

N.S., O.R., N.A. 40

Volume 21 No. 3 • June 2003

plus G.S.T.
where applicable

www.ammsa.com

Aboriginal Multi-Media Society (AMMSA)

ISSN 0834 - 177X • Publications Mail Reg. No. 40063755

Windspeaker • Established 1983

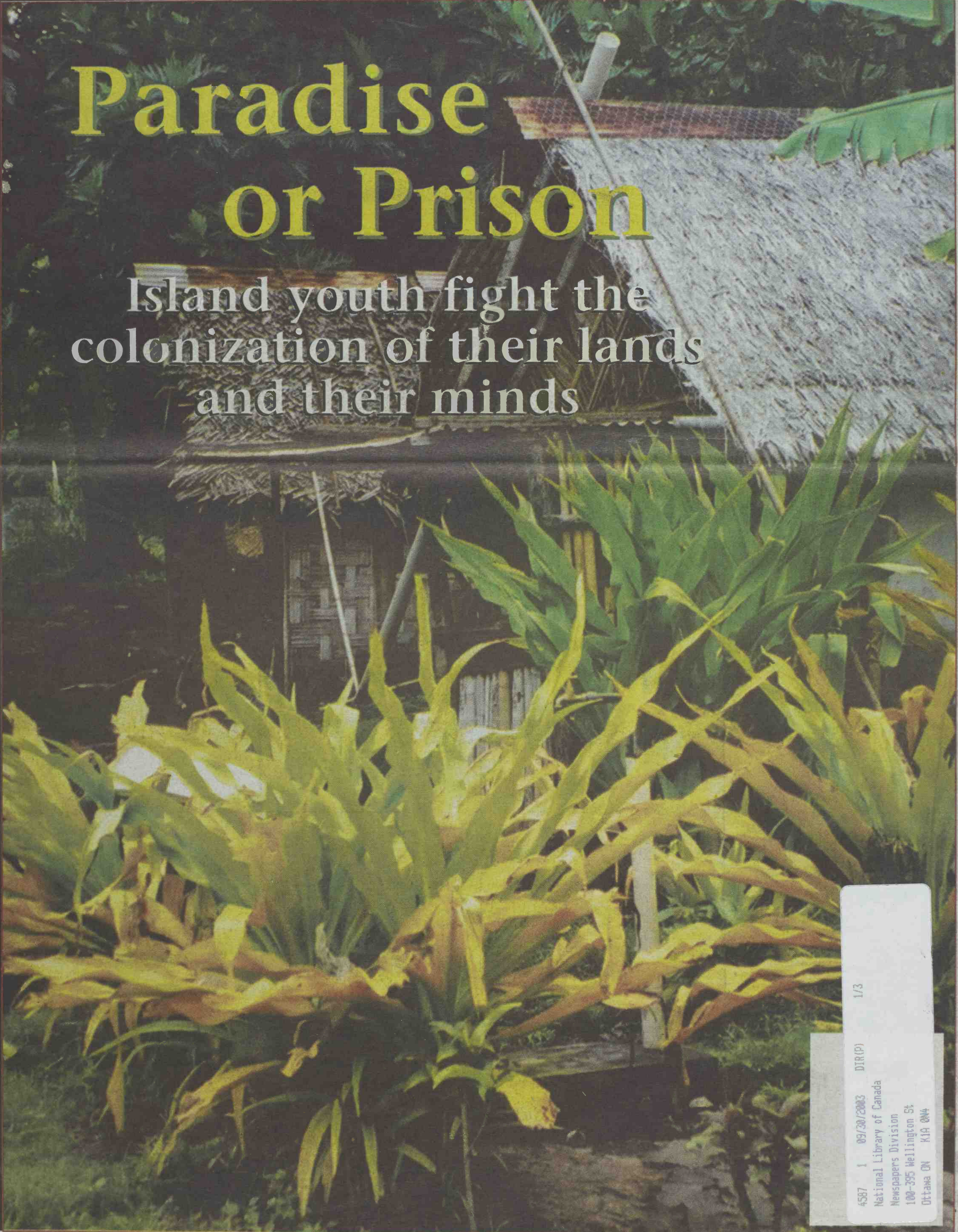
Windspeaker



INSIDE: Windspeaker's Annual Guide to Indian Country

Paradise or Prison

Island youth fight the
colonization of their lands
and their minds



1/3

DTR(P)

4587 1 09/30/2003

National Library of Canada

Newspapers Division

100-395 Wellington St

Ottawa ON K1A 0N4

PATTERSON PALMER
Law

We offer legal services to both
 Aboriginal People and non-Aboriginals,
 in the spirit and understanding of
 the indigenous perspective.

Tuma Young
 tyoung@pattersonpalmer.ca

For more information, contact Tuma Young at
 (902) 897-2000 or visit us at
 www.pattersonpalmer.ca

NOVA SCOTIA • NEW BRUNSWICK • NEWFOUNDLAND AND LABRADOR • PRINCE EDWARD ISLAND

**L&L BEADS
 AND MORE**

3 cut beads, size 10 - now available in 41 colors
 3 cut beads, size 12 - now available in 35 colors
 Charlotte cut beads, size 13 - now available in 37 colors

Leo & Leona Thiessen
 Phone & Fax: (780) 352-0168
1-800-386-7251
 5419 - 36th Avenue, Wetaskiwin, AB T9A 3C7

Many Nations Financial Services Ltd.
 subsidiary of **Many Nations Benefit Co-operative Ltd.**

- Employee Pension Plans
- Employee Benefit Plans
- Individual Life and Disability Insurance
- Investment Services and Products
- Critical Illness - Individual/Group
- Coverage for Chief and Council
- Regular On-Site Service from Regional Representatives

Phone: 1-800-667-7830 or (306) 956-4669
www.mannations.com
 "The strength of Many Nations protecting our future"

Edmonton Aboriginal Committee on Homelessness
 Presents
COMMUNITY GATHERING AND TRADE SHOW
June 24 and 25, 2003
 Ramada Inn on Kingsway (Edmonton Inn)

"BUILDING SUCCESSFUL PARTNERSHIPS"

A conference designed to share and teach through a series of workshops. An opportunity to network and showcase partnership successes.

An opportunity for Aboriginal and non-Aboriginal groups to establish and renew relationships within the community.


A trade show of community partners concerned about the issue of homelessness and affordable housing in Edmonton.

An opportunity to contribute to the development of the new Community Plan on Homelessness and Affordable Housing in Edmonton

Workshop topics:
 "I have a housing idea - what do I do now?"
 "How to write and develop a funding proposal"
 "Partnerships"
 "Housing - An Edmonton Perspective"

Participation in workshops and trade show is free!

**For more information call:
 Native Counselling Services of Alberta
 780-451-4002**



Native Counselling Services of Alberta



**2003
 Aboriginal
 Strategies
 Conference**

When: October 6-8, 2003
**Where: The Coast Terrace Inn
 4440 Calgary Trail North, Edmonton, Alberta**

What: This conference will provide tools to help Aboriginal people find and interpret information for effective strategic planning and decision-making. This is an exciting and positive opportunity for Aboriginal people to learn about advances in the areas of Labour Market and Employment, Community Planning, Economic Development, Health care, Education, Housing, Justice, Children and Youth and all levels of Government.

Who should attend: Planners, Managers, Decision Makers, Academics and all levels of Government from both urban and rural areas.

Featuring: Entertainment by Susan Aglukark and Keynote Speakers Dr. Doug Norris, Dr. Stephen Cornell, Dr. Cora Voyageur and Dr. David Newhouse. Check website for updates to more speakers.

**1-866-495-2932 email: information@aboriginalstrategies.ca
 www.aboriginalstrategies.ca**

Susan Aglukark

Indian and Northern Affairs Canada Affaires Indiennes et du Nord Canada Human Resources Development Canada Développement des ressources humaines Canada

Statistics Canada Statistique Canada

Canada

Windspeake

Publisher:
 Bert Crowl

Editorial:
 Editor-in-Chief
 Debora Steinhilber
 E-mail: edwind@ar...
 Senior Writer
 Paul Barnard
 Staff Writer
 Joan Tailon • Cheryl
 Yvonne Irene C...

Production:
 Tina Kappo • Judy

Advertising:
 1-800-661-...
 E-mail: market@ar...
 Director of Marketing
 Paul Mace
 Southern Alberta, Canada
 Joann Den...
 Alberta, Canada
 Shirley Ols...
 Manitoba, Ontario
 Keven Kan...
 Ontario
 Darcie Ro...
 BC, Yukon, N...
 Sheldon Hug...
 Saskatchewan
 Patricia Fee...
 Accounts
 Carol Russ • Herme...
 Valerie Belc...

AMMSA BOARD OF DIRECTORS

President:
 Noel McNaughton

Vice President:
 Rose Marie V...

Treasurer:
 Chester Cunniff

Secretary:
 Harrison Car...

Board Members:
 Joe P. Card...

Circulation:
 Monthly Circulation
 Guide to Indian Country
 Co-ordinator
 Tina Kappo

Windspeake is published
 financially independent

COPYRIGHT
 Advertisements designed, written, and
 illustrations, cartoons, editorial content
 material are the property of
 may not be used without the
 permission of Windspeake
 Letters to the editor are
 and can be selected
 'Letters to the Editor,'
 13245 - 146 St
 Edmonton, Alberta
 E-mail: edwind@ar...

MEMBERSHIP
 Canadian Magazine Publishers
 Alberta Magazine Publishers
 Native American Journalists

ADVERTISING
 The advertising department
 July 2003 issue of Windspeake
 June 12, 2003
 Call toll free
 1-800-661-5...
 for more information



Publisher
Bert Crowfoot

Editorial

Editor-in-Chief
Debora Steel
E-mail: edwind@ammsa.com

Senior Writer
Paul Barnsley

Staff Writers
Joan Taillon • Cheryl Petten
Yvonne Irene Gladue

Production
Tina Kappo • Judy Anonson

Advertising Sales
1-800-661-5469
E-mail: market@ammsa.com

Director of Marketing
Paul Macedo

Southern Alberta, Quebec, USA
Joeann Denney

Alberta North
Shirley Olsen

Manitoba, Ontario, Maritimes
Keven Kanten

Ontario
Darcie Roux

BC, Yukon, NWT
Sheldon Hughes

Saskatchewan
Patricia Feduk

Accounts
Carol Russ • Hermen Fernandes
Valerie Belcourt

AMMSA BOARD OF DIRECTORS

President
Noel McNaughton

Vice President
Rose Marie Willier

Treasurer
Chester Cunningham

Secretary
Harrison Cardinal

Board Member
Joe P. Cardinal

Circulation
Monthly Circulation: 25,000
Guide to Indian Country (June) : 27,000.

Co-ordinator
Tina Kappo

Windspeaker is politically and financially independent.

COPY RIGHTS
Advertisements designed, set and produced by *Windspeaker* as well as pictures, news, cartoons, editorial content and other printed material are the property of *Windspeaker* and may not be used without the express written permission of *Windspeaker*.

Letters to the editor are welcome, and can be sent to 'Letters to the Editor,' *Windspeaker* 13245 - 146 Street, Edmonton, Alberta T5L 4S8
E-mail: edwind@ammsa.com

MEMBERSHIPS
Canadian Magazine Publishers Association
Alberta Magazine Publishers Association
Native American Journalists Association

ADVERTISING
The advertising deadline for the July 2003 issue of *Windspeaker* is June 12, 2003.
Call toll free at 1-800-661-5469 for more information.

Features

Cautionary tale 8

After 18 months away from their family in Ecuador, two traditional healers who were implicated in the death of an elderly woman at Wikwemikong in Ontario learn their fate.

At odds over the FNGA 9

Liberal leadership contender Paul Martin and Minister of Indian Affairs Robert Nault duke it out over the First Nations governance act. Martin describes the well from which the act springs "seriously poisoned." Nault says Martin is just playing politics.

INAC holding Samson money hostage 10

The \$1.5 billion lawsuit filed against the federal government that will decide who controls oil and gas monies held in trust for Alberta First Nations is back in court. Lawyer for the Samson Cree Nation, James O'Reilly, lets loose with a barrage of accusations, and a *Windspeaker* story is entered into evidence.

Windspeaker's Guide to Indian Country

Planning a trip across Turtle Island and want to take in some Aboriginal culture? Well tuck this handy tourism guide in a pocket or purse. There's much to do, whether you're on Prince Edward Island or Vancouver Island. And don't miss the stuff in between.

Departments

[rants and raves] 5

Playing politics with Indian lives is a favorite pastime on Parliament Hill, and the game has hit a fever pitch, what with the rough and tumble in the standing committee on Aboriginal Affairs as it debates the First Nations governance act and the promise of Paul Martin to punt the act when it gets to the House.

[what's happening] 7

Community events in Indian Country for May and beyond.

[strictly speaking] 14 & 15

Inuit columnist Zebedee Nungak adds his northern perspective to *Windspeaker's* opinion pages, joining regular contributors Drew Hayden Taylor, Dan David, Tuma Young, Ann Brascoupe, and Dr. Gilles Pinette.

[top 30] 16

Windspeaker counts down the top 30 songs heard on Aboriginal radio, plus gives our pick for a must-have CD.

[rare intellect] 17

Is there a tiny warrior in you waiting to be set free? Author D.J. Eagle Bear Vanas expects there is. APTN host Rick Harp and entertainer Duane Ghastant' Aucoin reveal their favorite books.

[windspeaker confidential] 19

Olympic gold medal winner Billy Mills

[canadian classroom] 26 & 27

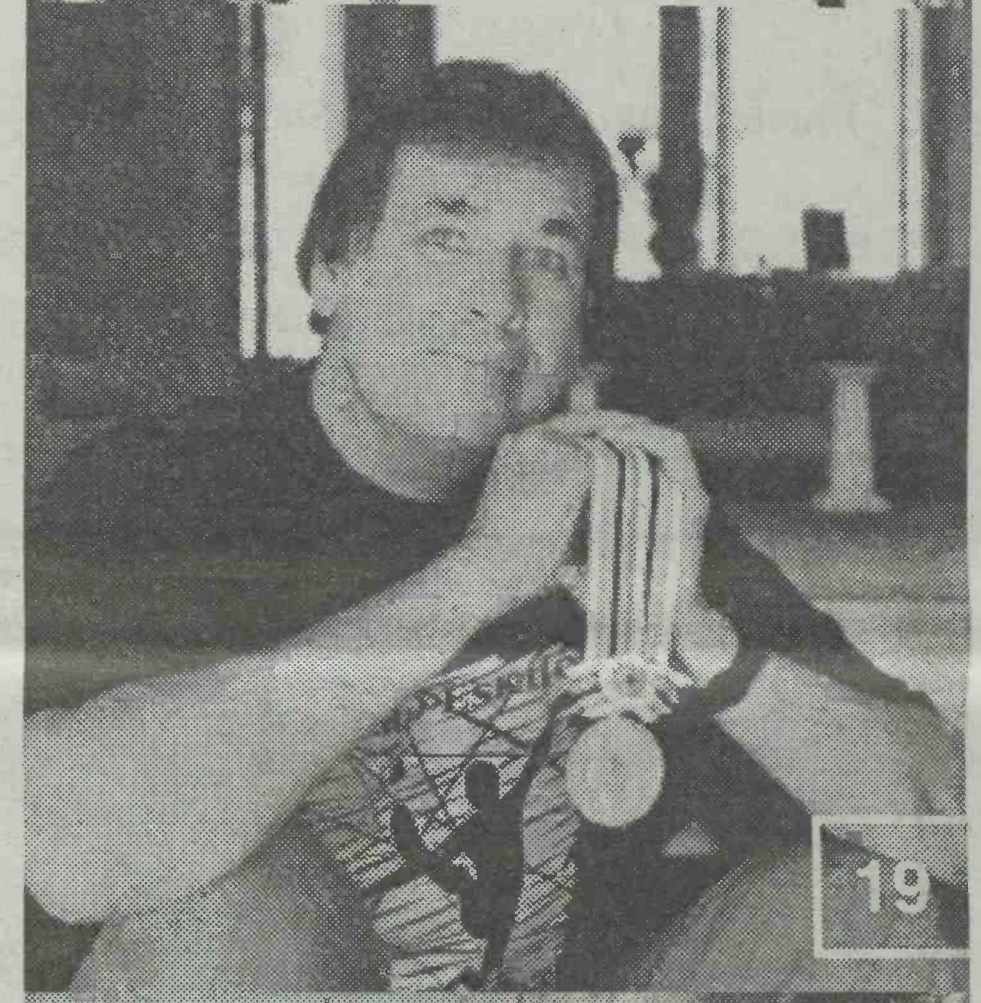
Some things never change no matter where you live, and the effects of colonization on Aboriginal people in Canada and the South Pacific are eerily similar. Learn what the young people of Vanuatu are doing to reclaim their lands and minds.

[buffalo spirit] 28 & 29

Elder and environmentalist Mary Thomas comes back to Buffalo Spirit for a visit and to impart more of her wisdom, and in honor of the drum, we speak about the heartbeat of Mother Earth.

[footprints] 30

Chief Dan George was best known for his sensitive portrayal of Native people on stage and screen, but it was his powerful speech during the celebration of Canadian confederation that will ring clearly in the hearts and minds of his people forever.



Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA) Canada's largest publisher of Aboriginal news and information. AMMSA's other publications include:

- Alberta Sweetgrass* — The Aboriginal Newspaper of Alberta
- Saskatchewan Sage* — The Aboriginal Newspaper of Saskatchewan
- BC Raven's Eye* — The Aboriginal Newspaper of BC and Yukon
- Ontario Birchbark* — The Aboriginal Newspaper of Ontario



lessness

DE SHOW

ERSHIPS"

unity for
on-Aboriginal
ublish and
hips within
unity.

o contribute
ment of the
ity Plan on
d Affordable
dmonton



Native Counselling
Services of Alberta



Canada

HIGHWAY OF LIFE

TEN-DAY JOURNEY TO REVIVING/RETRAINING THE MIND, BODY & LIFE

9TH ANNUAL RESIDENTIAL SUMMER PROGRAM

This is an advanced program from previous years and is geared for those that are needing an accelerated process that naturally restores, supports, and enhances one's own natural abilities to change and heal.

August 8 - 17, 2003 · MATHESON ISLAND · MANITOBA · CANADA



For brochure or more information

"BEING YOU", INC.

Phone: (204) 783-2976 or 1-877-4-BEING-U

Fax: (204) 284-0130

Website: www.beingyou.mb.ca

Email: beingyou@mb.sympatico.ca

OVER FOURTEEN YEARS OF SERVICE

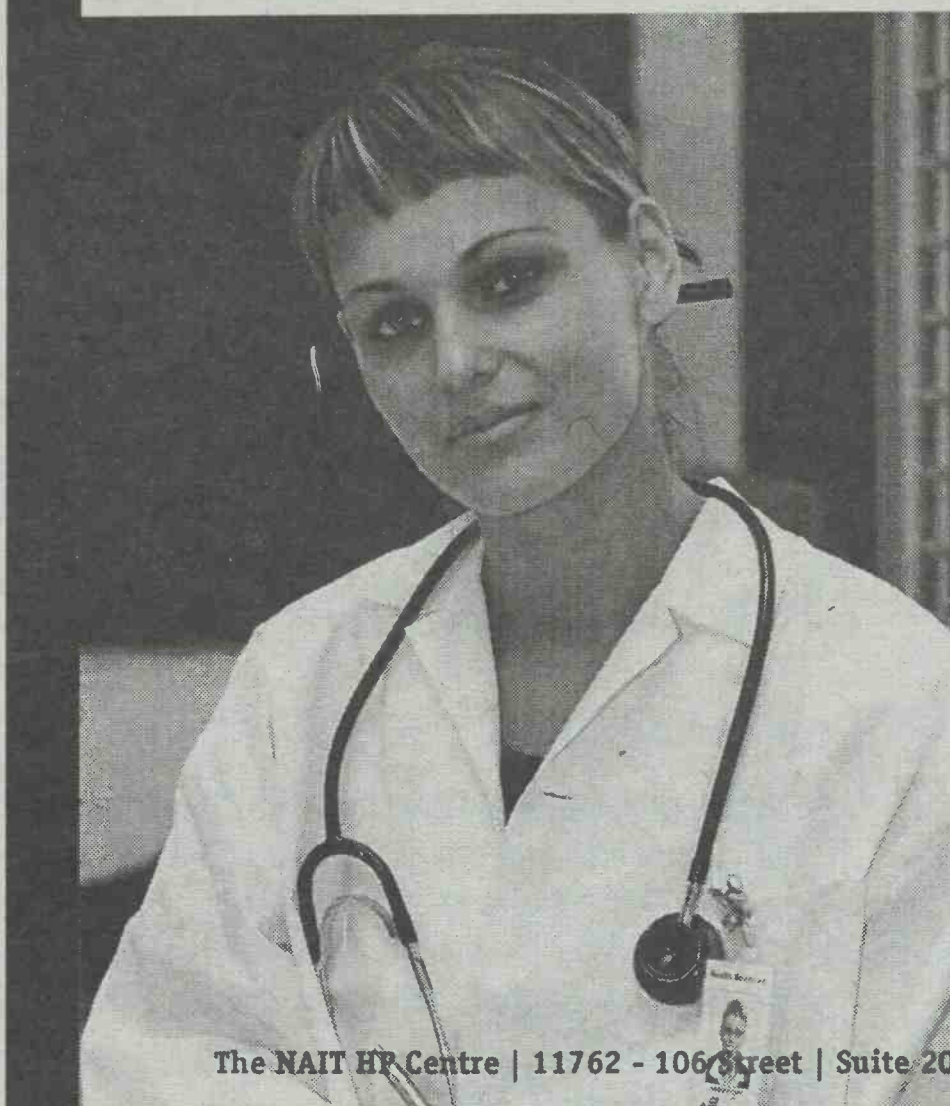
NAIT | Bring on the Future

Consider a Career as a Nursing Attendant

Did you know?

Many of NAIT's health related programs can be delivered in your community! The 19-week Nursing Attendant program has been successfully delivered in many Aboriginal communities. This program features a 6-week work experience component and Emergency Medical Responder (EMR) training, making it an ideal health career starting point.

NAIT's Continuing Education and Business Development has the flexibility to respond quickly to the needs of the marketplace and offers customized training, to meet the specific needs of your organization.



The NAIT Nursing Attendant Program helped me get my job at the University of Alberta Hospital; the training has given me the skills to provide excellent care. I highly recommend NAIT's Nursing Attendant Program with EMR.

~ Leanne Wain

Tender Ties Grad June 2001

Interested? Please call ...

Stephen Crocker, Manager
Aboriginal Training Projects
Phone: (780) 378-5035
Fax: (780) 471-8993
E-mail: scrocker@nait.ab.ca



The NAIT HT Centre | 11762 - 106 Street | Suite 2000 | Edmonton, AB | T5G 2R1 | www.nait.ab.ca

A 100% Indian-owned Brokerage in Operation since 1987
Proudly celebrating 15 highly successful years in business



FIRST NATIONS INSURANCE SERVICES LTD

- ☆ Group Life & Health Benefits
- ☆ Group Pensions
- ☆ Employee & Family Assistance Program

"Providing Superior Financial Service to First Nations and Their Employees"

1-800-667-4712

Phone: (306) 763-4712 Fax: (306) 763-3255

Opawikoscikan Reserve #201

PO Box 2377 (2300-10th Ave. West), Prince Albert, SK S6V 6Z1

E-Mail: firstnations_fnis@sasktel.net

Visit us on the internet at: www.firstnationsins.com

Contact: Helen Burgess, General Manager/Stuart McLellan, Pension Administrator

AUTO ACCEPTANCE GROUP

ABORIGINAL AUTOMOTIVE CENTRE

WEST JET

FREE TRIP*
Anywhere WestJet flies!

*TRIP - \$400 Westjet Gift Certificate on approved deal.

*PRICE - Down Payment may be required. O.A.C. *90 Days - O.A.C.



CHEVROLET IMPORTS



NO PAYMENTS FOR 90 DAYS!*

FREE DELIVERY ANYWHERE IN CANADA!



PAYMENTS STARTING AT \$36 PER WEEK*



PAYMENTS STARTING AT \$79 PER WEEK*

1-888-398-6789

OVER 800 VEHICLES

All major makes, 1997 - 2003, Cars, Trucks, Vans, SUV's & Imports

FAX THIS APPLICATION TODAY!!

Type of vehicle required: Car Truck Van SUV Do you presently own a vehicle? Yes No Trading In? Yes No

Name: (First) _____ (Middle) _____ (Last) _____

Social Insurance No.: _____ Birth Date: _____ Status No.: _____

Present Address: _____

Home No.: _____ Work No.: _____ Cell No.: _____

Employer: _____ Address: _____

How Long? _____ Wages: \$ _____ Have you had any previous credit? Yes _____ No _____

I, the undersigned, warrant the truth, accuracy and completeness of the foregoing information, and hereby take notice that the dealer proposed to procure or cause to be prepared a consumer report, and the dealer is authorized to: 1. Investigate my credit and employment history; 2. Procure or cause to be prepared a consumer report or personal investigation; and 3. Release information about its credit experience with me.

Fax Back to: (204) 222-1354

Applicant's Signature: _____ WS

We've it all b

May was a month of the brief flurry of work would be king and the bidding of the current leadership front. Minister of Indian crossed swords on the First Nations govern dealing a substantial in which Nault has s haps his political fut

Nault accused Martin with legislation vittal nadian public. But n the minister serving? of the grassroots First who, but discussions: tee on Aboriginal affi

Martin says because ssembly of First Natio consultation process, of passing the bill int open to decades of co well has been severel this piece of legislatio

Nault says he can't Well, not the chiefs... bly of First Nations,

"Care should be tal government's relation people on the basis o Grand Chief Coon C measure Canada's rel cans based on the pr ship with the U.S. pr

We've seen this pe fold before. Rememb dian Affairs minister duced amendments were going to impro roots people?

Irwin said the same tional chief Ovide M

'Oh, Ovide disagre can't work with him,' dian Act changes he in by the First Nations

Personal attacks on and other First Nat Nault, that's not the w his trustee has some things are being han that wants to steer c anyway.

We think the strain Robert Nault. He's s ments not worthy of to-be-facing-re-electi

He says he's immun with that? That's just alone. The behavior standing committee o been arrogant in the

We're counting dow minute-by-minute ba ing committee can r the FNGA to the Ho for the summer.

The only triumph fo possibly come out of the Opposition succ FNGA.

If the government be a sad day for ever racy, Native and non-

As we've said before one and get it right th that's what he intend telling the truth. If se to work, the better.

ndant

ity! The 19-week
original communities.
Medical Responder

ty to respond quickly
the specific needs of

nant Program helped me
University of Alberta
as given me the skills to
highly recommend
Program with EMR.
~ Leanne Wain
der Ties Grad June 2001

ase call ...

Manager
g Projects
78-5035
71-8993
r@nait.ab.ca

Nait
THE NORTHERN ALBERTA
INSTITUTE OF TECHNOLOGY
R1 | www.nait.ab.ca



STARTING AT
PER WEEK*

5789

CLES
SUV's & Imports

s No

No

to be prepared a consumer
investigation; and 3. Release

WS

We've heard it all before

May was a month when the big story was the brief flurry of words between the man that would be king and the fellow who is doing the bidding of the current sovereign. Yes, Liberal leadership front-runner Paul Martin and Minister of Indian Affairs, Robert Nault, crossed swords on the battlefield that is the First Nations governance act, with Martin dealing a substantial blow to the legislation in which Nault has so much invested—perhaps his political future.

Nault accused Martin of playing politics with legislation vitally important to the Canadian public. But really, whose interest is the minister serving? Nault said the interests of the grassroots First Nations people, that's who, but discussions in the standing committee on Aboriginal affairs tell a different tale.

Martin says because the chiefs of the Assembly of First Nations were skirted in the consultation process, the legal ramifications of passing the bill into law will leave Canada open to decades of court action. He said "the well has been severely poisoned in terms of this piece of legislation."

Nault says he can't deal with the chiefs. Well, not the chiefs... the chief of the Assembly of First Nations, Matthew Coon Come. "Care should be taken not to measure this government's relationship with First Nations people on the basis of our relationship with Grand Chief Coon Come," he said. Why? We measure Canada's relationship with Americans based on the prime minister's relationship with the U.S. president.

We've seen this petulant little drama unfold before. Remember Ron Irwin, the Indian Affairs minister in the 1990s who introduced amendments to the Indian Act that were going to improve the lot of the grassroots people?

Irwin said the same thing about then-national chief Ovide Mercredi. "Oh, Ovide disagrees with everything. We can't work with him," said Irwin when the Indian Act changes he initiated got a rough ride by the First Nations leadership.

Personal attacks on Matthew Coon Come and other First Nation leaders? No, Mr. Nault, that's not the way a fiduciary acts when his trustee has some complaints about how things are being handled. Not the fiduciary that wants to steer clear of serious trouble, anyway.

We think the strain is starting to show on Robert Nault. He's starting to make comments not worthy of someone in the soon-to-be-facing-re-election category.

He says he's immune to protests? What's up with that? That's just arrogance. And he's not alone. The behavior by the Liberals in the standing committee on Aboriginal affairs has been arrogant in the extreme.

We're counting down. It's an hour-by-hour, minute-by-minute battle to see if the standing committee can rush the final report on the FNGA to the House before it's in recess for the summer.

The only triumph for democracy that could possibly come out of this mess, however, is if the Opposition succeeds in stopping the FNGA.

If the government rams it through it will be a sad day for every lover of real democracy, Native and non-Native alike.

As we've said before, let's go back to square one and get it right this time. Mr. Martin says that's what he intends to do. Let's hope he's telling the truth. If so, the sooner he can get to work, the better.

—Windspeaker

[rants and raves]

Act has grassroots support

Dear Editor:

The media plays a major role in disseminating information about the First Nation governance act. The Assembly of First Nation chief Matthew Coon Come only reports the fabricated negative impact, but does not address the real issues and benefits of the First Nation governance act.

The First Nation governance act came from the grassroots level. It is our idea and it is what we want, the ordinary people of First Nation communities. We support Robert Nault, the Minister of Indian Affairs, for initiating our request.

Matthew Coon Come, national chief of the Assembly of First Nation, is fighting his own people. The door was open for him to participate in the joint ministerial advisory committee or JMAC. Matthew Coon Come is elected by the chiefs of Canada at their annual general meeting. The Aboriginal people of Canada do not elect him. How can he say he represents the Aboriginal people of Canada?

The First Nation governance act came about because of complaints by Aboriginal people and litigations filed on elections, dismissal from admin-

istrative positions and lack of financial accountability.

The First Nation governance act is about my rights, your rights, and everybody's rights. It's about having elections codes, administration and policy codes and financial policy codes. For the most part we don't have these codes in place and those that do exist evidently are vulnerable. That is why there is so much corruption and favoritism in our communities. When a new chief is elected into office, staff get nervous they will be fired.

The First Nation governance act has nothing to do with the 1969 White Paper and it does not even come close to that. It does not infringe our treaty rights or our existence as Aboriginal people. These are already protected and guaranteed under Section 35 of the Constitution Act. It's about power to the people. It's about accountability and transparency.

The First Nation governance act is something we can use, a tool we can use in our communities. Matthew Coon Come is right when he said it will not build one more house, it will not end suicides in our communities.

Honestly, it has nothing to do with building more houses or to end suicides. That's a poor excuse to get public attention. Aboriginal people with high profile positions need to be educated. It is time for Matthew Coon Come to listen to the Aboriginal people of Canada.

The caravan to Ottawa in April, we were told that some of these protestors had no idea why they were there and what they were doing on Parliament Hill. Assembly of First Nations may have the resources to make noise, however, we don't have any money or other resources to make noise. We are making ourselves known through the media.

We are seeking support from First Nation individuals and do not be afraid from intimidation from chiefs or people who oppose FNGA. You have a right to speak out just like anybody. There is only one person I am afraid of. It is not man, but the Creator.

Make yourself known by writing a letter of support to your local MP. It's our idea, it came from us. It was there already long before Robert Nault was the Minister of Indian Affairs.

Yes to First Nation governance act.
John-Paul Nakochee

Looking for answers on Jay Treaty

Dear Editor:

All of my life I have gone back and forth to the United States of America with no problems, whatsoever.

I am extremely upset at recent events concerning my grandchildren who were born in the U.S.A. The children are nine, seven, and five years old.

They have been denied an education because they are non-status and born in the United States. Because of

a backlog in Ottawa, it could take up to 12 months to find out if they are eligible to be registered with the Beecher Bay Reserve.

Because of immigration rules, they are not able to attend school until they receive their status as a First Nation. If they aren't eligible to be registered, what other options do we have?

Is there a general fund for students

who are non-status? I don't believe we should have to register as immigrants if we are registered with a recognized band.

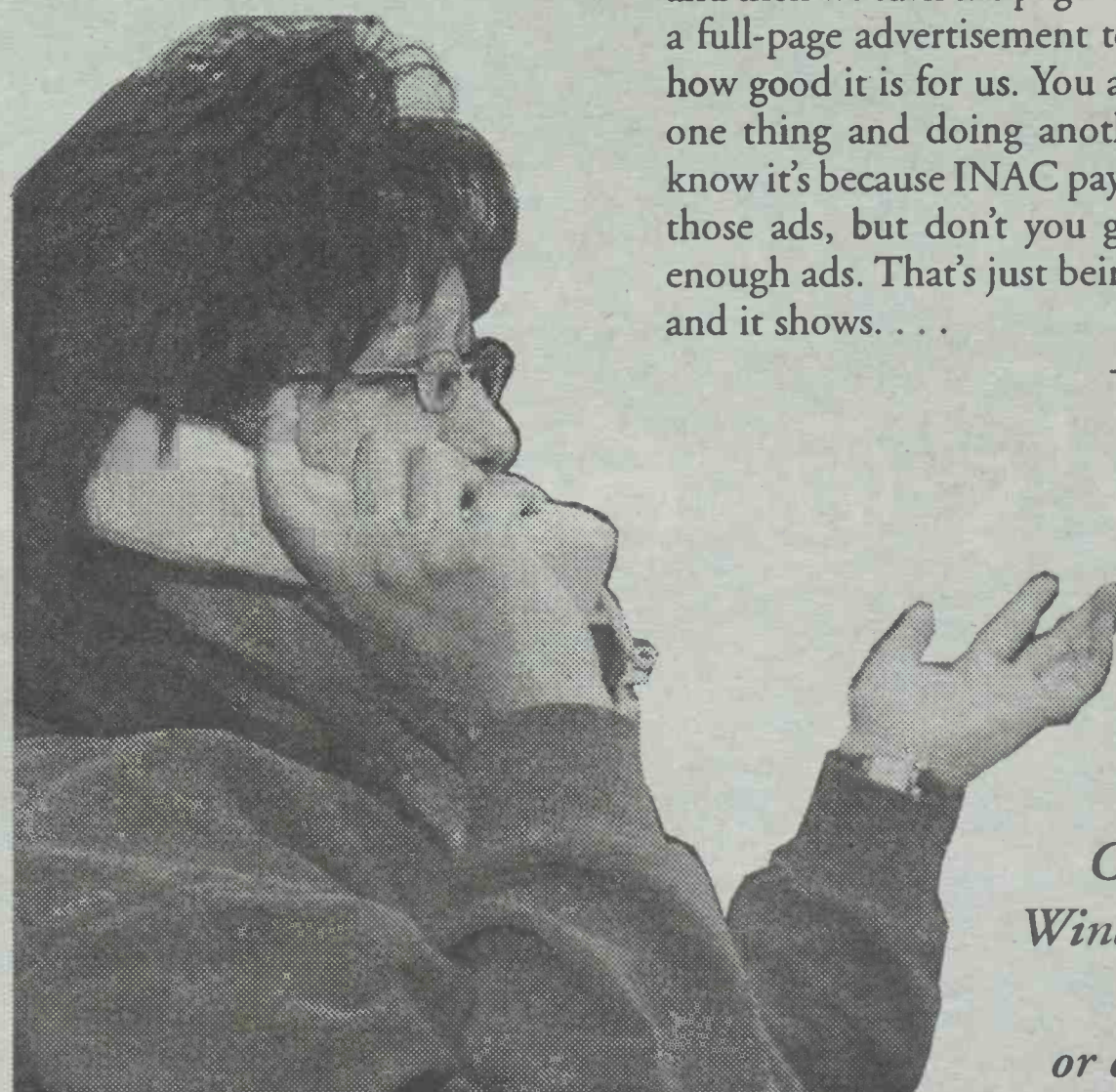
I would like to know if there is an organization that has opted to legislate the Jay Treaty in Canada. I'd appreciate any assistance your readers have to offer me.

Isabelle Charles,
Sooke, B.C.

[talk it up] June's suggested topic —Traditional healing an importing other groups' ceremonies

Just a quick correction of your April 2003 edition. In your story 'Fighting the FNGA' by contributor Ann Hanson, she identifies Ontario Chief George Fox. Actually, Charles Fox is the Ontario vice-regional chief for the Assembly of First Nations.

—Adrienne



Why did you guys change the look of the newspaper? It's harder to look at and read. It's better to stick to the news and leave a lot of the entertainment stuff to others. And why do you guys report and write editorials about the negative impacts of the FNGA and other INAC-supported programs and then we turn the page and there's a full-page advertisement telling me how good it is for us. You are saying one thing and doing another. . . I know it's because INAC pays well for those ads, but don't you guys have enough ads. That's just being greedy and it shows. . .

—Robert

The lessons I have learned from the life of Chief Adam Dyck are many, just from the short article about him. Spending time with your children is how to learn to communicate with them. We speak a different language than the previous generation. Therefore, to properly communicate, we must be involved in each other's daily lives.

Chief Adam Dyck spent a great deal of time with his Elders from a young age, and this has resulted in a deep understanding of his father's generation and language. The chief must spend time with his offspring to learn their language and teach them his.

A man who knows everything cannot learn. You are always learning. Learn and teach. Teach and learn. The two are the same, equal way to say it.

May the Spirit be with you while you learn. . .

—Jacob

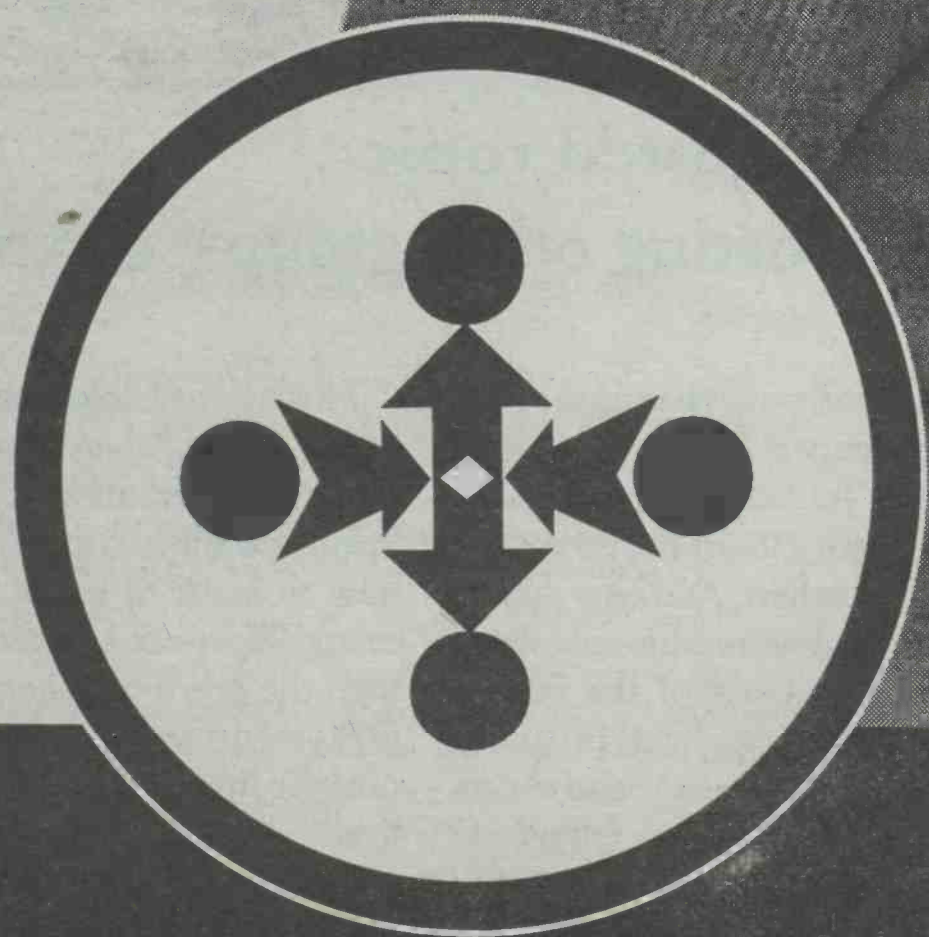
Call 1-800-661-5469 and ask for
Windspeaker's talk it up line, then leave
your message
or email us at edwind@ammsa.com

Lisa Meeches | Ted Nolan

In the aboriginal world there is a place where people can go to share important information.

That place is known as...

THE SHARING CIRCLE



Sunday's @ 6:30 on

www.a-channel.com

Sharing Circle is an A-Channel Production Fund Original



June 2003

BOSTON BAR/NORTH BEND COMMUNITY REUNION May 25, 2003 Boston Bar, BC (604) 867-9517 by fax	YELLOWHEAD TRIBAL SERVICE AGENCY 4TH ANNUAL CHIEF WELFARE CONFERENCE GOLF TOURNAMENT May 26 - 29, 2003 Calgary, AB (780) 481-7339 ext. 248
--	---

14TH ANNUAL REDISCOVERY LEADERSHIP & OUTDOOR TRAINING May 31 - June 10, 2003 Victoria, BC (250) 391-2420	
--	--

HENRY SHINGOOSE TRADITIONAL POWWOW June 7 - 8, 2003 Selkirk, MB (204) 482-9711	THE NATIONAL ABORIGINAL BUSINESS ASSOCIATION 2ND ANNUAL GOLF TOURNAMENT June 9, 2003 Calgary, AB (403) 617-8400
--	---

21ST ANNUAL TRADITIONAL POWWOW June 13 - 15, 2003 Whitesand First Nation, ON (807) 583-1479 or (807) 583-1771	CCAB CIRCULAR FOR 2015 GOLF TOURNAMENT June 16, 2003 Cochrane, AB (416) 961-8600 ext. 222
--	--

NATIONAL ABORIGINAL DAY EVENTS & POWWOW June 21 - 22, 2003 Saskatoon, SK (306) 931-6767	5TH ANNUAL ANISHINABE VETERAN MEMORIAL GOLF TOURNAMENT June 23, 2003 Orillia, ON (705) 497-9100 ext. 2261 or 1-877-702-5200
---	---

42ND ANNUAL AAMJIWNAANG POWWOW June 28 - 29, 2003 Sarnia, ON (519) 336-2968	
---	--


WAHPETON DAKOTA NATION POWWOW July 4 - 6, 2003 Wahpeton Dakota First Nation, SK (306) 764-6649	
--	--

Sunday Monday

Aboriginal Auto Connection
1-866-323-3233
"Division of Birchwood"

June 2003

[what's happening]

<p>BOSTON BAR/NORTH BEND COMMUNITY REUNION May 25, 2003 Boston Bar, BC (604) 867-9517 by fax</p>	<p>YELLOWHEAD TRIBAL SERVICES AGENCY 4TH ANNUAL CHILD WELFARE CONFERENCE & GOLF TOURNAMENT May 26 - 29, 2003 Calgary, AB (780) 481-7390 ext. 248</p>	<p>JOE DUQUETTE DAY E-TAHKANAWASOT 10TH ANNIVERSARY May 27, 2003 Saskatoon, SK (306) 668-7490</p>		<p>NETWORKING BREAKFAST FOR ABORIGINAL WOMEN May 29, 2003 Edmonton, AB (780) 486-4880</p>	<p>NATIVE PHYSICAL ACTIVITY & FITNESS CONFERENCE May 28 - 30, 2003 Tucson, AZ (405) 325-1790</p>	<p>SASKATOON MULTILINGUAL SCHOOL 20TH ANNIVERSARY YEAR-END CELEBRATION May 31, 2003 Saskatoon, SK (306) 978-1818</p>
<p>14TH ANNUAL REDISCOVERY LEADERSHIP & OUTDOOR TRAINING May 31 - June 10, 2003 Victoria, BC (250) 391-2420</p>	<p>SASKATCHEWAN FIRST NATIONS CIRCLE OF HONOUR AWARDS June 4, 2003 Saskatoon, SK (306) 721-2822</p>	<p>ABORIGINAL FORUM: DEVELOPING WATER & WASTEWATER TREATMENT INFRASTRUCTURE OF ABORIGINAL COMMUNITIES June 4 - 5, 2003 Vancouver, BC (416) 925-0866 or 1-800-443-6452</p>	<p>12TH ANNUAL PICTOU LANDING FIRST NATION POWWOW June 5 - 8, 2003 Pitou, NS (902) 752-4912</p>	<p>ABORIGINAL & DIVERSITY: LAW ENFORCEMENT CONFERENCE June 4 - 7, 2003 Winnipeg, MB (204) 257-5205</p>	<p>TRADITIONAL COMMUNITY GATHERING June 7, 2003 Kingston, ON (613) 542-3927</p>	<p>POINTING WITH THE LIPS 3 - ANNUAL STUDENTS' ART EXHIBITION June 1 - 21, 2003 Winnipeg, MB (204) 942-2674</p> <p>ALLAN SAPP ART SHOW June 1 - July 31, 2003 Duck Lake, SK (306) 467-2057</p> <p>5 KM WALK OR RUN FOR FUNDS June 7, 2003 Duck Lake, SK (306) 467-2057</p> <p>AUNDECK OMNI KANING TRADITIONAL POWWOW June 7 - 8, 2003 Little Current, ON (705) 368-0903 or (705) 368-2228</p> <p>"HONOURING OUR MEN" ANNUAL TRADITIONAL POWWOW June 14 - 15, 2003 Sheshegwaning First Nation, ON (705) 283-3608/3085</p> <p>CHAPEL ISLAND FIRST NATION 5TH MISEL BASQUE FISHING DERBY June 14 - 15, 2003 Chapel Island, NS (902) 535-2191</p> <p>4TH ANNUAL ELDERS & YOUTH CONFERENCE June 19 - 21, 2003 Halifax, NS (902) 420-1576</p> <p>ABORIGINAL SOLIDARITY DAY "HONOURING OUR GIFTS..." June 20 - 21, 2003 London, ON (519) 667-7088</p> <p>INTERNATIONAL DRUM FESTIVAL June 20 - 21, 2003 Sault Ste. Marie, ON (705) 942-3057</p> <p>ESKASONI ANNUAL POWWOW June 20 - 22, 2003 Eskasoni, NS (902) 379-2800</p> <p>ST. MARY'S FIRST NATION 4TH ANNUAL TRADITIONAL POWWOW June 20 - 22, 2003 Fredericton, NB (506) 444-7913</p> <p>SPIRIT IN FLIGHT 4TH ANNUAL GOLF CLASSIC June 21, 2003 Mulhurst Bay, AB (780) 585-3978 or (780) 585-3783</p> <p>NATIONAL ABORIGINAL DAY CELEBRATION June 21, 2003 Duck Lake, SK (306) 467-2057</p> <p>NATIONAL CONFERENCE: NEW INITIATIVES IN RESTORATIVE JUSTICE PRACTICES FOR ABORIGINAL COMMUNITIES IN CANADA June 25 - 26, 2003 Saskatoon, SK (604) 530-3840 or 1-888-683-7711</p>
<p>HENRY SHINGOOSE TRADITIONAL POWWOW June 7 - 8, 2003 Selkirk, MB (204) 482-9711</p>	<p>THE NATIONAL ABORIGINAL BUSINESS ASSOCIATION'S 2ND ANNUAL GOLF TOURNAMENT June 9, 2003 Calgary, AB (403) 617-8484</p>	<p>HEALTH CONFERENCE & TRADE FAIR "WHOLISTIC HEALTH - FROM THE INSIDE OUT" June 9 - 11, 2003 Regina, SK (306) 922-7480</p>	<p>HONOURING THE MEDICINE: THE ESSENTIAL GUIDE TO NATIVE AMERICAN HEALING BOOK LAUNCH June 12, 2003 Saskatoon, SK (306) 955-3599</p>	<p>2003 NATIONAL TRAINING SESSION "COMING FULL CIRCLE: HEALTHY LIVING AND THE ABORIGINAL FRAIL ELDERLY" June 12 - 14, 2003 Ottawa, ON 1-800-632-0892</p>	<p>PAQNEKEK (AFTON) FIRST NATION POWWOW June 13 - 15, 2003 Antigonish Co., NS (902) 386-2048</p>	<p>AFN'S 13TH ANNUAL PGI July 14, 2003 Paul First Nation, AB (613) 241-6789 ext. 327</p> <p>AFN'S 24TH ANNUAL GENERAL ASSEMBLY July 15 - 17, 2003 Edmonton, AB (613) 241-6789 ext. 297</p> <p>TREATY 7 ECONOMIC DEVELOPMENT CORP. GOLF TOURNAMENT FUND-RAISER July 18, 2003 Calgary, AB (403) 251-9242 or 1-800-691-6078</p> <p>LARONGE 1ST ANNUAL COMPETITION POWWOW July 25 - 27, 2003 LaRonge, SK (306) 425-3284</p> <p>10TH ANNUAL TRADITIONAL POWWOW August 1 - 3, 2003 Thessalon First Nation, ON (705) 842-2670</p> <p>12TH ANNUAL WAGMATCOOK FIRST NATION POWWOW August 1 - 3, 2003 Wagmatcook, NS (902) 295-2492</p> <p>SQUAMISH NATION 16TH ANNUAL YOUTH POWWOW August 1 - 3, 2003 Vancouver, BC (604) 986-2120 or 1-877-611-7474</p> <p>43RD ANNUAL CULTURAL CELEBRATION August 1 - 4, 2003 Manitoulin Island, ON (705) 859-2385</p> <p>MILLBROOK FIRST NATION ANNUAL POWWOW August 8 - 10, 2003 Truro, NS (902) 897-9199</p> <p>GEMAHAAJING 13TH ANNUAL TRADITIONAL POWWOW August 8 - 10, 2003 Serpent River First Nation, ON (705) 844-2418</p> <p>HIGHWAY OF LIFE: PERSONAL HEALING/DEVELOPMENT RETREAT August 8 - 17, 2003 Matheson Island, MB (877) 423-4648</p> <p>16TH ANNUAL TRADITIONAL POWWOW August 9 - 10, 2003 Tyendinaga Mohawk Territory, ON (613) 966-5602</p> <p>HIVERNANT RENDEZVOUS CELEBRATION OF METIS CULTURE August 15 - 17, 2003 Big Valley, AB (403) 876-2954 or (403) 203-0121</p> <p>MUSKODAY FIRST NATION TRADITIONAL POWWOW August 16 - 17, 2003 Muskoday First Nation, SK (306) 763-2753 or 764-1282</p> <p>WORLD SUMMIT OF INDIGENOUS ENTREPRENEURS August 18 - 20, 2003 Toronto, ON (416) 736-5693</p> <p>27TH ANNUAL ABORIGINAL ELDER'S GATHERING August 20 - 22, 2003 Coquitlam, BC (250) 286-9977</p> <p>3RD ANNUAL SPIRIT OF THE NORTH CELEBRATION August 22 - 24, 2003 Mahnomon, MN (218) 846-0957</p> <p>KASHECHEWAN CREE FIRST NATION POWWOW August 22 - 24, 2003 Kenora, ON (705) 275-4405 or (705) 275-4197</p> <p>THE MINWAASHIN LODGE WOMEN'S GATHERING August 29 - 31, 2003 Ottawa, ON (613) 741-5590</p>
<p>21ST ANNUAL TRADITIONAL POWWOW June 13 - 15, 2003 Whitesand First Nation, ON (807) 583-1479 or (807) 583-1771</p>	<p>CCAB CIRCLE FOR 2015 GOLF TOURNAMENT June 16, 2003 Cochrane, AB (416) 961-8663 ext. 222</p>	<p>RESEARCHING & WRITING TRIBAL BAND HISTORIES June 16 - 18, 2003 Lewiston, ID (405) 325-4127</p>	<p>3RD ANNUAL ATC GOLF TOURNAMENT June 19, 2003 Fort McMurray, AB (780) 791-6538</p>	<p>NOONGAM TRADITIONAL POWWOW June 20 - 22, 2003 Ottawa, ON (613) 786-1552</p>	<p>ELK ISLAND NATIONAL PARK ABORIGINAL DAY CELEBRATION June 21, 2003 Edmonton, AB (780) 922-5203</p>	<p>AFN'S 24TH ANNUAL GENERAL ASSEMBLY July 15 - 17, 2003 Edmonton, AB (613) 241-6789 ext. 297</p> <p>TREATY 7 ECONOMIC DEVELOPMENT CORP. GOLF TOURNAMENT FUND-RAISER July 18, 2003 Calgary, AB (403) 251-9242 or 1-800-691-6078</p> <p>LARONGE 1ST ANNUAL COMPETITION POWWOW July 25 - 27, 2003 LaRonge, SK (306) 425-3284</p> <p>10TH ANNUAL TRADITIONAL POWWOW August 1 - 3, 2003 Thessalon First Nation, ON (705) 842-2670</p> <p>12TH ANNUAL WAGMATCOOK FIRST NATION POWWOW August 1 - 3, 2003 Wagmatcook, NS (902) 295-2492</p> <p>SQUAMISH NATION 16TH ANNUAL YOUTH POWWOW August 1 - 3, 2003 Vancouver, BC (604) 986-2120 or 1-877-611-7474</p> <p>43RD ANNUAL CULTURAL CELEBRATION August 1 - 4, 2003 Manitoulin Island, ON (705) 859-2385</p> <p>MILLBROOK FIRST NATION ANNUAL POWWOW August 8 - 10, 2003 Truro, NS (902) 897-9199</p> <p>GEMAHAAJING 13TH ANNUAL TRADITIONAL POWWOW August 8 - 10, 2003 Serpent River First Nation, ON (705) 844-2418</p> <p>HIGHWAY OF LIFE: PERSONAL HEALING/DEVELOPMENT RETREAT August 8 - 17, 2003 Matheson Island, MB (877) 423-4648</p> <p>16TH ANNUAL TRADITIONAL POWWOW August 9 - 10, 2003 Tyendinaga Mohawk Territory, ON (613) 966-5602</p> <p>HIVERNANT RENDEZVOUS CELEBRATION OF METIS CULTURE August 15 - 17, 2003 Big Valley, AB (403) 876-2954 or (403) 203-0121</p> <p>MUSKODAY FIRST NATION TRADITIONAL POWWOW August 16 - 17, 2003 Muskoday First Nation, SK (306) 763-2753 or 764-1282</p> <p>WORLD SUMMIT OF INDIGENOUS ENTREPRENEURS August 18 - 20, 2003 Toronto, ON (416) 736-5693</p> <p>27TH ANNUAL ABORIGINAL ELDER'S GATHERING August 20 - 22, 2003 Coquitlam, BC (250) 286-9977</p> <p>3RD ANNUAL SPIRIT OF THE NORTH CELEBRATION August 22 - 24, 2003 Mahnomon, MN (218) 846-0957</p> <p>KASHECHEWAN CREE FIRST NATION POWWOW August 22 - 24, 2003 Kenora, ON (705) 275-4405 or (705) 275-4197</p> <p>THE MINWAASHIN LODGE WOMEN'S GATHERING August 29 - 31, 2003 Ottawa, ON (613) 741-5590</p>
<p>NATIONAL ABORIGINAL DAY EVENTS & POWWOW June 21 - 22, 2003 Saskatoon, SK (306) 931-6767</p>	<p>5TH ANNUAL ANISHINABEK VETERANS MEMORIAL GOLF TOURNAMENT June 23, 2003 Orillia, ON (705) 497-9128 ext. 2261 or 1-877-702-5200</p>	<p>IHS MENTAL HEALTH TRAINING June 24 - 26, 2003 Sioux Falls, ND (405) 325-1790</p>	<p>ABORIGINAL WOMEN IN BUSINESS CONFERENCE June 26 - 27, 2003 Niagara Falls, ON (519) 754-3302</p>	<p>RETURN OF THE DRUMS COMMUNITY POWWOW & FESTIVAL June 27 - 29, 2003 Owen Sound, ON (519) 371-1147</p>	<p>3RD ANNUAL TRADITIONAL POWWOW June 28 - 29, 2003 Dokis First Nation, ON (705) 763-9939 or (705) 763-2269</p>	<p>AFN'S 24TH ANNUAL GENERAL ASSEMBLY July 15 - 17, 2003 Edmonton, AB (613) 241-6789 ext. 297</p> <p>TREATY 7 ECONOMIC DEVELOPMENT CORP. GOLF TOURNAMENT FUND-RAISER July 18, 2003 Calgary, AB (403) 251-9242 or 1-800-691-6078</p> <p>LARONGE 1ST ANNUAL COMPETITION POWWOW July 25 - 27, 2003 LaRonge, SK (306) 425-3284</p> <p>10TH ANNUAL TRADITIONAL POWWOW August 1 - 3, 2003 Thessalon First Nation, ON (705) 842-2670</p> <p>12TH ANNUAL WAGMATCOOK FIRST NATION POWWOW August 1 - 3, 2003 Wagmatcook, NS (902) 295-2492</p> <p>SQUAMISH NATION 16TH ANNUAL YOUTH POWWOW August 1 - 3, 2003 Vancouver, BC (604) 986-2120 or 1-877-611-7474</p> <p>43RD ANNUAL CULTURAL CELEBRATION August 1 - 4, 2003 Manitoulin Island, ON (705) 859-2385</p> <p>MILLBROOK FIRST NATION ANNUAL POWWOW August 8 - 10, 2003 Truro, NS (902) 897-9199</p> <p>GEMAHAAJING 13TH ANNUAL TRADITIONAL POWWOW August 8 - 10, 2003 Serpent River First Nation, ON (705) 844-2418</p> <p>HIGHWAY OF LIFE: PERSONAL HEALING/DEVELOPMENT RETREAT August 8 - 17, 2003 Matheson Island, MB (877) 423-4648</p> <p>16TH ANNUAL TRADITIONAL POWWOW August 9 - 10, 2003 Tyendinaga Mohawk Territory, ON (613) 966-5602</p> <p>HIVERNANT RENDEZVOUS CELEBRATION OF METIS CULTURE August 15 - 17, 2003 Big Valley, AB (403) 876-2954 or (403) 203-0121</p> <p>MUSKODAY FIRST NATION TRADITIONAL POWWOW August 16 - 17, 2003 Muskoday First Nation, SK (306) 763-2753 or 764-1282</p> <p>WORLD SUMMIT OF INDIGENOUS ENTREPRENEURS August 18 - 20, 2003 Toronto, ON (416) 736-5693</p> <p>27TH ANNUAL ABORIGINAL ELDER'S GATHERING August 20 - 22, 2003 Coquitlam, BC (250) 286-9977</p> <p>3RD ANNUAL SPIRIT OF THE NORTH CELEBRATION August 22 - 24, 2003 Mahnomon, MN (218) 846-0957</p> <p>KASHECHEWAN CREE FIRST NATION POWWOW August 22 - 24, 2003 Kenora, ON (705) 275-4405 or (705) 275-4197</p> <p>THE MINWAASHIN LODGE WOMEN'S GATHERING August 29 - 31, 2003 Ottawa, ON (613) 741-5590</p>
<p>42ND ANNUAL AAMJIWNAANG POWWOW June 28 - 29, 2003 Sarnia, ON (519) 336-2368</p>	<p>July Canada Day</p>	<p>8TH ANNUAL MIAWPUKEK TRADITIONAL POWWOW July 3 - 6, 2003 Conne River, NL (709) 882-2710</p>	<p>3RD ANNUAL FIRST NATIONS GATHERING 2003 July 4 - 6, 2003 Kamloops, BC (250) 374-8196</p>	<p>WHITE BEAR FIRST NATIONS SUMMER CELEBRATION 2003 July 4 - 6, 2003 White Bear, SK (306) 577-2426 or (306) 577-2461</p>	<p>INDEPENDENCE DAY (USA) July 4 - 6, 2003</p>	<p>AFN'S 24TH ANNUAL GENERAL ASSEMBLY July 15 - 17, 2003 Edmonton, AB (613) 241-6789 ext. 297</p> <p>TREATY 7 ECONOMIC DEVELOPMENT CORP. GOLF TOURNAMENT FUND-RAISER July 18, 2003 Calgary, AB (403) 251-9242 or 1-800-691-6078</p> <p>LARONGE 1ST ANNUAL COMPETITION POWWOW July 25 - 27, 2003 LaRonge, SK (306) 425-3284</p> <p>10TH ANNUAL TRADITIONAL POWWOW August 1 - 3, 2003 Thessalon First Nation, ON (705) 842-2670</p> <p>12TH ANNUAL WAGMATCOOK FIRST NATION POWWOW August 1 - 3, 2003 Wagmatcook, NS (902) 295-2492</p> <p>SQUAMISH NATION 16TH ANNUAL YOUTH POWWOW August 1 - 3, 2003 Vancouver, BC (604) 986-2120 or 1-877-611-7474</p> <p>43RD ANNUAL CULTURAL CELEBRATION August 1 - 4, 2003 Manitoulin Island, ON (705) 859-2385</p> <p>MILLBROOK FIRST NATION ANNUAL POWWOW August 8 - 10, 2003 Truro, NS (902) 897-9199</p> <p>GEMAHAAJING 13TH ANNUAL TRADITIONAL POWWOW August 8 - 10, 2003 Serpent River First Nation, ON (705) 844-2418</p> <p>HIGHWAY OF LIFE: PERSONAL HEALING/DEVELOPMENT RETREAT August 8 - 17, 2003 Matheson Island, MB (877) 423-4648</p> <p>16TH ANNUAL TRADITIONAL POWWOW August 9 - 10, 2003 Tyendinaga Mohawk Territory, ON (613) 966-5602</p> <p>HIVERNANT RENDEZVOUS CELEBRATION OF METIS CULTURE August 15 - 17, 2003 Big Valley, AB (403) 876-2954 or (403) 203-0121</p> <p>MUSKODAY FIRST NATION TRADITIONAL POWWOW August 16 - 17, 2003 Muskoday First Nation, SK (306) 763-2753 or 764-1282</p> <p>WORLD SUMMIT OF INDIGENOUS ENTREPRENEURS August 18 - 20, 2003 Toronto, ON (416) 736-5693</p> <p>27TH ANNUAL ABORIGINAL ELDER'S GATHERING August 20 - 22, 2003 Coquitlam, BC (250) 286-9977</p> <p>3RD ANNUAL SPIRIT OF THE NORTH CELEBRATION August 22 - 24, 2003 Mahnomon, MN (218) 846-0957</p> <p>KASHECHEWAN CREE FIRST NATION POWWOW August 22 - 24, 2003 Kenora, ON (705) 275-4405 or (705) 275-4197</p> <p>THE MINWAASHIN LODGE WOMEN'S GATHERING August 29 - 31, 2003 Ottawa, ON (613) 741-5590</p>
<p>WAHPETON DAKOTA NATION POWWOW July 4 - 6, 2003 Wahpeton Dakota First Nation, SK (306) 764-6649</p>	<p>2003 SASKATCHEWAN FIRST NATIONS SUMMER GAMES July 5 - 10, 2003 Flying Dust First Nation, SK (306) 236-4437 or 1-888-236-4437</p>	<p>TRADITIONAL POWWOW July 11 - 13, 2003 Sagamok First Nation, ON (705) 865-2171</p>	<p>INDEPENDENCE DAY (USA) July 4 - 6, 2003</p>	<p>WHITE BEAR FIRST NATIONS SUMMER CELEBRATION 2003 July 4 - 6, 2003 White Bear, SK (306) 577-2426 or (306) 577-2461</p>	<p>INDEPENDENCE DAY (USA) July 4 - 6, 2003</p>	<p>AFN'S 24TH ANNUAL GENERAL ASSEMBLY July 15 - 17, 2003 Edmonton, AB (613) 241-6789 ext. 297</p> <p>TREATY 7 ECONOMIC DEVELOPMENT CORP. GOLF TOURNAMENT FUND-RAISER July 18, 2003 Calgary, AB (403) 251-9242 or 1-800-691-6078</p> <p>LARONGE 1ST ANNUAL COMPETITION POWWOW July 25 - 27, 2003 LaRonge, SK (306) 425-3284</p> <p>10TH ANNUAL TRADITIONAL POWWOW August 1 - 3, 2003 Thessalon First Nation, ON (705) 842-2670</p> <p>12TH ANNUAL WAGMATCOOK FIRST NATION POWWOW August 1 - 3, 2003 Wagmatcook, NS (902) 295-2492</p> <p>SQUAMISH NATION 16TH ANNUAL YOUTH POWWOW August 1 - 3, 2003 Vancouver, BC (604) 986-2120 or 1-877-611-7474</p> <p>43RD ANNUAL CULTURAL CELEBRATION August 1 - 4, 2003 Manitoulin Island, ON (705) 859-2385</p> <p>MILLBROOK FIRST NATION ANNUAL POWWOW August 8 - 10, 2003 Truro, NS (902) 897-9199</p> <p>GEMAHAAJING 13TH ANNUAL TRADITIONAL POWWOW August 8 - 10, 2003 Serpent River First Nation, ON (705) 844-2418</p> <p>HIGHWAY OF LIFE: PERSONAL HEALING/DEVELOPMENT RETREAT August 8 - 17, 2003 Matheson Island, MB (877) 423-4648</p> <p>16TH ANNUAL TRADITIONAL POWWOW August 9 - 10, 2003 Tyendinaga Mohawk Territory, ON (613) 966-5602</p> <p>HIVERNANT RENDEZVOUS CELEBRATION OF METIS CULTURE August 15 - 17, 2003 Big Valley, AB (403) 876-2954 or (403) 203-0121</p> <p>MUSKODAY FIRST NATION TRADITIONAL POWWOW August 16 - 17, 2003 Muskoday First Nation, SK (306) 763-2753 or 764-1282</p> <p>WORLD SUMMIT OF INDIGENOUS ENTREPRENEURS August 18 - 20, 2003 Toronto, ON (416) 736-5693</p> <p>27TH ANNUAL ABORIGINAL ELDER'S GATHERING August 20 - 22, 2003 Coquitlam, BC (250) 286-9977</p> <p>3RD ANNUAL SPIRIT OF THE NORTH CELEBRATION August 22 - 24, 2003 Mahnomon, MN (218) 846-0957</p> <p>KASHECHEWAN CREE FIRST NATION POWWOW August 22 - 24, 2003 Kenora, ON (705) 275-4405 or (705) 275-4197</p> <p>THE MINWAASHIN LODGE WOMEN'S GATHERING August 29 - 31, 2003 Ottawa, ON (613) 741-5590</p>
<p>Sunday</p>	<p>Monday</p>	<p>Tuesday</p>	<p>Wednesday</p>	<p>Thursday</p>	<p>Friday</p>	<p>Saturday</p>

TOLL FREE: 1-866-328-5070 OR FAX: 1-204-667-9381

OVER 1000 NEW & USED CARS, TRUCKS & MINI-VANS



Aboriginal Auto Connection
1-866-328-5070

"Division of Birchwood Automotive"

FINANCING THROUGH:
Ford Credit, GMAC, Royal Bank, Scotia Bank, TD and other lenders

DELIVERY IN THREE WORKING DAYS

ASK ABOUT OUR REFERRAL FEE

Payments \$39⁰⁰*/week!
starting at



CAUTIONARY TALE

Traditional healers sentenced

By Margo Little
Windspeaker Contributor

MANITOULIN ISLAND, Ont.

