other reasons than an absence of a philosophy of education that contribute to this problem of Indian students lagging behind their provincial peers. The decision to equate Indian control of education with local control, is perhaps, the biggest reason. Since 1972, both the federal government and Indian governments deceived themselves into thinking Indian education was succeeding as long as the numbers of students who remained in school continued to improve.

No one cared or bothered to see if more students staying in reserve schools longer actually translated into meaningful education or if it simply meant that students were being passed along, regardless of their skills and abilities. And as long as the responsibility for education remained entrenched at the local level, no one beyond the teachers and administrators of the band school and whatever additional education staff might exist in different reserves would be held accountable. Any concerns by parents about their children's education have been laid to rest as local band schools cycle students through the school with scant regard for their abilities and academic performances.

For too many people, especially those in the federal government, accountability in Indian education consists entirely of fiscal management. Yes, there are serious shortcomings in how Indian governments account for education dollars, but they pale in comparison to what has resulted from a lack of accountability in the education program, curriculum and pedagogy.

To effectively reform Indian education, equal if not greater attention to accountability in the quality of education and the stuff that makes up the quality of education is needed as much as fiscal accountability. Furthermore, parents and leaders, and by extension, students, must know who is responsible for maintaining the status quo in Indian education or changing it. And those people who have that responsibility should be held accountable by results, or the lack of them, and by evaluations.

The final reform is in the area of federal legislation. At the very least, Indian education should be removed from the Indian Act and placed in an Indian Education Act that, among other things, establishes a multi-level national education infrastructure that is empowered to take responsibility for Indian education at all levels. The legislation would create for the first time in Canada an actual system of Indian education. The system would include education bodies with the power and authority to bring the education of Indian children to levels that exist elsewhere.

Next steps? For the most part, these reforms can be completed in about seven years or less at a cost of roughly $4 million. First, a three or four person commission made up of nationally recognized Indian educators, selected jointly perhaps by Indian Affairs and the AFN, should be established and given a one-year task of drawing up a plan of action, timetable and budget for the implementation and completion of the four major reforms.

Second, Indian Affairs working in partnership with the commission should begin to establish a process whereby the current federal education budget can be reviewed and evaluated jointly in anticipation of the results of the commission. An additional task would be preparing for the transfer of the Indian education budget from the federal government to a national Indian education infrastructure.

Third, AFN and Indian Affairs should begin to lay the groundwork for the eventual education reforms. Parents, leaders and educators should be adequately informed about the problems in education and why changes in Indian education will be forthcoming. At every step of the exercise, people need to be informed and consulted.

Once the results of the commission are released, the work to implement and complete the major reforms should be finished in about six years. The work can be completed without a large workforce and with a modest budget. Throughout the process every effort should be made to input and validate the views and opinions of as many parents and leaders as possible. Different strategies can be implemented to ensure that this happens.

Meeting this agenda and timetable will ensure that by the end of the first decade of the new millennium, Indian education will be no longer forced to sit at the back of the class. Classroom results will be measured against nationally chosen and validated goals and objectives; students will be in Indian schools for defined and recognized purposes; curricula and teaching methods will be products of adequately resourced and professional exercises; education standards will be commonplace; and the Indigenous intellectual capacities of Indian students throughout Canada will be nurtured and expanded for the benefit of everyone.

Harvey McCue (Ojibway) is a consultant in Ottawa. He helped to found the Department of Native Studies at Trent University where he taught for 14 years. He has served as the Director of Education, Cree School Board in northern Quebec, the Director General of Indian Education at Indian Affairs, and the founding CEO of the Mi'kmaq Education Authority in Nova Scotia.

Minister musing about changing Indian Act

(Continued from page 13.)

While some accountability concerns stem from political agendas, there are areas where the department concedes things can be improved. In response to that, First Nations are finding — or will soon discover — that INAC is tightening the rules on financial reporting in a minor but significant way.

"I'm not sure what the right verb is . . . but we're becoming more vigilant, I guess, in terms of the funding agreements. We're going to be insisting on audits being done properly and on time. The terms and conditions of our agreements say that First Nations must, as a part of their financial statements, include a schedule outlining salaries and honoraria of chiefs, councillors and senior officials. We have not been requiring to see that in all cases."

But even though INAC will now have the information on file, it still will not be readily available to the press or the public at large.

"It's not public information," said Shanks. "The view of the minister is that it's information that should be available to the community, so it's public in that sense, in the First Nations community sense. There are various views on whether it's general public information. The minister has been on the record as saying that his view is that this is something that the community has to decide."

Hegge emphasized that the department has not set a major policy change in place but only a subtle change in approach to an existing policy.

"Where the little nuance is is that we have not vigorously applied that requirement for those First Nations that are in good financial shape and that's where it's more of a change in our practice," he said.

A recent controversy embroiled Nova Scotia Chief Allison Bernard when leaked documents suggested he was taking home a six-figure annual income. Suggestions have been made that the department should step in to ensure nothing like that can happen. Shanks said that kind of approach doesn't respect the rights of the people to democratically decide how they will be governed.

"Where the minister's coming from, he's saying that it's not up to him or us what Allison Bernard should earn as the chief. It's up to the members of Eskasoni," Shanks said. "They've got to know and so what we can do to assist in that is to insist that that information be made available to the people who vote for the chief and council. There's going to be another election in Eskasoni and you know that information will be a factor that the people are going to weigh in their decision on who they vote for. Now, what we have to be sure of is public resources that go to that community, go to deliver the services for which they're intended. We're not prepared to sit by and say let's reduce the education quality and give the chief and council a raise. But if the community is earning money from other sources, if the economy is doing well, if they've invested in an economic venture or whether they're, like the Nova Scotia case where there's gaming revenues that are coming in — that's not money that we can directly influence. What we can do is ensure the community is aware of their revenues; that's what the consolidated audit does — that that is available to them and then they make a democratic decision. The ballot box is not a perfect instant means of redress but it certainly is an effective one over time."

But isn't it a fact that many elections in First Nations are influenced more by family ties than by a vote on the issues, *Windspeaker* asked.

Shanks agreed, but said that will change as governance structures evolve.

"The Corbiere decision is going to have some influence on the electoral process and there's going to be some interesting discussion and debate over the next year as to how to respond to that judicial decision. I guess we have some faith that democratic principles will continue to grow as information becomes more available, as Aboriginal communities become more open and more accessible and I think we have to point to the media. The media have a role to play in ensuring that there's an informed debate on reserves," he said.

Shanks said the emphasis is now on building stability within First Nation administrations and separating politics from management.

"First Nations' leaders want to be self-sufficient, they want their communities to move forward. You've got to remove the barriers to participation in the economy. You've got to engage the provinces who are major players in the resource sector working with northern Alberta in the forest industry, in the oil and gas industry, Saskatchewan in the mining industry. Forestry in New Brunswick. That's where we're going to see the effort."

Mohawks unite

(Continued from page 12.)

"There needed to be a re-educating of ourselves, of who we are. Of course, in Akwesasne, that's a pretty complicated history as we found out when we challenged Canada in our border crossing case," he said.

But the research led the judge to decide that Akwesasne had proven they were a member of the Iroquois Confederacy. That decision, which confirmed the rights of Akwesasne Mohawks to trade across the Canada/United States border, is scheduled to be appealed by Canada one last time at the Supreme Court on June 16.

Mitchell noted that the home of the other Confederacy Council — Six Nations — is still bitterly divided with both traditional and elected chiefs claiming they are the legitimate government.

"They both may be right," he said. "In this day and age, rather than seeing that difference continue into the next generation, I've sought ways to seek a protocol where we would recognize ourselves (elected council) for the good that we're able to do and what is our place within the Mohawk Nation. So it was incumbent upon me to recognize our traditional leaders within the nation government even if Ottawa didn't."

Internal fighting, Mitchell believes, doesn't accomplish anything for the people.

"Especially when we're seeing the end of the era of Indian Affairs and the Indian Act. There has to be an evolution towards something — self government. We've chosen to start working our way back towards the Confederacy. So, if we become the administrative arm of the Mohawk Nation and we maintain the traditions as well as the treaties and the Aboriginal rights that derive from nationhood from the Mohawk Nation then that seems to us like just cause to pursue that direction," he said.

But rather than focus on the bitterness and the unresolved problems, Mitchell wanted to talk about the happier events in the longhouse on May 7.

"It's almost a re-birth. We talked it up in our community and everybody's glad to see it re-vitalized and the spirit of everything that it represents. The rekindling of the Mohawk Nation, that's where it starts."

Perma

By Paul Barnsley
Windspeaker Staff Writer

GENEVA, Switzerland

The United Nations Human Rights Commission has passed a resolution favoring the establishment of a permanent forum on Indigenous issues.

The forum has one more obstacle to overcome before it's all systems go; a meeting of the United Nations Economic and Social Development (ECOSOC) committee in July will decide once and for all what shape the forum will take.

Two members of the Indigenous caucus at the UN, Edmonton lawyer Willie Littlechild and Kahnawake newspaper publisher Kenneth Deer, say one long battle for international recognition of Indigenous rights will come to a close after the July meetings in Geneva.

"I think I'll be coming home with good news," Littlechild told *Windspeaker*. "I have a good feeling about this. The next step should be the final step. It's probably 85 per cent of the battle won.

Canadian

By Alex Roslin
Windspeaker Contributor

WASHINGTON, D.C.

The Cree international campaign on forestry is catching fire in Washington, D.C.

Crees addressed a rally of about 100 people against Canada's forestry policies outside the White House in April.

They were joined by officials of the British Columbia Interior Alliance, which represents five First Nations that cover a quarter of the province, as well as by American and Canadian environmentalists.

After the demonstration, the First Nations officials and environmentalists held a press conference to denounce Canada's weak regulations governing forestry.

They said Canada's limp environmental rules and its coziness with the forestry industry not only damage wildlife and Native ways of life, but also amount to an unfair sub-

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"First Nations' leaders want to be self-sufficient, they want their communities to move forward. You've got to remove the barriers to participation in the economy. You've got to engage the provinces who are major players in the resource sector working with northern Alberta in the forest industry, in the oil and gas industry, Saskatchewan in the mining industry. Forestry in New Brunswick. That's where we're going to see the effort."

Permanent forum nearing reality

By Paul Barnsley
Windspeaker Staff Writer

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"I think I'll be coming home with good news," Littlechild told *Windspeaker*. "I have a good feeling about this. The next step should be the final step. It's probably 85 per cent of the battle won. I think right now the answer's 'maybe yes' and in July it'll be 'yes.'"

But the July hearings won't be without a certain amount of debate. Although Deer said the human rights commission voted 43 to 0 (with seven abstentions) to approve the resolution, the United States and Cuba tangled over a related issue. Cuba introduced an amendment that would protect the working group on Indigenous issues, which already exists at the UN. The U.S. said Indigenous peoples should choose either the permanent forum or the working group. As of this moment, the working group is safe, but the U.S. will continue to pressure for its point of view.

"Normally, whatever comes out of the [human rights] commission, they'll endorse it or rubber stamp it, but in this case because of the controversy over the ammendment, the U.S. said they're going to take their fight over to ECOSOC. The Asian group also reserved the right to take the battle on to the higher level. But so can we. Last year, for the first time ever, an Indigenous group addressed the ECOSOC meeting, which I did at the July meeting. I'm preparing to do that again this year to counter whatever the difficulties may be, if any. So we've got to make sure that our voice is heard," Littlechild added. "They can both co-exist because their mandates are so different. The U.S. is arguing first, that Indians can't have two things, and second, that it'll be too expensive. These are people who don't even pay their bills to begin with to the UN making these kinds of statements."

