

POWWOW  
COUNTRY '91

# Wind speaker

June 7, 1991

North America's Leading Native Newspaper

Volume 9 No. 6



Photo by Brad Callihoo



# WINDSPEAKER'S 1991 POWWOW COUNTRY CALENDAR

June 6, 7, 8, 9

**TIINOWIT INTERNATIONAL POWWOW**  
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Contact (509) 865-2800

**TREATY DAY CELEBRATIONS & RODEO**  
WHITE SWAN, WASHINGTON  
Contact (509) 865-2800

June 13, 14, 15

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June 14, 15, 16

**INTERNATIONAL POWWOW**  
WINNIPEG, MANITOBA

**RING THUNDER TRADITIONAL POWWOW**  
St. Francis Indian School  
ROSEBUD, SOUTH DAKOTA  
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June 18

**ANNUAL GRADUATION POWWOW**  
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Contact Jerry at (403) 246-5378

June 20, 21, 22, 23

**RED BOTTOM CELEBRATION**  
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Contact Donna at (406) 653-2280

**ROSEAU RIVER POWWOW 1991**  
GINEW, MANITOBA  
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**SAKIMAY POWWOW**  
GRANDFEL, SASKATCHEWAN  
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**MEMPHIS POWWOW & FESTIVAL**  
MEMPHIS, TENNESSEE  
Contact Richard at (901) 276-4741

**PI-UME-SHA POWWOW & TREATY DAYS**  
WARM SPRINGS, OREGON  
Contact Bernice at (503) 553-1161

June 21, 22, 23

**WARM SPRINGS TREATY DAYS**  
WARM SPRINGS, OREGON  
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June 22, 23

**SARNIA RESERVE POWWOW**  
SARNIA, ONTARIO  
Contact (519) 336-8410 or Ted (519) 332-1831

**LUMMI STOMMISH WATER FEST.**  
BELLINGHAM, WASHINGTON,  
Contact Florence at (206) 647-6218

**INTERTRIBAL POWWOW**  
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Contact (602) 445-8790

June 22, 23, 24, 25

**OFFICIAL INDIAN DAYS**  
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June 28, 29, 30

**SAKIMAY POWWOW**  
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Sam at (306) 697-2831

**FIRST TIME EVER COMPETITION POWWOW**  
FORT ALEXANDER, MANITOBA  
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**SADDLE LAKE POWWOW**  
SADDLE LAKE, ALBERTA  
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**BIG SKY INDIAN MARKET & EXPOSITION**  
BILLINGS, MONTANA  
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**POUNDMAKER / NECHI POWWOW**  
ST. ALBERT, ALBERTA  
Contact Elsie at (403) 458-1884

June 29, 30

**PLAINS INDIAN MUSEUM ANNUAL POWWOW**  
CODY, WYOMING, Contact Faith at  
(307) 587-4771

June 29 - July 1

**KINISTIN POWWOW**  
KINISTIN RESERVE, SASK., Contact  
Chief Albert Scott at (306) 873-5590

July 3, 4, 5, 6

**TOPPENISH POWWOW, RODEO, INDIAN VILLAGE & PIONEER FAIR**  
TOPPENISH, WASH., Contact (509) 865-3299 or 865-3179

July 4

**4TH OF JULY ANNUAL POWWOW**  
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July 4, 5, 6, 7

**NORTHERN CHEYENNE POWWOW**  
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Barbara at (406) 477-6285 or Adeline  
at (406) 477-6284

**UTE POWWOW**  
FORT DUCHESNE, UTAH  
Contact Ron at (801) 722-5144

July 5, 6, 7

**BEAR SOLDIER POWWOW**  
McLAUGHLIN, SOUTH DAKOTA  
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**ENOCH INDIAN DAYS**  
ENOCH, ALBERTA  
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**JULY 4TH POWWOW**  
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STAR BLANKET CELEBRATION

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**4TH OF JULY ANNUAL POWWOW**  
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July 11, 12, 13, 14

**NORTH AMERICAN INDIAN DAYS**  
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**WHITE BEAR ANNUAL POWWOW**  
CARLYLE, SASKATCHEWAN  
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July 12, 13, 14

**ALEXIS COMPETITION POWWOW**  
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**YELLOW QUILL POWWOW**  
YELLOW QUILL RESERVE  
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**MISSION INTERNATIONAL POWWOW**  
St. Mary's Centre, MISSION, BRITISH  
COLUMBIA, Contact (604) 826-1281

July 18, 19, 20, 21

**STANDING ARROW POWWOW (KOOTENAI), ELMO, MONTANA**  
Contact Patricia at (406) 849-5541

July 19, 20, 21

**ONION LAKE SURVIVAL POWWOW**  
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BORDER, Contact (306) 344-4530

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CARRY THE KETTLE RESERVE,  
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**SIoux VALLEY ANNUAL POWWOW**  
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Contact (204) 856-2671

July 22 - 26

**BIRDTAIL SIOUX CULTURAL WEEK**  
BEULAH, MANITOBA

Contact (204) 568-4540  
July 26, 27, 28

**STURGEON LAKE POWWOW**  
STURGEON LAKE, SASKATCHEWAN,  
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**SARCEE 4 NATIONS RODEO & POWWOW**  
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Contact (403) 281-4455

**KAWACATOOSE POWWOW**  
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July 27, 28, 29

**ANNUAL SEAFAIR INDIAN DAYS**  
SEATTLE, WASHINGTON  
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August 1, 2, 3, 4

**ROCKY BOY POWWOW**  
ROCKY BOY RESERVATION,  
MONTANA, Contact Alvin Windy Boy  
at (406) 395-4478 or (406) 395-4707

**OGLALA NATION FAIR POWWOW**  
PINE RIDGE, SOUTH DAKOTA  
Contact Chairman at (605) 867-5821

August 2, 3, 4

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LONG PLAIN, MANITOBA  
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**PEIGAN NATION CELEBRATIONS**  
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**SQUAMISH NATION YOUTH PEOPLE POWWOW**  
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**OCHAPOWACE INDIAN CELEBRATIONS**  
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**PAUL BAND POWWOW**  
DUFFIELD, ALBERTA  
Contact (403) 892-2691 or 892-3760

August 3, 4, 5

**BEAVER LAKE MULTI-CULTURAL DAYS, LAC LA BICHE, ALBERTA**  
Contact Gary at (403) 623-4549

August 6, 7, 8

**KAHKEWISTAHAW POWWOW**  
BROADVIEW, SASKATCHEWAN  
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August 9

**NATIVE BROTHERHOOD ANNUAL POWWOW**, Edmonton Correctional Institution, EDMONTON, ALBERTA  
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August 9, 10, 11

**ERMINESKIN POWWOW**

**HOBEBEMA, ALBERTA**  
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**STANDING BUFFALO POWWOW**  
STANDING BUFFALO RESERVE,  
SASKATCHEWAN  
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August 13, 14, 15

**PRINCE ALBERT INDIAN/METIS FRIENDSHIP CENTRE POWWOW**  
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August 15, 16, 17, 18

**PIAPOT CELEBRATION POWWOW**  
PIAPOT RESERVE, SASK.  
Contact Murray at (306) 781-4848

August 16, 17, 18

**BIG RIVER BAND POWWOW**  
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**KEHEWIN RESERVE POWWOW**  
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Contact Eugene at (403) 826-3333

**OAK LAKE SIOUX POWWOW**  
PIPESTONE, MANITOBA  
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August 20, 21, 22, 23

**BEARDY'S / OKEMASIS POWWOW**  
DUCK LAKE, SASKATCHEWAN  
Contact (306) 467-4523 or 467-4454

August 22, 23, 24, 25

**ROSEBUD FAIR / RODEO / POWWOW**, ROSEBUD, SOUTH DAKOTA  
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August 30, 31 & September 1 & 2

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SPOKANE, WASHINGTON  
Contact (509) 258-4581

August 30, 31 & September 1

**PUYALLUP TRIBE POWWOW**  
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**SWAN LAKE POWWOW**  
SWAN LAKE, MANITOBA  
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**NUMAGA INDIAN DAYS**  
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Contact Tammy at (702) 359-9449 or  
(702) 329-2936

August 30, 31, September 1, 2

**LABOR DAY FAIR, RODEO & POWWOW**, EAGLE BUTE, SOUTH DAKOTA, Contact (605) 964-6685

September 13, 14, 15

**TREATY FOUR POWWOW**  
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# Powwow Country '91

## Indians gathered long before white man came

By Rocky Woodward  
Windspeaker Staff Writer

It's usually when the moon is in its fullest, filling the prairies with its hazy orange light on warm summer nights right up to the distant mountains, that the drums can be heard.

If you listen real closely the drums seem to get louder and they can lull you to sleep. So why not close your eyes and let the drums sweep you away into another world, another time, where in the darkness brave souls from a time since past are ghost dancing.

Spread your wings like an eagle, rise into the moonlit sky, high above the camp fires and watch the people dancing, singing and telling their hunting stories.

Young children are already asleep in the tipis, old men and women sit in a circle around the large fire, some are talking, others watch as young men dance and they will dance until the first sun rays of a new day advance over the distant mountains.

But who are these people and why do they dance through the night? Their tipis are stretched out in a wide circle and there must be hundreds of them. What is this event for which they dance?

Long before the white man came, there were no powwows, there was no dyed Indian garments, no bells to jingle, no colorful beads to look good in. But there was dancing and there was deerhide with fringes, porcupine quills, carved necklaces and breastplates made from the buffalo and feathers of different colors from the eagle, the crow and the prairie chickens.

Long before the white man came there were gatherings, when many Indian tribes came together in early summer before the hunting season and late fall, just before winter covered the land with a blanket of snow.

These gatherings were important to the early North American Indians of the plains, the mountains and the woodlands. It was a time for them to visit, to show off their newborn babies, to meet again with old friends, share stories, eat and dance and trade, before it was time to summer hunt again or make winter camp.

These large gatherings would sometimes last up to 10 days and the dancing, sometimes would go non-stop for three days.

Can you imagine Chief Poundmaker or Big Bear as young boys, peeking out from their tipis and watching the grown-ups dance? Oh, it must have been a splendid sight to watch. So many dancers, going around and around, each one telling his own story dancing, the crow hop, the hunting dance, the eagle dance, the buffalo dance.

When Crazy Horse, a Sioux warrior, was a young man he proved his bravery once while on a raiding party. When the raiding party returned to their village he was asked to dance and tell his story, but Crazy Horse was a quiet, and some say, a shy man. So his friend Hump got up in the circle, danced and told the story of Crazy Horse's action so everyone would know Crazy Horse was a brave man.

During the day the old ones would sit with the young boys and girls in the camp and they would explain the ways of the dance. They would show the young ones how Crows Head, a brave hunter, killed a buffalo by pretending he was a buffalo.



File Photo

...the drumming and chanting began as they started their dance

"Crows Head used good common sense. He kneeled down on all fours for two days and ate grass with the buffalo before he killed one," the old ones would tell the children.

"Now look, Crows Head is telling his story, he is bragging," the old ones would smile.

During the day the smell of buffalo meat, smoked fish and deer filled the air as the women of the large camp prepared to feed the many people. Strips of buffalo and fish dried in the plains hot sun, deer cooked over open fires and the women would

even gather wild berries and pound them into the meat, making pemmican that was enjoyed by everyone.

While all this was going on the men liked nothing better than lazing around camp, smoking a pipe, telling stories and playing with the children.

To the children, all the old ones in camp were their grandmothers and grandfathers. They were the storytellers, satisfying the children's curiosity about where their tribe came from, why a tipi always opened to the east and how each animal ac-

quired its distinctive character and trait.

Yes, the children were always taught to study the environment and learn from it. In fact, the land was their schoolhouse and the old ones, their teachers. Such was the gathering.

And then the drumming would begin again and the chanting would begin again as the old ones slowly danced into the circle, followed by the Indian braves and then the women.

They would dance as the sun set behind the mountains and the stars and moon came out. The

camp fires from the gathering filled the prairie sky with their glow, which could be seen and smelled for many miles.

They would dance until it was time for each band to leave the gathering, each in a different direction, on their search for buffalo meat, hides, deermeat, berries, before the cold winds from the north came.

They would bid each other goodbye and promise to bring more stories — "a deer for the buffalo hide you gave my family" — when they met again at the next gathering.

**DID YOU KNOW...that Windspeaker was established in 1983 and is politically independent?**

**Wind  
speaker**

## POWWOW COUNTRY '91

|                                |   |
|--------------------------------|---|
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*Windspeaker* is a bi-weekly publication of the Aboriginal Multi-Media Society of Alberta. *Windspeaker* is published every second Friday at 15001 - 112 Avenue, Edmonton, Alberta, T5M 2V6, Phone: (403)455-2700, Fax: (403)455-7639.

Advertisements designed, set and produced by *Windspeaker* as well as pictures, news, cartoons, editorial content and other printing material are properties of *Windspeaker* and may not be used by anyone without expressed written permission.

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# SADDLE LAKE 1991 FIRST NATIONS

14TH ANNUAL

# POW-WOW

## JUNE 27 - 30, 1991

June 27 Camping Day  
June 28 Registration Open 12:00 p.m.  
June 29 Registration Closes 12:00 p.m.  
June 30 Crowning of 1991 Saddle Lake Princess

Master of Ceremonies  
**ERIC TOOTOOSIS**  
(Canadian)  
visiting M.C.

**1991 POW-WOW COMMITTEE**

**Chairperson:** Celina McGilvery  
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Darlene Pasquayak  
Velma Anderson  
Patsy Anderson  
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|--------------------------------|--------|--------|-------|
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| Men's Traditional 40+          | \$1200 | \$900  | \$600 |
| Men's Grass Dance              | \$1200 | \$900  | \$600 |
| Men's Fancy                    | \$1200 | \$900  | \$600 |
| Ladies Traditional             | \$1200 | \$900  | \$600 |
| Ladies Traditional 40+         | \$1200 | \$900  | \$600 |
| Ladies Jingle                  | \$1200 | \$900  | \$600 |
| Ladies Fancy                   | \$1200 | \$900  | \$600 |
| Men's Chicken Dance (open)     | \$500  | \$300  | \$200 |
| Men's Buckskin                 | \$500  | \$300  | \$200 |
| Teen Categories 13 - 17 yrs    |        |        |       |
| Teen Boy's Traditional         | \$400  | \$300  | \$200 |
| Teen Boy's Grass               | \$400  | \$300  | \$200 |
| Teen Boy's Fancy               | \$400  | \$300  | \$200 |
| Teen Girl's Traditional        | \$400  | \$300  | \$200 |
| Teen Girl's Jingle             | \$400  | \$300  | \$200 |
| Teen Girl's Fancy              | \$400  | \$300  | \$200 |
| Junior Categories 7 - 12 yrs   |        |        |       |
| Jr. Boy's Traditional          | \$100  | \$75   | \$50  |
| Jr. Boy's Grass                | \$100  | \$75   | \$50  |
| Jr. Boy's Fancy                | \$100  | \$75   | \$50  |
| Jr. Girl's Traditional         | \$100  | \$75   | \$50  |
| Jr. Girl's Jingle              | \$100  | \$75   | \$50  |
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**Team Dancing**

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**NO DRUGS OR ALCOHOL ALLOWED**



Powwow Country '91

# Powwows make teens proud of their heritage

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Even though Sharon and Darlene Walker didn't start to dance at traditional powwows until they were in their teens, they are enthusiastic participants.

"I just love everything about it, the feeling of belonging, the feeling I get when I'm dancing," says 17-year-old Sharon. The Grade 10 student says when she is taking part in traditional powwows she has an opportunity to express her feelings about her Native heritage.

"It makes me proud to be an Indian," she says.

The young Cree woman designs and sews her fancy dance costume herself, with able assistance from her mother. She says she saw the original design in a dream.

"I dreamed of a dancing bird and when I'm dancing, I can see the bird in my mind," she says.

Although the family visits relatives at Driftpile where mom Diane was born and raised, they have lived in an urban setting for many years. "I realized my kids were out of touch with our culture and I asked them to consider getting into powwow dancing," says Diane, who was proud when they all expressed an interest.

In addition to Sharon, 14-year-old Darlene and younger sister Arlene also dance. "My oldest son is 19 and just beginning social work studies at AVC Slave Lake, so he's pretty busy, but he gets involved when his time allows," says Diane. Her youngest son is 10 and is anxious to join his sisters at their new pastime.

Darlene agrees with her older sister that acknowledging their culture is important. "When I'm dancing, it just feels right," she exclaims.

"I also enjoy the travelling to other powwows throughout the summer. Going back to Driftpile or out to Poundmaker's just north of Edmonton is fun," says the Grade 8 Ben Calf Robe student.

Their mother is especially proud of the interest the girls have taken in making their own costumes. "They babysit and put the money into materials," she says, adding she helps with the beadwork. She helps not only her own daughters, but their friends as well.

"A lot of our culture is represented in our costumes and it is so important we preserve our heritage," she says. She has noticed an additional plus since her girls started dancing. "They are less shy. The dancing has given them confidence and pride."

Christina Auger, a friend of the Walker sisters, often accompanies the family on dance outings.

"Sharon and I attend St. Rose Catholic junior high school in Edmonton's west-end together," she says. Auger has been dancing since she was five-years-old.

"It makes me feel really special and I believe it is a good idea to learn one's culture," she explains. Auger makes much of her own costume, including her headpiece, skirt, leggings and cape.

"My mom did the beadwork," says the 14-year-old. The young woman has danced with the White Braid Society for many years and is currently the princess with the group.

When she's dancing Auger likes to look for new techniques



Heather Andrews

Sharon Walker (left), Darlene Walker and Chrisina Auger enjoyed dancing together at the recent Ben Calf Robe powwow in Edmonton

which she may decide to add to her own footwork. She finds it interesting to note although people may be from different First Nations, there are many similarities to the powwow dances. "We are like one big family," she says.

Sharon Walker sums up the feelings of all three girls. "Native people must have good positive experiences to look up to. It's up to us to change the image the public has had of Indian people for too many years and to be proud of ourselves," she says.

## SARNIA RESERVE 30th Annual POW WOW



JUNE 22 - 23, 1991

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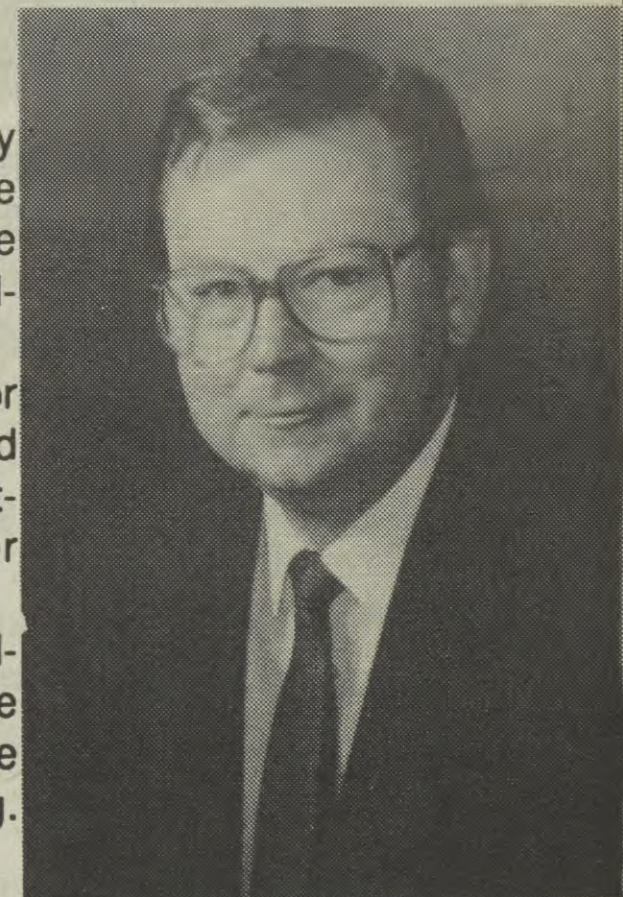
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Every year, family and friends gather in the Hobbema area to share and celebrate their cultural heritage.

The organizers of this year's event should be congratulated for putting together another great powwow.

I would like to welcome all visitors to the area. May your stay be enjoyable and rewarding.



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## Powwow Country '91

# Making friends ranked high by young people

By Heather Andrews  
Windspeaker Staff Writer

PAUL INDIAN NATION,  
ALTA.

Ask 10-year-old Jessica Candace Bird what she likes most about travelling the powwow circuit every summer and she replies without hesitation. "It makes me feel good to see my friends."

Jessica and her sister Jenifer,

14, have been dancing since they were toddlers. Along with their mother Marie and other members of their family, they travel all summer on the powwow trail, renewing acquaintances who they've met in past seasons and who they only see during the summer of travel.

Although she doesn't dance anymore Marie encourages her daughters to participate in the traditional dances. "We plan our summer around the powwows in Alberta and try to get to the

U.S.A. at least once each year, too," she says.

Jessica practises every day. "My mom is my coach and she helps me a lot," says the Paul Band resident.

Marie sews the girls' costumes herself with input from the young dancers. "I hope to reflect their personalities when I choose the colors, as well as using traditional designs," she says. With the family heritage being Sarcee and Cree, she integrates moon and star motifs with feathers and beads.

"My mom lets me help plan my costumes and it makes me feel good when I'm wearing them," says Jessica.

Maureen Moosewah, 12, of Saddle Lake agrees. "I hope to be able to make my own costumes

some day," she says, noting she also enjoys the social aspects of the powwows she and her family attend every summer.

Maureen looks for friends she has met in previous seasons and likes to meet new friends each summer. "I met Jessica Bird for the first time at the Ben Calf Robe powwow in Edmonton in May and now I'll look for her at every powwow we attend," she says.

Her family also travels throughout Alberta every summer. "Even my baby sister, who is only 18 months old, is getting her own costume this year," says Maureen.

Her father Norman says he and his wife feel involving their three daughters in the cultural dances is very important. "We go every weekend, all summer, to

all the powwows we can." His wife makes moccasins and does some beadwork and they purchase additional items for the girls' costumes from friends and relatives.

"Maureen has four costumes, so it takes a lot of preparation. When they are performing three or four times a day, they need to be able to change often to something different," the Cree man explains.

Jessica and Maureen both appreciate the help they receive from their parents. Jessica sums it all up saying "I feel good when I'm dancing. I think about my grandparents and a time of life which is past. But most of all I like to see my old friends and to travel to meet new friends and see new places."

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Heather Andrews

Young dancers take a break with friends at the recent Ben Calf Robe powwow. Left to right Penny McGilvery, Stacey McGilvery, Maureen Moosewah and Sue Anne Cardinal from Saddle Lake join Jessica Candace Bird from the Paul band.

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## Powwow Country '91

## Spiritual leader learned everything from grandfather

By Rocky Woodward  
Windspeaker Staff Writer

SUNCHILD RESERVE, ALTA.