Two Ecuadorian healers, who faced criminal charges for their part in the death of a 71-year-old Wikwemikong woman in 2001, were in court on April 24.

After determined plea-bargaining involving the Ontario Crown attorney, the federal Crown attorney and three defence lawyers, Juan and Edgar Uyunkar pled guilty to administering a noxious substance and trafficking in a controlled substance. Criminal negligence charges were withdrawn.

All charges against Maria Ventura, the Portuguese woman who served as the Spanish translator for the healers, also accused of administering a noxious substance and trafficking in a controlled substance, were dropped.

The charges were laid after Jean (Jane) Maiangowi collapsed during a healing ceremony conducted by the Ecuadorian medi-

cine men. The woman died Oct. 19, 2001 after ingesting a solution of natem, tobacco and water.

Natem is commonly used in South American healing practices. Because of its hallucinogenic properties it is listed as a prohibited substance (harmaline) under Canada's Controlled Drugs and Substances Act.

A hush fell over the courtroom on sentencing day, April 25, as Ontario Justice Gerald Michel meted out a 12-month conditional sentence to be followed by 12 months of probation to 50-year-old Juan.

In addition, he will be required to complete 150 hours of community service and remain in Ontario unless otherwise authorized by the court. He is prohibited from conducting any holistic or healing ceremonies where unlawful substances are used. A curfew was also imposed.

Justice Michel suggested that the father of 12 should petition the court after Nov. 15 for permission to visit his family in Ecuador. If Juan Uyunkar is allowed



Juan Uyunkar, a 50-year-old shaman from Ecuador, speaks with an unidentified supporter outside a Manitoulin Island court. Uyunkar and his son were sentenced for their part in the death of a 71-year-old woman who ingested an illegal substance as part of a healing ceremony performed by the Ecuadorians.

to travel to his home country, he must return within 30 days.

Meanwhile, his passport remains with police. If he breaks

any of the conditions, the sentence will be converted to jail time.

Justice Michel said he was sat-

isfied that Juan's son Edgar, 22, was working under the direction of his father when the death of Maiangowi occurred.

"Because you have been away from your family for 18 months and for your lesser responsibility for these offences, you will be sentenced to one day, time served, and probation of six months," he said. As soon as finances are arranged, Edgar Uyunkar is to return to Ecuador.

In rendering his decision, Justice Michel described the matter as "a next to impossible case to defend or prosecute. This case is so very difficult," he said. "Because we have to try to measure the drastic consequences of a spiritual ceremony by temporal means.

"The sentence cannot and will not satisfy everyone because of the conflicting principles between the spiritual and the temporal, but I must mete out a penalty," he said.

Before closing court, Justice Michel thanked the local community for "the respect they have shown the court."

Community divided on imported healing

By Margo Little
Windspeaker Contributor

MANITOULIN ISLAND, Ont.

Strong and disparate feelings were roused by the recent sentencing of an Ecuadorian shaman and his son on charges that stemmed from the death of a 71-year-old woman who took part in a healing ceremony the men were conducting.

The issues raised by the case against Juan and Edgar Uyunkar divided First Nation communities across the country and particularly on the Wikwemikong Unceded Indian Reserve in Ontario where Jean (Jane) Maiangowi collapsed after ingesting a solution of natem, tobacco and water provided by the medicine men.

Some people rallied around the Ecuadorians, forming a committee to raise funds to defray costs for their 18-month legal battle. Others criticized the local health centre for bringing in outsiders when the community has traditional healers of its own. But now that the case is behind us, what remains to be seen is if the outcome will deter the practice of Aboriginal traditional medicine in Canada.

The Crown alleged that Juan Uyunkar brought South American vines containing harmaline into the country.

"Harmaline and its hallucinogenic properties are inherently dangerous to anyone who consumes them," said federal Crown attorney Joe Chapman. He noted, however, that the case was not a typical drug prosecution.

"This is not trafficking for

... [T]here are some cautions that the Elders advise we take. As you solicit people to come from other cultures, you need to understand that the cultural system that exists [there] might not be easily transportable . . . You have to have that understanding."

—Larry Jourdain

profit," Chapman emphasized. "This is the administering of a drug for healing and medicinal purposes. In this particular case, the accused was not motivated by profit, was not part of organized crime as is often associated with cases of this type."

The Crown assured the court the prosecution was not brought to debate the merits of traditional, holistic medicine.

"The question before the court is what are the limits that should be placed on holistic medicine. The federal government clearly stipulates that certain substances and chemicals are not to be possessed or distributed," he said.

Both the provincial and federal Crown claimed the accused were well aware of the properties of the solution they administered to participants in the healing rituals.

"The primary concern of the federal Crown is that Juan and Edgar Uyunkar not ever be allowed to administer similar substances in Canada again," Chapman said. "It is the concern of the federal Crown that anyone who engages in holistic medicine be well aware and very familiar

with all the prohibited substances as contained in the Controlled Drugs and Substances Act."

After a plea bargain that saw other charges against the men dropped, the Uyunkars pled guilty on April 24 to administering a noxious substance and to trafficking in a controlled substance. In sentencing the Shuar healers, Justice Gerald Michel said, "It is necessary to bring home to all natural healers the message that they have to be careful with reference to the use of controlled substances and their consequences."

It is too soon to determine if the ruling will send a chill through the Indigenous medicine community, but some observers are beginning to offer their opinions.

Karen Manitowabi, a Wikwemikong writer and community worker, acknowledges that the prosecution has had a great impact on the community.

"For a year-and-a-half it was very quiet," she said. "It wasn't spoken about openly. It is a very touchy subject, because you feel sympathy for both sides. My heart goes out to both parties in the case."

She believes the outcome of the

prosecution "might slow down the exchange of medicines because people will be hesitant and take more precautions."

Manitowabi is a strong supporter of cultural exchange among First Nations.

"The medicines are unique to each area," she said. "There is a great benefit to sharing with other communities. Along the way we have lost or forgotten some of the knowledge. By meeting with people from other cultures it helps to revive the knowledge."

Wikwemikong resident Randy Trudeau also supports cultural exchange as a way to enrich and expand tribal knowledge.

"It is a good thing to invite people from other cultures," he said. "Historically, that is how we shared our medicines, such as sweetgrass, sage and tobacco. Nowadays it is more important than ever to share this knowledge."

In his view, a prosecution was not the appropriate response to the matter.

"The healers were in the wrong place at the wrong time. In our community some people felt the justice system should take over and go through proper channels, but I feel we should have worked with them on what happened and then just sent them home."

Trudeau believes the use of a community restorative justice model would have been a more appropriate way to deal with the tragic results of the ceremony.

Larry Jourdain, a family services worker from the Fort Frances area, agreed the prosecution might "put a tension or concern in the community." However, he remains a firm believer

in the expansion of cultural knowledge through exchange.

"I strongly support such activity," he said during a recent visit to Manitoulin. "But there are some cautions that the Elders advise we take. As you solicit people to come from other cultures, you need to understand that the cultural system that exists [there] might not be easily transportable . . . You have to have that understanding," he said.

In his territory, the Elders have the utmost respect for Western medical practices, he said. They always advise patients to check with conventional doctors, as well as Indigenous practitioners. In addition, the medicine lodges have established policies governing use of traditional medicine and have set out guidelines for healers.

Calgary motivational speaker, Bea Shawanda, doubts the Ecuadorian case will be a setback to advocates of traditional healing. In fact, the high profile case "may even strengthen our resolve to share our medicines," she said. "It may serve to validate what we already know."

She acknowledges that some communities may be "really rigid or closed and stuck in black and white thinking" about such issues. "Some people are torn between the traditional ways and mainstream ways, so there may be some caution, but overall the outcome will support our ways in the long run," she said.

She also suggested "it is necessary to be mindful of the continuing evolution of First Nations culture and the fact that everyone is in a different place on their healing path."

(see Local page 23.)

At odds

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Paul Martin, the man who people think will be Canada's prime minister, dropped a bombshell on Indian Affairs Minister Robert Nault on May 3 in Edmonton during a televised Liberal leadership debate.

Martin said he would not support Bill C-7, Nault's First Nations governance act (FNGA), describing it a "severely poisoned" piece of legislation.

Deputy Prime Minister Manley, Heritage Minister Copps and former Finance Minister Paul Martin are all vying to replace Prime Minister Jean Charest when he retires next February. Leadership candidates were asked to explain the extent to which they supported the FNGA in its current form and how they intended to improve relations with all Aboriginal people.

Manley got the first crack at the question.

"I've heard the concerns. What I hear is that everyone agrees on something and that is that accountability and transparency is important," he said. "It's a question of how accountability is enacted, whether it's being forced on First Nations communities or whether it can be done in a more cooperative and more efficient fashion. I think we should let the parliamentary process review the legislation. If it's adopted and if it's implemented in something like its current form, I would undertake to ask the prime minister to review it. If First Nations communities change it if change is necessary."

Then Martin dropped his bomb. "The government's legislation is essentially an example of how to take what is a very good issue and turn it in to a bit of a quagmire. Everybody agrees. Every chief I talked to, every Canadian I talked to agrees that accountability, transparency and good governance are absolutely crucial. The problem is whether it's the fastest to consult, and I don't know where the blame lies for this; the fact that the well has been severely poisoned in terms of this piece of legislation. I do not believe that the bill should proceed to vote as it is now, said, to applause. "If it does, this piece of legislation will simply take a decade of court cases, law fees that will delay, that will inevitably the accountability and the transparency that everybody wants to see."

Acknowledging he was aware of the speaking against his own government, party and prime minister, he quickly reassured the Li-

enced

at Juan's son Edgar, 22, working under the direction of his father when the death of his brother occurred. "Because you have been away from your family for 18 months and your lesser responsibility for the offences, you will be sentenced to one day, time served, and a probation of six months," he said. "As soon as finances are arranged, Edgar Uyunkar is to return to Ecuador."

Considering his decision, Justice Gauthier described the matter as an "extreme case to be prosecuted. This case is difficult," he said. "Because we have to try to measure the consequences of a spiraling ceremony by temporal sentence cannot and will not satisfy everyone because of conflicting principles between the spiritual and the temporal, we must mete out a penalty,"

At the closing court, Justice Gauthier thanked the local community for "the respect they have shown to the court."

Healing

The expansion of cultural exchange through exchange. "I strongly support such activities," he said during a recent visit to the Pitoulin. "But there are concerns that the Elders will not take. As you solicit people from other cultures, we need to understand that the system that exists [there] is not easily transportable. We have to have that understanding," he said.

In the territory, the Elders have the most respect for Western medical practices, he said. They advise patients to check with conventional doctors, as well as indigenous practitioners. In the territory, the medicine lodges have established policies governing the use of traditional medicine and set out guidelines for

Every motivational speaker, from the Ecua- case will be a setback to the high profile case "may strengthen our resolve to use traditional medicines," she said. "It is to validate what we already know."

She acknowledges that some traditional practices may be "really rigid and stuck in black and white thinking" about such issues. Some people are torn between the traditional ways and modern ways, so there may be a tension, but overall the outlook is positive, she said.

She suggested "it is necessary to be mindful of the contributions of First Nations and the fact that every- one has a different place on their path."

(local page 23.)

At odds over the FNGA

Martin



By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Paul Martin, the man who most people think will be Canada's next prime minister, dropped a bombshell on Indian Affairs Minister Robert Nault on May 3 in Edmonton during a televised Liberal leadership debate.

Martin said he would not implement Bill C-7, Nault's First Nations governance act (FNGA), describing it a "severely poisoned" piece of legislation.

Deputy Prime Minister John Manley, Heritage Minister Sheila Copps and former Finance minister Paul Martin are all vying to replace Prime Minister Jean Chrétien when he retires next February. The leadership candidates were asked to explain the extent to which they supported the FNGA in its current form and how they intended to improve relations with all Aboriginal people.

Manley got the first crack at the question.

"I've heard the concerns. What I hear is that everyone agrees on one thing and that is that accountability and transparency is important," he said. "It's a question of how that accountability is enacted and whether it's being forced on First Nations communities or whether it can be done in a more co-operative and more efficient fashion. I think we should let the parliamentary process review the legislation. If it's adopted and if it's implemented in something like its current form, I would undertake as prime minister to review it with First Nations communities, to change it if change is necessary."

Then Martin dropped his bomb. "The government's legislation is essentially an example of how you take what is a very good issue and turn it in to a bit of a quagmire. Everybody agrees. Every chief I've talked to, every Canadian I've talked to agrees that accountability, transparency and good governance are absolutely crucial. The problem is whether it's the failure to consult, and I don't know where the blame lies for this; the fact is the well has been severely poisoned in terms of this piece of legislation. I do not believe that the bill should proceed to vote as it is now," he said, to applause. "If it does, this piece of legislation will simply lead to a decade of court cases, lawyers' fees that will delay, that will delay inevitably the accountability and the transparency that everybody wants to see."

Acknowledging he was aware he was speaking against his own government, party and prime minister, he quickly reassured the Liber-

als in the audience that he would not bring the government down over the issue.

"Now, if the government decides to push forward with this particular bill as a matter of confidence, brings it to a vote as a matter of confidence, then I will not vote to bring down the government. But let us be very clear, there is a three-year, as a result of a recent amendment, implementation phase to this bill, and I will not implement this bill as it is. And I will ask the First Nations leadership to work with me. On the other hand, let's be very clear. We are going to bring in accountability, transparency and good governance. And I will ask the First Nations to work with me to make sure that within the shortest time period possible, perhaps within the implementation period, by building up the capacity to deal with accountability, that, in fact, we do bring in the principles without further delay," he said.

Over the next few days Nault heard other voices of dissent from the Liberal caucus. Six other Liberal parliamentarians questioned the value of the FNGA process during a panel discussion at an Assembly of First Nations (AFN) meeting. Liberal senators Charlie Watt, Willie Adams and Nick Sibbeston, and Liberal MPs Rick Laliberte, Clifford Lincoln and John Godfrey, encouraged First Nation people to keep fighting the federal government on the governance legislation.

I do not believe that the bill should proceed to vote as it is now. If it does, this piece of legislation will simply lead to a decade of court cases, lawyers' fees that will delay, that will delay inevitably the accountability and the transparency that everybody wants to see."

—Paul Martin

The fact that the Canadian Bar Association, Canada's auditor general, the Canadian Race Relations Foundation, ecumenical church leaders, the authors of the Harvard Study on Sovereignty and Nation Building, and now Martin, the front-runner in the Liberal leadership race, have all spoken against the bill is a sign to the AFN it is winning the war against the FNGA.

Nault, however, insists the grassroots people are on his side.

"In assessing the bill and the positions of those opposed to it, one should take care not to measure this government's relationship with First Nations people on the basis of our relationship with Grand Chief [Matthew] Coon Come," he said. "For, it's my view that the position of the AFN leadership is clearly out of synch with

those of the people for whom they claim to speak. Many First Nations people are too frightened to speak of their support of the bill for fear of reprisals."

Meanwhile, the governance bill is limping along at the standing committee as New Democratic Party, Canadian Alliance and Bloc Quebecois members try to stretch out the committee's examination of the bill until the summer recess.

AFN sources that asked not to be named say the Liberal Party has promised to shorten the session of Parliament and thereby lengthen the summer break in exchange for a little co-operation on the bill. But the Opposition parties have assured the AFN they will not play that game.

There are more than enough proposed amendments to the bill to keep the standing committee from

wrapping up its report on the FNGA even if it worked all summer. The worry is that the Liberals may call for a vote in the House of Commons that would compel the committee to report even if it is not finished its work.

It's a rarely used tactic that would use up a lot of political capital, Ottawa insiders say. The prime minister has several pieces of legislation he wishes to see passed before he retires. It's believed the FNGA is near, but not at the top of that list. To add to the intrigue, talk has surfaced around Ottawa that, if the prime minister were to resort to the forced vote, the Martin supporters might stay away. AFN political staff figure that if Martin and 41 of his supporters boycotted the vote, the government could be defeated, which would require an immediate federal election.

AFN sources say the battle is unfolding "hour by hour."

The stakes are very high. Come the fall, delegates to the Liberal leadership convention must declare who they are supporting on the first ballot. It's anticipated that, from that moment on, Paul Martin will be the de facto prime minister even though Chrétien is still in office. The party is aware of the difficulties that scenario would create and pressure has been quietly applied on the prime minister to hasten his departure. Given Martin's comments, that would be the end of the FNGA.



Nault



YVONNE IRENE GLADUE



ANN HANSON

(Above) Protests against the proposed First Nations governance act are cropping up across the country, like this one held in Edmonton on May 7. (Left) NDP MP Pat Martin speaks to First Nations governance act protesters gathered on Parliament Hill. Martin filibustered the Standing Committee on Aboriginal Affairs dealing with the FNGA, to stall discussions that would have seen the act fast-tracked through to the Senate and then on to the House of Commons for a vote.

Lawyer says INAC holding monies hostage

By Paul Barnsley
Windspeaker Staff Writer

MONTREAL

When Marilyn Buffalo, a member and employee of Alberta's Samson Cree Nation, revealed that her council had spent, as of February, \$50 million in its legal fight against the federal Crown in an oil and gas trust monies lawsuit, some were shocked by the amount.

Samson lawyer James O'Reilly says there's a lot to be shocked about in this case, but that dollar figure is far from being at the top of the list.

For more than a decade, Samson has been trying to gain control of more than \$400 million of its own oil and gas money that is being held in trust by the Department of Indian Affairs. Many Samson sources have complained long and hard about the tactics they're facing in this long and complex legal battle.

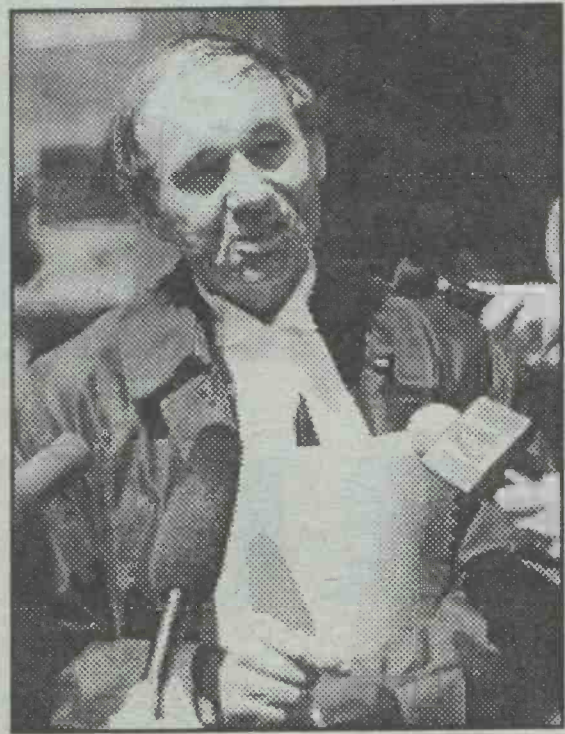
After seeing the report of what the battle had cost the Samson nation so far, O'Reilly decided the time had come to tell the public just what he's seeing in this case. In a conversation that had a tone that was far from the careful and conservative pronouncements usually uttered by lawyers in the midst of a court battle, the Montreal-based lawyer called it as he sees it during a recent interview with *Windspeaker*. This is the second installment of that interview. The first was printed in *Windspeaker's* April edition.

He acknowledged he was on controversial ground several times during the interview. His last words to *Windspeaker* showed as much.

"Don't worry about printing what I've said," he said. "We've been in this long enough, 14 years. And if [the government lawyers] want to make a move, let them make a move."

He said Samson has been, among other things, the victim of inflexible government policies.

"If you have two cents to your credit as a band in your capital account or \$400 million, you're treated exactly the same way. And that's the Indian Act system on the



James O'Reilly

so-called management of the monies. The only thing we can figure out is that the feds are so jealous holding onto the Indian Act that it's damn the consequences," he said.

Samson founded its own financial institution, Peace Hills Trust, to hold and manage its own monies, he said, but Samson hasn't been able to convince Indian Affairs to release the money after more than

"It's blackmail. You can quote me without any hesitation. I say it's blackmail. The federal position in regard to holding on to Samson monies, it's illegal, it's wrong, it's abominable and, as far as I'm concerned, it's totally unjustified under any theory that you want to put it in—legal, political, moral, ethical."

20 years.

The Crown argues it can't release the money, because it has trust obligations. But O'Reilly points out that in other cases the Crown argues it isn't a trustee. If the Crown has a fiduciary obligation then it is vulnerable to many legal claims, but it has fought against any suggestion that it is liable for those claims in many court cases. He accused the Crown of being incon-

sistent and self-serving in its arguments.

"If you label it a land claim settlement, whether it's Indians or Inuit, they can handle their own funds. That's OK. But because these people are under the Indian Act system, they say it's impossible to get [the money] out without changes to the Indian Act. Therefore they say, 'If you guys agree that we can change the Indian Act and

if you agree to our self-government legislation or a money management bill, then we can do it. So it becomes an enticement to get people to agree to [the government's] vision of what federal legislation should be for Indians," he said.

Windspeaker asked if O'Reilly was saying the government is holding Samson's money hostage.

"You can quote me on that. There is absolutely no doubt, not a scintilla of a doubt in my mind that they are using it to try to keep the Samson nation in a position of dependency vis-à-vis them. It's an abuse of power so far as I'm concerned. And [the money] is being used as a hostage, literally, and there's no excuse for it," he answered. "It goes against every principle that [the government] espouses supposedly for self-determination and self-government. It goes against the Penner Report. It goes against the Royal Commission reports. It goes against basic horse common sense. All they have to say is 'Give us some assurance that you're going to protect it for future generations and then it's your business. Your people. Your future. You decide.'"

"It's blackmail. You can quote me without any hesitation. I say it's blackmail. The federal position in regard to holding onto Samson monies, it's illegal, it's wrong, it's abominable and, as far as I'm concerned, it's totally unjustified under any theory that you want to put it in—legal, political, moral, ethical. It can't be justified. There's absolutely no excuse for it. That just goes to prove again to me why the federal government is fighting the Samson people, who are one of the few groups that can stand up to them and have stood up to them for 14 years, because they're very concerned that it will cut into their power. Right now they control. They control the whole legislative scheme by being in the position that they can dictate to a lot of First Nations that if they don't toe the line then they'll throw in a third-party manager or you better behave or else. He who pays the piper calls the tune. They can't do that with Samson."

(see Samson page 20.)

Windspeaker story evidence in Samson case

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

Lawyers acting for the federal Crown will introduce a story published in *Windspeaker's* April edition as evidence in Victor Buffalo versus the Queen, the landmark oil and gas case launched by the Samson Cree Nation.

Samson sources claim the move by the Crown is part of a strategy to convince Justice Max Teitelbaum that Samson lawyers are wasting the court's time with a motion to subpoena Prime Minister Jean Chrétien and Indian Affairs Minister Robert Nault as witnesses.

A short note from Alan D. Macleod, the Calgary lawyer retained by the Crown to defend its interests in the Samson case, simply states that the news

story, which was based on an interview with Samson lawyer James O'Reilly, will be brought to the court's attention during the subpoena application. The note was addressed to O'Reilly and Edward Molstad, who represent Samson, and Marvin Storrow, who represents the Ermineskin First Nation, in the action.

Macleod was contacted by phone for comment. He said the story ventured out of the legal and into the political realm, and politics is something of which the court can't take notice.

"We had no problem with the story; no problem with its accuracy. We just want to point out that Samson shouldn't be using political tools in this court," he said.

Marilyn Buffalo, a spokesperson for Samson, said the government is employing a double standard with this move.

"The government has access to a very large machine, a multi-million-dollar machine, that

churns out information about Indians, very manipulative information, on a daily basis. About Victor Buffalo versus the Queen, about C-7 (the First Nations governance act), about C-19 (the First Nations financial institutions legislation) and on and on," she said. "So why shouldn't our people be as informed from our perspective about current events as the rest of Canada? *Windspeaker* is a national newspaper that enters the home of many First Nations people. And our people are entitled to that information, the same as anybody else."

Samson sources expect the Crown will argue that the move to call the prime minister and the Indian Affairs minister is "frivolous and vexatious" and an attempt to raise the media profile of the case. Arguments began on May 12 over the Samson application to subpoena Nault and Chrétien. No decision has been released.

Looks like a

Campa

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

Prospective candidates for position of Assembly of First Nations national chief have until midnight June 11 to get their paperwork in to electoral officer Bob Johnson to be on the ballot this July in Edmonton.

The spending limit for a campaign, as set out in the 1990 revision of the Assembly of First Nations' charter, is \$35,000. That's what it costs to go after \$125,000 a year, tax-exempt money that comes with the top job. The headaches you are on are part of the bargain.

Thirty-five thousand dollars is not a lot of money as political campaigns go, but it's just a small enough sum a candidate has to raise that careful First Nations political observers can spot who might be getting ready to make a run.

One thing everybody knows for sure is that Matthew Coon Come is going to run for a second

Awards

IQALUIT, Nunavut

The efforts of two women to protect and promote traditional Inuit languages were officially recognized recently, when they received the first-ever Inuktitut Inuinnaqtun Language Award.

Gwen Ohokak of Cambridge Bay received the Inuinnaqtun Language Award for her efforts



"We need to greatly expand our educational system, to give our children traditional knowledge and skills from our Ancestors its proper place. We need a whole new generation of Aboriginal fishery scientists."

— Chief Simon Lucas

A great role model. Chief Simon Lucas, from the Nuu-Chah-Nulth Nation, Co-Chair of the BC Aboriginal Fisheries Commission, is receiving an Honorary Doctorate for his lifetime services to fisheries conservation. UBC, May

Deadline

10th ANNUAL

2003

CAN DO

National Conference

& Annual General Meeting

SEPTEMBER 16 - 19

Whitehorse, Yukon

Host Community: dāna Nāye Ventures

VISIT www.edo.ca

for all conference info & updates

The Drum is calling.....

Journey To New Horizons

CAN DO

Council for the Advancement of Native Development Officers

1-800-463-9300 • (780) 990-0303

ostage

ree to our self-government
n or a money management
n we can do it. So it be-
n enticement to get people
to [the government's] vi-
what federal legislation
be for Indians," he said.
speaker asked if O'Reilly
ing the government is hold-
son's money hostage.
can quote me on that.
absolutely no doubt, not
a of a doubt in my mind
y are using it to try to keep
son nation in a position of
ncy vis-à-vis them. It's an
power so far as I'm con-
And [the money] is being
a hostage, literally, and
no excuse for it," he an-
"It goes against every prin-
at [the government] es-
supposedly for self-determi-
nd self-government. It goes
the Penner Report. It goes
the Royal Commission re-
goes against basic horse
n sense. All they have to say
us some assurance that
ing to protect it for future
ons and then it's your busi-
r people. Your future. You

ackmail. You can quote me
any hesitation. I say it's
il. The federal position in
o holding onto Samson
it's illegal, it's wrong, it's
able and, as far as I'm con-
it's totally unjustified un-
theory that you want to put
egal, political, moral, ethi-
n't be justified. There's ab-
no excuse for it. That just
rove again to me why the
government is fighting the
people, who are one of the
ups that can stand up to
nd have stood up to them
ears, because they're very
ed that it will cut into their
Right now they control.
ontrol the whole legislative
by being in the position
y can dictate to a lot of First
that if they don't toe the
a they'll throw in a third-
anager or you better behave
e who pays the piper calls
e. They can't do that with
amson page 20.)

www.edo.ca
for all conference
info & updates

New Horizons

Looks like a three-horse race

Campaign for national chief officially begins

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

Prospective candidates for the position of Assembly of First Nations national chief have until midnight June 11 to get the paperwork in to electoral officer Bob Johnson to be on the ballot this July in Edmonton.

The spending limit for a campaign, as set out in the 1990 version of the Assembly of First Nations' charter, is \$35,000. That's what it costs to go after the \$125,000 a year, tax-exempt salary that comes with the AFN's top job. The headaches you take on are part of the bargain.

Thirty-five thousand dollars is not a lot of money as political campaigns go, but it's just a large enough sum a candidate has to raise that careful First Nation political observers can spot just who might be getting ready to make a run.

One thing everybody knows for sure is that Matthew Coon Come is going to run for a second term.

He announced that several months ago. He's the only official candidate so far.

But reliable sources in Manitoba say Phil Fontaine, who was unseated by Coon Come in 2000 in Ottawa, is getting ready to vie for his old job. They say he has already informed his closest supporters he will enter the race. Fontaine is currently the chief commissioner of the Indian Claims Commission.

For several weeks it looked like it was going to be a two-man showdown, a rematch of 2000 when you consider that the other two candidates, Marilyn Buffalo and Lawrence Martin, were not really factors. But then, in mid-May, word reached *Windspeaker* that Six Nations of the Grand River (Ontario) Chief Roberta Jamieson had made up her mind to join the race.

Scott Cavan, communications officer for Six Nations' council, was asked if the rumors were true.

"In response to your inquiry as to whether or not Chief Roberta Jamieson is running for the office of national chief, I can tell you that Chief Jamieson is being



ANN HANSON

Roberta Jamieson, chief of Six Nations of the Grand River near Brantford, Ont., hasn't officially declared, but sources say she is readying for a run for the top job of the Assembly of First Nations. Elections will be held in July in Edmonton.

lobbed a great deal to run for national chief, but at this time, I cannot confirm that Chief

Roberta Jamieson is a declared candidate for the office of national chief," he replied by email.

But the sources are solid, well connected and they're certain she's going to run.

Awards recognize commitment to language

IQUALUIT, Nunavut

The efforts of two women to protect and promote traditional Inuit languages were officially recognized recently, when they received the first-ever Inuktitut/Inuinnaqtun Language Awards.

Gwen Ohokak of Cambridge Bay received the Inuinnaqtun Language Award for her efforts to

develop the first Inuinnaqtun dictionary, while the Inuktitut Language Award went to Eelee Higgins for her work promoting the use of Inuktitut among her students at Joamie school in Iqaluit. Both women are also involved in other projects aimed at preserving and promoting traditional language use among Nunavummiut.

The awards were presented as part of Inuktitut Uqauttin (language week). Ohokak received her award from Peter Kilabuk, Nunavut Minister of Culture, Language, Elders and Youth on April 27 at a gathering in Cambridge Bay's community hall. The minister presented Higgins her award on May 2 at Joamie school.

"These awards support the Department of Culture, Language, Elders and Youth's mandate to protect and promote traditional Inuit languages, but we cannot do it alone," the minister said.

"The real effort comes at the community level. There are many people who contribute to the richness of our Inuit lan-

guage and the Inuktitut/Inuinnaqtun Language Awards program seeks to recognize these people."

The department plans to hand the awards out annually during language week. Nomination forms for next year's awards can be obtained by calling 1-866-934-2035, or by e-mailing a request to cley@gov.nu.ca.



"We need to greatly expand our educational system, to give the traditional knowledge and values from our Ancestors its proper place. We need a whole new generation of Aboriginal fisheries scientists."
— Chief Simon Lucas

A great role model. Chief Simon Lucas, from the Nuu-Chah-Nulth Nation, and Co-Chair of the BC Aboriginal Fisheries Commission, receiving an Honorary Doctorate for his lifetime services to fisheries conservation. UBC, May 2002.

BC Aboriginal Fisheries Commission
5499 75th
123 Park Royal
West Kelowna, B.C.
V2Y 1A2 - Canada
Tel: 824 913-9586
Fax: 824 913-9261
www.bcafc.org

First Nations House of Learning
700 Longhouse
1905 39th, 46th
Kelowna, B.C.
V1Y 1Z2 - Canada
Tel: 684 822-6989
Fax: 684 822-6944
www.1905house.com

UBC Fisheries Centre
2204 Main St.
Vancouver, B.C.
V6T 1Z4 - Canada
Tel: 684 822-2773
Fax: 684 822-6934
www.fisheries.ubc.ca

MEMORANDUM OF UNDERSTANDING - 1997

ABORIGINAL FISHERIES STUDENT SCHOLARSHIP

Supported by Fisheries and Oceans Canada

UBC Fisheries Centre is pleased to announce funding for an Aboriginal Masters or PhD student doing research on aquatic ecosystems and fisheries.

THE OPPORTUNITY: The enrolment of Aboriginal Masters and PhD students is a priority of a 1997 Memorandum of Agreement between UBC Fisheries Centre www.fisheries.ubc.ca, UBC First Nations House of Learning www.longhouse.ubc.ca and BC Aboriginal Fisheries Commission www.bcafc.org.

VALUE: \$21,000/year plus research support costs. Renewable for another two years.

APPLICATION DEADLINE: June 30, 2003 for September, 2003 admission.

CONTACT: Fisheries Centre Graduate Student Secretary, by email at office@fisheries.ubc.ca or by telephone at (604) 822-2731.

ICA Associates Can Help You

Facilitation Skills and Team Leadership

- Learn skills to lead effective meetings.
- Improve the work of boards, councils and working groups.
- Learn new tools to use in facilitating teams to their maximum potential.
- Become a strong, effective servant leader.

Community Development

- Build vision and consensus within the community.
- Form community development plans that get results.
- This is a comprehensive, "grass roots" approach to Community Development.

Strategic Planning

- Create effective, sustainable strategies.
- Utilize methods that lead to action and commitment.
- The methods allow for: improved communication, expanded responsibility, immediate implementation.

Dispute Resolution and Negotiation

- Develop productive dialogue in disputes and negotiations.
- Move from conflict to consensus.
- Utilize a method of conciliation that is both natural and healthful.

Courses are available in Edmonton, Calgary, Regina, Saskatoon, Winnipeg, Waterloo, Toronto, Ottawa, Montreal.

All of our courses have one hour of FREE coaching within 6 months of your taking the course.

ICA ASSOCIATES

Call us now for more information. Please contact either Janis or Wayne at Toll Free outside of Toronto: 1-877-691-11CA (1-877-691-1422) In Toronto: TEL 416-691-2316 FAX 416-691-2491 E-MAIL ica@icacan.ca please visit our website at www.icacan.ca

Deadline for advertising in the July edition of *Windspeaker* is June 26, 2003
...see page 3 for details

C-31 class action modified by judge

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Connie Perron's \$400-million claim against the federal government for rights lost as a result of Bill C-31 was restructured by an Ontario Superior Court of Justice judge. The details of Justice Colin L. Campbell's decision were released May 9.

Perron and her lawyer, Mary Eberts, were seeking to have the case certified as a class action, so that all people who allege their Aboriginal and human rights were violated by the Department of Indian Affairs' membership regulations could seek compensation. Primarily affected are First Nation women and their children.

Perron is from the Tyendinaga First Nation near Belleville, Ont. Eberts, a Toronto-based lawyer, informed *Windspeaker* that Justice Campbell has ruled that the case is not yet ready for certification as a class action. It will proceed as a "representative action." That means that any decision in the case will be seen by the court as a precedent for "all other persons in the same situation so that the basic points will not have to be re-litigated again and again by countless families and individuals," Eberts said.

The judge struck out the claim that the Crown had committed a breach of its fiduciary duty and postponed to a later stage of the trial the question of claiming damages for breach of Charter

rights.

The case will now focus on three main areas: 1) Does Section 6 of the Indian Act, which was enacted by Bill C-31, violate the freedom of association and equality provisions of the Charter of Rights and Freedoms? 2) Does Section 6 violate the guarantees of Aboriginal rights in Section 35 of the Constitution Act? 3) Does Section 6 violate sections of the Canadian Bill of Rights that deal with equality before the law?

Eberts said the ruling means the "second generation cut-off" created by Section 6-2 of the Indian Act can still be challenged. First Nation leaders say the second generation cut-off is a device used by governments to reduce the number of people who are recognized as status Indians.

"We had mixed success," Eberts said of the ruling. "Although the judge did not allow the case to proceed as a class action at this time, he stated that the Perrons could return to court at a later stage and request permission for class action status. If the court ultimately finds that the Indian Act does violate the Charter of Rights, a class action may be necessary and appropriate to deal with the issue of what damages might be owing for the Charter breach."

The parties in the case will now move on to the production and discovery stage. Both sides must disclose documentation they feel is relevant to the case to the other side. Eberts expects the Crown will produce hundreds or even thousands of documents. No date has been set for the resumption of court hearings.

No coroner's inquest for Dudley George

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

The regional supervising coroner for southwestern Ontario has decided not to call a coroner's inquest into the death of Dudley George.

George was killed by Ontario Provincial Police (OPP) officer, Acting Sgt. Kenneth Deane, during a protest Sept. 6, 1995 at Ipperwash Provincial Park.

Coroner Thomas Wilson informed Pierre George, Dudley's brother, of his decision in a letter dated May 5. Pierre George provided a copy of that letter to *Windspeaker*.

George disagreed with some of the findings Wilson used to come to his decision.

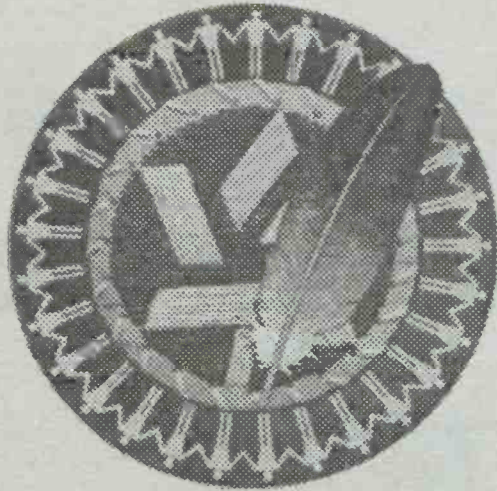
OPP detective Mark Armstrong conducted an investigation for the coroner's office after hearing Pierre George's concerns about how things were han-

dled that September night after he had arrived at the hospital with his injured brother.

In his letter, Wilson reminded George that the detective had come to the conclusion that medical care for the mortally injured Dudley George was delayed only "three to five minutes between when you arrived at the hospital and when Dudley was taken inside the hospital for assessment and treatment."

George had complained that police prevented the hospital staff from providing immediate care. OPP were more concerned, he said, to arrest George, his sister Carolyn and J.T. Cousins, another passenger. The three drove Dudley to the hospital in the back of a car that was riding on three tires and a rim, while police vehicles tracked its progress and did not offer assistance. All three were initially charged with attempted murder. Those charges were subsequently dropped.

(see Public page 21.)



CESO Aboriginal Services

CESO Aboriginal Services is a volunteer-based, not-for-profit organization founded in 1969 to promote and extend the economic and social growth and well-being of the Aboriginal peoples of Canada. With six regional offices, CESO handles requests for assistance from Aboriginal businesses, individuals, organizations and communities.

CAN WE HELP YOU?

- Do you have a business in need of advice and services?
- Are you a community requiring services such as financial management, health delivery, education, and governance or water quality management?
- Do you require temporary or ongoing mentorship for a student, a business or an organization?

WHAT SERVICES DO WE OFFER?

The services provided by CESO Aboriginal Services fall into four main sectors:

Business Support Services

Working with entrepreneurs, organizations and communities etc. in the areas of marketing/feasibility studies, business plans, lands and resources, funding etc.

General Administration/Organizational Development

Working with communities, organizations, businesses etc. in relation to financial and accounting systems, pre-audit reviews, audits, human resource development, manufacturing quality control etc.

Community Services, Planning and Resource Management

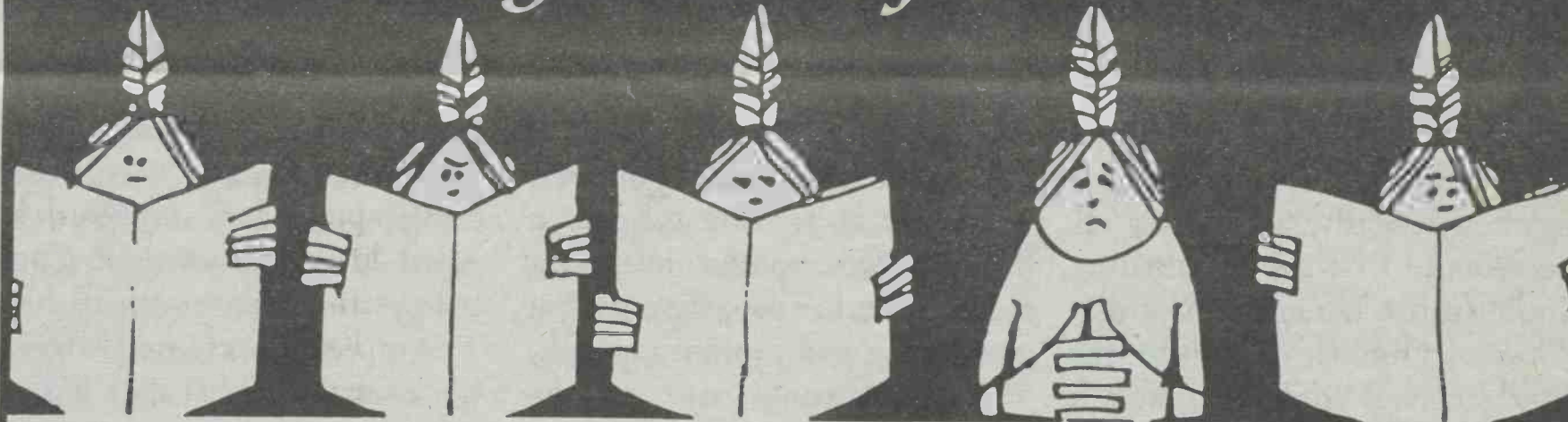
Working with communities in the areas of housing, education, health, community planning, water quality assessment, land use planning etc.

Governance/Leadership Workshops

Working with senior levels of Bands, Communities, Board of Directors etc. in the areas of conflict resolution, roles and responsibilities, communications, how to govern etc.

For the regional office nearest you, please visit www.ceso-saco.com

Why be left out?



Serving Aboriginal communities for 20 years.

News, editorials, columns, humour, features and much more — it's all in every issue of *Windspeaker*.

A new edition at your home or office every month for the low price of \$40.00 (plus \$2.80 GST) per year.

SEND CHEQUE OR MONEY ORDER TO:

AMMSA

13245 - 146 Street, Edmonton, Alberta T5L 4S8

Telephone: (780) 455-2700 Fax: (780) 455-7639

OR CALL TOLL FREE 1-800-661-5469 with your Visa or Mastercard number.

YES, send my copy of *Windspeaker* to:

NAME _____

COMPANY _____

ADDRESS _____

TOWN/CITY _____

PROVINCE/STATE _____

POSTAL/ZIP _____

PHONE _____

\$20 charge for all N.S.F. cheques

Subscriptions to USA \$52

Windspeaker the most respected Aboriginal publication in Canada featuring award-winning coverage of the news and events important to Aboriginal people.

www.ammsa.com

Indige

By Paul Barnsley
Windspeaker Staff Writer

SUVA

The lack of respect shown to Indigenous people in uniform is not a uniquely Canadian problem.

First Nations armed for war to Canada to face discrimination, receiving lower benefits than their non-Native counterparts. And they've had to engage in sessions of cut-throat negotiations with Canadian officials for a fraction of what they were due because of their race.

But at least they haven't turned into ticking biological time bombs.

Tekoti Rotan is secretary-treasurer of the Fiji Nuclear Testers Association (FNTVA). He joined the Fijian Reserve Navy in 1955. In 1958, he was sent to Christmas Island. Shortly after arrival, the British government detonated several nuclear weapons on the other side of the

Chiefs

By Erin Culhane
Windspeaker Contributor

SQUAMISH FIRST NATION

The Assembly of First Nations (AFN) Confederacy was scheduled for May 6 to 8, but finished a day of time on the second evening.

Addressing about 200 people, National Chief Matthew Coon Come broached the subject of Bill C-7, saying the First Nations Governance Act "hangs like a shadow over all our confederacies and

Cam Clark Super Credit Resources

FREE DELIVERY CANADA

TOLL

Indigenous veterans fighting for justice

By Paul Barnsley
Windspeaker Staff Writer

SUVA, Fiji



Tekoti Rotan

The lack of respect shown for Indigenous people in uniform is not a uniquely Canadian problem.

First Nations armed forces members returned home from war to Canada to face discrimination, receiving lower benefits than their non-Native comrades. And they've had to engage in long sessions of cut-throat negotiations with Canadian officials for just a fraction of what they were denied because of their race.

But at least they haven't been turned into ticking biological time bombs.

Tekoti Rotan is secretary-treasurer of the Fiji Nuclear Test Veterans Association (FNTVA). He joined the Fijian Reserve Navy in 1955. In 1958, he was sent to Christmas Island. Shortly after his arrival, the British government detonated several nuclear weapons on the other side of the is-

Dene men worked the uranium mine is now called the "Village of Widows," because few of those men lived out their full life expectancy. Their survivors are still haggling with the government of Canada over compensation.

The Fijians were also exposed to radiation and are also still fighting for justice after several decades.

"The worst thing is that we were sent to Christmas Island and not informed about what would come after," Rotan said. "We were sent there to build houses and load ships, that sort of thing. And we were told we'd leave before the tests. But while we were there the tests started."

The Fijian sailors didn't know much about radiation and its long-term effects. It was only in the 1990s—when sailors and soldiers from New Zealand began demanding compensation for their exposure—that the Fijians realized the danger they were in.

"A lot of our members died young," Rotan told Windspeaker. "I was single at the time. If I'd known what I might pass on, I wouldn't have gotten married. I'm

healthy, but one of my grandsons was born deformed. One of my daughters was born premature and my wife miscarried."

A recent visit to Japan to meet with the people and their descendants who were exposed to radiation by the U.S. bombs dropped on Hiroshima and Nagasaki at the end of the Second World War in 1945, showed Rotan that FNTVA members have similar symptoms.

"What happened to those people in Japan is also happening here," he said. "A scientist I met there said that if we've been exposed we will get one form of cancer or another. If you eat contaminated food or drink contaminated water or swim in contaminated water in the sea or breathe contaminated air, we may not have cancer now but at some time in the future we will get it. Or if we don't, our children or grandchildren will get it."

FNTVA members need to find all the people who were on Christmas Island in 1958 to complete the research necessary to prove their claim for compensa-

tion. So far, 167 of the 300 have been found. Some were still living and were asked for medical information. Others were deceased. Research was required into the causes of their deaths. For several years, FNTVA members set about that difficult and costly task with no help from either the British or the Fijian governments.

Now the British Ministry of Defense has funded a lawyer to help guide the case through the courts. And the Fijian government has assisted financially with the search for other veterans.

The FNTVA is also lobbying to have its members covered under the War Pension Act, a process normally reserved only for soldiers who were in combat. Even though there was no combat at Christmas Island, Rotan said, he and his fellow Fijians faced dangers just as great, if not greater.

"The injury is an internal sickness, hard to prove even now. Those soldiers who were in battle, their injuries can be seen. Our injuries can't be seen. This is our biggest problem," he said.

Chiefs look to revamp AFN charter

By Erin Culhane
Windspeaker Contributor

SQUAMISH FIRST NATION,
B.C.

The Assembly of First Nations (AFN) Confederacy was scheduled for May 6 to 8, but finished ahead of time on the second evening.

Addressing about 200 people, National Chief Matthew Coon Come broached the subject of Bill C-7, saying the First Nations governance act "hangs like a shadow over all our confederacies and as-

semblies," but said the chiefs had other important work to do.

"You can look at the program for this confederacy and see the many pressing issues we have to deal with: housing, health, youth and Elders, finding justice and resolution for our veterans and our residential school survivors. We have not forgotten these important issues. I wish we could devote all of our time and energy to these matters that affect our people on a daily basis. We want to direct our energy and effort into rebuilding our nations, strengthening our communities, engaging our citizens."

Rolland Pangowish, the resolutions co-ordinator at the meeting and director of the Treaties and Lands Unit at the Assembly of First Nations, said, "The entire assembly was pretty straightforward. We have a lot of legislation in front of the government."

Don Kelly, AFN communications director, agreed that the meeting went smoothly.

"Typically, confederacy meetings are more administrative in nature, not the forum for major changes, but a call for support, raising awareness and for ideas to be presented." He explained that

resolutions from the confederacy meetings are generally brought back to the AFN office and reviewed "to make sure the I's are dotted and the T's are crossed," and become official when signed by the national chief.

Kelly noted that the first agenda item of the meeting concerned changes to the AFN charter. In its 20th year, some of it is outdated.

"There's been talk for a while, both informal and formal. At the annual general assembly in Kahnawake (last year) there was a resolution put forward to begin that work. It can't be compressed into

three days, but the idea is to put it out there and get people thinking about it, for people to now talk with their communities and regions. Ultimately, the AFN takes direction from those people."

Said Coon Come on the changes: "I know that over the past 12 months we have faced many challenges as an organization, internal challenges and external challenges. . . Let's revitalize our assembly. Let's renew it. Strengthen it. Shape it into a vessel that takes us down the river and through the rapids."

Cam Clark Ford Super Store

Credit Resource Centre

HUGE SELECTION

FOR NEW AND USED VEHICLES, LEASE RETURNS

4 LOCATIONS ACROSS CANADA

**FREE DELIVERY
CANADA WIDE**

**RECEIVE GUARANTEED
VISA WITH PURCHASE**

**\$0 DOWN PAYMENT
(OAC)**

"Proudly Serving Aboriginal People"

Your #1 Source
for prompt and
courteous service.

Fax: 204-896-6824

TOLL FREE: 1-866-331-9822 (ASK FOR JOHN OR MATT)

Services

er-based, not-for-profit

omote and extend the

eing of the Aboriginal

offices, CESO handles

businesses, individuals,

health delivery, education,

ess or an organization?

n sectors:

s of marketing/feasibility

ncial and accounting

uring quality control etc.

munity planning, water

in the areas of conflict

v.ceso-saco.com

t?

inal

0 years.

atures and

Windspeaker.

month

er year.

O:

S8

639

astercard number.

o USA \$52

n Canada

to Aboriginal people.

[strictly speaking]

The things that a person learns while in L.A.

I just got back from L.A. (I love saying that) where one of my plays, *The Buz' Gem Blues*, opened (I love saying that too). While there, I learned two important things, the first being that NBC has finally shot what they call "a showcase of a pilot" for an Aboriginal sitcom.



THE URBANE INDIAN Drew Hayden Taylor

For the last several years, the powers that be at NBC have been shaking the bushes looking for talented Native comedians and writers in the hopes of doing something like this. Well, they finally put their money where their mouths are. Unfortunately, they picked the most predictable Native plot line currently available in North American pop culture.

television representation consisted largely of alcoholism and working high steel. Boy, have we come far.

And anybody familiar with the television industry knows there's precious little chance of this show becoming a series. About as much chance of a First Nations person being elected leader of the Alliance Party of Canada, or a First Nations person wanting to be elected leader of the Alliance Party of Canada. Slim to none.

Evidently, the half-hour sitcom called *Blood Brothers* revolves around a small, impoverished reservation somewhere in the American heartland that is courted by a company interested in turning their bingo hall into a huge casino. From there all the traditional (no pun intended) hilarious hi-jinks ensue. Practically every time you see a Native person on American television, it's in relation to casinos and gambling in some form. I remember when

About five pilots are picked up for every hundred or so that are shot. So don't expect to see *Blood Brothers* on the fall schedule.

While I applaud NBC for its first foray into Native humor, I am a little disgruntled at their topic. As somebody who travels extensively, visiting rural and urban Native communities across North America, I know for a fact that Aboriginal life is incredibly funny

and there are a hundred-thousand incredibly original funny stories a day happening out there. It's a pity NBC couldn't have tapped into that unique reservoir of life and do something a little more innovative.

Case in point—one of the Native actors (who shall remain nameless for reasons that will become obvious) that was in my play told me a very humorous story about visiting his in-laws. He's of Apache/Pueblo heritage, but his wife is Cree from Wisconsin. While in this northern state, his in-laws invited him out on a lake to an ice shack to experience the unique sport known as ice fishing. For those not familiar with the sport, these little shacks are the size of outhouses and dot frozen lakes. Men (and occasionally women) sit inside them around holes cut into the

ice and fish. More often than not, it's a bonding experience with a pickerel dinner payoff. For some, it's a chance to go off and enjoy the solitude. Evidently, his was an exceptional enough experience for a number of reasons. First of all, his original home in the American southwest is noticeably lean on lakes and, in particular, frozen ones. But perhaps what was a little more unusual was when his in-laws told him he should have been out ice fishing a week earlier because that's when the ice shack hookers came around.

Now, I don't know that much about the sex trade, but it seems to me that ice shack hookers have to be at the low end of the hooker spectrum. What can you do in a ski-doo suit surrounded by worms . . . or am I incredibly naive to be asking such a question? And, more importantly, can you pay them off in fish? What can you get for three bass and a perch, I wonder?

While this story might not make for the most family oriented or culturally sensitive television show about North America's Indigenous people, I think it would be a lot more interesting and dif-

ferent than yet another tale of Native gambling or casinos. Because these stories are typical of the funny, yet different things that can happen in a Native community. But what do I know? With the way the Canadian television industry is today, there's little chance of us doing our own shows, though that would be fun. Instead, we can watch CBC news and be filled in on the dysfunctional Aboriginal story of the day, or we can watch APTN and learn how to gut a seal, caribou, deer, arctic char or elk (each day of the week gets its own animal-gutting lesson).

When I started this article, I mentioned that I had learned two important things while in L.A.. The second one was that vegetarians have no sense of humor. When I was down there, hanging out with all those L.A. people, I was asked if we had PETA up in Canada. Evidently, PETA stands for the People for the Ethical Treatment of Animals. I, on the other hand, commented that I was a card-carrying member of PETA-People who Eat Tasty Animals.

I barely got out of California intact. They almost ate me alive.

Extreme parliamentary hearings make for good TV

I've just watched some really good television. It's got a strong plot, good characters, a surprising hero, a mysterious villain, lots of dramatic tension and—best of all—it's real. That's right. Reality TV!

Who produces the show? CBC? CTV? APTN? Are you daft? It's CPAC, the Cable Public Affairs Channel. That's right—CPAC. Surprised? Even people who work there say the network's ratings double if 10 people watch. But guess what? The show's good.

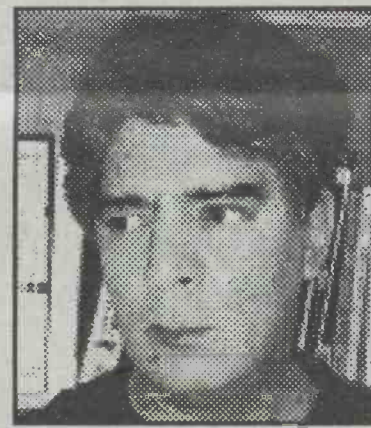
It's unedited, gavel-to-gavel coverage of the Standing Committee on Aboriginal Affairs, Northern Development and Natural Resources. This committee is looking at Bill C-7, the First Nations gov-

ernance act. Boring? Hardly.

It's got everything. A life and death struggle and high political intrigue. The clock is ticking. Is the fortune of a future prime minister of Canada at stake? Holy-moley, the rights of a whole race of people are on the line! Will our hero succeed? And just who the hell is this guy anyway?

What's at stake? Just the whole ball of wax when it comes to things like Aboriginal "self-government" and "sovereignty." That, by the way, is a clue to the identity of our hero.

First, though, let me give you a taste of things. The date is April 30. The committee has just weathered marathon sessions where one committee member,



MEDIUM RARE Dan David

NDP MP Pat Martin (Winnipeg Centre), filibustered the agenda. What's a filibuster? Jamming the works. Taking the floor. Refusing to shut up. Eating up time.

The tactic worked for a while, until the Liberals, who dominate the committee, of course, put a limit of 10 minutes on each speaker. Still, there are dozens of amendments. The night before,

the committee met until 4:30 a.m. until there were only eight members left in the room—no quorum, no business.

"If this has turned into some kind of a game of chicken as to who can take it and who's tough enough to sit here the longest," said Pat Martin, "then why don't we just say so right here and now? Maybe we should resolve it by

arm-wrestling each other or something instead of pretending this is a dialogue about a debate, because it makes a mockery of the serious issues we're debating here, when what it's really all about is who can sit here the longest without dropping from exhaustion."

Kew! Forget *Survivor* in the Amazon. *Survivor* hits Parliament Hill. Extreme debates. Let's step outside, baby! A whole bunch of middle-aged white dudes using every dirty trick in the book, dissing each other over the Indian Act until the other side drops from exhaustion. I think we got a winner here, APTN. Screw that bingo crap.

Fuh- ged-ah-bow-dit. (see High drama page 20.)

Colonizers replacing customary laws over time

Dear Tuma:
When is it illegal for an abortion? Why?

Curious

Dear Curious:
It is not illegal to have an abortion. In 1969, abortion was made legal through amendments to the Criminal Code. The Criminal Code used to have a lengthy procedure and restrictions on how, where and who could perform an abortion. The case of *R v. Morgentaler* in 1988 struck down section 287 of the Criminal Code, because it was in violation of section 7 of the Charter of Rights and Freedoms. It interfered with the liberty of women in trying to obtain a legal medical procedure.

Most abortions are done in hospitals and clinics and are primarily regulated by the Canadian



PRO BONO Tuma Young

Medical Association. The law does not recognize any right in the fetus until born alive. A father cannot veto a woman's right to choose whether or not she will have an abortion.

Dear Tuma:
What is Aboriginal customary law?

Traditionalist

Dear Traditionalist:
Aboriginal customary law is

how Indigenous peoples exercised their powers of governance since the beginning of time. These powers were exercised by various clan chiefs/mothers, hereditary chiefs, Elders and/or other leaders. Governance was usually connected to family and to land. These traditional principles governed the spiritual, family and political relationships in all areas of Indigenous people's lives.

Aboriginal customary law has been recognized by the Canadian legal system in certain situations such as marriage, adoption and, in some cases, murder defences.

The colonizers have sought to replace Indigenous customary laws with the laws of Canada, and to a very large extent have succeeded in doing so. Yet, despite this, there are Indigenous people who continue to abide by ancient practices and traditions in how they set up their relationships in politics, family, economic development and resource management.

The danger lies when individuals do not know the traditional customary laws and make up new ones on the spot to cover a particular situation or try to import other customary laws from other nations.

Dear Tuma:
I have been cut off my welfare because they say that I'm living common law. What can I do to show them that I'm not living common law?

Not Living In Sin

Dear Not:
The natural processes of justice would have you not having to prove anything. The social assistance office is who made the allegations against you and they have to prove it. You should appeal the decision to the supervisor or to the chief and council.

The Indian Act now has a definition of common law and it states that you have to be in a conjugal relationship for at least one year.

(see Welfare page 20)

Target

The music industry is fiercely competitive. As such, music marketing plans include promotional activities to publicize your music to your target audience and to your product in the hands of these music buyers.

It may come as a surprise to some that an artist is considered a product, much like the act CD they have produced. We often have to look at the mega-success of Shania Twain and her music talked about belly button to how this works. Think of other artists and why they appeal to certain demographics.

This year's Juno promotional

Correc

The first generation of Inuit who experienced formal education learned some amazing things. Among them, the history of Canada taught from the Qallunaat (white man's) point of view.

In this version, Qallunaat, who pioneered the European conquest of North America, are highly regarded, some even revered, as discoverers and founders of unknown lands. They live in history books as courageous pioneers and trailblazers who opened up a continent.

I will forever be able to recall by rote what I learned of history among the Qallunaat—Jacques Cartier's "discovery" of the Lawrence River in 1535; the establishment of the first French colony in Quebec in 1608 under Samuel de Champlain; and John A. Macdonald becoming

Travel s

Aboriginal people are frequent travelers by air. Air travel can be smooth if you take a few precautions.

Motion sickness
Medications that fight nausea (anti-histamines) or dizziness (transdermal skin patches) can be used to treat motion sickness.

To prevent motion sickness, avoid drinking alcohol and caffeinated beverages prior to flying. Do not overeat. Avoid stuffy, poorly ventilated areas prior to flying. If you are able to focus far out on the horizon, you may be able to lessen the air sickness.

Getting acupuncture or wearing an acupressure wristband helped some people with motion sickness. You can try eating ginger prior to travel or sucking on a lemon wedge during the flight.

Leg clots
Deep venous thrombosis (DVT) is a leg clot that occurs in the veins of the lower leg. Sometimes the leg clot can travel to the lung where it can be lethal. Cramped leg position, dehydration, or changes in cabin air pressure may contribute to leg clots occurring.

n L.A.

Target your market and market yourself

than yet another tale of gambling or casinos. Be these stories are typical of nny, yet different things n happen in a Native com- y. But what do I know? he way the Canadian tel- a industry is today, there's hance of us doing our own hough that would be fun. l, we can watch CBC news e filled in on the dysfunc- Aboriginal story of the day, an watch APTN and learn o gut a seal, caribou, deer, char or elk (each day of the ets its own animal-gutting

en I started this article, I oned that I had learned two ant things while in L.A.. cond one was that vegetar- ave no sense of humor. I was down there, hang- t with all those L.A. peo- was asked if we had PETA Canada. Evidently, PETA for the People for the Ethi- atment of Animals. I, on er hand, commented that card-carrying member of People who Eat Tasty Ani- rely got out of California They almost ate me alive.

od TV

restling each other or hing instead of pretending a dialogue about a debate, e it makes a mockery of the s issues we're debating here, what it's really all about is an sit here the longest with- opping from exhaustion." ! Forget Survivor in the on. Survivor hits Parlia- Hill. Extreme debates. Let's outside, baby! A whole a of middle-aged white using every dirty trick in ok, dissing each other over dian Act until the other side from exhaustion. I think t a winner here, APTN. that bingo crap. -ged-ah-bow-dit. High drama page 20.)

time

Tuma: ve been cut off my welfare e they say that I'm living on law. What can I do to them that I'm not living on law?

Not Living In Sin

Not: natural processes of justice ave you not having to anything. The social assist- fice is who made the alle- s against you and they have ve it. You should appeal the on to the supervisor or to ief and council.

Indian Act now has a defi- of common law and it that you have to be in a gal relationship for at least ar. Welfare page 20)

The music industry is fiercely competitive. As such, music marketing plans include promotional activities to publicize your music to your target audience and to get your product in the hands of these music buyers.

It may come as a surprise to some that an artist is considered a product, much like the actual CD they have produced. We only have to look at the mega-success of Shania Twain and her much talked about belly button to see how this works. Think of other artists and why they appeal to certain demographics.

This year's Juno promotions



MUSIC BIZ 101

Ann Brascoupe

paired Prime Minister Jean Chrétien with Avril Lavigne, but no one actually believes that the prime minister listens to her music. This was a photo opportunity orchestrated by the publicity department of her record label to gain media exposure and recog-

inition for her international sales accomplishment. Likewise, Chrétien got positive exposure by being associated with youthfulness and international success.

The timing of public exposure is planned carefully, because too much exposure will turn the pub-

lic off. International artists usually plan a two-year hiatus between one release and the next, which was perfect timing for Shania Twain and Celine Dion to have their babies. For the rest of the mortals trying to build their fan base, annual releases are the norm to keep building momentum to generate greater sales.

The artist's performance is also a key factor in the marketing plan, because audiences attend concerts to be entertained. What draws an audience to a particular performance? More often than not, audiences will say the artist's style, songs, musical instrumentation

and actual performance are what draws them. There's nothing worse than seeing an artist on stage going through the motions of performing. The outrage that Shania Twain generated from lip-synching to her songs at the Grey Cup is a recent example. And performing is not just playing the instruments, no matter how good an instrumentalist one might be.

It always amazed me to watch the duo Kashtin having a grand time on stage, teasing each other and trying their best to speak English no matter where they traveled nationally or internationally.

(see Making music page 21.)

Correct the distorted history of Canada

The first generation of Inuit who experienced formal education learned some amazing things. Among them, the history of Canada taught from the Qallunaat (white man's) point of view.

In this version, Qallunaat, who pioneered the European conquest of North America, are highly regarded, some even revered, as discoverers and founders of unknown lands. They live in history books as courageous pioneers and trailblazers who opened up a continent.

I will forever be able to recite by rote what I learned of history among the Qallunaat—Jacques Cartier's "discovery" of the St. Lawrence River in 1535; the establishment of the first French colony in Quebec in 1608 under Samuel de Champlain; and Sir John A. Macdonald becoming

Canada's first prime minister in 1867.