Willie Littlechild.

Continued domestic pressure will be applied on American officials by tribal chairmen in the U.S. President Bill Clinton was lobbied directly for support with the hope he would direct officials within the U.S. government to soften their stand against Indigenous people. Presidential candidates George Bush and Al Gore will also hear from tribal leaders.

Canada has been accused of following the American lead in this area and Littlechild said little changed during the last session.

"Canada was kind of wishy-washy," Littlechild said. "They came in at the end of the battle supporting the resolution. They support the idea of the permanent forum but not to the extent that they're willing to take on the U.S. But when it comes down to asking them to support a wider mandate, they won't do it."

A veteran observer of United Nations issues and the chair of the Indigenous caucus in Geneva, Kenneth Deer has seen enough to know what fits and what doesn't. He noted that it was an unusual process that saw the resolution in favor of the establishment of the permanent forum passed by the human rights committee.

"They passed the resolution by a vote," he said. "That's very, very unusual. They normally do things by consensus."

Assuming the forum is established, the rules of procedure have yet to be ironed out.

"The intent is to make it accessible and all-inclusive for any Indigenous person to come to if they don't feel they're being dealt with justly domestically," Littlechild said.

Sixteen members will be appointed, eight Indigenous and eight non-Indigenous, and they will serve a three-year term with a two term maximum. The appointments will be done on a regional basis. North America is considered one region.

"The key thing will be that Indigenous representatives will be nominated by Indigenous peoples. The secretary general or the president of ECOSOC will do the appointment from the list submitted by Indigenous peoples," Littlechild explained.

Canadian Natives protest forestry in United States

By Alex Roslin
Windspeaker Contributor

WASHINGTON, D.C.

The Cree international campaign on forestry is catching fire in Washington, D.C.

Crees addressed a rally of about 100 people against Canada's forestry policies outside the White House in April.

They were joined by officials of the British Columbia Interior Alliance, which represents five First Nations that cover a quarter of the province, as well as by American and Canadian environmentalists.

After the demonstration, the First Nations officials and environmentalists held a press conference to denounce Canada's weak regulations governing forestry.

They said Canada's limp environmental rules and its coziness with the forestry industry not only damage wildlife and Native ways of life, but also amount to an unfair subsidy for cheap Canadian timber exports that are flooding the United States.

They said they were forced to take their concerns to Washington because no one is listening in Canada.

"It's obvious that the fate of the Crees is linked to the fate of the trees," said Romeo Saganash, the Grand Council of the Crees' director of Quebec relations.

"If there are no trees, there are no Crees. Our cultural survival is at stake here."

While in Washington, Native leaders also met with U.S. congressional staff and handed in submissions outlining their complaints to U.S. trade officials, who are about to start renegotiating the Canada-U.S. Softwood Lumber Agreement.

Chief Alfred Manuel, spokesman for the B.C. Interior Alliance, said the concerns of Canadian First Nations have to be on the table at those negotiations.

"All sales of timber from British Columbia are stolen timber. We're subsidizing the British Columbia forestry industry based on the fact that they don't have to deal with our Aboriginal title," he said. "It allows Canadian timber to be sold dirt cheap in the U.S."

"All sales of timber from British Columbia are stolen timber. We're subsidizing the British Columbia forestry industry based on the fact that they don't have to deal with our Aboriginal title."

Chief Arthur Manuel.

The Crees and B.C. First Nations have made a tactical alliance with U.S. forestry industry groups to call Canada to the floor over its weak forestry regulations. Especially irksome is the fact that Canada has some of the world's lowest stumpage fees — which are a kind of tax that the provinces charge forestry companies to cut public trees.

U.S. industry lobby groups charge that the low stumpage fees mean Canadian wood exporters can undersell American companies, threatening U.S. jobs.

One American environmentalist at the press conference said Canada's forestry industry is stuck in the 'dinosaur' age.

"It's pretty clear that what is going on is liquidation forestry. It's the antithesis of free trade. It is inflicting huge amounts of injury on eco-systems, on Native people and U.S. livelihoods."

The Washington events are the latest Cree actions since they promised in March to launch an international protest against the handling of a $500-million Cree lawsuit against forestry activities in their homeland in northern Quebec.

In March, a judge who had rendered a pro-Cree ruling in the lawsuit was removed from the case and replaced with a judge who had formerly worked as a Quebec government lawyer. Outraged, the Crees threatened to tear up the James Bay and Northern Quebec Agreement and asked for support from First Nations across the country to denounce the judge's removal.

The Aboriginal Peoples Television Network

Original people. Original Television

Reel Aboriginal Movies
JUNE

June 2, 3 **Crazy Horse**
Michael Greyeyes stars as the Oglala Sioux warrior who battled for freedom against encroaching westward expansion and fought General Custer and his forces at Little Big Horn.

June 9, 10 **Medicine River** 1994 A photo journalist of Blackfoot descent returns to his hometown after a 20-year absence to attend his mother's funeral. While struggling with his past and his heritage, the photographer finds himself in a series of hilarious situations

June 16, 17 **Silencing The Guns** Two Montagnais fishermen are murdered in Northeastern Quebec while fishing for salmon. Based on a true story, this murder mystery chronicles an investigation and the ensuing accusations.

June 23, 24 **Windigo** 1994 A tugboat of politicians set out on an expedition to thwart the plans of aboriginal people intent on reclaiming control over their ancestral lands. *French with English Subtitles.*

Highlights for JUNE 2000
Sundays @ 8 pm EST
InVision with Carol Adams
APTN's weekly news show featuring stories from correspondents in all regions across Canada. The program covers news of interest to the Aboriginal community as well as broader Canadian issues from an Aboriginal perspective.

Thursdays @ 3 & 9 pm EST
Contact
With host Rick Harp, the program features panel discussions, national call-in segments and pre-packaged stories, and interviews with prominent Aboriginal people and individuals who possess an in-depth knowledge of the remarkable diversity of Indigenous peoples throughout the world.

Friday June 9 **APTN Presents**
The Strange Case of Bunny Weequod While out fishing one night, Bunny Weequod capsizes and is presumed dead, only to wash up the next morning a completely different man. Bunny's wife, Jasmine, worries about her husband's increasingly bizarre behaviour, until an Elder realizes the trouble: Bunny has been changed by the legendary little people of Ojibway lore. And now he must pay his respects to them in order to restore harmony to the lakes. Ojibway with English subtitles. 12:30 a.m

June 16 **Our People**
Cry of the Ancestors documents the troubled yet triumphant life of Manasie Akpaliakpik, one of the leading Inuit carvers of his generation.

June 26 **First Film Series**
Doctor, Lawyer, Indian Chief - Five Native women - Yukon legislature's first Native women minister, a fishing boat deck hand, a teacher, a lawyer and a band council chief discuss their career paths and how the values, art and spiritual beliefs of Native culture helped develop their sense of self and strength to win over difficult times.

Photo Contest
We are asking viewers to submit pictures of their communities, friends, family and themselves for a monthly photo contest. The best pictures will be included in the following month's program guide and could possibly be featured in APTN's year-end calendar. You can send your standard 3" by 5" color or black and white prints to: APTN Photo Contest, 85 Albert Street, Suite 1110, Ottawa, ON, K1P 6A4. Please note that all photo contest entries are subject to the contest rules. For a full version of photo contest rules please visit our website www.APTN.ca or call 1-888-278-8862.

June 2000 Schedule

Eastern Time	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	Pacific Time
9:00AM	Takuginai (English)	Takuginai	Best of Takuginai	Takuginai (English)	Best of Takuginai	Takuginai	Best of Takuginai	6:00AM
9:30AM	Nanook	Nanook	Me Ta We Tan	Shining Time Station	Légendes Indiennes (FR)	Tamapta	Qaujisaut	6:30AM
10:00AM	Shining Time Station	Shining Time Station	Legends of the World	La Baie des Esprits (FR)	Haa Shagoon	Top Of The World	Met Com	7:00 AM
10:30AM	Distant Voices	Spirit Bay (English)	Indigenous Circle					7:30AM
11:00AM	Qaggiq	From Spirit to Spirit	Kippinguijautiit	TNI Presents	Qimaivvik	Cooking w/the Wolfman	Our People	8:00AM
11:30AM	Labradorimiut	My Partners, My People	InVision with Carol Adams	Nunavimiut	Window on Nunavik	Focus North		8:30AM
Noon	First Nations	Sharing Circle cc	Aboriginal Voices cc					9:00 AM
12:30PM	Dene Weekly Perspective	Aboriginal Voices	First Film Series (NFB)	Nations	Invitation Nunavik	World Indigenous Television	Nunavik Invitation	9:30 AM
1:00 PM	First Music & Arts	Nedaa - Your Eye on the Yukon		Wawatay Presents				10:00AM
1:30 PM	Distant Voices		Notre Peuple (FR)	Medicine Chest	Première série de films (FR)	First Film Series (NFB)	Indian Legends (ENG)	10:30AM
2:00 PM	Cooking w/the Wolfman	CONTACT		Maamuitaau			Légendes du Monde	11:00AM
2:30 PM	Heartbeat Alaska		Best of Takuginai	Takuginai (English)	Best of Takuginai	Takuginai	Best of Takuginai	11:30AM
3:00 PM	Planet Earth	From Spirit to Spirit	First Film Series (NFB)	Le Voyage de Kiviu (FR)	Nunavut	CONTACT	Our People	Noon
3:30 PM		My Partners, My People		Distant Voices	Légendes Indiennes (FR)			12:30PM
4:00 PM	Dene Weekly Perspective	Native Voices	First Story cc	La Baie des Esprits (FR)	Haa Shagoon	Cooking w/the Wolfman	Met Com	1:00 PM
4:30 PM	First Nations	Heartbeat of the Earth	Notre Peuple (FR)	Medicine Chest	Première série de films (FR)	First Film Series (NFB)	Nunavik Invitation	1:30 PM
5:00 PM	Labradorimiut	imagineNATIVE		Maamuitaau				2:00 PM
5:30 PM	Heartbeat Alaska	Nedaa - Your Eye on the Yukon	Indigenous Circle					2:30 PM
6:00 PM	Qaggiq		CBC Igalaaq					3:00 PM
6:30 PM	Cooking w/the Wolfman	Sharing Circle cc	Aboriginal Voices cc					3:30 PM
7:00 PM	Reel Aboriginal Movies	Spirit Bay (English)	Kippinguijautiit	TNI Presents	Qimaivvik	Tamapta	Qaujisaut	4:00 PM
7:30 PM		Aboriginal Voices cc	InVision with Carol Adams	Nunavimiut	Window on Nunavik	Top Of The World	Indian Legends (ENG)	4:30 PM
8:00 PM		InVision with Carol Adams	Legends of the World	Nations	Invitation Nunavik	World Indigenous Television	Légendes du Monde	5:00 PM
8:30 PM		Heartbeat of the Earth	First Story cc	Wawatay Presents			Met Com	5:30 PM
9:00 PM	First Music & Arts	From Spirit to Spirit	First Film Series (NFB)	Le Voyage de Kiviu (FR)	Nunavut	CONTACT	Our People	6:00 PM
9:30 PM	Medicine Wheel	My Partners, My People		La Baie des Esprits (FR)	Haa Shagoon			6:30 PM
10:00PM	Planet Earth	CONTACT	Notre Peuple (FR)	Medicine Chest	Première série de films (FR)	First Film Series (NFB)	Reel Aboriginal Movies	7:00 PM
10:30PM				Maamuitaau				7:30 PM
11:00PM	First Nations	Nedaa - Your Eye on the Yukon	CBC Northbeat					8:00 PM
11:30PM	Dene Weekly Perspective		Aboriginal Voices cc					8:30 PM
Midnight	First Music & Arts	imagineNATIVE	Kippinguijautiit	Nations	Invitation Nunavik	World Indigenous Television	First Music & Arts	9:00 PM
12:30AM	Distant Voices	Sharing Circle cc	InVision with Carol Adams	Wawatay Presents			Medicine Wheel	9:30 PM
1:00AM	Heartbeat Alaska	Native Voices	Legends of the World	TNI Presents	Qimaivvik	Tamapta	Nunavik Invitation	10:00PM
1:30AM	Qaggiq	Heartbeat of the Earth	First Story cc	Nunavimiut	Window on Nunavik	Top Of The World		10:30PM
2:00AM	Labradorimiut	Spirit Bay (English)	CBC Northbeat					11:00PM
2:30AM	Cooking w/the Wolfman	Aboriginal Voices cc	Indigenous Circle					11:30PM