"While tears run down my face and cheeks I say to Louis Sunchild, my grandfather, whatever happens to us Indian people, where ever your spirit is, please pray for us. Please pray for our children and watch over us."

Then Robert Whitecalf, grandson of the late Louis Sunchild, lifts the eagle staff, placing it near the grave of his grandfather.

Whitecalf is a spiritual Indian leader. Born and raised in the shadows of the Rocky Mountains on the Sunchild reserve, he knows no other way than the Indian way.

And he credits his knowledge of Indian traditions and spirituality to Louis Sunchild, who taught him everything he knows.

"At Sunchild we live the way our forefathers did. We have a school here and yes education is very important, but we must never lose sight of where we came from," says the Cree pipeholder.

"Lots of times when I am in the tipi or when I conduct Native American ceremonies, I think of my grandfather. I try to fulfill his wishes to maintain our culture and rights of this band.

"My grandfather taught me traditional and spiritual Indian beliefs. Yes, I am a strong believer in Indian ways of worship. I know the ways of the sweetgrass and the sweatlodge because of Sunchild.

"Here at Sunchild reserve we are an independent people. We pretty well use our own ways of worship," Whitecalf says.

The Cree people at Sunchild lived for many years in the area of the Baptiste River near Rocky Mountain House. The band was one of the last Indian tribes to take treaty, when in 1944 Louis Sunchild signed Treaty 6 for his people.

They have lived in isolation for years and because of that they are one of the last bands not overly influenced by modern society's way of life.

"We are close enough to the outside world to receive education and far enough away to keep our culture," says the present chief of the Sunchild reserve, Harry Good Running.

Years ago, Mennonites were in charge of education at Sunchild, but by the mid-'60s, Louis Sunchild requested they leave the reserve, says Whitecalf.

"We have nothing against the white man's religion. I respect it, but I respect our ways of worship more. It is the way of our

people since before the white man came. I've been told by elders we all pray to the same Creator, so I respect other religions," he says.

When Whitecalf speaks, one could almost believe he comes from a time since gone.

His eyes are kind, yet proud. And they seem to be searching for any sign of falseness about you. He listens very intently and only gives answers to a question if it is asked properly.

He does not act a part to please you but instead he remains quiet, never making you feel stupid, but rather an important part of the moment.

Whitecalf was very close to the elders and remains that way today. He says it was the elders who first told him a long time ago someone has to learn "their ways."

"They said they will not be around forever. I was young but I was a learner. That's why today I know all these things important to our people. Today I see the elders were right," Whitecalf says.

"Our community is traditional and hopefully we can maintain it," Whitecalf says in a second breath.

The Sunchild reserve holds a gathering (powwow) every summer and Whitecalf says this year is no different.

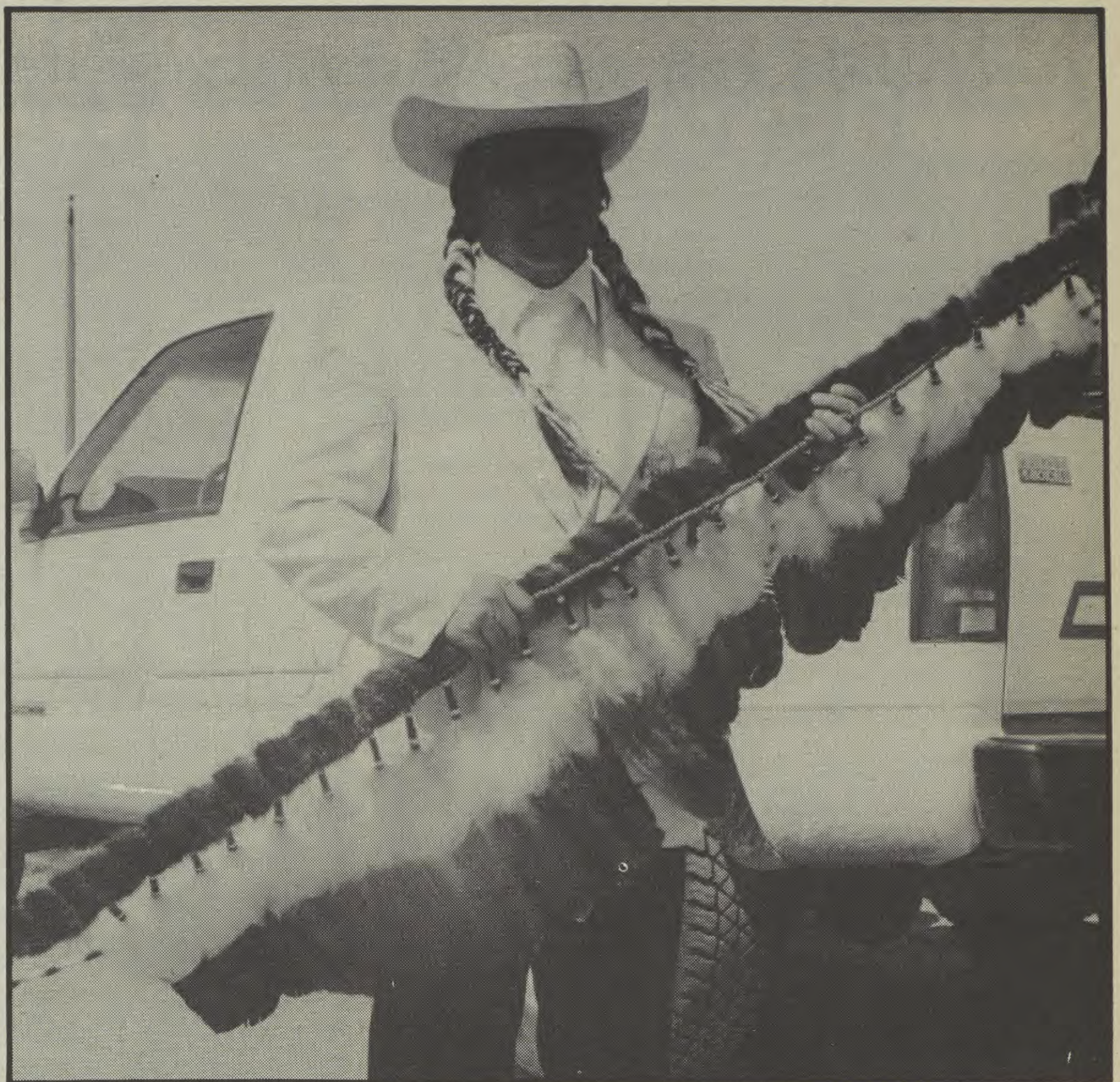
"Each reserve in Alberta has its own way of traditional lifestyles. But I think the main thing we have in common is our gatherings. It is important we continue our traditional ways and remember who and what we are.

"It's a prestigious thing to remember you're a person of the First Nations of this country. But at the same time you must know how to survive, know the white man's law and how they govern us.

"Time and time again the white man changes his laws so we have to make ourselves heard right across the country to remind the governors to respect our treaty and our aboriginal rights of this country," Whitecalf says.

"It is good to be educated so we can compete in the outside world. But we still must maintain our tradition. This is why I say there is a need to know who we are and where we came from," he adds.

Then Whitecalf stands up and points to the eagle staff. "I know everything about the eagle staff, I am a pipe holder and I am spiritual. One message — our children must never lose sight of their Indian heritage. They must get educated, it is good, but they must hold on to our Indian ways and learn as I learned from Sunchild. Let's go eat now. Our talk is over."



Rocky Woodward

Robert Whitecalf, grandson of the late Louis Sunchild

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- Aug. 2-5 Athabasca Agriculture Society
- Aug. 5 Calgary Folk Arts Council
- Aug. 5 Canmore Folk & Blues Club
- Aug. 4-5 Edmonton Heritage Festival
- Aug. 5 Fort McMurray Historical Society
- Aug. 5 Grande Prairie & District Multicultural Association
- Aug. 5 Lethbridge Southern Alberta Ethnic Association
- Aug. 5 City of Lloydminster
- Aug. 5-7 Siksika Tribal Administration in Gleichen



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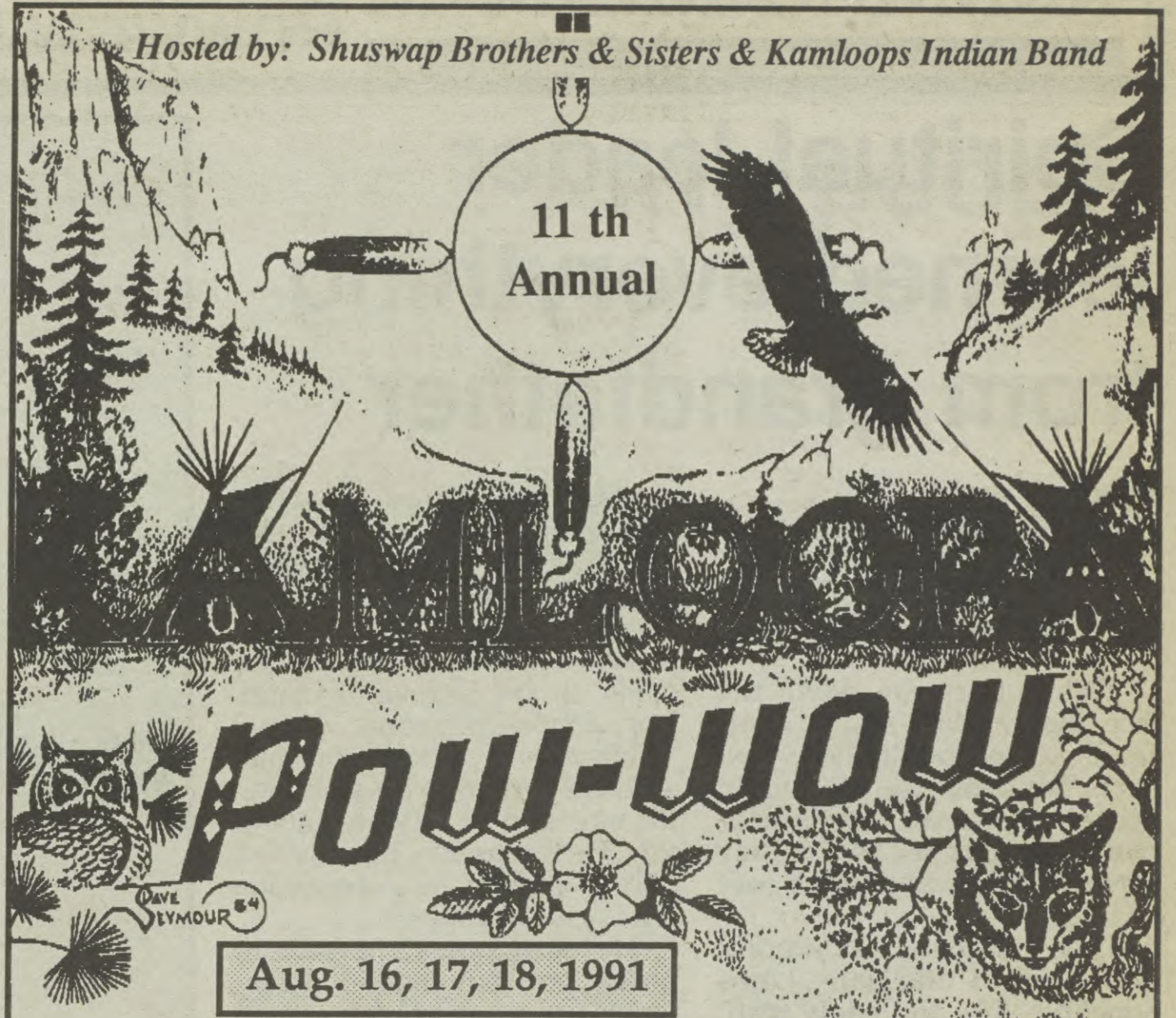


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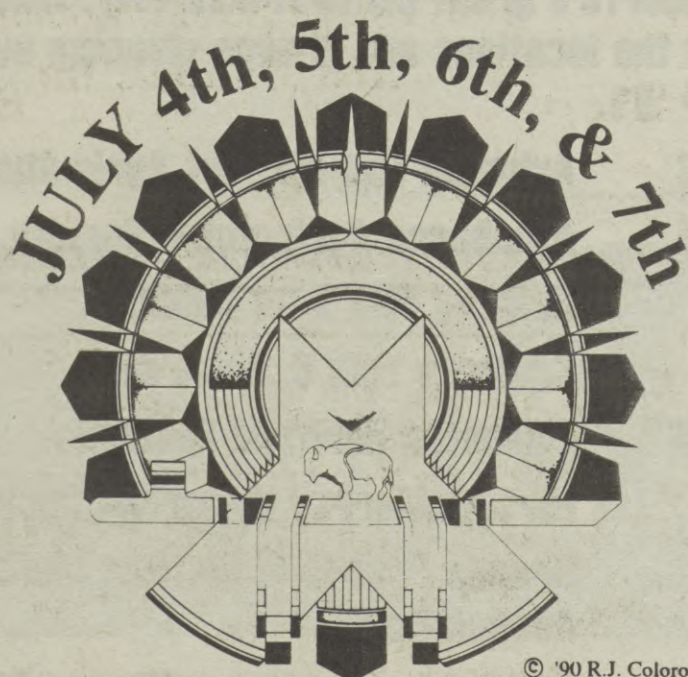
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## Powwow Country '91

## He learned to walk and then to dance

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Evan Cardinal is a grass dancer. He practises dancing daily and participates in making his own costume. He travels to powwows in the Edmonton area every summer and takes part in cultural events in the city all year long.

When anyone makes a comment on his hair, he proudly states, "I wear it long because I'm an Indian." In the future, he plans to become a singer at cultural events and already practises in his bedroom where he listens to tapes of drum groups and the songs sung at powwows.

Considering he is only five-years-old, he is a pretty impressive youngster. "He started dancing as soon as he could walk," says his mother Bobbi.

"We danced as a family and my mother made all our costumes. My three sisters and one brother are raising their families with lots of participation in our culture, too," she says. As they all live in the Edmonton area, they often meet at powwows. All family members, including her nieces and nephews, have dancing outfits too.

Bobbi's family originally lived on the Maniwaki reserve in Quebec, although their grandparents were the last family members to live there.

As a youngster, she was a member of the Edmonton-based White Braid Society dance group, practising regularly, gaining experience and exposure as she performed with the group at many local functions. She feels being involved with powwow dancing helps Indian people keep in touch with their culture as they make or purchase their costumes, learn the legends behind each dance and travel to the gatherings.

"It gives us a sense of belonging, an identity," the Mohawk-Ojibwa woman explains. She says it's important to start youngsters when they are young and encourages Evan's participation in making his costume and in responding to questions about his dancing.

"In the old days, a grass dance was performed before major ceremonies and the people would dance for days, flattening out all the grass," Cardinal says. She made Evan's traditional grass dancer's outfit and as he grows will continue to create costumes for him with lots of help from her young son.

As she and Evan dance, she says, they feel a sense of freedom, a cleansing. "We are refreshed and content after performing at a powwow." The social side of seeing friends and relatives and visiting is an added bonus. And pride in their handmade costumes completes the experience.

Evan, a kindergarten student, also keeps in touch with his heritage by spending time with relatives at the Paul band, some 50 km west of Edmonton. "He goes hunting with them and enjoys the peace and tranquillity of the outdoors, away from the city," says Bobbi.



Heather Andrews

Evan Cardinal, a five-year-old kindergarten student in the Awasis program at Prince Charles elementary school in Edmonton performs traditional grass dancing.



Heather Andrews

Evan Cardinal and his mother Bobbi keep in touch with their culture by attending powwows and other cultural events in the Edmonton area throughout the year.

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The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Daria Wallsten in Slave Lake at 849-4203 or 849-3947 or the Northern Development Branch in Peace River at 624-6274 for assistance.



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NORTHERN ALBERTA  
DEVELOPMENT COUNCIL



Advertising Feature

# Teamwork making Siksika Fashions a success

By Heather Andrews  
Windspeaker Staff Writer

SIKSIKA NATION, ALTA.

A Native business is beginning to taste success and the manager credits an exceptional blend of employee talent and dedication as the contributing factor.

"It looks like we've turned the corner now," says Terry McMaster, manager of Siksika Fashions, located 60 miles from Calgary on the Siksika reserve.

The business began in 1989 but has only recently begun to advance past the early struggling stages any new economic venture experiences.

McMaster attributes the increased success to several factors. "Mostly it was the determination and excellent workmanship of our employees, especially our seamstresses back at our production facilities." The women take great pride in their work and don't consider a garment ready for distribution, whether it's a T-shirt or a jacket, unless it's perfect, he says.

"Our sewers have made us what we are today, their hard work and pride. And we want to go on record recognizing that fact," he says. Any suggestions from customers for altering of Siksika designs have been brought to the seamstresses, who re-design innovative alternatives to correct the problems.

Siksika recently announced its new line of half-zipper jackets. "We have quilting on the yoke, which is really our trademark, and it matches up with the image on the back," McMaster explains. The new addition is available in three of Siksika's already established designs, Four Winds, West Wind, Dawn and a new design titled Sharing. As usual, Siksika uses the artwork of aboriginal artist Al Manybears to inspire their fashions.

McMaster says the organization has also benefited from recent attendance at trade shows where the increased exposure and added sales gave it a boost. "For example our sales at the economic development and trade show in Edmonton last month were great, and a lot more people have seen and heard about us now as well."

Siksika distributes its fashions through a shop in the reserve's commercial complex and through a network of major department stores and smaller businesses.

The manager feels the staff has a good co-operative spirit. Each employee is a valuable member of the team, right from the sales clerks to the general manager Richard Harkinson and board of Sedco, the umbrella organization under which Siksika Fashions is operated.

"Everybody had a belief in our future, even through the rough stages. They hung in there and stayed with us and made us a success," says McMaster.



Siksika Fashions' halfzipper jackets

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Siksika Fashions seamstresses

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Bert Crowfoot



## Powwow Country '91

## Powwow trail bonded Saddle Lake family

By Diane Parenteau  
Windspeaker Correspondent

SADDLE LAKE, ALTA.

"The basic reason for bringing our children around powwows is to maintain and teach them the culture and values. I think going back to the cultural tradition really does something to a child."

These words were spoken by powwow mother Elizabeth Cardinal when she explained why she and husband David put so much emphasis on following the powwow circuit so their three

daughters can dance. Why after years of being spectators, they made it an intricate part of their lives.

"It was my dad who told me to get the children dancing, that was his wish," said Cardinal while she waited for her daughters to dance at the Onchaminahos School powwow where her father sat in attendance. "He would say 'Do this for me before I die. Teach them the ways.' He's old now.

"After we started powwow, it really bonded us as a family," Cardinal added.

"When my children started getting into the spiritual aspects like sweetgrass and prayers, they started having a real good attitude. They were respectful and we started hearing good remarks from school."

The three girls — Cheryl, Janice and Sue Ann ranging in age from 10 to 17 — dance fancy, traditional and jingle respectively. Each of their dance outfits were made for them by both parents and each is a little different according to the characters of the girls.

"The jingle dress and the col-

ors, I dreamt the design. Later I was told it does come through dreams. The next thing I just went right at (making) it," said Cardinal. "You're expressing yourself. It's an art. It comes from inside of you."

For the past four years, every weekend when the circuit begins, the Cardinal family has been enjoying powwows.

"It's our life now," said Cardinal. "A couple of days before the weekend we're all hopping around getting ready. We just look forward to every weekend. "To me it's a natural high —

the drum beat, the people, the excitement."

Two of the Cardinal girls were crowned Saddle Lake Onchaminahos School Princess in 1990, one in senior and the other in the junior category. Dancing was a part of the competition. Their mother says the girls are all very proud of themselves and the dancing and powwows helps build their self-esteem and self-confidence.

"I wish more parents would get their kids involved. It's got to be with the parents," said Cardinal.

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Diane Parenteau

David and Elizabeth Cardinal with daughters Cheryl, Sue Ann and Janice

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Specialist/treatment family foster care, a concept that has developed during the last two decades as a result of deinstitutionalization, is the basis of the AFCA approach to meeting this need.

Families who become part of the AFCA program will provide longterm foster care on the basis of treatment plan jointly worked out by all involved (the referring worker, the youth being placed, the natural parents, the foster parents, the specialized / treatment foster care worker).

The AFCA family-based specialized care combines the normalizing advantages of a true family environment with the structure and close supervision characteristic of more restrictive settings, and helps the youths reach their full potential.

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groups. Benefits include a \$1,200 to \$1,250 monthly stipend, two days respite per month and support group stipends. Social workers working with specialist training foster families have a small case load, and are on call 24 hours a day.

AFCA is looking for families who can effectively deal with the day-to-day stress and routines of providing care to youth with special needs.

Families of all ethnic/cultural backgrounds and every economic standing are welcome. Because of the time required to provide care for youth with special needs, two parent households are preferred. However, single parent families and households in which both parents work outside the home may also be certified.

For further information call AFCA at (403) 433-9181.



# The legend of the dance facing the sun

By Marcella Beaulieu  
Contributing Writer

The sun dance is the most sacred and important ritual of the Plains Indians, it is a ceremony of life. Every element of tradition is brought together in one gathering. The sun dance offers peace, togetherness and wisdom. The respect and acknowledgement of the Creator is its uppermost importance. At the beginning of the twentieth century, with the influence of the Christian missionaries, the government outlawed the sun dance, claiming it to be a barbaric ritual. The offering of flesh was condemned and misunderstood; it was considered primitive and immoral.

The dance facing the sun ceremony is held once a year, in the spring when life is new and fresh. The tribe prepares to thank the Great Spirit for life on earth. A sacrifice of flesh and blood is all one has that is truly one's own and is worthy. It is suffering that man endures freely to bring himself closer to the essence of life, his own spirit. The sun dance is a commitment; the dancers dance for themselves, their families, their tribe and all life. The sun dance brings the physical, social and emotional elements of men into one strong spiritual circle which can't be broken.

The sacred vision is the heart of the sun dance. Native people believe in their dreams, they must respond to the truth of their dreams and be able to interpret their meanings and commands. The visions are sent by the Creator; if they are not shared, a part of themselves is wasted and slowly the culture is lost.

Native religion is based on visions and legends; all rituals are intertwined and they are explained and connected by visions, unlike many other spiritual beliefs. The sun dance ceremony is passed from one generation to the next and is thereby maintained.