These people are honored to the present day by having their names given to bridges, streets, parks, lakes, buildings, colleges, and universities.

Qallunaat may not be superior to the human beings they found in the New World, but not many Aboriginals they encountered appear by name in the history books. This signifies their lesser importance in events that shaped Canada.

In these versions of history, Qallunaat always appear as the bosses of the lands they came upon. How they attained such status should be exposed, studied, analyzed and known by the younger generations of Inuit.

The collective historical self-knowledge of Inuit has to be made complete and accurate from



NASIVVIK

Zebedee Nungak

the Inuit perspective. The origins, livelihoods, and wanderings of our ancestors are true wonders, which must be made thoroughly familiar to our children and grandchildren.

To outsiders, Arctic life looked like a savage and primitive existence. In fact, it was life in full, ingenious, tune with the Arctic environment and its resources, with its cycles of plenty and famine.

Throughout history, Inuit provided vital knowledge and assistance to outsiders' endeavors in the

Arctic. Whalers, explorers, missionaries, traders, police forces and government officials all have episodes in their stories where they have to acknowledge the contributions of Inuit as central to the success of their enterprises.

Furthermore, Inuit were not mere spectators while everybody else made history. They skirmished with Martin Frobisher, and Henry Hudson's crew. They guided, hunted, and drew maps for explorers. They supplied dog food and indispensable survival

expertise to policemen.

Compiling history from the point of view of Canadian Inuit can likely keep several historians busy for a good length of time, because there are so many rich sources on the subject to tap into and sort out.

The facts of early Arctic habitation are explained easily enough by the respectable body of work that exists in archeology, thanks to people known to Inuit as Tuniqqaniaqtiit (those who dig for evidences of Tuniiit).

A fascinating period of Arctic history is the 350-year span of time from Martin Frobisher's trip to southern Baffin Island in 1576 to the time of the establishment of trading posts in the early 1900s, during which there are events of contact to confirm and to connect.

(see Inuit history page 20.)

Travel safe, travel well, stay in good health

Aboriginal people are frequent travelers by air. Air travel can be smooth if you take a few precautions.

Motion sickness

Medications that fight nausea (anti-histamines) or dizziness (transdermal skin patches) can be used to treat motion sickness.

To prevent motion sickness, avoid drinking alcohol and caffeinated beverages prior to and during your flight. Do not overeat. Avoid stuffy, poorly ventilated areas prior to flying. If you are able to focus far out on the horizon, you may be able to lessen the air sickness.

Getting acupuncture or wearing an acupressure wristband has helped some people with motion sickness. You can try eating ginger prior to travel or sucking on a lemon wedge during the flight.

Leg clots

Deep venous thrombosis (DVT) is a leg clot that occurs in the veins of the lower leg. Sometimes the leg clot can travel to the lung where it can be lethal. A cramped leg position, dehydration, or changes in cabin air pressure may contribute to leg clots occurring.

People who smoke, are obese, pregnant, take estrogen pills or birth control pills, or have clotting problems are at higher risk of getting a leg clot.

Higher-risk travelers should try to get roomy seating (e.g., bulkhead or aisle) and wear support stockings (if recommended by your doctor). Stretch or walk during the flight (when allowed), drink plenty of water, and do some leg and calf stretches in your seat to help prevent clots.

Jet lag

When you quickly cross several time zones during air travel, it takes your body and mind several days to adjust. This is called jet lag, and symptoms can include irritability, difficulty sleeping and concentrating, feeling disoriented, poor appetite, depression, or changes in your bowel movements.

Manage jet lag by getting good sleep prior to your flight, avoid excess alcohol drinking or overeating. Eat well-balanced meals and exercise during your trip. Adapt the meal and bedtime schedules of the local community you visit.



MEDICINE BUNDLE

Dr. Gilles Pinette

Melatonin has been used to treat jet lag, but long-term safety has not been established.

Ear and sinus pain

Changes in cabin pressure can cause a negative air pressure like a vacuum in the middle ear or sinuses. This can be uncomfortable, especially as the airplane takes off or lands. Most people can manage this by yawning, chewing gum, swallowing frequently, or by plugging your nose and gently exhaling with your mouth closed. Give babies a pacifier or baby bottle to suck on.

Ear or sinus infections, allergies, or other nasal congestion may require antibiotics or other medications to help decrease the swelling and pain during air flight.

Pregnancy

Most pregnant women are ad-

vised to avoid air travel during their last month (prior to due date) unless absolutely necessary. Air travel is not normally harmful to the unborn baby unless there is unexpected turbulence. However, pregnant women are at higher risk for leg clots and motion sickness. Pregnant women should discuss travel with their doctor prior to flying and get a medical note if they do fly close to the due date.

Other medical issues

People who have heart disease or strokes should consult their doctor prior to traveling. When traveling afar, take along copies of your medical records and a recent ECG (electrocardiogram). Carry your heart medications (and extras medicine) with you on the flight.

Diabetics should carefully plan

their meals, snacks, and medicines so they don't get ill or hypoglycemic (low blood sugar) on the trip. If you take insulin, get a doctor's note so that you can take your needles and medicine on board with you (especially if you will cross the border). Monitor blood sugars more carefully when you travel.

People with recent surgeries on the bowels, heart, chest, eyes, or nervous system should talk with their surgeon prior to flying.

Avoid air travel within 12-24 hours of scuba diving, as it can cause decompression sickness (where tiny air bubbles form in the blood and body tissues causing illness).

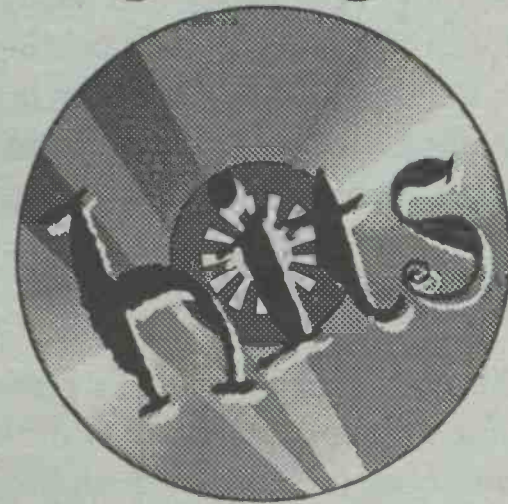
This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above.

Dr. Pinette is a Métis family physician in Manitoba and host of APTN's Medicine Chest. Contact Dr. Pinette at pinette@shaw.ca

NATIONAL ABORIGINAL

Chart Date: May 19, 2003

TOP 30



PROUDLY
SPONSORED BY



#	April	SONG	ARTIST
1	1	Wheels On Fire	Derek Miller
2	8	Tell Me Lies	Chris Beach
3	NEW	Never Be A Cheatin' Heart	Les Shannacoppo
4	14	Sexy Métis Trance	Martin Klatt
5	NEW	Cowboys & Indians	Eagle & Hawk
6	NEW	Kisenapew	Carl Quinn
7	NEW	Evolution	Heritage featuring Tracy Bone
8	NEW	Vulnerable	Teagon Littlechief
9	9	Missing You	Rez Boys
10	NEW	Femininity	Robert Collomb
11	17	Old Friend	Gerry Mcivor
12	NEW	Listen To The Children	Mike Henry
13	30	Keep On Believing	Mitch Daigneault
14	NEW	Suitcase	Norbert Ducharme
15	NEW	Bannock Without Beans	Sydney Castel
16	NEW	Great Slave Shore	Leela Gilday
17	28	Aboriginal Child	Shingoose
18	2	Love Fades Away	Chester Knight
19	NEW	I.E.U.A.	Richers Bosum
20	NEW	Old Man Gullies	Willie Dunn
21	NEW	The Bride Of The Red River	Long Bottom
22	NEW	Looking Back	Cindy Scott
23	NEW	Freedom's Child	Billy Joe Shaver
24	25	Sometimes	Wilson Faithful Band
25	26	Summer Joe	Wilma
26	29	Forever Is Here To Stay	John Houle
27	NEW	Seventh Generation	Ancestral Fire
28	NEW	Sleeping Giant	Eugene Ratt
29	NEW	You Found Gold	Tash & Alex
30	NEW	Love From Vegas	Keith Secola



Cindy Scott
CD:
This Northern Girl
Song:
I Will Carry You
Label:
Homestead Records
Producers:
Barry Allen and
Gordie Matthews

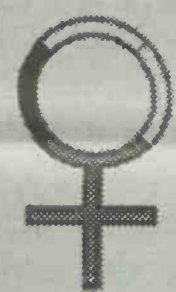
This Northern Girl is the first professional recording released by Cindy Scott, and it earned her nominations for a 2002 Prairie Music Award for outstanding Aboriginal recording, as well as nominations in the Best Songwriter and Best Female Artist categories at the 2002 Canadian Aboriginal Music Awards.



Scott has a beautiful voice, and nothing gets in the way of enjoying the sound of it on this CD.

Scott had a hand in writing all the songs featured on This Northern Girl, and she delivers them in an intimate way that makes the listener feel she is opening herself up and sharing bits and pieces of her life with them. The style of Scott's songs varies throughout the CD, as she moves from country to folk.

All in all, This Northern Girl is a very enjoyable listen, and grows more enjoyable with each playing. If this first CD is any indication, we'll probably be hearing a lot more from Cindy Scott in the future.



ABORIGINAL WOMEN IN BUSINESS CONFERENCE

June 26th and 27th, 2003
Sheraton on the Falls, Niagara Falls, ON

Featuring presentations and workshops by some of Canada's top Aboriginal business women and expert business consultants.

"ABORIGINAL WOMEN IN BUSINESS GALA"

(included in Conference fees)
with special entertainment
performed by Elizabeth Hill
and special screening of the film Cradlesong

CONFERENCE FEE: \$150 PER PERSON
(Some meals and nutrition breaks included)

HOTEL: TOLL FREE RESERVATIONS: 800-263-7135

Visit website linked at
www.milestoneplanning.ca
for full conference information

Contact Milestone for conference info and registration
Phone: 519-754-3302 • Fax: 519-770-3413
Email: spring@milestoneplanning.ca

ESSENTIAL ABORIGINAL RESOURCE www.ammsa.com

Foundation for the Advancement of Aboriginal Youth 2003 Scholarship and Bursary Recipients

Corporate Sponsors for 2003/2004 include: www.ccab.com

Atuqtuarvik Corporation, BDC, BMO Financial Group, Canadian Council for Aboriginal Business, CHIP Hospitality, Davis + Henderson, Delta Hotels, GE Fund, Great-West Life, Hudson's Bay Company, Marathon Canada Limited, Pacific Northern Gas, Scotiabank, Sodexo, TD Bank Financial Group, Union Gas



CCAB has two, (2), employment resources you may want to check out!

1. CCAB member postings on www.ccab.com
2. aboriginal.monster.ca on www.aboriginalbiz.com



FOREVER

8 out of 10!!!

Takashi Yamamoto, Japan

Evident instrumental and song writing skills catch the listener's ears !!! *Flash Magazine, Italy*

This is the BEST band to come

out of Cape Breton in along time !!! *Rock Legend Sam Moon*
Their originals are impassioned and a joy to listen to, it was great to hear this band LIVE!!! *Review, Bayou Club, Ottawa*

They take elements of classic rock and modern alt. rock and combine that with masterful skill over their instruments... *Graham Cassidy, Columnist*

Top story is the quick rise of Forever!!!

George Paul, Aboriginal Freelance Writer

FOREVER is music to be experienced to the EXTREME

Wanda Earhart, Columnist

Very impressive Big Sound, songs are very strong, lead singer has a great voice! Take it from me, FOREVER is a great band !!! 8.5 out of 10!!!

Strutter Magazine, Holland

The real winners on this night out was FOREVER!

They had no problem capturing and keeping the attention of the crowd with their 1st class performance on stage! It was a heavy helping of non-stop rock!!! *Savoy Theatre live concert review*
For information or bookings call 1 (902) 539-6333 or visit us at

www.forever-music.com

All photos by Craig "Shadow" Dawson

Deadline for advertising in the July edition of *Windspeaker* is June 26, 2003

...see page 3 for details

[top 30]

y Scott

This Northern Girl

I Will Carry You

Homestead Records

ducers:

Barry Allen and

Gordie Matthews



eatured on This North-
ate way that makes the
aring bits and pieces of
s varies throughout the

oyable listen, and grows
t CD is any indication,
ndy Scott in the future.

R



nd Sam Moon
to, it was great
tawa



air
er
ME

are very strong,
e it from me,
out of 10!!!

t was FOREVER!
attention of the
! It was a heavy
concert review
33 or visit us at
m

s you may

m
albiz.com



e 26, 2003

June 2003

Wind
speaker

Guide to

Indian Country

Windspeaker's Aboriginal Tourism Advertising Supplement - 2003

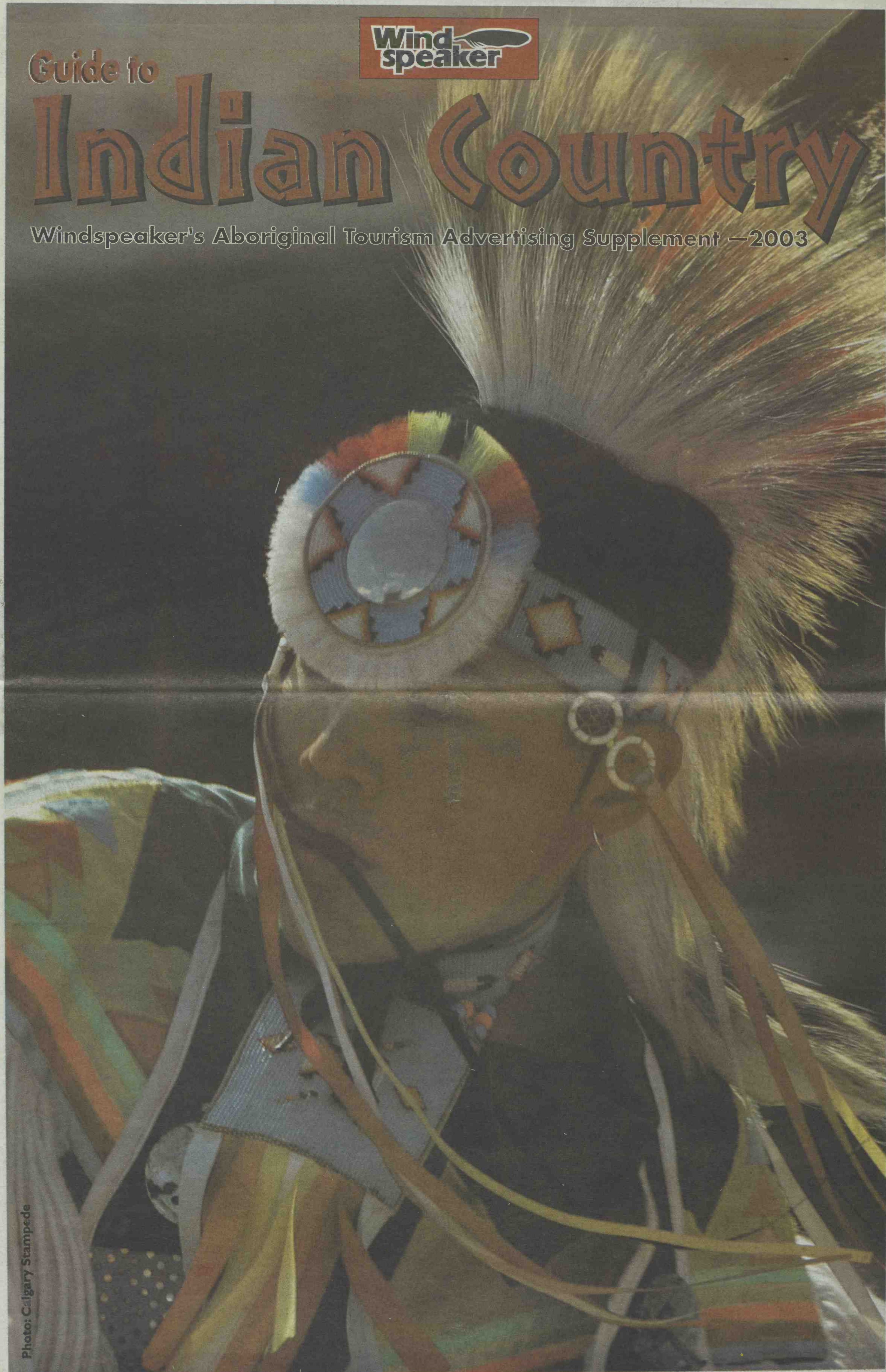


Photo: Calgary Stampede



~ Established 1983 ~
ISSN 0834 - 177X • Publications Mail Registration No. 40063755
Published monthly by the Aboriginal Multi-Media Society (AMMSA)

Bert Crowfoot — *Publisher*

Debora Steel — *Editor-in-Chief*
Paul Barnsley — *Senior Writer*
Joan Taillon — *Staff Writer*
Cheryl Petten — *Staff Writer*
Yvonne Irene Gladue — *Staff Writer*

**Pamela Sexsmith, Norman Moyah, Matt Ross,
Goody Niosi, Shari Narine, Heather Andrews Miller,
L.M. VanEvery, Ian Cobb, Margo Little
Stephanie Stevens, Karen Tallen, Naomi Gordon,
and Cory Fox**
—Contributors to the Guide to Indian Country

Tina Kappo — *Production*
Judy Anonson — *Production*
Paul Macedo — *Director of Marketing*
Joann Denney — *Alberta South, Quebec, USA*
Keven Kanten — *Manitoba, Ontario, Maritimes*
Darcie Roux — *Ontario*
Sheldon Hughes — *B.C., Yukon, N.W.T.*
Patricia Feduk — *Saskatchewan*
Shirley Olsen — *Alberta North*
Hermen Fernandes — *Accounts*
Valerie Belcourt — *Accounts*

AMMSA BOARD OF DIRECTORS

Noel McNaughton
President

Rose Marie Willier
Vice President

Chester Cunningham
Treasurer

Harrison Cardinal
Secretary

Joe P. Cardinal
Board Member

Monthly Circulation: 25,000
Guide to Indian Country (June)
Circulation: 27,000.

Windspeaker is politically and financially independent.

Tina Kappo—Circulation co-ordinator

MEMBERSHIPS

Native American Journalists Association (NAJA)
Canadian Magazine Publishers Association (CMPA)
Alberta Magazine Publishers Association (AMPA)

COPY RIGHTS

Advertisements designed, set and produced by Windspeaker as well as pictures, news, cartoons, editorial content and other printed material are the property of Windspeaker and may not be used without the express written permission of Windspeaker. Prospective writers should send for writers' guidelines and a sample copy from the editor.

Letters to the editor are welcome,
and can be sent to:
'Letters to the Editor,' *Windspeaker*
13245-146 St., Edmonton, AB T5L 4S8
E-mail: edwind@ammsa.com



Rez, White and Blues : June 19

Aboriginal music at its best !

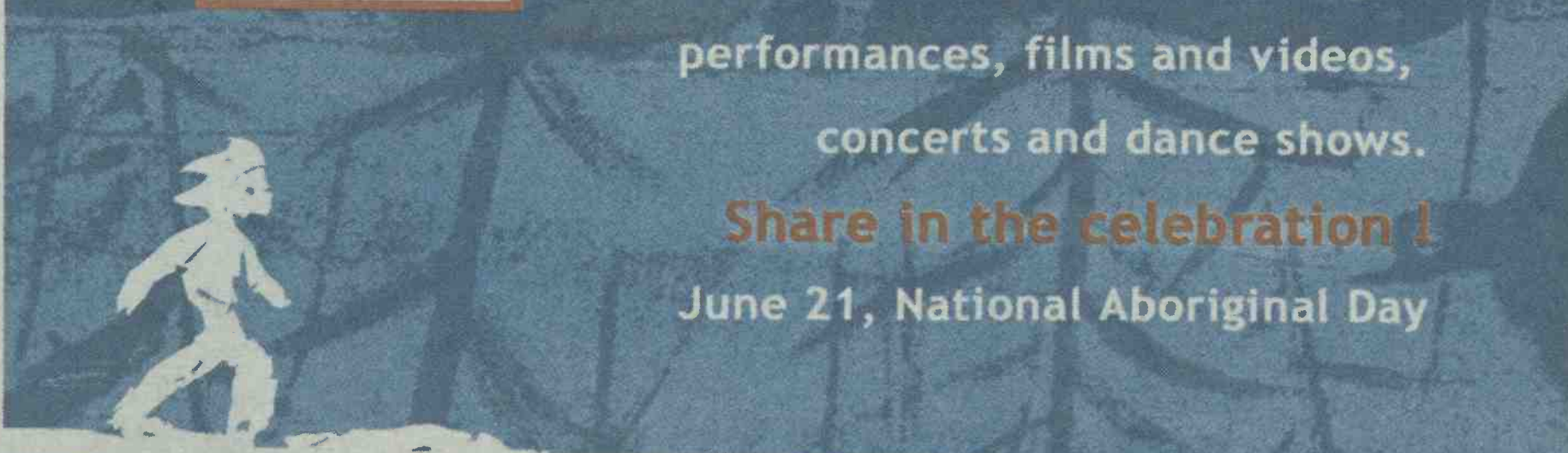
Special guests : Tom Jackson and Derek Miller



The focal point of Native arts
of the Americas. Paintings,
performances, films and videos,
concerts and dance shows.

Share in the celebration !

June 21, National Aboriginal Day



www.nativelynx.qc.ca

tevev@nativelynx.qc.ca

Canada

Ville de Montréal

Québec



Conseil des Arts
du Canada

Canada Council
for the Arts

LE DEVOIR



Aboriginal Peoples
Television Network



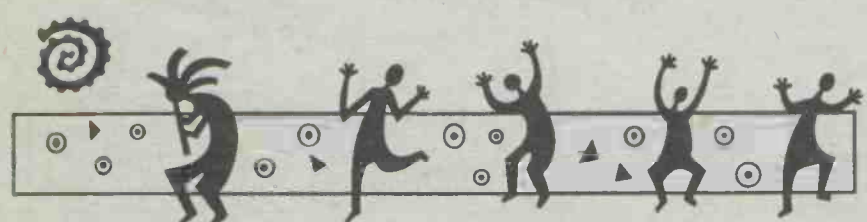
SHOW ON EARTH

STAMPEDE

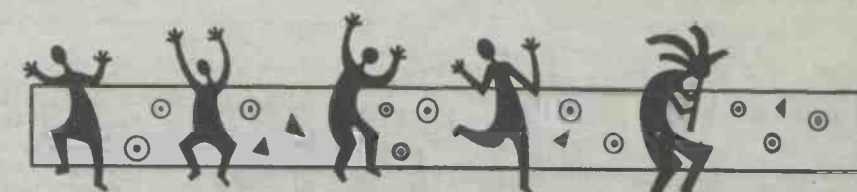
For 10 days in July
At the Calgary Stampede
eat, breathe and
have before. Wo
an amazing event
the thrill of Cham
racing, free concer
10 days in July.

For tickets call 1
calgarystampede
tickets and travel p





All My Relations



Gerald Okanee

NORMAN MOYAH

Follow the drum

By Pamela Sexsmith
Windspeaker Contributor

**THUNDERCHILD
FIRST NATION, Sask.**

Gerald Okanee is a young man with a powerful voice. He has been a guest singer with renowned drum groups Noon Express, Mandaree, High Noon and Red Bull. He is currently lead singer of Saskatchewan's Big Bear Singers.

In contrast to his big voice at the drum, Okanee is soft-spoken and unassuming in everyday life and is known on his home reserve of Thunderchild First Nation as *oskapiw*, the Plains Cree word that means worthy young man.

Oskapiw is a server for the pipeman and sees to the comfort of Elders, families and visitors attending sacred ceremonies and feasts. *Oskapiw* burns the sweetgrass, tends the smudge and keeps the fires going.

"So much First Nation culture has been eroded because we cannot practice many of the old tribal ways," said Okanee. "Our younger generation is losing our Cree language. The drum is one tradition that can be maintained. Young men learn that you represent yourself, the drum and your tribe. It helps them away from drugs and alcohol. In singing and the Native way of life, there is no room for drugs or alcohol."

Camaraderie and competition have always gone hand-in-hand on the powwow trail.

"We see the same people in Saskatchewan or Arizona. We believe that if you have a drum and a good heart, that the drum will take care of you

no matter what. If you go to a powwow just to compete and make money, you are not going to make it. When we travel, we have faith in the spirit of the drum that a good time will follow and we will always be able to get home," he said.

While being a part of a large group gives you a big sound for a good competitive edge, financially speaking, prize money split among 12 singers does not go far.

"You can not make a fortune being a singer. The only fortune that you make is good memories and the way you have touched other people's lives. One of the rules is that if somebody wants to sing, you pass them your chair. If someone is short a drumstick, you hand them one for that song. Others will sacrifice for you to make sure you are well looked after. Being fed and having a place to stay is more than enough. Even in the heat of competition, you respect the spirit of the drum, and other drums as much as your own.

Singers who are out on the powwow trail competing against each other, come round dance time, are all back singing together in the fellowship of the drum," Okanee said.

The Big Bear Singers were incorporated in 1973 by Gary Okanee Sr. and the late Edward Okanee Jr. The group was named to honor the great visionary Chief Big Bear.

Currently there are six family members in the core group, plus several singers from Rocky Boy reservation in Montana who are direct descendants of Big Bear.

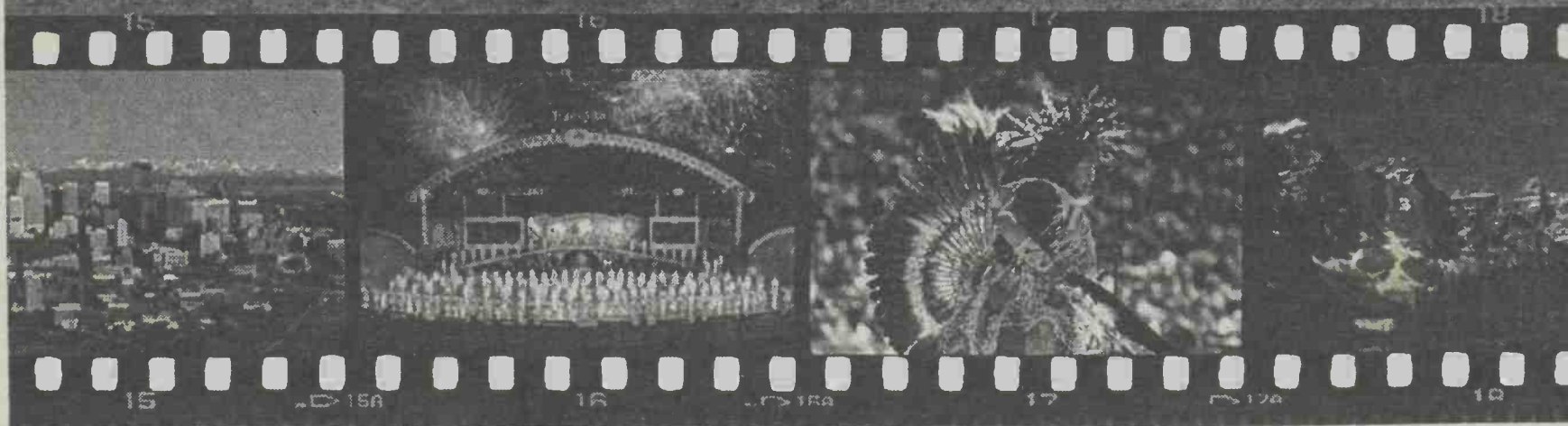
(see Whoop page 8.)

For 10 days in July, the ground shakes. At the Calgary Stampede, you can see, eat, breathe and touch what you never have before. World renowned rodeo, an amazing evening Grandstand Show, the thrill of Championship Chuckwagon racing, free concerts...It's a world famous 10 days in July.

For tickets call 1-800-661-1260 or visit calgarystampede.com to book Stampede tickets and travel packages.



July 4-13, 2003 • July 9-18, 2004
Calgary, Alberta, Canada



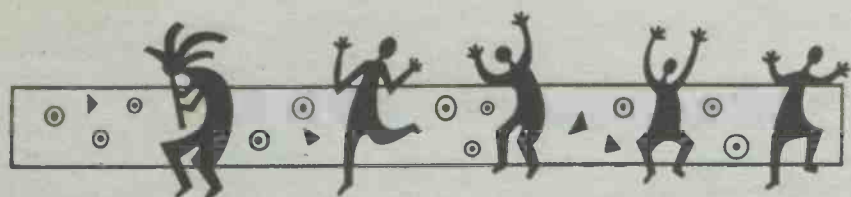
LES' AL

Native arts
Paintings,
and videos,
dance shows.
Celebration!
Original Day

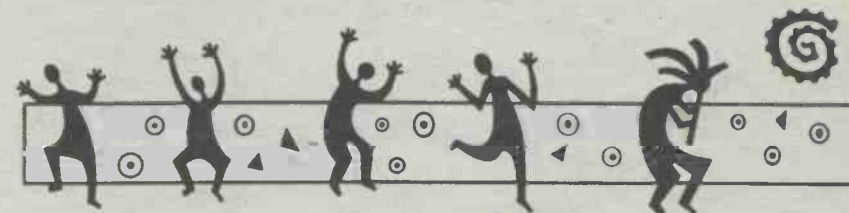
ca

Québec

Aboriginal Peoples
Television Network



All My Relations



In the spirit of Crazy Horse, work continues

By Jolene Davis
Windspeaker Contributor

BLACK HILLS, S.D.

Since the first dynamite blast on Thunderhead Mountain in June 1948, millions of people have come to watch the progress of what will be the world's largest mountain carving—the Crazy Horse Memorial. It will make the U.S. presidents' faces carved on the side of Mount Rushmore, 17 miles away, look small in comparison.

Oglala Sioux warrior Crazy Horse was born in the Black Hills in the 1840s, and witnessed the destruction of his people's way of life by European expansion to the area. During several battles to defend against this encroachment, Crazy Horse earned a reputation as a ferocious warrior.

While at Fort Robinson, Nebraska, under a flag of truce, he was stabbed in the back by an American soldier and died Sept. 6, 1877, one year after the Battle of Little Big Horn where the Sioux warrior was among the party that confronted the American military, led by General George A. Custer, who died in the hour-long battle.

The Crazy Horse memorial, once complete, will feature a warrior on horseback with his left arm extended and pointing over the lands below. It will de-

Admission:
\$9 US; under 6 free;
\$20 US a carload.
Native Americans
admitted free
Open Year Round
Summer: 7 a.m. to dark.
Off-season: 8 a.m. to dark.
Location:
38 miles from Rapid City

pic the answer Crazy Horse gave to a white man who asked, "Where are your lands now?" He replied, "My lands are where my dead lie buried."

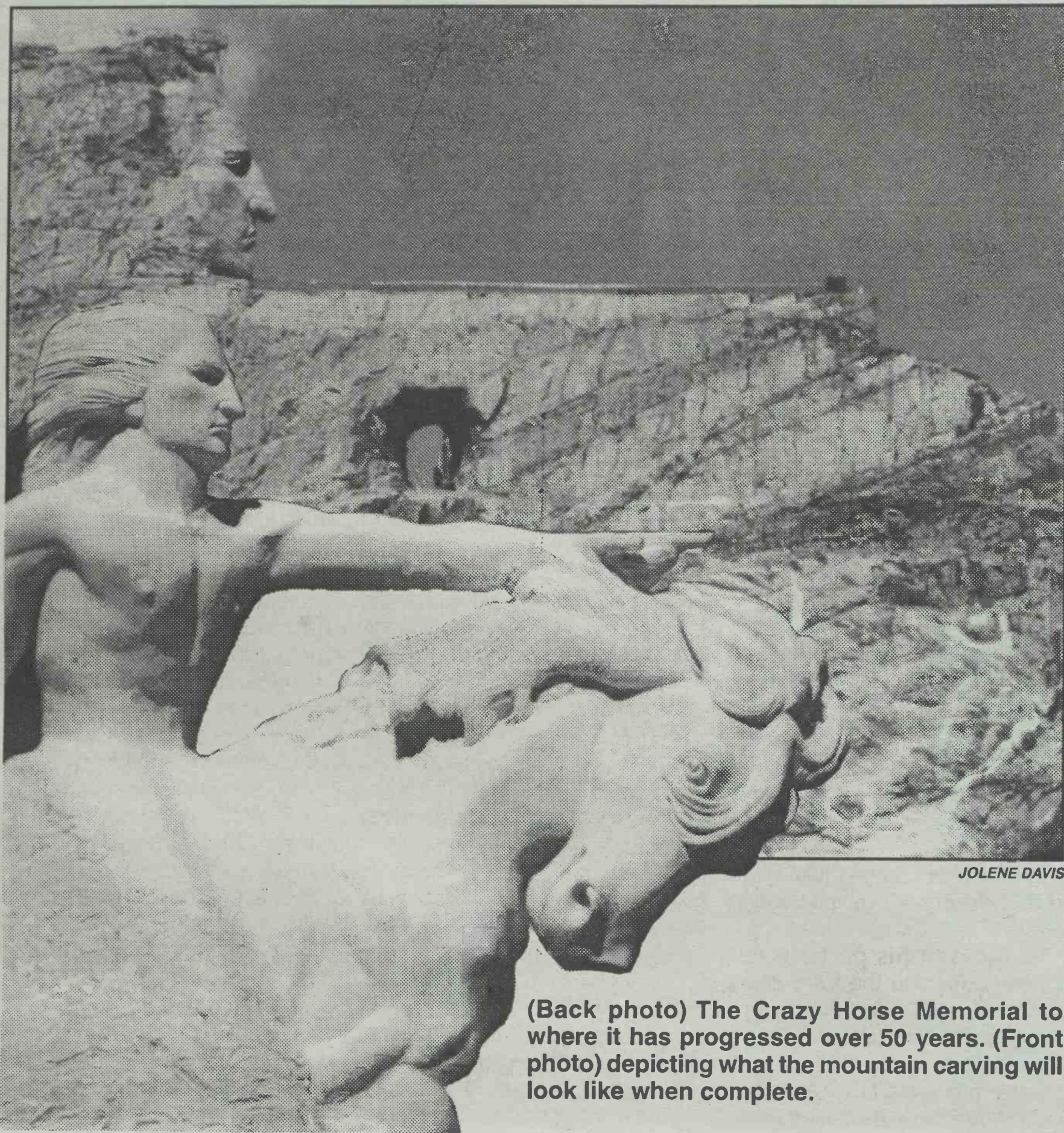
Lakota Chief Henry Standing Bear invited award-winning sculptor Korczak Ziolkowski to carve Crazy Horse, saying, "We have heroes too."

Rather than provide an exact likeness of the man (a photo of Crazy Horse was never taken) the memorial pays homage to the spirit of the man and his people.

The carving has been in the works since the 1940s, yet is far from complete. Part of the enjoyment in seeing the site is that it is a work in progress.

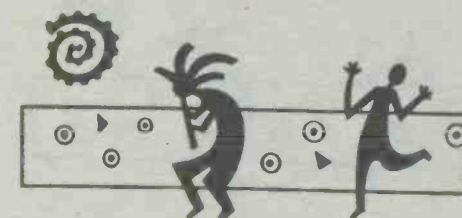
Ziolkowski began this project at age 40. He died in 1982 at age 74 and his family continues his vision. Because he felt the monument should be non-profit educational, cultural, and humanitarian in nature, he turned down \$10 million offered by the federal government to do the work.

(see Crazy Horse page 27.)



JOLENE DAVIS

(Back photo) The Crazy Horse Memorial to where it has progressed over 50 years. (Front photo) depicting what the mountain carving will look like when complete.



Flathe

By Matt Ross
Windspeaker Contributor

CHARLO, Mo

He found his first artifact accident when he was 10 years old. Today, the find was sparked a half-century by that find still burns hot heart of Bud Cheff, Jr., passion for collecting seen in the variety and sc artifacts on display at Ninepipes Museum of Montana.

"When I was 10 years our car broke down, my and I hiked back and found club near Columbia Falls," now 66, recalled. "We cou agine Indians dying after t tle," because this was an ar was described in the storio to him by local Elder Conko.

The Ninepipes Muse Early Montana lies in the sh of the Rocky Mountain Charlo, one hour nor Missoula, and contains we 1,000 artifacts, photogr paintings and original ments that detail the rich h of the area and the lives Salish-Kootenai of the Fla reservation.

Cheff has supplied the rity of the pieces and, in ad to being the museum's dent, he is also the tribe's rian, because he can rela



Whitesand Pow-Wow Committee
P.O. Box 230
Armstrong, ON P0T 1A0
Phone: 807-583-1771 • Fax: 807-583-1579

Whitesand FN Pow-Wow Committee would like to invite all Drummers, Dancers and Spectators, near and far, to come together and be a part of the...

Whitesand FN 21st Annual Traditional Pow-Wow June 13 - June 15, 2003

Host Drum: Thunder Mountain

Also Featuring: Ron Ranville, Hoop Dancer

Friday, June 13, 2003: 7:00 p.m. - Warmup

Saturday, June 14, 2003 - Grand Entry: 1:00 p.m. and 7:00 p.m.

Sunday, June 15, 2003: Grand Entry: 1:00 p.m.

Registration: Friday - upon arrival

Saturday and Sunday - 11:00 a.m. to 2:00 p.m.

For more information please call:

Melanie White-Bouchard - (807) 583-1479 or (807) 472-2744

Hope Tibishkogijig - (807) 583-1771

Daily breakfast meals will be given to all out-of-town visitors!

10th
Anniversary
CELEBRATING 10 YEARS
OF HERITAGE & CULTURE

CANADIAN ABORIGINAL FESTIVAL

November 28 - 30, 2003 SKYDOME™ TORONTO, ONTARIO

Fifth Annual

The CANADIAN ABORIGINAL MUSIC AWARDS

NOVEMBER 28, 2003

"ENTRY FORMS ONLINE - DEADLINE JUNE 30"

www.canab.com

Phone: 519-751-0040 or fax 519-751-2790



- Hoop Dance
- Men's Fancy
- Flute Player

For Booking Pe
contact:

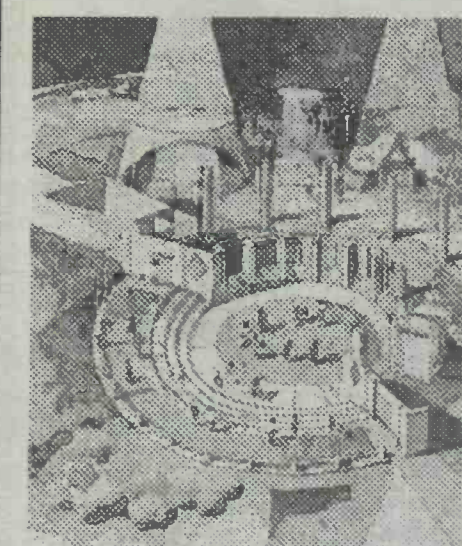
Ph: (403) 881-2

Fax: (403) 881-2

Email: hoopdan

Website: www.l

DANCIN

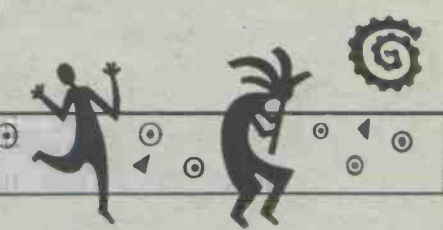


"SOYOH PAC
(Blackfoot Crossing
Opening Ju

Siksika Nation is locate
minutes east of Ca

Visit Siksika Nation for a v
historic sites and monume
lodging and t

Authentic arts and crafts



inues

Admission:
\$9 US; under 6 free;
\$20 US a carload.
Native Americans
admitted free
Open Year Round
Summer: 7 a.m. to dark.
Season: 8 a.m. to dark.
Location:
miles from Rapid City

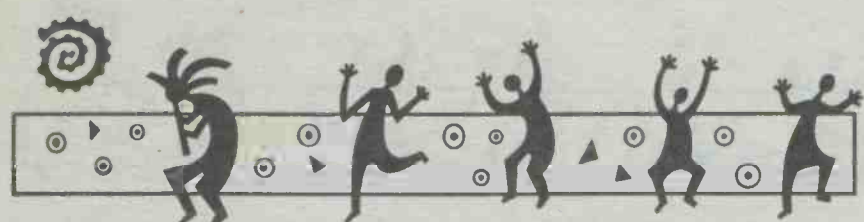
he answer Crazy Horse
to a white man who asked,
"Where are your lands now?"
plied, "My lands are
my dead lie buried."

ota Chief Henry Standing
invited award-winning
or Korczak Ziolkowski to
Crazy Horse, saying, "We
heroes too."

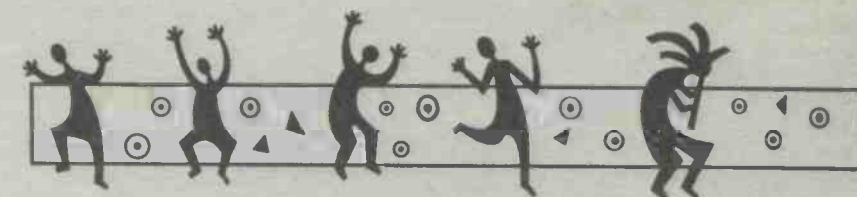
er than provide an exact
s of the man (a photo of
Horse was never taken)
monial pays homage to the
of the man and his people.
carving has been in the
since the 1940s, yet is far
complete. Part of the en-
t in seeing the site is that
work in progress.

owski began this project
40. He died in 1982 at age
his family continues his
t. Because he felt the
ment should be non-profit
tional, cultural, and hu-
arian in nature, he turned
\$10 million offered by the
l government to do the

Crazy Horse page 27.)



All My Relations



Flathead treasures housed at Ninepipes

By Matt Ross
Windspeaker Contributor

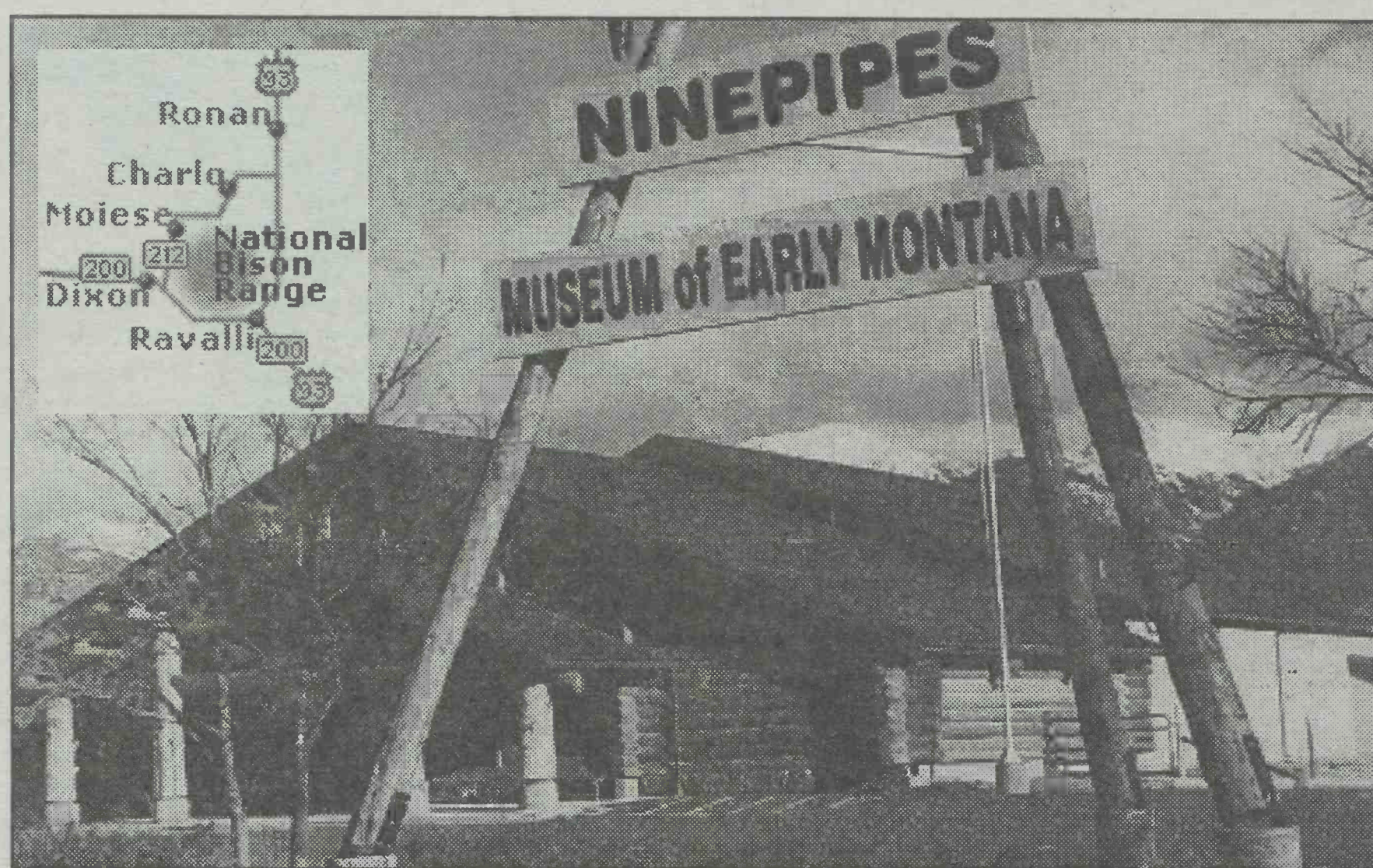
CHARLO, Montana

He found his first artifact by accident when he was just 10 years old. Today, the fire that was sparked a half-century ago by that find still burns hot in the heart of Bud Cheff, Jr., whose passion for collecting can be seen in the variety and scope of artifacts on display at the Ninepipes Museum of Early Montana.

"When I was 10 years old and our car broke down, my sister and I hiked back and found a war club near Columbia Falls," Cheff, now 66, recalled. "We could imagine Indians dying after the battle," because this was an area that was described in the stories told to him by local Elder Eneas Conko.

The Ninepipes Museum of Early Montana lies in the shadow of the Rocky Mountains in Charlo, one hour north of Missoula, and contains well over 1,000 artifacts, photographs, paintings and original documents that detail the rich history of the area and the lives of the Salish-Kootenai of the Flathead reservation.

Cheff has supplied the majority of the pieces and, in addition to being the museum's president, he is also the tribe's historian, because he can relay the



MATT ROSS

Much in the collection at Ninepipes Museum of Early Montana began with the accidental finding of a war club by museum president Bud Cheff Jr. when he was just 10 years old.

stories behind the artifacts and the Salish-Kootenai traditions.

One of the objects on display that Cheff is most proud of is an eagle feather headdress given to him by George Kickingwoman, one of the last medicine men of the area. Kickingwoman respected Cheff's work and wanted his possessions to be preserved at Ninepipes. A painting of Kickingwoman hangs beside the bonnet.

A tribute to frontier artist E.S.

Paxson is on display in the main room, complete with the easel and painting supplies that he used. Paxson is renowned for his masterpiece Custer's Last Stand at Little Big Horn, painted in 1897.

Several of his portraits line three walls. On the floor is one attempt by the artist at sculpting—a two-foot-tall piece depicting Sacajawea, the Indian guide for the Lewis & Clark expedition.

The Paxson items were ac-

quired a quarter-century ago, said Cheff.

"Our museum could never buy these items now because of how much money they're worth," Cheff said. Interest by dealers has pushed prices up tenfold, he estimates.

A step around the corner from the Paxson exhibit is a display of more than 200 photographs dating back to the turn of the 20th century, evidence of the day-to-day conditions on the reservation

and in rural Montana.

Cheff points out how fortunate the Flathead reservation was to have two skilled photographers living there at the time.

"The photos bring visitors closer to history. They'll see the artifacts and then to see the people. [It] makes the history real."

The photography room is divided evenly in half, the right side with pictures of Native people, the left side documenting the cowboy and rural lifestyle.

A significant event from the area captured on film was the buffalo roundup. When the land was being surveyed and sectioned for private ownership the buffalo were driven out of the valley. The last of the beasts were loaded onto trains and transported out of the country. Ironically, the national government established the National Bison Range only a few years later in nearby Moiese.

Now retired, Cheff laughs about the time and effort it takes to maintain the museum. It's equivalent to a full-time job, but he wouldn't have it any other way.

"It's a turn-on when I see somebody interested in the old things and the more people who enjoy it, the more apt it will be to preserve the history."

The museum is located at 40962 Highway 93 in Charlo, Montana. They are online at www.ninepipes.com.

ALEX WELLS

TWO-TIME WORLD CHAMPION HOOP DANCER

- Hoop Dancer
- Men's Fancy Dancer
- Flute Player

For Booking Performance,
contact:

Ph: (403) 881-2265

Fax: (403) 881-2472

Email: hoopdancer@nucleus.com

Website: www.hoopdancer.ca

DANCING EAGLE PRODUCTIONS



Pow-Wow Competition

"Whoop-Up Days"

August 19 & 20, 2003

A "winner take all" format, in a two-day competition with a Youth and Adult category.

YOUTH: Afternoon of August 19
Six categories
\$100 winner take all in each category

ADULT: Afternoon of August 20
Seven categories
\$300 winner take all in each category



EXHIBITION PARK
"Expect the Best"

For more information:

Mary Ann Crow Healy
403.327.6807

Lorne Darlington,
403.328.4491 ext 113

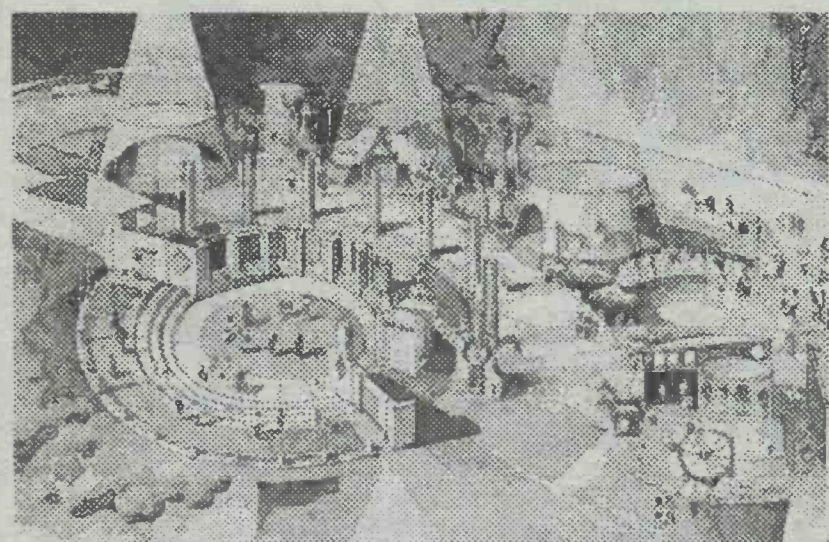
EXHIBITION PARK

3401- Parkside Drive S., Lethbridge, AB

Phone: 403.328.4491

events@lethbridgeexhibition.com

www.lethbridgeexhibition.com



"SOYOHPAOWAHKOI"

(Blackfoot Crossing Historical Park)

Opening July 2005

Siksika Nation is located approximately 45 minutes east of Calgary, Alberta.

Visit Siksika Nation for a variety of activities, tour historic sites and monuments, trail rides, teepee lodging, hiking and tour of museum.

Authentic arts and crafts available for sale.

Siksika Nation Indian Days Celebration & Rodeo
AUGUST 8 - 10, 2003 - Everyone Welcome!

Pro Old Timers Rodeo, at Siksika Centennial Rodeo Grounds

Hosted by Blackfoot Rodeo Club & Agriculture Society

JUNE 20, 2003

Indian Rodeo Cowboys Association, at Siksika Centennial Rodeo Grounds

JUNE 21 - 22, 2003

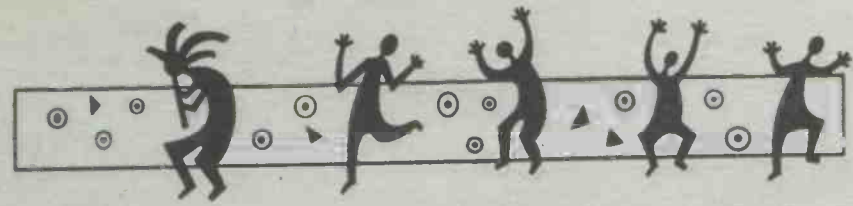
Contact Siksika Nation Tourism, Jeanette Many Guns or Judy Royal at 1-800-551-5724 ext. 5547 or 5561. By email: jmanyguns@canada.com or jcalfchild@hotmail.com

Siksika Nation Interpretive Centre in Banff National Park

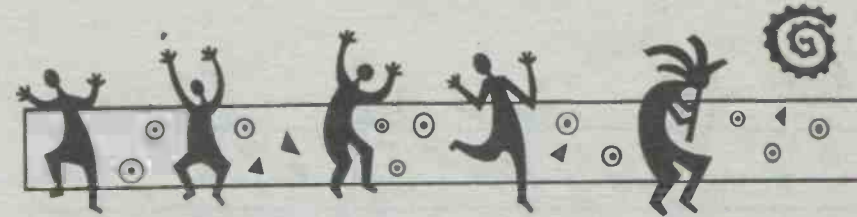
Come and experience the traditional practices and customs of Siksika Nation through first hand explanation by Native Interpreters. The Siksika Nation Interpretive Centre in Banff is set amid the beautiful cascade gardens and Banff National Park. It is through accurate interpretation of this teepee and its artifact that the Blackfoot Nation provides personal knowledge about Siksika culture and the Nations historical connection with the Banff National Park.

Hours of operation: June 15 to September 30, 2003 - 10 am to 6 pm daily. Tuesdays Noon- Dance & drum demonstrations.





All My Relations



Tales of war and madness new fare of festival

By Cheryl Petten
Windspeaker Staff Writer

WHITEHORSE

For three days this July, a small community will spring up in Rotary Peace Park along the banks of the Yukon River, made up of storytellers from around the world and those gathered to hear their tales.

This is the sixteenth year the Yukon International Storytelling Festival has been held in Whitehorse. This year's festival will be held from July 4 to 6, and will feature performers from New Zealand, Sweden and the United States, as well as storytellers from across Canada and a number of local performers.

The storytelling festival got its start when festival co-founders Anne Tayler and Louise Profeit-LeBlanc learned that Yukon Elder and storyteller Angela Sidney had to travel to Toronto to share her stories in a festival setting. The two met with Sidney and came up with the idea of holding a local festival.

That first festival was held in 1988 and was so successful it became an annual event.

When it first started, the festival was held at the end of June. Then the date was changed to the end of May/beginning of June. It has now been changed again to the beginning of July, in hopes that the weather will



Roberta Kennedy of Haida Gwaii will perform at this year's Yukon International Storytelling Festival in Whitehorse, held July 4 to 6.

be more accommodating than in previous years, explained Lillian Grubach-Hambrook, the festival's executive director.

"It's always windy and wet during our festival, perennially... We've had hail, we've had windstorms whip up the tents, we've had pouring rain for three days."

Festival-goers will also notice a slight departure from the types of stories that are usually

offered.

"It's usually what they call a general admission, general festival for families, but we've found that a lot of people have asked for, you know, they want tales of war and madness, tales of lies and riddles, and they want adult stories versus children's stories. And they find that, even though it's nice to have a family all together, you get generic, and even the art-

ists have said so. So what we've done is we're going with two large tents, and four 'small theme tents. And we're doing things like tall tales and sagas, you know, where people are going to tell the Odyssey and the Kalevala... and stuff that takes 12 hours and 30 people to recite. Just more stuff like that," Grubach-Hambrook said.

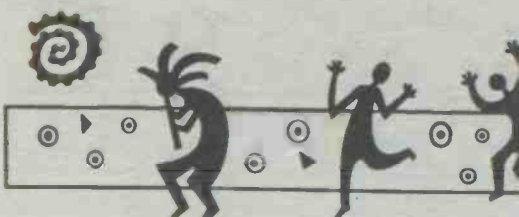
Among the storytellers scheduled to take part in this year's

festival are William Dumas, from the Opiponapiwin Cree Nation in Manitoba, who will be sharing stories learned from his Elders. And Roberta Kennedy, who was raised on Haida Gwaii, will use drums, storytelling and traditional Haida songs to tell stories of the Haida people of long ago.

Tlingit performers Sharon Shorty and Duane Ghastant' Aucoin, better known as Grandma Susie and Cash Creek Charlie, will also make an appearance, and are guaranteed to get the crowd laughing.

Festival co-founder Louise Profeit-LeBlanc will take part as well. A member of the Nacho N'y Ak Dun First Nation in the Yukon, Profeit-LeBlanc is an accomplished poet and visual artist, and often shares stories that reflect the history and culture of her people.

This year's list of storytellers also features three performers from New Zealand, each promising to bring their own particular style to the gathering. Dean Hapeta 'Te Kupu' describes himself as a writer, poet, rapper, DJ, producer, programmer, musician and video artist. Hapeta, who has both Maori and European heritage, has released his latest album in both English and Maori versions. In addition to his solo career, he is also lead singer of the Upper Hutt Posse. (see Yukon page 27.)



Newcas

By Goody Niosi
Windspeaker Contributor

VANCOUVER ISLAND, B.C.

Before the Second World War Newcastle Island was one of the great tourist destinations of Vancouver Island. The Snuneymuxw First Nation believes it can be again.

Newcastle Island became a provincial marine park in 1964 when the nearby city of Nanaimo granted it to the province after having acquired the island from the Canadian Pacific Railway in 1955. The Snuneymuxw has been managing Newcastle Island for four years, and claim it as traditional territory in treaty negotiations.

Situated in Nanaimo Harbour within sight of both Vancouver Island and the towering Coast Mountains of the Lower Mainland, Newcastle Island possesses a rich natural and cultural history that makes it one of the most intriguing provincial parks in British Columbia.

The island's shoreline is dominated by steep, sandstone cliffs and ledges. Caves and caverns

ABOR



EDMONTON \$79

- 431 guestrooms
- 30,000 square feet of flexible function space
- Dedicated Conference Service Manager

1-877-808-0848

RAMADA HOTEL & CONFERENCE CENTRE

RED DEER \$86

- 233 guestrooms
- 23,000 square feet of function space
- Voted Red Deer's Best Hotel
- Tropical Garden Courtyard with indoor pool and hot tub
- New fitness facility

1-800-661-1657

RED DEER LODGE

EDMON

- 327 guestrooms
- 60,000 + sq ft flexible meeting and exhibition space
- On-site Dining available for individual functions
- Athletic Club, pool, racquet court

1-877-

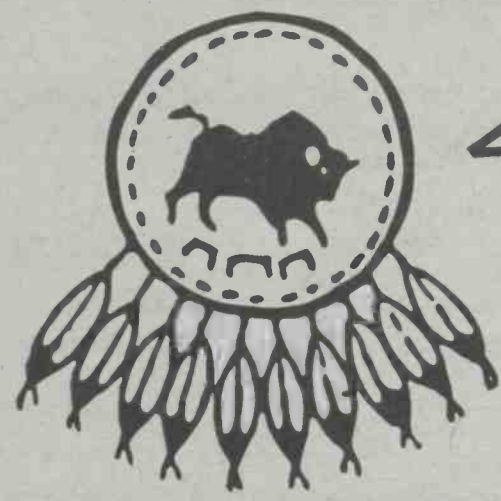
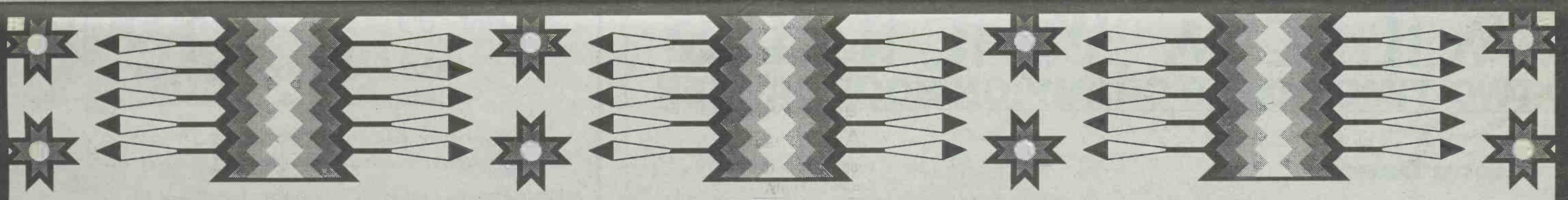
MAYF

CALGA

- Full service 184 guestrooms
- 17,000 sq ft function space
- 9 minutes to airport
- Indoor pool and exercise area

1-800-

RA



45th Annual Piikani Nation Celebration

SUMMER 2003 (DATES TO BE ANNOUNCED)

Brocket, Alberta

POWOW

\$69,000 Total Payout

Categories

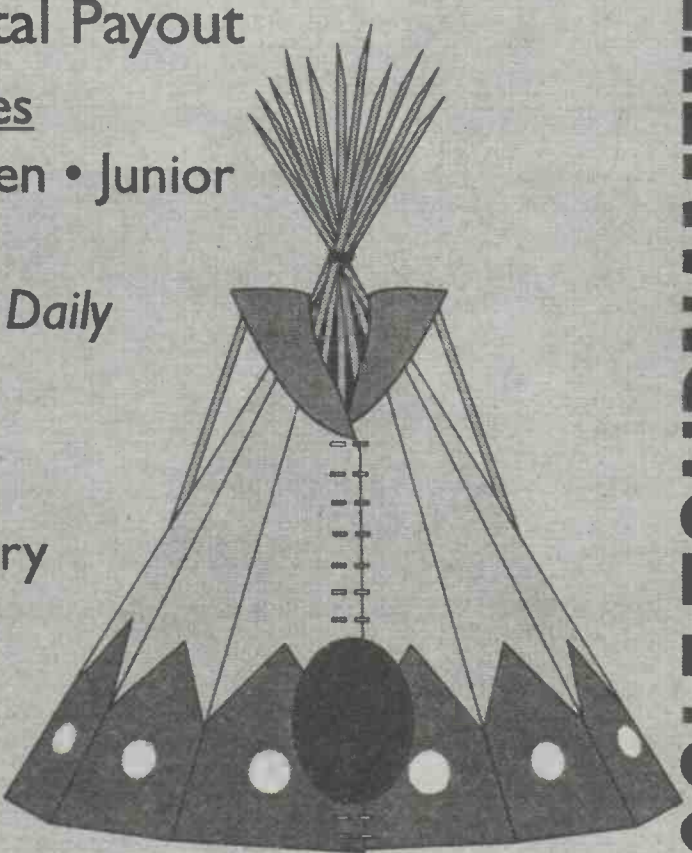
Senior • Adult • Teen • Junior

Drum

Tiny Tots Paid Daily



Grand Entry
1:00 pm
&
7:00 pm
daily



GOLF TOURNAMENT

HAND GAMES

\$25,000 Total Payout

PIIKANI NATION RODEO

\$11,200 Total Payout

PARADE

SLOW PITCH TOURNEY

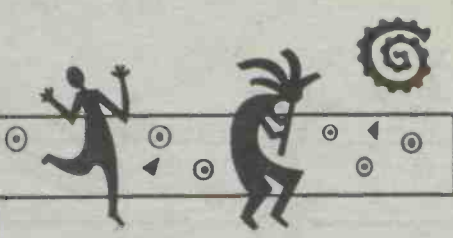
PAGEANT

Daily Specials, Give Aways & Feasts • 24 HOUR SECURITY • NO DRUGS OR ALCOHOL ALLOWED

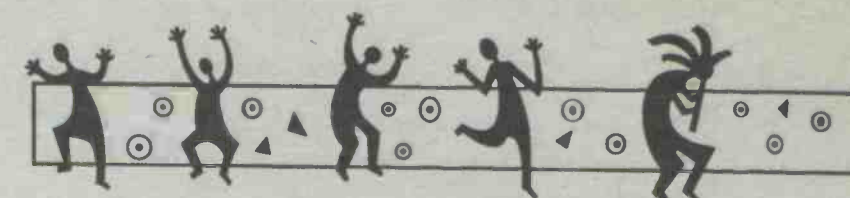
For more information contact:

Melanie or Kirby (403) 965-3940 • Fax: (403) 965-2214

1-8



All My Relations



festival

...al are William Dumas, the Opijapiwin Cree in Manitoba, who will be ...ng stories learned from his ...s. And Roberta Kennedy, ... was raised on Haida ... i, will use drums, storytell- ...nd traditional Haida songs ... stories of the Haida peo- ... long ago.

...ngit performers Sharon ... y and Duane Ghastant' ... in, better known as ... ma Susie and Cash Creek ... ie, will also make an ap- ... nce, and are guaranteed to ... e crowd laughing.

...tival co-founder Louise ... it-LeBlanc will take part as ... A member of the Nacho ... ak Dun First Nation in the ... n, Profeit-LeBlanc is an ac- ... lished poet and visual art- ... d often shares stories that ... t the history and culture of ... eople.

...s year's list of storytellers ... eatures three performers ... New Zealand, each prom- ... to bring their own particu- ... yle to the gathering. Dean ... eta 'Te Kupu' describes ... elf as a writer, poet, rapper, ... roducer, programmer, mu- ... a and video artist. Hapeta, ... has both Maori and Euro- ... heritage, has released his ... album in both English and ... i versions. In addition to ... olo career, he is also lead ... r of the Upper Hutt Posse. ... e Yukon page 27.)

Newcastle Island—Must-do while in B.C.

By Goody Niosi
Windspeaker Contributor

VANCOUVER ISLAND, B.C.

Before the Second World War, Newcastle Island was one of the great tourist destinations of Vancouver Island. The Snuneymuxw First Nation believes it can be again.