Programs subject to change

For more information, please contact the APTN office at 1-888-278-8862, 85 Albert Street, suite 1110, Ottawa, Ontario, K1P 6A4. For APTN channel placement in your area, please contact your local cable provider or digital satellite service company. You can add a friend or family members name to our mailing list to receive our program guide by contacting us at: nhabel@APTN.ca or by calling our toll free line. This program guide can also be viewed on our web site at: www.aptn.ca.

Catchi

By Dianne Meili
Windspeaker Contributor

ALBUQUERQUE, Ne
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Master of Ceremoni
Michael Horse is filling an inte
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"Ever heard of it?" he asks

Loud hoots and hollers.

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More hoots and hollers.

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words faithful companion,
out of here!'"

Horse later tells me, "I tr
to play the part well, to be r

Samso

By Joan Taillon
Windspeaker Staff Writer

EDMONT

Sixteen-year-old Raven F
falo from Samson First Nat
is Miss Teen Alberta.

It's been a busy time for
ambitious student ever si
winning the title on Apri
Pre-pageant, too, there w
daily rehearsals in Edmont
The girls learned the open
number that they danced
pageant night at Dance
berta. There were photo sho
at places like Edmonton's W
ter Park and there were ot
functions designed to give
girls exposure to the public

Buffalo's sister-in-law w
direction of the pageant a
who showed Buffalo's pictu
to pageant organizers who
couraged her.

Buffalo said she was "
doing anything with my hair
so she "jumped in headfirst"
get the experience.

"Not doing anything"
volves a keen interest in spo

Catching up with Michael Horse

By Dianne Meili
Windspeaker Contributor

ALBUQUERQUE, New Mexico

Master of Ceremonies Michael Horse is filling an interlude during the Miss Indian World Pageant held April 27 to 29 in Albuquerque, New Mexico. The Hollywood actor tells the crowd he did some work up in Canada on a show called *North of 60*.

"Ever heard of it?" he asks.

Loud hoots and hollers.

"Great show, isn't it? I love Canada. But their frybread ... I sat down for some up there. 'Where's the fry bread?' I asked. 'Right there on the table,' they told me. 'There? That? That's not fry bread. Where I come from, we'd call that doughnut holes!'"

More hoots and hollers.

Horse, 50, doesn't miss a beat through the entire show. With wife and co-host Sandra Horse managing the odd dig at her famous husband's expense ("Michael would win the Mr. Indian Fry bread contest, hands down"), they keep the show rolling.

At his booth at the Indian Traders Market at the Gathering of Nations powwow where I interviewed him the next day, we we're constantly interrupted as people stopped by to chat, shake his hand or get his autograph. Half the powwow seemed to know him, and the other half wanted to.

"I did play Tonto once," he answers a young admirer. "When they told me about the part, I said 'no, no, no.' But then they said, 'Michael, it pays $50,000.' 'Uhhh, OK. Yeah, I'll do it, but the first time I hear the words faithful companion, I'm out of here!'"

Horse later tells me, "I tried to play the part well, to be real, to play the role without stereotypes. That film was done way back in the '80s. It wasn't a very good movie."

Horse praises *North of 60* for being the first series about Indians that was genuine.

"What happened on that show could be happening on any reserve. I really enjoyed being directed by Gil Cardinal. He's Indian. I didn't have to keep stopping and explaining things.

"Everyone gets the re-runs here on satellite," he adds. "They love it. The States doesn't have anything like it. Here, it's just stereotype — Geronimo and the dysfunctional family."

Horse predicts all this will change with the arrival of digital films.

"I've been in on a few digital films. You can make good productions for under $30,000. That's going to put film-making back into the hands of the artists."

The new genre will also be more accessible.

"The films can be beamed down from satellites to theatres. No reels have to be delivered. And the sound and picture are better!"

Currently, Horse acts in *Roswell* — a television series with a space alien theme. He's also working with his wife to produce a children's book featuring his clever ledger art, which surrounds us in his booth. Colorful, framed folk art line drawings of Indians doing everything — riding horses, waiting for trains, dancing with rattles — is painted on old, lined pages torn from Indian Agency ledgers, complete with inked columns of names and numbers in spidery handwriting.

Beneath the drawings, Horse's silverwork sparkles inside glass display cases. A pair of extraordinary horse-shaped earrings catch my eye. I'm not the only one to admire them. Mitzi Tolino, outgoing Miss Indian World 1999, is wearing the same pair, or ones like it, when I interview her the next day.

Horse says he began his artistic career as a silversmith.

"In southern Arizona, my mom, aunts and uncles all do it. I use family tools that are 50 years old. When I was little, we moved to the San Fernando Valley in California. I grew up around painters, potters and jewelers. It wasn't some big return to my culture. We've always done it. It was a very rich, multi-cultural upbringing. I'm fortunate to have grown up with ties to my culture — the ceremonies, the arts, the dances."

Horse is from the Pascua Yaqui Reservation, south of Tucson, Arizona, and speaks three languages — Cheyenne, Lakota and Mescalero. I add linguistics to the tally of this man's many talents, and then a passerby asks him about his music.

"Oh, I've played the fiddle for years — mostly bluegrass and country blues. I love music. Not just Indigenous music. All kinds."

Turns out the man is also good with troubled teenage gang members. His street-wise, "seen-it-all" portrayal of a counsellor who comes to start a healing centre in *North of 60*'s Lynx River is not far from real life.

"I'm in Los Angeles, where gangs started, so I work with them. It all has to do with young men wanting to be warriors, but they are misguided warriors. It's like a rite of passage.

"A while back Sandra and I went to an inner-city powwow in Los Angeles. A car pulls up and Sandra says, 'Oh, oh. Here comes a gang.' But they get out of the car, get out of their colors and they dance. It was great! It's a way for them to get back in touch with who they are, with what's real.

"What we do with the kids is kind of an outward bound approach. When we're way out there, if a kid doesn't want to participate, we're tough. 'Oh, so you don't want to look after your horse. Then you walk. Don't want to keep up with us? Then you won't eat at camp.'

"I try to find the one channel I can reach them through. If it's art, I'll say 'Oh, you like to draw? You want to draw like me?' and then we go. All we can do is talk to these kids, educate them, help them find something real to do, and love them."

Horse says a counselling program in the San Fernando Valley, where there are many gangs, was discontinued. Government intervention misses the mark when dollars are spent on huge advertising campaigns instead of programs with trained people willing to get down and work with these kids, he adds.

"Gangs have hit the Pueblos down here. Pueblos have such history. They're such loving and family-oriented Indian communities. When gangs hit the Pueblos, we're in trouble.

Working with teens, creating art, making music, acting in and producing films ... does such a fast-paced life give Horse any down time?

"Oh, I go home to the San Fernando Valley to relax. And my grandma says 'Michael, that new movie you're in. It wasn't very good.' And then she asks me when I'm gonna work for 'that Spielberg guy.'

"Now, that kind of feedback keeps me humble. It lets me know who I am."

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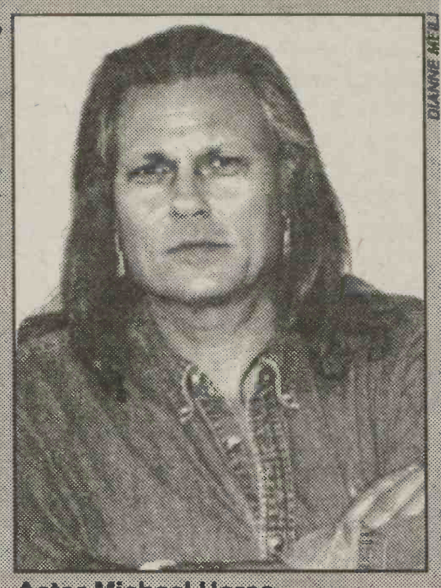


DIANNE MEILI

Actor Michael Horse.

Samson First Nation teen wins pageant

By Joan Taillon
Windspeaker Staff Writer

EDMONTON

Sixteen-year-old Raven Buffalo from Samson First Nation is Miss Teen Alberta.

It's been a busy time for the ambitious student ever since winning the title on April 2. Pre-pageant, too, there were daily rehearsals in Edmonton. The girls learned the opening number that they danced on pageant night at Dance Alberta. There were photo shoots at places like Edmonton's Water Park and there were other functions designed to give the girls exposure to the public.

Buffalo's sister-in-law was the one who pointed her in the direction of the pageant and who showed Buffalo's pictures to pageant organizers who encouraged her.

Buffalo said she was "not doing anything with my time," so she "jumped in headfirst" to get the experience.

"Not doing anything" involves a keen interest in sports, however. Buffalo is in Grade 11 at Wetaskawin Composite High School, where her favorite sport is basketball and where she is paricipates in the school badminton team. Previously she won a bronze medal at Victoria for baseball in the Indigenous Games and a gold medal for hockey in the Native Provincials for Alberta. Lots of track medals too.

This was her first pageant, and the win, from among 26 contestants, was a surprise. " I wasn't expecting it at all," said Buffalo. She adds she just entered for the experience and the chance to meet new girls. She estimates about 12 of the contestants were Aboriginal. "When they announced my name, I can't really describe the feeling," she said. "I could feel the tears coming, but I held them back."

Over the year of her reign, Buffalo expects to be doing public speaking, mostly to younger children. "Helping them stay motivated," she says, "and letting them know there's better things out there than drugs and alcohol, and just trying to turn them off stuff like that and turn them on to sports, getting involved in the community."

The young winner spoke at Ermineskin Junior High school recently, at the request of a police officer who asked her to get involved as a role model in promoting drug and alcohol awareness for the DARE program.

"I see this as an opportunity that's going to open a lot of doors for me. It's going to help me make something of myself." She adds that in the long term she hopes to be able to give back to her community and is considering a career as an architect, but for now she can simply show others that "I come from the same place as them," and they have the same ability to succeed.