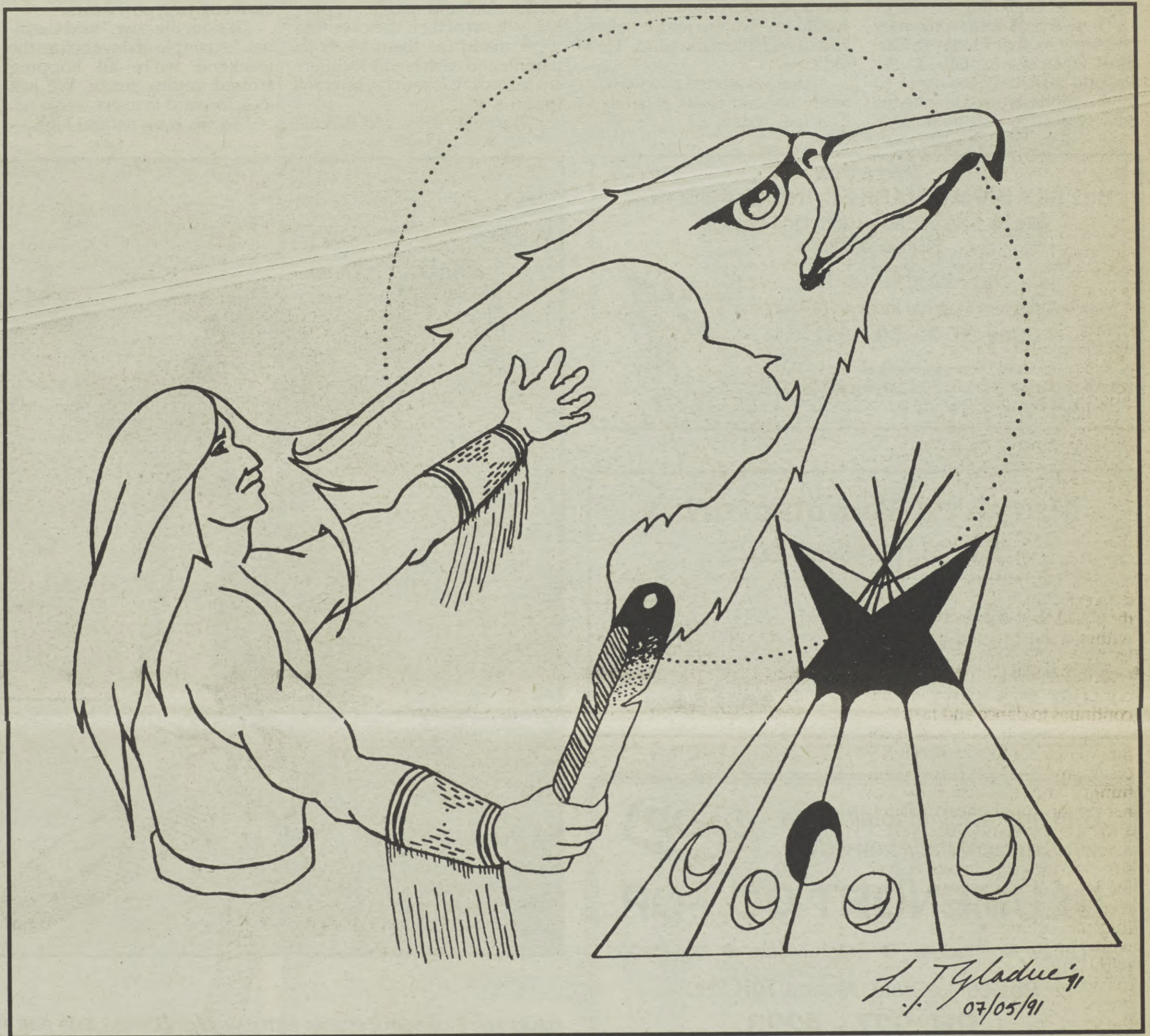
Many years ago, an elder told a young man he was to find his spirit. The boy searched and took no food or water on his journey. From then on the sun dance was based on this idea, the search for one's self and a search for a protector and peace of mind through sacrifice.

Native people express their beliefs through symbols and spirits. The four directions of land, the sun, the circle of life and the eagle are important elements in understanding the sun dance ceremony. Man is a composite being made up of the physical strengths of the east, a bringer of peace and light. The south brings warmth and represents the social being. The west brings the rain and symbolizes the mind and emotional man. Lastly, the north means strength and endurance, which completes the circle of the spiritual man.

The directions are recognized throughout all ceremonies. White, blue, red and yellow represent each direction. The sun dance lodge and the pole are draped with ribbons and the dancers also incorporate the colors in the design of their traditional dress. Prayers are always made to the four directions. All doors to a lodge open to each direction and the sun dance lasts for four days to acknowledge the east, west, north and south.

Natives believe they are held together by a strong circle of life. One must believe and be faithful to the Indian way or the circle will be broken and the people

*'The sun dance is the most sacred and important ritual of the Plains Indians, it is a ceremony of life. Every element of tradition is brought together in one gathering. The sun dance offers peace, togetherness and wisdom. The respect and acknowledgement of the Creator is its uppermost importance. At the beginning of the twentieth century, with the influence of the Christian missionaries, the government outlawed the sun dance, claiming it to be a barbaric ritual. The offering of flesh was condemned and misunderstood; it was considered primitive and immoral.'*



Graphic by Leroy Gladue

**The eagle is symbolized as a guardian of the people, it's a powerful spirit which guides and protects. An eagle feather is earned and worn with the highest respect.**

will become vulnerable and weak. In all spiritual gatherings, the ceremonies will be organized so everyone sits in a large circle, holds hands or dances in a circle to emphasize the importance of togetherness and to maintain strength within the circle. Mother Earth is the great circle which supports life and the sun is a powerful circle which surrounds Mother Earth.

The eagle is symbolized as a guardian of the people, it's a powerful spirit which guides and protects. An eagle feather is earned and worn with the highest respect. When wearing the feather, you have entered the spiritual circle and you are safe. An eagle feather is placed at the top of the sun dance pole, the highest point of the camp symbolizing the dancers and visitors are safe. Occasionally, an eagle will soar high overhead to bless the sun dance. The eagle whistle is an important element of the sun dance. It is made from the wing bone of an eagle. The whistle is earned. It is an honor given to the participants of a sun dance on the basis of wisdom, courage and endurance. The whistles are blown by all dancers including elders, women and the

young men dancing in the piercing ceremony. The sound of the whistle encourages the dancers to dance hard and at their very best.

In the early spring the leader of the sun dance, one who has promised to carry on the ceremony in response to a vision, will begin drumming late in the evening. Soon, members of his family and members of his tribe will join and continue singing for several evenings. This is a sign the sun dance is approaching. More visiting drums and singers will join until everyone has arrived. When buffalo were plentiful on the plains a great buffalo hunt would take place to get enough food to feed everyone when the ceremony was over.

The first day of the sun dance is a day of preparation. Everything must be fresh and newly built. The young men and women who have been preparing for the sun dance are taken to the learning lodges where they listen to the elders explain the importance of the tradition. The adults teach their children how to properly build and care for the lodge. The camp is purified with smudges of sweetgrass, cedar and sage. These elements cleanse

the body and the mind and the smoke carries prayers and blessings.

A cottonwood tree is chosen (because it is strong and abundant) and carried to the sun dance site. On the way back, the participants stop to point the tree to each of the four directions and pray for guidance from the powers each of the directions possess. The tree is firmly planted in the centre of the lodge and an eagle feather is placed at the top. Mothers come to drape colorful ribbons on the tree and ask for their children to be blessed. Usually, mothers offer gifts to the elders and ask them to name their children. A traditional name would make them part of the spiritual circle. The traditional name is used at the ceremonies because it is the only name the Creator knows. Sometimes special ceremonies take place to pray for ailing children. The first day of the sun dance is dedicated to learning; it is for the children.

All the lodges are completed and the sacred fires lit. These are prepared for prayers and are not used for cooking or heating. The sun dancers stand before them, make an offering and pray. Fire

keepers tend the fires day and night. They have to keep them burning continually until the ceremonies are over. The fires are looked upon as the visible life of the sun dance. Soon all the visitors have arrived, rested and prepared themselves for the days to come. And the singers sing welcome songs throughout the evening.

At sunrise the elders join together and pray for a successful sun dance. They smoke the peace pipe, pointing to each of the four directions, to Mother Earth and the sky, before and after they have smoked. By the end of the ceremony all in attendance will have been offered the pipe. The pipe ceremony is a morning ritual; it is always performed at sunrise before any special or spiritual event. The peace pipe represents a common belief, in smoking it you share with each other joys, pains and hopes.

Shortly after the sunrise ceremony, all participants gather around the sun dance lodge, each finding his own space where he would remain for the



## Powwow Country '91

## The legend of the dance facing the sun

From page 12

rest of the ceremony. Nobody stands on the east side because the sun should shine directly on the sun dance pole. The leader begins by explaining his vision and the purpose of the gathering. Everybody fasts and dances but only a few young men offer themselves to be pierced. Each young man and woman pledges to participate in the sun dance for four years. Once they have completed the term, they become men and women and have entered the spiritual circle for life. Most in attendance, not including children, would have already joined the circle. Anyone, however, is welcome to be part of the sun dance ceremony as many times as they need or to help the young participants.

The piercing begins by laying the young men in the centre of the lodge around the sun dance pole. Special men, usually elders who have been asked, pierce the skin in the chest area with wooden pegs. There is no blood and the dancers do not experience pain. The wooden pegs are attached to ropes tied to the sun dance pole. The men stand up and pull themselves away from the pole. They blow their eagle whistles, which they have just earned, for the first time. The dancers dance fast and hard, they pull themselves away and within a short period have broken free and are triumphant. The whistles continue to imitate the cry of the eagle and everyone continues to dance and fast.

Sometimes it is very difficult for young people to complete the ceremony. They get restless and hungry and sometimes do not realize the importance of fasting and prayer. Windegoes watch over the ceremony and make sure no one eats, drinks, leaves the lodge or misbehaves. These men (windegoes) dress wildly, they are either garbed all in white or in colorful costumes with painted carved wooden masks. They keep children from interfering, they also watch over the young people.

People have mistaken the windegoes for the actual sun dancers and therefore led themselves to believe the ceremony was witchcraft and pagan nonsense. Such misconceptions by non-Native people pushed the sun dance into secrecy for some time. Sometimes young people don't realize disobeying the sun dance rules can break the sacred circle and may cause harm. The windegoes also collect gifts from the visitors to give to the host, the leader, since he gives everything away as another form of sacrifice.

Naming ceremonies, special blessings, healing ceremonies, sweatlodge ceremonies, singing and dancing continue throughout the second and third day.

On the morning of the final day, the lodge is cleaned up and left to fall on its own. This area remains sacred and the next sun dance lodge will be built in an area nearby, perhaps on the site of a lodge of many years past. And on the last day of the sun dance people move closer to the arbor and powwow grounds to celebrate a successful ceremony. The women cook for most of the morning and prepare a traditional feast. All visitors are invited to eat and celebrate. In the evening everyone joins together in a special dance. The singers play round dances, crow hops, kakomonies and challenge



Graphic by Leroy Gladue

The pipe ceremony is a morning ritual; it is always performed at sunrise before any special or spiritual event. The peace pipe represents a common belief, in smoking it you share with each other joys, pains and hopes.

dances all of which were fun, relaxing and sometimes competitive. Many families have honor dances and giveaways, giving traditional gifts like shawls, blankets, clothing, sweetgrass and sometimes horses to their visitors. Such giveaways were seen as wasteful by Indian agents and banned along with the sun dance.

Sometimes there are special ceremonial dances to honor respected visitors or to honor someone from the tribe. As the day slowly moves towards evening the people begin to take down their camps and begin their journey home. The sacred fires are left to burn out and the sun dance is completed.

Plains Indians petitioned the courts in the 1950s demanding the right to practise their traditional rituals. They realized their culture was dying and their spirit was being destroyed. In accordance with the freedom of relig-

ion guaranteed by the constitution U.S.A. courts in 1957 recognized Indian spiritual practices to be of religious nature and Canada followed suit. This allowed the sun dance to continue but the piercing ceremony was still illegal.

As a result of the sun dance hiatus, social powwows became popular as they were more acceptable. Only recently have Native people returned to the practice of the sun dance as it was originally performed.

Aboriginal people of the plains need the sun dance. It has kept them safe, healthy and proud. Despite the pressures of disintegration, manipulation, intimidation, military action, disease, alcoholism, genocide, racism, violence and legislation eroding treaty rights and creating many other obstacles, Indians have continued to survive.

Next year five centuries will have passed since the Indians'

first encounter with a lost white man. Today in spite of overwhelming odds, the Native population is alive and growing due to the faithful following of cultural practices.

(Beaulieu (Kapapamashi-ikwe) is an Ojibwa from Sandy Bay First Nation, Manitoba. A Grade 11 student at Balmoral Hall School for Girls in Winnipeg, she attended Sandy Bay School, the first fully accredited locally-controlled Indian school in Canada, pre-kindergarten to Grade 12. She has been an honor student throughout school. Beaulieu, a traditional dancer, has travelled across Canada and the U.S. performing and competing in all major powwows and her favorite local powwows. Her most cherished treasures are the eagle feathers she received from the elders. Last summer she was accepted into the womanhood circle. Her Indian name means Soaring Woman.)



Marcella Beaulieu

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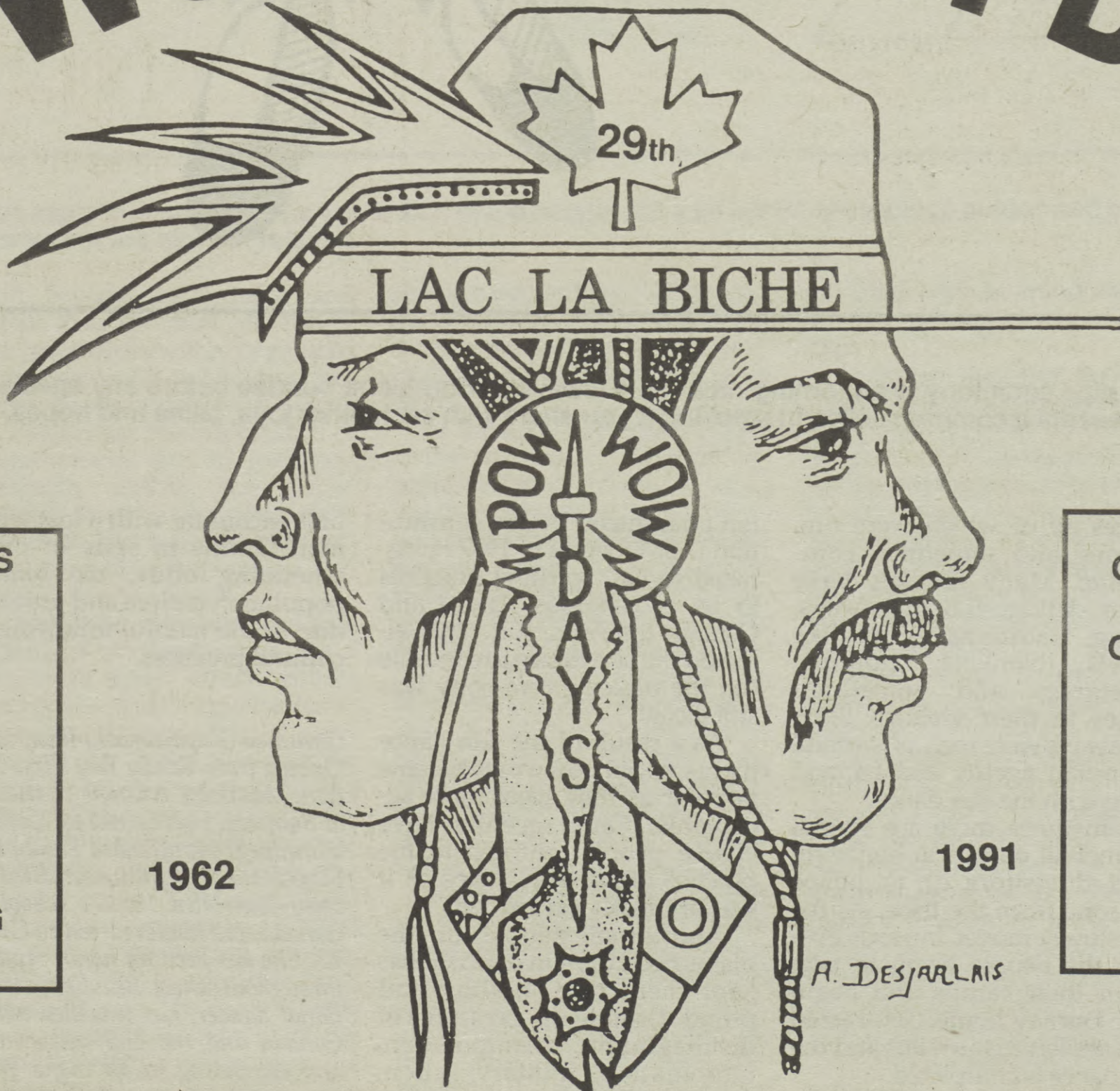
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**AUGUST 2 - 5, 1991**



## Powwow Country '91

### Browning family loves the powwow trail

By Jim Goodstriker  
Windspeaker Correspondent

BROWNING, MONT.

At 35-years-of-age Gary Comes At Night is full of life, energetic and enjoys life to the fullest, along with his wife Judy and three daughters Lorinda, Windy and Lea. They love the powwow trail and the Indian traditional way of life.

Gary works for the Blackfeet

### Powwow at Young offenders centre

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Participants at the first annual powwow at the Edmonton Young Offenders Centre were treated to a glimpse into every aspect of Native culture.

"We had the input and support from the Native community in presenting cultural presentations such as dancing and a pipe ceremony. As well, a feeling of the spirituality, customs, humor and beliefs of Canada's aboriginal people came through to the young people, the visitors and staff," says Jackie Fiala, Native program co-ordinator at the centre.

The June 1 event was intended to give Native youths in residence at the centre an opportunity to be in touch with their culture in a positive way. "We have a fairly high percentage of Native youngsters here and they need to see their heritage presented in a way in which they can be proud," says Fiala.

The exercise also increases awareness of Native culture in the non-Native world, too. "Everyone really got behind this event, right from the staff members in the individual departments to Susan Leeuwerke, our director," says Fiala. Staffers Louise McRee and Shirley Hardman worked especially hard on the project, she says.

With the sun illuminating a bright, blue prairie sky, dancers and dignitaries heralded the beginning of the afternoon's festivities with a traditional grand entry. Solicitor General Dick Fowler, recently appointed minister in charge of Native affairs, and Senator Walter Twinn were among the guests participating.

Over 100 dancers performed a variety of dances, including team dances, fancy dances, the crow hop and the always popular jingle dance, says McRee. Powwow dancers from the Louis Bull Cree Nation at Hobbema and children from the Awasis program at Prince Charles elementary school in Edmonton demonstrated traditional Indian dances. They were joined by individual dancers from Edmonton and Calgary.

Dances representative of the Metis culture were demonstrated by young people from the Canadian Native Friendship Centre, with square dances, traditional reels and jigs included.

"I was into fancy dancing, but I turned to traditional about five years ago due to a dream I had. In the future I will ask the elders if I've fulfilled this dream and go back to fancy dancing."

tribe in the department of revenue administration in the area of oil and gas taxes, a job he's held since last October.

The family travels all over Canada and the United States on the powwow circuit.

Comes At Night has high respect for his elders and always consults them for advice and spiritual guidance.

"I was into fancy dancing, but I turned to traditional about five years ago due to a dream I had. In the future I will ask the elders if I've fulfilled this dream and go back to fancy dancing," he said.

Besides dancing he's been singing with the Heart Butte drum group since 1970.

"It's a real learning experience to live the North American Indian way of life and live it daily. I respect all of life's creations the Creator gave us.

"People ask me why I don't use facepaint but the elders told me not to use it until it's given to you."

Buster Yellow Kidney, a respected elder and medicine man of the tribe, has held a piercing sun dance ceremony for the past

four years on the reservation just east of Browning.

Comes At Night was given the honor as the lead singer for those four years. As young as he is, he felt it was the greatest honor he has yet to receive in life.

"I have the highest respect for our elders for giving me that honor and teaching me the sun dance songs. I have learned to respect the pipe, sweetgrass, the centre pole of the sun dance lodge and the sun dance lodge itself."

Comes At Night has also been a member of the Thunder Pipe Bundle for 12 years. He tries to go to sweat ceremonies weekly and also participates in lodges or 'sings' as the Blackfeet call them.

"An elder once told me 'Go out and enjoy yourself while dancing, always remember to dance for the handicapped, who are in wheelchairs, people who can no longer walk, the blind, those who can't hear or speak, and especially the old people and the Creator. You'll enjoy yourself more as well as share your enjoyment with others,'" he said.



Jim Goodstriker

Gary and Judy Comes At Night with their children Lorinda, Lea and Windy

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CANADA

Special Representative  
respecting the  
Royal Commission on Aboriginal Peoples

## NOTICE

Request for Written Submissions

The Speech from the Throne Opening the Third Session of the Thirty-Fourth Parliament of Canada on May 13, 1991 contained an announcement of the appointment of the Rt. Hon. Brian Dickson, as a Special Representative to consult on the terms of reference and membership of the Royal Commission on Aboriginal Peoples.

The Special Representative invites any interested person or group to submit written comments concerning the terms of reference and membership of the proposed Royal Commission. Submissions should be received before June 20, 1991 addressed as follows:

The Rt. Hon. Brian Dickson  
Suite 1100  
171 Slater Street  
Ottawa, Ontario  
K1A 0A3



**▲ Powwow Country '91 ▼**

# Physically-fit elder hardly works up a sweat

Jim Goodstriker  
Windspeaker Correspondent

BROWNING, MONT.

Gene Ground at 65 years of age can keep up with the best of them in the old traditional grass dance competition at powwows all over Indian Country.

The likeable Blackfoot Indian hardly works up a sweat while on the dance floor. "I take care of myself and keep in good shape, I walk every day for three miles at 6 a.m. in the morning, in the winter I walk 36 laps around the swimming pool here in Browning which is close to the three miles I walk during the summer," he said.

"I dance with the bustles once in a while but they're just an extra load, I like to dress plain and simple like I am today. My brother-in-law Jim White Grass, a Blackfoot who used to be one of the best grass dancers at powwows once told me, dress plain, and dance to the outside of the circle because you are a good dancer and people want to see you."

Ground started dancing when he was five-years-old and has performed all over Indian Country for some 60 years.

"Alex Scalplock from Gleichen was one of my best friends on the powwow trail until he died a couple of years ago. I've seen and talked to his son Sheldon many times and when I see him dancing my eyes get moist because I see so much of his old man in him."

"As far as taking care of myself, I don't drink or smoke, I used to drink, I guess somewhere in life our people have been affected by alcohol and

today it's the No. 1 killer of Native people. It's too bad, but we as Native people are working to stop this dreaded disease, with treatment centres and alcohol and drug related programs."

Ground hasn't had a drink in 17 years. "I don't miss it, I have six grandchildren and two great-grandchildren, I try and spend a lot of my time with them, they are my life now, I really don't have anything else to live for. That is one of the reasons I quit drinking, so I can live longer and they can be proud of me."