Newcastle Island became a provincial marine park in 1961, when the nearby city of Nanaimo granted it to the province after having acquired the island from the Canadian Pacific Railway in 1955. The Snuneymuxw have been managing Newcastle Island for four years, and claim it as traditional territory in treaty negotiations.

Situated in Nanaimo harbor within sight of both Vancouver Island and the towering Coastal Mountains of the Lower Mainland, Newcastle Island possesses a rich natural and cultural history that makes it one of the most intriguing provincial parks in British Columbia.

The island's shoreline is dominated by steep, sandstone cliffs and ledges. Caves and caverns

abound, providing an appealing contrast to the inland that is studded with Douglas Fir, arbutus, Garry Oak and dogwood trees.

Newcastle Island has become so popular with boaters over the years that it is second only to Desolation Sound as a marine destination.

"They come because we're so close to town and all the downtown amenities and they come because the entire island is a park and undeveloped," said operations manager Tom Simpson.

Newcastle Island is a favourite with families. Simpson said that in the summer it is not unusual to have mom and dad sleeping on the boat and the kids camping in a tent at one of the many campsites.

The island is open year-round although the ferry runs only from May through September. Summer is the busy season on Newcastle, but much work goes on during the off-season to ready for the coming tourist season, Simpson said.

"We go into maintenance mode as of October. Over the winter we clean the beaches and

trails and brush back the growth from the trails."

This winter, in addition to building new docks, Simpson and his crew installed new drains at the campsites, replaced stoves in the cooking shelter and repaired picnic tables. By the time the first summer visitors arrive, the grounds are spotless.

There will be a host of special events on Newcastle Island this year as there are every season. The Latina Festival is always a sellout and the big band festival is popular. There is also a strong possibility that Tribal Journeys will come to Newcastle again this year.

The Native celebration attracts many visitors, Simpson said. And because the B.C. government no longer subsidizes parks, the Snuneymuxw and BC Parks have to get creative to make sure that Newcastle pays for itself.

"In the longer term, BC Parks has indicated that they would be willing to explore with us the creation of a cultural type of product where we are showcasing the culture and history of the Snuneymuxw." (see Newcastle page 27.)



Tom Simpson invites you to visit Newcastle Island, a provincial marine park managed by the Snuneymuxw First Nation.

ABORIGINAL RATES!



TRAVELLING IN ALBERTA ?

Rates from
\$74.00*

Introducing our **Aboriginal Rates**
at ten hotels across Alberta.

1-888-4-CANADA (1-888-422-6232)

*Rates valid through 2003. Subject to availability.
Some conditions apply.

Supporting Aboriginal Scholarships.

CHIP Hospitality funds six regional scholarships across Canada with the Foundation for Aboriginal Youth and is a Member of the Canadian Council for Aboriginal Business.

For more information visit
www.CHIPHospitality.com/about_av_hr.html

For group bookings, please call hotels directly at numbers below

EDMONTON \$79 • 431 guestrooms • 30,000 square feet of flexible function space • Dedicated Conference Service Manager 1-877-808-0848 RAMADA HOTEL & CONFERENCE CENTRE	EDMONTON \$92 • 327 guestrooms • 60,000 + square feet of flexible meeting, banquet and exhibit space • On-site Dinner Theatre available for group and individual bookings • Athletic Club with indoor pool, racquetball & squash 1-877-808-0848 MAYFIELD INN & SUITES	EDMONTON \$98 • 237 guestrooms • 26,000 square feet of function space • Dunn's Famous Deli & Restaurant • Indoor pool, whirlpool and fitness room 1-877-808-0848 DELTA	GRANDE PRAIRIE \$74 • 102 guest rooms • Convention and meeting facilities for up to 400 people • Close to downtown, shopping and college • 5 minutes to airport • Fitness Center 1-800-661-7954 QUALITY	FORT MCMURRAY \$84 • 157 guestrooms • Convention and meeting facilities for up to 600 people • Indoor pool & whirlpool • 10 minutes to airport • Complimentary airport taxi service 1-800-532-3273 QUALITY
RED DEER \$86 • 233 guestrooms • 23,000 square feet of function space • Voted Red Deer's Best Hotel • Tropical Garden Courtyard with indoor pool and hot tub • New fitness facility 1-800-661-1657 RED DEER LODGE	CALGARY \$105 • Full service hotel offering 184 guestrooms • 17,000 square feet of function space • 9 minutes to downtown and airport • Indoor pool, hot tub and exercise area 1-800-661-8157 Radisson	CANMORE \$89 • 224 guestrooms • Over 10,000 square feet of function space • 10 meeting rooms • Indoor pool, Jacuzzi, steam room and exercise area 1-800-263-3625 Radisson	CANMORE \$94 • 119 all suites hotel • Full kitchenette in each room • Complimentary breakfast • Free hors d'oeuvres during social hour Mon-Thurs. • Indoor/Outdoor hot tubs, year round outdoor heated pool 1-877-335-8800 Residence Inn	LETHBRIDGE \$88 • 190 guestrooms • Over 10,000 square feet of function space • New fitness centre and Business Class rooms • Complimentary airport shuttle service 1-800-661-1232 LETHBRIDGE LODGE

1-888-422-6232

Native Crafts, Fashions, Gifts, Jewellery & Moccasins

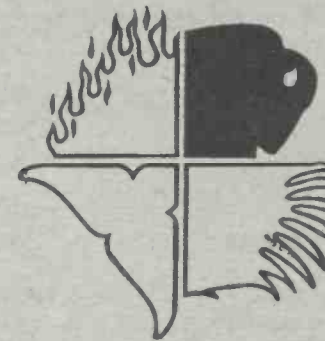
WHITE EAGLE NATIVE CRAFTS

3700 Anderson Road S.W.,
Calgary, Alberta
(Tsuu T'ina Indian Reserve)

Tel: (403) 251-2569
whiteeaglecrafts.com

Store hours:
9:00 am - 6:00 pm

Free Parking



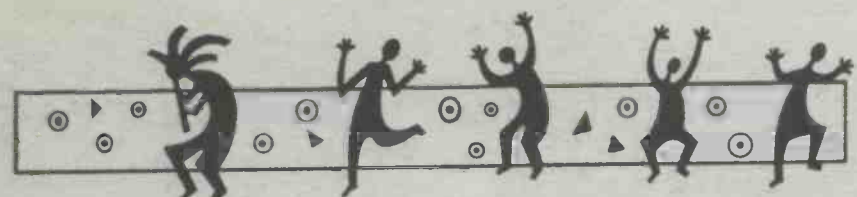
BUFFALO NATIONS LUXTON MUSEUM

Journey into the extraordinary heritage of the Natives of the Northern Plains and Canadian Rockies. Return to the days of the buffalo hunt and discover a culture rich in elaborate ceremonies, dance, songs and legends associated with the spirit world and cycles of nature.

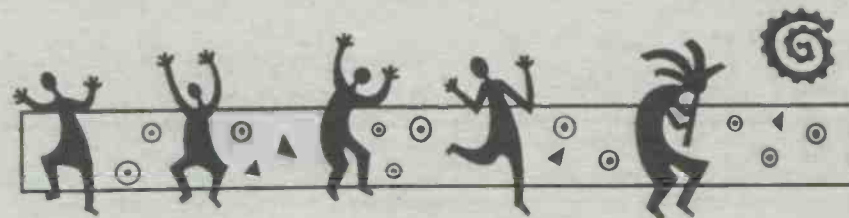
Guided tours, school workshops, Native art exhibits and the Luxton Museum shop featuring local and international Aboriginal artists.

Behind the Indian Trading Post overlooking the Bow River at #1 Birch Avenue, Banff, Alberta.

(403) 762-2388



All My Relations



Festival celebrates Métis culture, place in history

By Cheryl Petten
Windspeaker Staff Writer

BATOCHÉ, Sask.

In the early 1870s, Batoché was a new community, settled by Métis families who left the Red River settlement in Manitoba after federal government policies took away their lands and rights there.

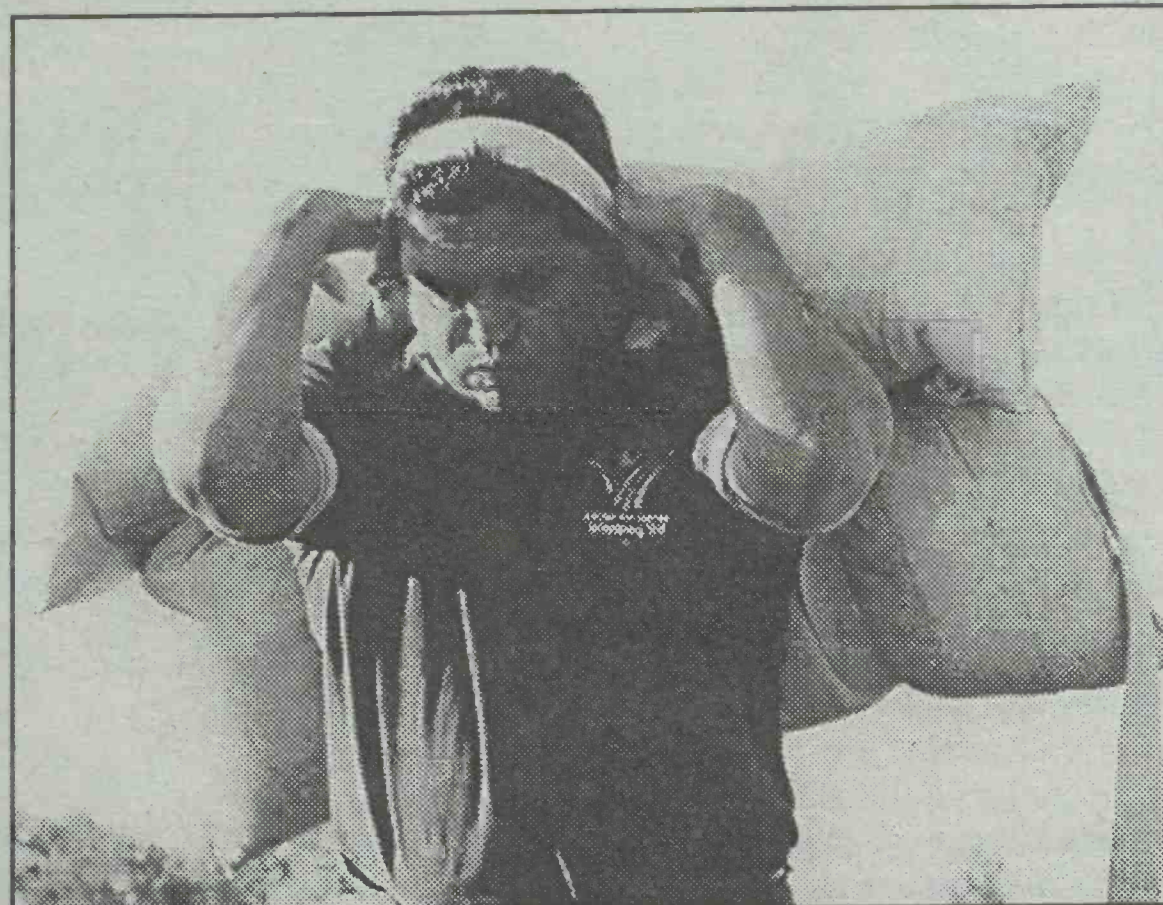
By the mid-1880s, the same problems with government began for them again in their new home, with government surveyors sent into the area to open the land to European settlement.

After lengthy negotiations with the federal government showed no progress in improving the situation, Métis leader Louis Riel established a provisional government at Batoché, and the infamous Northwest Rebellion was begun.

In May 1885, the federal government sent troops into the area to bring the Métis resistance to an end, and Batoché became a battleground.

It is at Batoché where the Métis resistance began, and ended, that today's Métis people gather each summer to celebrate their culture.

The Back to Batoché festival will take place July 24 to 27, and will feature events and activities for all ages. Organizers of this year's event are expecting the festival to draw an even bigger crowd than last year, when the event attracted about 10,000 people over its three-and-a-half-day



Part of the celebrations at Back to Batoché July 24 to 27 is the Voyageur games, including the flour sack carrying competition.

run. This year's festival will feature jiggling and fiddling competitions in men's, women's and junior (ages 5 to 12) categories, along with open square dancing competitions.

A talent competition is also a featured part of the festivities, with competitors aged six and up taking to the stage to perform.

Festival goers will get a chance to try their hand at traditional Métis skills, such as hatchet throwing and flour sack carrying, during the Voyageur games, and will demonstrate their culinary skills during a bannock-baking competition.

Cultural workshops and craft markets are also planned, along with a number of events de-

signed to keep the younger participants entertained.

A co-ed slowpitch tournament, a horseshoe tournament and a tug-of-war are on the agenda for Back to Batoché 2003. Chariot racing, wagon racing and a rodeo will take place on the rodeo grounds.

The Batoché Musical, a staple of the annual festival, will be back again this year.

Back to Batoché takes place at the Batoché National Historic Site, located 88 km northeast of Saskatoon. For more information about Back to Batoché 2003, call (306) 343-8285.

For information about the Batoché National Historic Site itself, call the park at (306) 423-6227.

Whoop it up drum songs

(Continued from page 3.)

"My brothers, Gary, Luke and Willard, and I are descendants of followers of Big Bear's camp. We see ourselves as ambassadors of Big Bear's nation, whose people were scattered between Canada and the U.S.A., and have just recently attained a reserve in Saskatchewan. Great families have honored us on both sides of the border—the Noons, Tootoosis, Bakers, Roans, Morins, Phelans and Oldverns—all of who have supported us, shared songs and given us the honor to bring these songs and dances home," said Gerald Okanee.

There are two distinct singing styles used at the drum: northern, which is higher pitched, and southern, practitioners of which use a lower tone of voice.

Old-time traditional powwows and the much larger international competition powwows always open with a drum song.

The lead singer at the drum initiates the song and is followed by the others, who back him up by joining in unison. Two verses are sung and they are repeated four times.

The intensity and speed of the song builds up until the lead singer ends the chorus with a powerful downbeat.

"Originally, one lead singer

used to sing every start. He led the song, controlled the drumbeat, and kept the singers in place. Modern competition has made it more interesting, by having several lead singers," said Okanee.

In pre-contact times, there were whoop-up songs to help warriors brave-up for a war party, a bison hunt or a raid. The ancient warrior spirit is alive and well on the modern powwow trail.

"We call it 'whooping it up' or sakaway, which means 'war whoop,' or 'a good day to die' in Cree," said Okanee. "Many people forget about the old saying, 'the drummers versus the dancers.' Traditional powwow dancers can encounter what we call 'getting bucked off from a song,' being thrown off their rhythm and beat. It is a time-honored battle between drum and dancer to keep the dancers on their toes, involving a direct challenge, 'the dancer's style versus the drummers' style.' Some dancers don't like it, but fail to see the other side. It is a contest from that point, trying to throw them off their beat. There are guys who, after getting bucked off, ask for another song to redeem themselves. That is frowned upon in our drum, because they were beat, fair and square," said Okanee.

Another battle tactic used by the drum is called a trick song.

"At any point in any verse you can stop the song. The dancer is supposed to be able to foretell the stops, nail them, and not go past the drum beat. Dancers used to wear pounds of bells on their feet just to prove that they could keep up with the drum and stop on time," said Okanee.

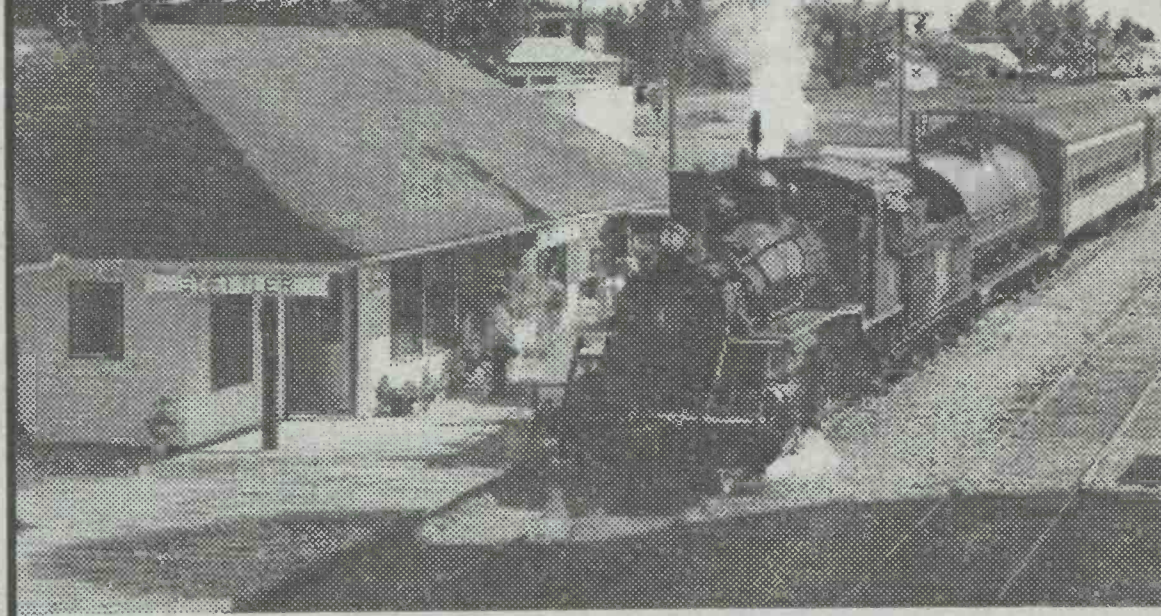
The Thunderchild powwow committee recently named the Big Bear Singers and Noon Express as host drums for the 2003 Thunderchild powwow scheduled for Aug. 15 to 17.

The host drums' responsibilities include bringing in grand entry and performing the flag song, victory, honor and traditional ceremonies songs.

Host drums do not compete and are available to help celebrate birthdays, giveaways, dance specials and to judge drum contests.

"Thunderchild has had a long history of producing really outstanding singers, essential to our culture and survival. Where does it start, but the fellowship of the drum, the foundation of who we are. My late grandparents, Edward and Emma Okanee, continually gave us their prayers and blessings and are still in the spirit world doing that," said Okanee.

Come ride the train!



Write of phone for current schedule information

ALBERTA PRAIRIE RAILWAY EXCURSIONS

P.O. Box 1600, Stettler AB T0C 2L0
Phone (403) 742-2811 Fax (403) 742-2844
Website: <http://www.absteamtrain.com>

Travel back in time with Alberta Prairie Trips last from 5 to 6 hours and include travel on board a steam or diesel-power vintage train, a roast beef buffet, entertainment, sightseeing and maybe even a train robbery. All trips start and return to Stettler.

FINEST BEAD LOOM MADE LOOM WORKS RIGID METAL LOOM **"LIFETIME WARRANTY"

* LIKE ZIPPO

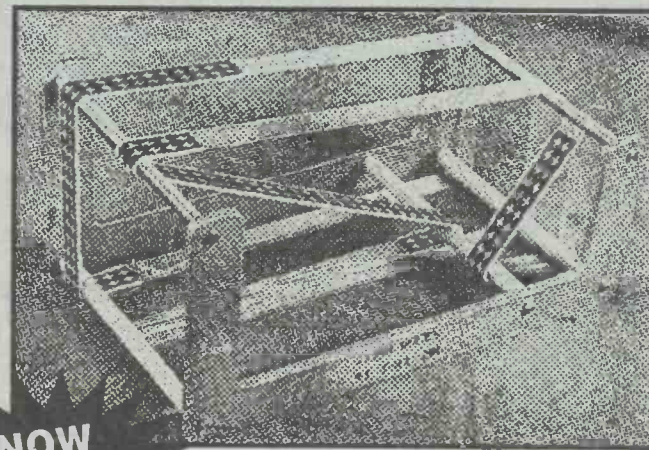
One Small Compact 1 1/4 LB. 10" L. X 5" H. X 6" W.

DOES IT ALL

Patterns Start as Short as 8" And Go Up, 20 1/2", 26", 37 1/2", 54" and 74"
As Wide As 5 1/2", Up to 37 1/2" Long, And 74" As Wide as 2 5/8"
Continuous Warp Line Stringing Allows For Adjustments At Any Time,
To Take Up Or Release Tension on Warp Line.
"Will Not Break Warp Line Just As Project Is Almost Done",
As Warp Line Is Tied Only To Itself. Use Anywhere On Lap
Do As Many As 3 Different Projects At Same Time. Up To 1 1/8" Wide for 3,
Or No More Than 2 5/8" For 2. Total of Patterns In Width Cannot Exceed 5 1/4"

Below, Loom With 3 Varying Projects At Same Time, 8" Bracelet (Front),
26" Hat Band (Rear), And 37 1/2" Belt (Center).

Now Available
Factory Direct
Mail Order
Sales
Minn.
Residents Include
6% Sales
Tax.



We Pay Shipping
And Handling.
Dealer Inquiries Invited.

NOW \$55.95 Canadian

Send To: LOOM WORKS
495 Frontenac Pl., St. Paul, MN 55104 USA
Ph. 651-646-3829 No Collect Calls
Checks Payable To H.W. Clarke

MÉTIS FEST 2003

November 13 - 15, 2003

Ramada Inn

11830 Kingsway Avenue, Edmonton, AB

THURSDAY, NOVEMBER 13 - LOUIS RIEL GALA

3rd Annual Joey Gladue & Delia Gray Scholarship Awards
Special Guest Speakers • Silent Auction
Winners of Métis Fest 2002 Dance Competition
Beauval Metis Dancers, Beauval, SK

FRIDAY, NOVEMBER 14 - TALENT SHOW AND DANCE

Master of Ceremonies - Winston Wuttunee
Cash Prizes in all categories
Backup band and dance band "Homer Poitras Band"

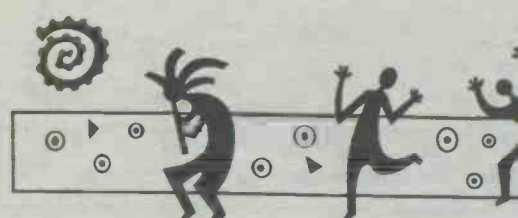
SATURDAY, NOVEMBER 15 -

5TH ANNUAL JOEY GLADUE MEMORIAL

Western Canadian Métis Fiddle Championship
Western Canadian Métis Dance Championship
Western Canadian Métis River Jig Championship

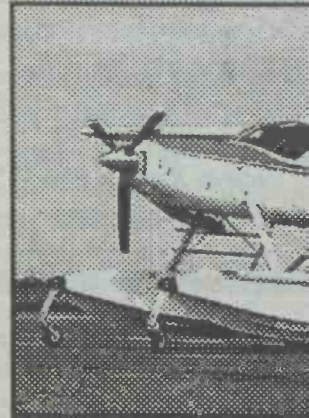
All awards ceremonies will be held at the evening dance
Special thanks to Alberta Aboriginal Affairs as well as the Gladue and Gray families

For more information or tickets contact:
Edmonton Métis Cultural Dance Society
Phone: 780-451-1072 • Fax: 780-451-1137
Email: emcids@telusplanet.net • Website: www.metisdance.com



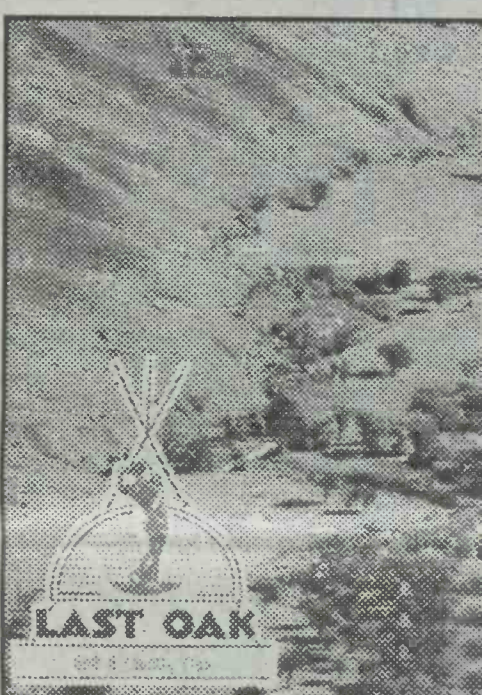
Saskatchewan Environment
(306) toll free
www

PRAIRIE AIR
2540 Airport
Regina
Fax:
prairie.aircraft@sasktel



Call for details on

Phone: 1-



Experience our picturesque 18 hole golf course of Regina and 24 miles north east of Regina provides the golfer with the beauty of mature hazards throughout 6,636 yds. of play.

RELAX IN OUR AIR CONDITIONED FULLY LICENSED DINING ROOM

OUR PRO SHOP CARRIES A FULL LINE OF

GREEN FEE 9 Holes/Twilight
JUNIOR GREEN 9 Holes: \$10
POWER CA

P.O. Box 100, Cowessess, SK S0G 5L0 - Phone

Wanuskewin

Celebrating
COMPETITION

JUNE 21

Grand Entries

June 21, 2003 @ 7 pm
June 22, 2003 @ 1 & 7 pm

Tiny Tots paid daily

Master of Ceremonies

Ray Whitstone
Onion Lake First Nation

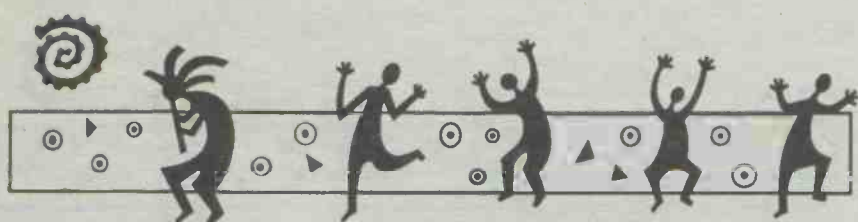
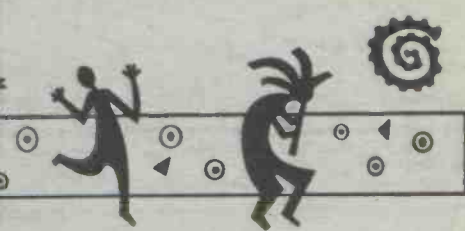
Arena Director

Jason Daniels
Sturgeon Lake First Nation

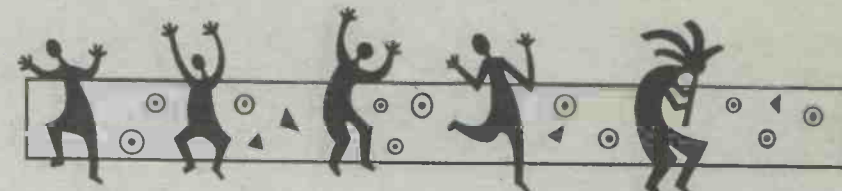
Daily Host Drum

Tipi Rentals \$50.00 (Sat. & Sun.)

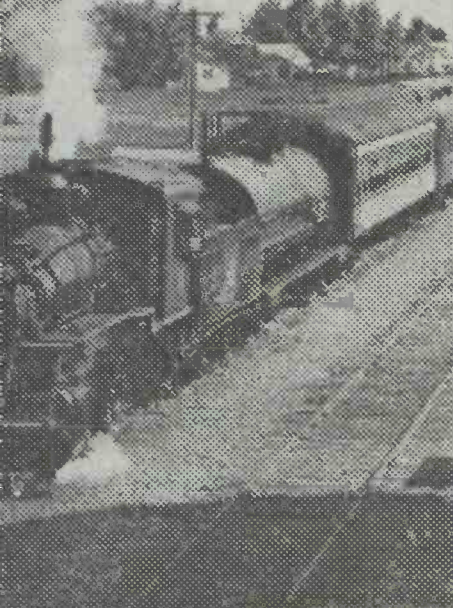
Free bus services available at Confederation Terminal and Downtown Terminal leaving to Wanuskewin Heritage Park. For more information on bus schedule please contact Wanuskewin Heritage Park at (306) 931-676



All My Relations



ie train!



chedule information

AIRIE
RSIONS

AB TOC 2LO
Fax (403) 742-2844
teamtrain.com

rie Trips last from 5 to 6
m or diesel-power vintage
t, sightseeing and maybe
d return to Stettler.

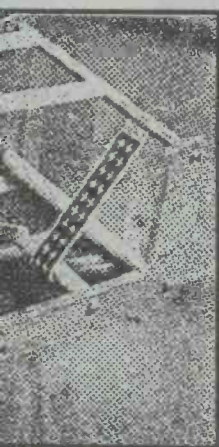
OM MADE
METAL LOOM
ANTY"

0" L. X 5" H. X 6" W.

LL

1/2", 26", 37 1/2", 54" and 74"
nd 74" As Wide as 2 7/8"
r Adjustments At Any Time,
n on Warp Line.
oject Is Almost Done",
se Anywhere On Lap
Time. Up To 1 7/8" Wide for 3,
In Width Cannot Exceed 5 3/4"

ne Time, 8" Bracelet (Front),
" Belt (Center).



We Pay
Shipping
And
Handling.
Dealer
Inquiries
Invited.

WORKS
tlenac Pl., St. Paul, MN 55104 USA
646-3829 No Collect Calls
Payable To H.W. Clarke

T 2003

s, 2003

nn

dmonton, AB

LOUIS RIEL GALA

y Scholarship Awards
ilient Auction
nce Competition
Beauval, SK

T SHOW AND DANCE

ston Wuttunee
egories
omer Poitras Band"

BER 15 -

UE MEMORIAL

le Championship
ce Championship
Jig Championship

at the evening dance
ll as the Gladue and Gray families

kets contact:
ance Society
780-451-1137
te: www.metisdance.com

NETIS

LE SOCIETY

*your anyday
getaway*

Saskatchewan Environment
(306) 787-2700 or
toll free 1-877-237-2273
www.saskparks.net

SASKATCHEWAN
PARKS

PRAIRIE AIRCRAFT SALES LTD.
2540 Airport Road, Ste. 100
Regina, SK S4W 1A3
Fax: 306-352-3919
prairie.aircraft@sasktel.net • www.prairieaircraft.com

Call for details on how this can be yours!
Phone: 1-306-791-4600

LAST OAK
GOLF & COUNTRY CLUB

Experience our picturesque 18 hole golf course nestled in the Qu'Appelle Valley, 100 miles east of Regina and 24 miles north east of Grenfell off Hwy #247. Last Oak Golf & Country Club provides the golfer with the beauty of mature trees, the challenge of bunkers and natural water hazards throughout 6,636 yds. of play.

RELAX IN OUR AIR CONDITIONED CLUBHOUSE COMPLETE WITH FULLY LICENSED DINING ROOM AND LOUNGE.

OUR PRO SHOP CARRIES A FULL LINE OF GOLF SUPPLIES ALONG WITH EQUIPMENT RENTALS.

GREEN FEES:
9 Holes/Twilight: \$15.00 18 Holes: \$22.00

JUNIOR GREEN FEES:
9 Holes: \$10.00 18 Holes: \$15.00

POWER CARTS & PULL CARTS AVAILABLE

P.O. Box 100, Cowessess, SK S0G 5L0 • Phone: (306) 696-2507 (pro shop) Fax: (306) 696-3204

Wanuskewin Heritage Park

Celebrating Our Nation
COMPETITION POWWOW
JUNE 21 & 22, 2003

Grand Entries
June 21, 2003 @ 7 pm
June 22, 2003 @ 1 & 7 pm

Pancake Breakfast
June 22 at 8-11 am, \$4/person

- Elders Area available on site
- Children activities
- Craft tables & trade booths \$30/table
- Entry fee \$5/vehicle

Master of Ceremonies
Ray Whitstone
Onion Lake First Nation

Arena Director
Jason Daniels
Sturgeon Lake First Nation

Daily Host Drum

Tipi Rentals \$50.00 (Sat. & Sun.)

Free bus services available at Confederation Terminal and Downtown Terminal leaving to Wanuskewin Heritage Park. For more information on bus schedule, please contact Wanuskewin Heritage Park at (306) 931-6767.

For more information contact
(306) 931-6767



1. Susan Point, Coast Salish
Mythical Bird, 2002

2. Tony Jojola, Isleta
Evening Colors, 2001

3. Marcus Amerman, Choctaw
Killer Necklace, 2002

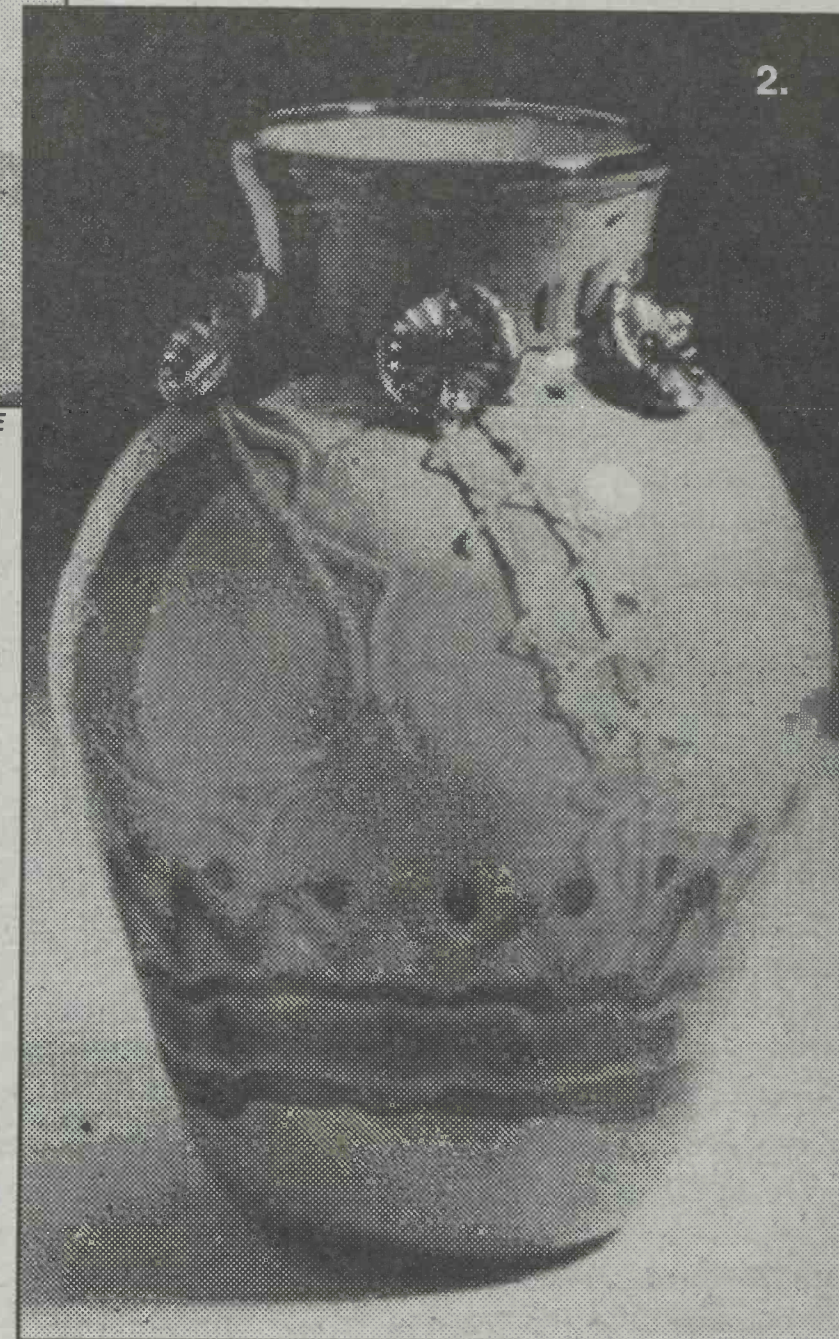


Exhibit explores work of Native glass artists

By Cheryl Petten
Windspeaker Staff Writer

PHOENIX, Ariz.

When most of us think of Native American art, works created from glass aren't usually what first comes to mind. But a visit to an exhibit being hosted by the Heard Museum in Phoenix this summer could change that.

Fusing Traditions: Transformations in Glass By Native American Artists opened at the museum in April, and runs until the end of August. The exhibit features the work of 18 Native artists from across North America, some of whom have been working in the medium as early as the 1960s and 1970s.

While exhibits in the past have looked at the work of individual Native glass artists, this exhibit is the first to provide an overview of Native glass art as an art movement. The exhibit was put together by co-curators Carolyn Kastner and Roslyn Tunis, who met through happenstance and a mutual interest in Native glass art.

Kastner, curator of the Museum of Craft & Folk Art in San Francisco, explained how the exhibit came about.

"The most mature artists in this exhibition have been working for more than 20 years. And yet no one had ever put an exhibition together that looked at the history of how all these people came to work in glass," she said. "And so in the summer of

2000, I began to gather information to work on this based on my knowledge of a few artists, primarily coming out of the southwest, that I knew about. And when I began to ask around here in the San Francisco Bay area, someone said to me, 'Are you working with Roslyn Tunis on her glass show?' And I was just floored. Because in 20 years, nobody had done this, and now somebody's telling me somebody else is doing this. So we met, and she had a similar epiphany on a trip to Haines, Alaska, and she saw an exhibit of primarily northwest and Alaskan artists in Haines at a small gallery there. And she had been thinking the same thing."

Tunis, an independent curator, had been focusing on the work of Preston Singletary, a glass artist of Tlingit ancestry, who grew up in Seattle, while Kastner's focus had been on the work of Tony Jojola, an artist from the Isleta Pueblo in New Mexico.

"So we had these sort of two points, with Tony Jojola, who does really very free and open work, and Preston Singletary, who's very detailed and elaborate in the kinds of work he produced. And they're like the two poles of this kind of artistic production at this point in time," Kastner explained.

Singletary came on board the project, serving as a consulting curator to the exhibit.

"Sort of keeping us on track about the sensitivity to the Native traditions and that kind of thing."

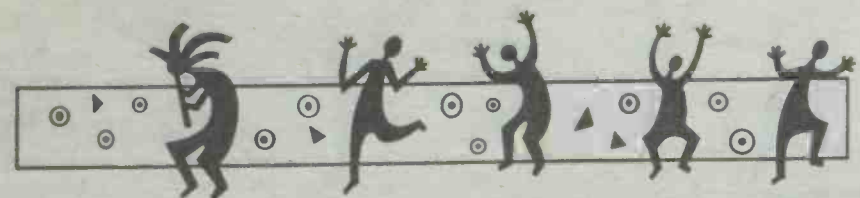
What Singletary also did was introduce Kastner and Tunis to the next generation of glass artists. Students in their 20s who are learning glass art from Singletary and Jojola.

One of the ways in which the newest generation of glass artists differs from the artists who have been working in the medium for some time is in the approach they take in combining glass with their Native culture.

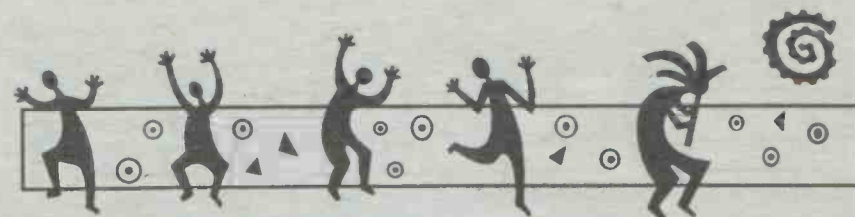
Whereas the older artists, those in their 30s and 40s, faced more resistance and more limitations on what they could create, the younger artists are approaching their art with more freedom, explained Kastner.

"For instance, Tony Jojola had difficulties. He's from Isleta Pueblo and his pueblo rejected the medium, and when he tried to open a school there, they didn't want a glass school, because it wasn't traditional," she said. "So with these new, younger generations, they didn't have any of that political limitation or hesitation. They just embraced glass and their Native culture, and they are making things that are extraordinary, and not limited in any way."

One artist whose works demonstrates this freedom to combine the medium and the culture is Robert Tannahill, a Métis artist of Mohawk and Scottish descent, who has created a series of blown glass figures he has called the False Face series. (see Traditional page 21.)



All My Relations



Adventure in traditional lands

By Heather Andrews Miller
Windspeaker Contributor

PIKOGAN, Que.

Nestled in the wilderness near the Ontario border at the town of Amos, Que., the people of the Pikogan First Nation (Abitibiwinni) welcome tourists to share for a time in the beauty of the unspoiled traditional lands of their ancestors.

Tourists flock there to camp, canoe and commune with nature the way the Algonquin people did in days gone by.

"Paddling down the Harricana River, erecting and sleeping in a tipi, listening to Algonquin stories and legends around the campfire, this is what we can promise our visitors," said Major Kistabish. The guides speak Algonquin, French and English and are enthusiastic about sharing the history of their Aboriginal ancestors with visitors.

"They share a piece of their personal background with every group."

Depending on the desire and abilities of the campers, the trip in the dense woodlands may take anywhere from a day to a week.

"We don't have a set agenda. Folks can stay out as long as they want, or are able," he said. Other activities include looking for and cooking traditional foods, and learning about ancient medicinal plants.

"They are transported from the hustle and bustle of life in their busy modern communities to a lifestyle of peaceful, unhurried subsistence activities."

One guide is assigned to each group of five visitors, enhancing the opportunities for sharing and for friendships to develop. All sleeping and cooking equipment is supplied, and guests provide only their own personal effects. Many visitors are students, but all age groups are represented.

"Our campers like to help raise the tipi and help set up camp."

The main goal of the operation is to educate and bring cultural awareness to the visitors to the area.

"The Harricana River goes through traditional trapping grounds, and nearby is the

Abitibi Lake. Long ago our ancestors traveled by the river, lake and some over-land portages to summer camps by James Bay," he explained. Family groups traveled together, enjoyed established camping sites along the way.

"About 200 kilometres of this traditional journey are preserved for the visitors we welcome every year." The area is unique in that the natural lay of the land, known as the Abitibi-Témiscamingue region, has a dividing point where some rivers flow south towards the Ottawa and St. Lawrence rivers.

"On the other side of the division, the rivers flow northward towards James Bay and Hudson's Bay," he said.

Traditionally, the people traveled as a group throughout the region, but constraints on them meant they had to settle in one spot. In 1958, they settled along the Harricana, which translated from Algonquin means "the great way," in a spot chosen jointly by the government and the people. Soon after, the community adopted its present name of Pikogan, which means "tipi" or "Indian house."

First Nations members are frequent participants in the camping adventure.

"It's not all non-Natives, by any means," he said. The experience often helps re-establish long-forgotten roots with nature, and the relationship with Mother Earth is renewed.

"Everyone gets in touch with his or her inner self, regardless of heritage or background," said Kistabish. "It's an inevitable result that we can promise from the experience."

The Pikogan reserve is located on the west bank of the Harricana River, some three kilometres north of Amos and 60 kilometres northwest of the mining community of Val d'Or. About 400 people live on reserve, with trapping and forestry offering other important economic activities for residents.

As well, locally produced arts and crafts are available there.

"We can promise an experience that our visitors will never forget," said Kistabish. "In just a few days, they will find their lives changed forever."



MISSISSAUGAS OF THE NEW CREDIT 17th ANNUAL

POWWOW & TRADITIONAL GATHERING

New Credit Indian Reserve RR #6, Hagersville, Ontario
FIRST NATIONS TRADERS
Join us as we celebrate our culture with DRUMMING • DANCING • ARTS & CRAFTS
• EXHIBITS • SPEAKERS FORUM, SATURDAY 6:30 PM
Theme: More than just a dance!

ABSOLUTELY NO ALCOHOL OR DRUGS

AUGUST 23rd & 24th, 2003

PROGRAMS & ADMISSION
Saturday, Aug. 23 - Grand Entry: 1:00 pm & 7:00 pm
Sunday, August 24 - Grand Entry: 1:00 p.m.
Closing Ceremonies: 4:00 p.m.
• **ADMISSION** •
Adult (15+) \$6.00 - Youth (7-14) \$3.00
Senior (65+) \$3.00 - Children 6 and under: Free

TRADERS
CRAFTS: \$30.00/day - \$50.00/weekend (1st come, 1st serve)
FOR FURTHER INFORMATION, CALL:
July and August Cultural Coordinator:
(905) 768-5686
Evenings and weekends: Carolyn King - (905) 768-5147
carolynk@execulink.com

Thunderchild First Nation



37th ANNUAL POW-WOW

August 14, 15, 16, and 17, 2003

(August 14th - Camping Day)

Location:

Thunderchild
First Nation
Pow-Wow Grounds

Host Drums:

Big Bear
Noon Express

Councillors:

Norman Moyah:
306-845-7431
Arnold Wapass:
306-845-7438

24th ANNUAL KAMLOOPA POWWOW



AUGUST 1st, 2nd & 3rd, 2003

LOCATED AT THE "SPECIAL EVENTS FACILITY" ALONG NO. 5 YELLOWHEAD HIGHWAY, KAMLOOPS, BRITISH COLUMBIA CANADA

GUARANTEED PRIZE PAYOUT

\$52,675.00

CATEGORIES INCLUDE:

Traditional, Chicken, Jingle, Grass, Fancy Feather & Fancy Shawl

	ADULT	SENIOR	TEEN	JUNIOR
1 st	\$1200	\$700	\$500	\$200
2 nd	\$800	\$500	\$300	\$150
3 rd	\$600	\$400	\$200	\$100
4 th	\$400	\$300	\$100	\$50
Drumming Contest:			\$10,000	
Hand Drumming Contest:			\$700	

Specialty Categories: Team Dance, Owl Dance & Princess Pageant

GENERAL ADMISSION: \$7 per day, \$14 weekend pass

DANCERS & DRUMMERS will be charged a \$2.00 registration fee & given a weekend pass

GRAND ENTRY: Friday 7 pm, Saturday 12 pm & 7 pm, & Sunday 12 pm

"NATIVE" ARTS & CRAFTS BOOTHS AVAILABLE

All Booths Must be PRE-REGISTERED • No outside CONCESSIONS, RAFFLES OR 50/50'S

Contact: Kamloopa Powwow Society
200 - 355 Yellowhead Hwy., Kamloops, BC Canada V2H 1H1
Phone: (250) 828-9700 • Fax: (250) 314-1591 • www.kamloops.com

The Society WILL NOT be held responsible for any lost, stolen, or damaged articles or injuries!
ABSOLUTELY NO DRUGS OR ALCOHOL PERMITTED
UNDER NO CIRCUMSTANCES WILL THE POWWOW BE CANCELLED!!

First Peoples Travel is the Official Travel Agency for our Powwow
Toll Free: 1-888-450-2696 (North America)

www.nativefabric.com

Buying Fabric was never this easy!
Check out our on-line clothing catalogue!

POGADAKAMAGIZOWIN

General Delivery, Fenelon Falls, ON K0M 1N0

Call (705) 887-4748

phone/fax

ESSENTIAL ABORIGINAL RESOURCE
www.ammsa.com



do YOU

Learn to make Native arts and crafts

Learn to successfully make and market your product lines or to teach Native arts and crafts in school or community settings.

Portage College provides training in communications, and computers

NATIVE CULTURAL ART

Become a trained Instructor of Aboriginal arts and crafts. You will receive hands on instruction in contemporary Aboriginal arts for teaching competencies and marketing techniques.

NATIVE ARTISANS PRO

Develop, design, and market your Aboriginal arts and crafts. Learn to market top-quality hand-made Aboriginal crafts. No other program in Canada training in computers and marketing for greater success.



Missinipi

Inviting everyone to hospi

M.B.C. Communities - 89.9 on your

1. CJLR, La Ronge (Broadcast Centre)
2. CJCF, Cumberland House
3. CJAZ, Pelican Narrows
4. CHPN, La Loche
5. CIBN, Buffalo Narrows
6. CIBW, Jans Bay
7. CFBB, Cole Bay

Other Dial positions:

1. CIPI, Beauval, 96.5
2. CJLK, Wollaston Lake, 91.9
3. CFDM, Flying Dust, Meadow Lake, 105.7
4. CIBN, Buffalo Narrows, 89.3
5. CFCK, Canoe Lake, 103.9
6. CILX, Ile-a-la-Croise, 92.5
7. Prance Albert, 88.1
8. Camseil Portage, 103.1
9. Deschambeault Lake, 88.9

Tol

Reaching Northern and Central
your news, connect with your
listener, MBC Network Radio,



SPECIAL EVE

June 21, 2003: *National Aborig*
Celebrate Aboriginal People's c
society. Drumming, dancing,
honoured speakers will be par

July 2 - August 27, 2003: *Drum*
Every Wednesday morning an
months of July and August on
Interpretive Centre. Sponsored

August 9, 2003: *World Indigen*
Singing, drumming and danci
World Heritage Sites of Indige
and South America.

November 29, 2003: *Heritage*
Native crafts people demons
artistic skills during this pre-c
at Head-Smashed-In.

Alberta
COMMUNITY DEVELOPMEN

Located 18 km north an

All My Relations

Tiny Abegweit hosts popular powwow

By Heather Andrews Miller
Windspeaker Contributor

ATLANTIC CANADA

The drummers and dancers of the Abegweit First Nation on Lennox Island are hard at work practicing for their third annual powwow scheduled for Aug. 22 to 24.

"It's getting bigger every year," said Christine Bernard, one of the organizers of the Prince Edward Island event. "Last year we had people from all over the Maritime provinces, and this year we've already had responses and enquiries from the U.S.A. and many locations in the rest of Canada," she said.

With only 300 residents, the entire community volunteers to help at the event. No fewer than three drum groups are busy preparing for the powwow, one made up of men, another comprised of several youth, and a women's drum group, of which Bernard is a member.

"We use hand drums which we make ourselves, perpetuating our culture," she said. "We work closely with the Elders who help us learn the songs of the past, and our regular Wednesday practices usually include learning something new."

Lennox Island is located a half-hour's drive from Summerside, P.E.I.

"Visitors will find our Mi'kmaq traditional regalia in the Eastern provinces much different from that of Prairie or West Coast First Nations," said Bernard. "The designs are more representative of the Eastern woodland culture, with flowers and leaves in the beadwork in a variety of designs." Materials used range from walrus and seal-skin to caribou and moose hides.

The people on Lennox Island enjoy a unique relationship with the waters of Malpeque Bay.

"We have been here for 10,000 years, and have a spiritual at-

tachment to this place which all Canadians can appreciate," states a plaque outside the cultural centre there. Visitors can arrange for walks along nature trails, or take to the scenic waters of Malpeque Bay for a jet-boat tour. Longer kayak adventures, paddling around uninhabited islands, are enjoyed by visitors and local people alike.

The Eskasoni First Nation, located about 50 kilometres from Sydney, N. S., hosts one of the largest powwows in the Atlantic provinces. The 3,200 residents began the modern version of their powwow in the early 1990s, when they embarked on a serious revival of their culture. As the largest Native community in Atlantic Canada, they recognized that they were in an excellent position to revive the Aboriginal traditions.

Visitors who might not be able to make it to the June 20 to 23 event this year might want to plan a visit to Eskasoni next year, when a living village and an interpretive centre will open.

Traditionally dressed Mi'kmaq will tan hides, build birchbark canoes and harvest crops. The interpretive centre will tell the stories of the first peoples of the area. A restaurant will serve traditional and regional foods, such as eel, lobster and clams. A smaller version of the centre will be operating this summer.

Visitors can enjoy Mi'kmaq singing and dancing, go for a walk along nature trails, or embark on guided canoe trips lasting from one to four days.

New Brunswick celebrates First Nations culture as well, with eight powwows running between June 20 and Sept. 15, and four annual festivals, including a trout derby. The Fredericton Friendship Centre also hosts a cultural event in September.

(see Atlantic page 26.)



do YOU have what it takes to become a LEGEND

Learn to make Native arts and crafts from communities across Canada.

Learn to successfully make and market your own product lines or to teach Native Arts and Crafts to others in school or community settings.

Portage College provides training in marketing, communications, and computers to aid in your success.

NATIVE CULTURAL ARTS INSTRUCTOR

Become a trained Instructor of Aboriginal arts and crafts. You will receive hands on instruction in traditional and contemporary Aboriginal arts forms and receive training in teaching competencies, computers and marketing techniques.

NATIVE ARTISANS PROGRAM

Develop, design, and market your own line of Aboriginal arts and crafts. Learn how to produce and market top-quality hand-made Aboriginal arts and crafts. No other program in Canada gives you the training in computers and marketing that can lead to greater success.

Programs begin
September 3, 2003

LOCATION
Lac La Biche Campus

not offered
anywhere else
in Canada!!

Portage College
9531-94 Avenue, Box 417, Lac La Biche, AB T0A 2C0
Phone: (780) 623-5580 Fax: (780) 623-5519

Learning Makes The Difference
Website: www.portagec.ab.ca



24 hours a day in English, Cree and Dene
Share the Vision of Communication
Heard around the world www.mbcradio.com
"Bringing People to the People"

Missinipi Broadcasting Corporation

Inviting everyone to tune in to enjoy great Northern Saskatchewan hospitality and the wonders of Mother Earth.

M.B.C. Communities - 89.9 on your dial:

- | | | |
|--------------------------------------|--------------------|------------------------|
| 1. CJLR, La Ronge (Broadcast Centre) | 8. CPAT, Patuanak | 15. Garson Lake |
| 2. CJCF, Cumberland House | 9. CFNK, Pinehouse | 16. Deschambeault Lake |
| 3. CJAZ, Pelican Narrows | 10. Turnor Lake | 17. Timber Bay |
| 4. CHPN, La Loche | 11. Fond du Lac | 18. Macarthur River |
| 5. CIBN, Buffalo Narrows | 12. Montreal Lake | 19. Rabbit Lake |
| 6. CJBW, Jans Bay | 13. Key Lake | 20. Shoal Lake |
| 7. CFBB, Cole Bay | 14. Sucker River | 21. Red Earth |

Other Dial positions:

- | | | |
|--|---------------------------|-----------------------------|
| 1. CIPI, Beauval, 96.5 | 10. Uranium City, 99.8 | 19. Sled Lake, 94.9 |
| 2. CJLK, Wollaston Lake, 91.9 | 11. Cluff Lake, 104.1 | 20. St. George's Hill, 92.7 |
| 3. CFDM, Flying Dust, Meadow Lake, 105.7 | 12. Southend, 96.5 | 21. Lac La Plonge, 96.5 |
| 4. CIBN, Buffalo Narrows, 89.3 | 13. Kinosaio, Cable 12 | 22. Onion Lake, 97.7 |
| 5. CFCK, Canoe Lake, 103.9 | 14. Stony Rapids, 91.9 | 23. Big River, 95.7 |
| 6. CILX, Ile-a-la-Croise, 92.5 | 15. Sandy Bay, 96.5 | 24. North Battleford, 94.7 |
| 7. Prince Albert, 88.1 | 16. Dillon, 91.7 | 25. Janvier, Alberta, 92.5 |
| 8. Camself Portage, 103.1 | 17. Stanley Mission, 98.5 | 26. Big Island, 92.7 |
| 9. Deschambeault Lake, 88.9 | 18. Duck Lake, 100.7 | 27. Keeseekoos, 94.7 |

La Ronge Broadcast Centre

P.O. Box 1529
La Ronge, SK
Phone: 306-425-4003
Fax: 306-425-3123

Prince Albert Sales Office

#77 - 11th Street West
Prince Albert, SK
Phone: 306-922-4566
Fax: 306-922-6969

Toll Free Request Line 1-877-425-4101

Reaching Northern and Central Saskatchewan with up-to-date news, views and local happenings. Connect with your news, connect with your world, connect with MBC. Informative, professional, and in-touch with you, the listener, MBC Network Radio, keeping the lines of communication protected, preserved, open.



Head-Smashed-In Buffalo Jump Interpretive Centre

SPECIAL EVENTS 2003

June 21, 2003: *National Aboriginal Day*
Celebrate Aboriginal People's contribution to Canadian society. Drumming, dancing, traditional games and honoured speakers will be part of this special day.

July 2 - August 27, 2003: *Drumming & Dancing*
Every Wednesday morning and afternoon during the months of July and August on the Plaza Level at the Interpretive Centre. Sponsored in part by Shell Canada.

August 9, 2003: *World Indigenous Peoples Day*
Singing, drumming and dancing on this day links the World Heritage Sites of Indigenous Peoples in North and South America.

November 29, 2003: *Heritage Through My Hands*
Native crafts people demonstrate and display their artistic skills during this pre-Christmas Craft festival at Head-Smashed-In.

Head-Smashed-In Buffalo Jump is one of the oldest, largest and best preserved bison jump sites in North America. It was declared a World Heritage Site by UNESCO in 1981.

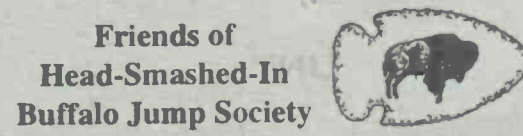
HOURS OF OPERATION:

May 15 to September 14 — 9:00 am - 6:00 pm
Remainder of the year — 10:00 am - 6:00 pm

CLOSED: Christmas Eve, Christmas Day, New Year's Day & Easter Sunday.

FOR INFORMATION, CONTACT THE CENTRE:

Tel: (403) 553-2731, Fax: (403) 553-3141
Email: info@head-smashed-in.com
Website: www.head-smashed-in.com



Located 18 km north and west of Fort Macleod, Alberta, Canada on secondary highway #785



HALFORD HIDE & LEATHER CO. LTD.

"Ask for our FREE catalogue!"

Buyers of Native Smoke Tanned Moose Hides. We Pay Up To \$600.00 Each
See us for all your traditional Powwow needs
White Buckskin, Deer, and Elk Rawhide
Jingles, Deer, Elk and Moose Leather,
Drum Frames, Drum Frame Kits
Hair Pipes, Tin Cones & Feathers

MAIL ORDERS: 1-800-353-7864

WE BUY ANTLERS, RAW HIDES & FURS.

Orders Shipped C.O.D. or use Visa/Master Card

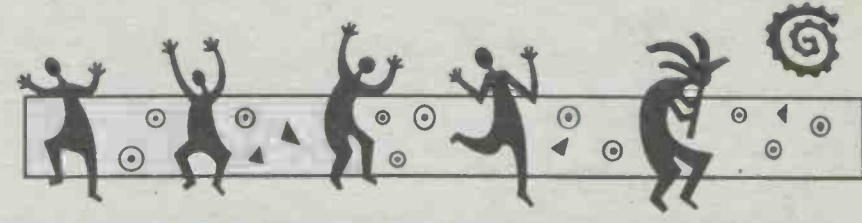
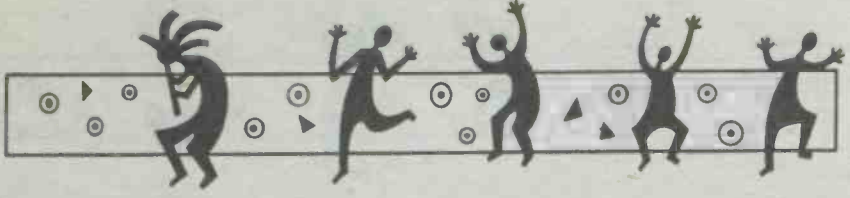
8629-126 Ave.
Edmonton, AB T5B 1G8
(780) 474-4989
Fax: (780) 477-3489

2011 - 39 Ave. N.E.
Calgary, AB T2E 6R7
(403) 283-9197
Fax: (403) 270-9389

OF THE
IT
L
ATHERING
e, Ontario
ERS
ING • ARTS & CRAFTS
30 PM
ERS
/weekend (1st come, 1st serve)
FORMATION, CALL:
ultural Coordinator:
68-5686
rolyn King - (905) 768-5147
eculink.com

-WOW
2003
Councillors:
orman Moyah:
306-845-7431
rnold Wapass:
306-845-7438

Yellowhead
ADA
OUT
OO
Fancy Shawl
JUNIOR
\$200
\$150
\$100
\$50
Pageant
PASS
IVEN A WEEKEND PASS
nday 12 pm
affles on 50/50's***
H IHI
pp.com
aged articles or injuries!
TED
ANCELLED!!
Powwow



Call the Bear's Inn home for the night

By L.M. VanEvery
Windspeaker Contributor

SIX NATIONS, Ont.

You'll get more than just a good night's sleep when you stay at the Bear's Inn located in the heart of Six Nations of the Grand River territory. Lisa Johnson and her husband Tim welcome you into their family during your stay and if you're in the market for a history lesson, just ask.

Opening a bed and breakfast was possibly the furthest idea from the Johnsons' minds 13 years ago as they traveled through Cooperstown, N.Y. When it came time to stop for the night, the Johnsons realized that all the hotels were full. They wandered upon a bed and breakfast, which opened up for them in the middle of the night, and they loved the experience.

"They had all the home touches and fresh linens," Lisa said. "That's when the seed was planted for the Bear's Inn."

Lisa Johnson remembers vividly the day they opened the inn.

"It was my birthday, April 28, 1993," she said. They started with one log building constructed from white pine, called Bear House, which included six guest rooms, an exercise room, community kitchen and meeting room. Johnson remembers thinking to herself at the time, "if you

build it, they will come." And they did. That summer, she had tourists come from England.

Only two years later, the Johnsons were ready to expand. In 1995, Heron House was built out of cedar in the same style as Bear House. This expansion added another eight guest rooms to the Bear's Inn.

Another building, Beaver House, which used to be their personal residence and business office, is now a guest house that is occupied on a long-term basis.

Pictures telling the history of Six Nations line the walls of both the Bear and Heron houses.

"We wanted the buildings to have an art gallery feeling about them," Johnson said. As well, each of the 14 guest rooms reflects a theme that is culturally relevant to Six Nations.

Guests may stay in the Brant's room (named after Joseph Brant); the Poet's room (reflecting famed Mohawk poet, E. Pauline Johnson), which doubles as the bridal suite; the Runners room; the Wampum room or the Jay Treaty room, to name a few.

The Three Sister's room tells of the significance of the three foods of the Haudenosaunee people—corn, beans and squash. One gentleman guest was so thrilled to stay in this room, but voiced his disappointment to Johnson the next day at breakfast.

"Not one sister showed up," he

said.

The meeting room at Bear's House is locally very popular. A lot of organizations make use of it and Johnson offers catering to the groups as well.

Ten years and thousands of visitors later, the inn has grown to include another building, Wolf House, which houses the business office. Easily mistaken for part of the inn, some guests request to stay there.

Most of Johnson's visitors find her through word-of-mouth advertising or on the web at www.thebearsinn.com.

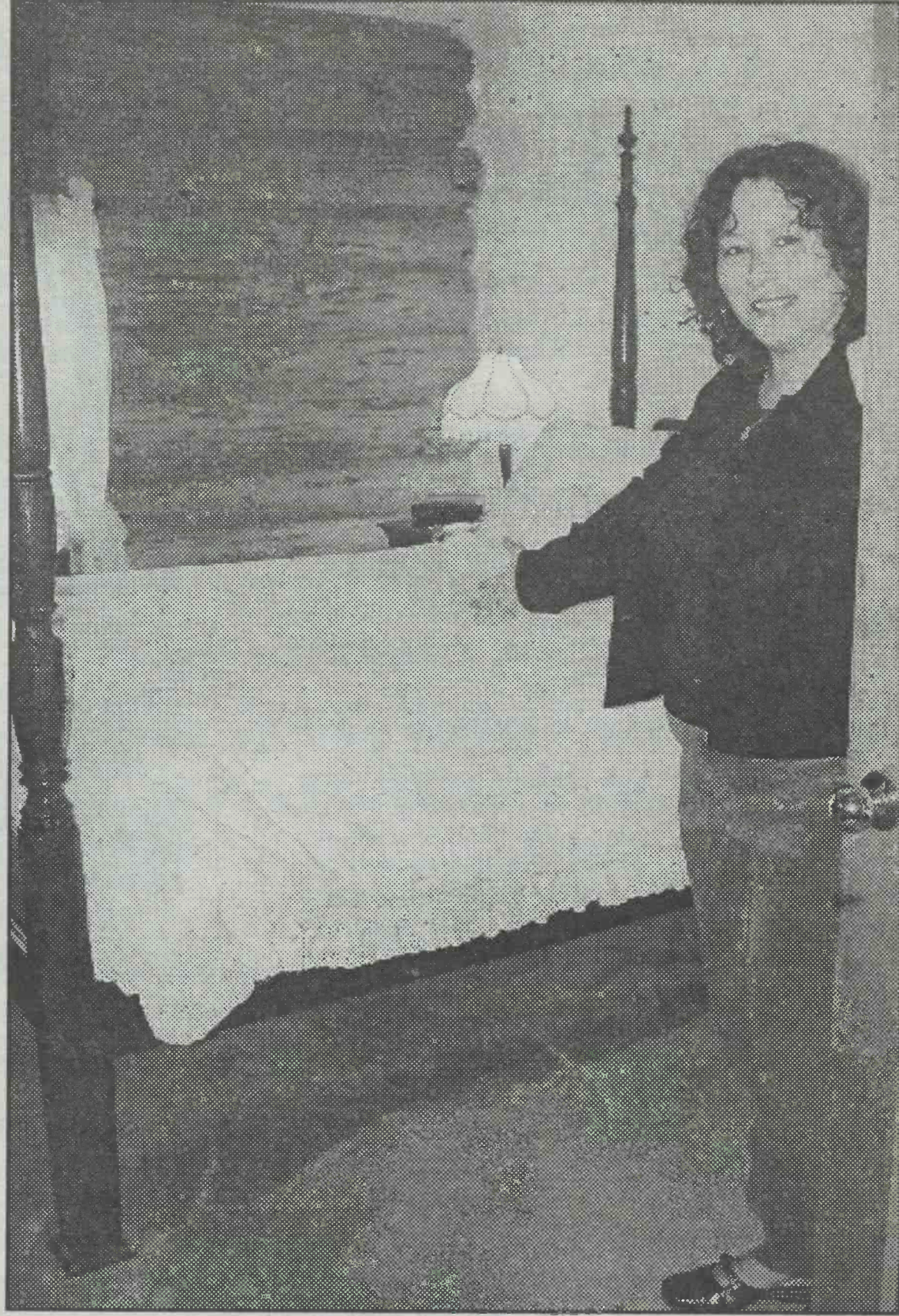
"I get a lot of emails," she said. "A lot of reservations are taken over the Internet." The majority are summer tourists from April to October, and the balance are visitors from other First Nations coming to Six Nations for training, weddings, funerals, visits or sporting events.