Her advice to other youth is "Seize the day, every opportunity that is given to you."

Buffalo is from a family of four sisters and three brothers. "There's a lot of Buffalos in Hobbema. I have a lot of cousins and aunties and uncles. I had a lot of support from them." She says they had confidence she would win even when she herself didn't believe it.

Raven Buffalo.

Tom Jackson tours for suicide prevention

By Yvonne Irene Gladue
Windspeaker Staff Writer

EDMONTON

Actor Tom Jackson has taken on another worthy cause. Known for his show called the Huron Carol which raises thousands of dollars for Canadian food banks each year, Jackson has embarked on a campaign for suicide awareness.

For the last two years Jackson has visited more than 65 communities across Canada with his show called the Dreamcatcher Tour. Jackson created the tour after 19-year-old fellow actor Mervin Good Eagle committed suicide on Oct. 23, 1996. Jackson and the rest of the crew from the television series North of 60 were devastated.

"When we first started to organize this tour a lot of the communities we contacted were in mourning because they had teen suicides," said Jackson. "Having gone through something like that with someone from the set of North of 60, we have some idea of what the feeling on suicide is all about," he said.

In Edmonton on April 28, Jackson, along with country singers Lisa Brokop and Duane Steele, had a sold-out performance at the Canadian Native Friendship Centre.

"This is my second year doing this show with Tom. This year we are doing 25 shows across Canada," said Steele. "It is going really well. It is good that you come into the communities and you can leave them with a good zest for life again," he said.

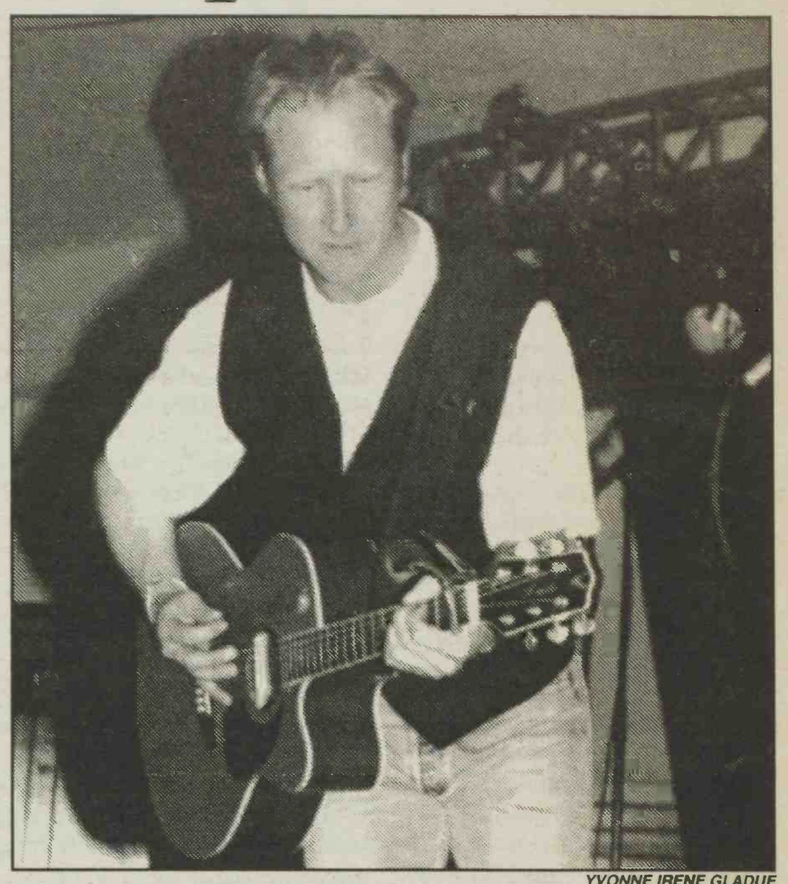
The tour is funded by Health Canada, Canadian Heritage, Indian and Northern Affairs Canada, Nova Corporation, Petro Canada, Royal Bank and others. Proceeds from the concerts will remain in the communities to help with youth and social programs.

During one of his speeches on stage, Jackson talks about an ABC prevention method when contemplating suicide.

"A is talking about your problems; B is recognizing that someone can do something about it; C, the final step is to actually do something that will help," said Jackson. "It is important for communities to talk about this issue. Most of the communities have the same question, 'what do we do?' "

Pamphlets, telephone numbers for help lines, and a video titled "The Trauma of Suicide, Voices of Hope" was handed out after the show. The video, which is produced by Jackson, is narrated by a number of Elders, Grand Chief Phil Fontaine and Jackson. The video also features a dancer, a drum song and a number of youth.

To order copies of the video contact Aline Dirks of Health Canada at 613-957-7712.



YVONNE IRENE GLADUE

Duane Steele, Tom Jackson and Lisa Brokop are on a tour of Canada, raising money to combat suicide.

Aboriginal dance comes to contemporary world

By Cheryl Petten
Windspeaker Staff Writer

VANCOUVER

Dancer and choreographer Jerry Longboat is forming a bridge with his work, linking past with present, bringing traditional Aboriginal movement and intent into a contemporary world.

Longboat is Turtle Clan from the Mohawk and Cayuga Nations of the Iroquois Confederacy, Six Nations of the Grand River in Southern Ontario, and now lives in Vancouver.

Longboat was in Edmonton recently, performing his latest solo work *Raven's Shadow* to a receptive audience during the Feats Festival, organized by Alberta Dance Alliance.

Longboat spoke of the origins of his work.

"Well, it's something that is coming about as I work . . . I am working from an Aboriginal root. I am working with the original intentions of different dance forms, the original purpose, their role within the community, and the process that they bring to a community, and then I guess placing that in a contemporary world, which is the world we're in now, the present world. So I'm not trying to fuse modern movement with traditional movement. That's not what I'm trying to do. I'm trying to create contemporary Aboriginal dance," Longboat said.

So many of the dances have been lost and forgotten, because for a time it was against the law to do spiritual dances, he said. He sees it as his job to try and reconnect with those dances.

"So for me as a dancer, I'm looking for a process to recover those places of dance, and then give them contemporary form, form for today. For me, it's a journey," Longboat said.

In addition to examining cultural history, Longboat brings his own history to his dance, drawing from his past work in storytelling and theatre to infuse his performances with strong visuals and drama.

"I came to dance through theatre. I have a bachelor of fine arts degree and then I started doing some storytelling. And then through storytelling, I got into theatre, and then through about six or seven years of theatre and physical training, I went into dance. So I've gone full circle."

Longboat says his community is very supportive of his work

"I don't mind being kind of showcased against ballet or modern dance, or any kind of dance, because I feel really quite strong and rooted in what I'm doing, and coming from that place of integrity . . . that's what I feel is kind of most important in my work, coming from a place of integrity of the culture."

Up to this point, Longboat has been concentrating on doing choreography for his own performances, but is now beginning to choreograph other dancers.

Next on the agenda for Longboat is a month-long choreographic apprenticeship in Banff in June, during which he will learn about the process of choreography with a senior choreographer.

He's also working on his next piece, called *Paths Towards a Clearing*.

Dancers

By Joan Taillon
Windspeaker Staff Writer

EDMONTO

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Dancers leave empty-handed

By Joan Taillon
Windspeaker Staff Writer

EDMONTON

> ***"I depended on the word of the Aboriginal leadership, because we are so good at saying the white man speaks with a forked tongue. Well, it turns out we're also guilty of that."***
> **— Alfred Beaver**

By all accounts the powwow advertised as the Rock Island Drum Society Residential School Memorial Competition and held at the airport hanger in Edmonton's city centre April 14 to 16 was a great success. But Sunday night when prize winners and organizers should have been getting cash, they got cheques written on a closed bank account or on an account with insufficient funds.

Alfred Beaver and Martha Boskoyous were listed as contact people for the event on powwow flyers, and Bertha Wabasca was listed as the contact for craft tables. Beaver won't say who was on the powwow committee.

He says he alone organized the event, wrote some of the cheques and accepts the full responsibility for non-payment. He also says he is trying to get the money from an advance on his residential school settlement.

Beaver's former lawyer at First Street Law Office, Diane Goldie, says she does not give advances to residential school claimants and that only a very big law firm could afford to. Goldie also said she thought it would take at least two more years for Beaver's claim to be settled.

Goldie's assistant, Betty Pasek, said earlier, "Alfred has a (residential school) claim in, but not with us."

Beaver was in Edmonton May 9 at the Terrace Garden Hotel and said in a telephone interview he began planning the powwow and preparing packages that contained information about the powwow, a request for financial support, and his $29,000 budget, in January. He said he made multiple contacts by fax and phone to each Treaty 6 and Treaty 8 First Nation, as well as others.

Beaver said 14 First Nations, which he won't identify, told him they'd donate $37,000 by a "verbal promise." Beaver says "I depended on the word of the Aboriginal leadership, because we are so good at saying the white man speaks with a forked tongue. Well, it turns out we're also guilty of that."

Beaver says he did receive about $800 in cash, some hotel accommodation and a rug by the start of the powwow. He scaled back his budget to $19,000.

Beaver's band, Bigstone Cree First Nation, was asked to donate $5,000 and gave $500, according to executive director Charles Beaver, Alfred's nephew.

Beaver says it was a great powwow until people found out they would not get paid. Then he says their mood changed and all the joy went out of the powwow. He attributes that to "greed."

The last night of the powwow he gave out a letter prepared for him by his associate, Guyo Taylor. It expressed regret that Beaver had no money to pay powwow participants. Yet Beaver told people the money would be in the bank Monday. When the crowd became upset, Beaver claims he felt pressured, and he admits writing cheques knowing he didn't have the cash to cover them.

A list of the dance competition results, compiled by Olin Rain, shows the dancers are owed $10,850. Rain said he received a bogus cheque for $1,500 for his own share of the work.

The Edmonton Aviation Heritage Society, which rented space for the powwow, said it not only got stuck for $1,910, it was left with a big mess to clean up afterwards.

Barbara Cloney, executive secretary for the heritage society, says they usually are paid by cheque seven days in advance. This time they got a cheque the last day of the powwow. When she took the society's cheque to the bank Monday there were no funds to cover it.

Up to Sunday, "they kept assuring me that the money was coming," Cloney said. "I'm very, very, very disappointed. Plus they left me a big mess . . . . It took me almost a week to get it cleaned up." Cloney says just two people from the powwow stayed behind to help her clean Sunday night.

Shannon Awassis, who works at Feather of Hope Aboriginal AIDS Prevention Society in Edmonton, said May 8 that Beaver gave him tobacco and asked him to "help out." He adds, "I was told I would be getting a substantial amount of money as well. I got it by bounced cheque just like everybody else."

Beaver said some money was made from the craft tables and a raffle, which was used to help provide accommodation and minor expenses to Elders and people who needed the help.

No one could say who won the raffle prizes. First prize was said to be a $750 or $800 IGA voucher. Wabasca said she made and sold the raffle tickets and gave the money over to organizers after deducting her own costs for making two quilts. She said she did not know how many tickets were sold.

Brenda O'Chiese said a $450 cheque to pay O'Chiese's daughter and three nieces was not honored by the bank.

Ray Whitstone was master of ceremonies. He says he's got a $1,500 cheque he can't cash.