Ground's wife Emelda died in 1982. She was white and of Irish descent from Ashland, Montana. They raised three children: Mary Ellen, the oldest, works with the Blackfeet tribe's alcohol prevention program; 37-year-old Don is disabled with Down's syndrome and Bernard, 35 works at the Browning hospital as an EMT paramedic.

Ground's mother Mary, a Peigan Indian from Brocket, lived to be 107-years-old. "She just passed away last year and left 475 grandchildren. Out of 14 (children) in the family, there is only three of us left and I am the baby again," he said with a laugh.

While Gene likes to make it to more powwows than time allows, he is kept busy with the American Legion as district commander for the Highline here in Browning.

He served in the Korean conflict, he worked on the railroad in his younger days, spent two years in college, worked for Buttery Foods in Browning for 12 years — three as an assistant manager — and presently he is a lecturer at Indian schools and a storyteller on Indian culture and the Indian way of life.



Gene Ground... 'I take care of myself and keep in good shape'

Jim Goodstriker

## Powwow honors former chief

By Diane Parenteau  
Windspeaker Correspondent

SADDLE LAKE FIRST NATION, ALTA.

One of the first powwows of the 1991 season was the Saddle Lake Onchaminahos School's 11th annual powwow May 4-5. It was held in the community centre in honor of Onchaminahos (Little Hunter), a former chief instrumental in the signing

of Treaty 6.

The powwow was coordinated this year for the first time with the help of the student council's executive.

Council president Deanna Cardinal, an avid powwow dancer who recently competed for the Miss Indian World Title in Albuquerque, New Mexico, described the kind of things her student council was learning first hand from the more experienced powwow committee.

"Keeping things in place, co-

ordinating and planning," were the main functions of the committee with over 200 dancers and numerous drum groups registered.

In keeping with the school powwow tradition, an Onchaminahos junior and senior princess pageant was held during the Saturday afternoon performance.

Registration was based on good attendance and grades — entrants were required to have both before they could compete, said Cardinal.

Each of the two girls in the junior competition and the five in the senior were judged on a number of criteria including ticket sales, dance, costume and public speaking where each addressed the powwow crowd of hundreds.

School vice-principal Gloria McGilvary said the self-esteem and pride the girls displayed in their speeches reflected the teaching in the school.

In addition to this recognition of the young women, citizenship awards were handed out to deserving students from all grades who had demonstrated high standards.

School Principal Phyllis Cardinal read out the list of names as each took centre stage to receive their awards.

"We recognize these students in the area of citizenship. They are the models in their classroom," said Cardinal. "They are always giving their teacher and classmates that little bit of extra help."

Each was given certificates and trophies.

### HEALTH CAREER GRADUATES IMPORTANT IMPORTANT

**OBJECTIVE:**

In order to improve the standard of Indian health services there is a need to know how many Native health career graduates there are in Alberta. If you are or will be in the future a Native graduate of an accredited health program, we need to hear from you. Please assist us by completing the clip out form and returning it to the address provided.

**CLIP OUT**

| University/College Name | Program Degree/diploma | Year Graduated | Phone # | Address |
|-------------------------|------------------------|----------------|---------|---------|
|                         |                        |                |         |         |
|                         |                        |                |         |         |
|                         |                        |                |         |         |

Mail to George Cardinal, or phone and ask for George at 403-495-5408  
Suite 730, 9700 Jasper Avenue  
Edmonton, Alberta  
T5J 4C3

The objective of this project is to determine the number of Native graduates in accredited health career programs in Alberta from 1985 to 1990, in order to have the most accurate figures of Native professionals in today's work force, as well as to promote Natives to enter the health career field, your assistance and co-operation in this project would be greatly appreciated.

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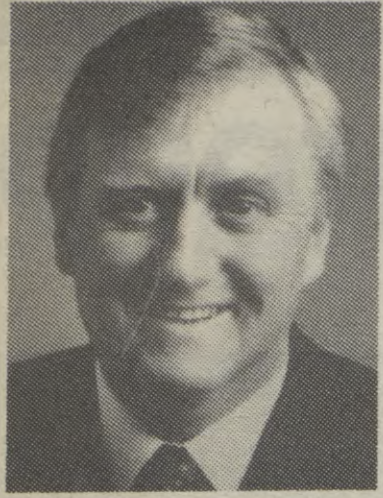
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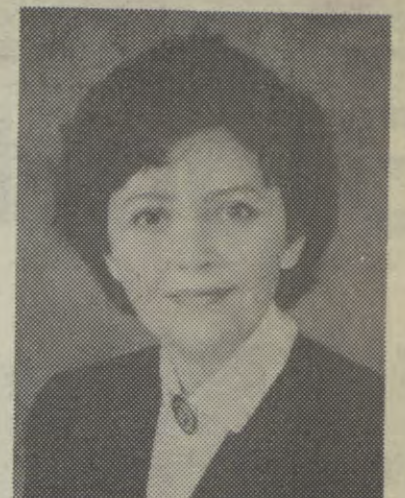
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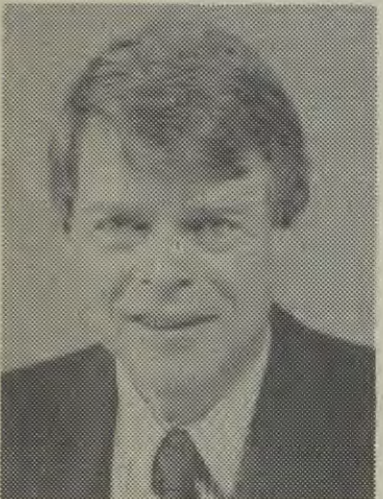


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*Best wishes to the Native community. May you have a safe journey as you travel the Powwow Trail.*



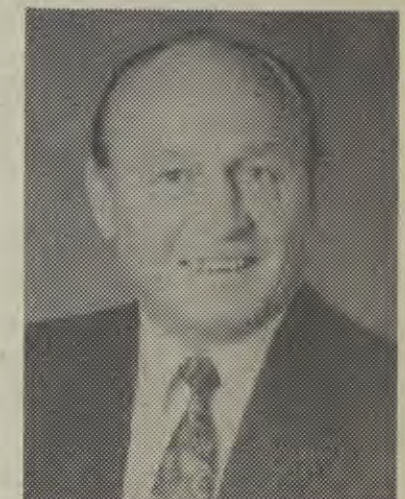
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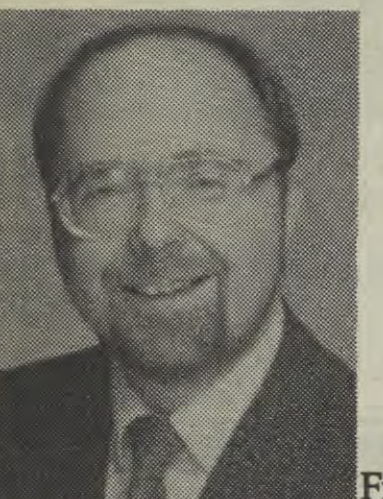
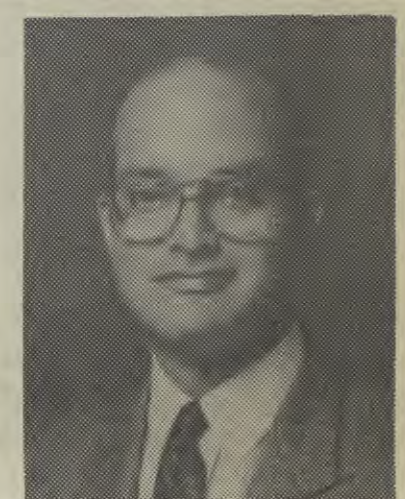


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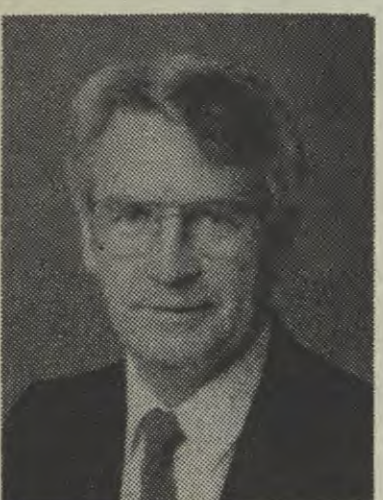


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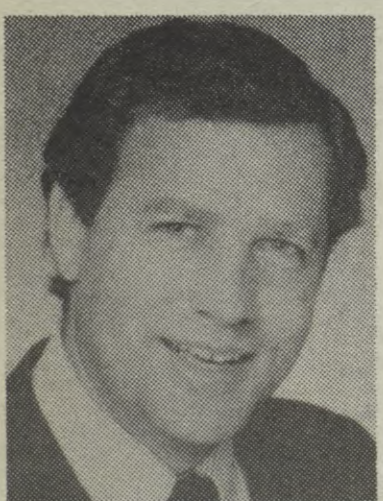
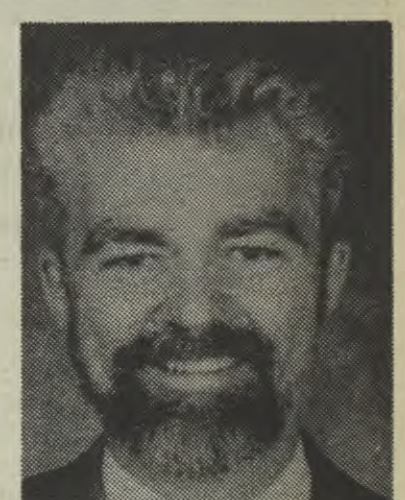


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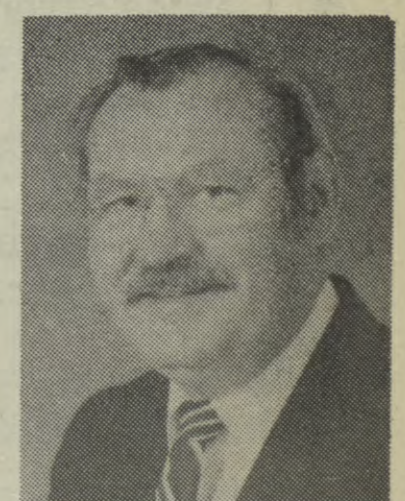
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# Blood troupe a leading singing group

By Jim Goodstriker  
Windspeaker Correspondent

BROWNING, MONT.

The Moccasin Flat Singers from the Blood reserve in southern Alberta have made quite a name for themselves on the powwow circuit over the past nine years.

The young troupe, led by Arnold Mountain Horse, has been on the powwow trail all over Indian Country and is gaining a reputation as one of the top powwow singing groups, having won several drum group competitions in their travels in Saskatchewan, Alberta, British Columbia as well as the Pacific Northwest.

"We really haven't been to many powwows yet this year, but we're going to have a busy schedule this coming summer. We'll be the host drum for a big powwow on the Labor Day weekend this year in Denver, Colorado and possibly one in Washington and another in Edmonton this summer. I hope we'll be getting invites to more as the season progresses," Mountain Horse said.

The 29-year-old is married to Sandra and has three children: two boys — James, 4 and Cory, 8 — and Lacey, 3.

Arnold for the past three years has been involved in the Indian spiritual way of life, participating in cultural ceremonies, including sweats and sun dances.

His spiritual leaders include his dad Walt, who has been a member of the Horn Society of the Bloods for over 30 years, plus medicine man Buster Yellow Kidney from Browning.

"My dad and Buster have been a real guiding force for me and my drum group in directing us in the traditional ways of life. I always ask them for guidance and directions, they advise us what to do at certain big powwows."



Jim Goodstriker

Moccasin Flat Singers top L-R Ken Panther Bone, Robin Cat Face, Arnold Mountain Horse, Darrel Shouting, Keith Sahde, Bottom L-R Andrew Day Chief, Doug Black Plume, Ken Eagle Plume

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## Dancing keeps Saddle Lake youth in shape

*'We are enjoying all the pleasures of staying close to our culture. But it also allows us to experience closeness as a family and that is the best part of all.'*

By Heather Andrews  
Windspeaker Staff Writer

SADDLE LAKE, ALTA.

A young fancy dancer is combining traditional and modern themes in his costume as he dances his way around Alberta.

"It makes me feel really good, thinking I'm carrying on the tradition of travelling to powwows, meeting old friends, understanding the story behind the dances," says Brad McGilvery. His costume is complete with numerous items significant to Indian heritage.

"For instance, the eagle feathers, which are so important in our culture are really hard to find, and we had to get them in from the United States," he says.

The 18-year-old assembles his costume himself, with help from his mother. "We try to stay as close to the original materials as possible," he explains.

Recently McGilvery added a spectacular harness, which adorns his outfit from collar to hem. His mother, who likes to make part of each of her children's costumes, spent all winter preparing the innovative addition. His roach was given to him by a friend.

McGilvery says in early times, when tribes would meet for feasting and visiting, they would dance for each other as well. "They would bet on who was the best dancer and pay up with blankets and other items."

McGilvery, a Cree, has been dancing since he was a toddler. His whole family travels the powwow circuit each summer. "My mom sews and helps with our costumes and my dad sings. And I have a brother, who is a

grass dancer as well as my younger sisters who do fancy and jingle dancing."

A special friend he looks for at celebrations is Jason Bellegarde from the Little Black Bear reserve in Saskatchewan. "Jason is a longtime friend. He is a good little buddy," McGilvery says, noting powwows are not just for dancing. It's good to have some fun and to recognize each other's accomplishments, too.

McGilvery has won numerous awards, both at powwows and in sports. "Dancing helps to keep Bradley in shape for his athletic activities the rest of the year," his mother Gloria says. Her son has represented his school at local and zone championships in badminton and he has gone to provincial competitions twice, taking third place this year.

"He will graduate from school next year and I'm so glad he plans on continuing with both sports and dancing, even once he is away at college," she says.

All four McGilvery children are dancers and singers. "We feel their talents are gifts and we encourage them in every way we can," she says. As their father sings, the children have plenty of opportunity to practise with him.

The family participates in community events, with both parents coaching various teams, and they bowl together as well. But Gloria feels travelling the powwow trail is doubly gratifying.

"We are enjoying all the pleasures of staying close to our culture, such as keeping old friendships going, and doing many traditional things. But it also allows us to experience closeness as a family and that is the best part of all," she says.



Heather Andrews

Bradley McGilvery, right, from Saddle Lake and friend Jason Bellegarde from the Little Black Bear reserve in Saskatchewan are friends who meet frequently at powwows throughout the summer

## Browning powwow season gets rip rocking start

☀  
Rae  
White  
Grass  
with  
tiny  
tots  
☀



By Jim Goodstriker  
Contributing Writer

BROWNING, MONT.

Although the powwow season, like rodeo, now runs year-round, the summer powwow season got off to a rip-rocking start here at the Browning Middle School May 24-26.

The three-day powwow was held in conjunction with the Ninth Annual Blackfeet Community College Conference with the theme for this year being Rebuilding the Nation.

The conference was a joint venture by the Native American Studies department, the host college, the Blackfeet tribe and three Alberta tribes, the Peigan, Blood and Siksika.

Guest speakers included Regena Crowchild, president of the Indian Association of Alberta, Chief Strater Crowfoot of Siksika, Blood Coun. Dennis First Rider, Milton Born With A Tooth and Chief Earl Old Persons of Browning. Also attending from Browning was Harold Gray, Frank Glaze and Floyd Heavy Runner.

Hand games go hand-in-hand with powwow. And the local bingo hall across from the powwow was filled to capacity for the three days with teams from all over Blackfeet country plus Alberta and Saskatchewan.

The powwow had huge crowds, attracting some 200 participants in the different dance contests. They also had special dance competitions, including the Oklahoma two-step, a fast-paced version of the white man's square dance. The Lakota Nation Dance Troupe also performed.

The host drum was Blackfoot Crossing from Gleichen. The masters of ceremonies included Earl Old Persons, Wayne Bear Medicine, Earl Tail and Peter Big Head.

The powwow chairperson was Zona Glaze and the arena director was Teri Boy. The powwow was sponsored by the Native American Studies department and the college's Indian Club.



Powwow Country '91

# Powwow judging done on a points system

By Rocky Woodward  
Windspeaker Staff Writer

With the North American Indian, competition, whether through sports or dances, has always been a part of Indian life.

Young boys would wrestle, shoot arrows and throw spears to see who could come closest to an object, while other tribes raced with canoes or played lacrosse.

Believe it or not, the Sioux had a game similar to that of today's dodge ball. Except the young Sioux boys used wet mud and if a river wasn't available to offer good wet mudballs, then buffalo chips were equally effective.

Today, much of the traditional competitions from the past have been replaced by hockey, baseball and other modern games — but the competitions are still there.

Today, powwows across the country have become a time for Native people to gather together and most Indian Nations host big competitions through traditional dancing.

Many Native families can't wait for the first robin of spring to arrive because they know, when the robin arrives, it is also a sign powwow time is approaching.

Just as a race car driver or a rodeo cowboy follows the summer circuit competing in rodeo and racing events across the country, so do Native people follow the circuit, better known as the powwow trail.

Frank (Foxy) Morin and his family are powwow people. Last year they travelled across Alberta and British Columbia from powwow to powwow enjoying meeting people and the competitions powwows have to offer.

His son Bobby is one of the finest traditional dancers around for age 14 and he has won his share of dances. His daughter

Sage is only five years old and she had the honor of being the Tiny Tot princess for the Little Shuswap Indian band at Chase, B.C.

"They do very well and they love the powwows," commented Morin.

But just how contestants are judged in dance competitions is something everyone should know.

"There are many ways of judging a contestant," explains Morin.

"Judging is done on a points system. You can gain points just by entering the grand opening. You see, a lot of dancers don't bother with the grand opening but the ones who do can get an edge on other dancers before the competitions actually begin," Morin said.

Morin said sometimes during the inter-tribal, which is not a competition dance, judges may stop the dance and after splitting the women and men to one side, they award extra points to those dancers who participated in the inter-tribal. "Just for participating in the dance. The judges call it a spot check," said Morin who adds the judges write down the numbers pinned to the backs of the dancers, thus keeping an accurate score.

Judges are picked — usually up to three and sometimes four — at each powwow. As contestants dance each go-around, judges stay busy checking out each dancer's routine, whether their footsteps are staying in beat with the drummers, their costumes and the way they handle themselves. At the end of each go-around the points for each dancer are calculated. After all go-arounds are finished, the points are tallied and the winners are picked.

"I used to dance quite often but now I'm usually out selling bustles and traditional dance



Bert Crowfoot

Powwows...competition and a celebration of heritage

regalia at the powwows," Morin said.

Morin said the stiffest competition usually comes from the United States. "These people, I call them the big guns, come with an attitude to win, they're hard to beat in competition."

Overall, Morin says his family just enjoys the excitement of powwow.

"Sure Bobby dances in competition but he also dances in the inter-tribal every weekend. He's there to enjoy his heritage and so are we. That's the important thing," stressed Morin.

The Morin's other son Quill tried dancing for about two years but "he packed it in. He'd rather play around or pick pop cans and bottles for money, but that's

OK. We never force our children to do anything they don't want to do," smiled Morin.

Competition. It's been around for hundreds of years and what better way to enjoy a powwow than to dance and dance just for the fun of it — or for the sport of it. "To me it's still a gathering with a little competition added to the fun," quipped Morin.

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## Powwow Country '91

## 'Medicine Hat' gives dancer healing

By Heather Andrews  
Windspeaker Staff Writer

CALGARY

"When I put on my head-dress I can feel its power," says Conrad Littleleaf.

The Peigan man is the proud possessor of a buckskin outfit, complete with eagle feather headdress, which was passed down to him from his grandfathers. "I call it the medicine hat because it gives me healing and makes me feel good," he says.

The different aspects of his Indian culture, which his outfit illustrates, is one reason he's proud of his costume. Each feather represents a person or a group of people. "The spirit of the eagle is nearly a celestial power," says Littleleaf reverently.

The beaded areas signify cultural aspects too, such as mountains, and the colors are representative of nature with blue reflecting the sky.

"When I was younger I danced the grass dance. I had another outfit then to signify the grass blowing in the wind and moving in waves," he says.

Now he dances the war dance. "When you are wearing buckskin you move slowly and stately. You are expected to have the feelings of power and energy to lead the dancers," he says.

The teacher at the Calgary-

based Plains Indian Cultural Survival School (PICSS) feels participation in powwow dancing is vital to Indian people. "Sharing and caring, forming a circle, they all combine to give us strength as we dance and pray together. As well, we melt together and it's an energizing time," he says.

Littleleaf has been involved in dancing since he was four years old and remembers the first Indian Days celebration in Canada held at Brocket in 1955. Now he's seen new dances added, the meanings changed and competition for money and prizes changing the original message a powwow was meant to convey.

He is pleased some traditional celebrations can still be found, however, where dancers are not competing. "Then the true value is there and the spiritual and emotional meanings behind the powwow are present. Everything is in sync and I just love it. The freedom to just follow your own spirit and let all your frustrations out," he says.