July is the busiest, as the inn is booked to full capacity for the Six Nations powwow.

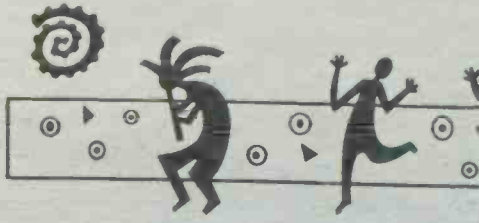
The Bear's Inn employs two full-time and three part-time people year-round.

According to Johnson, the life of an innkeeper is fascinating.

"I have lots of stories," she said. "It's interesting to meet so many different people. My only complaint is that I do eight to 10 loads of laundry per day and never sleep in."



Lisa Johnson, owner and hostess of the Bear's Inn at Six Nations, displays one of the 14 rooms available at her bed and breakfast.



Southwe

By Shari Narine
Windspeaker Contributor

FORT MACL

The southwest corner of Alberta can lay claim to many Native summer events designed to lure visitors to the area, but perhaps the most hands-on activity is the fish cue on Piikani Nation territory.

For the past 12 years, volunteers have spent the Thanksgiving Day weekend releasing the species and size of fish left trapped in the irrigation canals of the Oldman River Dam system after the winter flow has been turned off. The fish are carted by the bucket, thousands of fish to the river and let them go.

The rescue is organized by Peigan Friends Along the River, spearheaded in 1990 by Harold Bastien. It began as a family activity, said Bastien, and grew to include other people from as far away as Calgary, the north, who make the trip to help.

"Native culture is a balance with nature. Letting the fish live like this upsets that balance," said Bastien.

Rescuers start at one end of the canal and, using giant nets, herd the fish about 500 metres to the shallow end. There, the stats recording occurs before the fish are released into the

Treaty Seven Economic Development Corporation Golf Tournament Fundraiser

Teams of four
First tee-time: 11:00 a.m.
\$275 per person
\$1,000 per team

All proceeds to the "5th Annual First Nations Entrepreneurial Youth Camp"

Come out and support the First Nations Youth of Treaty Seven

Monday, July 28th, 2003

REGISTRATION DEADLINE:

Friday, July 18, 2003
at 4:00 p.m.



GAMES INCLUDES:

- Closest to the Pin (x2)
- Longest Drive
- Longest Putt
- Beat the Pro
- Hole-in-one (x2)
- * Dress code in effect

PACKAGE INCLUDES:

- Power Cart
- Greens Fees
- Deluxe meal (N.Y. strip loin)
- Prizes
- Driving Range

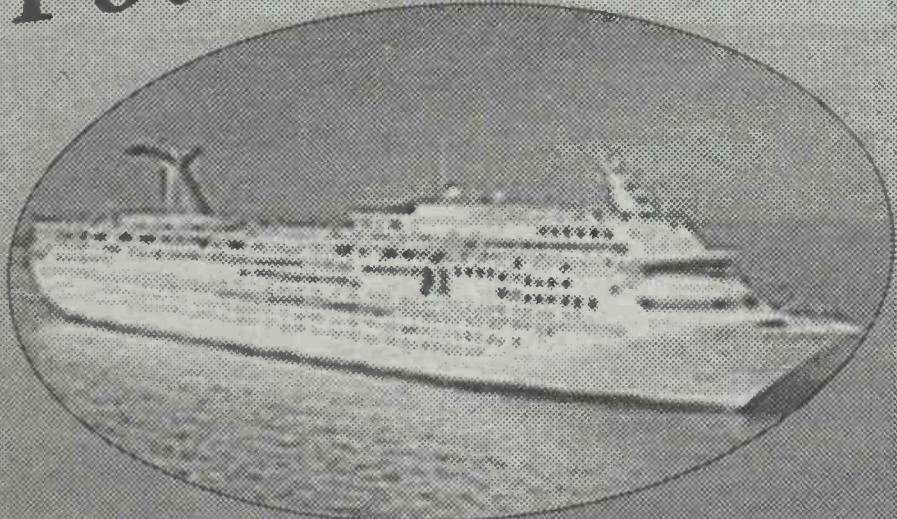
Inglewood Golf Course, Calgary, Alberta

For further information or registration please contact:

Darrell Rivers @ (403) 251-9242 or toll free at 1-800-691-6078 • darrell@t7edc.com

Carnival
Cruise Lines

Powwow Cruise



www.powwowcruise.com

Watch for more information on
a summer Alaskan Getaway

WEST COAST POWWOW CRUISE

4 days to Mexico

September 22 - 26, 2003

starting at **\$399*** (USD) per person

- Fabulous Meals • Lavish Vegas-style shows •
- A Fun Casino • Great Performances • Powwow •

Ask about the East Coast Powwow Cruise
to the Bahamas on January 16, 2004.

*Prices include port charges and taxes.

Ships registry Panama Celebrities are subject to change and/or cancellation.

FEATURED ARTISTS:

Janice-Marie



Brulé



For more information contact:

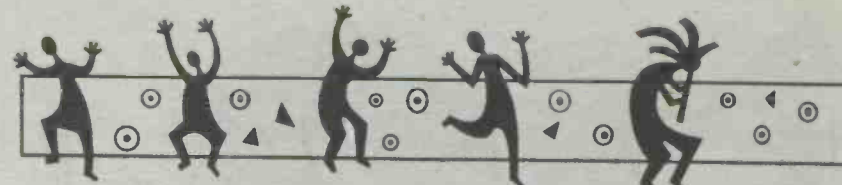
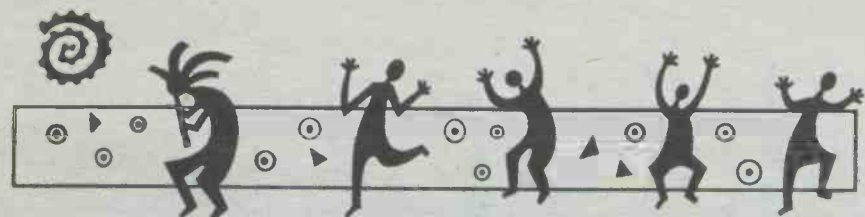
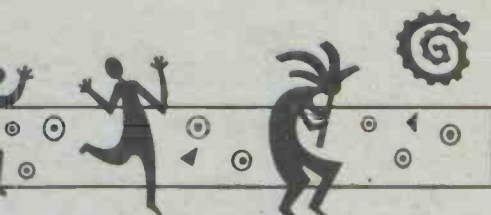
1-877-369-2232



Sta

\$94*

* Ask for the "Stay & Play" room as parents, some black Valid Friday



night



of the Bear's Inn at Six
rooms available at her bed

Southwest Alberta has summer fun by the bucketful

By Shari Narine
Windspeaker Contributor

FORT MACLEOD

The southwest corner of Alberta can lay claim to many Native summer events designed to lure visitors to the area, but perhaps the most hands-on activity is the fish rescue on Piikani Nation territory.

For the past 12 years, volunteers have spent the Thanksgiving Day weekend recording the species and size of fish left trapped in the irrigation canals of the Oldman River Dam system after the water flow has been turned off. Then they carted by the bucket-full, thousands of fish to the river and let them go.

The rescue is organized by the Peigan Friends Along the River, spearheaded in 1990 by Harley Bastien. It began as a family activity, said Bastien, and soon grew to include other people from as far away as Calgary to the north, who make the trip to help.

"Native culture is a balance with nature. Letting the fish die like this upsets that balance," he said.

Rescuers start at one end of the canal and, using giant nets, herd the fish about 500 metres to the shallow end. There, the stats recording occurs before the fish are released into the Old

Man River. Among the fish recorded have been bull and rainbow trout, Rocky Mountain whitefish and pike.

Before you head to the fish rescue, you might want to wander through Head-Smashed-In Buffalo Jump Interpretive Centre, located off of Highway 2 on Highway 785, an hour-and-a-half south of Calgary. In 1981, the United Nations Educational, Scientific and Cultural Organization declared the centre a world heritage site, one of 300 fragile environments to be protected for all time.

Walter Crowshoe is a co-ordinator and supervisor of the interpretive guides who are all

members of the nearby Piikani or Blood nations. He said people from around the world come to Head-Smashed-In to hear the stories about the Native people who lived in the area for thousands of years from Native people who still live in the area.

"It's definitely one of our drawing points," said Shirley Bruised Head, education officer. Stay overnight in one of four tipis available for rent between May and August.

A tipi sleeps 10 comfortably, and camping in the shadow of the Head-Smashed-In sandstone cliffs, the precipice over which buffalo were herded to their deaths to provide food for

the community, is an experience worth having.

National Aboriginal Day, June 21, is celebrated at the centre with drumming, dancing and traditional games, with special guest speakers helping to mark the occasion.

Dancing and drumming demonstrations are held in the early afternoon on Wednesdays throughout the months of July and August. Dancers and drummers come from the Blood and Piikani reserves. Explanations on each dance are provided.

If you are in the area Aug. 1 to 3, take Highway 3 west to Indian Days on the Piikani reserve.

"It was the first Indian Days

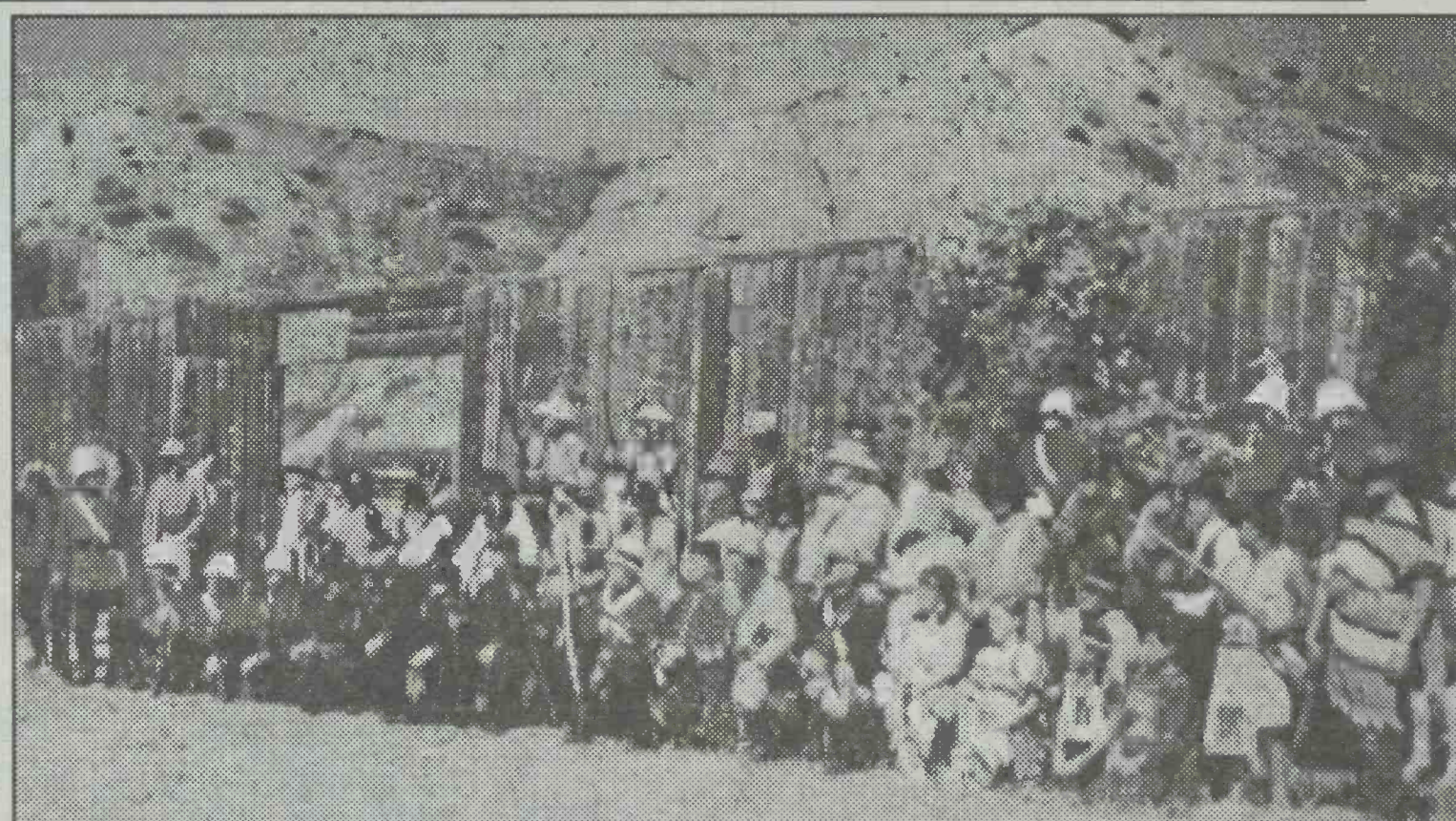
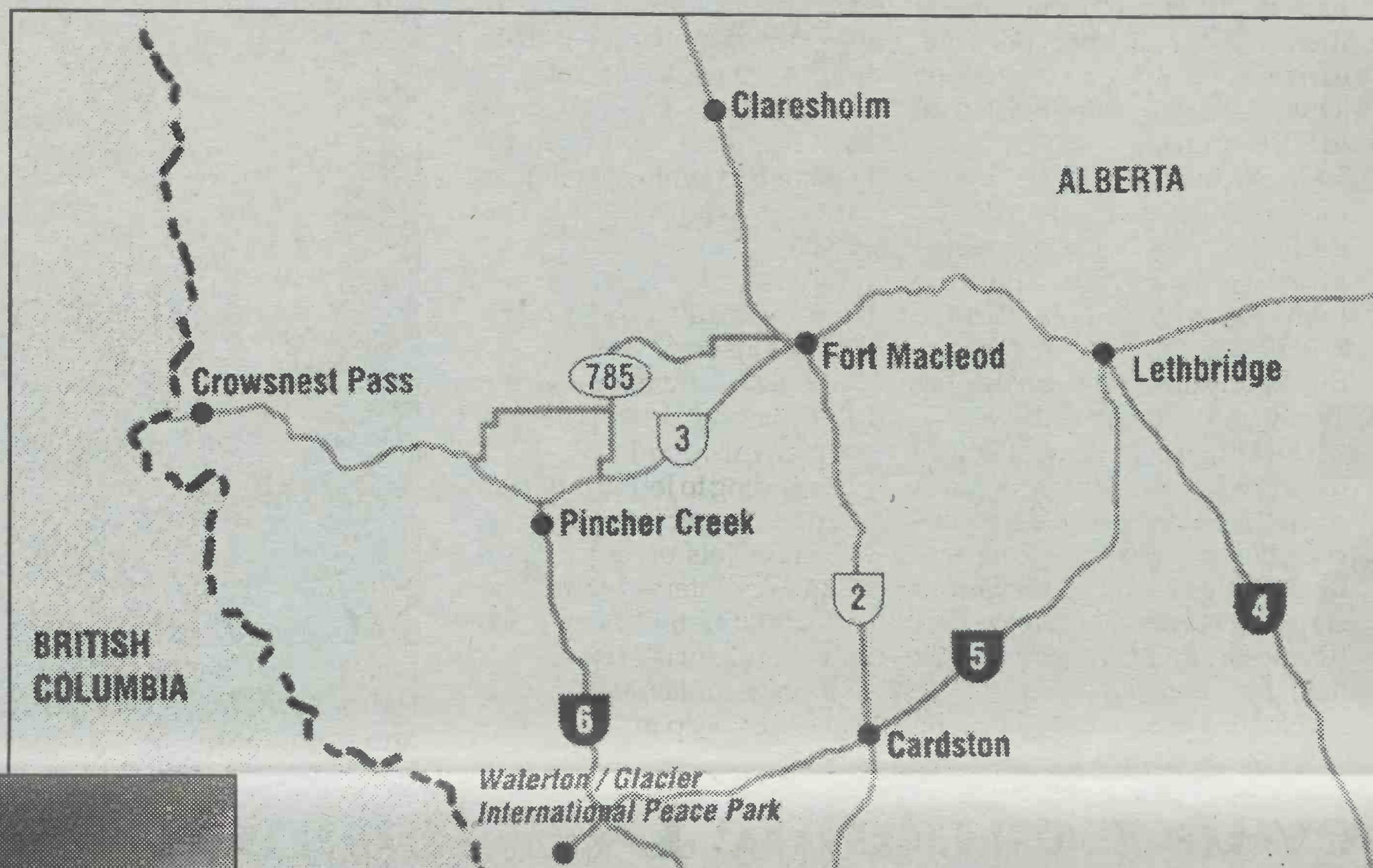
ever in Canada," said Piikani councillor Brian Jackson. Held now for more than 40 years, Indian Days was originally a traditional gathering for ceremonies and provided an opportunity to meet with family. Today, the celebrations have taken on a new meaning. The competition powwow attracts dancers from across North America with prize money in excess of \$38,000.

Other attractions include the annual stick game tournament, which has a substantial purse, and the rodeo, sanctioned by the Indian Cowboy Rodeo Association, which attracts Native cowboys from Alberta, Montana and the northwest United States.

While on the reserve, hikers can take part in the Oldman River Valley Walk and visit the Piikani Interpretive Lodge. The guided walk into the valley provides a way to learn the history and traditional way of life of the Piikani people.

The half-kilometre trail runs along the top of the hillside. A lower walking trail, which is one-and-a-half kilometers long, is all gravel, sloped and with stairs, so hiking boots or good running shoes are needed.

Along the way guides talk about the plants and animals of the river valley, tell Blackfoot legends and provide a history of the Peigan people of the Piikani Nation. (see Southern Alberta page 22.)



(Left) Head-Smashed-In Buffalo Jump is located 18 km north and west of Fort Macleod on Hwy 785. On the web it's at www.head-smashed-in.com.

Check out the summer fun at Fort Whoop-Up in Lethbridge. Information about the historical centre can be found on the web at fortwhoopup.com.

poration

th of Treaty Seven

GAMES INCLUDES:

- Closest to the Pin (x2)
- Longest Drive
- Longest Putt
- Beat the Pro
- Hole-in-one (x2)
- Dress code in effect

CRUISE

ARTISTS:

Brulé



Information contact:

369-2232

Stay & Play in Calgary

It's hard to leave the comforts of Coast

\$94*

Includes One night accommodation and your choice of one of the following:

- \$20 food voucher per family
- 2nd room 1/2 PRICE - \$47
- Room Upgrade
- Adventure Package *ask for details*

* Ask for the "Stay & Play" rate. Single or double occupancy, children under 18 stay free in same room as parents, some black out dates may apply. Food voucher and attraction package are per stay. Valid Friday, Saturday & Sunday only. Expires September 1, 2003.



The Coast Plaza
Hotel & Conference Centre
Calgary

Affordable Luxury

1316 - 33rd Street NE Calgary, Alberta T2A 6B6 Telephone (403) 248-8888
Fax (403) 235-4548 Email info@calgaryplaza.com

For reservations call 1-800-661-1464 or online at www.coasthotels.com

CALENDAR OF EVENTS

May 30 - Miss Algonquin Nation 2003 Competition
 May 31 - June 1 - Kiiigan Zibi Traditional Powwow
 Maniwaki, Quebec
 Pauline: (819) 449-5449
 Shirley: (819) 449-1275

JUNE
 June 1 - July 31
 Allan Sapp Art Showing
 Duck Lake Regional Interpretive Centre
 Celine (306) 467-2057

June 6, 2003
 5th Annual Wetu Oiyokpi Wacipi 2003
 Sioux Valley School
 Sioux Valley, Manitoba
 Mark (204) 855-2536

June 7 - 8, 2003
 Aundeck Omni Kaming Pow Wow
 Honouring Our Past,
 Celebrating Our Future
 Gail Nootchhai: (705) 368-0903
 Scott Madahbee: (705) 368-2228

Henry Shingoose Traditional Powwow
 Selkirk, Manitoba
 Mike: (204) 269-3430

Barrie Native Friendship Center Powwow
 3rd time it will be Traditional
 Barrie, Fairgrounds
 Barrie, Ontario
 David: (705) 721-7699

9th Warrhead Traditional Powwow
 Warrhead City Park
 Warrhead, Minnesota
 (218) 886-3430

June 10 - 22, 2003
 13th Annual First Peoples Festival
 Land InSights - Terres En Vue
 Montreal, Quebec
 Tel: (514) 278-4040
 Fax: (514) 278-4224
 Web Site: www.nativelynx.ca
 Email: info@nativelynx.ca

June 13 - 15, 2003
 21st Annual Traditional Pow Wow
 Whitehead First Nation, Ontario
 Melanie White-Bouchard: (807) 583-1479
 Hope Nishkossijff: (807) 583-1771

Witchekan Lake Powwow
 near Spiritwood, Saskatchewan
 (306) 883-2787

June 20, 2003
 Summer Round Dance
 Canadian Native Friendship Center
 Edmonton, Alberta
 (780) 479-1999

June 20 & 21, 2003
 National Aboriginal Day Pow Wow
 Lethbridge Exhibition Park South Pavilion
 Lethbridge, Alberta
 June 20: Opening Ceremonies 6 pm
 Evening Grand Entry 7 pm
 June 21: Sunrise Ceremony
 Pancake Breakfast 10 am
 Afternoon Grand Entry 1 pm
 Evening Grand Entry 7 pm

Competition Pow Wow
 hosted by
 Lethbridge Aboriginal
 Interagency Committee
 Info: (303) 317-7100

Wanuskewin Park Powwow
 NE of Saskatoon, Saskatchewan
 (306) 931-6767

June 20 - 22, 2003
 Sakimay First Nation Powwow
 near Grenfell, Saskatchewan
 (306) 692-3831

NAES College 11th Annual
 Contest Powwow
 Chicago, Illinois
 Leonard Malatare: (773) 761-5000

3rd Prince George Native Friendship Center
 Competition Powwow
 Massey Place Stadium,
 Prince George, British Columbia
 (250) 564-3568

12th Annual Powwow
 Grand Celebration
 Hinckley, Minnesota
 1-800-472-6321

FREE Outdoor Celebrations at the Vancouver
 Art Gallery
 Vancouver, British Columbia
 Germaine: (604) 951-8807

Noongam Traditional Powwow
 Dow's Lake, Ottawa, Ontario
 everyone welcome
 info: (613) 786-1552
www.noongam.50mgs.com

June 27, 2003
 Fort McKay First Nation Treaty Day
 Fort McKay, Alberta
 Noella: 1-888-222-7183
 (780) 828-4220

June 27-29, 2003
 Badlands Celebration Powwow
 Fort Peck Reservation
 Brockton, Montana
 (406) 738-5136

Return of the Drums Ceremony
 Powwow & Festival
 Kelso Beach, Owen Sound, Ontario
 1 (866) 202-2038 or (519) 371-1147
 Web Site: www.nativecentre.ca

June 28 - 29, 2003
 42nd AMJW/MJAW
 Competition Powwow
 (Formerly Powpewes of Samia)
 Sarnia, Ontario
 Shyana: (519) 336-2988

June 30th, 2003
 Beamy's Ojibwa Treaty Days
 near Duck Lake, Saskatchewan
 (306) 467-4523

July 1, 2003
 Kainai Indian Days
 Standoff, Alberta
 (403) 737-3753

July 3 - 6, 2003
 Miapukek 8th Annual Powwow
 Ktaamkuk Mi'kmaq Traditional Gathering
 Powwow Grounds
 Conno River, Newfoundland
 Kelly: (709) 882-2470 / 2710

July 4-6, 2003
 Wahpeton Dakota Nation Powwow
 north of Prince Albert, Saskatchewan
 306-764-6649

Erminskin Annual Powwow
 Hobbema, Alberta
 Emily: (780) 585-3835

Leech Lake 4th of July Powwow
 Cass Lake, Minnesota
 (218) 335-8200

Cold Lake Treaty Days
 Cold Lake First Nation, Alberta
 Noella: 1-888-222-7183

Echoes of a Proud Nation
 13th Annual Powwow
 Kahnawake Territory, Quebec
 Laurie: (438) 637-8667

July 12 - 13, 2003
 Mississauga of Scugog
 7th Annual Powwow
 Mississauga of Scugog Island, Ontario
 Anne: (905) 885-1826

July 15-17, 2003
 Assembly of 1st Nations
 24th Annual General Assembly
 Powwow Conference Centre
 Edmonton, Alberta
 Bonny Maradea: (613) 241-6789 x 297

July 17-20, 2003
 Standing Arrow Powwow
 Elmo, Montana
 (406) 849-5968

July 18, 2003
 20th Anniversary Open House
 Windspeaker
 Aboriginal Multi-Media Society
 13245 - 146 Street
 Edmonton, Alberta
 (780) 455-2700

July 18-20, 2003
 Mandaree Hidatsa Celebration Powwow
 Mandaree, North Dakota
 (701) 759-3277

July 22-24, 2003
 Sturgeon Valley Powwow
 near Shellbrook, Saskatchewan
 (306) 764-1672

July 25-27, 2003
 Back to Baloché Metis Days
 near Barabchee, Saskatchewan
 (306) 343-8285

The Little River Band of Ottawa Indians
 10th Annual Anishinaabe Family Language

Gagaguwon Powwow
 Oscoda, Michigan
 Joe/Sue: (906) 739-1994

August TBA
 Crooked Lake Powwow
 Bradview, Saskatchewan
 Colleen: (306) 696-3581

Aug. 1-3, 2003
 Little Red River Powwow
 near LaRonge, Saskatchewan
 (306) 953-7200

10th Annual Traditional Pow Wow
 Thebeson First Nation, Ontario
 Melba Bissailion: (705) 842-2670

10th Annual Traditional Powwow
 Thebeson First Nation
 Powwow Grounds, Ontario
 Melba: (705) 842-2670

Kamloopa Days
 Kamloops, British Columbia
 Corrie: (250) 828-9700

Oglala Lakota Powwow & Rodeo
 Pine Ridge, South Dakota
 (605) 867-5821

Rocky Boy's Annual Powwow
 Rocky Boy's Agency
 near Box Elder, Montana
 (406) 395-4690

August 1 - 4, 2003
 Lac La Biche Powwow
 Lac La Biche, Alberta
 (780) 623-4255

Wikwemikong 43rd Annual
 Cultural Celebrations
 2 Days Competition,
 1 Day Traditional Powwow
 Wikwemikong Thunderbird Park
 Manitoulin Island, Ontario
 Cynthia: (705) 859-2385

August 12-14, 2003
 Cowesses Powwow
 near Broadview, Saskatchewan
 306-696-2520

August 13-18, 2003
 Crow Fair & Rodeo/Crow Agency
 60 miles south of Billings, Montana
 (406) 638-3793

August 14 - 17
 Algonquins of Pikwa'kanaga'n
 Traditional Powwow
 Pikwa'kanaga'n (Golden Lake), Ontario
 (613) 625-2800

Shakopee Powwow
 Prior Lake, Minnesota
 (952) 445-8900

August 15-17, 2003
 Kahkewistahaw Powwow
 near Broadview, Saskatchewan
 (306) 696-3291

Muskoday First Nation Powwow
 Veterans Memorial Park
 Muskoday First Nation, Saskatchewan
 Leroy: (306) 764-1282

Island Thunder Powwow
 Khotwutsun Soccer Field
 Duncan, British Columbia
 (250) 748-9404

Aug. 16 & 17, 2003
 Thunder Mountain Lenape Nation
 5th Annual Native American Festival
 Location: Saltsburg, PA
 Contact: (724) 459-5276

Chippewas of the Thames First Nation
 27th Annual Competition Powwow
 36km Southwest of London
 Thames First Nation, Ontario
 (519) 289-2322

3th Wabigoon First Nation
 Traditional Powwow
 Wahnapitae First Nation, Ontario
 (705) 858-0610

August 18 - 21, 2003
 Nekaneet International
 Healing & Medicine Gathering
 Maple Creek, Saskatchewan
 Yvonne: (306) 662-3660

August 20 - 22, 2003
 27th Annual Aboriginal Elders Gathering
 Town Center Stadium
 Coquitlam, British Columbia
 (250) 544-1667

August 21 - 24, 2003
 Schmitzfest 2003
 Mashantucket, Connecticut
 (860) 396-6188 / 6290

August 22-24, 2003
 Mistawasis First Nation Powwow

August 7-10, 2003
 Siksika First Nation Powwow
 near Gilethead, Alberta
 (403) 794-5315

August 8th, 2008
 Standing Buffalo Powwow
 Fort Chip, Alberta, Saskatchewan
 (306) 332-6685

August 4 - 10, 2003
 Norway House Cree Nation
 Treaty & York Boat Days
 Norway House, Manitoba
 Anthony: (204) 350-4729

August 13 - 15, 2003
 Heart Lake Annual
 Treaty Days Celebrations
 Heart Lake, Alberta
 Pathy of Sami: (780) 623-2130

August 14 & 15, 2003

August 18 - 21, 2003
 Nekaneet International
 Healing & Medicine Gathering
 Maple Creek, Saskatchewan
 Yvonne: (306) 662-3660

August 20 - 22, 2003
 27th Annual Aboriginal Elders Gathering
 Town Center Stadium
 Coquitlam, British Columbia
 (250) 544-1667

August 21 - 24, 2003
 Schmitzfest 2003
 Mashantucket, Connecticut
 (860) 396-6188 / 6290

August 22-24, 2003
 Mistawasis First Nation Powwow

August 25-27, 2003
 Back to Baloché Metis Days
 near Barabchee, Saskatchewan
 (306) 343-8285

July 22-24, 2003
 Sturgeon Valley Powwow
 near Shellbrook, Saskatchewan
 (306) 764-1672

July 18-20, 2003
 Mandaree Hidatsa Celebration Powwow
 Mandaree, North Dakota
 (701) 759-3277

July 17-20, 2003
 Standing Arrow Powwow
 Elmo, Montana
 (406) 849-5968

July 15-17, 2003
 Assembly of 1st Nations
 24th Annual General Assembly
 Powwow Conference Centre
 Edmonton, Alberta
 Bonny Maradea: (613) 241-6789 x 297

July 12 - 13, 2003
 Mississauga of Scugog
 7th Annual Powwow
 Mississauga of Scugog Island, Ontario
 Anne: (905) 885-1826

July 12 - 13, 2003
 Echoes of a Proud Nation
 13th Annual Powwow
 Kahnawake Territory, Quebec
 Laurie: (438) 637-8667

July 12 - 13, 2003
 Cold Lake Treaty Days
 Cold Lake First Nation, Alberta
 Noella: 1-888-222-7183

July 12 - 13, 2003
 Badlands Celebration Powwow
 Fort Peck Reservation
 Brockton, Montana
 (406) 738-5136

July 12 - 13, 2003
 Return of the Drums Ceremony
 Powwow & Festival
 Kelso Beach, Owen Sound, Ontario
 1 (866) 202-2038 or (519) 371-1147

July 12 - 13, 2003
 42nd AMJW/MJAW
 Competition Powwow
 (Formerly Powpewes of Samia)
 Sarnia, Ontario
 Shyana: (519) 336-2988

July 12 - 13, 2003
 Bonny Maradea: (613) 241-6789 x 297

July 12 - 13, 2003
 Standing Arrow Powwow
 Elmo, Montana
 (406) 849-5968

July 12 - 13, 2003
 Kainai Indian Days
 Standoff, Alberta
 (403) 737-3753

July 12 - 13, 2003
 Miapukek 8th Annual Powwow
 Ktaamkuk Mi'kmaq Traditional Gathering
 Powwow Grounds
 Conno River, Newfoundland
 Kelly: (709) 882-2470 / 2710

July 12 - 13, 2003
 Wahpeton Dakota Nation Powwow
 north of Prince Albert, Saskatchewan
 306-764-6649

July 12 - 13, 2003
 Erminskin Annual Powwow
 Hobbema, Alberta
 Emily: (780) 585-3835

July 12 - 13, 2003
 Leech Lake 4th of July Powwow
 Cass Lake, Minnesota
 (218) 335-8200

July 12 - 13, 2003
 White Bear Powwow 2003 Celebrations
 White Bear First Nation, SK
 Irene: (306) 577-4553

July 12 - 13, 2003
 Wildhorse 9th Annual Powwow
 Umatilla Indian Reserve
 Pendleton, Oregon
 1 (800) 654-9453

July 12 - 13, 2003
 Yukon International Storytelling
 10th Annual Festival
 Rotary Place Park, Yukon Territory
 Tiyani: (867) 633-7550
www.yukonstory.com

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana
 (406) 743-2700

July 12 - 13, 2003
 Sisseton Wahpeton Sioux Wacipi
 136th Annual

July 12 - 13, 2003
 Flathead Nation Powwow
 Arlee, Montana

Web Site: www.nativitynx.ca
 Email: lev@nativitynx.ca

June 13-14, 2003
 Sucker Creek Powwow
 Sucker Creek First Nation
 Manitoulin Island, Ontario
 Email: (705) 368-2228

Bobby Bies Memorial Golf Tournament
 Jackfish Lodge, Saskatchewan
 Alick: (306) 663-5100

June 13-15, 2003
 21st Annual Traditional Powwow
 Whitesand First Nation, Ontario
 Melanie White-Bouchard: (807) 583-1470
 Hope Tibbitts-Boggett: (807) 583-1771

Witchekan Lake Powwow
 near Spiritwood, Saskatchewan
 (306) 883-2787

135th White Earth Celebrations
 White Earth, Minnesota
 Powwow Committee: (218) 983-3285

Heart Lake Annual
 Treaty Days Celebrations
 Heart Lake, Alberta
 Paula at Sam: (780) 623-2130

June 14 & 15, 2003
 2nd Annual Mats Intertribal Gathering
 The Woodland Metis Tribe, The Nimitk
 Band and The Big Turtle Clan
 Hosted at Black Swan Lake US Hwy 50,
 18 miles east of Bedford, Indiana
 SnowWolf Wagner: (317) 209-9697

David Arnold: (317) 271-8311
 Wayne Gillham: (812) 401-5220
 Terry RedHawk Harris: 1-800-421-9659

Sheshegwaning First Nation Annual
 JING-DA-MOOG Traditional Powwow
 Sheshegwaning First Nation, Ontario
 Ph: (705) 243-2922
www.sheshegwaning.org

18th Strawberry Moon Powwow
 Campgrounds - Mole Lake, Wisconsin
 (715) 478-7500

Three Fires Homecoming
 Traditional Powwow
 Riverside Park
 Grand Rapids Michigan
 (616) 458-8759

June 15-21, 2003
 Native Awareness Week
 Calgary, Alberta
 (403) 296-2227

June 16, 2003
 CCAB Circle for 2015 Golf Tournament
 Cochrane AB
 (416) 961-8663 x222

June 16-17, 2003
 Urban Treaty Days in Saskatoon
 Saskatoon, Shewan
 (306) 244-2100

June 18th, 2003
 Calgary Head Start Society
 Graduation Powwow
 Calgary, Alberta
 Amie: (403) 215-0386

June 19-22, 2003
 Red Bottom Centennial Powwow
 Fort Peck Res. Fraser, Montana
 (406) 768-5155

Art Gallery
 Vancouver, British Columbia
 Germaine: (604) 951-8807

Noongam Traditional Powwow
 Dow's Lake, Ottawa, Ontario
 everyone welcome
 Info: (613) 786-1552
www.noongam.30megs.com

Manitou Rapids Traditional Powwow
 Manitou Rapids First Nation
 Emo, Ontario
 (807) 482-2479

June 21
 National Aboriginal Day Celebrations
 Duck Lake Regional Interpretive Centre
 Nicole / Celine: (306) 467-2057

June 21-22, 2003
 Saskatchewan Indian Federated College
 25th Annual Powwow
 University Grounds
 Regina, Saskatchewan
 (306) 546-8537

Wanuskewin Heritage Park
 and Saskatchewan Indian Cultural Centre
 Competition Powwow
 Phone: (306) 931-6767
www.wanuskewin.com

Wikwemikong Traditional Powwow
 Hosted by Wikwemikong's Satellite
 Community of Murray Hill, Ontario
 Manitoulin Island, Ontario
 Karen: (705) 859-2100

Grand Valley American Indian Lodge
 Buffalo Traditional Powwow
 Buffalo Ranch, 4600 Fruitridge Avenue
 Grand Rapids, Michigan
 (616) 364-6997 / 353-3936

June 21st, 2003
 National Aboriginal Day in Regina
 Wascana Park
 Regina, Saskatchewan
 (306) 780-6527

June 21st, 2003
 National Aboriginal Day in Saskatoon
 Saskatoon, Saskatchewan
 Mae Henderson: (306) 244-0124

June 23, 2003
 5th Annual Anishnabek
 Veterans Memorial Powwow
 Orillia, Ontario
 Phones: 877-702-5200
 or (705) 497-9128 ext. 2261

June 23-24
 Aboriginal Financial
 Management Strategies Forum
 Ottawa, Ontario
 Info: 1-888-777-1707
 Web Site: www.insightinfo.com

June 24-26, 2003
 HS Mental Health Training
 Sioux Falls, South Dakota
 Click here for more information:
www.healthpromotionprograms.org
 The University of Oklahoma
 Norman, Oklahoma
 Phone: (405) 325-1790
 Fax: (405) 325-7126

June 26-27, 2003
 Aboriginal Women In Business Conference
 Niagara Falls, Ontario
 Milestone Office: (519) 754-3302

Wapeton Dakota Nation Powwow
 north of Prince Albert, Saskatchewan
 306-764-6649

Ermiskin Annual Powwow
 Hobbema, Alberta
 Emily: (780) 585-3835

Leech Lake 4th of July Powwow
 Cass Lake, Minnesota
 (218) 335-8200

White Bear Powwow 2003 Celebrations
 White Bear First Nation, SK
 Irene: (306) 577-4553

Wildhorse 4th Annual Powwow
 Umanilla Indian Reserve
 Pendleton, Oregon
 1 (800) 654-9453

Yukon International Storytelling
 Festival
 Rotary Peace Park, Yukon Territory
 Lilyan: (867) 633-7550
www.yukonstory.com

Flathead Nation Powwow
 Arlee, Montana
 (406) 745-2700

Sisseton Wahpeton Sioux Wacipi
 136th Annual
 Sisseton, North Dakota
 (605) 698-3942

Northern Cheyenne Annual
 July 4th Powwow
 Lame Deer, Montana
 (406) 477-6284

July 4-13, 2003
 Calgary Stampede and
 World Famous Rodeo
 Calgary, Alberta
 1-800-661-1767

July 5-6, 2003
 Munsee-Delaware Nation
 9th Annual Traditional Gathering
 and Gathering Grounds
 Carmen/Floyd: (800) 257-7279
 or (519) 289-5396

14th Annual Traditional Powwow
 Shegungandah First Nation
 Hwy 76, Shegungandah, Ontario,
 Manitoulin Island
 (705) 368-2781

July 10-13, 2003
 17th American Indian Days
 Blackfoot Royalty, Montana
 (406) 338-7276

40th Annual Sac & Fox Powwow
 Stroud, Oklahoma
 Kim: (405) 964-9531

July 14-13, 2003
 Sagawak Anishnabek
 9th Annual Traditional Powwow
 Sagawak Spiritual Grounds
 2km South of Massey, Ontario
 Linda: (705) 865-2172
 Carl: (705) 865-1563

One Arrow Traditional Powwow
 east of Rosfthem & Batoche, Saskatchewan
 (306) 423-5493

White Shield Powwow
 White Shield, North Dakota
 (701) 743-4535

Carry The Kettle Powwow
 South of Sisseton, Saskatchewan
 (306) 727-2169

Onion Lake First Nation Powwow
 Onion Lake, Saskatchewan
 (306) 344-2749

Standing Arrow Powwow & Horse Games
 Elmo, Montana
 (406) 849-6018

Wahcinca Dakota Oyate Powwow
 Fort Peck Res. Poplar, Montana
 (406) 768-5186

Sioux Valley
 Competition Powwow & Games
 Sioux Valley, Manitoba
 Anna: (204) 855-2671

July 22-24, 2003
 Sturgeon Lake Powwow
 near Shellbrook, Saskatchewan
 (306) 764-1672

July 25-27, 2003
 Back To Batoche Metis Days
 near Batoche, Saskatchewan
 (306) 343-8285

The Little River Band of Ottawa Indians
 10th Annual Anishnabe Family Language
 & Culture Camp
 Powwow Grounds, Manistee, Michigan
 Kenny: (231) 933-4406
www.AnishnabePowwow.org

Touchwood Agency Tribal Council Powwow
 near Raymore, Saskatchewan
 (306) 835-2125

Kawweena Bay Powwow
 Ojibway Campgrounds
 Baraga, Michigan
 (906) 353-6623

La Range 1st Powwow
 Lac La Ponge, Saskatchewan
 (306) 835-2125

Bitterroot Valley All Nations Powwow
 10th Annual
 Hamilton, Montana
 (406) 363-5383

Wendake, Carrefour des Nations
 Wendake (near Quebec City)
 Contact: Martaline / Renzie
 Phone: (418) 843-3530
 Fax: (418) 843-3666

Native Contemporary Art Festival the 25th
 2nd Annual Powwow 26th-27th
 July 26-27, 2003
 Milk River Indian Days
 Fort Battle, Montana
 (406) 333-2886

Grand River Powwow
 Chiefswood Tent & Trailer Park
 Six Nations of the Grand River
 Brant County Road 54
 Ohsweken, Ontario
 1-866-393-3001 or (519) 463-4061
 Web Site: www.grpowwow.com

Gathering of Nations Powwow
 Brunswick House FN &
 Chapleau Cree FN host
 Powwow during Chapleau's Nature Festival
 Margaret: (705) 864-0174

August 2-3, 2003
 10th Annual Rekindling Our Traditions
 Powwow
 Fort Erie, Ontario
 Lila: (905) 871-9931

19th Annual First Peoples Festival
 Royal BC Museum
 Victoria, British Columbia
 LeBlie: (250) 384-2311

August 8th, 2003
 Standing Buffalo Powwow
 Fort Qu'Appelle, Saskatchewan
 (306) 332-4585

August 4-10, 2003
 Norway House Cree Nation
 Treaty & York Boat Days
 Norway House, Manitoba
 Anthony: (204) 359-4399

August 7-10, 2003
 Siksaka First Nation Powwow
 near Glichen, Alberta
 (403) 734-5315

Days Annual Powwow
 Hays, Montana
 (406) 873-3758

Omak Stampede and
 World Famous Suicide Race
 Omak, Washington
 Contact: 1 (800) 933-6625

August 8th, 2003
 Standing Buffalo First Nation Powwow
 Fort Qu'Appelle, Saskatchewan
 (306) 332-4585

August 8-10, 2003
 Big Island Lake Powwow
 (formerly Joseph BigHead)
 near Pierceland, Saskatchewan
 (306) 839-2277

Genacbanjig 13th Annual
 Traditional Powwow
 Serpent River First Nation, Ontario
 Fran: (705) 844-2418

Year Lake 4th Annual
 Competition Powwow
 Heart Lake First Nation, Alberta
 Paula at Sam: (780) 623-2130

Millbrook First Nation 6th Annual
 Traditional Powwow
 Truro, Nova Scotia
 Lavinia: (902) 897-0958

Big Grassy Powwow
 Big Grassy, Ontario
 Daryl / Gary: (807) 488-5614

Saughees Powwow
 Maple Bank Park, British Columbia
 Angela: (250) 385-3938

August 9 & 10, 2003
 Saugheen Competition Powwow
 Saugheen First Nation, Ontario
 (519) 797-2781

August 9-10, 2003
 16th Annual Traditional Pow Wow
 Tyendinaga Mohawk Territory, Ontario
 Sharon John: (613) 966-5602

Waimapitee First Nation, Ontario
 (705) 858-0610

10th Whitefish River Powwow
 Sunshine Alley, Birch Island, Ontario
 (705) 285-4321

Bernie Metechew Memorial Rodeo
 Halfway River First Nation
 Wonegon, British Columbia
 Info: Jeff: (250) 261-7276
 Joe: (250) 743-7743
 Office: (250) 772-5050

August 18-21, 2003
 Nekarrest International
 Healing & Medicine Gathering
 Maple Creek, Saskatchewan
 Yonnie: (306) 662-3660

August 20-22, 2003
 27th Annual Aboriginal Elders Gathering
 Town Center Stadium
 Coquitlam, British Columbia
 (250) 544-1667

August 21-24, 2003
 Schemitzun 2003
 Mashantucket, Connecticut
 (860) 396-6188 / 6290

August 22-24, 2003
 Mistawasis First Nation Powwow
 near Lepak, Saskatchewan
 (306) 466-4800

6th Rapid River Anishnabe Powwow
 Hiawatha Forest, Rapid River, Michigan
 (906) 474-9910

19th Annual Northern Gathering
 Ojibway of the Pic River First Nation
 Heron Bay, Ontario
 (807) 229-1749
www.picriver.com

August 23-24, 2003
 3rd Annual Spirit of The North Celebration
 - Shooting Star Casino & Event Center -
 Mahanomen, Minnesota
 Special Rate - Call (800) 453-STAR
 All Craft Vendors Welcome
 Info: (218) 846-0957

20th Annual Kehewin Cree Nation
 Competition Pow Wow
 & Handgame Tournament
 Contact: Irvin Kehewin
 E-mail: irvinkehewin@yahoo.ca

Fort Kipp Celebration
 Poplar, Montana
 (406) 768-5155

August 23-24, 2003
 Shawanaga First Nation Healing Center
 6th Annual Powwow
 Shawanaga First Nation, Ontario
 (705) 366-2378

Silver Lake 9th Annual
 Traditional Powwow
 Silver Lake, Ontario
 (613) 548-1500

August 24-27, 2003
 137th Winnebago Homecoming
 Winnebago, NE
 (402) 878-3222

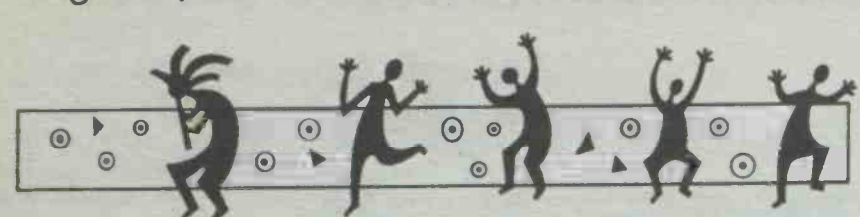
August 29-31, 2003
 Poplar Indian Days
 Fort Peck Reservation
 Poplar, Montana
 (406) 768-3826

2003

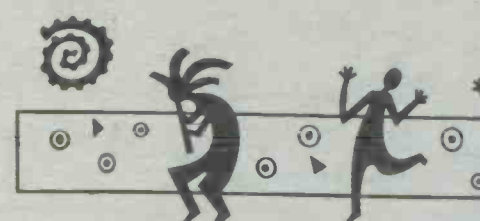
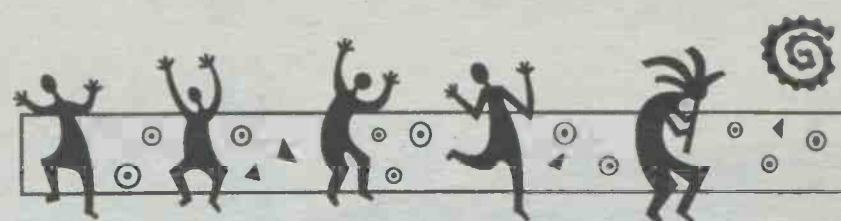
CELEBRATING OUR 20TH YEAR OF SERVICE

Windspeaker and the Aboriginal Multi-Media Society (AMMSA)

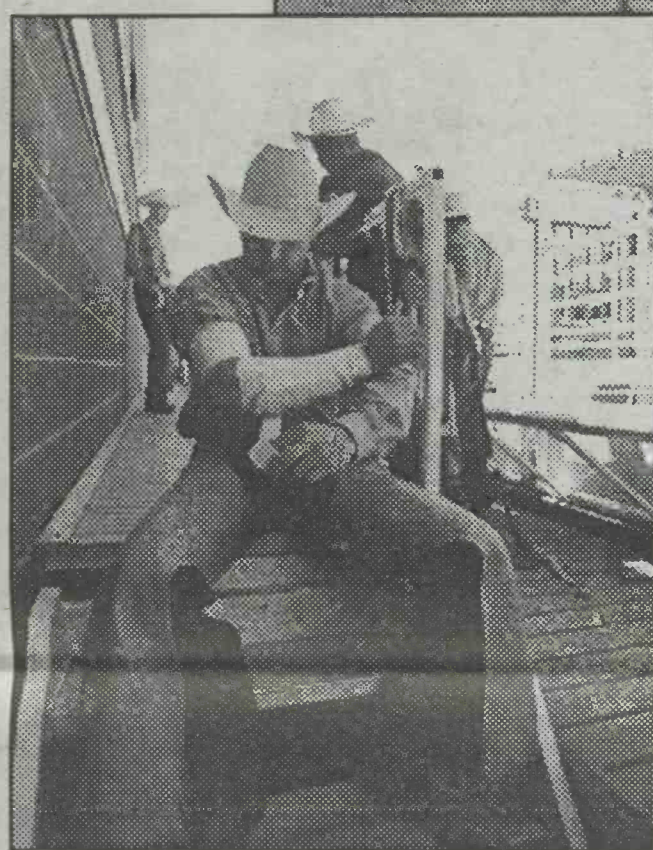
www.ammsa.com



All My Relations



The Native side of the Calgary Stampede



PHOTOS COURTESY OF THE CALGARY STAMPEDE

CALGARY

For 10 days in July, the city of Calgary pays homage to its history, hosting the Calgary Stampede, billed as the Greatest Outdoor Show on Earth.

While locals and visitors alike enjoy putting on their Stetsons and immersing themselves in the Western theme, those taking in the Stampede can also get a glimpse of the city's Native roots.

Each year, an Indian village is set up on the Stampede grounds. During the 10-day event, families live in the village in traditional style, giving Stampede visitors a chance to learn about the traditions of the Plains Indians.

Visitors to the village can watch tipi-raising competitions, and be entertained by Native theatre and dance. Native crafts are also demonstrated, along with preparation of traditional

foods, including bannock.

The setting also gives visitors an opportunity to just sit and talk to the people living in the village, and enjoy a quiet break from the frantic pace of the rest of the festival.

Each year sees the crowning of an Indian princess, whose role it is to promote the Indian Village and the Stampede during Stampede days and at various special events throughout the year.

To qualify for the Indian Prin-

cess pageant, contestants must be between the ages of 18 and 24, and must be a First Nation member of Treaty 7. Organizers also look for a princess who can ride a horse, and who has excellent public speaking skills and likes to meet new people.

This year's Indian princess is the very accomplished Natasha Calf Robe-Ayoungman, from Siksika First Nation. She was crowned Calgary Stampede 2003 Indian Princess on May 4.

Calf Robe-Ayoungman, 21, is currently in her third year of studies at the University of Calgary, and is working toward a PhD in child psychology. She is also serving as the youth chief of the Siksika Nation, representing Siksika young people at various special events.

For more information about the Indian Village, or the 2003 Calgary Stampede, visit the Stampede Web site at www.calgarystampede.com.

19TH ANNUAL TAOS PUEBLO POW WOW

July 11, 12, 13, 2003

Taos Pueblo, New Mexico

All dancers - all singers welcome!

Everyone Welcome

Singing Contest

Northern and Southern Style

1st Prize - \$2,000: 2nd Prize - \$1500: 3rd Prize - \$500

In each singing category

Contest dancing in all categories

\$500 - \$400 - \$300 in all Adult Categories

New Category: Prairie Chicken Dance

HEAD DANCERS CHOSEN EACH SESSION

Arts and crafts Market • Food Concessions

For more information
call (505) 758-1028

Taos Pueblo Pow Wow Committee
P.O. Box 2441
Taos, New Mexico 87571

Email: taospowwow@yahoo.com

Taos Pueblo Tribe and Pow Wow Committee not responsible for injury or theft.



 **T**
 "More than
 Lis
 Ohsw
 Pho
 Fa
 www.t

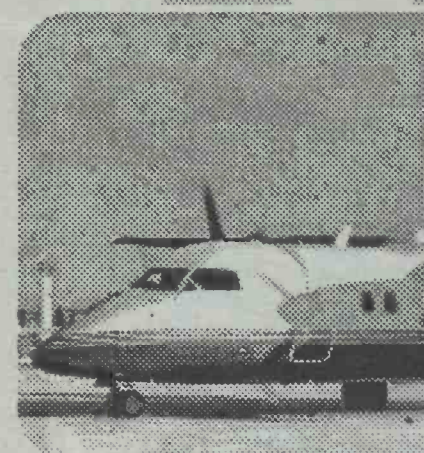
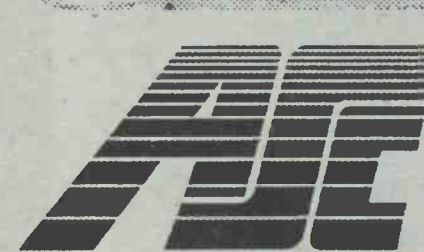
**24 HOUR
AIR CHA**



Featuring the follow

- Kingair • Beech
- Turbo Beaver
- Wheels • S

and introdu


All My Relations



MUKWA Teepees
Authentic Anishnabe Teepees
 All sizes up to 40 feet
 We also do flat or fitted sweat lodge covers!
HONOURING OUR ANCESTORS
MUKWA Teepees
 Phone/Fax: (604) 436-0335
 Email: teepees.com@shaw.ca



(Left) The Kanata Iroquoian Village longhouse as seen in last year's Guide to Indian Country and (below) what is left of the longhouse after a fire in May. The village staff are rebuilding and many tour groups are planning to attend over the summer to watch the construction of the new longhouse and take in the other amenities on site.



THE BEAR'S INN
 "More than a place to stay..."
 Lisa Johnson, Owner
 PO. Box 187
 Ohsweken, ON N0A 1M0
 Phone: 519-445-4133
 Fax: 519-445-0439
www.thebearsinn.com

24 HOUR COMMERCIAL AIR CHARTER SERVICE



Featuring the following fleet of fixed wing aircraft:

- Kingair • Beech 99 • Navajo • Twin Otter •
- Turbo Beaver • Cherokee 6 • Cessna 185 •
- Wheels • Skis • Floats • IFR & VFR •

and introducing the Dash 8-100!



ARCTIC SUNWEST CHARTERS
 PO Box 1807, Yellowknife, NT X1A 2P4
 Phone: (867) 873-4464
 Fax: (867) 873-9334
 Email: info@arcticsunwest.com

Turning tragedy into tourism

By L.M. VanEvery
 Windspeaker Contributor

BRANTFORD, Ont.

May seems to be an eventful month for the Kanata Iroquoian Village in Brantford, Ont. It was in May 2000 when it opened its doors to its first tourists. It was May 2002 that it was declared by the Canadian Tourism Commission a national winner for its tour "White Pine Experience." And it was in May 2003 that it was destroyed.

With the tourist season about to begin, staff and supporters at Kanata Village are uniting to wrestle opportunity from crisis.

At a little after 7:30 p.m. on Thursday, May 8, passersby noticed flames coming from in-



side the palisade at the Kanata village. The Brantford Fire Department responded to a call and the fire was extinguished in less than an hour. But in that hour the fire completely destroyed the "17th century longhouse and all of its contents. Total damage is set at \$150,000.

The longhouse contained

hides, wooden bowls, baskets and other artifacts, all of which needs to be replaced.

The fire department discovered that four separate fires were set at different locations around the three-year-old facility, which leads authorities to believe the fire was the result of arson.

(see Longhouse page 20.)

Robe-Ayoungman, 21, is currently in her third year of studies at the University of Regina, and is working toward a degree in child psychology. She is currently serving as the youth chief for the Siksika Nation, representing Siksika young people at various special events. For more information about Kanata Village, or the 2003 Calgary Stampede, visit the Stampede Web site at calgarystampede.com.

VOW

Concessions

Committee

1

.com

liable for injury or theft.



Join us for a **Western Experience!**
 History, Culture, Adventure & Landscape

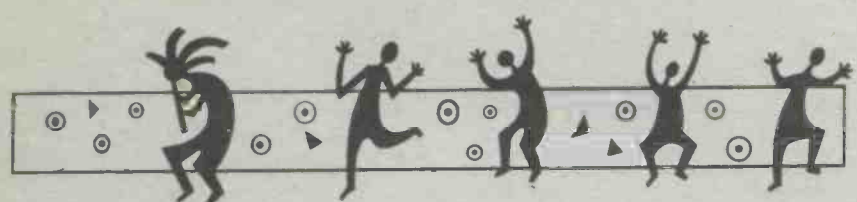
Explore Natural & Historic Sites See the Rockies Attend a Powwow Dine in an 1880's Saloon Visit the World's Largest Mall

All-inclusive Alberta & Rocky Mountain Tours
 Now Booking for May through August 2003

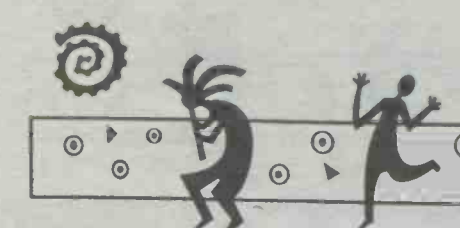
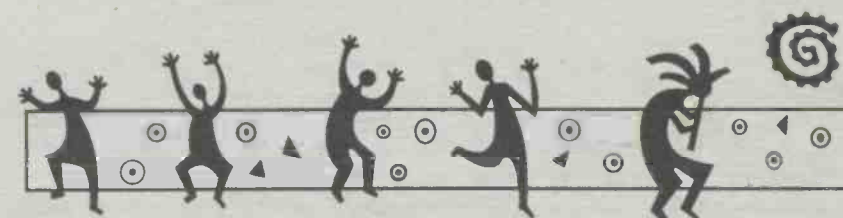
In North America call Home On The Range toll free at 1-866-760-8334
 Or Internationally call 905-815-8933

e-mail: info@homeontherange.ca www.homeontherange.ca





All My Relations



IAN COBB

The Ktunaxa Kinbasket Tribal Council's St. Eugene Mission Golf Course and Casino Of the Rockies near Cranbrook, B.C. is hopping with events all year long. The resort includes 125 guest rooms, a formal dining room and the Fisher Peak Lounge. The newly opened interpretive centre and Many Hands artisan shop are popular attractions, as is the championship 18-hole golf course. You can find the resort on the Web at www.deltahotels.com. You can also call 250-420-2000. (Above) Steve Mantyka puts his skills to the test on the putting green.

Northern Secwepemc culture on display

By Karen Tallen
Windspeaker Contributor

WILLIAMS LAKE, B.C.

The sweet smell of willow and the cool breezes off the mighty Fraser River combine and surround the Xats'ull Heritage Village with the fresh scent of spring. The village is located 37 km north of Williams Lake on Highway 97 on the Xats'ull (Soda Creek) Indian reserve, the northernmost band belonging to the Secwepemc (Shuswap) nation.

Xats'ull (pronounced hats'ull) Heritage Village was opened for tourists on June 1, 1995. If you would like to experience the Secwepemc culture and learn about their traditions, the Xats'ull people warmly invite you.

When driving north from Williams Lake take a left turn at the landmark tipi that marks a gravel road leading you directly to the heritage site. On the way down be sure to stop at the lookout for your first glimpse of the Village. You will be impressed at the sight of the dark, powerful waters of the Fraser River snaking its way through the valley.

Above the river on the east side are grassy land shelves with pine and willow. Nestled on one of

these shelves is the Xats'ull Heritage Village. Xats'ull literally means "on a cliff."

Program co-ordinator, Cheryl Chapman said, "The area is rich in history and culture. Archeology has proved that our people have lived on these banks for 5,000 years. We are also on the Gold Rush Trail, which is significant in British Columbia's history."

A typical day visiting the village begins with a two-hour guided tour through the area. Guides provide commentary on the history and the medicines of the Xats'ull people, interpretations of ancient petroglyphs and recently discovered artifacts.

A delicious traditional lunch will be served that may include salmon baked on an open fire with fresh bannock, or moose and deer roasted on a stick. There is also fresh fruit and salad provided for tourists with dietary restrictions.

The afternoon is your time to experience the Secwepemc culture first hand. Some guests enjoy learning to make traditional crafts, such as beadwork, rattles and dreamcatchers. Others are more inclined to try their hand at salmon dipping, allowed on a catch-and-release basis. There is something for everyone.

(see Xats'ull page 20.)



Artist Calvin Hunt (far right). At left is Hunt's nephew.

CULTURAL OUTDOOR PROGRAMS



WILDERNESS GUIDE TRAINING - JUNE 16 - 27, 2003 - \$800.00

JUMPING MOUSE CAMP: This camp is an introduction to the outdoors in a safe and fun way. Ages 8-12. July 6-11, July 13-18, 2003. \$250.00.

NEW MOON CAMP: An all female experience of self-discovery and self-confidence. Young women aged 15+. Aug. 5-12, 2003. \$360.00.

EARTH SKILLS: This camp teaches the skills needed to live closely with Mother Earth. Ages 12-15. Aug. 12-19, 2003. \$360.00.

EAGLE CAMP: Everyone sleeps in tipis that are nestled deep in mountains and lit up only by the night stars. Ages 12-15. July 22-31, 2003. \$450.00.

WOLF DREAMERS CAMP: This camp offers a chance to look deeply at your life and purpose. Adult Camp. Aug. 20-29, 2003. \$550.00.

GRIZZLY SPIRIT: Preparing young men for the responsibilities of adulthood. Young men aged 15+. July 18-29, 2003. \$450.00.

* LIMITED SCHOLARSHIPS AVAILABLE FOR YOUTH PROGRAMS *

For more information on camp programs, contact Hillary or Corey
Phone: 403-270-9351 • Fax: 403-270-9371

International Youth Leadership Program

Are you 18-27 years old?

Interested in international travel?

Care about indigenous issues?

We are now accepting applications for our 2003 programs.

Apply Now!

For more info please contact Kathy at 403-270-9351 or email
yip@ghostriverrediscovery.com.

For more details about all of our programs,
or to apply online, see our website at:

www.ghostriverrediscovery.com



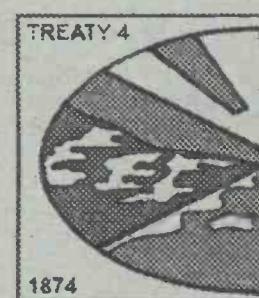
Federation of Saskatchewan Indian Nations

Cultural Celebration & Powwow

"Strengthening Our Communities
Through Cultural Awareness"

October 16 - 19, 2003

www.fsin.com/celebration



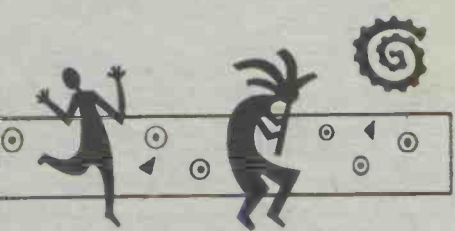
FI

H

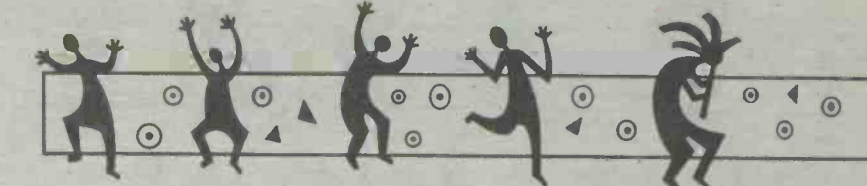
To

Cultural

- Hon
- Pow
- Exc
- Inte
- Rou
- Chi
- Nur
- (and t



All My Relations



Secwepemc display

shelves is the Xats'ull Her-
Village. Xats'ull literally
s "on a cliff."
gram co-ordinator, Cheryl
man said, "The area is rich
tory and culture. Archeol-
as proved that our people
lived on these banks for
years. We are also on the
Rush Trail, which is signifi-
n British Columbia's his-
ypical day visiting the vil-
begins with a two-hour
d tour through the area.
es provide commentary on
story and the medicines of
ats'ull people, interpreta-
of ancient petroglyphs and
ly discovered artifacts.
delicious traditional lunch
e served that may include
on baked on an open fire
fresh bannock, or moose
eer roasted on a stick. There
o fresh fruit and salad pro-
l for tourists with dietary
ctions.
e afternoon is your time to
ience the Secwepemc cul-
-first hand. Some guests en-
arning to make traditional
, such as beadwork, rattles
reamcatchers. Others are
inclined to try their hand
mon dipping, allowed on a
-and-release basis. There is
thing for everyone.
e Xats'ull page 20.)

Man's hobby becomes life's work

By Naomi Gordon
Windspeaker Contributor

KWAKWAKA'WAKW NATION,
B.C.



The hands of an artist are counted among the many tools used to create a vision. Often they are dripping with paint, or cracked and callused from the elements and his labor. Always they are full of the rich history and stories he wants to transform into his work. History is at work in the hands of Vancouver Island artist Calvin Hunt of the Kwakwaka'wakw Nation, who chips and smoothes his stories into the canvas of Western Red Cedar.

"My grandfather, Chief Mungo, would take me to dances, and it was neat to see the carved masks and how they were used. I have always been interested in Kwagu'l art," said Hunt.

He was born to a hereditary chief of the Kwagu'l people of Fort Rupert and the daughter of a Nootka chief and shaman. His family is rooted in Kwagu'l culture and tradition, and his grandfather, Chief Mungo Martin, was head carver at Thunderbird Park in Victoria at the provincial museum. At an early age, Hunt's artistic and creative energies

were recognized, although he would not learn the art of carving from his grandfather. It was his uncle Henry Hunt and cousin Tony Hunt Sr. who would teach him the history and skills of Kwagu'l carving.