Donita Strawberry, whose six-year-old daughter placed second in the Junior Girls Jingle Dress competition, says the little girl got stung for $100 in her first competition powwow.

Rock Island Drum Society is not registered as a society in the province of Alberta. No one could say who the members are.

As of May 12, no charges had been laid.

Advance planning and shared responsibility keys to powwow success

By Joan Taillon
Windspeaker Staff Writer

MERRITT, B.C.

Cecil Nepoose is known in Indian Country as a man with years of experience in all phases of powwow, from dancing to organizing.

To make it work, he said, "people have to be more or less certified or bone fide people to handle the finances. People that have accountability and credibility." Another key element of running a successful powwow, he says, is having prominent powwow people involved, with a broad range of powwow knowledge and experience.

An organization, committee or a board, whoever is funding a powwow, "is totally in charge," Nepoose said, and will collectively decide how the money will be processed.

The individual who has the responsibility for carrying out their wishes makes sure the money is enveloped and ready for the awards.

"There has to be cash payouts," Nepoose said, because many powwows end on Sunday and some people can't afford to stay over another night just to cash a cheque.

Nepoose said he's in the process of raising $48,000 now to put on a powwow.

"The way I do things, is that I secure that money first. Once that money's secured I appoint somebody to look after it and take care of the books. There has to be a financial audit at the end of the powwow. There has to be a financial report set up as well for the board that I work with."

While the powwow is underway, Nepoose says the cash is kept in a safety deposit box or safe with somebody to look after it prior to payout and to make sure distribution is made.

Usually suppliers of services to his powwows do not invoice him until after the event, Nepoose says. "So invoicing is very important." He says careful budgeting and record keeping ensures these will be paid promptly. Sometimes suppliers request a percentage of their costs up front and the powwow's finance personnel take care of that.

For a large powwow gathering, where the cash payout is in the range of $30,000 to $40,000, Nepoose says organizers need to start "at least a year" in advance. That's for planning, finding volunteers, putting committees in place, and making sure people are clear about their roles and the vision statement for the powwow. Fundraising comes after all that.

"There's a lot of commitment that's involved, personal commitment in organizing a big celebration. It's not a one-man thing."

Another thing Nepoose says is "I will never, ever take the word, especially verbally, from a company or organization that says they're going to sponsor this powwow."

In addition, Nepoose says a person needs at least 20 years of powwow experience before trying to run one. He recommends trying on the roles of arena director, head drum judge, or general judge to gain experience of how powwows are run, how winners gain points, how judges are selected and a host of other details.

He said there has to be a paper trail to cover everything.

"An honest person, to be blunt with you, has to be behind that pencil."

Toronto Rock does it again

By Sam Laskaris
Windspeaker Contributor

TORONTO

There are portions of the National Lacrosse League season that brothers Kim and Rodd Squire would rather forget.

But not the ending.

For the second consecutive year, the Squires, who hail from Six Nations, Ont., were members of the Toronto Rock, that captured the NLL title.

Toronto edged the visiting Rochester Knighthawks 14-13 in this year's championship match staged May 6 at famed Maple Leaf Gardens.

Kaleb Toth of the Rock scored the winning goal with just one second remaining in the contest.

Toronto had also downed the Knighthawks 13-10 in the 1999 NLL final, also held in Toronto.

While the end of the season was picture perfect for the Squires, the rest of the year was anything but.

For starters, the brothers were involved in an early-season car accident, an incident during which Kim suffered an eye injury and left Rodd with a case of whiplash.

Kim Squire's fortune took another bad turn a week later when he broke an ankle, an injury some thought would be a season-ending one. But he mended quickly and managed to return to play in the Rock's final three regular season contests, as well as both of its playoff matches.

In the NLL final, which more than 14,000 spectators, Kim Squire, who at age 20 is the youngest Rock player, was one of the offensive stars, scoring three goals and picking up one assist. Rodd Squire, 27, had one assist in the match.

Kim Squire said it felt rather good to be able to celebrate at season's end once again.

"It was sweet last year too but I wasn't supposed to be back this year," he said. "To come back with a few games left was amazing."

So too was the finish of the final. The Rock appeared headed for certain victory when Kim Squire scored his third goal of the game to give Toronto a 13-11 lead with two minutes and 30 seconds left in the game.

But the Knighthawks then scored a pair of quick goals to deadlock the score at 13-13. Then, after the Rock won the ensuing faceoff, it called a timeout with 16 seconds remaining to plan its final offensive attack.

The Rock's plan was for the ball to end up in the hands of Dan Stroup, who had scored five goals in the game. But when Stroup was covered, Colin Doyle, who was setting up the play, found Toth who released a bullet-like shot into the back of the Knighthawks' net.

"It was a broken play," Kim Squire said. "It wasn't supposed to happen but I'm glad it did."

As for Rodd Squire, he was glad he didn't follow his original intentions. He was planning to bypass the 2000 NLL season because of some heavy work commitments; he's an iron worker.

"I ended up being talked into coming back," he said. "And it feels good now."

The elder Squire admitted he didn't think the Rock's final rush would pay off. He thought the match would be decided in OT.

"I was already thinking overtime," he said. "I was getting ready for overtime."

Like his brother, Rodd Squire said he didn't envision himself playing in the NLL final.

"Not after that accident," he said. "I had pretty bad whiplash there and I had to take the time off. When I was ready I just came in to play."

He appeared in the Rock's final eight regular season and both playoff games.

Meanwhile, the Knighthawks' roster in the championship featured three Native players, Duane Jacobs, Cory Bomberry and Regy Thorpe. Like the Squires, both Jacobs and Bomberry live in Six Nations. Thorpe lives in Elbridge, N.Y.

"It just came down to one shot," said Jacobs, who had a five-point (two goals, three assists) performance. "We battled hard. We seemed to have them down but the crowd just seemed to give them that extra boost. They were tired but the crowd was relentless and kept giving them that adrenaline."

The Knighthawks twice had a two-goal lead in the match. Rochester was also leading 9-8 early in the fourth quarter following a shorthanded marker.

Bomberry had one goal and two assists in the match while Thorpe was pointless.

Jacobs was pleased to see a strong Native contingent in the final.

"We've got a good bunch of guys from back home," he said. "It was good to see that we were well represented in the championship."

Jacobs added it was nice to see the Squires, who had gone through some trying moments this season, in the final.

"I wish them all the best," he said. "They earned the victory."

Samson

Samson lawyer James O'F
Calgary court.

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Samson, Ermineskin in court for treaty

BRUCE WEIR

Samson lawyer James O'Reilly speaks to reporters outside a Calgary court.

(Continued from page 6.)

The end result is that, in the eyes of the Samson and Ermineskin, "treaty rights take precedence over the Indian Act, the Indian Oil and Gas Act and other legislation."

The Crown disputes these interpretations. Crown attorney Alan Macleod told reporters the government view is that the issues surrounding oil and gas revenues ". . . do not engage the treaty. The government has the right to set prices and create laws that have a general application and seek to balance the interests of the whole country."

In an attempt to refute this argument, O'Reilly intends to take the court into "a time capsule to travel back to 1876," and examine the circumstances surrounding the signing of the treaty. This will involve the testimony of historians and will reference historical documents, including a North West Mounted Police map from 1888 and a map from the Palliser Expedition dated 1858.

"It was important then and it is more important now," O'Reilly said of the treaty. "It is not just a parchment. It is a relationship, a coming together, a meeting of minds between non-Aboriginal and Aboriginal people. Without the treaty, there would be no Canada today. Aboriginal people are an integral part of Confederation."

The court will move to the Samson reserve for three weeks in June to hear the testimony of Elders concerning what their ancestors said about the circumstances surrounding the treaty and what the bands understood the nature of the agreement to be.

O''Reilly stated he will argue that the treaty obligates the federal government to act with honor and respect for the Indians and that it has failed to do so. He cited the fact that no schools had been built on the Samson reserve before 1992 despite provisions in the treaty that the government would build and maintain schools on reserves.

Although he acknowledged that the money claimed by the bands was substantial, O'Reilly told the court more important issues were at stake.

"The money is important, but it's not what this is about. The Samson would take respect for the treaty over the money. If they only receive the money, it will be a loss. This case seeks to restore the dignity of Indian people."

Thought of mom's cooking saves man

By Terry Lusty
Windspeaker Contributor

COLD LAKE, Alta.

Dan McFeeters spent 15 years as a driller, but says his brushes with danger in the oil patch will never compare to the horrific predicament he faced last December.

McFeeters was headed for home on foot during the late morning of Dec. 17 when he chanced upon a moose trail along the edge of French Bay on Cold Lake, Alta..

With temperatures hovering around the minus-20s, McFeeters had dressed warmly. A slightly fresh layer of snow blanketed the ground.

As he tracked the moose, he had to cross a slough adjacent to the lake. He approached the edge of the slough when the ice gave way and McFeeters went in. There was nothing to indicate thin ice.

Somehow he managed to escape, but McFeeters had no dry clothing, no axe and no matches. There were no homes or roads close by. Fortunately, he did have on layers of clothing, roughneck boots and a knife.

"I didn't want to walk across the slough," he said, although there was a payphone near a provincial campsite two miles distant. It was 200 to 300 yards across.

The wind had picked up and it began to snow.

"I dug a hole in the (snow) bank of the lake and packed it down," he said. Using his windbreaker as a shell above his body, he wrung out his soaked clothes. He removed his boots and wrung out the felt liners. But the right boot froze in a closed position and McFeeters was unable to pull it back on.

He wrapped his right foot with his hooded shirt even though it was wet. He also put one of his coats over his jeans and around his legs. That probably saved his one leg.

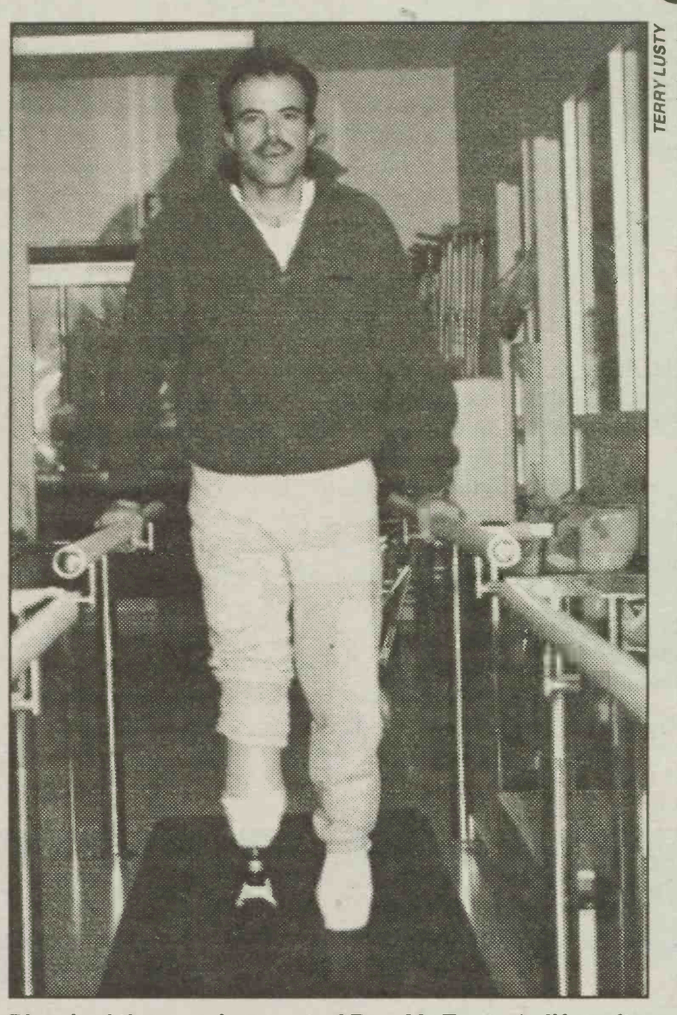
He pulled his arms and tucked his head inside his other shirt.