As a dancer it has taken him years to grow to maturity. "It's

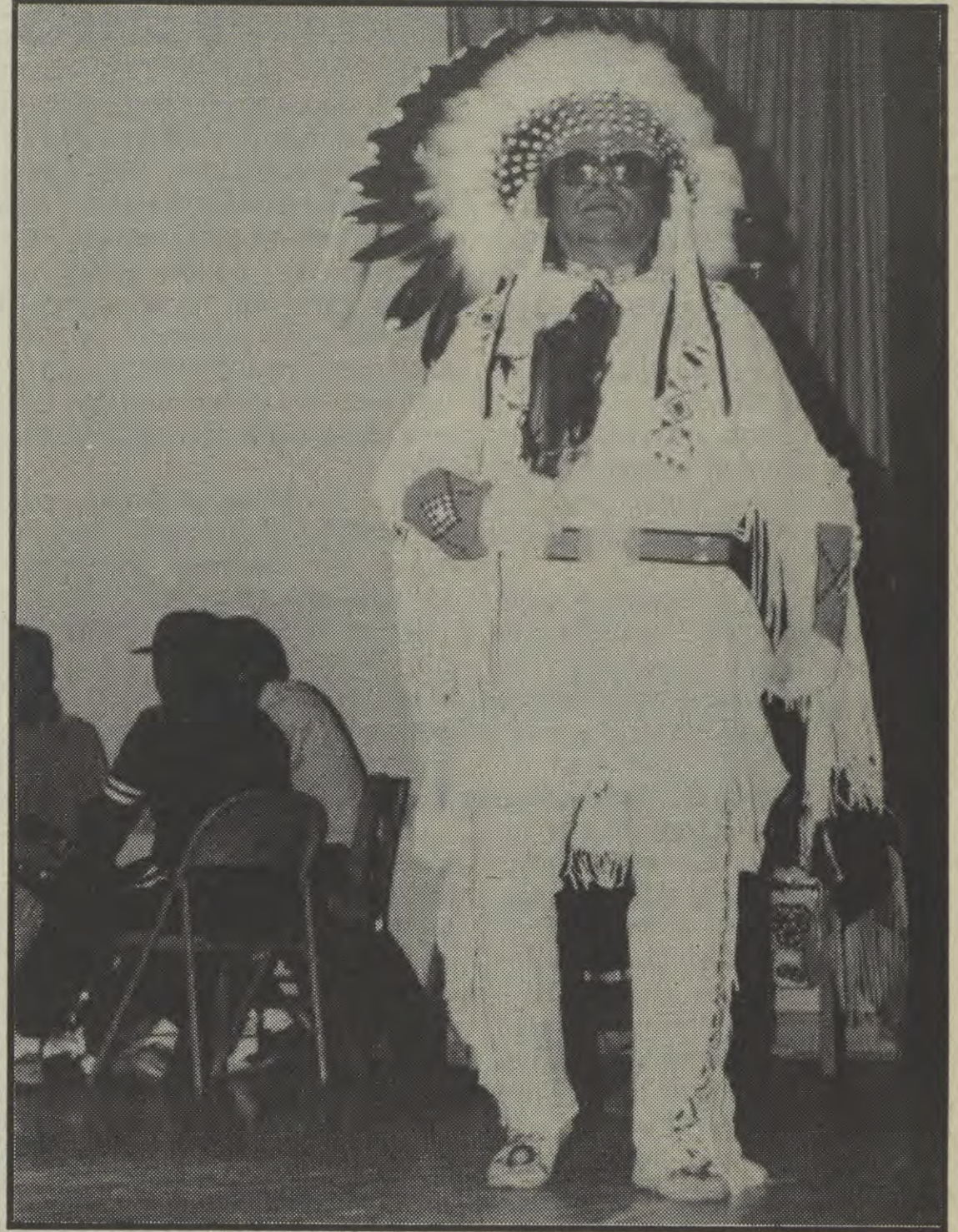
like a plant. It doesn't flower overnight, but takes years to grow. And disease or bad times can slow it down," he says.

After finishing high school in 1970, Littleleaf travelled extensively before settling into bachelor of education studies at the University of Lethbridge. He worked for various Native organizations and government agencies before being hired by PICSS. Now he passes on his beliefs through high school social studies lessons.

As well, he and his wife Anne encourage their own two sons Che and Joe to participate in powwow dancing.

"Long ago an elder named Iron Shield gave me the Indian name Distant Man. He saw me working with my people, for the good of my people and I can sometimes see in my life where I am fulfilling the vision the old man had of me," he says.

Indian people cannot always practise all their traditional values in today's fast-paced society. "So much today is superficial, but true powwow dancing is genuine," he says.



Conrad Littleleaf

Heather Andrews

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## Thank you Creator for Making me an Indian

By Gail Bellegarde

Creator, I see what you  
gave the Indian people

I see our people using  
what you gave us  
I see the strength,  
I see the courage,  
I see the wisdom,

Creator, I see everything  
The animals (our grandfa-  
thers)

guiding us, teaching us.  
I see the water flowing,  
the grass growing and the  
sky still blue.

But yet Creator, I also see  
our people suffering,

I have heard of the white  
man coming to our land.

Creator, you have taught  
us to

be kindhearted and to  
share

what you have given.

Creator, they have taken  
our lands

We can no longer hunt or  
fish.

The forest is dying,  
The water is polluted

We are being placed in  
homes

of steel and concrete.

We are free to use what  
Mother Earth

has given. But yet,

We cannot enjoy the sun-  
shine,

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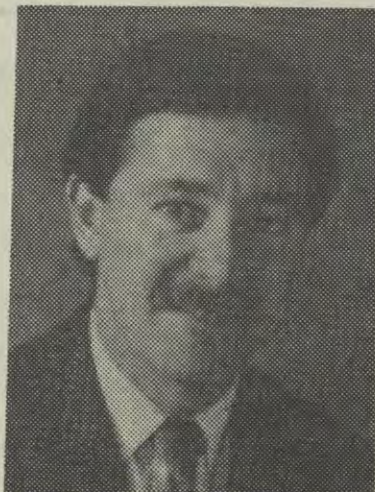
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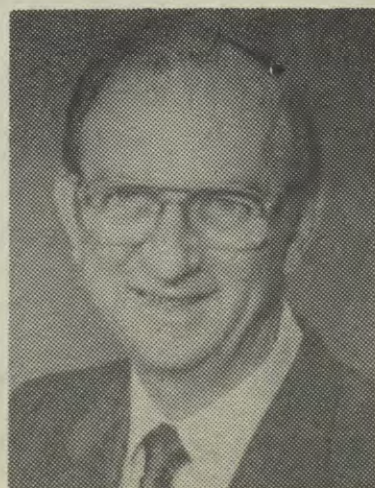
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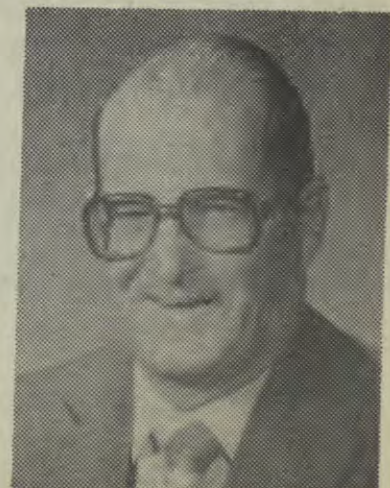
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# Powwow Country '91

## Drums finally heard inside prison walls

By Rocky Woodward  
Windspeaker Staff Writer

For some time now prison officials have elected to allow powwows inside prisons. And since that time guests and relatives of prisoners not only visit with loved ones but also partake in powwow dancing.

These prison powwows are now seen as a way to ease tension and it gives the Native prisoner an opportunity to take part in his or her heritage.

However, there was a time when a visit meant speaking to someone inside a room or the prison gymnasium with guards never too far away. There were rules and these rules had no room for Native elders to come into prisons to speak about Indian spirituality. The sweat lodge was not allowed, nor was the sweetgrass.

I remember at Drumheller Institution, back in the '70s. If a Native wanted religion, he went to church or he simply stayed in his cell. There was absolutely no room for Indian religion.

I remember the elders never came but there were a lot of visits from Native political organizations, outside non-Native entertainers and of course immediate family members.

The only thing a Native prisoner had going for him was something called the Native Brotherhood. There he could find a sort of peace, a place where he belonged. And if I really think back, it was the Native Brotherhoods that were instrumental for a lot of changes inside prison walls where it concerned Native prisoners.

As time went on, a tipi was allowed to be erected, then an elder appeared along with his sacred bundle and what a wonderful sight that was.

Soon, and yet reluctantly, prison officials allowed small round dances to be held, either in the gymnasium or out on the grounds near the lone tipi — but it was happening.

Today, I can look back at those early years and laugh at them. There was a time, sitting in the small prison chapel, that I couldn't.

I visited Drumheller only a few years ago and when I walked into the gymnasium, there were Native brothers selling arts and crafts, leather articles, lamps and

chuckwagons, it was great! Why, I remember when this sort of Native handicraft was only seen at the front entrance of the prison, behind glass cages.

Then an outside group of round dancers appeared and danced. And prisoners got up and formed a circle beside their brothers and sisters and danced — a remarkable change since the '70s.

Today, in most prisons across the country, elders are always on hand for Native prisoners, sweats are allowed and the sweetgrass ceremony is allowed. It's a positive step towards rehabilitation for the prisoner who accepts these changes and what Native prisoner wouldn't accept his heritage?

Today, Native spirituality, tradition and customs are finally being taught and enjoyed inside prisons because of organizations like the brotherhood and because of elders like Bobby Woods.

Finally, the drums are being heard inside the prison walls.



File Photo

Powwows are a vital part of Native culture

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By Wanda John

You and I were inseparable  
once,  
that wasn't long ago,  
You and I were always together,  
you went your way, why? I  
don't know

I miss you and think back,  
to all the times we had,  
and hope you're doing well,  
and not always sad.

I still care for you,  
in many little ways,  
how you are doing,  
and if you're lonely these  
days,

So now I say my friend  
good luck and take care,  
for if you need my help,  
I still will be there...

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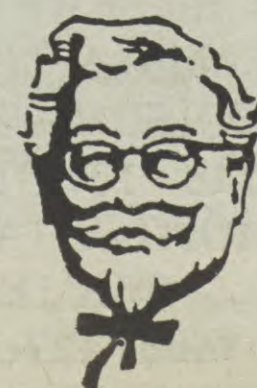
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Powwow Country '91

# Edmonton family hitting the powwow trail

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Larson Sparvier's family is leaving Edmonton June 20 and won't be back until the end of July. "It's powwow season," Sparvier states simply.

Although work commitments don't allow Sparvier to travel with the family as much as he'd like, he welcomes the chance for his three children and his wife to participate.

"Years ago, before I got involved in powwow dancing, I used to sit on the sidelines, wondering what it would be like to be out there on the floor," he says.

Since discovering the meaningful experience dancing brings, he has realized the value of allowing his children to participate as well. "I feel totally different when I'm out there and it's a good feeling" he says.

Sparvier had in his possession some eagle feathers. Acknowledging their importance to his Cree-Salteaux culture and to all Indian cultures, he looked for a significant use for them.

"A friend suggested including them in a powwow costume and that sounded like a great idea. It needed to be something unique,"

he says.

Sparvier fashioned his white wolf clan costume using his own design. Clans are also an important part of Indian culture and he is not sure if the white wolf clan is traditional or not, but he does know it feels good to him.

"My oldest son is 12 and is a traditional dancer. He also wears

the white wolf costume," he says.

In the future, Sparvier says he would like to get more involved in cultural activities such as taking part in ceremonies. He would like to learn more about the traditions behind the sun dance, the rain dance, fasting and visions and pass on his knowl-

edge to his children.

The family is originally from Crooked Lake, about 150 km east of Regina. Of their many accomplishments dancing as a family, their biggest was being invited to participate in the opening ceremonies in Ottawa for the Museum of Civilization and Man, Canada's national museum.



Heather Andrews

Larson Sparvier of Edmonton wears the costume of the white wolf

## Buffalo Ghost

By Mark Storey

*By slaughter left  
Without flesh and blood:  
As bodiless as light, and  
wind;*

*Blasted from the prairies:  
Condemned, to follow  
The indigenous liberty  
That nurtured you.  
Yet — from beyond the  
Suddenness of your doom*

*You inspire: as a  
Legend: a haunter of  
Imaginations;  
Buffalo ghost! — spirit  
Pounder of pastures lost*

*Wild and fresh in the  
Chambers of my thought*

*Myriad upon myriad  
You snort:  
From beyond substance:  
Beyond the prison of  
dimensions;  
Buffalo ghost! a feeling*

*An organ of the mystic  
air;  
One who shimmers  
across  
The glittering night.*

*You don't need to be a technical  
wizard to get AIDS,*

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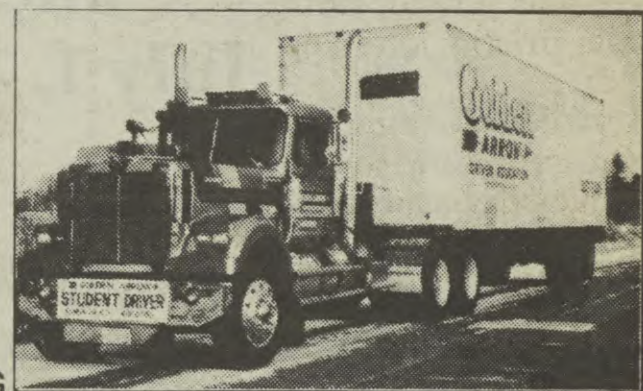
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Powwow Country '91

# Chief's name handed down to descendant

*Hunter especially liked his visit to Turkey and remembers having to speak about himself and his culture in front of a crowd of thousands, 'you could see my feathers shaking.'*

By Diane Parenteau  
Windspeaker Correspondent

SADDLE LAKE, ALTA.

During the grand entry ceremonies of the Saddle Lake Onchaminahos School Powwow, a descendant of Chief Onchaminahos, "Little Hunter," was handed down the same name.

Bobby Hunter, 14, great-great-grandson of Onchaminahos received the name on the May 4 weekend from his grandfather Paul Hunter, who had the name handed down to him.

"The name is supposed to mean something," said Hunter, who talked about Onchaminahos, one of the chiefs who was instrumental in the signing of Treaty 6. "This treaty is really important to us. It saved our land and our culture. My dad was talking about how I should find out more about my great-great-grandfather. My grandfather can tell me and then there are books too. There is a lot to learn."

A traditional dancer for the past nine years, the young Hunter was ambassador for

Native people overseas twice when he travelled to Norway and Turkey with the White Braid Society. He has also travelled extensively throughout Canada and the United States representing Native culture and dance.

"I like traditional dancing because it's a little slower and a lot of my idols are traditional dancers. I really like wearing the feathers," said Hunter as he brushed the long feathers resting around his shoulders. "Earning your feathers was the traditional way of going about it through war and fasting. To earn this many feathers would take a lifetime."

Hunter especially liked his visit to Turkey and remembers having to speak about himself and his culture in front of a crowd of thousands.

"You could see my feathers shaking," said Hunter who was only 10 at the time.

Treated as a celebrity, he really liked signing autographs and meeting people from different countries.

Presently living and going to school in St. Paul, Hunter feels he is able to fit into both cultures.



Dancers at Saddle Lake powwow

Diane Parenteau



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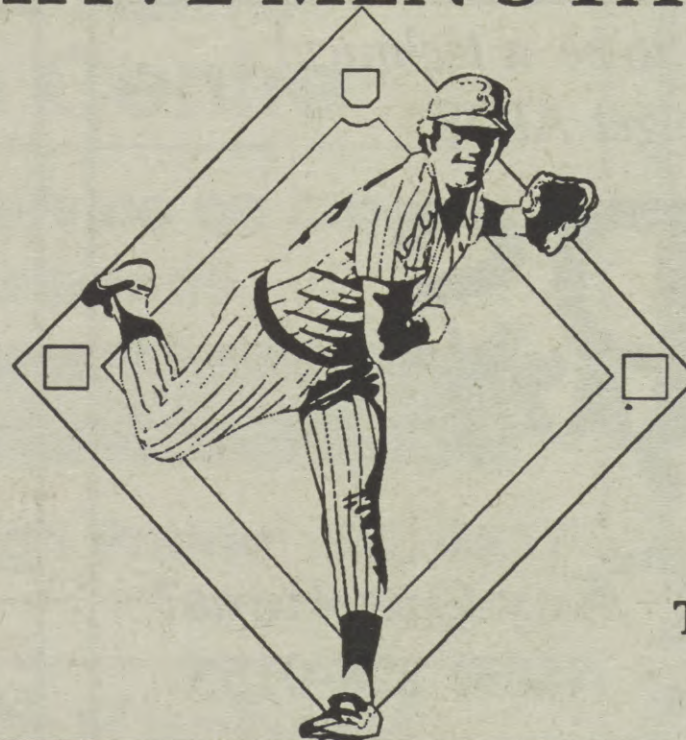
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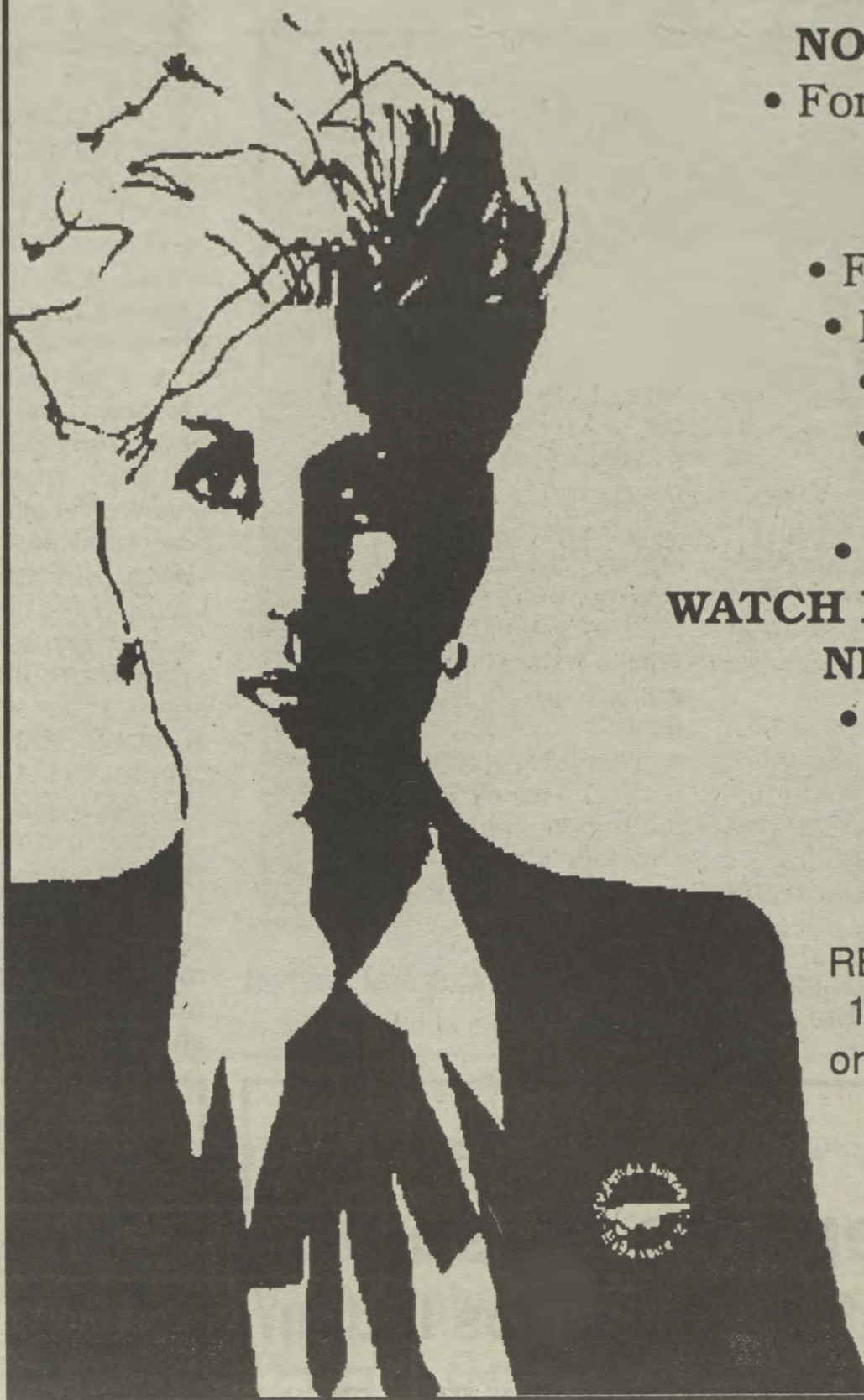
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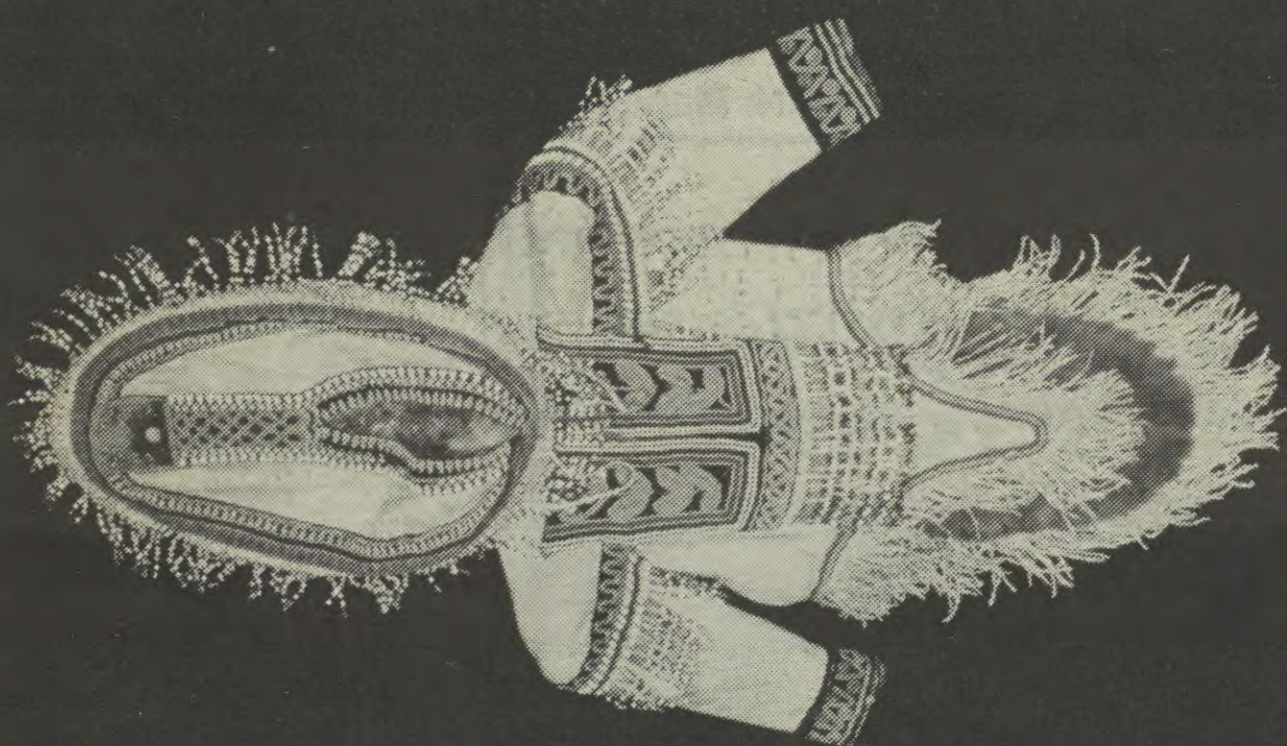
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June 28, 29 and 30

### WHERE:

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### EVENTS:

#### HORSESHOE CONTEST

- Pit to Pit throwing only
- Doubles on June 28 and 29
- Singles on June 30
- Entry Fee \$20.00 per person

#### POWWOW DANCERS

- June 28 and 29, starting approximately at 7:00 pm

#### SQUARE DANCERS

- June 30, starting approximately at 7:30 pm

#### FISH DERBY

- Deadline for entries, June 30 @ 12:00 noon
- Deadline for fish weighing, June 30 @ 5:00 pm
- Start Fishing June 28 —
- One fish per entrant
- Must have valid anglers license
- Entry fee \$25.00 per person

#### Friday, June 28, 1991

- Heart Lake Band Office Grand Opening 10:00 am to 10:30 am
- Disbursements 10:30 am to 12:00 pm
- Lunch 12:00 pm to 12:30 pm
- Junior High Graduation and Awards 12:30 pm to 1:30 pm
- Games
  - Rally Races, Three Legged Races, Sack Races
  - Indian VS Bureaucrats Softball Game 1:30 pm to 4:00 pm
- Horseshoe Contest - Doubles Only 4:00 pm to 7:00 pm
- Powwow Dancers 7:00 pm on
- Sober Dance to follow Powwow Dancers \$8 entry fee

#### Saturday, June 29, 1991

- Helicopter Rides - Tentative 10:00 am to 11:30 am
- Horseshoe Contest - Doubles 1:00 pm to 6:00 pm
- Fish Derby 1:00 pm to 6:00 pm
- Powwow Dancers 1:00 pm to 6:00 pm
- Sober Dance to follow - \$8 entry fee

#### Sunday, June 30, 1991

- Horseshoe contest - singles 11:00 am to 5:00 pm
- Fish Derby 11:00 am to 5:00 pm
- Prize Disbursements 6:00 pm to 7:30 pm
- Metis Cultural Dancers 7:30 pm on
- Sober Dance to Follow

For more information, contact the Heart Lake Band Office at (403) 623-2130 or 623-2146  
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# Powwow Country '91



Heather Andrews

Quentin Pipestem, a student at the Plains Indian Cultural Survival School, has perfected the art of hoop dancing

## Hoop dancer travels the world

By Heather Andrews  
Windspeaker Staff Writer

CALGARY

Quentin Pipestem is taking a long time to complete his high school education, but he doesn't mind a bit.