"When I was young, carving was more of a hobby, to make some money, but it has allowed me to start traveling at a young age and meet many types of people," said Hunt.

By the age of 13 he was selling carvings to tourists. Today he has pieces in Japan, Australia, Germany, Belgium, Scotland and New York. He works in wood, gold, silver and stone.

Hunt's latest project is a six-metre memorial totem pole, commissioned by the Tillicum and Veterans Care Society in Victoria, which wanted to commemorate First Nations veterans.

Merv Dutchak, director of environmental services for the society, said, "Hunt was chosen because of his skill, passion, and reliability." The pole-raising ceremony took place on April 16 at the lodge.

Hunt's ideas come from many sources, but he said that usually if artwork is commissioned the people already have an idea of what they want, and "I just expand on that."

That was the case for the Tillicum and Veterans Care Society who wanted the totem to reflect the nobility and strength of the First Nations veterans.

The top part of the pole is an eagle, which symbolizes nobility and integrity. The next representation is of a warrior, "wrapped in a sisiuth-designed blanket, which has the markings of a double-headed serpent meant to protect the warrior from enemies."

The base of the pole depicts a bear grasping a salmon. The salmon represents the return home and the bear a "fearless and determined spirit."

In his younger days Hunt copied northern-style poles, but through the years has found his own style.

"I find inspiration by pieces from the long ago."

Through 30 years of creating, sculpting, chipping and painting, Hunt has maintained his passion for art, which "I will keep doing it until I'm six feet under."

He also just completed a 22-foot cedar canoe designed in Nuuchahnulth style. It will be unveiled on June 5 in Victoria at the Victoria Rowing Club.

"We're trying to attract Native urban youth, to get them involved in rowing and to share in First Nation culture," said Hunt.

Artist Calvin Hunt (far right) created this totem pole for the Tillicum and Veterans Care Society in Victoria. At left is Hunt's nephew, Mervyn Child, who is also a carver. He and John Livingston admire Hunt's work.

NEKANEET FIRST NATION

and the

FEDERATION OF SASKATCHEWAN INDIAN NATIONS

is proud to present

THE FOURTH ANNUAL

FIRST NATIONS INTERNATIONAL TRADITIONAL HEALING AND MEDICINES GATHERING 2003

To be held on the Nekaneet First Nation
August 18 - 21, 2003

Cultural Ceremonies and Events:

- Horse Dance
- Pow Wow
- Exchange of Medicines
- Interpretive Tent
- Round Dance • Ghost Dance
- Chicken Dance • Rattle Dance
- Numerous other events & ceremonies
(and try all the various traditional foods and crafts at the event)

For Further Information Contact:

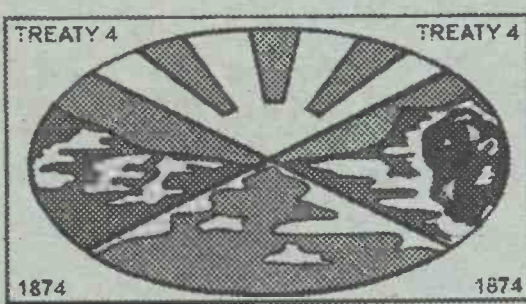
Larry Oakes - (306) 662-3660
P.O. Box 548
Maple Creek, SK S0N 1N0

Sharon Longjohn - (306) 596-2007

Concession & Arts & Crafts
Booth Rentals

Vonnie Francis - (306) 662-3682

E-mail: newhorizon1@sk.sympatico.ca



Hillary or Corey
371

gram

programs.

351 or email

ns,

y.com

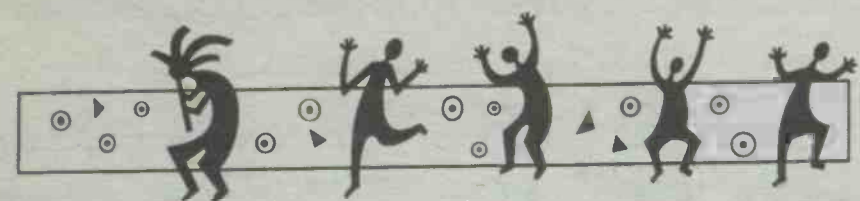
WWW

unities

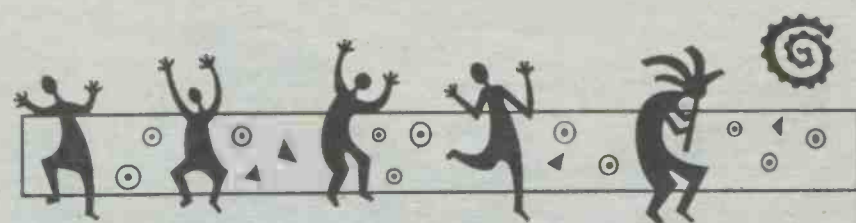
ness"

2003

on



All My Relations



Xats'ull village

(Continued from page 18.)

If you are a guest choosing the extended stay program you will enjoy learning more about the Xats'ull culture by meeting some of the Elders and listening to their stories. You will also be treated to an evening of traditional singing, drumming and dancing around a campfire, before settling in for the authentic Aboriginal experience of sleeping in a tipi or pit house.

Xats'ull Elder Ralph Philips and his family have been involved in the Heritage Village from the beginning.

"It is a time we can teach about our spirituality and culture," he said. "It is also good for the young people to be involved with the project. Teaching traditions can help wake something up in them and help them have a connection with the Creator."

He believes seeing the interest others have in their culture helps the Xats'ull young people realize how important it is to preserve their heritage.

The Xats'ull Heritage Village received recognition in 1995 as



Cheryl Chapman

NewsMaker of the Year and in 1996 by winning a National Award for Best Service and Best Product. The Xats'ull community invites all to come and enjoy their hospitality. As Cheryl Chapman says, "We are sharing the culture of the northern Secwepemc nation. Come to relax and enjoy."

For more information contact Xats'ull Heritage Village at (250) 989-2323.

Longhouse building

(Continued from page 17.)

Skip Pennell, administrator at Kanata, although devastated by the loss, began to focus on rebuilding. He quickly called his supplier of cedar poles and bark near Cornwall and made arrangements for new materials to be shipped.

While calls from supporters in the community began to flood in, staff at Kanata Village began making their own telephone calls to the 52 pre-booked tour contacts. Surprisingly, the majority of them still expressed an interest in coming for their tour.

According to Pennell, the idea of being able to watch a longhouse being constructed was fascinating to them.

"We may just leave the charred remains of the longhouse as is, because that's how it was long ago too," said Aaron Bell, cultural interpreter at Kanata. Bell was saddened by the loss of the longhouse where he had spent much of the last three years conducting tours.

Pennell has plans to film the construction of the new longhouse, which was not a feature that had originally been done. The educational and historical value of such a film would be a welcome addition to

Kanata's extensive teaching tools they use during their tours.

Since the fire, Pennell has noticed that the general walk-in visitors have declined, but tours are, surprisingly, increasing.

"As far as our booked tours go, we only lost two of the 52 originally booked. And we've booked another eight," he said. "Eighty per cent of our tours are still done in the interpretive centre," said Pennell.

The rebuilding process has been in full swing for the past couple of weeks.

"We're building two longhouses," said Pennell. "They're going to be bigger and better. It's going to take 931 cedar poles per longhouse and 18,000 square feet of bark. Two hundred palisade poles also need to be replaced," he said. "Our goal is to complete them by the second week in August."

Pennell is overwhelmed by all the support and encouragement received since this tragedy. He commended his staff for their quick and loyal response to the rebuilding plan. He knows how much of themselves they had put into the original longhouse construction. "Our souls beat in the soil of the earth," he said.

YOUR FUTURE BEGINS HERE

Carry on the Traditional Arts...

...enroll in the

Aboriginal Clothing design program

The Aboriginal Clothing Design Program is a one of a kind program. Students in this program learn sewing and clothing design skills within the context of Aboriginal culture.

Through Studies at the Grouard Campus of Northern Lakes College.

Program Starts September 2003

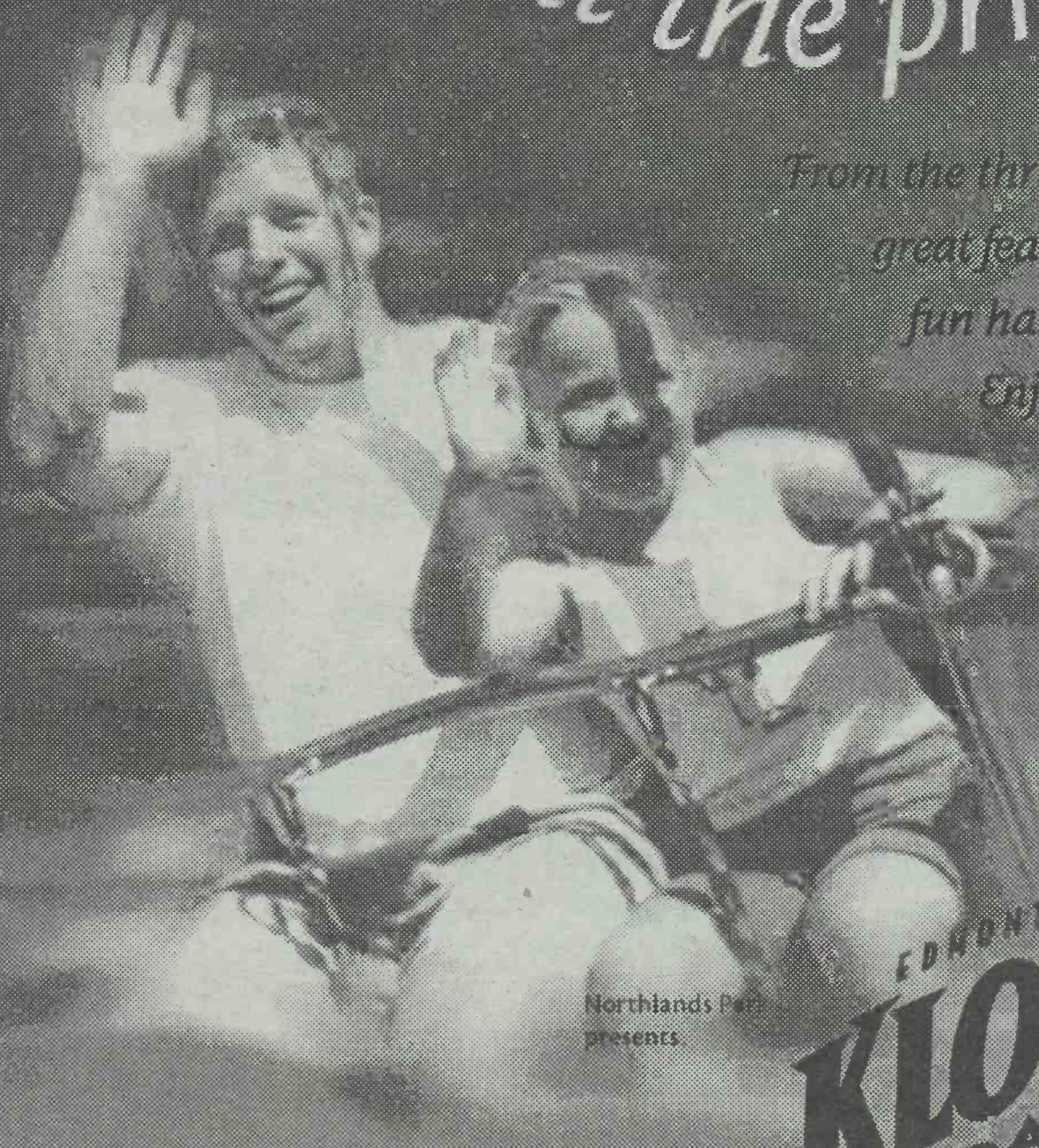
Enrollment is limited, respond today!



1.866.N^oL^oC^o.3456

WWW.YOURFUTURE.AB.CA

Million dollar smiles without the price tag.



From the thrilling midway to great feature attractions, family fun has never been so easy. Enjoy an affordable day filled with more excitement and entertainment than you can imagine.

Northlands Park presents

EDMONTON'S **KLONDIKE DAYS 2003** July 17-26

www.klondikedays.com
1-888-800-PARK (7275)

Your kind of fun!

ASUBPEESCHOSEEWAGONG

Grassy Narrows, Ontario

3rd ANNUAL

YOUTH ENVIRONMENTAL GATHERING AND POW WOW

June 23 - 29, 2003

Workshop & Ceremonies - June 23 - 26

Pow-Wow - June 27, 28 & 29

Master of Ceremonies: Tommy White

Arena Director: Harvey Jourdain

Host Drum: WOLF TRAIL

SPECIALS:

• Grass Dance, Jingle Dress & Men's Traditional

• Honorarium for all Singers & Dancers

• Spacious campgrounds

• Concession stand operators must bring their own electric generators

For Youth Environmental Gathering contact:

Jessica at 807-925-2769 or

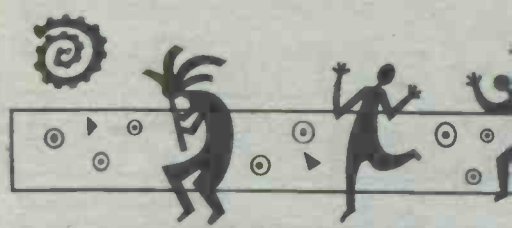
The Band Office at 807-925-2201 or

The Grassy Narrows Education Authority at 807-925-2626

For POW WOW Information contact Adrian Kejiek at 807-925-2201

www.ammsa.com

for more powwow dates



Na

"Togeth

- All Indian Rod
- Concert Dance
- Contest Powwo
- 4H Junior Live
- Native Food
- Miss Navajo N

Largest Ina Celebration

For more inform

Navajo Nation Fa

Window Rock, Ar

P.O. Box 2370

Window Rock, AZ

Phone: (718) 871-

Fax: (928) 981-67

www.navajo



THE ONE

For people

Our store is fu

For Hu

Wall Tents, U

Axes, Decoys,

Canvas, Binocu

Camo Clothi

Cover Scents,

Camp Cookwar

Cases, Trigg

Cleaning Ac

Comple

Find it at . . .

Ribt

ww

All My Relations

Traditional style,
modern material

57th Annual
**Navajo
Nation Fair**

"Together We Celebrate Our Heritage"
September 3 - 7, 2003

- All Indian Rodeo
- Concert Dances
- Contest Powwow
- 4H Junior Livestock
- Native Food
- Miss Navajo Nation Pageant
- Carnival
- Arts & Crafts Show
- Parade
- Junior Rodeo
- Kids Day
- And much, much more!

Largest Indian American
Celebration in America

For more information contact:

Navajo Nation Fair Office
Window Rock, Arizona
P.O. Box 2370
Window Rock, AZ 86515
Phone: (718) 871-6478
Fax: (928) 981-6729

www.navajonationfair.com

**NAVAJO
NATION
FAIR**



THE ONE-STOP SHOPPING SOURCE

For people with a Passion for Outdoor Sports

Our store is fully stocked with the finest in outdoor equipment.
Everything You Need...

For Hunting:

Wall Tents, Wood Stoves,
Axes, Decoys, New & Used
Canvas, Binoculars, Scopes,
Camo Clothing, Footwear,
Cover Scents, Calls, Knives,
Camp Cookware, Hoists, Gun
Cases, Trigger Locks, Gun
Cleaning Accessories

For Fishing

Rods, Reels, Bait, Tackle, Fly
Tying Accessories, Vests, Wading
Boots, Outdoor Clothing & Foot-
wear, Tackle Boxes, Ice Fishing
Tents, Rods and Accessories,
Smokers & Chips, Camping
Equipment, Camp Furniture

Complete Camping & Hardware Supplier

318 - 11 Avenue SE, Calgary, AB
Phone: (403) 262-6994
Fax: (403) 261-7076
1-800-909-6994
Email: sales@ribtor.com
Website: www.ribtor.com

Find it at . . .

Ribtor

www.ammsa.com

for more powwow dates

(Continued from page 9.)

"He has blown glass into a wooden cylinder, and what happens then, he's burned out some holes, and it allows the glass to expand outside of the wood, and actually burns and chars the wood at the same time . . . He's Mohawk, and in the Mohawk tradition, masks are carved on the tree, and then at a certain point when the mask is done, it's taken off, it's cut away from the living tree. But it's carved, actually, on the tree before it's removed. It's not created from a plank of wood. So the artists were doing a couple of things. One is they were creating really ferocious masks that were meant to scare people, to terrify people, and they were used for ritual purposes. And when you look at Robert Tannahill's pieces, they're grotesque, and the glass flows out of these holes and gravity works on it. And so you can see all the characteristics of glass . . . it's not using it in another way, it's allowing the glass to just show its properties, to expand and to drip and to do things like that. But it's also similar, not in its look, to the old false face mask, but in his way of working with contingencies and natural imperfections in the same way that the Mohawk carver would have originally done on the tree. Because once you start carving into a tree, you open the tree up and then there are knotholes and things you didn't know about, and the artist would work around those and they would become part of the mask. And that's what Robert Tannahill is doing," she said.

"He's creating art, and he's doing that on his own, because at the same time, he refers to the series as autobiographical. In the series, he uses names like a ghost from my grandmother's basement, and things like that. So that it's taken completely out of the realm of the sacred, and he's working from a concept, which is this false face, scary mask that's carved from nature, but it doesn't look a thing like it. So the point is that there are no limits, both on his artistic intention, because he's inventing new ways of working with glass, and at the very same time, he's not being limited by the traditions of the false face."

In addition to the works of Jojola, Singletary and Tannahill, the exhibit also features Choctaw artist Marcus Amerman, who

After its run at the Heard Museum in Phoenix, the exhibit will be at the Santa Cruz Museum of Art and History and then at the Anchorage Museum of History and Art in February 2004. It will travel to the Alaska State Museum in Juneau in May 2004.

uses glass beads to create portraits of contemporary figures such as Brooke Shields and Janet Jackson, and Coast Salish artist Susan Point, for whom glass is but one of the many mediums in which she works.

The works of C.S. Tarpley are also featured in the exhibit. Tarpley, who lists Choctaw, Chickasaw and Anglo as his heritage, recreates traditional pottery forms in blown glass, then employs his experience as a goldsmith and lapidary, sandblasting decorations into the glass surface, then electroplating it with metal.

Other artists in the exhibit include Salish artist Ed Archie NoiseCat, Navajo artist Conrad House, Hopi artist Ramson Lomatewama, Quinalt artist Martin Oliver, Inupiat artist Larry Ahvakana, Salish artist Shaun Peterson, Alaskan Native artist John Hagen, Tlingit artist Clarissa Hudson, Nuu-chah-nulth artist Joe David, Pawnee artist Brian Barber, Siberian Yupic artist Michael Carius, and Tlingit artist Wayne Price.

The Fusing Traditions exhibit originally opened at the San Francisco Museum of Craft and Folk Art in September 2002, and then traveled to Los Angeles, where it appeared at the Los Angeles Museum of Craft and Folk Art before coming to the Heard Museum. After its run in Phoenix, the exhibit will be at the Santa Cruz Museum of Art and History before heading to Alaska. The exhibit will open at the Anchorage Museum of History and Art in February 2004, and will travel to the Alaska State Museum in Juneau in May 2004.

For more information about the exhibit, contact the Heard Museum at 602-252-8840, or visit the museum's Web site at www.heard.org.

BRITNEY SPEARS LIVE!!

ON YOUR RESERVE? ALMOST.

Looks Just Like!!!
Sounds Just Like!!!

North America's largest supplier of tribute bands; Backstreet Boys, Shania, Billy Joel, DivaMania, R. Stones, Britney, Dixie Chicks, CCR, Christina Aguilera, The Eagles, Elton John, Fleetwood Mac, N'Sync, J. Lo, and more...

www.bookinghouse.com

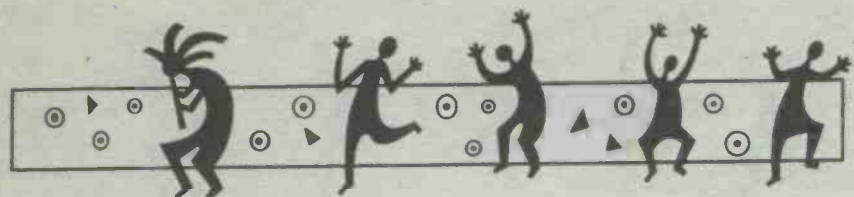
Video Tape available upon request.

TheBooking House

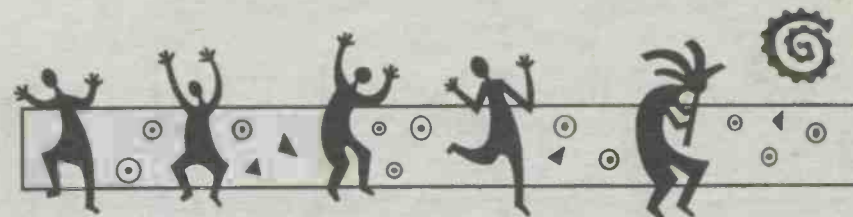
Contact: Joyce Lango - Tel: 905-569-1927, Ext. 222
Fax: 905-569-3030 • Email: joyce@bookinghouse.com
www.bookinghouse.com

Address: 2484 Spruce Needle Dr., Mississauga, ON L5L 1M6





All My Relations



Southern Alberta

(Continued from page 13.)

The interpretive lodge has for sale a wide variety of Native crafts made by the people of the Piikani Nation. The lodge also stocks literature on Blackfoot culture and history. Books written by Adolf Hungry Wolf of the Blood tribe talk about craft-work, traditional dress, and legends. Many of his books are full of photographs he has taken.

Just west of the lodge is a tipi, which visitors can tour. There are no overnight stays here, but visitors can get an idea of how a tipi is set up and how large it is. The lodge also offers interpretive programs on tipi designs and tipi etiquette.

The Piikani Nation is home to the famous Peigan Craft Ltd., makers of traditional moccasins. The business, which provides tours of its operation, recently celebrated its 25th anniversary.

A little further west and a couple of weeks later, is the Pincher Creek Fair and Rodeo. Held Aug. 15 to 17, the fair has been increasing its Native involvement.

"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 coordinator 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. Tipis must be painted and their owners must be able to interpret the design elements on the lodge. Similar requirements are made at the Calgary Stampede held this year July 4 to 13.

Tipis are open for public viewing and tipi residents are encouraged to do beading, crafts or tell stories for visitors, said Crowshoe. The majority of the tipis are open at all times during the weekend.

Also a growing part of the fair is a Native show.

"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.

In the other direction, heading east on Highway 3 at the junction of Highway 2 at Fort Macleod, the Fort Macleod Museum of the North West Mounted Police has a permanent Blackfoot exhibit, which documents the First Nation's art of adornment.

It shows how Native dress has evolved from pre-contact (before settlers to the area), when Natives would tan buffalo, deer, or caribou hide and adorn them with shells and sinew, to after-contact, when flannels and cottons replaced traditional material, and beadwork became the adornment.

Continuing east on Highway 3 and then connecting back with Highway 2, but this time heading south, the Kainai Powwow, Fair and Rodeo takes place on the Blood reserve July 18 to 20. The rodeo includes youth and old timers' competitions. A midway comes in for added enjoyment.

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

Fort Whoop-Up provides some insight into Indian country at the time of contact. A number of the 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. It's more realistic, said Shockley, when the guide talking about tipis and the Blackfoot side of trade is Blackfoot himself.

Wild West Weekend is held at Fort Whoop-Up from Aug. 8 to 10.

"It's basically a bunch of people who play cowboys and Indians," said Shockley. There are mock battles, demonstrations of weaponry and "a lot of pomp and pageantry, noise and powder. People are visually oriented, entertainment oriented. They want Walt Disney and this is what we give them."

Wikwemikong

43RD ANNUAL FESTIVAL

POW-WOW

MANITOULIN ISLAND, ONTARIO

Hosted by the Wikwemikong Heritage Organization and Community

August 2, 3 & 4th

Prairie Chicken Dance Showcase

Featuring Original Blackfoot Style, Southern Alberta - Siksika & Kainai
Marvin Calfrabe Treffrey Deerfoot & Scalplock family
Authenticity and Original Style

**Grand Entry - Saturday, Sunday -
Noon and 7 p.m. (points system) Monday Noon Only**

Head Staff Master of Ceremonies
Bill Constant, Cree - Northern Ontario
Chris Pheasant, Anishnaabe - Manitoulin Island

Arena Director Alden Pompana Dakota, Sioux Valley

Artistic Director Karen Pheasant, Anishnaabe - Manitoulin Island

Head Veteran Wilson Roberts Choctaw - Ada, Oklahoma

Head Drum Judge Harvey Thunderchild Cree - SK.

Head Dance Judge R.J. Smith
Anishnaabe/Assiniboine - Illinois

Over 21 dance categories
Drum Contest - Host Drum - TBA

Over \$50,000 in prize money
Golden Age 50+, Traditional, Jingle, Grass
Teens, Children 4 places - Over \$10,000 for Children

Dance Registration \$10.00, Includes meals
Daily admission \$8.00 - Weekend pass \$15.00
Elders/ 6 & under No charge

Dance Specials - Monday
Registration for Dancers, Drums & Vendors
Opens Friday Evening

**Drums \$4,000, \$3,000, \$2,000, \$1,000 &
Consolation**
**All Adult Categories 1st place \$1,000.00
5 Places**

All inquiries Call:
**Cynthia Bell and/or
Wikwemikong Heritage
705-859-2385**

**Vendors check website for application
www.wiky.net
fax 705-859-2980
wikwemikongpow-wow@amtelecom.net**

www.wikwemikongheritage.ca

**DIDN'T FIND YOUR
POWOW HERE?
TRY ONLINE...**

**For more powwow
dates, check out the
what's happening
section on page 7
of Windspeaker
or check out our
Web site.**

www.ammsa.com

STORIES OF OUR LAND, STORIES OF OUR PEOPLE

LES HISTOIRES DE NOTRE PAYS, LES HISTOIRES DE NOTRE PEUPLE

For a free Parks Canada vacation planner in Saskatchewan please call toll free:
1-877-255-PANP (7267) ext. 0120
or 1-888-773-8888
www.parkscanada.gc.ca

Pour obtenir gratuitement votre guide touristique sur Parcs Canada en Saskatchewan composez le numéro sans frais :
1-877-255-PANP (7267) poste : 0120
ou 1-888-773-8888
www.parkscanada.gc.ca

Parks Canada Parcs Canada

Canada

www.ammsa.com
for more powwow dates

WH

Ann

Casino

Can
U
En
Do

Welco

ESSEN

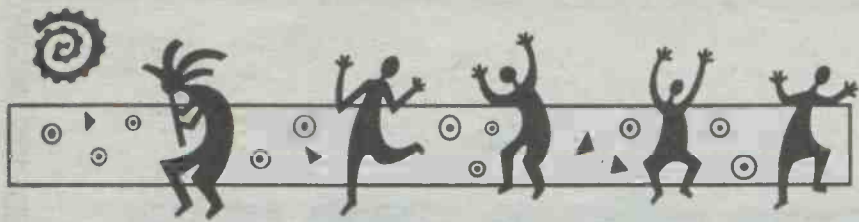
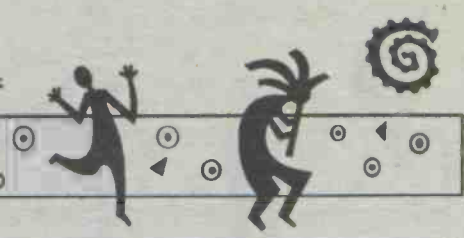
DOR

Dorothy G
Come and take

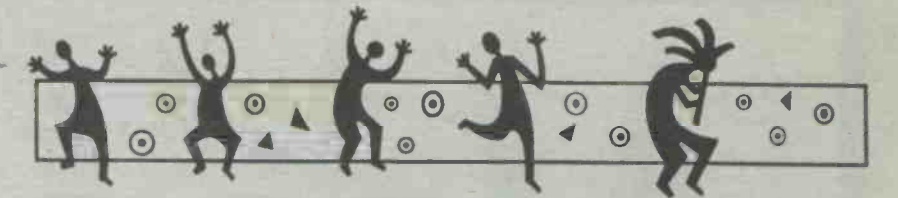
FALL AND
SPRING

For women, Dor
and Tuxedo
Denim shi

Sha
16



All My Relations



ig
TIVAL
W
RIO
d Community

h

case
& Kalina

Only

nce categories
- Host Drum - TBA

0 in prize money

Traditional, Jingle, Grass
- Over \$10,000 for Children
n \$10.00, includes meals
00 - Weekend pass \$15.00
under No charge

cial - Monday

ancers, Drums & Vendors
iday Evening

000. \$2,000. \$1,000 &
olution

s 1st place \$1,000.00

Places

quiries Call:

3ell and/or

ong Heritage

59-2385

kongheritage.ca

le Parks Canada vacation

er in Saskatchewan

ase call toll free:

5-PANP (7267) ext. 0120

-888-773-8888

w.parkscanada.gc.ca

tenir gratuitement votre

ristique sur Parcs Canada

atchewan composez le

uméro sans frais :

PANP (7267) poste : 0120

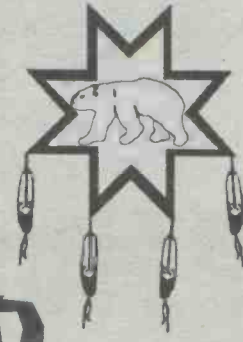
-888-773-8888

w.parkscanada.gc.ca

Canada

com

WHITE BEAR FIRST NATION
in partnership with
BEAR CLAW CASINO



invites you to our
Annual Celebration

July 4 - 6, 2003

Camping Day - July 3
Near Carlyle, Saskatchewan



Canadian Host Drum "Eagle Claw" - Saskatchewan
USA Host "Standing Eagle" Walt Hill Nebraska

For more information contact:

Eric Redroad 306-577-4577 Irene McArthur 306-577-4950
Donald McArthur 306-577-2426 Joan McArthur 306-577-4577

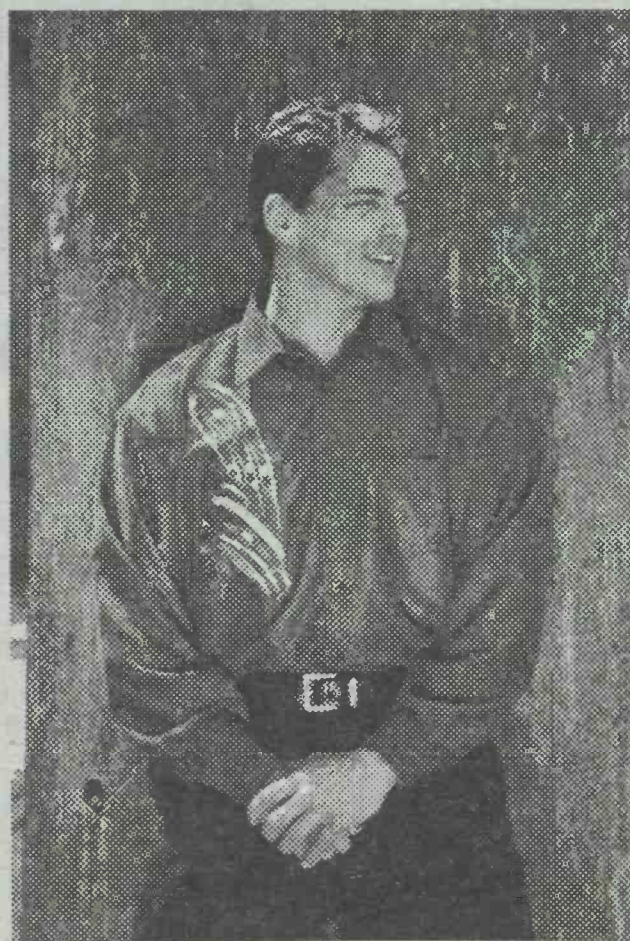
Welcome to the 1st Annual Summer Pow-Wow!

ESSENTIAL ABORIGINAL RESOURCE

Windspeaker
Alberta Sweetgrass
CFWE-FM
Raven's Eye
Saskatchewan Sage
Community Events
Scholarships
Careers
History Calendar
Festivals

www.ammsa.com

DOROTHY GRANT™



Dorothy Grant is having a **SALE** on her entire inventory for a limited time.
Come and take advantage of the reduced prices on her prestigious designer labels;
Feastwear & Dorothy Grant

FALL AND WINTER 2002 collection has been reduced to 40 % OFF
SPRING AND SUMMER 2003 stock is reduced to 25% OFF

For women, Dorothy Grant has Linen and Cotton embroidered blouses, embroidered Capri pants
and Tuxedo suits. Also available is a large selection of men's embroidered Microwibre and
Denim shirts. Custom made to measure garments are still available at the showroom.



Showroom hours are: Tuesday-Saturday 10:00 am to 5:00 pm Sale Starts June 3 2003 and ends July 30, 2003
1656 West 75th Avenue Vancouver, British Columbia, Canada V6P 6G2 Tel: 604 681 0201 Fax: 604 681 0162
e-mail: dorothygrant@look.ca www.dorothygrant.com

Métis in spotlight

By Cory Fox
Windspeaker Contributor

BRANDON, Man.



The Manitoba Indigenous Summer Games will be held in Brandon in July, and for the first time will be hosted by the Manitoba Métis Federation (Southwest region).

The federation is a non-profit organization whose purpose is to promote the history and culture of the Métis people of Manitoba.

According to Jason Gobeil, the assistant co-ordinator of this year's games, "there will be a focus on Métis culture."

Those attending the games will not be dancing to the beat of drums, but to the tunes of Métis fiddles, because the cultural component of the 2003 games will spotlight Métis pride.

Métis singer Ray St. Germaine is a headliner. National Aboriginal Coach of the Year, Brody Batsen, will be on hand to lend support.

The games were born on the Opaskwayak Cree Nation in 1999, when members of that community envisioned a gathering that would bring together Aboriginal athletes from across Manitoba. The first games were held at the Opaskwayak reserve. In 2001, the games were held at the Peguis First Nation. No games were held in 2002, because the North American Indigenous Games were held that year in Winnipeg.

About 1,000 Aboriginal athletes are expected to participate at the Manitoba games this year, representing 62 First Nations and the Métis communities of Manitoba. Athletes will take part in six different events: golf, softball,

beach volleyball, canoeing, soccer and track and field.

The games will be held July 17 to 20 at various locations in and near the city of Brandon. With a population of 40,000, Brandon is the second-largest city in the province of Manitoba, located two hours east of Winnipeg, the largest city, on the Trans-Canada Highway. Like Winnipeg, Brandon has a growing Aboriginal population.

Brandon is also a one-hour drive to Belcourt, North Dakota, where visitors can stay at the Sky Dancer Hotel and Casino or visit the International Peace Gardens at the U.S./Canada border.

Organizers hope to attract 250 volunteers to help in the successful completion of this event. If you would like to volunteer or would like additional information about this year's events, you can call the games office at 204-727-8190. You can also e-mail the co-ordinator at misg@mts.net. For accommodations in Brandon, you can call the Brandon Tourism office at 1-888-799-1111.

LAC STE. ANNE PILGRIMAGE

July 19 - 24, 2003

For more information about the pilgrimage,
volunteering, or to receive some
pilgrimage posters:



Fax: 780-924-2249

Email: lsap@interbaun.com



**10th Annual Rekindling Our
Traditions Pow Wow
ANNIVERSARY POW WOV**

August 2 and 3, 2003

Ferndale Park, Fort Erie, Ontario

Princess Pageant • Fry Bread Contest • Baby Contest
Elder Dance Competition • Smoke Dance Competition

Donations accepted at the door

Grand Entry: 12:00 Noon and 7:00 p.m.

For more information contact:

Fort Erie Native

Friendship Centre

Phone: 905-871-8931, Ext. 228



Alexis First Nation

"Building Bridges Honoring Our Partners"

For more information contact Dwayne Alexis @ (780) 967-4878

COMPETITION DANCING & SINGING

All Junior Categories

Traditional Fancy Grass
Jingle Chicken

1st \$250.00, 2nd \$150.00, 3rd \$100.00

All Teen Categories

Traditional Fancy Grass
Jingle Chicken

1st \$500.00, 2nd \$300.00, 3rd \$200.00

All Adult Categories

Traditional Fancy Grass
Jingle Chicken

1st \$1,000.00, 2nd \$700.00, 3rd \$500.00

All Golden Age

Traditional Buckskin

1st \$600.00, 2nd \$400.00, 3rd \$300.00

Drumming Contest

1st \$4,000.00, 2nd \$3,000.00,
3rd \$2,000.00, 4th \$1,000.00

Hand Drum Contest

1st \$400.00, 2nd \$300.00,
3rd \$200.00, 4th \$100.00

Host Drum: Chiniki Lake

Honor Drum: TBA

Master of Ceremonies: TBA

Dancing Specials: TBA

25th Anniversary Pow Wow July 11-13, 2003

Mens Fastball Tournament: \$500.00 Entry Fee

For more information contact Chris Alexis @ (780) 967-2225

Ladies Fastball Tournament: \$500.00 Entry Fee

For more information contact Lois Kootenay @ (780) 967-2225

The Pow Wow Committee is not responsible for any lost or stolen items or any injuries and damages that occur at this celebration.



2003

**FANS WELCOME
Come and Support
your team!**

First Nations Cup

**Team Golf Championship
August 8, 9, 10, 2003**

**Ironhead Golf & Country Club
Wabamun, AB • Phone: 780-892-4653**
**ENTRY FEE: \$2,500.00 +
\$500.00 CORPORATE SPONSORSHIP**

Fees must be paid in cash, money order or certified cheque. Make cheque payable to: "First Nations Cup"
Entry fee: Due July 18th (first 30 teams paid in full will be accepted)

Total Purse: \$70,000.00
TOP 10 POSITIONS PAID
(Six in Championship - Four in Consolation)
(Prize money based on 30 teams; subject to change)

Teams **MUST** consist of "8" players.
All players **MUST** have membership
in the community being represented.
Treaty #'s **MUST** be provided.

For more information on Registration
Packages or the Delivery of Fees, please
contact:

Merv Kootenay @ (780) 487-1776
Andy Fox @ (403) 260-8780 or
Willis Kootenay @ (780) 967-2225

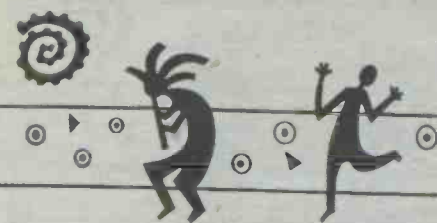
TOURNAMENT FORMAT:

Day 1: (Friday) - Two-Man Scramble

Day 2: (Saturday) - Stroke-Play

Day 3: (Sunday) - Match Play:
Championship Category (Top 6 teams)
Modified Stableford: Consolation
Category (7 through 30 place teams)

The FNC Tournament Committee will not be responsible for any losses, thefts or injuries as a result of the tournament.



Travel

By Margo Little
Windspeaker Contributor

MANITOULIN IS

Visitors to Manitoulin and the North Shore of Huron will find themselves immersed in a land of vision and dreams.

A network of First Nations cultural attractions, known as the Great Spirit Circle Trail, comes tourists to the territory of the region's Anishnaabe people in the ancestral home of the Council of the Three Fires Confederacy.

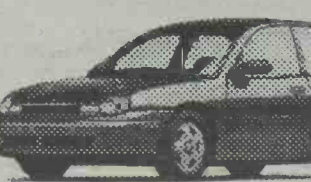
The Great Spirit Circle Trail is operated by Aundekong Kaning First Nation, M'Chigeeng First Nation, Sagamok Anishnawbek First Nation, Shesheganing First Nation, Whitefish River First Nation, Wikwemikong Unceded Indian Reserve and Zhiibaahaasing First Nation. The circle trail symbolizes not only the circular path of a physical journey, but the spiritual journey of Medicine Wheel teachings.

Natural attractions of the region include the Benjamin Franklin lands, the Spanish River, LaCloche foothills and countless inland lakes. Unparalleled North Channel and Georgian Bay scenery are a perennial



1-877

CAR



Type of vehicle required

Type of trade in:

Name: First

Current address:

Home phone: _____

Social insurance

Name of Band/Reserve

Employer: _____

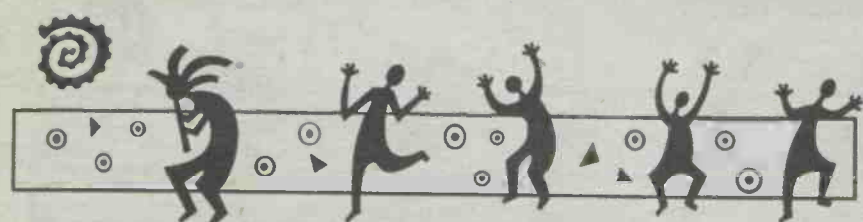
Address: _____

Length of employment

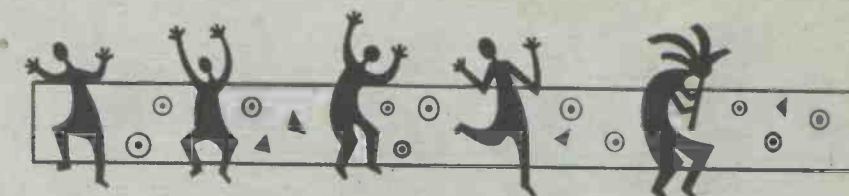
Sources of other income

Previous credit: Yes/No

Applicant's Signature



All My Relations



Travel the Great Spirit Circle Trail

By Margo Little
Windspeaker Contributor

MANITOULIN ISLAND

Visitors to Manitoulin Island and the North Shore of Lake Huron will find themselves immersed in a land of visions and dreams.

A network of First Nations' cultural attractions, known as the Great Spirit Circle Trail, welcomes tourists to the territory of the region's Anishnaabe people in the ancestral home of the Council of the Three Fires Confederacy.

The Great Spirit Circle Trail is operated by Aundeck Omni Kaning First Nation, M'Chigeeng First Nation, Sagamok Anishnawbek First Nation, Sheguiandah First Nation, Sheshegwaning First Nation, Whitefish River First Nation, Wikwemikong Unceded Indian Reserve and Zhiibaahaasing First Nation. The circle trail symbolizes not only the circular path of the physical journey, but the spiritual journey of Medicine Wheel teachings.

Natural attractions of the region include the Benjamin Islands, the Spanish River, the LaCloche foothills and countless inland lakes. Unparalleled North Channel and Georgian Bay scenery are a perennial de-

For details on Great Spirit Circle Trail packages, contact 1-877-710-3211 or 705-285-4275 or e-mail waubetek@waubetek.com. Their Web site is www.circletrail.com. Information is also available through the Northern Ontario Native Tourism Association at 1-866-844-0497 or 1-807-623-0498, or you can e-mail them at info@moccasintrailtours.com.

light.

Matthew Owl, founder and tourism co-ordinator of Sagamok's adventure tourism initiative called Trails of the Eagle Clan, said the circle trail network is expanding. He expects it to eventually encompass 27 communities.

Owl attributes the success of the circle trail concept to "the genuine willingness of Native people to share who we are as a people." Aboriginal tourism operators are successful, he said, because they "recognize that the core essence of Aboriginal culture is sharing. Being hospitable just comes naturally to Aboriginal people."

Trails of the Eagle Clan, near Massey, Ont., is billed as "the

ultimate in extreme outdoor adventures," and offers guided canoeing, hiking and camping excursions. Visitors have an opportunity to experience the actual travel route of the Anishnawbek people during and before the fur trade. The trails meander through former Ojibwe, Odawa and Potawatomi settlements along rivers and inland lakes.

Part of the adventure is a chance to view the spectacle of Spirit Lake.

Here, First Nations guides share stories and legends of the area and provide information about local plants and wildlife.

Another must see on the Great Spirit Circle Trail is legendary Dreamer's Rock, a site for spirit

questers, at Whitefish River First Nation on Birch Island. Tours of this sacred site can be arranged. Also on Birch Island, Roosevelt Monument, which commemorates the late American president Franklin Delano Roosevelt's 1943 visit, remains a popular stop for motorists.

Wikwemikong Unceded Indian Reserve, nestled on the eastern side of Manitoulin Island, also has numerous attractions for visitors. An itinerary in this community could include the marina, the Holy Cross Mission ruins, the cenotaph, the golf course and ATV tours. A highlight of the summer is the competition powwow held on the Aug. 1 weekend.

The oldest Native settlement in the area is Sheguiandah. The stone quarry located on this First Nation provides artifacts from the oldest archeological find in North America.

Tipi camping is available on two peaceful islands at Aundeck Omni Kaning (formerly the Ojibways of Sucker Creek.)

Endaa-aang Native eco resort, 10 km west of Little Current, boasts cabin accommodation on Bedford and East Rous Islands. Endaa-aang tour packages include art gallery tours, horseback riding, boat tours and arts and crafts outlets.

The Ojibwe Cultural Founda-

tion's museum and art display is a key attraction in M'Chigeeng at West Bay. The centre holds dance exhibitions, craft-making workshops, and storytelling sessions with Elders. Hikers can also explore the M'Chigeeng trails leading to breathtaking views from bluffs overlooking the community.

Travelling to the far western tip of Manitoulin Island can also be rewarding. Sheshegwaning First Nation is home to Nishin crafts and to Nimkee's hiking trail and camping.

Neighboring Zhiibaahaasing features the world's largest peace pipe, dreamcatcher and drum.

Using a new brochure, produced by the northern and southern Ontario Native tourism associations in partnership with Aboriginal Business Canada, vacationers can plan an authentic voyage into the past.

One appealing package involves a charter coach trip up the Bruce Peninsula to Tobermory, followed by a Chi-Cheemaun Ferry ride to Manitoulin Island. Accommodations are booked at Manitowaning Lodge. Visitors enjoy live theatre at the Debajehmugig Theatre and participate in cultural and language activities. After that, a visit to Sudbury and its museum Science North is on the agenda.



NATIONAL

Automotive Credit Services

1-877-GO-4-NACS 1-877-464-6227



CANADA WIDE SERVICE

- Fast — Free Delivery
- All Vehicles Warranted
- Fully Certified Canada-Wide
- \$300 Minimum Referral
- Trades Accepted
- No Down Payment O.A.C.
- Licensed & Bonded Dealership
- All Makes, All Models Available

FAX: 204-783-0542

Type of vehicle required: Car: Truck: Van: Monthly payments preferred: \$ _____ Cash down: \$ _____

Type of trade in: Year _____ Make _____ Model _____ Kms _____ Trade in value expected: \$ _____

Name: First _____ Middle _____ Last _____

Current address: _____ City: _____ Province: _____ Postal Code: _____

Home phone: _____ Work phone: _____ How long: Years _____ Rent: \$ _____

Social insurance no.: _____ Date of birth: Month _____ Day _____ Year _____

Name of Band/Reserve: _____ Treaty no.: _____

Employer: _____ Position held: _____

Address: _____ City: _____ Province: _____ Postal Code: _____

Length of employment: _____ (Years) Gross income: Weekly \$ _____ Bi-weekly \$ _____ Monthly \$ _____ (Please fill one)

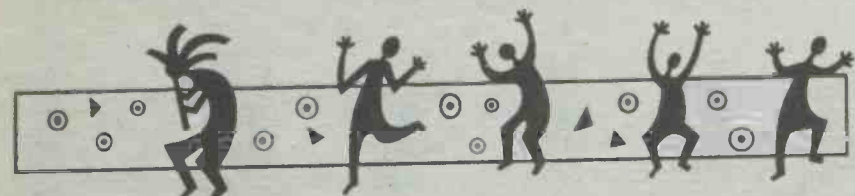
Sources of other income: _____ Amount: \$ _____ Weekly, Bi-weekly, or Monthly (Please Circle One)

Previous credit: Yes _____ No _____ If this is a joint application, please attach the similar application for spouse.

Applicant's Signature: _____

WS

FAX THIS APPLICATION FOR APPROVAL



Atlantic region celebrates

(Continued from page 11.)

Newfoundland and Labrador have a rich Aboriginal heritage with four Native groups. The Inuit, the Innu—formerly known as the Montagnais-Naskapi—the Mi'kmaq, and the Métis people all celebrate their cultures and traditions.

The Conne River First Nation will host its annual powwow on July 5, 6 and 7 this year. Gerard Jeddore, who serves on the organizing committee, notes that folks come from all over the world to attend their annual event.

"It's a wonderful time to share with tourists and local folks alike and pass on our Mi'kmaq culture," he said. Conne River is a two-hour drive from Grand Falls.

Boyd's Cove, located along the north coast of the province on route 340, is the home of the Beothuk Interpretation Centre. An archaeological site allows visitors to view the circles of family dwellings, dating from about 1660 to 1720 AD. The cul-

tural history of the Beothuk, who numbered about 2,000 before European contact and who are now extinct, is documented in the visitors centre.

Another must-visit cultural site is the Maritime Archaic Indian Historic Site located near Rocky Harbour in Gros Morne National Park on Newfoundland's north peninsula. The ancient lifestyle of first peoples there has been reconstructed, based on bone, antler and ivory implements that have been unearthed.

"This site dates back to about 5,500 years ago," said Millie Spence, site supervisor. "These folks relied heavily on maritime resources for their livelihood, but we know they also hunted land mammals as well."

Hunting weapons are displayed alongside sewing implements, with some needles having eyes as fine as 0.5 mm, indicating the use of hides to fashion warm leggings, shirts, jackets, boots, and mitts. Traces of one garment is adorned with

small shells, and has a hooded attachment, not unlike that of a parka. The decoration on the clothing suggests that the designs were not purely ornamental, but had deep spiritual significance.

The visitor's centre also captures the history of the Aboriginal people who came after the Maritime Archaic Indians.

"The paleo-eskimos differed greatly, both physically and linguistically, from the earlier residents, and eventually absorbed them. They lasted from about 2,800 to 1,300 years ago, but eventually their presence was lost from the archaeological record too," she said.

There is a lot of interest in the origins of the Indigenous peoples of Eastern Canada, said Spence. Her centre welcomes large numbers of people every year to view the past, while numerous powwows and other events celebrate the traditions of today.

"Culture is alive and well in the Atlantic provinces."



Summer in the City

\$42⁵⁰
from CAD

per person, per night
one bedroom suite
based on double occupancy

Ask our Reservations staff about all the great things to do in Winnipeg and let us organize your Summer Vacation getaway for you.

Packages include:

- One Free in-suite movie of your choice
- One Free in-suite video game
- Children under 12 eat free after 4pm in Pastel's Restaurant (vouchers provided)

Place Louis Riel
All-Suite Hotel

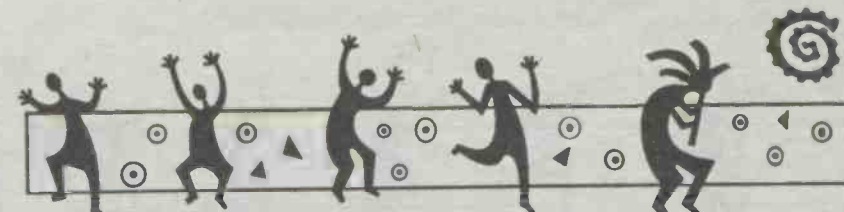
Reservations: Toll Free **1.800.665.0569**

Located in Downtown Winnipeg
190 Smith Street at St. Mary Avenue, Winnipeg, Mb R3C 1J8
Tel. 204.947.6961 • Fax 204.943.3574 • info@placelouisriel.com

www.placelouisriel.com

*Subject to availability. Minimum two night stay required for package incentives.
VALID JULY 1 - SEPTEMBER 15, 2003.

Come **Stay At Our Place**



DUCK LAKE REGIONAL INTERPRETIVE CENTRE

Frontier of First Nation,
Métis and Pioneer Society,
1870-1905

FEATURING:
June & July - Allen Sapp Art Showing
June 21 - National Aboriginal Day Celebrations

Open May 13 - September 1,
10:00 am - 5:30 pm daily.
Winter viewing by appointment

Duck Lake, SK (Hwy #11)
Ph: 1-866-467-2057
www.dlric.org

WHERE WILL YOU BE WHEN THE SUN RISES?



Invitation

December 31st - January 11th, 2004

"Thunder in the Desert"

10,000 years of culture • 150 tribal nations
• 13 days • 1 location

RILLITO RACEWAY PARK

(Preliminary Information)

www.usaindianinfo.org • Contact 520-622-4900

NAPI POWWOW

JANUARY 23 - 25, 2004



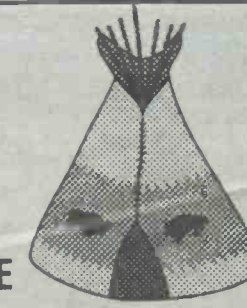
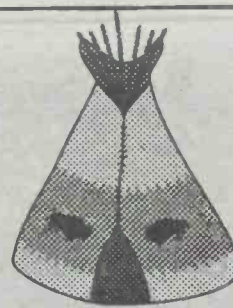
- Contest Drumming & Dancing
- Specials

For more information
Phone: 403-627-4224
Fax: 403-627-2564

Visit our Website at:
www.napifriendshipcenter.com



ACCOMMODATIONS FOR GUESTS & MEETINGS



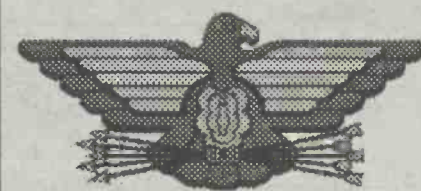
Accommodations located in KAHNAWAKE on the St. Lawrence river provide a unique opportunity to stay amongst the Mohawk people. Only a 15 minute drive to Montreal and a five minute drive to Walmart and outlet shopping.

Established in 2001 for tourists and business people we provide private bedrooms or offices, separate dining/living/meeting room, kitchen and laundry, private bathroom, private parking and entrance, air conditioning, and private patio. No smoking or pets. Rates start at \$60.00.

Centrally located between the Mohawk communities of Akwesasne (1 hour) and Kanasetake (1/2 hour). Easy access to the Mohawk Territory of Doncastor (1 hour) and Mont-Tremblant (1 1/2 hour) in the Laurentian Mountains.

AVERY'S GUEST AND MEETING FACILITIES

P.O. Box 939
Kahnawake via QC J0L 1B0
Phone: 514-894-6035
Email: professional@attcanada.ca

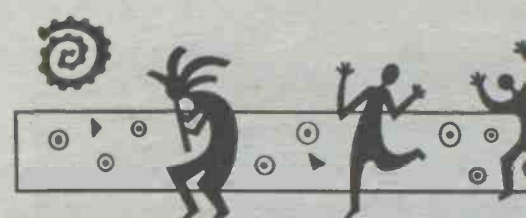


5 Nations Iroquoian Village
P.O. Box 1679
Kahnawake, Quebec J0L 1B0
Telephone: (450)632-1059
Fax:(450)638-4294
www.5nations.qc.ca
village@5nations.qc.ca

Conference Room and Banquet Hall Available

NATIVE INTERPRETATION CENTER
10 minutes from MONTREAL
- Open Every Day - All year round

- * VISIT our LONGHOUSES
- * PARTICIPATE in a TRADITIONAL DANCE
- * APPRECIATE our INDIAN ART GALLERY
- * ADMIRE our ANIMALS: Buffalo, Deer ..



Join...
3...
0...
GRA...
Thur., Ju...
Fri., Jul...
Sat., Ju...
Sun., Ju...
The P...
Proud Sponsors... ONE Bingo & Ca...

Shakopee Sioux

Experience Na...

Grand...

Friday

Saturday

Sunday

Over \$...

Flag Rais...

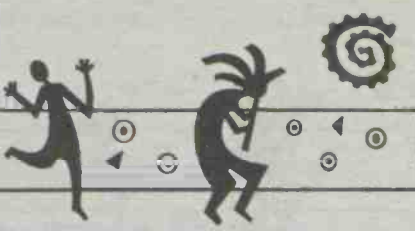
(Sisseton)

Firewo...



Prior Lake, MN

WW



REGIONAL LIVE CENTRE

May 13 - September 1,
10 am - 5:30 pm daily.
Viewing by appointment

ake, SK (Hwy #11)
1-866-467-2057
www.dlric.org

WHEN THE SUN RISES?

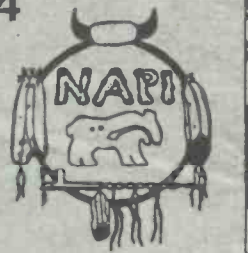
ation
January 11th, 2004
the Desert
re • 150 tribal nations
1 location
CEWAY PARK
Information)
act 520-622-4900

WOW

23 - 25, 2004

ming & Dancing

ation
-4224
564



.com

ONS

INGS

AWAKE
de a unique
le. Only a 15 minute drive
and outlet shopping.
people we provide private
eeting room, kitchen and
entrance, air conditioning,
start at \$60.00.

ties of Akwesasne (1 hour)
the Mohawk Territory of
(2 hour) in the Laurentian

NG FACILITIES

DL 1B0
035

anada.ca

quoian Village

9
Quebec JOL 1B0
(506)632-1059
-4294
s.qc.ca
tions.qc.ca

nd Banquet

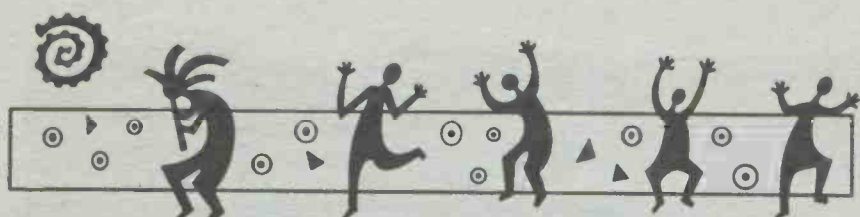
le

N CENTER

TREAL
ear round

IAL DANCE

T GALLERY
falo, Deer ..



ONEIDA POW-WOW

Oneida Wisconsin
July 3-6, 2003
Norbert Hill Center Pow-Wow Grounds
5 miles west of Green Bay on Hwy 54.

Join us in song and dance at Oneida's
31st Annual Contest Pow-Wow.

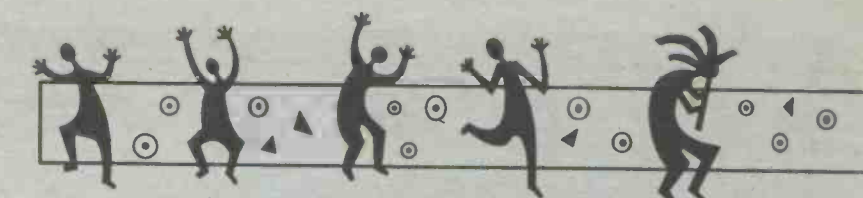
OVER \$35,000 IN PRIZE MONEY!

GRAND ENTRIES		ADMISSION	
Thur., July 3	7pm	Weekend Pass	\$10.00
Fri., July 4	1pm & 7pm	Daily Pass	\$5.00
Sat., July 5	1pm & 7pm	60 years and over	FREE
Sun., July 6	12 Noon	10 years and under	FREE
		Dancers/Singers	\$5.00

ALL DRUMS WELCOME!
For more information, call Lloyd E. Powless Jr.
at 920-496-7897

The Public is Welcome!

Proud Sponsors...



Newcastle Island

(Continued from page 7.)

The Snuneymuxw have recently put in a bid to the city of Nanaimo to build a new conference centre on the waterfront. Plans are for a ferry to dock right at the centre to carry passengers to Newcastle where they could experience the local culture.

"At this point there really has been no cultural and historical interpretation for our nation," Simpson said. "And we certainly see that as a large component of who we want to be here. The province is very much in tune with the trends in tourism. They have identified our travelers and for the most part

they tend to be people who are interested in the cultural and historical kind of attraction we could offer along with some amenities.

"What we would see developing, we would position ourselves as a must-see or a must-do," Simpson said.

"This is something you must do when you are in the area. We would like to think that this is what Nanaimo could become famous for. It is visionary, but it is also politically complicated and sensitive. We believe we can achieve a shared vision with BC Parks, with our own community, and with the community at large."

Yukon storytellers

(Continued from page 6.)

Master storyteller Joe Harawira will share Maori legends about the creation of the world. And rounding out the list of New Zealanders is Robert Sullivan, an award-winning Maori poet and storyteller and author of the children's book *Weaving Earth and Sky: Myths and Legends of Aotearoa*.

A number of satellite events are scheduled, including a dance on July 3, campfire stories at Robert Service Campground

on July 7 and a poetry reading at Well-Read Books on July 8.

After 16 years at the Rotary Peace Park, next year's festival will be held in the new Shipyards Park currently being developed on the Whitehorse waterfront.

A weekend pass to this year's Yukon International Storytelling Festival is \$20 for youth and seniors, and \$40 for adults. Admission for children is free. For more information visit www.yukonstory.com.

Crazy Horse Memorial

(Continued from page 4.)

Entrance fees to the Crazy Horse Visitors Center and the Native American Cultural Center and Indian Museum keeps the work going.

In 1998, the memorial's 50th anniversary, the nine-storey-high face of the monument was unveiled and dedicated. Special guests included five of the nine remaining survivors of the Battle of Little Big Horn.

The progress of the monument is well documented, and can be tracked in photos on display at the visitors' centre. Ziolkowski decided to sculpt the image in the round rather than just on the mountain face. The head stands 87 feet high. The extended arm is 227 feet long. Currently, the work concentrates on the 22-storey high horse's head.

The Native American Educa-

tional and Cultural Center is a wonderful facility attached to the memorial. The beautiful stone building was constructed from rock blasted from the mountain. During the summer, Navajo, Cherokee, Santee, Choctaw/Chickasaw, Tohono/Odham, Seneca, Dine, and Hopi artists create and exhibit their work there. The gift store has a collection of literature about the first peoples of the area. There is also an interactive display for children.

So, if work or pleasure takes you into the Black Hills of South Dakota, let the spirit of Crazy Horse draw you to his monument. You will want at least a half day to see and learn about the mountain, take in the museum, visit working artists and crafters, and be inspired by the motto of the memorial—Never Forget Your Dreams.

Shakopee Mdewakanton Sioux Community Wacipi

Annual Pow Wow (No Dance)
August 15, 16, 17, 2003

Experience Native American Dance, Crafts, and Foods

Grand Entry	Admission
Friday 7 p.m.	\$5 for entire weekend
Saturday 1 p.m. & 7 p.m.	60 years & over, 10 years & under - FREE
Sunday p.m.	Includes meal on Saturday & Sunday

Over \$130,000 in Prizes!

Flag Raising 9 a.m. Saturday and Sunday
(Sisseton Wahpeton Vietnam Veterans' Color Guard)

Fireworks Saturday 10 p.m.

Invited Drums Only

Open to the Public

For Information Call: 952-445-8900
www.shakopeedakota.org
Mystic Lake Hotel: 1-800-813-7349
Dakotah Meadows Campground: 1-800-653-CAMP

Prior Lake, MN No Alcohol or Drugs. Not responsible for accidents, theft, or lost envelopes.

SIK-OOH KOTOKI FRIENDSHIP SOCIETY

2nd Annual Open Golf Tournament

Friday, August 22, 2003

Registration - 8:00 a.m.
Start - 9:00 a.m.

Magrath Golf Course, Lethbridge, AB
Details will be available by calling
Gord at 403-328-2414

www.ammsa.com

for more powwow dates

[rare intell

Buil a be

The Tiny Warrior
A Path to Personal Discovery
and Achievement
By D. J. Eagle Bear Vanas
Andrew McMeel Publishing
(Kansas City)
63 pages, \$9.95 US (s.c.)

You've seen the child struggle through his teen years. You've tried in your own way to give him guidance, but some young people refuse to hear another point of view.

You've seen the choices he makes lead him down difficult, even dangerous, roads. Now a young adult, he's troubled, frustrated, down on himself and the world, angry about his past, pessimistic about the future.

One day he comes to you and says 'I need your help.' What magic words will you offer to ease his pain? What wisdom will you impart that will set him on a new path? How will you respond?

The answers to these questions are found in a slim little book called *The Tiny Warrior* by D. J. Eagle Bear Vanas, a motivational speaker of Odawa/Dutch descent. In just 60 or so pages, Vanas offers up a basketful of plain truth and deep wisdom about a charming story about Cricker, a young Indian boy, who desperately wants to be a warrior but doesn't know how or even why.

Cricker's journey is set out in 10 easy-to-read chapters and is recounted by Grandpa to Justin, a 27-year-old grandson whose choices in life have led him away from his dream of becoming an engineer.

Justin, working in a dead-end construction job, comes home one day to find Grandpa sitting on the porch. A quiet visit



1-800-
WWW.FN

June 2003

The Mashantucket Pequot Tribal Nation proudly presents

SCHEMITZUN 2003

Feast of Green Corn and Dance • August 21-24

HEAD STAFF

Wallace Coffey, OK
emcee
Dale Old Horn, MT
emcee
Buddy Gwin, ND
emcee
Bill Crouse, NY
special events
Jonathan Windy Boy, MT
arena director
R.G. Harris, OK
arena director
Kevin Haywahe, Sask.
arena director

Grand Entry

Thursday12pm Jr, Teen & Tiny Tots only
6pm Grand Entry bonus points start (for championship contest)
Friday12pm and 6pm
Saturday12pm and 6pm
Sunday12pm

Rodeo Grand Entry

Thursday - Sunday3pm daily

Host Hotels 1-800-PLAY-BIG

Free shuttles from hotels to pow-wow

Great Cedar Hotel \$90 + tax - code: 5305
Grand Pequot Tower \$125 + tax - code: 7020

Discount Airline Rates

Call the Mashantucket Travel Agency
at 1-800-678-0444



1-800-224-CORN

www.foxwoods.com

HOST DRUM

Mystic River, CT

INVITED DRUMS

Silver Cloud, NY
Cozad, OK
Bad Medicine, OK
Haystack, MT
Mandaree, ND
Kingbird, MN
Black Lodge, WA
The Boyz, MN
Bear Creek, Ont.