"I used my breath to keep warm," he stated.

McFeeters was trapped for three days and two nights.

"I was worried about falling asleep," he reported. He was also hungry and thirsty. He tried to eat a bit of snow but "it would cool my insides and I'd breath out cold air," he explained.

He figured the wind and snow would let up soon. It didn't. He thought someone might come along. That never happened. Worse yet, nobody knew his whereabouts and he wouldn't be reported missing for some time.



TERRY LUSTY

Physical therapy is a part of Dan McFeeter's life, after a fall through the ice resulted in the loss of his right leg, eight inches below the knee.

The third day, McFeeters forced himself to get mobile. "The only thing that kept me going," he said, "was thoughts of mom's homemade apple pie and hot chocolate."

The wind and snow had eased up a bit, so he set off to cross the half-mile-wide bay. That was a grueling two-to-two-and-a-half hours of pure torture.

"I'd take about 10 steps, then fall. Then I'd have to start over again," he stated. He had to drag his bad (right) leg that was lying crooked.

There were times he thought of quitting. "Every time I'd want to stop, I'd think of mom's pie and hot chocolate and it kept me going." It got to a point where he would consciously think of that treat as motivation to continue.

Once across the bay, he hauled himself another half mile along a bush trail to the payphone. The operator connected him with the hospital whose staff members, Barb and Linda, told him to remain where he was, to stay on the phone and to remain conscious.

Eighteen minutes later, they told him to look down the road.

"I looked and saw an ambulance coming. It was now Dec. 19, about 4:00 or 4:30 in the afternoon," he explained. "I was never so happy to see people in my life!" Had it not been for the two ladies at Cold Lake Hospital, "I might not have made it at all," claims McFeeters. "They kept me talking and conscious until the ambulance arrived."

The ambulance attendants placed hot packs on the sides of his legs, under his arms and wrapped his chest in warm blankets. They told him, "another five minutes and they wouldn't have found me alive. The doctor told me my core temperature was normal—about 36, 37—but it dropped to 32 by the time I was at the hospital."

He was transferred to the University of Alberta Hospital, where he was informed he would lose his right leg, eight inches below the knee. McFeeters was "kind of shocked." He figured he might just lose some toes, maybe a foot. That's when his positive mentality kicked in.

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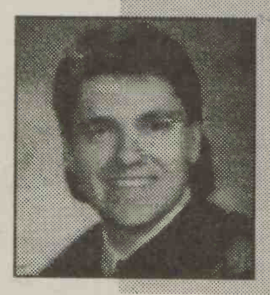
What to do for insect stings



The Medicine Bundle

Gilles Pinette, Bsc, MD

Insect stings are common causes of allergic reactions. Most reactions are mild, but recognizing a serious reaction can save a life.

Bumblebees and honeybees only sting once and die. Their stingers have little barbs on them that prevent them from getting loose without ripping apart their bodies. Wasps, yellowjackets, and hornets are winged insects that can sting repeatedly without dying.

When an insect stings you, it injects venom (a powerful chemical) into your skin that your body reacts to. Usually, a small red tender (or painful) swelling develops at the sting site. The pain, swelling, and itchiness lessen over a few hours.

Treatment

Remove the stinger as quickly as possible. The stinger contains a sac of venom. Squeezing the site can cause more venom to enter your skin. Try to scrape the stinger off with a sharp blade or credit card held against the skin. Apply ice to the site and use an over-the-counter pain medication (e.g., Tylenol, Ibuprofen).

Insect bites rarely become infected. Occasionally, the swelling and redness can spread over a large area within two to seven days of being stung. A doctor should examine you to determine if you have an infection and need antibiotics. You may just be very sensitive to the sting and need antihistamines or steroids for a few days.

Anaphylaxis

Anaphylaxis (an-a-fil-ax-is) is the term given to the most severe reaction you can have to insect stings. It occurs in up to five per cent of the population. The symptoms of anaphylaxis usually start with a local reaction of redness and swelling. Symptoms that follow can include a general feeling of warmth and itchiness, hives (small itchy bumps on the skin), abdominal cramps, throat tightness, noisy breathing, and possibly airway obstruction. Symptoms usually occur within 10 to 30 minutes of a sting.

Anaphylaxis is rare in children.

Epinephrine (also called adrenaline) can be a life saving drug and should be given immediately when a serious reaction begins. Epinephrine filled needles can be self-administered and are easy to use. Go to an emergency department immediately.

Treatment of anaphylaxis may require antihistamines, intravenous fluids, ventolin puffers, oxygen, or steroids. You may be observed for six to 10 hours in the emergency department to watch for further reaction.

Prevention

Foods and scents attract stinging insects. Try to avoid perfumes, hairspray, eating outdoor picnics, or hanging around garbage. Dark clothing, snug fitting clothes, and shoes protect from flying stinging insects.

Your doctor can prescribe to you an epinephrine loaded needle or allergy kit (Epi-pen or Anakit). Get familiar with how to use it. It may save you or your child's life.

Your doctor may refer you for skin testing or venom desensitization. Venom desensitization (also called venom immunotherapy) is a treatment that helps your body build up tolerance to the poison.

Even if you react mildly to one sting, a future sting can be life-threatening. Your body can become more sensitive to the venom after being exposed to it one or more times.

This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above

Dr. Pinette is a Métis family physician in Manitoba and current host of APTN's Medicine Chest. Contact Dr. Pinette care of this newspaper or email pinette@home.com.

Deliberately denied basic dental care

Ottawa experimented on Native kids

By David Napier
Windspeaker Contributor

OTTAWA

> ***"It was not a deliberate attempt to leave children to develop caries except for a limited time or place or purpose, and only then to study the effects of Vitamin C or fluoride."***
>
> **— Dr. L.B. Pett.**

The federal government denied basic dental care and experimented with the diets of Native children in order to study the effects of Vitamin C and fluoride treatment. The controlled experiment took place in the late 1940s and early 50s in at least four Indian residential schools, documents in the National Archives reveal.

Although the aim of the five-year 'nutritional study' was supposed to benefit Native communities, many parents weren't even informed of the experiment.

In a letter of Oct. 3, 1949, Dr. H.K. Brown, chief of the dental health division, requested certain dental treatments be halted at the United Church's Port Alberni residential school.

"No specialized, over-all type of dental service should be provided, such as the use of sodium fluoride, dental prophylaxis or even urea compounds."

Dr. Brown explains that, 'In this study dental caries [tooth decay] and gingivitis are both important factors in assessing nutritional status. The caries index could be upset by such specialized dental measures as those referred to above; and dental prophylaxis could alter the gingival picture sufficiently to make it of questionable value as a possible index of Vitamin C deficiency.'

The one-page letter goes on to note that pulling bad teeth or filling cavities wouldn't interfere with more cavities developing. 'The regular filling and extraction service which has been provided in the past will not interfere with the nutritional study as it will not materially reduce the occurrence of new caries lesions or affect the gingival conditions.'

But the physician who supervised the Department of National Health and Welfare (now Health Canada) study defends the experiment and withdrawal of dental treatment.

"It was not a deliberate attempt to leave children to develop caries except for a limited time or place or purpose, and only then to study the effects of Vitamin C or fluoride," said Dr. L.B. Pett in a recent interview.

But he admitted parental consent was not always obtained for those children involved in the study. Even by the standards of the day, that was unacceptable. Not only was consent required, it had to be understood, according to a leading medical ethicist.

"The statement that consent has been obtained has little meaning unless the subject or his guardian is capable of understanding what is to be undertaken and unless all hazards are made clear," wrote bioethicist and former Harvard Medical School professor Henry Beecher in an essay, Ethics and Clinical Research, published in the New England Journal of Medicine in 1966. Consent is essential for moral, sociological and legal reasons, Prof. Beecher concluded.

But Dr. Pett said the findings of the study were made readily available to the schools and communities involved so that nutrition could be improved.

Dr. Pett, now 90, was formerly chief of the nutritional division of Health and Welfare.

Correspondence between Dr. Pett and those working with him indicates the government study was designed 'to evolve methods for improving health, not only of school children, but of the whole Indian population.'

The scientists also tinkered with the students' diet. In 1952, Dr. Pett wrote to the director of Indian health services, Dr. P.E. Moore, making reference to the study and changes to diet.

"In 1949 and 1950 the Indian Health Services arranged for a supply of flour containing added vitamins iron and bone meal to be provided to St. Mary's (Roman Catholic) Indian Residential School, Kenora, Ont."

But then the vital supplements were stopped. "The school has now been reverted to ordinary white flour for the purposes of further control of the results ...," wrote Dr. Pett.

Ironically, the legal and moral issues concerning consent aside, the findings of the study were often ignored, including the most basic nutritional changes that were recommended.

As noted in Prof. John Milloy's submission to the 1996 Royal Commission on Aboriginal Peoples, and adapted in his book, A National Crime, poor nutrition continued to be a problem in schools through the late 1950s. It wasn't even until 1956 that Dr. Moore was asked by Colonel H.M. Jones, director of Indian affairs, for annual inspections of schools.

And, while Dr. Moore was in charge of the controversial study, he and Dr. Pett constantly pressured authorities in Ottawa to improve students' diet.

As Prof. Milloy noted in his research, because of the cost of getting fresh food to remote schools, in 1960 the federal government decided to let residential schools principals choose whether to give students Vitamin C capsules in order to overcome the known deficiency in their diet.

Malnutrition wasn't the only food-related issue at the schools. Correspondence of June 29, 1951, from Dr. Moore to a colleague at the Indian affairs branch of Citizenship and Immigration addresses this issue of milk served at the Mohawk Institute — an Anglican school — at Brantford, Ont.

"As you know it is against provincial law for institutions to use unpasteurized milk. It is also illegal to sell it in Ontario... I would strongly urge that pressure be brought upon the school to pasteurize their milk."

The chief concern about unpasteurized milk was that it could contain tuberculosis. Seven years later, however, the problem still had not been addressed.

"It has been brought to my attention that you are using unpasteurized milk at your school which is contrary to Provincial Health Regulations," wrote R.F. Davey, chief of the education division in Ottawa to Rev. W.J. Zimmerman, principal of the Mohawk Institute.

"I must therefore insist that effective immediately you make arrangements to use only pasteurized milk at your school."

Given such conditions, it is little wonder that malnutrition and tuberculosis were rampant at many of the Indian residential schools that were operated by various churches and the federal government.

First printed in the Anglican Journal.