"The education I am getting away from school is equally important as what I receive in school," the 19-year-old says.

Pipestem literally travels the world with the Red Thunder Dance Company. Last year the group travelled to New Zealand and the members have crisscrossed Canada and the United States numerous times. "We just got back from the Carolinas a few weeks ago," says Pipestem. The next few weeks will see them performing in London, Ontario at a children's festival.

The group enjoys meeting other aboriginal people and has spent time with Navajos and Apaches south of the border, Mohawks in Ontario and coastal Indians in British Columbia. "It is great to compare our cultures and explore our differences as well as our many similarities," says Pipestem. Often a change is made in a dance of one of the members as a result of observing an innovative new step or move-

ment from one of the hosting nations.

The Sarcee man is a hoop dancer. "There's a lot of history behind the hoops. Originally they were made from willow tied into circular shape with sinew," he explains. Now they're made from a strong unbreakable plastic.

Pipestem uses 20 hoops throughout his presentation. "In the old days I don't think they used that many, but the meaning behind them is the same. Each hoop and each pattern developed throughout the dance represents the hard times the dancer has experienced in his life," he says.

He started with only five hoops four years ago. "But as my expertise grew and my life evolved, I slowly added hoops," he says. In the near future he hopes to work up to using 30 hoops.

The amount he practises each day varies. "Sometimes we are performing several times a day and there's no time or need for extra practice," he laughs.

At a May powwow held in connection with Calgary's Native Awareness Days and hosted by his school, the Plains Indian Cultural Survival School, he performed three times. "Then at

night I entered the talent show at the Calgary Native Friendship Centre and performed again," he says. He went on to win in his category at the evening competition.

Pipestem says he never gets tired of doing the time-honored dance, regardless of how often he performs it. "I find I get physically tired, but I get a lot of satisfaction from doing it," he says.

Pipestem is determined to get his high school diploma — "probably next year" — and then possibly expand into acting. He would like to attend a performing arts school. In the meantime, he hopes to continue dancing.

"There are lots of commercial dances going on, but I participate for the traditions behind the hoop dance and the powwows," he says. The young student has discovered, as have many other powwow dancers, that dancing gives him a feeling of identity with his Indian background. "You don't have to follow other people's ways and you can feel a genuine pride in your culture," he says.

## Oh Great Spirit

By Lorne Bruce Okima  
Keezis  
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*"Oh Great Spirit forgive me  
I meant not to hurt my  
fellow being  
Have mercy on my lost and  
wretched soul  
Bathe me in the waters of  
peace.  
Oh Great Spirit relieve me  
For I am lost in the throes of  
hatred  
Flailing about this cistern of  
resentment  
Pluck me from the depths of  
this raging pool.  
Oh Great Spirit take control  
I offer my spirit to the  
grandfathers  
The keepers of our humble  
existence  
And the protectors of our  
mother.  
Oh Great Spirit who gave  
me life  
Teach me the secrets you  
have left  
Like vision quests of dear  
ol' Mooshum  
And all that was meant for  
us to comprehend."*

*The glorious universe vast  
and endless  
Adapting the circle to our  
every way  
The tipi, powwow, drum  
and councils  
And all that is around your  
humble servants.  
To understand the power of  
mind  
The wondrous mechanisms  
keeping us  
Together, complete, whole  
and unwavering  
Like the sun's inevitable  
rays of life at dawn.  
To love and cherish the  
spirit within  
Quench the thirst, feed the  
hunger  
caress and gently rock it  
back and forth  
As we return to the womb of  
our mother again n' again.  
Care, vision, time, reason  
and purpose  
I'll search those lines on the  
face of Mooshum  
And see the beauty of count-  
less travels  
On the long and arduous  
path to freedom."*

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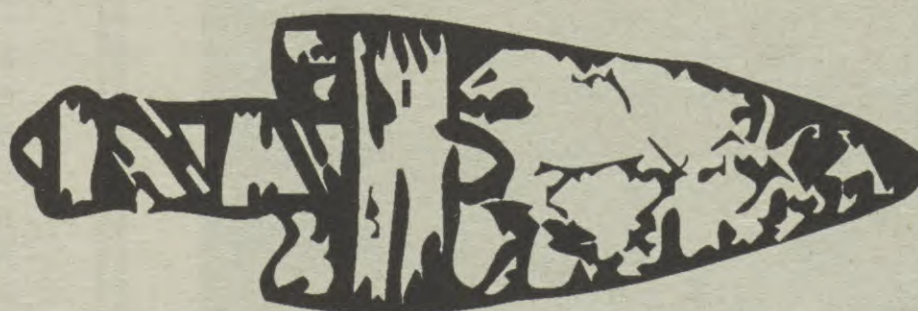
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# Powwow Country '91

## Saddle Lake family drawn by the beat

By Diane Parenteau  
Windspeaker Correspondent

SADDLE LAKE FIRST NATION, ALTA.

The family of six sat together on the inner edge of the powwow dance circle. Lawn chairs were set up for each one and there was a small bench in front for the youngest. The two older children were just a few chairs down and the middle child sat beside her mother. They watch with great pleasure as each dance competition is called and the various dancers feel their ways through the songs and heartbeat of the drummers and singers. In full costume they wait for their calling.

Ruby and Randy Watchmaker and their four children are powwow followers and have been, faithfully, for the past three years. For them powwows are more than competition and dance. They represent a valued way of life they wish to pass on to their children. A way of life where elders share history and respect. Where they meet friends old and new.

"Every time we went to powwows, we envied the dancers. We wanted to be part of the circle," said Ruby. She and her husband Randy, who is from Kehewin, grew up as dancers and have in the past few years returned to that lifestyle after an absence from dancing.

"It's something that's in the blood," said Ruby adding that it was always a part of them. "It's something of value to us."

They like powwowing with their family because it is something they can do together.

"It's a family activity. If we go to the powwow, we don't have to worry about the kids. They are constantly around us," said Ruby, glancing over to where daughters Holly and Kristen are sitting, feathers standing up in their braided hair. Tanya listens quietly and the only boy, Aaron, watches curiously from his spot at the foot of his father, beads hanging down around his eyes.

At the beginning of the season the children get excited about the upcoming weekend powwow and although they grow a bit tired by the end of the season, mom and dad continue to make the trips.

"We want them to be proud of their dancing. Our oldest girl does a lot of exhibitions at the schools and shows," said Ruby, adding she recently danced at Heinsburg school. "She has a lot of pride in her culture."

The circuit provides many things to the Watchmakers.

"There is the history of the dances, the care of the feathers and the stories that are carried down. The elders on the powwow circuit give us advice about our dancing. And we have met a lot of people in the last three years.

"We dance because we love dancing, it's not for the competition," said Randy. "It's nice to win but it's not why we do it."

He hopes the influences of the powwow will remain with his children and they use them.

"Hopefully when the kids get older, they'll continue dancing. It's entirely up to them."

A familiar drumbeat calls the Watchmaker family to their feet. Mom and dad take the lead followed by all four of their children and the circle continues.



Diane Parenteau

Ruby and Randy Watchmaker with their children Holly, Kristen, Tanya and Aaron

We salute all those who keep the pride of tradition alive in the annual powwows



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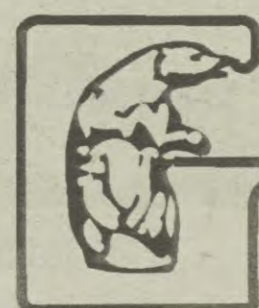


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By Wesley D. Lavallee  
REGINA, SASK.

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# The origin of the powwow

By Boye Ladd  
Contributing Writer

To clearly understand the true meaning of powwow in the context of its spirit, one must start at the beginning.

It is believed by many tribes that still practise the traditional way of life, whose roots trace back to the beginning, that nature and Indian people spoke the same language. A common belief is that when the Creator, or God, made this world he gave a uniqueness and power to each tribe as he did in nature. Geographically, each tribe enjoyed a very respectful and harmonious relationship with nature as guide and provider. The relationship with the Creator was pure and its strength was at its peak, being both visible and heard through the voices of nature.

In times of need, guidance and sickness, the Indian prayed and gave by means of spiritual fasts, sweats and sacrifice. Prayers were answered through the voices of nature, thus establishing the spirit of nature and man as one. This explains the reasoning for the creation of the clan system and its respect for the balance of nature. Each clan, like nature, has a function and responsibility within the tribe. Both tribal and clan affiliation can be seen in color combinations, designs and ornaments.

Numbers were also very important in respect to nature and the Indian way of life. The number four is held sacred by most tribes in respect to the four cardinal directions, as well as the Creator, in the context of the symbol and meaning of the cross. The cross has always been synonymous with the Great Spirit even before the first Christian missionaries came to North America. The spirit of power is held sacred in the combination of certain colors, designs and numbers.

Eventually, songs and dances evolved around the imitation of animals and the natural forces that were held sacred. Many of these sacred dances, because of their religious significance and spirituality, are not performed in public. The sun, eagle, buffalo, scalp and medicine dances are just a few of the many sacred dances still practised. Any religious object or ceremony of power should not be brought into the public or even discussed in open. War, medicine and protection can also be included here, with the consequences being grave if respect for their sacredness is not kept.

When early European explorers first saw these sacred dances, they thought Pau Wau referred to the whole dance. Actually, its Algonquin definition refers to the medicine men and spiritual leaders. As more tribes learned the English language, they accepted the powwow definition.

Since each tribe maintained a uniqueness and power geographically, it resulted in war over hunting territories. Indian wars were controlled by the medicine men and spiritual leaders and the essence of war, at that time, was spiritual power against another. One simply could not go out and fight an enemy on his terms. There were ceremonies of preparation to protect and guide the warrior. Brave inspiring songs, warrior speeches and war dances were performed.

When going into war, the

leaders were distinguishable by the paint they wore and the number, color and markings on their feathers. There was a mutual honor and respect even for the enemy in battle.

It is said that in taking the life of an enemy or 'counting coup,' one captures his spirit. It is still believed this spirit belongs to the victor along with his power. In the physical world the victor gives and feeds the spirit of the victim until he enters the spirit world. Then the victim serves and guides the victor together in the spirit world of our ancestors. This is the reason why, even today, elders warn against arguing or fighting with a distinguished warrior.

Upon the return of the warriors, feasts for the captured and mourned spirits were held and victory dances performed. In the

dance, re-enactments of brave deeds during battle were performed in a stately manner reminiscent of the tracking of the enemy. Men's warrior groups were formed like the Hethushka, Grass and Red Feather Societies.

From this early interpretation came the origin of war dance in its spiritual form of expression demonstrated through footwork, smoothness and agility. There are many beliefs and customs still practised today that were and still are an integral part of the powwow world.

Many of the old war dance songs are still being sung, but are considered honor songs. In some traditional communities, new songs honoring the veterans and their deeds of valor are still being composed. Through these songs, and the spirit of the drum, are communicated ancestral values,



File Photo

cultural integrity, tribal solidarity and personal relationships for future generations.

It is safe to say powwows are a demonstration of Indian patriotism and a commemoration of respect for flag and country. For over 100 years tribal chiefs and war leaders signed and validated

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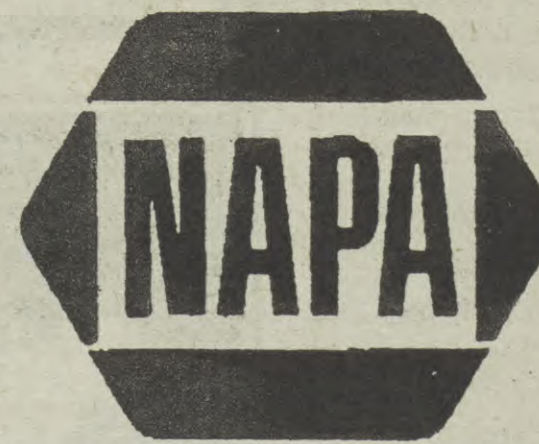
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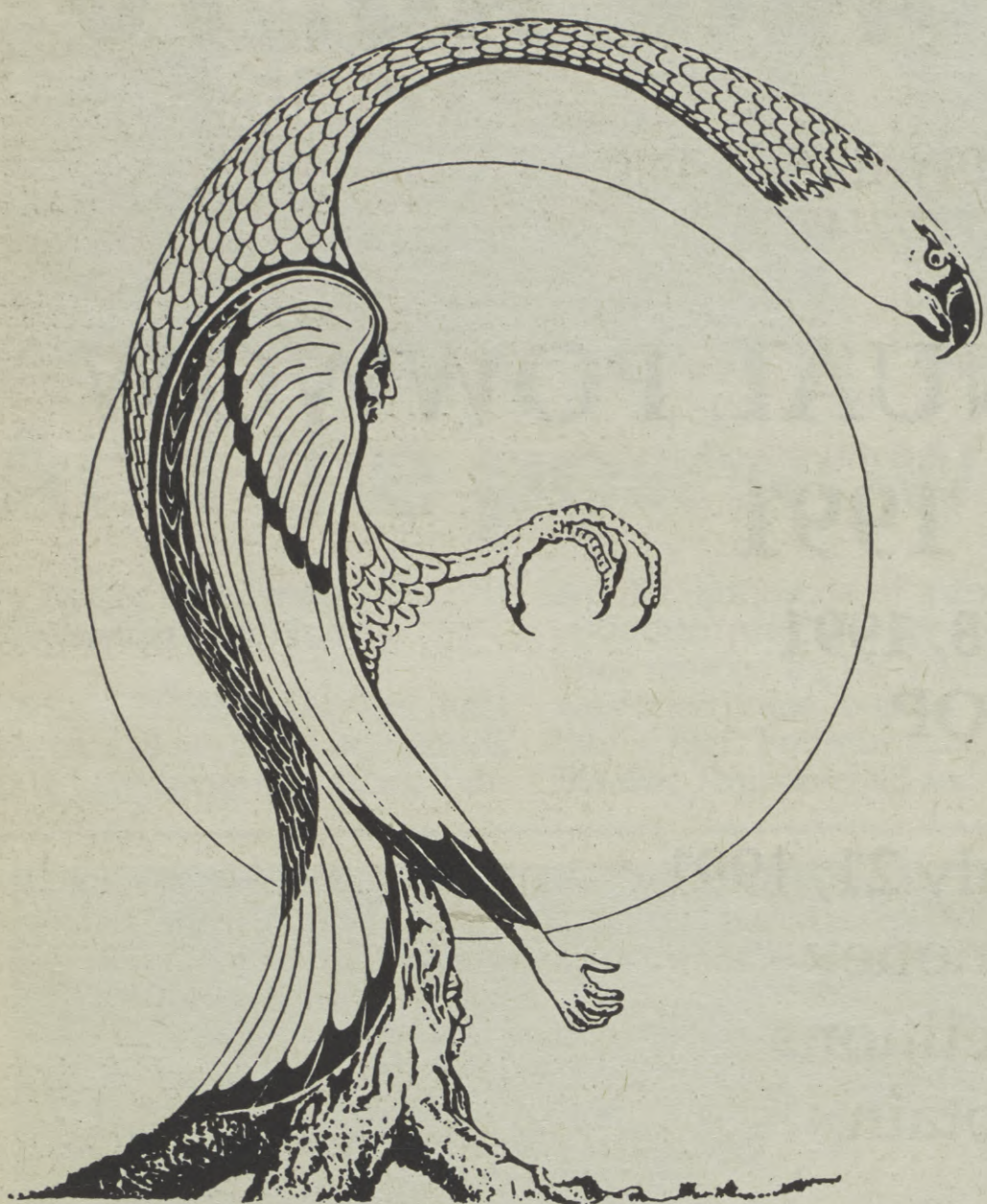
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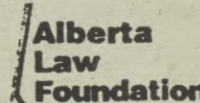
Leroy Littlebear, Alta.  
Catherine Twinn, Alta.  
Tom Dore, Sask.  
Adrian Stimson, Alta.  
Gary Ladouceur, Ont.  
Stewart Paull, N.B.  
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## SASKATCHEWAN SECTION

# Wind speaker

## And the powwow beat goes on in Saskatchewan

By Rocky Woodward  
Windspeaker Staff Writer

SASKATCHEWAN—Its vast plains and northern woodlands have been home to the Cree Indi-

ans for hundreds of years. Its wide open prairies where buffalo once roamed by the thousands was once home to great names like Chief Poundmaker, Star Blanket, Thunderchild and many

others.

And Saskatchewan's Native history is immense.

At Batoche, there were the Metis. Famous Metis like Louis Riel, Gabriel Dumont, names

that will be sketched in our minds forever.

Today in Alberta, we don't hear much about the gatherings that take place in our neighborly province to the east, unless you're a traveller of the powwow circuit or know where the Metis gather, but we do know great times take place — and have been for many years. THE METIS became a new nation about 1816 and they were born in Western Canada, which stretched at that time from British Columbia to Manitoba.

The very first Metis were probably born around 1608 and their fathers would be Frenchmen, explorers who came with the explorer Samuel du Champlain and about the time the province of Quebec was founded.

They were a hearty and proud people who hunted, trapped and fished for a living and yes they were well-known as buffalo hunters.

One such buffalo hunt was in 1840. It began at Lower Fort Garry in what is now Winnipeg. Over 1,600 Metis men, women and children took part in this hunt.

Three weeks after leaving Fort Garry, the company spotted buffalo and 400 Metis lined up their horses in a row, cantered then galloped into the midst of the buffalo, shooting their rifles with one hand while guiding their horses with the other.

After the kill, the men climbed off their horses and began skinning the buffalo, while the women and children brought up the famous Red River carts and helped the hunters prepare the meat to take back to Fort Garry.

The Metis are also famous for good times and their dances and fiddle music live on generation after generation. Some of their famous dances are called the Red River Jig, the Reel of Four, the Reel of Eight, the Dog Dance, Drops of Brandy and the Old Time Waltz.

The Metis fiddle music is unique. Some say one fiddle tune originated from the squeaking of a Red River cart.

Today, the Metis hold a huge gathering each year in July at Batoche, Saskatchewan, near the city of Prince Albert. It's there where true Metis pride shows itself in all its splendor. Almost everywhere you travel in Saskatchewan — Ile a la Crosse, Beauval, Duck Lake, Saskatoon, Prince Albert — Metis people gather and it's at these gatherings you will hear the fiddle sing and see the Metis dance.

**SASKATCHEWAN INDIAN PEOPLE** — Who doesn't know of Chief Piapot, a great Cree chief who tried to stop, but in vain, the advance of the Canadian Pacific Railway in 1883? He tried to stop it because he was a man of vision and foresaw the havoc white civilization would bring to his people. His grave now rests on his reserve near Swift Current.

And we are all quite aware of Chief Poundmaker. Like Piapot, he was a leader of vision and thus, fought the white man. But Poundmaker was also a man of peace. In his heart he knew to save his people from total extinction he had to make peace. He, too, is now buried on the reserve of his people, the reserve named after him, Poundmaker.

But did you know songs are still sung about these famous leaders, of all the famous Indian leaders?

They begin when the eagle staff carrier and chiefs, followed by the elders and then the dancers, begin the first dance step at the grand entry of any powwow in Saskatchewan.

Our past brave chiefs and their people, those who first saw the coming of the white man, are in each step that each dancer dances. They are in the hearts of the children, who wear such wonderful garments from days long since past and they are in the eyes of the mothers, who wipe away small tears from their eyes as they watch their sons and daughters dance their first ladies' fancy dance and boy's traditional dance.

They are in the eyes of the Wise Ones who know this, but only smile and nod their heads, smiling as each dancer passes by because they know this — and they are proud.

And so when gatherings happen across Saskatchewan, when the evening sun begins to sleep for another day, in the warmth of a powwow camp where babies lay sleeping in cozy tipis — Poundmaker, Piapot, Thunderchild, Starblanket — our ancestors smile down on us because they know we remember them and the wind whispers that — it is good.

So remember, some big powwows take place among the Cree Indians of Saskatchewan — at Lloydminster where the Sweetgrass Cree Nation will dance for days July 24-27. They will dance again at Onion Lake Cree Nation when they hold their powwow July 19-21 and the beat goes on.

Already, and since last May, drum groups and traditional dancers have been travelling the powwow circuit, and will, until the leaves start to fall from the trees and powwow time is over for another year — and that is good.



Henry Beaudry is a second world war veteran and comes from the Mosquito reserve near North Battleford. He is spoken highly of, is an eagle staff carrier and head dancer at powwows.

# POWWOW COUNTRY '91

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# Saskatchewan: Powwow Country '91

## Social-worker-to-be longs to dance again

By Rocky Woodward  
Windspeaker Staff Writer

POUNDMAKER, SASK.

A few years ago Poundmaker reserve discontinued its powwows but with an enthusiastic body of youth on the reserve the slack has been taken up by sports.

"And this is not to say people

here do not travel to powwows or dance, they do," said Poundmaker recreation board member and social development worker, Sharon Baptiste.

Many Edmonton area people should remember Baptiste from when she played fastball for the Edmonton Canadian Native Friendship Centre's Native Daughters.

"I was the only girl recruited

from Saskatchewan," Baptiste fondly remembers.

Presently, the 10-member recreation board is busy looking for funds for transportation and uniforms for Poundmaker athletes to enter the Saskatchewan Summer Games annual sports competitions.

"This year the Mistawasis reserve is hosting the games. We do all our own fundraising, like holding bonanza bingos with jackpot prizes every two weeks and other fundraising activities. So we're hoping we will eventually raise enough money for the trip," Baptiste says.