BUCK-A-RAMA

2003

MICHAEL T. GOODWIN
MEMORIAL RODEO
BULL RIDING CHAMPIONSHIP
August 21-24, 2003

All contestants must show tribal enrollment or COIB cards. Must have positive ID to receive any awards. This rule will be strictly enforced. No exceptions.

For rodeo participant information call the Rodeo Hotline (860) 396-6531, after June 2, 2003.

Total Prize Package \$35,000!

WORLD CHAMPIONSHIP OF DANCE • OVER \$300,000 IN DANCE PRIZES!

GOLDEN AGE DANCE CATEGORIES (50 YEARS & OVER)

Men's Southern Straight Grass/Fancy Combined Eastern Straight Northern Traditional	Women's Eastern Blanket N/S Traditional Combined
--	--

1st \$2,000 2nd \$1,200

SENIOR ADULT DANCE CATEGORIES (36 - 49 YEARS)

Men's Eastern Straight (open to Jr. Adult) Smoke (open to Jr. Adult) Chicken (open to Jr. Adult) Northern Traditional Contemporary Traditional Southern Straight Grass Northern Fancy Southern Fancy	Women's E. Blanket (open to Jr. Adult) Smoke (open to Jr. Adult) Northern Traditional Southern Traditional Jingle Fancy
---	---

Prizes

3rd \$1,000 4th \$900 5th \$800

JUNIOR ADULT DANCE CATEGORIES (18 - 35 YEARS)

Men's Northern Traditional Contemporary Traditional Southern Straight Northern Fancy Southern Fancy Grass	Women's Northern Traditional Southern Traditional Jingle Fancy
---	--

3 consolations at \$700 each

TEEN DANCE CATEGORIES (13 - 17 YEARS)

Boy's Eastern Straight (open to Jr. Boys) Northern Traditional S. Straight (open to Jr. Boys) Grass Fancy	Girl's Eastern Blanket (open to Jr. Girls) Northern/Southern Traditional Combined Jingle Fancy
--	---

Prizes

1st \$600 4th \$300 no consolations
2nd \$500 5th \$200
3rd \$400

JUNIORS DANCE CATEGORIES (6-12 YEARS)

Boy's Northern/Southern Traditional Combined Grass Fancy	Girl's Northern/Southern Traditional Combined Jingle Fancy
--	--

Prizes

1st \$200 4th \$100 no consolations
2nd \$150 5th \$100
3rd \$100

TINY TOTS (0 - 5 YEARS)

All Registered Tiny Tots Receive Day Money

Dance Registration

\$15 per dancer. Tiny Tots free.
Wednesday, August 20th 9am - 5pm &
Thursday, August 21st 9am - 5pm
at the Schemitzun site.
No call ins. No exceptions.

THURSDAY COMMITTEE SPECIALS

Girls Jr/ Teen Special 6-17
1st \$400, 2nd \$300, 3rd \$200, 4th \$100
Eastern Blanket
Northern Traditional
Southern Traditional
Jingle

Boys Jr/ Teen Special 6-17
1st \$400, 2nd \$300, 3rd \$200, 4th \$100
Eastern Straight
N Traditional/ S Straight Combined
Grass

1st \$500, 2nd \$400, 2 consolations \$250
Jr & Teen Boys Fancy (spotlight N vs. S)
Jr & Teen Girls Fancy (spotlight Jr vs. Teen)

1st \$300, 2nd \$200, 3rd \$100
Boys & Girls Team Dance (Team of Three)

Adult/ Golden Age Specials 18 and older
1st \$600, 2nd \$400, 3rd \$300, 4th \$200
Mens
Northern Traditional
Eastern Straight
Southern Straight
Smoke
Grass
Chicken

Womens
Eastern Blanket
Northern Traditional
Southern Traditional
Smoke
Jingle

1st \$600, 2nd \$400, 2 consolations \$100
Mens Northern Fancy vs. Southern Fancy (spotlight)
Womens Jr. Adult Fancy vs. Sr. Adult Fancy (spotlight)

1st \$700, 2nd \$500, 3rd \$300, 4th \$200
Team Dance (Team of Three)

1st \$400, 2nd \$300, 3rd \$200, 4th \$100
Freestyle Two Step

[rare intellect]

Build

a better you

A warrior's power lies in his heart, his character and his commitment to those he serves

*The Tiny Warrior
A Path to Personal Discovery
and Achievement*

By D. J. Eagle Bear Vanas
Andrew McMeel Publishing
(Kansas City)
63 pages, \$9.95 US (s.c.)

You've seen the child struggle through his teen years. You've tried in your own way to give him guidance, but some young people refuse to hear another point of view.

You've seen the choices he makes lead him down difficult, even dangerous, roads. Now, as a young adult, he's troubled, frustrated, down on himself and the world, angry about his past and pessimistic about the future.

One day he comes to you and says 'I need your help.' What magic words will you offer to ease his pain? What wisdom will you impart that will set him on a good path? How will you respond?

The answers to these questions are found in a slim little book called *The Tiny Warrior* by D.J. Eagle Bear Vanas, a motivational speaker of Odawa/Dutch descent. In just 60 or so pages, Vanas offers up a basketful of plain truth and deep wisdom with a charming story about Cricket, a young Indian boy, who desperately wants to be a warrior, but doesn't know how or even why.

Cricket's journey is set out in 10 easy-to-read chapters and recounted by Grandpa to Justin, his 27-year-old grandson whose choices in life have led him far away from his dream of becoming an engineer.

Justin, working in a dead-end construction job, comes home one day to find Grandpa sitting on the porch. A quiet visit turns

into a series of powerful lessons that inspire a sea-change in Justin's life.

The beauty of this book is in its simplicity. According to Grandpa, "the simplest lessons in life are often the most powerful. Truth requires few words."

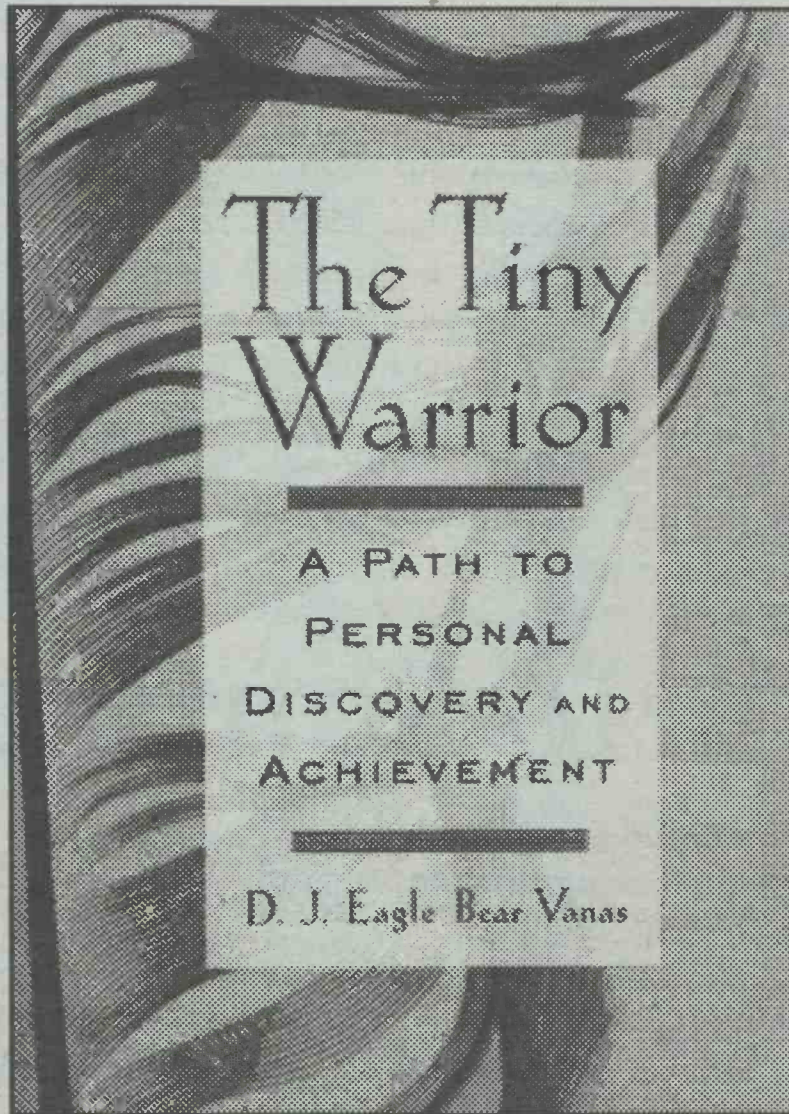
At first glance, this book seems to target the troubled youth who wants to make a change, or the concerned adult who wants to inspire change in a young person. In fact, this book will serve well every person who has a dream to be realized.

The book is sectioned off so that it can serve many purposes. Cricket's story can easily be taken and read as a bedtime story to very young children. Cricket's antics get him into a lot of trouble, but the lessons he learns from them lead him to discover the special place he holds in the hearts of his family and the community.

Take, for example, the time Cricket, who longs to be part of a group, decides to join a fun-loving pack of coyotes, tricksters who use him by pretending to be his friends.

He picks berries for them, hunts squirrels up trees for them, and even pulls rabbits from holes for the coyotes to eat, but when he finds himself in trouble, his friends don't come to Cricket's aid.

After each chapter about Cricket, Justin applies the lesson



The Tiny Warrior

A PATH TO
PERSONAL
DISCOVERY AND
ACHIEVEMENT

D. J. Eagle Bear Vanas

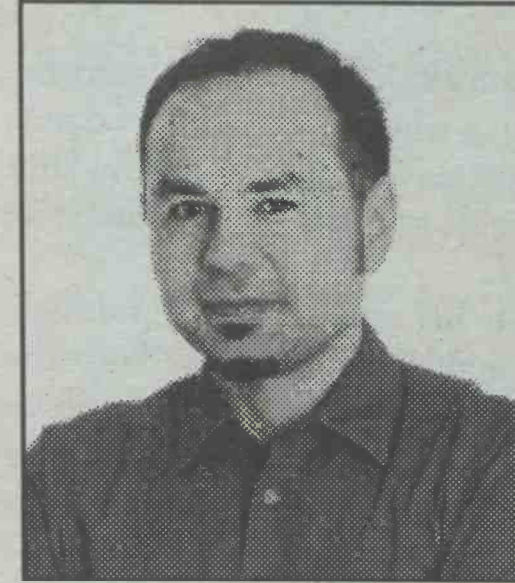
to his own life. He, too, had run with tricksters, who encouraged him to skip school, cut out of work early, and who let him down when he needed help. Justin's story helps older readers see how Cricket's experiences relate to them on a personal level.

At the end of each chapter there is a page that succinctly spells out the wisdom to be found in the story. In the case of the coyotes, there are six truths to be learned, paramount among them is that we must all choose our pack wisely.

This little book can be kept in a purse or coat pocket for quick reference or a daily dose of inspiration. According to Grandpa, "There is a tiny warrior that lives inside us all."

This little book will help you find that tiny warrior, develop his gifts, and feed his soul.

Review by D. L. Webster



Rick Harp—
Host,
Contact,
APTN's national
open-line program

Recommends:

Stolen From Our Embrace: The Abduction of First Nations Children and the Restoration of Aboriginal Communities
By Suzanne Fournier and Ernie Crey
Douglas & McIntyre—1997

With so many books out there worthy of attention, it is exceedingly difficult to pick just one. That said, I opted for a book that would offer something to both a long-time observer of Aboriginal affairs and someone who's brand new to our issues and concerns. *Stolen From Our Embrace* lays out in just 250 pages most of the immense, traumatic and unrelenting attacks Canada has inflicted on Indigenous peoples for the past 200 years. From residential schools to the ironically named 'child welfare' system, it documents how the impact of forced removal and relocation of Native people continues to play out today. Fournier and Crey do a masterful job of using personal testimony and thorough research to illustrate the personal toll of these criminal acts, such as sexual abuse and fetal alcohol syndrome. As you read through its pages, you realize what a miracle it is any of us are alive to tell the tale. Written in a straightforward, accessible manner, the book offers profound insight into how we got to where we are today, both good and bad. If you want a reminder or a record of how far we've come, and of how we have started to reclaim responsibility for our own wellness, this book is a must-read.


Duane Ghastant'
Aucoin, a.k.a.
Cash Creek Charlie—
First Nations
cultural performer



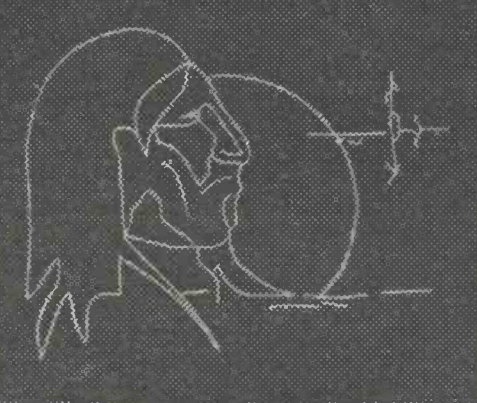
Recommends:

Where the Wild Things Are
Stories and pictures by Maurice Sendak
HarperFestival—1992

OK, I know that this is a kids' book, but it had such a profound effect on me, even to this day. The reason being is that I can relate to its central theme. Inside of each of us is a place *Where the Wild Things Are*. Meaning, in a world of conformity and political correctness gone mad, the spirit of freedom and adventure can easily be lost. But all is not lost if we remember to, every now and then, put on our wolf suit and visit this place and let our spirits go wild.

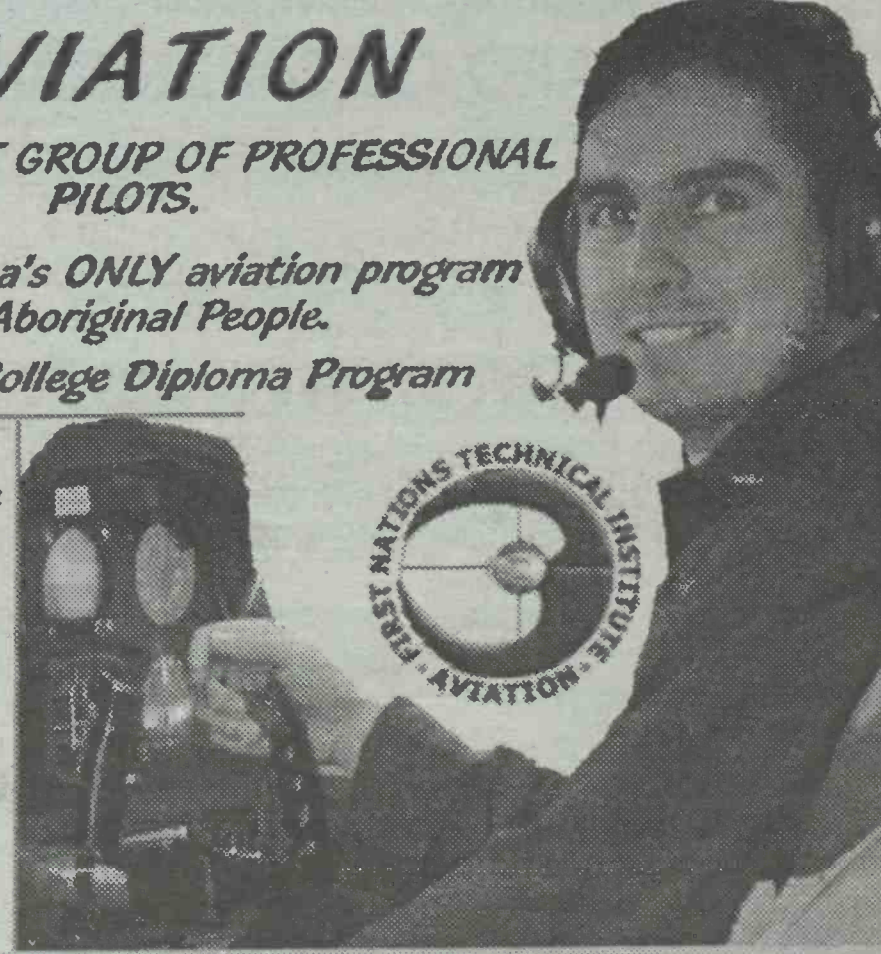


JOURNALISM
TELLING OUR OWN STORIES
Speak out on the issues that affect OUR communities, OUR families and OUR futures
3 YEAR JOURNALISM DIPLOMA PROGRAM
INSTRUCTION IN PRINT, RADIO, VIDEO, INTERNET AND MULTI-MEDIA
A COMBINATION OF ON-SITE TRAINING MODULES, INDUSTRY WORK PLACEMENTS AND DISTANCE ASSIGNMENTS
Aboriginal Media PROGRAM



SHARING AND LEARNING
FIRST NATIONS TECHNICAL INSTITUTE
#3 OLD YORK ROAD
TYENDINAGA
MOHAWK TERRITORY
K0K1X0
1-800-267-0637
WWW.FNTI.NET

AVIATION
JOIN A SELECT GROUP OF PROFESSIONAL PILOTS.
North America's ONLY aviation program for Aboriginal People.
3 Year College Diploma Program



FLIGHT TRAINING AND GROUND SCHOOL INSTRUCTION TO TRANSPORT CANADA REQUIREMENTS
NON-COMPETITIVE LEARNING ENVIRONMENT

1-800-267-0637
WWW.FNTI.NET/MEDIA

1-800-263-4220
WWW.FNTI.NET/FLY

Surprise finish gives Sask men top spot

By Sam Laskaris
Windspeaker Contributor

AKWESASNE, Ont.

A pair of teams think they earned the right to be called champions, but in the end, it was only one, the Saskatchewan club, that was awarded gold medals following the men's final in the National Aboriginal Hockey Championships.

The tournament, which featured eight men's teams, was held in Akwesasne from April 27 to May 3.

Members of Team Manitoba, which won last year's inaugural tourney, also held in Akwesasne, thought they had defended their title with a 2-1 victory over Saskatchewan in the final. But a rather unusual twist ended their premature celebrations.

As the final seconds ticked off the

game clock, Manitoba players began to whoop it up when it became apparent Saskatchewan would not be able to mount a final offensive rush.

In his excitement, Manitoba's Donald Melnyk picked up the puck with his glove near his own blueline with about four seconds to go. Melnyk headed towards his own netminder Julian Guimond to celebrate.

Referee John Lortie put a quick halt to those celebrations, though, when he whistled the play dead with 2.2 seconds showing on the clock. He awarded Saskatchewan a penalty shot for Melnyk's intentional delay of the game.

Usually penalty shots are only awarded if a player picks up the puck while in his own crease. But an existing rule, which is rarely utilized, stipulates any delay of game incident in the final minute of a game is an

automatic penalty shot for the opposing squad.

Saskatchewan's Travis Gardipy scored on the penalty shot, forcing overtime. And then Saskatchewan's Justin Magnuson became the OT hero when he scored at the 6:10 mark of the extra session to give his side a 3-2 victory.

"I am just so happy for my teammates," Magnuson said shortly after what was indeed the real post-game celebration. "We gave it 100 per cent for seven days here. I think it just came down to the fact that we deserved it more."

But one couldn't convince Manitoba team members of that. Manitoba's head coach Derek Fontaine was trying to persuade anyone who would listen what a great injustice had been done to his side.

"I don't mind losing," he said. "But let us lose in a proper way."

Fontaine was so upset with how the match ended that he ordered

his players immediately off the ice. And he refused to allow them back on to participate in the medal presentations.

"In all my hockey coaching and playing days, I have never, ever witnessed what I've seen today," Fontaine said. "It's a total disgrace to the game."

With the manner in which this year's tournament concluded, Fontaine added Manitoba officials would have to review whether they wish to participate in future events.

Like everyone else in the building, Saskatchewan coach Charles Keshane was surprised with how the final few seconds of the third period played out.

"It was pretty close to being over," he said. "But the ref made the right call."

Keshane also said he was upset the Manitoba squad refused to participate in the medal celebrations. "That just shows no class at all,"

Keshane said. "We respect them. And they should have enough respect and stay-out on the ice for us."

Saskatchewan had not iced a men's team at the inaugural tourney, but Keshane was not all that surprised to see his side go all the way this year. Saskatchewan won all six of its matches.

"With an all-star team like this, you have high expectations," Keshane said. "And we just wanted them to be their best, on and off the ice."

Manitoba also sported a perfect record (5-0), until it got to the final.

Eastern Door and the North (the Quebec-based team) won the bronze-medal game, registering a 6-3 victory over Ontario South.

Other tournament participants were Ontario North, New Brunswick, British Columbia and Nova Scotia.

Gold again for Ontario South women's team

By Sam Laskaris
Windspeaker Contributor

AKWESASNE, Ont.

It took a while to get going, but once the Ontario South entry got on track, it was impossible to derail.

And for the second straight year, the Ontario South women's side captured the gold medal at the National Aboriginal Hockey Championships.

This year's tournament, which featured six entrants in the women's division, took place in Akwesasne from April 27 to May 3. The inaugural national tourney for Native players, held last year, had also been staged in Akwesasne.

A year ago the Ontario South club breezed through the tournament, winning all seven of its games while allowing a total of just three goals.

As for this year, Ontario South was still winless following its first three round-robin games. The team had two ties and one loss in those outings.

But the club then earned four straight victories, including a 6-3 triumph over Eastern Door and the North (EDN, the Quebec-based team) in the gold-medal contest.

Ontario South coach Rhonda Peters wasn't surprised to see her side defend its title.

"We knew it was possible," said Peters, who was an assistant coach with last year's championship club. "It was our goal from Day 1."

Peters said there was a rather good reason why her club got off to a slow start in this year's event. It didn't have any practices before it started playing games. A practice that had been scheduled for the day before the tourney had to be cancelled due to rink unavailability.

Ontario South was not able to squeeze in a practice until after its

third round-robin match.

After that practice, the team did not lose again.

"We just had to fix a few things," Peters said.

Ontario South was led in the gold-medal game by Valen Timmons. The offensively gifted 15-year-old centre scored two goals and added two assists in the final.

"I guess in the end we wanted it more," said Timmons, who was also chosen as the most valuable player in the tournament.

Timmons ended up with nine points (six goals, three assists) in seven games. Peters said Timmons was a deserving recipient of her MVP award.

"Valen was very strong right from the start," Peters said. "She's an impact player who seems to get stronger as tournaments go along."

Ontario South defender Gillian Pash-Smoke also had a solid final. In fact, she scored the game-winning goal. Pash-Smoke scored on a

breakaway late in the second period while her club was short-handed.

Pash-Smoke agreed the mid-week practice for her team was a turning point.

"We had a good two-hour practice and we picked it up after that," she said. "We also had a couple of team meetings and did a lot more things together as a team like going bowling."

As for the EDN entry, this marked the second straight year it was downed by Ontario South in the final. A year ago EDN was blanked 4-0 in the championship game. EDN coach Peter Jacobs said he was content being the runner-up once again.

"The girls played well and the competition was stiff," Jacobs said. "Ontario South wanted it more than we did."

Another Ontario club, Ontario North, also captured a medal at the tourney. It defeated Manitoba 4-1

in its bronze-medal outing.

Earlier in the tourney many thought it would be Ontario North vying for a gold medal. The club posted a perfect 5-0 round-robin record. But Ontario North was upset 6-4 by EDN in their semi-final match-up. Ontario North had thumped EDN 7-1 in their round-robin meeting.

Saskatchewan and Team Atlantic also participated in the tourney but registered disappointing records. Saskatchewan, which had earned a bronze medal at last year's tournament, had just one victory in its five round-robin matches. Team Atlantic was winless in its five starts.

Saskatchewan and Team Atlantic were scheduled to play a game to decide fifth and sixth place, but Saskatchewan was awarded a 1-0 win after Team Atlantic forfeited the contest following the death of one of the Elders who had traveled to the tournament with the team.



In 1964, Billy M...
the Pine Ridge...
South Dako...
10,000-met...
Olympic Gam...
28 minutes, 2...
only American

.....
AWO TAAN
NATIVE WOMEN'S
SHELTER
.....
RECRUITING VOLUNTEERS FOR THEIR
BOARD OF DIRECTORS

Awo Taan offers safety, comfort and support to women and children whose lives have been shattered by abuse. We offer traditional Aboriginal Healing to aid our clients on their path to wellness. The Board of Directors provides leadership and guidance, ensures financial viability and directs the overall management and operations of the shelter. This is a volunteer position. This challenging role requires trust, and a strong interest and commitment to the organization. Interested applicants must possess exemplary character, integrity and be willing to undergo security checks as required.

If you are interested in this exciting opportunity and want to help guide Awo Taan then please submit your letter of interest and resume to:

Awo Taan Native Women's Shelter
PO Box 6084, Station A
Calgary, AB T2H 2L3
Attn: Selection Committee

Closing Date: June 5, 2003

• Awo Taan Native Women's Shelter ... Nurturing families living in peace... •


WALLACE & CAREY INC.
AN INDEPENDENT CANADIAN DISTRIBUTOR SERVING THE RETAILER SINCE 1921

Your Distribution Specialists

- Timely delivery service, multiple warehouses
- Electronic reporting facilities
- Easy to read order guide/catalogues
- Quarterly flyer "Sales Specials"
- Multiple ordering options
- Low shipping minimums

Central Office:
5445 - 8th Street NE
Calgary, Alberta T2M 4M5
Phone: (403) 275-7360
Fax: (403) 275-3921
Website: www.wacl.com

HERE'S WHAT YOU WILL FIND ONLINE...

WINDSPEAKER
ALBERTA SWEETGRASS
SASKATCHEWAN SAGE
RAVEN'S EYE
CFWE-RADIO
ABORIGINAL MEDIA SERVICES
ESSENTIAL ABORIGINAL RESOURCE
www.ammsa.com

MILL
DODGE

Rates as low as 0%

OVER 140 USED SUVS, AND 15 PA IN STOCK NOW!



Type of vehicle required: _____
Type of trade in: Y
Name: First: _____
Current Address: _____
Home Phone: _____
Social Insurance Number: _____
Name of Band/Reserve: _____
Employer: _____
Address: _____
Length of Employment: _____
Sources of Other Income: _____
Previous credit: Yes/No _____

Applicant's Signature: _____

spot

said. "We respect them. y should have enough re- d stay-out on the ice for

chewan had not iced a am at the inaugural tour- Keshane was not all that d to see his side go all the year. Saskatchewan won its matches.

an all-star team like this, ve high expectations," said. "And we just wanted be their best, on and off

oba also sported a perfect (5-0), until it got to the fi-

n Door and the North (the -based team) won the medal game, registering a y over Ontario South.

ournament participants ntario North, New Brun- itish Columbia and Nova

team

ronze-medal outing.

r in the tourney many t it would be Ontario ving for a gold medal. The ed a perfect 5-0 round- cord. But Ontario North et 6-4 by EDN in their al match-up. Ontario ad thumped EDN 7-1 in und-robin meeting.

chewan and Team Atlan- participated in the tour- registered disappointing Saskatchewan, which had bronze medal at last year's ent, had just one victory ve round-robin matches. atlantic was winless in its s.

chewan and Team Atlan- scheduled to play a game e fifth and sixth place, but ewan was awarded a 1-0 r Team Atlantic forfeited est following the death of e Elders who had traveled ournament with the team.

RE'S WHAT U WILL FIND ONLINE...

WINDSPEAKER

ALBERTA VEETGRASS

SASKATCHEWAN SAGE

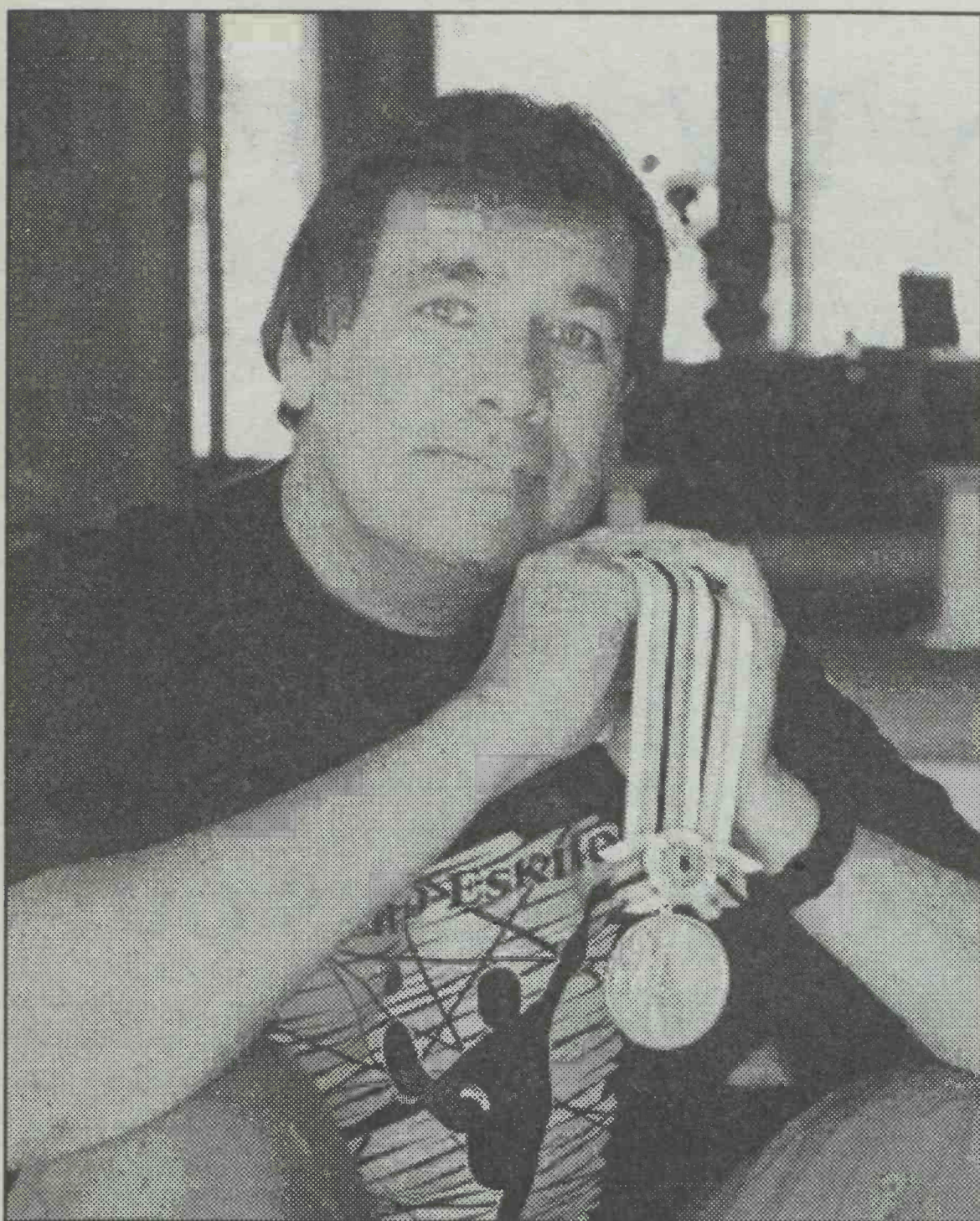
WEN'S EYE

WE-RADIO

BORIGINAL DIA SERVICES

ESSENTIAL BORIGINAL RESOURCE

w.ammsa.com



In 1964, Billy Mills, born and raised on the Pine Ridge Indian Reservation in South Dakota, took gold in the 10,000-metre race at the Tokyo Olympic Games with a record time of 28 minutes, 24.4 seconds. Mills is the only American to ever win that event.

[windspeaker confidential]

Windspeaker: What one quality do you most value in a friend?
Billy: Spirituality.

W: What is it that really makes you mad?

B: I don't really get mad ... kind of twofold. When I say something, the words, you can never take them back. I wish I could. Most of the time, on a different level, what disturbs me in the United States, it would apply to Canada, it would apply globally, is the lack of understanding of the power of unity through diversity.

W: When are you at your happiest?

B: That is twofold. I'm at my happiest when I'm around my family and grandchildren and am able to pass on—without lecturing, without teaching, but when they're asking—the values that are very traditional.

W: What one word best describes you when you are at your worst?

B: Withdrawn.

W: What one person do you most admire and why?

B: In the spirit world, my dad, and on earth, my wife. My dad because he shared with me the philosophy, the way of life I could follow. My wife, because she's helped me support that.

W: What is the most difficult

thing you've ever had to do?

B: It would probably be with me being Native American Lakota, with my wife being white; my tribe not enrolling my daughters so they're not members of the Lakota tribe. ...The most difficult thing was to see them in the pain they would experience when the Native community would attack them because their father was Indian and their mother was white.

W: What is your greatest accomplishment?

B: My greatest accomplishment has yet to be determined if it's great. Maybe greatest isn't the right word. The accomplishment that brings me a tremendous feeling is knowing that my gold medal at the Olympic Games ... I realized I didn't win that; that that moment in time was God-given. It's very humbling. I took things from sport—the spirit to teach that life values are sacred. And the other thing I took from sport is that I was able to travel to 86 different countries to teach that global unity through dignity, through character, through beauty, through global diversity, is not only the theme of the Olympics, but the future of human kind.

W: What one goal remains out of reach?

B: I've really kept my life simple. Where I'm moving toward now, to spend a lot more time with my wife, children and grandchildren,

that's reachable. A goal? I don't know if it's reachable. ... to break 80 on the golf course.

W: If you couldn't do what you're doing today, what would you be doing? (Billy is the national spokesperson for Running Strong, talking to young people around the world about character, dignity and pride.)

B: I probably would be coaching a women's cross-country team and possibly Native women, but not necessarily.

W: What is the best piece of advice you've ever received?

B: From my dad when he simply said, "You're life is a gift from the Creator. What you do with your life is your gift back to the Creator." It is signed anonymous. He wrote across it, "Choose your gifts wisely."

W: Did you take it?

B: Some days I followed it beautifully. Other days I stumbled.

W: How do you hope to be remembered?

B: I never gave any thought as to how I want to be remembered. I just want to feel comfortable as I pass on to the spirit world that in this physical world I made a difference. That's my personal feeling, not necessarily how I want to be remembered.

MIDWAY

DODGE • CHRYSLER • JEEP

730 Portage Avenue at Broadway

We sell all makes and models

Rates as low as

0% O.A.C.

Free Delivery
or we pay your
travel expenses and
hotel room

**CERTIFIED
PRE-OWNED
VEHICLES**

**Brand
New
Vehicles**

CALL JOHN PEDERSEN TOLL FREE
1-888-6-YES-YES (1-888-6-937-937)

**PLUS: Ask about our
Send a Friend Program
(WIN) UP TO \$500.00**

OVER 140 USED CARS, TRUCKS,
SUVS, AND 15 PASSENGER VANS
IN STOCK NOW!



www.midwaychrysler.com

Type of vehicle required: Car: _____ Truck: _____ Van: _____ Monthly payments preferred: \$ _____ Cash down: \$ _____
 Type of trade in: Year: _____ Make: _____ Model: _____ Kms: _____ Trade in value expected: \$ _____
 Name: First: _____ Middle: _____ Last: _____
 Current Address: _____ City: _____ Province: _____ Postal Code: _____
 Home Phone: _____ Work Phone: _____ How long: _____ Years: _____ Rent: \$ _____
 Social Insurance Number: _____ Date of Birth: Month: _____ Day: _____ Year: _____
 Name of Band/Reserve: _____ Treaty Number: _____
 Employer: _____ Position Held: _____
 Address: _____ City: _____ Province: _____ Postal Code: _____
 Length of Employment (years): _____ Gross income: Weekly: \$ _____ Bi-weekly: \$ _____ Monthly: \$ _____ (Please fill one)
 Sources of Other Income: _____ Amount: \$ _____ Weekly, Bi-weekly, or Monthly (Please Circle One)
 Previous credit: Yes _____ No _____ If this is a joint application, please attach a similar application for spouse.

Applicant's Signature: _____

WS

Fax this application for approval to 204-772-7626

High drama with reality TV on CPAC

(Continued from page 14.)

Mr. Julian Reed (Halton, Lib.): "Just to correct the record [about a quorum], is it not the case that the nine members must include one opposition member?"

The Chair: "No, Mr. Reed, it has to be nine members, any members. It could be nine Liberals to operate."

Mr. Julian Reed: "So if nine Liberals were here, then the opposition would not need to be present?"

The Chair: "That's right." Like I said, great TV. I haven't seen such raw arrogance, such disdain for democratic principle, such ham-handed use of power, since J.R. and Dallas bit the dust. The chair of the committee is Ray Bonin (Nickel Belt, Lib.). Why does Jabba the Hutt come to mind?

The villain? None other than

the 10-Million-Dollar Man himself, Bob Nault, the minister of Indian Affairs. He forked out \$10 million on expensive cross-country "consultations" (mostly empty chairs), a web site, a lot of the spending unaccountable. It's Nault's bill. He says it'll make band councils more accountable. Nice twist.

What did he get? Ten thousand people told him not to cut out the chiefs. Aye carumba! What does Cowboy Bob do? He cuts out the chiefs. Yo, Canadian Taxpayers Federation! These are our tax dollars at work.

And who is the hero of this show? Who is the ultimate survivor? Think "sovereignty?" Think Québec. Think Bloc Québécois? That's right. C'mon down, Yvan Loubier (Saint-Hyacinthe-Bagot). In his quiet way (at least

in translation), Loubier keeps making points.

Take financial accountability: "Several statistics have been provided by the Auditor General, who told us that the problems with financial management did not lie with the First Nations, but with the Department of Indian Affairs. And that is the major problem."

Or claims by the Department of Indian Affairs that bands must prove they can manage their own affairs by meeting requirements even DIAND cannot satisfy:

"You are giving them (bands) only 45 days to prepare a recovery plan, whereas the Department of Indian Affairs has been asked for several years to get one together and it still has not been done."

And then there are Loubier's warnings that parts of the FNGA may be illegal or unconstitutional:

"The Canadian Bar Association, the Quebec Bar and the Indigenous Bar Association have all come to the same conclusion: the provisions in this bill often override the rights and

provisions found in the Canadian Constitution and even in certain federal statutes."

So why pick Loubier for the hero and not some other MP? Because Loubier gets it. He REALLY gets it. He's not just mouthing words fed to him by some Assembly of First Nations flunky. He knows sovereignty issues. He sees the hypocrisy and lies, the stupidity and waste in federal Indian policy. And he challenges it in no uncertain terms.

Samson lawyer speaks out

(Continued from page 10.)

This money is not in a safe somewhere in Ottawa, awaiting the outcome of the trial, said James O'Reilly. It's been used by the government for its own purposes for many years and the low rate of return it has generated while under the government's care is one of several issues being examined in Samson's \$1.5 billion lawsuit.

"By the way, you know that [government agencies] borrow that money," he added. "Samson is an involuntary lender. Maybe it doesn't make a huge amount of difference in the short term, but if [the federal government] had to go to the market and borrow that amount of money, they'd be paying a much higher rate. It's a saga in and of itself why they won't transfer that money."

Samson alleges the government provides a higher level of care for its own money than it does for Samson's money.

"They send their own money out," O'Reilly said. "The Canada Pension Investment Board was created because the auditor general and lots of advisors were telling them that they can't just pay interest on this money. It's better managed on the outside by the private investments. So they do that with monies of the Canada Pension Plan



Marilyn Buffalo

and even their own public servants in order to fund the liability so they'll have enough money to pay their pensions."

As for those who might criticize the amount of money Samson is spending on the lawsuit, O'Reilly said they should be asking how much the government is spending.

"Ask yourself why the federal government is spending, and it's spent more than Samson with its lawyers, with justice people, with people who have been behind the scenes, and they have all kinds of resources that don't show up in the public accounts," he added. "So they've spent well over \$50 million just trying to beat Samson back instead of coming and saying,

'Well, let's look at this. Are they right in some cases and maybe wrong in some of the cases?' No. They want a fight to the finish, and so far Samson has said we're going to fight them to the finish because if we don't hold the line on the treaty, no one else will and this is maybe the last shot at it."

He accused the government of playing hardball with Samson to maintain a position that is quite different from the feds' public position on First Nation issues.

"Ask yourself why they've dug in. They have a few guys that come in once in a while and say 'Do you want to talk?' To me, it's a lot of posturing. They're not very serious. They want to keep them talking until the will of the people is broken. They know the oil and gas resources are drying up. So [the government] is saying, 'Oh boy, we can still control the capital and we can maybe now start to fool around with the revenue based on the fact that maybe [Native people] are not handling themselves responsibly.' They've kept the levers of control pretty well in their own backyard," he said.

The actions of the Crown reveal there is little or no interest on the Crown's part in legitimate forms of self-government for Aboriginal people, O'Reilly said.

Welfare trouble

(Continued from page 14.)

The definition does not distinguish between opposite or same-sex couples.

Ask the social assistance officer what proof they have in saying that you are living common law. This does not mean they have to see you in bed together, but if you present yourselves to the community as a couple who live together, well, that may be enough.

The other thing I would note is just because people live together does not mean the partner is automatically bringing in money. Your social assistance officer has to determine that you are living

with someone and that person also has a chargeable income in order to cut off your benefits.

This column is not intended to provide legal analysis or opinion of your situation. Rather this column is meant to stimulate discussion and create awareness of various situations in which you should contact a lawyer. If you have a question you would like to see addressed in this column, please email me at: tyoung@pattersonpalmer.ca. Tuma Young is an associate with the Truro office of the law firm of Patterson Palmer-www.pattersonpalmer.ca

Inuit history

(Continued from page 15.)

There are hostilities between Inuit and Qallunaat to study, misunderstandings to analyze, and profound changes in material culture to examine. There are Inuit names in history to verify, and correct.

During the most important period of the great transitions in Inuit life from the nomadic to the permanent townspeople eras, there's the evolution of the relationships between governments and the governed to be detailed. There are many painful episodes of people being forced to relocate from their ancestral lands and surroundings, which have had lasting effects on families and communities.

Many written historical accounts dealing with Inuit suffer from having been written by outsiders entirely unfamiliar with Inuit ways. Premised upon defective understanding, their take on history was distorted, incomplete, and not entirely accurate.

Nonetheless, records from every institution that has operated in the Arctic have to be utilized in compiling such a history. Volumes of books, reports, and journals by Qallunaat, who were in the Arctic over the years, can ac-

tually be great sources of faithfully recorded observations in words and photographs of how things were at specific times and places. To this end, I keep discovering obscure books, which provide nuggets of truth and insight.

Oral traditional knowledge possessed by Inuit Elders is another invaluable source of Inuit history. Our oldest people were born in their traditional lands, and spent much of their lives there, living and breathing this important period in history. Much can also be found preserved in audio recordings, and in print, in various museums, where great collections of Inuit cultural material are stored.

An Inuit Historical Commission is needed to supervise the research and compilation of history, according to Inuit. Establishing such a body, and connecting it to an appropriate university, shouldn't be difficult.

History cannot be rewritten, but it can and should be corrected.

Nasivvik is an Inuktitut word that means vantage point. It can be a height of land, a hummock of ice, or any place of elevation that affords observers a clear view of their surroundings to make good observations.



THE UNIVERSITY OF OKLAHOMA AMERICAN INDIAN INSTITUTE

"Celebrating 50 years of Serving the North American Indian Tribes of the United States and First Nations of Canada"

Upcoming Events

Researching and Writing Tribal/Band Histories
June 16 - 18, 2003 - Lewiston, Idaho
(Registration Fee: \$535.00)

ADVANCED Researching & Writing Tribal/Band Histories
June 19 - 20, 2003 - Lewiston, Idaho
(Registration Fee: \$425.00)

These workshops are designed to train tribal/band people, as well as other researchers, in special techniques for locating published/unpublished documents about one's tribe or band. Participants learn about collecting oral history from elders; organizing and compiling information; and writing their research in book form.

23rd Culture-Based Curriculum Development Workshop
July 14 - 17 - Cherokee, North Carolina
These week-long programs teach how to develop and refine skills to develop tribal-specific curriculum lessons and materials, which are developed and published in booklet form.
(Registration Fee: \$535.00)

For more information or to be added to our mailing list, contact us at:

AMERICAN INDIAN INSTITUTE
College of Continuing Education
University of Oklahoma
555 East Constitution St., Suite 237
Norman, OK 73032-7820

Office: (405) 325-4127 or
800-522-0722, Ext. 4127
Fax: (405) 325-7757
E-mail: aai@ou.edu

Visit our website at:
www.ou.edu/aai

Public

(Continued from page 12.)

Pierre George doesn't agree with the three-to-five-minute time

"I'd say it was more like 10 minutes," he said. "You can have three arrests in three to five minutes."

In his letter, Wilson said th



For our children to be many are not. The N low-income families. their children. And it

To find out more about all

1 800 O-Canada (1 800 TTY: 1 800 465-7735)
canada.gc.ca
Service Canada Access

Ask about

Fast Ca

Call BJ Lo you the m 'Direct

CPAC

ns found in the Canadian
ution and even in certain
statutes."

hy pick Loubier for the
nd not some other MP?
e Loubier gets it. He RE-
gets it. He's not just
ng words fed to him by
ssembly of First Nations
He knows sovereignty is
e sees the hypocrisy and
e stupidity and waste in
Indian policy. And he
ges it in no uncertain

ks out

et's look at this. Are they
a some cases and maybe
in some of the cases? No.
ant a fight to the finish, and
amson has said we're going
them to the finish because
on't hold the line on the
no one else will and this is
the last shot at it."
ccused the government of
hardball with Samson to
n a position that is quite dif-
from the feds' public posi-
First Nation issues.

yourself why they've dug in.
ave a few guys that come in
a while and say 'Do you
o talk?' To me, it's a lot of
ng. They're not very serious.
want to keep them talking
e will of the people is bro-
ey know the oil and gas re-
are drying up. So [the gov-
t] is saying, 'Oh boy, we can
ontrol the capital and we can
now start to fool around
e revenue based on the fact
ybe [Native people] are not
g themselves responsibly.'
kept the levers of control
well in their own backyard,"

ctions of the Crown reveal
little or no interest on the
part in legitimate forms of
vernment for Aboriginal
O'Reilly said.

OKLAHOMA INSTITUTE

th American
ations of Canada"

Band Histories

n, Idaho
(800)

al/Bank Histories

n, Idaho
(800)

and people, as well as
locating published/
and. Participants learn
anizing and compiling
n in book form.

opment Workshop

Carolina
elop and refine skills to
d materials, which are
plet form.
(800)

Public interest would not be served—coroner

(Continued from page 12.)

Pierre George doesn't agree with the three-to-five-minute timeline.

"I'd say it was more like 10 to 15 minutes," he said. "You can't do three arrests in three to five minutes."

In his letter, Wilson said that the

purpose of a coroner's inquiry is to serve the public interest.

"Public interest in this context is generally taken to mean whether the expenditure of time and resources would likely provide the anticipated benefits of the public scrutiny of the events around the

death and whether the process would be successful in addressing the public safety mandate, which is the underlying purpose of any inquest," he wrote. "I believe the investigation completed by Detective Armstrong has succeeded in providing the facts for parts of the

events of 6-7 Sept. 1995 that have never before been intensely investigated. I do not think an inquest merely to bring to light these additional facts would serve the public interest."

He promised to ask the province's chief coroner to recommend to the commissioner of the OPP that a review of policies and procedures be conducted so that interference by police with emergency care workers in similar situations can be reduced. Wilson said he did not believe that an inquest was required in order to make that recommendation.

The coroner also noted that other members of the George family are pushing for a full public inquiry as a "more appropriate process to fully inform the public."

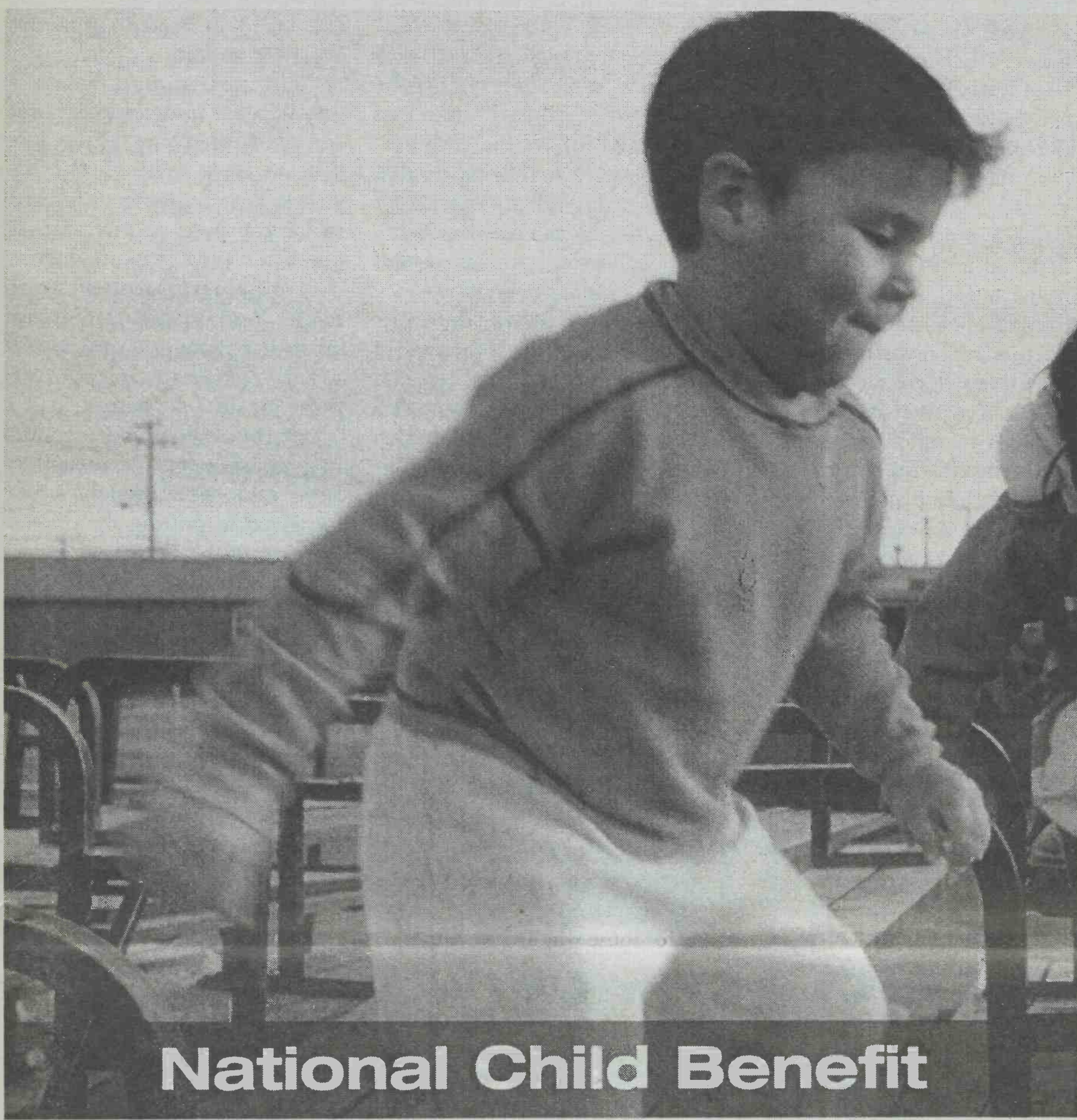
George pointed out that the most powerful people in Ontario, including the people who appoint the province's chief coroner, have been successfully stonewalling a public inquiry into the circumstances surrounding Dudley's death for almost eight years. He said he was bothered that the coroner

would use something that might not happen as an excuse not to call an inquest.

Wilson also provided a copy of a report by Dr. Andy McCallum, who was retained to review the medical care provided to Dudley George. McCallum concluded that no ambulance responded to assist Dudley when he was shot, but this was not a factor in his death.

"[T]he transportation was as rapid as it could have been, in that the route taken was actually faster than the route which is used by ambulances in this part of the province (based on police tests)," the physician wrote.

Pierre George questions any decisions that are based on information provided by police in this case. He points out that Deane, who was convicted of criminal negligence causing death for shooting Dudley, and other OPP officers were found by the trial judge to have lied. Judge Hugh Fraser concluded the officers "concocted" a false version of the events after the fact so they could avoid being found responsible in Dudley's death.



National Child Benefit

For our children to be happy and healthy, they need many things. Some are free, but many are not. The National Child Benefit (NCB) gives financial support to low-income families. This helps parents work towards a brighter future for their children. And it also helps to reduce child poverty in Canada.

To find out more about all our services for children and their families and to receive your guide:

- ☎ 1 800 O-Canada (1 800 622-6232)
TTY: 1 800 465-7735
- 🌐 canada.gc.ca
- 📍 Service Canada Access Centres



Canada

Making music

(Continued from page 15.)

The dynamics of the duo were such that Claude McKenzie appealed to the young, rock crowd, and Florent Volland to the mature, folk audience. And the two were magic on stage. Audiences may not have understood the Innu lyrics to Kashtin songs, but their personalities, combined with the melody and harmony is what appealed to the emotions of their audience.

Engaging the audience in your performance doesn't always mean getting them to sing to your songs or to dance in the aisles, although this may be ego boosting. The pacing of the songs in a live performance is an art. Notice how songs are presented at the next concert you attend. How are they spaced? More importantly, how did the audience react?

This brings us to the actual song being performed. A great song is defined as having the right combi-

nation of lyrics, harmony and melody. In order for it to be a hit and generate royalties, the musical composition must appeal to the widest audience.

Universal themes such as love, work, money and fantasy appeal to the emotions. Any good salesperson will tell you that if he or she can satisfy an emotional need, a sale is imminent.

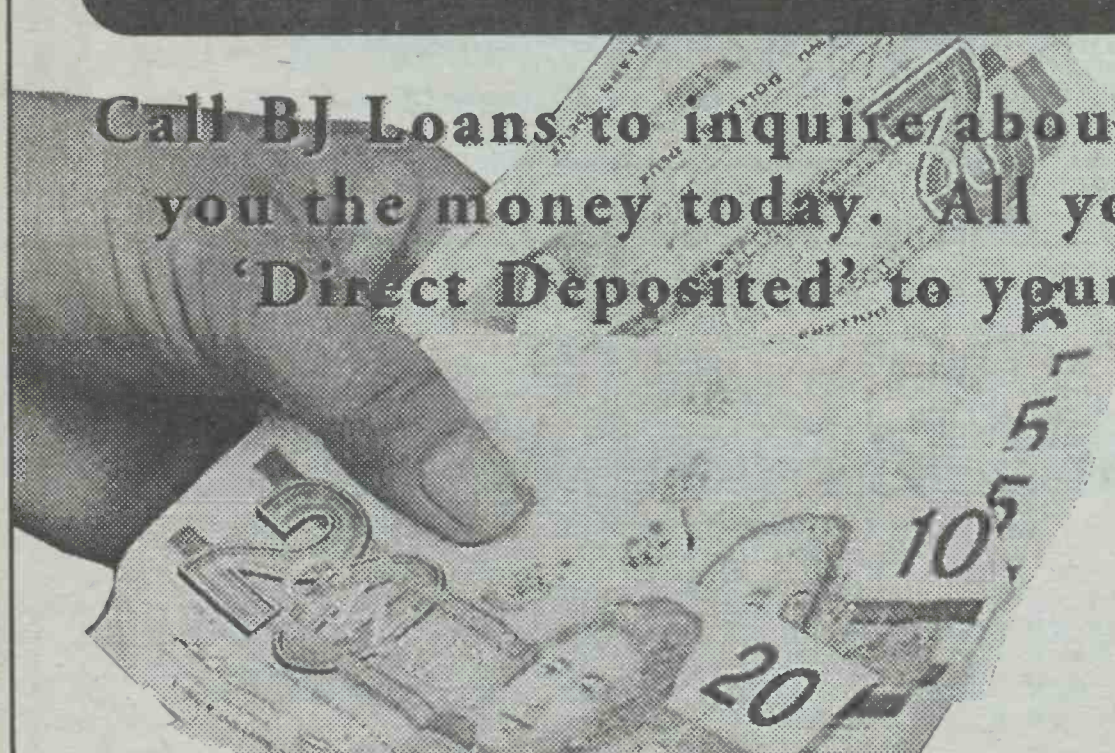
This column is for reference and education only and is not intended to be a substitute for legal advice. The author assumes no responsibility or liability arising from any outdated information. This column is for reference and education only and is not intended to be a substitute for professional advice in the music business.

Ann Brascoupe owns What's Up Promotions, a company specializing in promoting, booking, and managing Aboriginal artists across Canada. She may be reached at abrascoupe@hotmail.com.

Ask about the 5 steps to improve your credit!

Fast Cash - up to \$500 by phone.

Call BJ Loans to inquire about the options to get you the money today. All you need is income 'Direct Deposited' to your bank account.



We offer a range of financial services.

Call us today toll free to see how fast and friendly our service is.

Tel: 1-877-926-3992 Fax: 1-866-926-3311

[health and well-being] New school to train Aboriginal doctors

By Cheryl Petten
Windspeaker Staff Writer

SUDBURY, Ont.

Aboriginal students from Northern Ontario may soon be able to complete their medical education without moving far from home, thanks to plans for a new medical school in the area.

The Northern Ontario Medical School (NOMS), the first new medical school in Canada in more than 30 years, will be divided between two campuses, one at Laurentian University in Sudbury, the other at Lakehead University in Thunder Bay. Each campus will cater to a different sector of the northern population, with the Laurentian campus focusing on providing medical training to francophone students from the North, and the Lakehead campus concentrating on Aboriginal students.

Mick Lowe is a communications officer with NOMS. He explained that the new school will provide northern students wanting to study medicine with a setting that will be easier for them to adapt to. Currently, the only option open to these students is to attend one of the country's 16 existing medical schools, "all of which

are in urban centres, and generally at big universities," he said.

"The experience has been that northerners tend not to get in as much. The acceptance rate is lower. And the feeling is they're just disadvantaged. Because urban centres are a different culture . . . The values can be different between the north and the south and the urban and the rural and so on. Also, there are cultural issues for Aboriginal students and francophone students. The values for the other medical schools may not be the same as for people from those communities, and so there's a bit of a clash sometimes."

Details as to exactly how NOMS will accommodate its Aboriginal students, and how it can prepare all its students to work within Aboriginal communities, have yet to be worked out. As part of that process, a special Aboriginal consultation workshop is being planned for June 10 to 12 to be held at Wauzhushk Onigum First Nation near Kenora. The consultation is being planned in co-operation with the Union of Ontario Indians, Treaty 3, and Nishnawbe Aski Nation (NAN).

"We're going to bring in about 150 Elders, chiefs, traditional healers, students from First Nations across the North. And we're

going to sit down and listen to them and answer that very question, or try to . . . how can we develop this school in a way that will be most helpful to First Nations people in Northern Ontario? And that means both students coming in from the communities, but also then docs going back. What do they need to know? What do the communities need most? And what's the best way to teach all of this? And at this point it's all open. We don't have the answers. We're seeking the answers," he said.

While providing northern students with a more culturally familiar setting in which to learn, the goal of NOMS is also to train doctors in the North so they will stay in the North.

"It's been tried in other jurisdictions in other countries. It's been tried in the Scandinavian countries. It's been tried in Australia. And the clear consensus is that if you take northern students, train them in the north for northern conditions, that the chances they will stay in the north are far, far greater than if they go south for their training.

So we're not doing anything, proving anything, that hasn't been tried or tested in the past in other places. It's just we're the first in Canada," Lowe said.

Getting enough doctors to practice in the North continues to be a problem, he explained.

"It's a huge problem. It's an enduring problem. Here in Sudbury, and this is an urban place, this is 160,000 people, it's the twentieth largest city in Canada. I think I read the other day we're short 30 family doctors, and certain specialists as well. And you know, we're really not that far north either, when it comes to that, well south of the 49th parallel. So if you're having trouble in the major urban centres like Sudbury, you can bet your boots that smaller communities are having even more problems.

"Across the board, the most crushing shortage is of family doctors, general practitioners. Really, the entry-level point into the medical system, the health care system, for the average family or the average patient. What's known as primary health care. And the system just isn't producing enough of them. And as a matter of fact, we're producing fewer all the time. More specialists, fewer generalists. And NOMS has been created specifically to counter that. We're going to be training family doctors and generalists to fill that need in the north and the rural and remote areas."

One of the challenges NOMS still must face is obtaining its accreditation as a medical school. The process, Lowe explained, is long and involved, and the results are far from guaranteed. In fact, the last medical school in North America to seek accreditation, one in Florida that started up last fall, failed its accreditation the first time around.

"This is no gimme. This is a very arduous and complex task, and you have to have faculty, you have to have curriculum, you have to have buildings, you have to have answers to any and all questions they may ask before they're going to accredit your school. And it takes time. It just takes time. And you can't afford to fail. You have to get it right the first time out," he said.

Because of everything involved in preparing for accreditation, Lowe said, some thought is being given to putting the official opening of the school off for an additional year.

"Officially, our target date is still the fall of '04, but there is some serious consideration being given right now to delaying for a year until the fall of '05. We're studying this very intensely right now internally, and we're going to have a decision in early June, which date to pick."

Traditi

By Marty Logan
Windspeaker Contributor

OTTA

Juan and Edgar Uvni moved slowly around the mid-shift courtroom in the chambers of the Wikwemikong First Nation getting long from supporters after their sentencing April 25. They pleaded guilty the day before to admitting a noxious substance trafficking in a controlled substance, charges that stem from the death of a woman who was taking part in a healing ceremony they were conducting.

A sympathetic ruling in the from Justice Gerald Michel—year conditional for the Uvunkar, and one day and served for his son—provide comfort to advocates for traditional medicine, who doubt judges decision of the case provides any legal protection for age-old practice.

In his ruling Justice Michel said, "These two persons are not before the court for having administered sacred medicines. Sacred medicines in different forms are administered almost throughout the world. They are before the court be-

PERSONAL NOTICE

NOTICE OF HEARING FOR TEMPORARY GUARDIANSHIP TO: TERRELL STANLEY & BONNIE JACK

Take notice that on the 30th day of June, 2003, at 9:30 a.m., a hearing will take place in Courtroom Number 441, Edmonton Family Court. A Director under the Child Welfare Act, will make application for Permanent Guardianship Order of your child born on June 10, 1998. You are requested to be present at hearing. You have the right to be represented by legal counsel. Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made.

CONTACT: Alan JONES, ALBERTA FAMILY AND SOCIAL SERVICES, Edmonton, Alberta. TELEPHONE NUMBER: (780) 422-5476.

• Family • Friends • You

POUNDMAN Treatment C

If alcohol, drugs or gambling in your life, we're here to help with effective residential treatment for adults and teens, outpatient and aftercare.

For more information:

Main office — Adult Treatment Centre
Tel: (780) 458-1884
or toll-free
1-866-458-1884
Fax: (780) 459-1876

• Family • Friends • You

ESSENTIAL AB
WWW.C



NON-INSURED HEALTH BENEFITS PROGRAM: A Message to First Nations and Inuit

By September 1, 2003, Health Canada needs your consent to continue to process your requests for benefits under the Non-Insured Health Benefits Program.

So don't wait, get a Consent Pamphlet, Form and Information Booklet today at most pharmacies or Native Friendship Centres.

For more information call 1-888-751-5011

PROGRAMME DES SERVICES DE SANTÉ NON ASSURÉS: Messages aux Premières Nations et aux Inuits

Avant le 1^{er} septembre 2003, Santé Canada aura besoin de votre consentement afin de pouvoir traiter vos demandes de services avec le Programme des services de santé non assurés.

Ne tardez pas, la brochure sur le consentement, le formulaire et le livret d'information sont disponibles dans la plupart des pharmacies et aux centres d'amitié autochtone.

Renseignements : 1 888 751-5011



Health Canada
Santé Canada



Traditional healing is threatened—Elders

By Marty Logan
Windspeaker Contributor

OTTAWA

Juan and Edgar Uyunkar moved slowly around the makeshift courtroom in the council chambers of the Wikwemikong First Nation getting long hugs from supporters after their sentencing April 25. They pleaded guilty the day before to administering a noxious substance and trafficking in a controlled substance, charges that stemmed from the death of a woman who was taking part in a healing ceremony they were conducting.

A sympathetic ruling in the case from Justice Gerald Michel—one year conditional for the elder Uyunkar, and one day and time served for his son—provided little comfort to advocates for traditional medicine, who doubt the judge's decision of the case provides any legal protection for the age-old practice.

In his ruling Justice Michel said, "These two persons are not before the court for having administered sacred medicines. Sacred medicines in different forms are administered almost throughout the world. . . They are before the court because

the ingredients used in these occasions contained substances prohibited in Canada."

The comments, though they appear sympathetic to traditional healing, do not directly address the status of the practice of Indigenous or traditional medicine, said James Lamouche, a policy analyst with the National Aboriginal Health Organization (NAHO).

"This judge happened to be understanding and sympathetic, but there's nothing in the system that says that if this happens again that the next judge [won't] believe that this is witchcraft or something," Lamouche said in an interview from his Ottawa office.

NAHO wants the issue discussed, he added, because many Aboriginal Elders worry that governments could try to regulate healing and because the traditional knowledge involved in the practice must be protected.

"From an Aboriginal point of view, how we as Aboriginal people see traditional medicine, and how we want to move forward with it, has to be discussed," Lamouche said. "There are so many issues in this respect, such as the protection of the knowledge, our languages, the plants and the land."

Representatives of NAHO, which was born out of the recommendations of the Royal Commission on Aboriginal Peoples (RCAP), attended a series of workshops and meetings with healers, Elders and other interested participants throughout the country in 2002 to discuss traditional healing. Lamouche said it plans to release a series of discussion papers this summer that will suggest ways to protect healing and other traditional knowledge, such as recognizing it as intellectual property or applying the constitutional right to health protection to it.

Lawyer Lloyd Greenspoon, who represented Edgar Uyunkar, said he was prepared to argue in court that traditional medicine is protected by the Charter of Rights and Freedoms, but that the healer's guilty plea made that unnecessary.