Indian Country

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AIDS organization meets in Ottawa

By Yvonne Irene Gladue
Windspeaker Staff Writer

OTTAWA

The Canadian Aboriginal AIDs Network will be holding its second annual general meeting, headlined Looking In, Looking Out—A Step Towards Strength and Unity June 27 to 29. It will be held at the Victoria Park Suites Hotel in Ottawa and is open to all Aboriginal people living with HIV or AIDS and all other groups interested in attending. The meeting will cover bylaw amendments and the organization's auditor's report. The meeting will also give members a chance to vote for six board of director positions.

"The reason that it is called Looking In and Looking Out is because we are looking at where we are in the organization and looking at who the disease is affecting," said Darren Greer, coordinator. "This meeting will be a wrap of what happened last year. It will also give the members a chance to look and plan ahead for next year or for the next two years," he said.

Ten regions making up the Canadian Aboriginal Aids Network are Yukon and the Northwest Territories, British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec, Labrador and Atlantic Canada, which includes New Brunswick, Nova Scotia and Newfoundland.

"This year they've created a seat for the new territory of Nunavut. It will be the newest member of the Canadian Aboriginal HIV/AIDS Network," said Greer.

The Canadian Aboriginal AIDS Network has two types of voting members. Full-time members are people who are living with HIV/AIDs and members who represent their regional organization. Each organization of the Canadian Aboriginal AIDS Network is invited to send representatives to the meeting. Only one member from each region is eligible to vote.

"Aboriginal people living with HIV/AIDS are full-time members of the Canadian Aboriginal AIDS Network. They get to vote. Out of the 12 seats available for the board of directors, six seats will be available. Associate members who work with AIDS organizations do not get to vote. Each regional member gets one card to vote, otherwise it would get outweighed by the size of the organizations they are from," said Greer. "About 100 people attended last year's meeting. This year we are expecting more."

Individual organizations or individuals can bring resolutions to the floor at the meeting.

"Resolutions from the floor are always important, such as in changes. The thing about an organization like this is that it has to be fluid and has to be able to address issues when they come up," said Greer. "Another reason members get together at the general meeting is to compare notes on how things are going in their regions or on a national level."

For further information call toll-free 1-888-285-2226.

Telehealth program comes to Alberta's north

By Yvonne Irene Gladue
Windspeaker Staff Writer

FORT CHIPEWYAN, Alta.

The Nunee Health Authority's Telehealth Research Project in Fort Chipewyan will reduce the stress and expense of travel for patients who require minor medical attention. The project will transmit medical data, audio and visual images to the nearest health centre, which is in Fort McMurray. Telehealth, managed by Tecknowledge Healthcare Systems Inc., is responsible for telehealth programs in Rouyn, Que., Berens River, Man., Southend Sask., and Anahim Lake, B.C. as well. Many health services are centered around urban areas, which means that parts of the population have better access to health care services than in others. Telehealth will bring better service to rural communities.

"Essentially telehealth is a delivery of services using telecommunication information technology," said Robert Vigneault, TeleHealth consultant. "It is a means of connecting rural communities with larger, urban, specialized centres," he said.

The project uses video equipment to transmit medical images from the community to the Fort McMurray Regional Hospital. The medical staff in the community will be able to use live video conferencing to consult with specialists in Fort McMurray. A camera that sits on top of a 32-inch television set in each location is used.

"Esentially you can interact with people who are thousands of miles away. A rehabilitation specialist or therapist in Fort McMurray can have contact with both the patient and a rehab assistant in the community," said Vigneault.

Telehealth's co-ordinator Cookie Simpson is excited about the many ways this project can be used. In May, services such as speech, language therapy, occupational therapy and physical therapy will be begin to be relayed between Fort McMurray and Fort Chipewyan. Services such as tele-counselling and tele-spirituality will link the community with spiritual Elders in Fort McMurray.

"What I'm trying to do is find spiritual Elders from Fort McMurray or Edmonton to link up to the patients here," said Simpson. "We could utilize their help. This may make it easier on the Elders instead of them flying all the way into the community," she said.

Telehealth will also help families in the community to visit with patients in Fort McMurray through the tele-visitation component.

"It helps relieve the stress level of the patients when they know that they can visit with their families in Fort Chipewyan," said Simpson. "In fact in the first visit Elders in the community were able to visit with Elders who are long-term patients at the regional hospital in Fort McMurray," she said.

"The Elders really like the project," said Simpson. "They had a lot of good things to say about this project," she said.

"I'm really excited that Fort Chip will get some recognition for this project. I have been impressed with the community's professionalism, commitment and energy from day one. It has been a pleasure working with them," said Vigneault.

Museum festival hosts Nuu-chah-nulth youth

By David Wiwchar
Windspeaker Contributor

VICTORIA

More than 1,000 enthralled spectators jammed the main lobby of the Royal British Columbia Museum to watch Nuu-chah-nulth youth perform songs, dances and plays they've been learning at their schools.

The three-day Nuu-chah-nulth youth festival featured more than 250 students from four schools, and marked the first time many of these students have performed in a large, public setting.

DAVID WIWCHAR

Betty Keithlah leads Maaqtusiis students in the performance of an Ahousaht song at the Royal British Columbia Museum.

Students from Wickaninnish, Hesquiaht, Maaqtusiis and Haahuupayuk performed in the museum's Clifford Carl Hall and in the HuupuKwanum - Tupaat Exhibit Hall, attending seminars on cedar-weaving and other topics between performances.

Huu-ay-aht's Robb Johnson led students through the Cedar Trails Program, where he recounted gathering cedar bark with his grandmother, and used stories as a springboard into a lesson on the importance of cedar, and how bark is used to make baskets, clothing, and many other items.

"The whole idea behind the youth festival is to get the kids involved in the exhibit," said organizer Bettina Thomas. "All the sharing, dialogue, and cross-cultural communication that happens is just great."

The youth festival is the last public program to be offered at the Out of the Mist — HuupuKwanum Tupaat Exhibit, which officially closes on May 28 before moving to the Denver Museum, where it will open in October.

Plant p by pha

By Alex Roslin
Windspeaker Contributo

MONT

Xahw Chakash was sands of kilometres awa his native Chiapas, but right at home.

The Mayan chief and the Chiapas Indigenou ers' Association was in n Quebec to learn about t traditional way of life, sh periences and establish term bond between the peoples of Mexico and C

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Plant products plundered by pharmaceutical firms

By Alex Roslin
Windspeaker Contributor

MONTREAL

> ***"It's going to happen here, too. We have to find ways to defend our knowledge. We can help each other."***
>
> **— Xahw Chakash**

Xahw Chakash was thousands of kilometres away from his native Chiapas, but he felt right at home.

The Mayan chief and head of the Chiapas Indigenous Healers' Association was in northern Quebec to learn about the Cree traditional way of life, share experiences and establish a long-term bond between the Native peoples of Mexico and Canada.

Chakash also came to Canada to issue a warning about the threat Indigenous peoples worldwide face from multinational pharmaceutical companies.

The companies are already eyeing plants and Indigenous knowledge in Mexico and big bucks are dancing before their eyes.

In Chiapas, a Western-led business consortium is pressuring traditional Indigenous healers to allow research on vegetation in the state.

"They've been stealing our knowledge all over Mexico. What happens when they do research is they patent information and they start producing pharmaceutical products, and there is no return (to Native peoples)," said Chakash.

"And then the communities can't use the same knowledge to heal ourselves after that. We have to pay for it. And it's our own knowledge."

Chakash is a member of the Tzeltal Nation, which is part of the ancient Mayan civilization. He is 15 years into his 20-year term as chief. In July, he will be running in Mexico's federal election.

Chakash helped found the association of healers in Chiapas, a Mexican state that borders with Guatemala. Most of the group's 1,800 members are Elders. Like in the Cree traplines of northern Quebec, the Mayan healers are working hard to pass on their knowledge to the younger generations. But Chakash said this ancient knowledge is under the gun. The companies aren't just trying to patent one or two plants, either, he said.

"They're going to do the whole region's biological resources — all natural resources of Chiapas. If they find a plant that has very strong properties that can cure cancer or diabetes, the multinationals are going to patent that, and then they will sell this medication at a very expensive price," he said.

"It's going to happen here (in Canada), too. We have to find ways to defend our knowledge. We can help each other."

Chiapas, like the Cree territory of Quebec, is rich in natural resources. Hydro-electric projects in the state provide 35 per cent of Mexico's electricity.

In 1994, Chiapas was the scene of an Indigenous insurrection led by the Zapatista Army of National Liberation. Today, there is an uneasy truce, but Chakash said Chiapas is still overrun by government soldiers and army-backed death squads.

In an interview in Montreal, Chakash expressed gratitude to his Cree hosts and said he felt like he was with family while experiencing the cold and snow of early spring in James Bay.

"They told me I couldn't come here to live because it's too cold. But I saw I could survive here. It could share with my brothers. I felt like in my own family. I feel it's the same society," he said.

"What we're living in Chiapas, in Mexico, is almost the same situation as what the Crees are going through here in Canada. I found that we have the same suffering. It's the same cause. There's no respect for us, there's no recognition."

CAREERS & TRAINING

employment opportunity

city of Regina — SENIOR POLICY ADVISOR - ABORIGINAL

This position has been designated for an individual who self declares in writing to be of Aboriginal ancestry as per Human Rights file number A2021.

The City of Regina Social Development Division is looking for an individual to be responsible for interdisciplinary policy development and research with an emphasis on Aboriginal issues. Typical duties include: advise and support senior management in the development of policies; provide policy interpretation; conduct social issue research and analysis; and represent the corporation on intergovernmental planning groups.

The successful applicant will have a Masters degree in social sciences, community development, human justice, economics ***or an equivalent combination*** of education and experience combined with three to five years experience in community work, policy work and research in the designated policy areas. Knowledge of issues related to Aboriginal peoples and community and research techniques (qualitative and quantitative) are essential.

The City of Regina offers a rewarding work environment to accompany a competitive salary and benefits package.

Please quote Competition #00-069 and direct your resume to:

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This competition will remain open until the position is filled.
All applicants are thanked for their interest.

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employment opportunity

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*Original People. Original Television. **The Aboriginal Peoples Television Network** is sharing our peoples journey, celebrating our cultures, inspiring our children and honouring the wisdom of our Elders. We are recruiting for the following positions:*

CAMERA PERSON/VIDEO EDITOR

Reporting to the Producer of News, and located in Ottawa, the Camera Person/Video Editor will perform a variety of tasks related to production editing, including equipment set-up, playback, program timing, packaging, dubbing, light maintenance, and technical support for programming.

The Camera Person/Video Editor in consultation with the producer performs editing, screening and logging. Operates Video cameras, video recorders, lighting and audio equipment and ensures that APTN production and technical standards are observed. The successful candidate will downlink and record incoming feeds, edit raw footage to the required duration and provide final edited master to producer. The candidate must be able to perform under minimal supervision and also have the ability to work as a photojournalist when called upon.

Remuneration: 30,000 - 40,000 DOQ/DOE

CORRESPONDENTS

Reporting to the Director of News, and located in Ottawa and Vancouver, the Correspondent is responsible for collecting and analyzing information about newsworthy events and writes news stories for APTN broadcast.