And Poundmaker has a mothers' support group which raises money for minor sports. "We have a bingo licence because we're raising money for minor sports. We recently held a bingo at North Battleford. It really helps out with the youth here. There's about 175 students in school here on the reserve," she says.

Originally from Poundmaker Cree Nation, Baptiste, along with her two sisters and a brother, was raised by her grandparents from an early age. At age seven her mother passed away and to make a living for his children, her father had to travel away from home a lot to seek work.

Baptiste says her grandparents were largely responsible for her family retaining their cultural roots and their Cree language.

She remembers when her mother was alive the family used to powwow all the time. "But I was only about five then. Mostly, I played sports at North Battleford where I went to school," she says, adding once she gets her bachelor of social work degree (she has one more year), she intends to get involved with dancing again.

"I really get in the mood



Rocky Woodward

Poundmaker's Sharon Baptiste is always enthusiastic when it comes to sports

sometimes and I wish I had a costume to dance in. Oh well, someday," Baptiste laughs.

She was once asked to try out for the Edmonton Snowbirds fastball team but instead she opted for a job offer, which became available at the same time.

But because of her love for sports, Baptiste remains a loyal fan of the Poundmaker recreation board.

"I try to keep involved with recreation activities. On June 22 we'll be holding our sports day. We have a gymkhana, which is

all sorts of different horse events, and we're kept busy working with the elders.

"I wouldn't trade it for anything. I really like it here," Baptiste smiles.

And Baptiste says if Clayton Buglar of *Dances with Wolves* fame is reading this, "He took a video of a fastball team I played on from Saskatchewan at the Indigenous Games last summer in Edmonton. I sure would like to get my hands on it," smiles the soon-to-be-full-fledged social worker.

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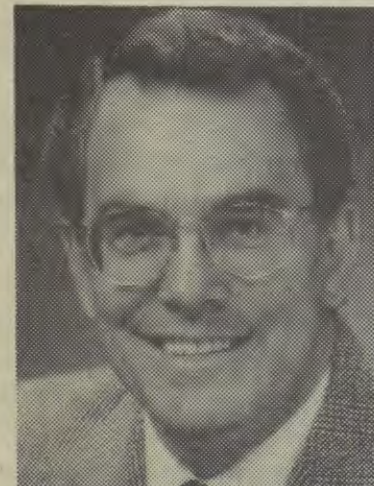
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**Saskatchewan: Powwow Country '91**

# Teen jingle dancer not a keen competitor

By Heather Andrews  
Windspeaker Staff Writer

LITTLE PINE RESERVE, SASK.

Janice Frank is a jingle dancer with a different approach to dancing. "She attends powwows but she dances for the enjoyment of it, not to compete," says her father John.

The 16-year-old attends school at Little Pine reserve, about 17 km from Cutknife, Sask. Together with her sister and two brothers, she and her family have been attending powwows for many years.

"We make it a real family affair and we all get involved in making the jingles for Janice's dress," says John. The jingles are made from tin and folded and shaped into delicate bell-shaped decorations. Learning to form the jingles takes a lot of practice, but John says his daughters have

become quite accomplished.

The jingle dance is a fairly recent addition to Native culture. Stuart Amyotte of Beads Unlimited believes the dance originated with Indian people from Ontario. "It started with the Ojibwa and caught on quickly with all the other bands," he says. Fashioned from the lids of cans, the jingles produce a bell-like sound which blends nicely with the beat of the drum. Amyotte's Duck Lake business supplies jingles and other powwow costume materials to sewers.

Stan Cuthand, an Indian historian at the Saskatchewan Indian Federated College in Saskatoon, tells a different version of the origin of jingle dancing.

"In the old days deer hooves were tied together to create a unique sound and to decorate the costumes. The positioning of the hooves indicated where warriors of the military societies had

been wounded in past battles," he explains.

Cuthand says young men were encouraged to defend their people by the sight of these warriors who had been wounded while fighting for their tribe.

Janice especially likes the musical sound the jingles make as she dances. "As long as it is my children's interest to dance, we will continue to take them to powwows," says John.

The Cree man feels it is important to participate in cultural activities and is proud Janice is also interested in the Little Pine singing group. "She is starting to practise with our Red Bull Singers, of which I am a member also. I enjoy teaching her and others on the reserve this very important part of our heritage," he says.

He learned to sing as a child and has many years of experience to pass on to young singers. "It takes about two years for singers to get really good," he says.

The family plans to travel to upcoming powwows at Saddle Lake and Poundmaker's in Alberta and many locations in Saskatchewan. With Janice considering a career in modelling, the exposure to performing in front of crowds is valuable in developing the self-confidence she will need.

"But one thing is for sure. No matter what she does in her adult life, she is determined to keep on dancing and singing," her father proudly says.



Heather Andrews

Janice Frank from the Little Pine reserve in Saskatchewan wears a competitor's number for identification purposes only. The young Cree woman dances just for the love of it.



Greetings & Best Wishes to our  
Native communities  
during powwow season

**Kim Trew, MLA (NDP)**

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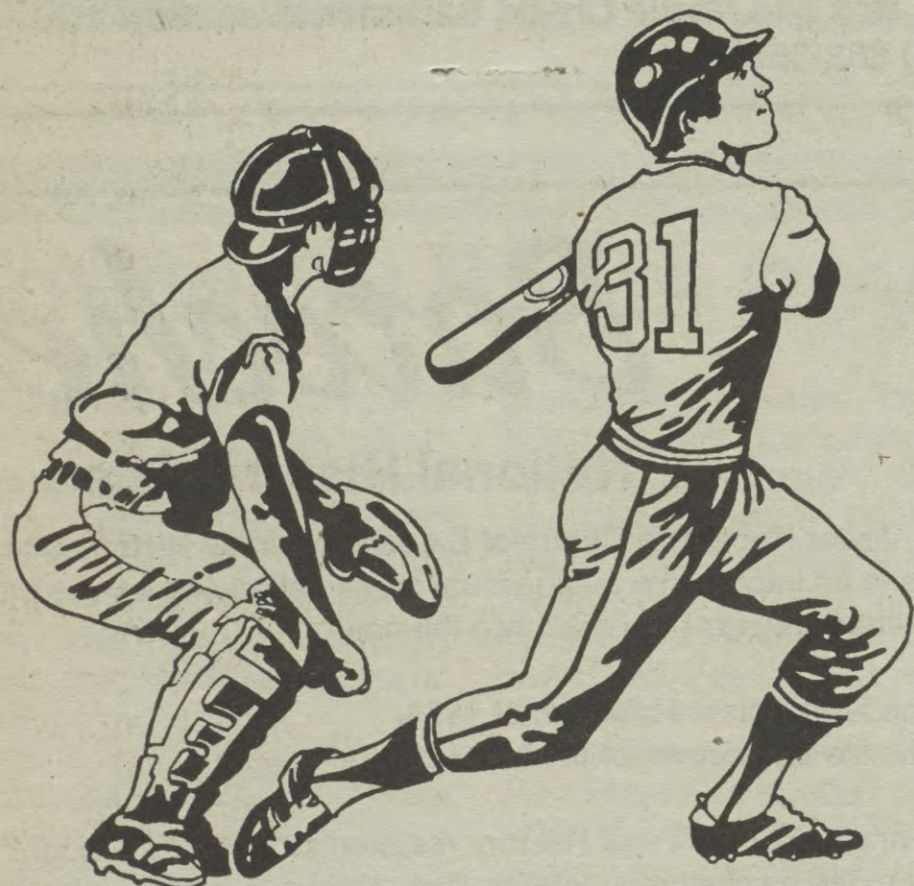
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# Saskatchewan: Powwow Country '91

## Saskatchewan performers featured at U.S. powwow

YAKIMA, WASH.

The Tiinowit powwow at Yakima, Washington June 7-9 features a Saskatchewan dance theatre and a Saskatchewan drum group.

Drum roll calls will be at 11:30 a.m. and 6:30 p.m. on Saturday and Sunday. The grand entries will be at 12 noon and 7:00 p.m. The host drum will be Blackstone from Sweetgrass, Saskatchewan. The masters of ceremonies will be Kelly Looking Horse, Tom Mauchahty Ware, Charlie Tailfeathers and Eric Robinson.

The powwow includes a Native American fine arts show. Another addition is a special benefit concert on Friday, June 7 from 7 p.m. to 10:30 p.m. A portion of the profits will be used to provide scholarship funds for Native Americans.

The concert will feature the Onion Lake Indian Dance Theatre of Saskatchewan. Onion Lake is a professional group of North American Indian dancers and musicians. Their performance consists of a kaleidoscope of traditional and contemporary dances including the eagle dance, the mysterious and ingenious hoop dance and the Lord's Prayer presented in Indian sign language.

As a special international feature, the show will include the Kahurangi Maori Dance Company of New Zealand. The wonderful dance and subtle harmonies of Kahurangi bring to life the traditional culture of the Maori people of New Zealand.

The concert will also include the multi-talented Lara Lavi and her six-piece band. Lavi is a singer, composer, percussionist, keyboardist, sound designer and attorney for the Muckeleshoot tribe based in Seattle. Her beautiful voice and unique blend of rock, jazz and rhythm and blues are bound to please.

The benefit show will also feature the elderly Latino musician Lalo Guerrero. The 73-year-old Guerrero, who is known as a "living legend," wrote the music to Luis Valdez's hit play Zoot Suit. His clever parodies of popular songs are certain to delight peoples from all different cultures.

The Tiinowit committee decided to move the annual treaty day powwow to the Yakima SunDome after 16 years at the Toppenish Creek ancient ceremonial grounds near the town of White Swan on the Yakima Reservation.

Tiinowit is now one of the largest powwows in North America and the facilities at Toppenish Creek are no longer large enough for everyone who wants to participate.

There will be over \$20,000 in prize money. There will be six categories for the adult dance competition: men's traditional, grass and fancy and women's traditional, fancy and jingle dress.

The powwow includes a special jingle dress honor contest (girls 6-12) and a tiny tots special (7 and under).

Tiinowit is a non-profit corporation organized by Yakima Indians to preserve traditional culture and to share the Yakima tradition with non-Indians. Above all Tiinowit wants to continue to teach children the Indian way of life which should not be forgotten.



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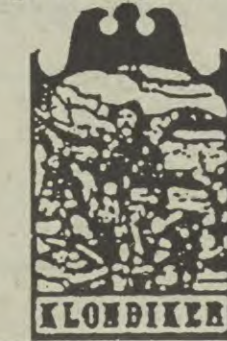
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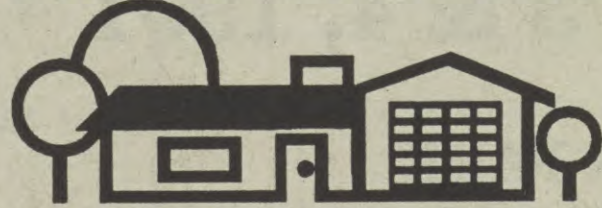
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By Wanda John

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You make my heart new,  
I make you laugh,  
I make you smile,  
You want to be with me,  
I make you cry,  
I let the hurt out,  
We were meant to be.

Now...

You say you have to leave,  
I say don't go,  
you say you have to go,  
I say don't leave,  
You say you'll be back,  
I say it's now or never,  
You say you love me,  
I say it's now or never,  
You say you want me,  
I say it's now or never,  
You say, I say,  
I say it's now or never...

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**Saskatchewan: Powwow Country '91**

# Teacher wants to learn 'lost arts'

By Rocky Woodward  
Windspeaker Staff Writer

ONION LAKE, SASK.

Indian traditions have always been a way of life for Brent Dillon, a Native studies teacher at Chief Taylor school at Onion Lake. And like many Native people today, Dillon gives much of the credit to his grandparents for his Indian upbringing.

"My grandparents were very traditional and my parents (Mary and Eric Dillon) were all powwow people. We also learned a lot from the elders of the communities we lived in. They all had an enormous influence on my cultural awareness," Dillon said.

When Dillon and his two sisters and three brothers were young, the family moved from place to place while his father looked for work. Although his roots are at Onion Lake, Dillon also gives credit to many people at Whitefish reserve for his knowing so much about his culture.

"For years after, I danced there every year at powwows, sun dances and other gatherings. We lived there for a few years. So you see, I've always been able to maintain the Indian way," Dillon explained.

Dillon is a firm believer Indian culture must be preserved. He said one way is through the children.

"Our language, customs, everything involving our culture has to be kept for us to survive as a Cree nation. If we lose it — if we don't try to maintain our roots, we will be assimilated and there will be no more Cree culture.

"I remind my students all the time. It's so important we keep our own language and customs," said Dillon.

Dillon does not dance anymore. Raising a family of four takes up a lot of his time, but that isn't to say his children aren't dancing.

"Oh yes, they dance and I make their costumes for them. Do you realize how much money an Indian outfit costs?"

"I'm always practising at home with the kids, showing them how to dance and we attend powwows whenever we can," he said.

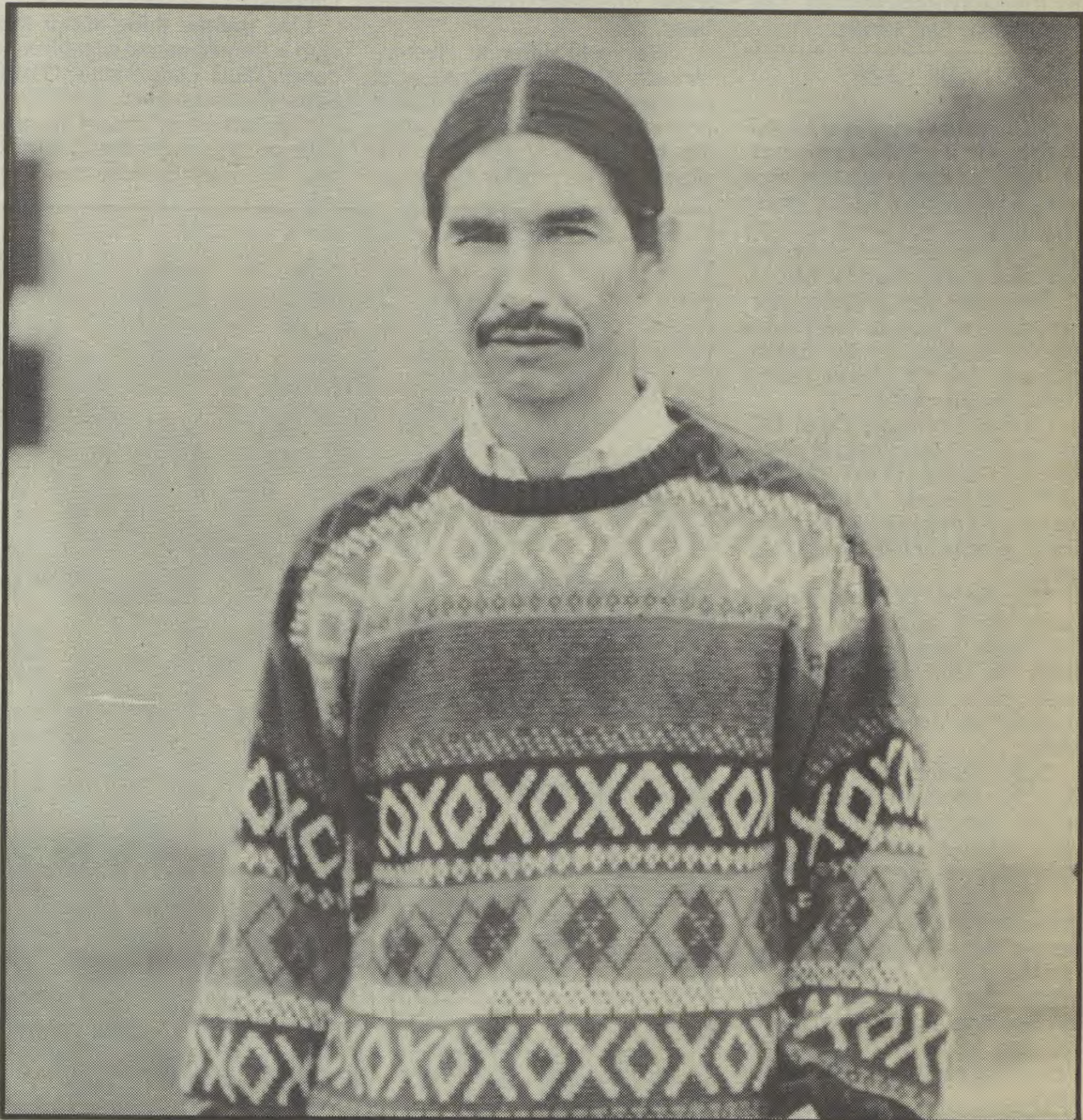
Dillon is also the co-ordinator of the Onion Lake Chief Taylor Indian Cultural Club. The group originated about a year ago and has been very successful competing in powwows and performing in schools since then.

Because he believes so much in his Indian roots, Dillon is thinking of attending AVC in Lac la Biche this fall for a year. He plans to take the traditional arts program — if the Chief Taylor school board agrees.

"It would be a blessing. The things they teach is about tanning hides, quill work, fish scale work and much more.

"What I'd like to do is learn the art and bring what I'm taught back here to the school to teach students. I call it the lost arts program because we are losing these traditional values from our past," Dillon said.

"I do go to sweats and I believe in our culture strongly. It's those reasons why it worries me. Still, I would sure miss everyone here and at the school if I go," Dillon said.



Brent Dillon is a strong believer in Indian Culture

Rocky Woodward

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**Advertising Feature**

## 'Powwow life is never boring...Trail Video captures it all'

Manitoba's powwow trail is preserved on film with all its color and intensity of competition by Trail Video. Owners Karen Olson and Maryann High Eagle Patrick travel to powwows all year and film the contests, specials, intertribals, singers and crowds.

Olson is from Peguis Reserve in Manitoba's Interlake. Patrick resides on Roseau River Reserve in southern Manitoba. The aboriginal women have been friends for many years. Patrick is a champion fancy shawl dancer and among her many interests, produces beautiful beaded outfits. Olson organized Peguis Powwow for seven years and dances in the traditional style.

"We show all the champions in action," said Patrick. The two women film the adult competitions, tie breakers and special events.

Trail Video offers seven videos. They were filmed during the 1990 powwow season and the start of the 1991 powwows. The 1990 videos include Peguis,

Manitoba Summer, Powwow Bloopers and Sioux Assiniboine and Seven Champion Dancers. The 1991 line-up so far includes Regina SIFC, Grand Forks and Portage.

Peguis Powwow 1990 features the Chief Peguis Men's Traditional Memorial, an All Around Woman Dancer competition and Ray Merrick's special performance to Long Cool Woman in a Black Dress, as well as the regular contest.

Manitoba Summer 1990 is a compilation Roseau River, Sioux Valley, Peguis, Sandy Bay, and Oak Lake powwows. Highlights from each powwow are shown.

Powwow Bloopers is the result of many hours viewing film and noticing funny incidents. "We put the pieces together and came up with an interesting look at powwows," said Olson. The bloopers are not intended to make fun of people but rather to recognize "Indian humor" added Patrick.

Sioux Assiniboine and seven

featured dancers is the most ambitious of the videos. Sioux Assiniboine drum group of Oak Lake, was approached in the summer of 1990 with the idea of using their songs and featuring champion dancers in three different film clips - exhibition, intertribal and contest.

Regina SIFC, Grand Forks Time Out and Wacipi and the Portage Friendship Centre powwows are the latest additions to Trail Video's growing list of available tapes.

Olson and Patrick are excited about the upcoming powwows for the 1991 season. "Powwow life is never boring," said Patrick. New songs are being made, beadwork styles are constantly changing and dancing is becoming more precise. "Trail Video captures it all," said Karen Olson.

Trail Video's goal is to bring powwow into every aboriginal home in Canada. "Ambitious? Yes. Impossible? No," said Olson.

**TRAIL VIDEO** Pow Wow Videos **ORDER FORM**

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Peguis Reserve Box 384 Hodgson, Manitoba R0C 1N0  
Phone: (204)645-2599

Please send updated TRAIL VIDEO list every 2 months YES  NO

| Name         | Title                           | Quantity | Cost    |
|--------------|---------------------------------|----------|---------|
| 001          | Peguis Powwow 1990              |          | \$35.00 |
| 002          | Manitoba Summer 1990            |          | \$35.00 |
| 003          | Pow Wow Bloopers                |          | \$40.00 |
| 004          | Sioux Assiniboine and 7 dancers |          | \$45.00 |
| 005          | Regina S.I.F.C. Powwow 1991     |          | \$45.00 |
| 006          | Grand Forks Wacipi 1991         |          | \$40.00 |
| 007          | Portage Friendship Centre 1991  |          | \$40.00 |
| <b>Total</b> |                                 |          |         |

Name: \_\_\_\_\_  
Address: \_\_\_\_\_



Saskatchewan: Powwow Country '91

# Club helps show non-Natives Indians are OK

By Rocky Woodward  
Windspeaker Staff Writer

ONION LAKE, SASK.

The shield dance is a Native Indian skit. It's about two warriors who do battle against each other and one dies. Then a group of young women fancy dancers arrive as 'butterflies' and bring the dead warrior back to life.

This skit was recently performed at schools in Lloydminster for students by the Indian cultural club of Onion Lake's Chief Taylor school.

Club co-ordinator Brent Dillon says the group's main objective is to eliminate stereotyping of Native people. "And if performing skits gets the message across about our heritage, good," he says.

"I've been in Lloydminster many times and when I walk into a store, people check me out. Even the students say they've been given the cold shoulder routine on occasion," Dillon adds.

Dillon teaches Native studies 20 at the school and it's from the school, dancers are chosen. The club, a non-profit organization, never charges for performing.

"We felt the best way to overcome prejudices against Native people was to approach the non-Native youths in schools. It's young minds that can change. We use skits like the shield, mirror and butterfly dance while describing each skit we do, like a story.

"When we're finished, we hold an inter-tribal dance and you know something? After the kids are finished dancing, a lot of the students come up to them asking for their autographs.

"We are overjoyed from the reaction we're receiving in the schools. I believe it's helping to show non-Native students Indian people are really OK," smiles the teacher.

Dillon does not take all the credit for the club's success. He has help from his "right-hand woman" Dorothy Whitstone and of course a traditional singer and drummer, Conroy Naistos.

"Conroy is always there for us. Now even some of the young students are starting to sing and play drum. The youngest is in Grade 4," beams Dillon.

He doesn't even take credit for starting the cultural club.

"No. The elders in the community wanted to start something for the youth. So we decided to begin powwow practice and students began to show up."

That was almost one year ago and after receiving funds for

travel, the cultural club has been busy.

"We go to different elementary schools in Lloydminster and once we entered an inter-school powwow at Kehewin reserve. The kids did very well there. We placed in every category," grins

Dillon.