"This is going to be really important in the future," said Greenspoon, who told Windspeaker the Wikwemikong decision is likely not precedent-setting, because Justice Michel's comments about healing were outside of his main decision, obiter dictum in legal language.

Still, "it wasn't a negative decision for Aboriginal healing. That was the risk," added the lawyer. "He could have found that the healing was connected to the death. He basically said 'only the Creator knows what caused the death.'"

In a paper soon to be released on its Web site (www.naho.ca) NAHO notes that as traditional healing comes into increased contact with mainstream culture, moves will have to be made to both protect it and ensure that the practice is not abused.

"The threat of government regulation of traditional medicine is not only a valid fear but also one that government agencies are currently assessing," reads the paper entitled *Traditional Medicine in Contemporary Contexts: Protecting and Respecting Indigenous Knowledge*, by McMaster University Indigenous studies professor Dawn Martin Hill.

When Health Canada designed a law to regulate "natural health products" last year, it said Aboriginal healers would be exempted because the regulations ignore items not sold on the open market and if items were created "at a particular moment in time for a particular patient." An Ontario law that governs physicians provides another example of a regulation that exempts Native healers. It excludes "Aboriginal healers providing traditional healing services to Aboriginal persons or members of the Aboriginal community."

The issue that emerges is: should national, or even international, exemptions exist for traditional healers?" Hill's paper asks.

Despite governments' exemptions, many Native people still feel that traditional methods of

healing are threatened, said Lamouche. "In our discussions with Elders throughout the country, a lot of them have voiced their concerns that the government and, to a lesser degree, the courts, will begin to become involved in this area, and the overwhelming majority . . . don't see and neither do they desire the government having a role in the area of traditional medicine."

"Almost everybody that we talked to says that traditional medicine has existed as a separate system of knowledge for millennia and it has its own systems of control and of transmission and development, and applying foreign concepts like regulation and liability and litigation to what traditional healers do and to Aboriginal concepts of health and healing is not going to be satisfactory to anybody," he added.

NAHO's discussions also included possible ethical guidelines or a code of conduct, Lamouche said. One such code, *The Beliefs of the Elders: Codes of Ethics for Indigenous Medicine of the Colombian Amazon*, was created by The Union of Yagé Healers of the Colombian Amazon in 1999, reports the Hill paper.

"Any kind of code of conduct," said Lamouche, "would have to come from Elders and healers themselves; it can't come from the top down. Even an Aboriginal organization such as ourselves couldn't dictate a code of ethics for Elders and healers."

Local reaction mixed

(Continued from page 8.)

Whether the prosecution of the Uyunkars makes people fearful or not depends upon the individual's world view, said retired Laurentian University professor, Barbara Riley. "Ask yourself, how strong are you in your own belief system? As for me, I would

lay down my life for my people, but a lot of others function out of fear because of the fear tactics that were used on them in the past."

She said entrenched Western medical systems attempt to put down the traditional way.

"From my own experiences I

have seen that professionals try to protect their own turf," she said. "So why not in this area?"

In her view, fear is the primary enemy.

"If you are strong in your beliefs, then cases such as this will not deter you from practising natural medicine."

PERSONAL NOTICES

NOTICE OF HEARING FOR TEMPORARY GUARDIANSHIP TO: TERRELL STANLEY & BONNIE JACK

Take notice that on the 30th day of June, 2003, at 9:30 a.m., a hearing will take place in Courtroom Number 441, Edmonton Family Court. A Director under the Child Welfare Act, will make an application for Permanent Guardianship Order of your child, born on June 10, 1998. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made.

CONTACT: Alan JONES, ALBERTA FAMILY AND SOCIAL SERVICES, Edmonton, Alberta. TELEPHONE NUMBER: (780) 422-5476.

Are You Ready For A Challenge?

Life Skills Training Centres have offered Life Skills Coach Training for over 25 years, providing a unique opportunity to work with people. 12 weeks of extensive experiential training develops skills in:

- Human Relations & Counselling
- Creative Problem Solving
- Family & Group Dynamics
- Process & Evaluation of Relationships

Graduates are employed in counselling, addictions, life skills, mental health, native organizations, corrections, group homes and other people related fields.

LIFE SKILLS TRAINING CENTRES (CANADA) LTD.

Call Toll Free Anytime
1-888-535-2888

Register Now
Full-time & Part-time
courses available

Family • Friends • Your House • Your Car • Your Health

POUNDMAKER'S LODGE Treatment Centres

If alcohol, drugs or gambling are a problem in your life, we're here to help. We provide effective residential treatment for both adults and teens, outpatient counselling and aftercare.

For more information:

Main office — Adult Treatment Centre Tel: (780) 458-1884 or toll-free 1-866-458-1884 Fax: (780) 459-1876	Outpatient Centre Tel: (780) 420-0356 or (780) 420-6366 Fax: (780) 424-1163	Adolescent Treatment Centre (St. Paul) Tel: (780) 645-1884 or toll-free 1-866-645-1888 Fax: (780) 645-1883
---	--	---

Family • Friends • Your House • Your Car • Your Health

ESSENTIAL ABORIGINAL RESOURCE
www.ammsa.com

PORTAGE COLLEGE

Become a Vital Part of the Health Team in Your Community

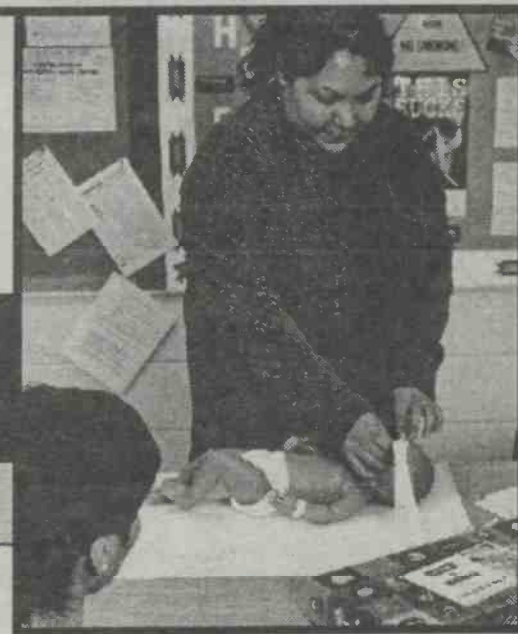
Community Health Representative (CHR) Program

"Promoting wholistic health for individuals, families and communities."

As a Community Health Representative (CHR), you will play a role in ensuring the health of people in your community. CHRs play an active role in providing health education and preventative health services to individuals and groups to encourage awareness and responsibility for health related programs.

- Develop and deliver programs such as:
- Prenatal education
 - Disease prevention and control
 - Diabetes education
 - Environmental health

Portage College, 9531 - 94 Avenue, Box 417
Lac La Biche, Alberta T0A 2C0 Ph: (780) 623-5580 Fax: (780) 623-5519



Program begins September 2, 2003



Aboriginal people make waves in broadcasting

By Ashlea Kay
Windspeaker Contributor

WINNIPEG

Television is a powerful medium that can challenge and empower people by telling stories they can relate to. As executive producer of the Sharing Circle, Lisa Meeches has not only educated Canadians with her half-hour show about Aboriginal people, but she has stepped up to encourage other Native people to enter the broadcasting sector.

With the increase in mentorship programs and industry upgrading courses, Meeches predicts a solid future for Aboriginal people interested in entering the field.

"We should have an amazing group of representatives actively contributing to television and film in even greater ways than we've achieved already over the next few years," she said.

The Manitoba Indian Cultural Education Centre recognizes that as the Aboriginal population in-

"I don't think the goal for Aboriginal programming is just to reach Aboriginals...there can never be enough Aboriginal programming on television to educate and inspire Canadians as a whole."

—Lisa Meeches

creases, so should their presence in the broadcasting industry. The centre launched the Aboriginal Broadcast Training Initiative (ABTI) in 1997 to open the door for future industry workers both in front of and behind the camera.

The program is designed to educate those interested in broadcasting who might not otherwise have an opportunity to explore the field.

"Not many people think they could work in the industry," said Carol Beaulieu, program coordinator for ABTI. "It seems so foreign...untouchable for a lot

of individuals."

The effort to entice more Aboriginal people into the field of broadcasting has not been a quick or easy process. The ABTI opened to encourage those interested in the field to learn practical and hands-on training in an intensive course. The program is taught and supported by Aboriginal people who work in the competitive industry.

Beaulieu says this type of program provides people with the edge they need to break into the industry.

"People in the industry need to be aware these individuals are

here," she said. "You don't have to accept them with open arms, but at least give them a chance."

Doors began opening and opportunities were given with the launch of APTN in the fall of 1999. Based in Winnipeg and aired nationally to more than eight million homes through cable and wireless services, APTN provides many Aboriginal producers, writers, and media professionals with employment.

"I think what APTN is doing is commendable," said Meeches. "I am very happy to have my programming on their airwaves, but in the end, it's important to me that I reach more than the Aboriginal community with our stories."

Meeches has been able to carry her talent and skills to the mainstream market.

"I had to work hard and prove that I was up to the challenge," she explained, "but when you have a group of people that are as supportive of your work as the Craig family (A-Channel) was to mine, it's hard to view even the hardest of tasks as a challenge."

Meeches continues to break barriers for others in the broadcasting field by producing Aboriginal programs, such as the children's show Tipi Tales, that pay tribute to her traditional roots.

"Without representation on mainstream television, how do other communities in Canada learn about us?" she queried. "I don't think the goal for Aboriginal programming is just to reach Aboriginals...there can never be enough Aboriginal programming on television to educate and inspire Canadians as a whole."

Meeches said its a process when people try to effect social change. "A-channel has always made sure that there was representation of Aboriginal people, and it's exciting to see networks like Global and CTV working to catch up."

Meeches believes there isn't a shortage of Aboriginal people working in the industry, rather there's a need for proper training.

"There is no quick fix for the development of senior creative contributors and crew members," she said.

Award

More than 200 Aboriginal from across the country will arrive in Halifax from May 13 to 16 to participate in this year's E-Spirit Business Plan Competition, designed to give Aboriginal high school students first-hand experience in being entrepreneurs.

"Over 300,000 new jobs are required to meet the demand of Aboriginals entering the workforce over the next 10 years," explained Michel Vennat, president and CEO of the Business Development Bank of Canada, the organization that runs the annual competition. "This is why it is so vitally important to expose Aboriginal youth to the potential of entrepreneurship. The competition is in-

Honour

Assisting stu

ABORIG

- acquire the p
- designed to
- a fast track o
- courses com
- courses avai
- computers a
- study skills
- by Aborigin
- and particip
- recognized a

(780) 41

www.ucep.co
ucep@conco
Faculty of C
10537 - 44 S
Edmonton,

CONCORDIA

security /sekjuri/, secu

to n...all the precaut

rect & em

ect peopl

ni...

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

...en

ABORIGINAL CHILD and FAMILY SERVICES PROGRAM

Keyano College will offer the Aboriginal Child and Family Service Program in Edmonton starting September 2003. This two-year program focuses on working with Aboriginal children and their families. After successful completion of one year, the student may exit with an Aboriginal Child & Family Services Certificate.



For more information contact:
Lori Fleming at 780-444-4975
or, Marge Scharf
at 1-800-251-1408
www.keyano.ca/aborchild

KEYANO COLLEGE
www.keyano.ca

CONGRATULATIONS GRADUATES OF 2003
from
TSUU T'INA EDUCATION DEPARTMENT

POST SECONDARY GRADUATES:

Nadine Crowchild	U of C, Bachelor of Education
Valerie McDougall	U of L, Bachelor of Education
Sheryl Meguinis	U of C, Law Degree
Bernard Starlight	Theatre Studies, Toronto
Carmel Starlight	Fashion Design, Olds College

BULLHEAD ADULT EDUCATION CENTRE:

Larson Starlight
Holly Wolfleg

GRADE 12 GRADUATES:

Megan Onespot	Tsuu T'ina Jr/Sr High School
Charity Crowchild	Tsuu T'ina Jr/Sr High School
Patrice Meguinis	Tsuu T'ina Jr/Sr High School
Brianne Meguinis	Tsuu T'ina Jr/Sr High School
Kelly Soosay	Bishop Carroll High School
Kyle Jacobs	Lord Shaunessy High School
Selena Daniels	Lord Shaunessy High School
Bobby Buffalo	Lord Beaverbrook High School
Brett Crowchild	Lord Beaverbrook High School
Lance Dodginghorse	Lord Beaverbrook High School
Jason Onespot	Lord Beaverbrook High School
Aaron Rattlesnake	Bishop Grandin High School
Janna Simeon-Crowchief	Siksika Nation High School
Theodore Starlight	


GRADE 9 GRADUATES:

Theo Crowchild	Fairview Jr. High School
Aaron Metchewais	Fairview Jr. High School
Corbin Crowchild	Fairview Jr. High School
Julie Dodginghorse	Fairview Jr. High School
Austin Big Crow	Fairview Jr. High School
Zachery Manywounds	Fairview Jr. High School
Samantha Simon	Fairview Jr. High School
Starlin Big Plume	St. Stephens Jr. High School
Kristen Blackrider	St. Stephens Jr. High School
Nicole Cross	St. Stephens Jr. High School
Nicholas Heavenfire	St. Stephens Jr. High School
Cameron Deschamps	St. Stephens Jr. High School
Josh Bruisedhead	Woodman Jr. High School
Cayley Big Plume	Don Boscoe Jr. High School
Chelsie Whitney	Red Deer Lake School
Josh Noel-Crowchild	St. Augustine Jr. High School
Tyra Metchewais-Wells	
Kimberly Starlight	

Tsuu T'ina Education, 9911 Chula Boulevard, Tsuu T'ina, AB T2W 6H6
Phone: 403-238-6101 • Fax: 403-251-9833

"Go for it...
...make your dream a reality!"

Post-Secondary Student Services
encourages higher education



Commission scolaire Crie

POST-SECONDARY OFFICE
STE. 200 - 277 DUKE STREET
MONTREAL, QUEBEC H3C 2M2
1-800-463-7402

Youth leading fight to preserve traditions

Windspeaker's Paul Barnsley was one of three journalists sent on a two-week tour of communities in the South Pacific by the Victoria-based Pacific Peoples Partnership. The non-governmental organization seeks to raise awareness of social and political issues in a part of the world that is not seen as a high-priority area in Canada for international aid. Nelson Bird, host of CTV Regina's Indigenous Circle, and Tania Williard, editor of Vancouver Native youth magazine Redwire, were the other reporters.

By Paul Barnsley
Windspeaker Staff Writer

RANON, Vanuatu

The young people of Ranon, a remote village of 200 souls located at the base of an active volcano on the northern end of Ambrym Island in the South Pacific, one of more than 80 islands that make up the country of Vanuatu, are organizing and reaching out to their people. Their message is a simple one: Don't believe the people from outside who tell you your ways are backward and obsolete. Believe in yourself and in the strength of your culture and community.

That's a reaction to the pressure being applied on these Indigenous people by the developed Western world, a direct and defiant response to globalization.

The Lolihor Youth Awareness Team (LYAT) is the unfunded youth group that is spreading the word about such fundamental issues all over Ambrym Island.

Vanuatu was formerly the colony of New Hebrides. Prior to achieving independence in 1980, the colony functioned under the joint rule of France and Great Britain. The government is now made up of Melanesian people, but those leaders are being pressured by international agencies to abandon their traditional ways and join the market economy.

Most grassroots people—who make up close to 90 per cent of the

country's population—say their country is being crushed by a foreign debt load that leaves it vulnerable to pressures from the World Bank, the World Trade Organization and other international agencies. Those agencies want the people of Vanuatu to give up their subsistence lifestyle and become consumers and laborers.

That appears to be a problem all around the South Pacific, if not all around the developing world.

Even in Canada and the United States, subsistence lifestyles are under attack as primitive and non-productive.

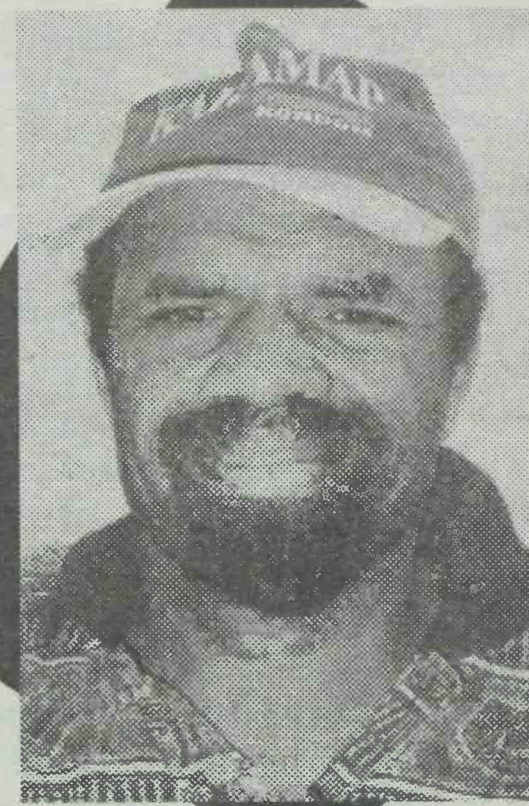
Joel Simo says one has to be careful when using words like "developing." It's a Western term that has a built-in bias against all things Indigenous, the writer and Melanesian nationalist with an MA in linguistics from the University of the South Pacific believes.

"It's another form of colonization. They're just getting us dependent on this aid and then they come in and control us. If you go into any of these government offices today, you'll find a lot of foreign consultants. And those foreign consultants are advising the government as to how the country should go, which I think doesn't really boil down to the fact that we have independence," he said. "With independence, you have to make your own decisions. The colonial masters have left. But now they're back using their aid to control the country again."

Simo and the members of LYAT were intensely interested in the experiences of Indigenous people in Canada. They see the struggle for survival as distinct peoples to be something they have in common.

"It is really interesting because we've been thinking we're the only ones going through these issues. When we learned about 'Indians,' the First Nation people of the U.S. and Canada, these two countries are well off. I mean there's a lot of development. It's a Western society. We think that everybody there has equal opportunities like every-

Chief Tokon Sam



Joel Simo



Actress Yvette Vatu-Alfred

body else. But then when they come and stay with us we realize that's not the case," Simo said. "The First Nation people gave a lot of morale to the group. Because we are all addressing the same issues that they've been through and they're still addressing them. So we'll continue and work, trying to solve the problems that the colonial masters imposed on us. I think it will take time to really get the message across to the people, because I believe it's just a mentality, the people's mentality. I think it's just to free up the mind. We can say it's the colonial influence, but again, it goes back to each individual, how you see things yourself, how you control those things yourself and how you manage your life. I think it all boils down to that. Society has to change. We have to change. But at the same time we have to have control over ourselves. If we don't have control over ourselves then letting other influences spoil our lives, I think that's where we'll get into trouble."

Chapter 12 of Vanuatu's constitution, written after independence in 1980, guarantees that the land belongs to the people—not the chiefs—forever. Every member of a village clan owns an equal share of the village land.

Land is incredibly important to the people of Vanuatu.

"In our custom, land is like part of the family," explained Stanley Jack, the chairman of LYAT.

The people of Ranon live a subsistence lifestyle. Western people might call it Stone Age living. There are no paved roads, no vehicles, no modern plumbing, no electricity save what is produced by the one or two gasoline-powered generators in the village. Even the runways used by Vanair, the domestic airline, are unpaved strips of level grass. The people live in bamboo huts with coconut leaf roofs. Many sleep on woven bamboo mats on the floor. Cooking is done over the fire. Most of what the people consume comes directly from their land.

Chickens, pigs, goats, dogs and cats roam freely. A few cows are kept. There is only one horse on the island. It was imported by its owner for transportation purposes. The children are frightened of this strange creature. Some burst into tears at the sight of it.

There's not a lot of use for cash in Ranon. There are few places to spend it. A general store with a very limited list of wares (by Western standards) is open infrequently and receives little traffic. The only industries besides subsistence survival are fishing, raising livestock to trade for manufactured goods, and carving traditional totems for sale to tourists. The music is traditional—the string band. The tunes are melodic; the lyrics in Bislama, a trade language that combines 18th century English, some French and the village dialects.

Much like the drum groups that perform powwow music, the string band musicians crowd around the bass in the centre and

sing, blending their voices in a way that is quite pleasing to the Western ear. Admirers crowd around the outside of the circle. All festive occasions require the presence of a string band.

Living so close to the earth makes the people very sensitive to their environment. Not much goes on that misses their notice. They are incredibly in tune with their land. The people are happy, healthy, despite the scarcity of modern medical facilities, and seem quite content to live as their ancestors have lived for thousands of years.

But the West seems determined to crowd its way into this world.

The young people—in their 20s and 30s—who make up LYAT are concerned that the World Bank is pressuring the national government to force land registration. Currently, there are occasional disputes about land boundaries. Some turn violent. But LYAT sees the registration and surveying of land to be the first step towards property taxation.

If the land is surveyed and registered, they worry it will be easier for outside interests to identify plots of land that they could target for acquisition and development.

"If we have land we are free," said Jack.

"When we have land, if you don't have money in your pocket you can still survive," said Simo. "Poverty, real poverty, is what you see in Asia. People begging, no houses, nothing. We see in Thailand when people lose their land, their children become prostitutes to survive. That's poverty. In Vanuatu, they say it's a poor country but everybody has land."

(see Fighting page 27.)



The people of Ranon live in bamboo huts with coconut leaf roofs. Many sleep on woven bamboo mats on the floor. Cooking is done over the fire.

Moha

By Paul Barnsley
Windspeaker Staff Writer

RANON, Vanuatu

If Pakon Bong Rodney comes one of the fathers of modern Indigenous statehood in Vanuatu in the South Pacific, Nations writer Brian May may become a venerated figure in that nation's history.

Rodney, a resident of the remote island village of Ranon on Ambrym Island in Vanuatu, a country located about an hour and a half by plane from the northeastern tip of Australia, has a serious problem with alcohol before he read Maracle's *Water*. Now sober, Rodney tirelessly to fight against a deep-seated sense of inferiority that afflicts his people as a mem-

Fighting

(Continued from page 26.)

Stanley Jack points out that President Harry Truman coined the phrase "under-developed" in 1948. He asked who was truly underdeveloped, saying that people in his village all had land, homes and work to do on their land, while people in the U.S. have no homes, no jobs and often no food, he said.

"The white man's development looks good from the outside," he added. "In the villages, the things don't look that good, but they have a share."

Later, Jack, Joel Simo and Pakon Bong Rodney, the co-ordinators of LYAT, all admit that they are anti-development. They were making a point. The point is that the Vanuatu people—perhaps the most indigenous peoples—have been indoctrinated into the idea that the European ways are superior, that their own ways are inferior. They are looking for examples that challenge conventional wisdom about modern ways to start the process of development that they call "internationalization."

Internal colonization, they say, is all about believing you're inferior and less capable. It's about being absorbed by the colonizers' arrogance at the expense of your own self-esteem and self-confidence.

Coca-Cola is marketed aggressively in the developing world as a symbol of American wealth and sophistication. Jack asked if a nut milk gave you tooth decay and diabetes.

It was his way of making a point about what the advertising agencies from the West say to the indigenous peoples.

When a message tells you that consuming Coca-Cola makes you smart and sophisticated—it's a marketing—it also tells an indigenous person that "what isn't anything good to me," said.

So when Western development agencies arrive in Vanuatu and apply pressure on the govern-

itions

Mohawk writer changes activist's life

By Paul Barnsley
Windspeaker Staff Writer

RANON, Vanuatu

If Pakon Bong Rodney becomes one of the fathers of a modern Indigenous state in Vanuatu in the South Pacific, Six Nations writer Brian Maracle may become a venerated figure in that nation's history.

Rodney, a resident of the remote island village of Ranon on Ambrym Island in Vanuatu, a country located about an hour-and-a-half by plane from the northeastern tip of Australia, had a serious problem with alcohol before he read Maracle's *Crazy Water*. Now sober, Rodney works tirelessly to fight against an ingrained sense of inferiority that afflicts his people as a member of

the Lolihor Youth Awareness Team (LYAT).

He calls it internal colonization, and he'll walk eight hours through dense jungle, over mountainous terrain, to tell his people it's something that's got to go.

Maracle's first book was a collection of interviews with First Nation people with alcohol problems. The book explored why they drank and what they thought about it.

Rodney is a gifted carver. He was earning a lot of money selling his artwork. He admits he was drinking away most of that money. He lived in Vanuatu's capital city, Port Vila, and was no stranger to the drunk tank there.

"I was in Cell 6 at least once a week," he said on May 2. "One time it was every day of the week."

The stories in *Crazy Water* touched a nerve in the young ac-

tivist.

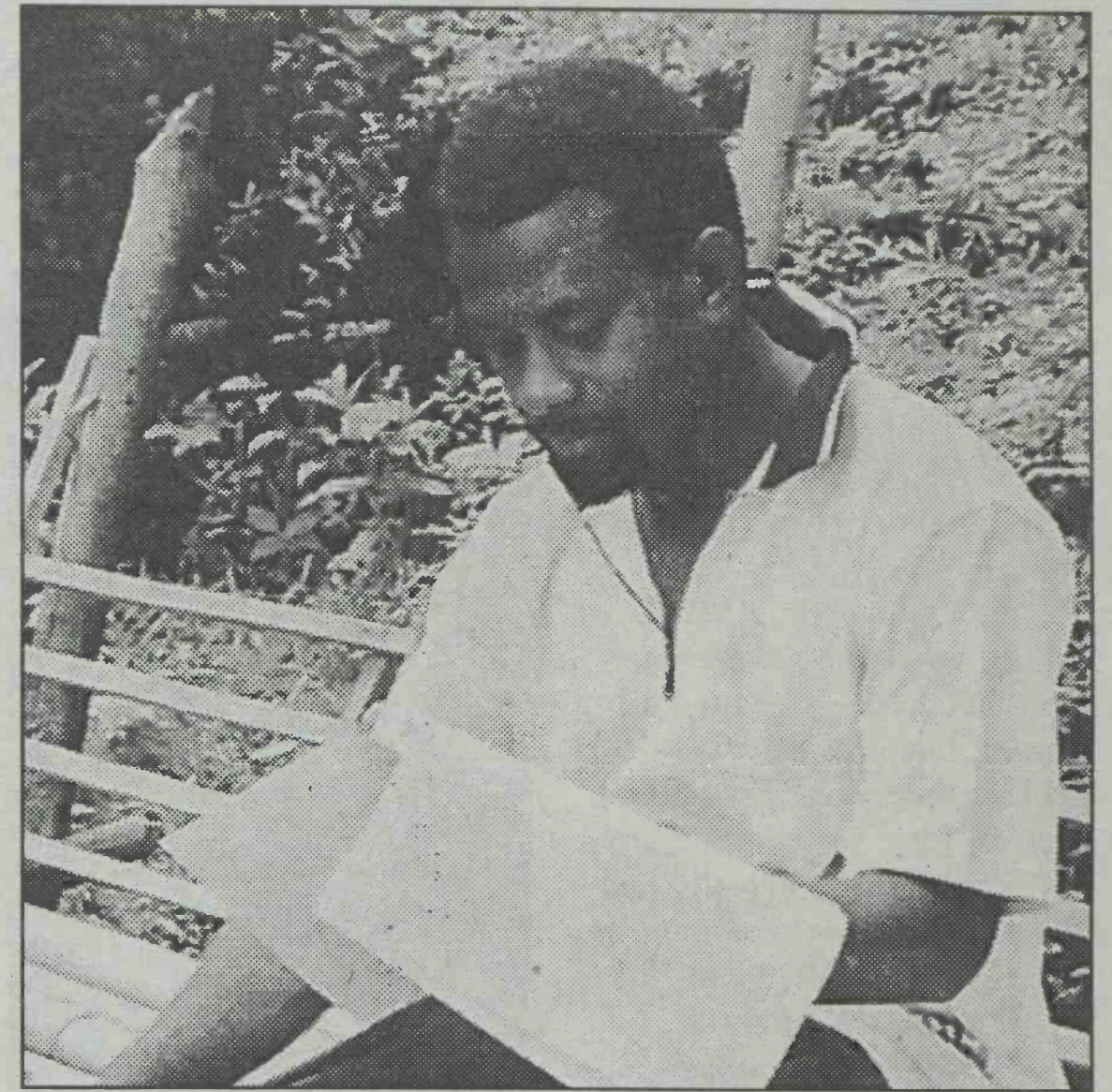
"I was lucky reading this book. I saw I was one of them," he said. "Maybe through that *Crazy Water* I'm still alive. If not, I'm dead already."

Instead of dead, he is playing a lead role in an important movement that seeks to encourage young Indigenous people to embrace their culture and take pride in their heritage.

Joel Simo, a LYAT supporter and advisor, says alcohol has done great damage in his society.

"Because it's not part of our custom, we abuse it," he said. "We don't know how to use it. The white man knows how to use it because it's part of his custom."

Careful and moderate use of alcohol is just one of the messages LYAT spreads to the young people of Vanuatu. It's a message close to Pakon Bong Rodney's heart.



Pakon Bong Rodney

Fighting internal colonization critical battle

(Continued from page 26.)

Stanley Jack points out that U.S. President Harry Truman coined the phrase "under-developed" in 1949. He asked who was truly under-developed, saying that people in his village all had land, homes, food and work to do on their land. Poor people in the U.S. have no land, no homes, no jobs and often, no food, he said.

"The white man's development looks good from the outside," Jack added. "In the villages, though things don't look that good, everybody has a share."

Later, Jack, Joel Simo and Pakon Bong Rodney, the co-ordinator of LYAT, all admit that they are not anti-development. They were making a point. The point is that Vanuatu people—perhaps all Indigenous peoples—have bought into the idea that the Europeans' ways are superior, that their people's ways are inferior. They need to find examples that challenge the conventional wisdom about Western ways to start the process of undoing what they call "internal colonization."

Internal colonization, they say, is all about believing you're inferior and less capable. It's about having absorbed the colonizers' arrogance at the expense of your own self-esteem and self-confidence.

Coca-Cola is marketed aggressively in the developing world. It's a symbol of American wealth and sophistication. Jack asked if coconut milk gave you tooth decay or diabetes.

It was his way of making us think about what the advertising messages from the West say to Indigenous peoples.

When a message tells you that consuming Coca-Cola makes you smart and sophisticated—simple marketing—it also tells an Indigenous person that "what I own isn't anything good to me," Jack said.

So when Western development agencies arrive in Vanuatu and apply pressure on the government to



A string band is always on hand when there is a celebration to be had or an occasion to be marked. Musicians stand in a circle, and admirers crowd around the musicians.

open up land for Western-style development with the unchallenged assumption that development is good, LYAT urges caution.

"We need to go slow. The answer for Vanuatu is not a completely cash economy or a completely subsistence economy. The right balance must be allowed to develop and we must remain in control," Jack said.

LYAT is also challenging the educational curricula in place in Vanuatu schools. Rodney said the colonial approach has not been cleansed from the classroom.

"They're teaching us our Melanesian ways of living are bad so we will give away our land and go to work for them," he said.

Simo writes about "critical literacy." He concluded that calling Indigenous peoples illiterate because they aren't up on knowledge that's considered indispensable for Westerners is a severe form of arrogance. His people have knowledge of the land and nature that cannot be dismissed as ignorance. Their literacy when it comes to reading nature is superior to the literacy of the West. It's another case, he admits, of fighting internal colonization, ridding his people's minds of the mistaken idea that they are ignorant savages.

"Our languages are not in the textbooks," he said. "It always makes us feel inferior when our languages and culture are not in the texts. That has a cost. Our kids are taught to see things from a different perspective. They don't fit in in the villages after that. They migrate to the city to find jobs that don't exist."

And, as in Canada, the school texts are sprinkled with nonsense that supports colonial notions.

The role of Christopher Columbus is played in the South Pacific by Captain Cook. School children are taught that Vanuatu was discovered by Captain Cook, even though the Indigenous people were living there when he arrived. The children know the words to 'Ring Around the Rosie' but they don't know anything about the history of the Melanesian people. And LYAT members say children are punished today for speaking their own language in school.

One might well ask how an independent Vanuatu government could allow this to happen.

"Most of our leaders today are relics of the colonial system," Simo said. "The model was already there. When the colonial masters left we just fit in their shoes and used those shoes to walk."

It will take a long time to cleanse the effects of colonialism from their land and people, the LYAT members agree, although the young people are impatient to be done with it and seem frustrated by the slowness of the journey.

"We're living a life that is totally different from what we do. So we really don't feel like ourselves," Simo said, adding later that this could be the main cause of many of the social ills that afflict Indigenous peoples in all corners of the world.

Other young people are doing what they can to raise awareness of such issues. Wan Smolbag, a theatre group based in the Vanuatu capital Port Vila, won the prestigious Pacific Man of the Year Award in 2002.

Actress Yvette Vatu-Alfred says her troupe tours the region performing plays that are designed to stimulate awareness and discussion of important social issues.

"Here in Vanuatu, there's a lot of people that don't own radios. They don't have TVs, no videos. And we get to them it's like something really new and they get all the messages that we give them. Drama is really effective in rural areas," she said. "It's part of our culture. In the villages, if our grand-

father wants to say things to us, he'll say it through storytelling and doing a little bit of drama in it so it makes it more exciting. So we don't have to go to a theatre school to learn how to do things. We just do it naturally."

Ranon hereditary Chief Tokon Sam is one of the representatives to the national council of chiefs in Vila. He is one of the 22 chiefs across the country who advise the national government. He agrees with the approach taken by the young people of his village.

"We are supporting the kids because they're playing an important role about the land. Land is our life and our culture. I think we are supporting the kids about the land so we can recommend it through the national council of chiefs. What the kids are doing, they are the future of the country so in these important times they are doing their part," he said.

He was asked if he has been pressured by Western organizations.

"The people of Vanuatu, they own their land. So I think the land registration the government wants to do, I think that's one of the options that the European Union, the World Bank wants to get to Vanuatu because the government was lent a lot of money through the World Bank," the chief said.

Simo believes domination is not the answer in international affairs. He counsels co-operation.

"If you're coming to help us with a set perspective, looking at things from your angle, from where you come from, it won't fit into my society because my society's completely different from yours. If somebody is telling us from outside 'we should do this, we should do that,' if we fail, we won't know how to solve those problems because they are not from us. It comes from somebody else," he said. "If you come and accept what I have and work to help me out to have a better life then I think we'll be OK. But if you come and say I must do this, I think that won't help."

Joel Simo

Yvette Vatu-Alfred

blending their voices in a that is quite pleasing to the ern ear. Admirers crowd d the outside of the circle. stive occasions require the nce of a string band.

ng so close to the earth makes eople very sensitive to their nment. Not much goes on nisses their notice. They are ibly in tune with their land. eople are happy, healthy, de- he scarcity of modern medi- ilities, and seem quite con- o live as their ancestors have or thousands of years.

the West seems determined wd its way into this world. e young people—in their 20s s—who make up LYAT are rned that the World Bank is rring the national government ce land registration. Cur- there are occasional disputes land boundaries. Some turn t. But LYAT sees the regis- and surveying of land to be st step towards property taxa-

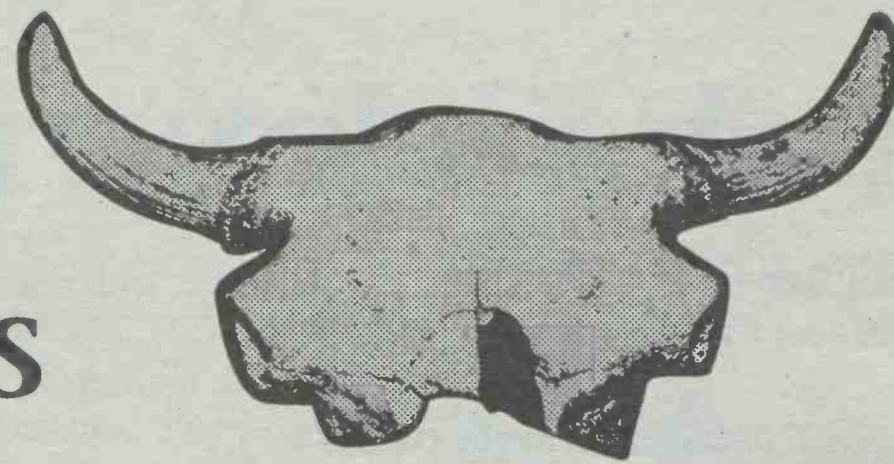
the land is surveyed and regis- they worry it will be easier nside interests to identify plots d that they could target for ition and development. e have land we are free," said

hen we have land, if you don't oney in your pocket you can rrvive," said Simo. "Poverty, overty, is what you see in Asia. e begging, no houses, noth- e see in Thailand when peo- se their land, their children e prostitutes to survive. overty. In Vanuatu, they say oor country but everybody nd."

Fighting page 27.)

[buffalo spirit]

More from Mary Thomas In her own words



I've got memories of way back when I was little. I mostly grew up with my grandfather... and his wife, and I have some beautiful memories. In 84 years of learning experience I can see a big difference.

Today we talk about our health, what should we be doing... We have to change a big system, but how do we do this is a big question. First of all, that we have to recognize that our environment is really deteriorating, and our medicine, are getting less and less, and that's a part that I worry about.

And water especially, we are running out of water. Why is it today that we have to buy water to drink, when all the water around us is polluted.

It's very dangerous today how we are living.

And another thing that worries me is our whole system is failing our children. There future doesn't look very good. The school system is failing, the law itself, the governments are failing...and all because of we put too much on the money issue. We do not recognize the value of our people.

When you think back, a long time ago, we did not need to build school houses. We did not need to build hospitals. And most of all there was no such a thing as jails with our society. And I questioned that, I said 'what did our people do that there was no law breakers?' When you think of it, it all boils



When our people go into the woods to collect our medicine or our edibles, we always offer a prayer of thanksgiving. I can remember my grandmother, my mother, when they went up to a tree or bushes to collect the medicine, she would talk to it as if it were a human being. 'I didn't come here to damage you. I come here because the Creator put you here that I help myself to survive. I'm taking from you some medicine.'

down to the values of our culture, the morals.

You look at the diseases that are happening today, those diseases were unheard of. That was brought over by the non-Native people... and then we have the disease that pertains to no morals, no values. Now everybody's afraid of this so-called HIV. That was unheard of. I guess it all boils down to our people, our spirituality.

Our spirituality was based on the understanding that we are a part of the land. We are not superior; we are just a strand in it. If we don't look after the gifts of Mother Nature, we're the ones that are going to suffer. And I can see that's the direction that we are headed for... None of the big money makers understand where we are coming from... say the logging companies as an example of what I'm talking about the spirituality.

When our people go into the woods to collect our medicine or our edibles, we always offer a prayer of thanksgiving. I can re-

member my grandmother, my mother, when they went up to a tree or bushes to collect the medicine, she would talk to it as if it were a human being. 'I didn't come here to damage you. I come here because the Creator put you here that I help myself to survive. I'm taking from you some medicine.' And they would give an offering. But you take the logging company, I tell them, you bring your big bulldozers onto a mountainside and you don't even give a prayer of thanksgiving. You just go in there and bulldoze everything out that you don't need, that is of no value, money value. You just bulldoze everything out. What about the bear's den, the coyote, the deer grazing, right down to little squirrels, right down to little insects that have a right to live in there. They have no regard for anything, and their almighty dollar is their god. The more money they make, the happier.

So everything is looking very grim. And when we look back to our people, when they lived by those values they were a healthier bunch of people. I can remember the happy days when I was little girl, when my parents would go out on the lake in canoes, and outdoor camping all summer. There would be fishing and hunting, and gathering berries, drying it for the winter use. It was so peaceful compared to today. It's just not like what it used to be and we're

suffering for it now.

The role of the parents when we question why there was no jails. Why wasn't there any need for jails? Because there was no law-breakers. And how did they prevent that? It was because of the family circle.

A girl was taught from an early age her role in the family as a woman. When she grew up you became a woman and her body is a giver of life and you value that body. You don't go around flaunting it to every Tom, Dick or Harry. You look after your body. You make sure that you're pure.

And there are many things that they had to do, especially when they started menstruating. They were expected by the Elders to swim morning and night. Keep their bodies clean. They were given medicine to clean their inside out, so when they became young mothers, the children would be strong, healthy children. And when you think of it, you know, the things we ate were different. We ate healthy foods. So when a young woman starts bearing children, if her body is healthy and pure, her children are going to be born healthy and strong and pure like herself.

And the woman always was, especially the grandmothers. I can see that now, when my children need to discipline their children, I have to really control myself not to butt in, because as a grandmother I love my grandchildren so dearly that I tend to get a little bit over-protective. But I know discipline is good for them.

So I have to fight

very hard to stay out of the picture.... I make sure I disappear. But that's the role of the grandmother.

If you give children a lot of love every morning...my granddaughter gets up, I tell her, 'I love you.' Just before I go to bed, 'goodnight babe, I love you.' And when a child grows up knowing that they are loved, they begin to feel good inside...

And the grandfathers were the same. I remember my grandfather when he was alive... he used to grab a hold of us and discipline us, tell us what they expected of us when we grew up. George Manuel was my cousin. Him and I grew up mostly together. We were always being left with our grandparents... and grandpa would help us, and talk to us, discipline us, and he was always telling us things that were a no-no, and telling us things that we should be doing. But in a kind, gentle way.

And I can just picture him sitting there with his drum in the evening. He would be drumming and singing away... we would sit beside grandma and she would massage our heads and our backs. What a nice feeling to end the day, to know you're loved. Today we don't have that kind of time to give our children. And I think that's why they've taken to the white man's way.

Their models today are the movie stars. That TV takes the biggest part of their time at home, and their role models are the movie stars, and you know what kind of people they are. All nothing but sex and money, and that's no role model for growing children.

The role for the woman was something that was really valued. And the medicines we ate, I guess the biggest part of the food we ate that we took from the ground, all had antibiotic in it. And when you are eating that in your daily diet your immune system stays in tact. You're healthy.

Very seldom you lay down, 'Oh, I'm sick...' The only thing today is my old age is starting to creep up on me. I don't question that. I accept it. I've done my best. I've given it my best...I'll gladly say at least I've done what my grandparents expected of me. I've shared all the knowledge that my grandparents gave me. At 84, I guess, I'm lucky that I can work a little bit. But I'm starting to get tired.

I am so happy to be able to share with you young people. You know, we need to get that bridge, to get together on that bridge of understanding based on trust, and we have to get the non-Native to understand us.

Drums are highly regarded. First Nations people consider them to have a spirit of their own. Since early times the drum has symbolized the heartbeat of life and the heartbeat of Earth.

"Having a drum will help you and open your eyes," said Gerald Okanee, lead singer of Saskatchewan's Big Bear. "Some people can hear or feel it and it will change their lives and rest of their lives."

Okanee said drum songs made to be shared in ceremonies given to the people by the Creator.

"Some honor the spirit of their ancestors and ancient traditions. Others just make you feel like you're not serious. Celebrating life and powwowing is a good way to express it," said Okanee.

The drum and the eagle are the most revered cultural instruments among the Cree.

If the drum is the heart of Mother Earth, it is the eagle that sounds with the heartbeat of the Creator.

One of the rarest and most special tributes that can be made to a drum is when an eagle carrier blows his whistle to the spirit of that song alive.

An experienced dancer will hear a song that he really likes and dance towards that drum, blowing his eagle whistle to the spirit of that song alive.

Other men's traditions are that the drummers will go and support the dancing stationary in the drum around that drum.

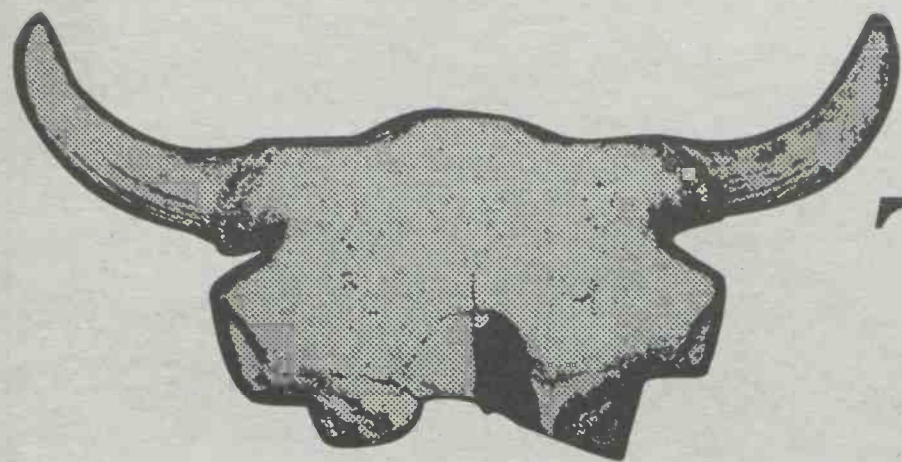
Spectators stand to offer energy and support. The drumming and singing intensifies all the energy of the entire powwow is magnified and focused on the drum, the dancers and the eagle whistle carrier.

It is a high point in the powwow, a powerful spiritual experience.

"What I know and understand about is that the eagle whistle be blown on a drum for a number of reasons," said Okanee.

"Someone can be sick and the family will ask for a drum song to pray to the Creator for help. It could be blown for a friend who needs their spirit lifted up. People can also whistle on a song because of a beautiful song. For those six minutes, it brings you much closer to the spirit of God and no one can take away from us. For that five minutes it is all about you, the Creator and the gifts he has given us. We believe that the songs are people's spirits, and are woven into an eagle whistle, come from the spirits," said Okanee.





The spirit of the drum

By Pamela Sexsmith

Drums are highly regarded by First Nations people and they consider them to have a spirit of their own. Since early times, the drum has symbolized the circle of life and the heartbeat of Mother Earth.

"Having a drum will humble you and open your eyes," said Gerald Okanee, lead singer of Saskatchewan's Big Bear Singers. "Some people can hear one song and it will change them for the rest of their lives."

Okanee said drum songs are made to be shared in ceremonies given to the people by the Creator.

"Some honor the spirits of the ancestors and ancient traditions. Others just make you feel good, such as the intertribal. Sometimes you can't be too serious. You are celebrating life and powwow singing is a good way to express it," said Okanee.

The drum and the eagle whistle are the most revered of musical instruments among the Plains Cree.

If the drum is the heartbeat of Mother Earth, it is the eagle whistle that sounds with the breath of the Creator.

One of the rarest and most special tributes that can be made to a drum is when an eagle whistle carrier blows his whistle on it.

An experienced dancer will hear a song that he really likes and dance towards that drum, blowing his eagle whistle to keep the spirit of that song alive.

Other men's traditional dancers will go and support him by dancing stationary in the area around that drum.

Spectators stand to offer their energy and support. The drumming and singing intensify until all the energy of the entire powwow is magnified and focused on the drum, the dancers and the eagle whistle carrier.

It is a high point in the powwow, a powerful spiritual experience.

"What I know and can talk about is that the eagle whistle can be blown on a drum for a number of reasons," said Okanee.

"Someone can be sick and the family will ask for a drum and a song to pray to the Creator for help. It could be blown for a friend who needs their spirits lifted up. People can also blow a whistle on a song because it is a beautiful song. For those five or six minutes, it brings us that much closer to the spirits and God and no one can take that away from us. For that five minutes it is all about you, the Creator and the gifts he has given us. We believe that the songs that lift people's spirits, and are worthy of an eagle whistle, come directly from the spirits," said Okanee.



FILE PHOTO

The drum is the heartbeat of Mother Earth. Drums and drum-making reflect all that is traditional in Indian Country—respect for the animals, trees, sacred plants, fire and the people you want to sing for. (Bottom) Gerald Okanee, lead singer of the Big Bear Singers of Saskatchewan.

As a lead singer, Gerald Okanee enjoys singing songs from the traditional, rather than the contemporary, streams.

"We sing very old, original style songs, as well as word songs that we know were very special. The original style of singing was basically harmonic sounds. That is why we do not sing in the contemporary style. We believe that word songs were strictly ceremonial, reserved for returning war parties or successful hunts that celebrated victory and plenty for the whole camp. We keep them for special dances and events. Some competition songs are considered ceremonial, such as a slow dignified sidestep for the old-time jingle dress dance, the sneak-up for men's traditional dance or a fast beat for men's fancy bustle," said Okanee.

Early drums were often pegged to the ground with four decorated willow staffs that had sacred rattles attached to them to accentuate the sound. Ancient drummers sat on the ground on a bison robe, connected to the Mother Earth.

Traditionally, there is a man called the drum keeper. His job is to tend the drum and make sure that it is never left alone. He also makes sure that nothing is done to disrespect the drum, keeps it clean and never allows it to touch the ground.

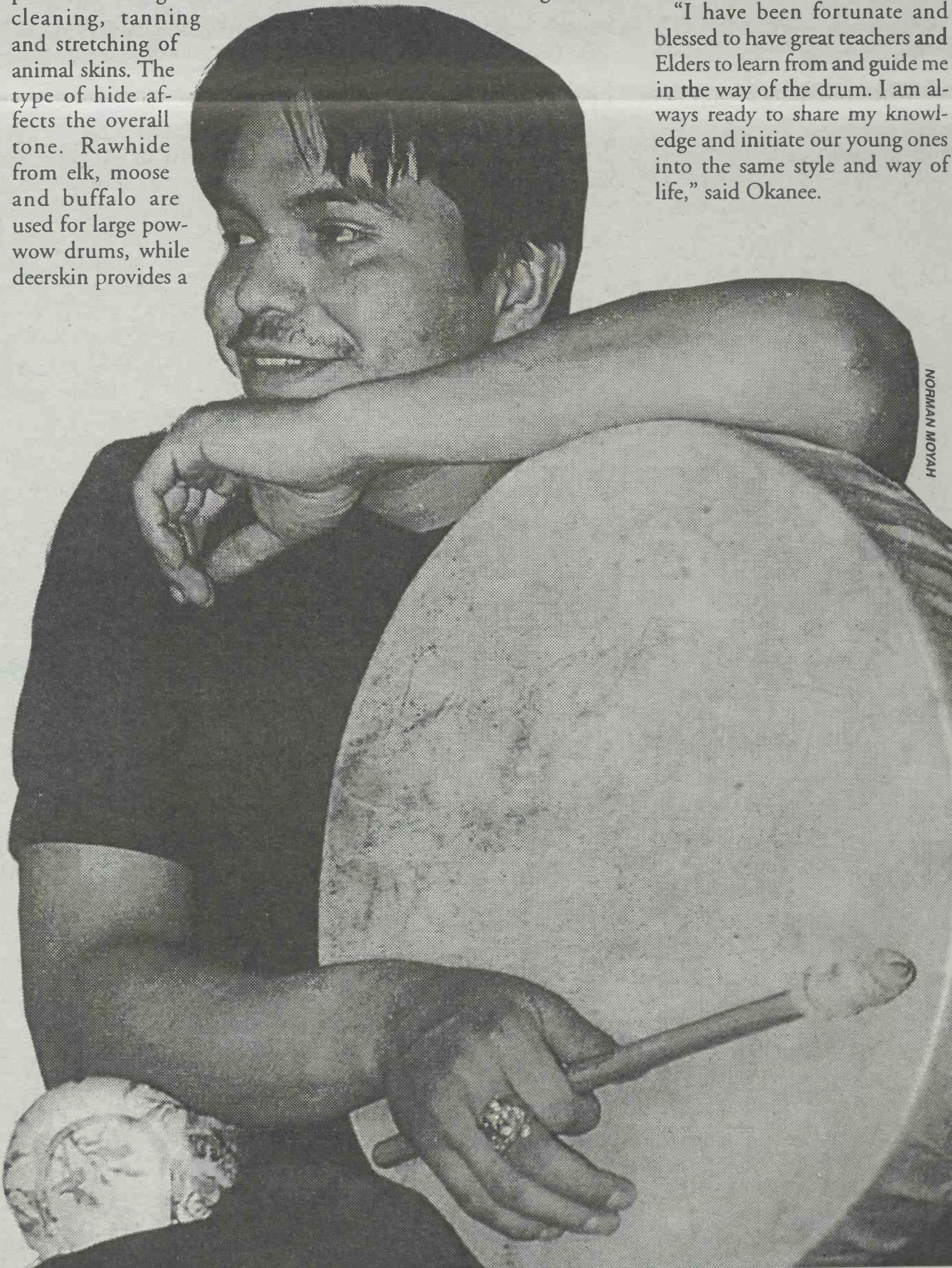
"There are special blankets that are given to the drum specifically for the drum. The spirit of a drum is like a person; you have to keep it warm. It is part of the family and the sole purpose of a drum group is to honor the drum and treat it as you would your fellow singers," said Okanee.

Drums and drum-making reflect all that is traditional in Indian country—respect for the animals, trees, sacred plants, fire and the people you want to sing for.

The creation of a drum is an art form handed down from father to son.

"The maker of a drum must possess knowledge in the cleaning, tanning and stretching of animal skins. The type of hide affects the overall tone. Rawhide from elk, moose and buffalo are used for large powwow drums, while deerskin provides a

taut, flexible covering for the smaller hand drums. In ancient times, they used to hollow out a tree trunk for the rim of the big drums."



NORMAN MOYAH

said Okanee.

The hand drum is a more personal instrument in which there is one voice, one song, one spirit.

Hand drums are used with a personal approach that is deeply religious and ceremonial for the sun dance, ghost dance, prairie chicken dance, and sweatlodge.

All drums can be painted with the drum-maker's personal totem or the drum group's logo.

When a drum is completed it is passed through the smoke and consecrated by an Elder.

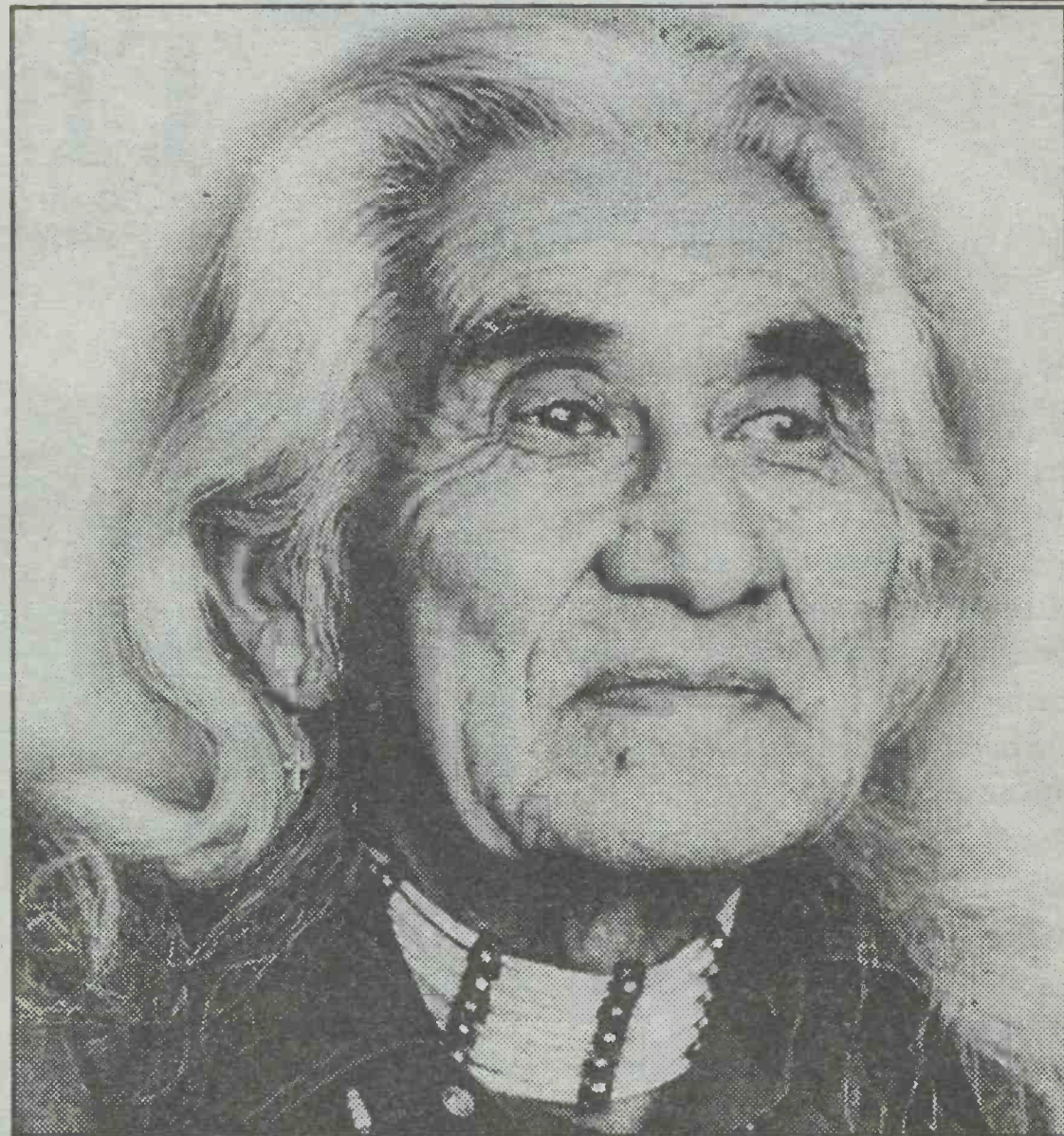
"Traditional drumsticks are made of wood, leather and rawhide lacing. Modern drumsticks made of fiberglass are sturdier and hold up better on a punishing powwow schedule."

"Over the course of the week, the weather plays a large part with the effects of temperature and humidity. When it gets too cold the drum tends to go flat and loosen up. Tuning by way of fire tightens up the straps and hide, giving the drum a higher pitch and tone."

"I have been fortunate and blessed to have great teachers and Elders to learn from and guide me in the way of the drum. I am always ready to share my knowledge and initiate our young ones into the same style and way of life," said Okanee.

acclaimed actor, gentle soul

By Cheryl Petten



Chief Dan George took his responsibility to his people seriously and understood that his achievements paved the way for others to achieve.

When Chief Dan George died on Sept. 23, 1981 at the age of 82, he had become an icon of gentleness and quiet humor in households across North America. While most people knew him as the Indian who became a movie star, there was much more to this man than the image flickering larger than life on the silver screen.

Geswanouth Slahoot was born July 24, 1899 on the Burrard reserve in North Vancouver. He went by the name Dan Slahoot, the English version of his childhood nickname, Teswahno, until he went to St. Paul's boarding school at the age of five. There, where the students weren't allowed to speak their Native languages, they changed his name to Dan George, taking his new surname from his father's English name, George.

He became Chief Dan George in 1951 when he took over as chief of the Burrard band from his father. He continued in that role until 1963, when his acting career began. Chief Dan George was made honorary chief of two other bands, the Squamish and Shuswap.

George was in his sixties when he first started acting. He had worked as a longshoreman for 27 years before that, but had to give that up after he was hit by a load of lumber. When he recovered from his injuries, he did some construction work and some boom work, and was working driving a school bus when he got his first acting job, playing Old Antoine in Caribou Country, a series on the CBC. George received acclaim for his portrayal, and when one of the episodes of the show was to be transformed into a Hollywood movie called Smith, George reprised the role, starring along side Keenan Wynn and fellow Canadians Glen Ford and Jay Silverheels, Tonto in the

Lone Ranger series.

George's biggest film role came in 1970 when he starred in Little Big Man with Dustin Hoffman. That role, as Old Lodge Skins, won George the New York Film Critics Award and the National Society of Film Critics Award. It also earned him an Academy Award nomination in the best supporting actor category, and marked the first time a Native person had been nominated for an Academy Award.

While a great time for George professionally, the recognition from the Motion Picture Academy coincided with a time of great sorrow and personal loss. When his nomination was announced, his wife Amy of 52 years lay in a hospital bed, admitted after treatment for a chronic ulcer condition.

A few weeks later, and less than a month before George was to walk down the red carpet at the Academy Award ceremony, Amy died.

George received acclaim for his work on stage as well. In 1967, he appeared in The Ecstasy of Rita Joe, playing the role of Rita Joe's father. Originally a minor character, playwright George Ryga expanded the part specifically for George. The play, which tells the story of a young Native girl who moves to the city only to meet a tragic, violent death, first opened at the Vancouver Playhouse and was later performed at the official opening of the National Arts Centre in Ottawa. The play was also staged in Washington D.C., and received critical acclaim wherever it was performed.

His success, and the celebrity that came with it, made George's life busier, but there were few outward signs that he had become a Hollywood star. He continued to live on the reserve in the same little house he had built for his wife and six children.

Throughout his acting career,

George was always aware that in addition to being seen as a talented actor, he was also seen by many as a representative of the Indian people. He wanted to succeed, not so much for himself, but for the Indian people that would have their own self-confidence boosted by his success, and who would look at what he had accomplished and believe they too could accomplish more. That was a responsibility he took very seriously, worried that any failure he had in his career would mean he was failing the Indian people. And, throughout his career, he refused any role he felt was demeaning to Native people.

George's determination to use his celebrity to benefit Native people was demonstrated on Canada Day, 1967, as the country celebrated its centennial. On that day, George

stood on the stage of the Empire Stadium in Vancouver in front of 35,000 people and, accompanied

by his family who drummed and chanted, he performed his soliloquy, Lament for Confederation.

Lament for Confederation

How long have I known you, Oh Canada? A hundred years? Yes, a hundred years. And many, many seelanium more. And today, when you celebrate your hundred years, Oh Canada, I am sad for all the Indian people throughout the land.

For I have known you when your forests were mine; when they gave me my meat and my clothing. I have known you in your streams and rivers where your fish flashed and danced in the sun, where the waters said 'come, come and eat of my abundance.' I have known you in the freedom of the winds. And my spirit, like the winds, once roamed your good lands.

But in the long hundred years since the white man came, I have seen my freedom disappear like the salmon going mysteriously out to sea. The white man's strange customs, which I could not understand, pressed down upon me until I could no longer breathe.

When I fought to protect my land and my home, I was called a savage. When I neither understood nor welcomed his way of life, I was called lazy. When I tried to rule my people, I was stripped of my authority.

My nation was ignored in your history textbooks—they were little more important in the history of Canada than the buffalo that ranged the plains. I was ridiculed in your plays and motion pictures, and when I drank your fire-water, I got drunk—very, very

drunk. And I forgot.

Oh Canada, how can I celebrate with you this Centenary, this hundred years? Shall I thank you for the reserves that are left to me of my beautiful forests? For the canned fish of my rivers? For the loss of my pride and authority, even among my own people? For the lack of my will to fight back? No! I must forget what's past and gone.

Oh God in heaven! Give me back the courage of the olden chiefs. Let me wrestle with my surroundings. Let me again, as in the days of old, dominate my environment. Let me humbly accept this new culture and through it rise up and go on.

Oh God! Like the thunderbird of old I shall rise again out of the sea; I shall grab the instruments of the white man's success—his education, his skills—and with these new tools I shall build my race into the proudest segment of your society.

Before I follow the great chiefs who have gone before us, Oh Canada, I shall see these things come to pass. I shall see our young braves and our chiefs sitting in the houses of law and government, ruling and being ruled by the knowledge and freedoms of our great land.

So shall we shatter the barriers of our isolation. So shall the next hundred years be the greatest in the proud history of our tribes and nations.

June 4 to 7, 2003
Winnipeg Convention Centre
Winnipeg, Manitoba Canada
4 au 7 juin 2003

RESPECT in SERVICE

ABORIGINAL
and DIVERSITY
Law Enforcement
Conference



www.policingconference.ca
Conference Coordinator
Carmen Neufeld (204) 257-5205
e-mail: carmen@plannersplus.ca

SERVIR avec RESPECT

Conférence sur
l'application de la loi
les AUTOCHTONES
et la DIVERSITÉ

site Web (www.policingconference.ca)
coordonnatrice de la Conférence
Carmen Neufeld au (204) 257-5205
courriel: carmen@plannersplus.ca

Cost: \$ 375.00 + GST Coût : 375 \$ + TPS

The Inclusion Network is Canada's Number One Aboriginal Employment Resource

The Inclusion Network was designed to correct the employment conditions of Aboriginal people who the 'Employment Equity Act' has identified as belonging to a disadvantaged group. The purpose of the 'Employment Equity Act' is to achieve equality in the workplace for women, Aboriginal peoples, persons with disabilities and members of visible minorities.

More than just a job board, the Inclusion Network connects employers and educators to Aboriginal talent while providing Aboriginal jobseekers with free access to both job and training opportunities. Currently, there are over thirty employers within the network looking for Aboriginal talent who have been posting jobs for almost two months. There are also up-to-date lists of training opportunities offered by employers, Universities, Colleges and other training institutions. If you are an Aboriginal jobseeker, the Inclusion Network is your number one employment resource.

By connecting jobseekers to employers, educators and Aboriginal employment centres the Inclusion Network has created a win-win situation where everyone benefits.

Employers Benefit

- Connect to Canada's fastest growing talent pool
- Recruit and retain highly qualified Aboriginal talent
- Promote your organization as one of Aboriginal Inclusion
- Receive help producing detailed EE reports
- Reach over 300 Aboriginal employment centres

Educators Benefit

- Increase your Aboriginal enrollment
- Promote your scholarships, awards and internships
- Provide more job opportunities to graduates
- Recruit qualified Aboriginal talent
- Gain access to over 300 Aboriginal employment centres across Canada

Aboriginal Employment Centres Benefit

- Tap into a national job market
- Help your clients align their talent with the training and employment needs of employers
- Gain access to scholarships and bursaries for your clients
- Position your organization as a solution to employers and industries

More than 1,000 companies are looking for Aboriginal talent.

Isn't it time they knew about you?



JOIN

law enforcement

mechanics

administration

healthcare

trucking

management

government

sales

marketing

education

banking

sports & recreation

www.inclusionnetwork.ca

Apply now!

For more information call 1-866-711-5091

The Inclusion Network is brought to you by the Aboriginal Human Resource Development Council of Canada.