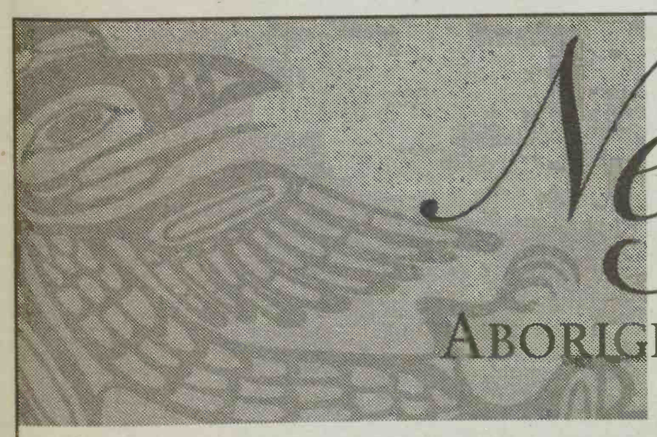
The Correspondent in consultation with the producer will establish policies and procedures for the identification, selection, research, scripting, production, and submission of news items. Monitor local and national media for events and stories of potential interest to APTN. Identify, research and submit story ideas to the APTN national newsroom. Receive assignment or evaluates news leads and news tips to develop story idea. Gather and verify information through interview, observation, and research. Write narration, intros, extros, continuity and scripts. The Correspondent must also have on camera skills, they must be able to do stand ups and voice over narrations. The Correspondent must also be able to conduct on camera interviews and should also be able to do live reporting when called upon.

Remuneration: 35,000 - 50,000 DOQ/DOE

The successful applicants will have solid experience and understanding of Aboriginal culture, a diploma or equivalent from two-year college or technical school; or six months to one year related experience and/or training; or equivalent combination of education and experience. TV journalism experience required. Preferred qualifications include experience with Word processing, Internet software, E-mail and broadcast industry technology. The applicant must have excellent communication, interpersonal, analytical, and decision-making skills.

Please forward your résumé and specify position, in confidence by **Friday, June 2, 2000** to: **Kent Brown, Human Resources Manager, Aboriginal Peoples Television Network, 339 Portage Avenue, Winnipeg, MB R3B 2C3, Phone: (204) 947-9331, Fax: (204) 947-9307, E-mail: kbrown@aptn.ca**

Only those selected for further consideration will be contacted.
As an Aboriginal employer, we encourage Aboriginal candidates to apply.



Negotiating

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RESOURCE

Four, so far, hope to compete for top AFN job

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

As of May 17, with just over two weeks to go before the official cut-off date, three present or former grand chiefs and one grandmother have decided they want the national chief's job.

The election for grand chief of the Assembly of First Nations is set for the Ottawa Civic Centre during the AFN's annual general meeting, a three-day affair which begins July 11.

Nomination papers must be filed with the AFN's chief electoral officer, Robert Johnson of the Six Nations of the Grand River First Nation in Ontario, by midnight June 5. Each hopeful is expected to present the signatures of 15 members of the AFN — eight from his or her own region and the other seven from other parts of the country.

Marilyn Buffalo, who resigned as president of the Native Women's Association of Canada on April 2, citing personal reasons, was the first candidate to make her intentions known when, on April 30, she told this newspaper she was beginning her campaign.

Marilyn Buffalo takes to campaign trail for run at leadership.

Buffalo's announcement was followed by the former grand chief of the Grand Council of the Crees (northern Quebec), Matthew Coon Come, on May 11. Mushkegowuk Council (Northern Ontario) Grand Chief Lawrence Martin issued a press release revealing his candidacy on May 17. The rumor mill indicates there may be others who will surface by the deadline.

Matthew Coon Come, running, but coy.

Two people who were rumored to be considering a run at National Chief Phil Fontaine's job have clearly indicated they won't do so. Akwesasne Grand Chief Mike Mitchell and Alberta's Harold Cardinal told *Windspeaker* this month they definitely won't be in the running.

Fontaine had not officially declared his candidacy as of May 17, but an organization called Friends of Phil Fontaine has sent out invitations to a fund raiser for him at the end of May. In the invitation, it states clearly that Fontaine intends to run. Attempts to reach the national chief for comment on the election were not successful.

Buffalo, 50, said she'd made her decision to run for the AFN job before she resigned from NWAC but didn't feel the timing was right to disclose that information at the time.

While dealing with an election process where only chiefs vote, the Samson Cree Nation (Alberta) member, nonetheless, wants to put the problems faced by poor grassroots people at the top of her list of campaign issues. Buffalo believes it's possible to earn the support of the majority of the elected chiefs across the country by putting the job of improving social conditions and living standards on reserves at the top of her priority list.

"My main issue, the number one issue and my main reason for running, is to combat poverty," she said. "What are we going to do to align ourselves politically so that we can take some position on that issue?"

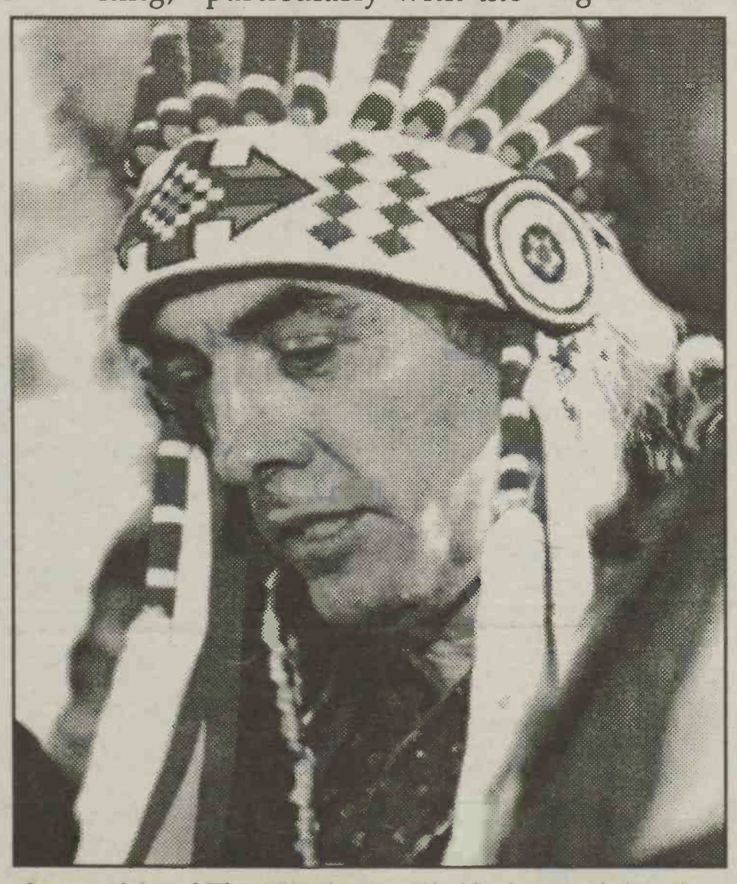
She said her travels as NWAC president have shown her that many First Nations people live in desperate circumstances.

"Everywhere I've gone in the last six years, I've seen a tremendous amount of poverty and despair and hopelessness," she said, when asked why she's running, "particularly with the young people. The situation has gotten a lot worse. I think it's time to take a very common sense and practical approach to leadership. It really isn't about politics anymore. It's all about what do we need to do to get ready to be setting a course for the new millennium. And who better to do it than somebody who's had 30 years of experience at the community level. I know what it takes to raise a family by myself. I can say I truly understand the plight of our people and it's not something that's just academic."

Coon Come, 43, completed his fourth term as Grand Chief in 1999 and chose not to run for another term. His list of accomplishments in that position is long and impressive. After serving two terms as chief of his home territory, the Mistissini First Nation, he became executive director of the grand council before being elected grand chief in 1987. When reached by phone, he confirmed he intends to run but said he preferred not to participate in a full-scale interview until his nomination papers are approved.

"But I am throwing my hat in there," he said. "I have, of course, my own ideas, but I want to make sure that I consult the people across Canada before I finalize my platform."

Martin, 44, was attending a conference in Phoenix, Ariz. when he was reached by phone. As a central figure in the Mushkegowuk court victory against the work-fare provisions of the Ontario government, Martin believes that Ontario Court of Justice decision has cleared the way for First Nations to form a third order of government and his election platform will be based on the idea that it's time to create a national Indigenous legislative body where leaders from across the country would gather to make policy and create laws that will benefit all First Nations.



Assembly of First Nations chief is fundraising for his campaign.

"It's hard to look at a community that can handle all these suicides that are going on, to handle all the other social problems that are there, to handle all these housing situations that we have, without a proper government organization in place to do it," he said. "To me, the big emphasis I'm pushing to our people is, 'Let's get organized. Let's set up our constitutions. Let's set up our governments. Let's set up our sovereign nations and let's really push for that on a national basis.'"

A Juno award winning recording artist and the former mayor of Sioux Lookout, Ont., Martin is looking for a new challenge.

"The experience I had with Mushkegowuk has really helped, just to bring people together. It's the idea that they're part of a nation. They feel really proud. There is a feeling and a sense that we belong somewhere. We're not Indian communities that are always in dire straits. It gives us an opportunity to get excited again, that we're somebody, that we can do something about it and we can work at it and not just deal with the government's self-government process. This whole *Gathering Strength* process is just a transfer of administrative duties. It doesn't go far enough to address our sovereign rights to becoming the third order of government in Canada. In Canada, colonialism is still alive and very strong but it's quite subtle in its ways. Unfortunately, we've been so busy and focused in this selfgovernment process we haven't even lifted our heads to look beyond the horizon."

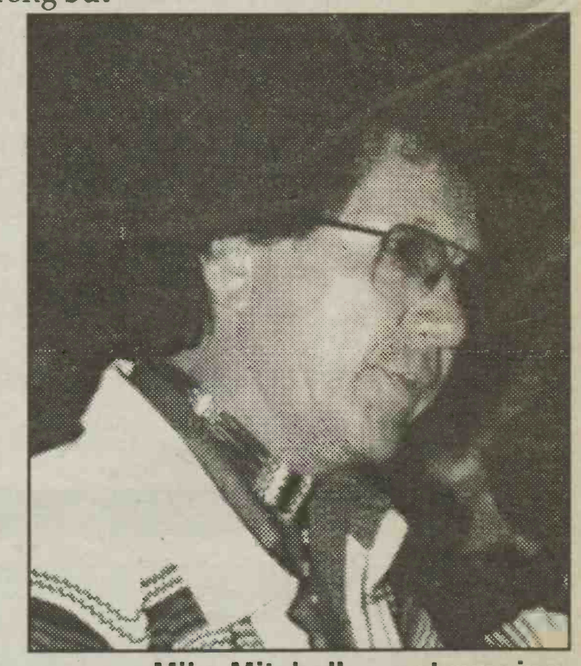
Martin wants to make sure that the AFN is restructured so that grassroots people can participate in the political process. Like so many candidates before her, Buffalo also said she'd consider electoral reform so that grassroots people — not just chiefs — could vote for the national chief, and added that she'd like to see a four or five year term of office.

"Three years goes by so quickly," she said.

She also would like to find a way to include not just the grassroots people but the traditional people who don't vote or, in many cases, support or even believe in the legitimacy of the elected system.

"How are we going to honor and respect the hereditary chiefs. That's what we're really striving for is self determination and how are we going to achieve that? There must be some creative ways to work together. Remember, Delgamuukw is a hereditary chief and yet you haven't been to many conferences where his name isn't mentioned 10 times or more."

Harold Cardinal — not running.



Mike Mitchell — not running.

Lawrence Martin wants third order of government established.