One unique thing about the club is they have one non-Native dancer and Dillon says "Paul Sutton is the greatest.

"He's the role model in our club for the non-Native community. We want to show that, not

only can Native people dance non-Native dances but Paul proves white people can master our dances," Dillon says.

Dillon is proud of the cultural group — proud of how it's come together as a group and as a real role model for Native people.

"And they always try so hard," he says. "We have come a long way in one year," Dillon adds.

The Chief Taylor Indian Cultural Club will also be performing on Father's Day at Lloydminster.



Onion Lake Band

The Onion Lake Chief Taylor School Indian Cultural Club

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July 20th  
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10 a.m. - 9 p.m.

July 21  
Sunday  
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Yorkton

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## Life goes on

By Wesley D. Lavallee  
REGINA, SASK.

I was given more strength  
for longer life  
But everyday life goes on  
Help me look for the value of  
interest

Help me to be stronger  
When my life goes on from  
here  
Mother Earth

I too will be able to fly high  
To like the others above us  
To lift up my heart in the  
wind

Being able to hear the coyotes  
Singing in prayer and elks  
and

deer and moose singing along  
I too will be able to sing  
along with them



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band offices and Metis  
settlements in  
Saskatchewan

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- T C Foods Ltd.  
(301 Main St.)

### FORT QU'APPELLE

- Dunk the Druggist
- Valley Drug Mart

### LA RONGE

- La Ronge Native Women's Council Inc.

### LLOYDMINSTER

- Northbridge Industries Inc.

### NORTH BATTLEFORD

- Battlefords Indian Health Centre Inc.  
(1022-102 St. N.)
- Battlefords Urban Native Housing Co-operative  
(61 - 22 St. W.)

### MEADOW LAKE

- Meadow River Service

### REGINA

- Core Community Group (100, 1654 - 11 Ave.)
- Indian Economic Development (3rd Flr, 1870 Albert St.)

### ROSTHERN

- Friesen's Shop Rite (1026, 1030 - 6th St.)

- Batoche Historic Sites

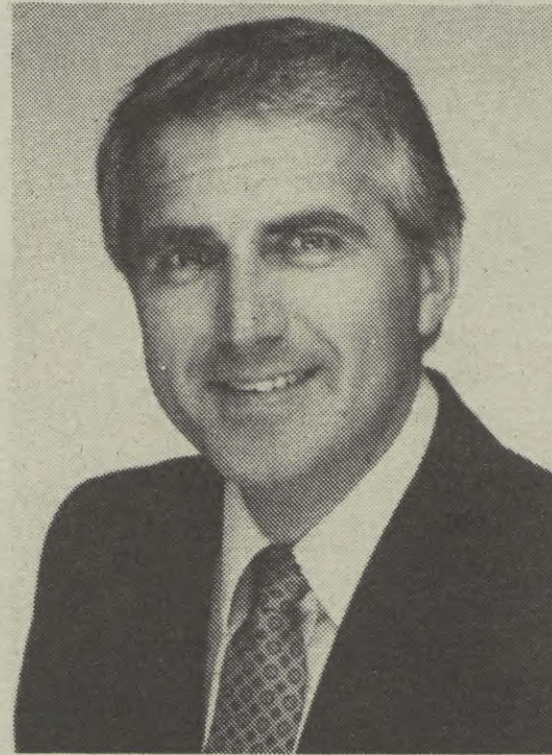
### SASKATOON

- Book Nook (1515B - 8th St. E.)
- Night Owl Grocery & Confectionery (9, 3310 Fairlight Dr.)
- Saskatoon District Tribal Council (226 Cardinal Cres.)

### WOOLSELEY

- Woolseley Tomboy

# The Future



New challenges ...  
New opportunities ...

Best wishes in your quest to meet the future head on.

*Roy Romanow*

Roy Romanow

## Native women to hold 2nd annual conference in Saskatoon, October 6, 7, 8, 1991

By Jean Bellegarde

The over whelming success of last years conference which was attended by approximately 450 women (plus a few men) has prompted the women to organize a second annual gathering of the women.

All indications are that the healing has been strengthened and continues to do so. Women are becoming more "empowered" and are being called upon to take up their leadership role in the communities. More and more, women are being called to heal ourselves so that we can be rightfully recognized in the eyes of others. It is the women who are looked up to in the communities for the healing and pulling together of dysfunctional situations.

To facilitate this process a second annual gathering of the women will occur on October 6, 7, 8, 1991 in Saskatoon. It is intended that the three day session will provide the women

with strategies that they can take home to begin healing the mental, spiritual and physical wellness. We hope to have at least 500 eager women (plus those interested men who attend) this year's gathering. Our speakers will be focussing on issues that affect all women i.e. our Traditional Role, Circle of Healing, Adult Survivors of Sexual Abuse, Fetal Alcohol Syndrome, Family Violence, Adult Children of Alcoholics and AIDS.

On behalf of the organizing committee I am sending out an invitation to all interested individuals in all our communities across North America. The success of the gathering depends on you. I view this as an excellent opportunity for women to come together and experience such a healing force. It is only through the strength of women in our communities that our dignity and culture can be healed. I HOPE TO SEE YOU THERE.

### WOMEN & WELLNESS CONFERENCE II "A GATHERING OF THE WOMEN"

OCTOBER 6, 7, 8, 1991

SASKATOON INN

2002 Airport Dr.

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Registration: \$75 (at the door)  
\$60 (pre-registration)

Includes Sessions  
Lunches for 3 days  
Theatrical Presentation Sunday Evening  
Banquet Monday Evening

You are invited to experience the veracity and realization of Women & Wellness Conference II: "A Gathering of the Women - Mind, Body, and Spiritual Wellness".

The Goal of this conference is to assist the women to recognize their ability to empower themselves through mind, body, and spirit.

#### OBJECTIVES:

- \* to provide the opportunity for women to come together in the spirit of sharing, unity and support
- \* to provide a safe place for sharing and discussion of crisis situations in family units
- \* to explain ways and means for the healing to begin and lead to the healing of the mind, body and spirit.
- \* to reinforce the knowledge that abuse in any form is not acceptable in the traditional ways of old.

REGISTRATION AT THE SAKATOON INN  
SATURDAY, OCTOBER 5, 1991  
From 4 pm to 9 pm

For Hotel reservations at the Saskatoon Inn:  
Phone 1-800-667-8789  
There are special lower rates for the conference

BOOK YOUR ROOM NOW  
CONFERENCE BEGINS ON SUNDAY,  
OCTOBER 6, 1991 AT 8:15 AM SHARP.

#### AGENDA

##### SUNDAY, OCTOBER 6, 1991

8:15-9:15 Pipe Ceremony  
9:15-9:30 Welcome (TBA)  
9:30-10:30 The Healing Has Started  
10:30-11:00 Coffee  
11:00-12:00 Traditional Role of Women, Healing the Spirit  
12:00-1:30 Lunch  
1:30-2:30 The Role of Wife & Mother in Functional Family Units  
2:30-3:00 Coffee  
3:00-4:00 How Will I Get There? (Circle of Healing)  
4:00 Closing Prayer  
7:30 Theatre Presentation (TBA)

Violence  
12:00-1:30 Lunch  
1:30-2:30 Fetal Alcohol syndrome Video  
2:30-3:00 Coffee  
3:00-4:00 Booze Can Do It Healing the Body  
4:00 Closing Prayer  
6:00 Banquet

##### TUESDAY, OCTOBER 8, 1991

9:00-9:15 Opening Prayer  
9:15-10:15 When I Was A Child... (Adult Children of Alcoholi Parents)  
10:15-10:45 Coffee  
10:45-12:00 Panel Discussion  
12:00-1:30 Lunch  
1:30-2:30 Women & AIDS Kecia Larkin (HIV+)  
2:30-3:00 Coffee  
3:00-4:00 The Family and AIDS  
4:00 Closing Remarks and Prayer

##### MONDAY, OCTOBER 7, 1991

9:00-9:15 Opening Prayer  
9:15-10:15 To A Safer Place Healing the Mind (Adult Survivors of Sexual Abuse)  
10:15-10:45 Coffee  
10:45-12:00 Confronting Family

#### REGISTRATION FORM

(One per person)

I want to register for the WOMEN & WELLNESS CONFERENCE II in Saskatoon on October 6, 7, 8, 1991.

Name: \_\_\_\_\_

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Enclosed is my Certified Cheque  Money Order

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(photocopy as required)



# Saskatchewan: Powwow Country '91



The Great Plains Indian Dance troupe performing at Expo '86 in Vancouver

## Troupe draws dancers from all across Saskatchewan

By Rocky Woodward  
Windspeaker Staff Writer

POUNDMAKER RESERVE, SASK.

*The troupe has 138 dancers representing nine tribes*

In 1985 the Great Plains Indian Dance Troupe was formed under the auspices of the Saskatchewan Indian Cultural Centre. With its mandate to provide an opportunity for both the Native and non-Native world to witness Indian culture through powwow dances and songs, the troupe has been sought to perform from as far away as Europe and even down under, in Australia.

But the real uniqueness of the troupe is that dancers do not come from one reserve but many reserves throughout the province.

They are classed as professionals and so before being chosen to perform with the troupe each dancer and singer had to go through an audition. Selections were made by testing each candidate's skill and knowledge of dancing and singing and for their costumes.

When it was all over they were part of troupe that should easily be able to perform without any doubt in front of an audience in New Zealand, Finland, France, Holland, Peru, Argentina or New Zealand. They should and they have.

"The troupe's main objective is to promote and heighten the awareness of Plains Indian culture through our cultural education program," says troupe coordinator Tyrone Tootoosis.

Tootoosis adds each dance and each song is explained by a narrator. "To dance is to dance, but we want them to know something about our culture once we're finished."

He says the troupe presently has 138 dancers who represent nine different tribes in Saskatchewan.

"The youngest at times can be two and a half years old to our head dancer and eagle staff carrier, Henry Beaudry, who is in his late 60s. We have two drum groups, the Red Bull and the Battle Creek drummers. One thing I can say is we are really proud of the dancers and drum groups," Tootoosis comments.

Tootoosis speaks highly of Beaudry.

"A long time ago Red Pheasant and Mosquito reserve were all one with Poundmaker. Henry is from over there but he is my grandfather now, since my grandfather John B. Tootoosis passed away."

Tootoosis hasn't danced since he lost his grandfather in Feb. 1989. You can tell he is hurt by the tragedy — but he goes on.

"I keep the dance troupe

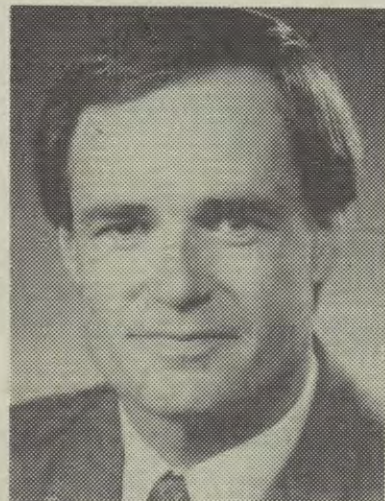
alive," he says. And he does.

From Sept. 28 to Oct. 6 of this year 50 of his dancers and singers (two groups) will be travelling to the national Folklore Festival in Tournai, Belgium.

"They're good, that's why they're going. They come from Standing Buffalo, Sturgeon Lake, Little Pine, Grizzly Bear Head, Sweetgrass, Red Pheasant and Poundmaker. They're professionals and they deserve it," says Tootoosis.

*Best wishes to all powwow season participants*  
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*Enjoy your time on the powwow Trail this year*  
**Ned Shillington, MLA**

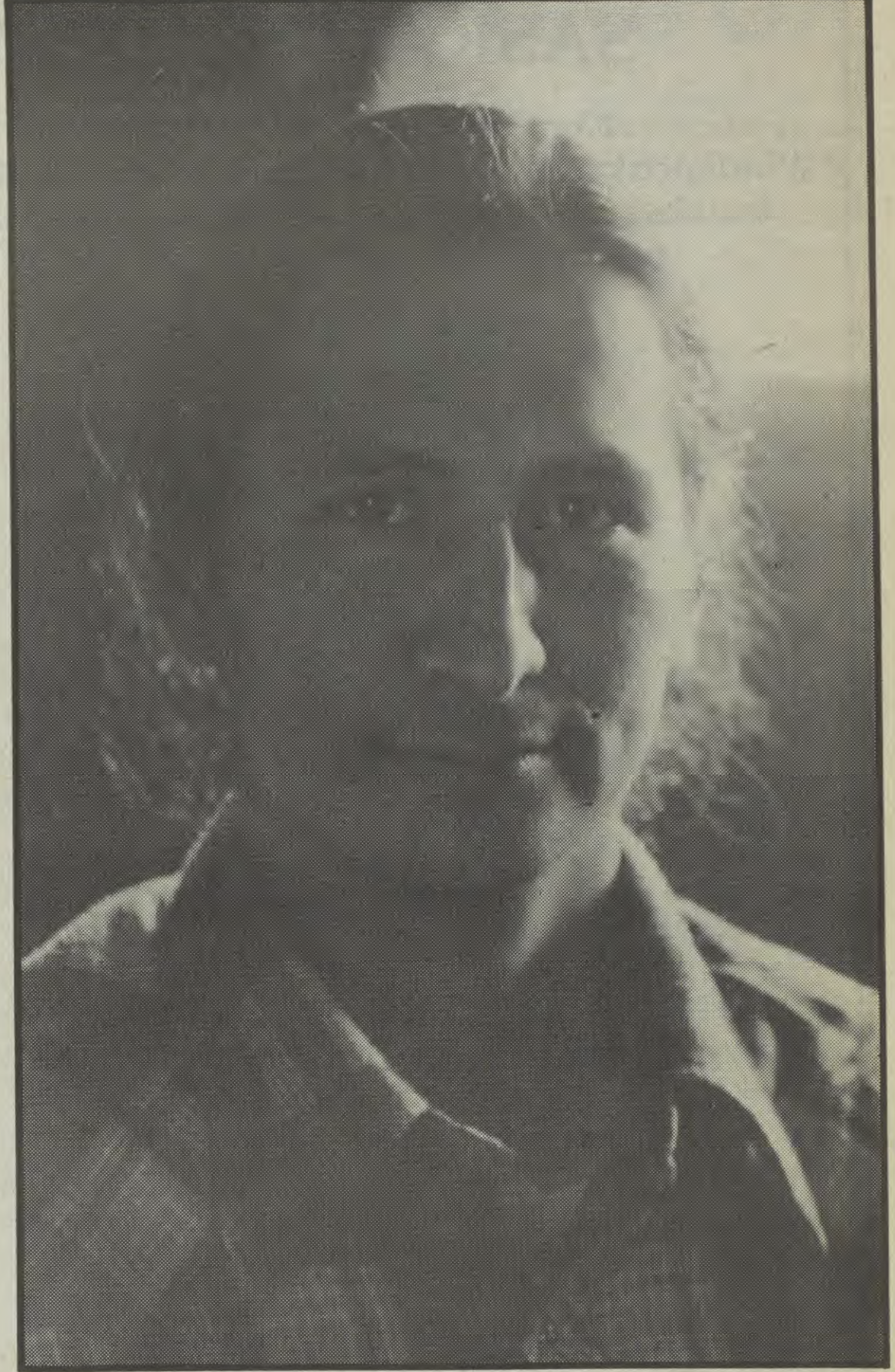
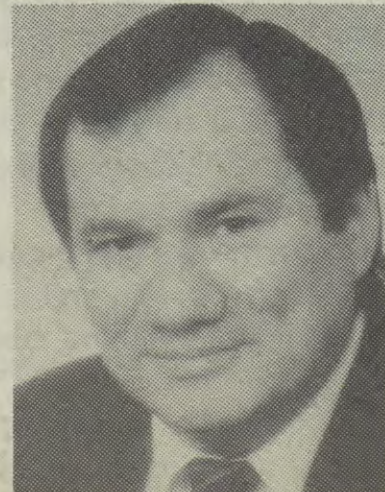
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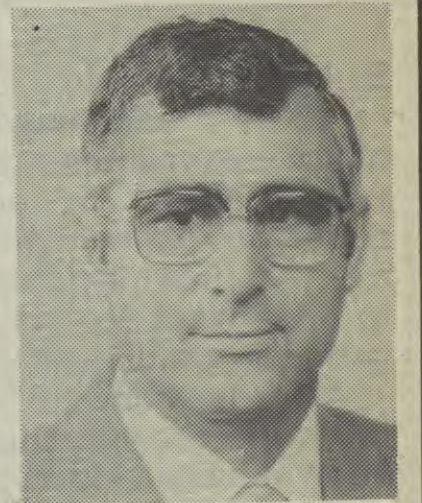
Rocky Woodward

Tyrone Tootoosis, co-ordinator for Great Plains dance troupe, ...'to dance is to dance but we want them to know something about our culture once we're finished'

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*Best wishes to all who are on the powwow trail this year*



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# BACK TO BATOCHÉ DAYS



Louis Riel, above  
and Gabriel  
Dumont, right

**BATOCHÉ '91**  
July 26, 27 and 28, 1991

**Saturday, July 27**

**Friday, July 26**

- Opening Ceremonies
- Camping
- Setting up
- Chuckwagon Races
- Dance

- Slow Pitch Ball Tournament  
(Prizes depend on amount of entries)
- Horseshoes
- Children's Activities Commence
- Cultural Events Commence,  
First Round Eliminations
- Fiddling
- Chuckwagon Races
- Tug-O-War
- Fireworks
- Dance

**Sunday, July 28**

- Memorial Mass, Main Tent
- Ball Tournament Finals
- Tug-O-War
- Horseshoes
- Fiddling
- Cultural Events Final
- Boxing

- Jigging • Fiddling • Square Dancing • Bannock Baking • Tug-O-War
- Co-ed Slow Pitch • Horseshoe Competition • Buckskin Parade • Talent Show
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For information on all events, contact  
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21 Events  
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Contact: Ivan R. Lonechild  
Bus.: 577-2461 Home: 577-2255

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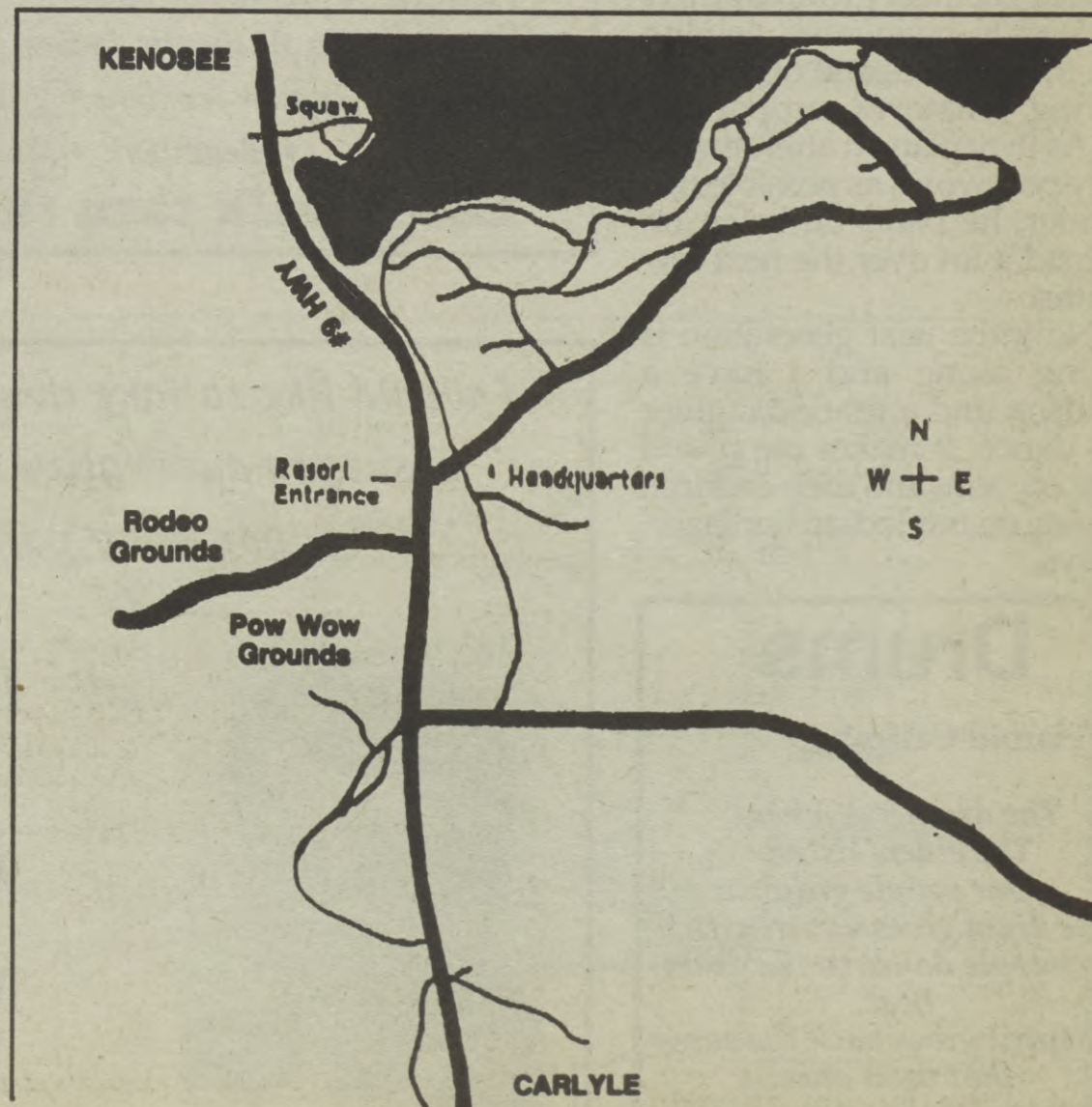
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# Saskatchewan: Powwow Country '91

## Drum group provides an outlet

By Heather Andrews  
Windspeaker Staff Writer

LITTLE PINE, SASK.

Although Victor Cheekosis and his family are from Little Pine, Saskatchewan, they were living in Edmonton in 1987.

"My kids were attending Ben Calf Robe school and my son Myron was part of the drum group they had there," Cheekosis explains.

This year the family enjoyed returning to the Alberta capital to participate in the annual powwow at Ben Calf Robe on May 11. "Once again Myron was part of a drum group, but this time it's our own, from Little Pine and there are four of my nine boys in this group," says the father proudly.

The drum group was formed just over a year ago and the members know they are performing far from the professional level yet. But some of the members have experience, having sung in other groups. "John Frank for instance, has been singing for a long time," laughs Cheekosis.

Most, however, are young men just starting out and Cheekosis has high hopes for their success. "When they put so much into it and practise often — all through the winter in fact — I know they will succeed as a group."

It takes two years to become an accomplished group. There are many different drum beats and songs to learn, says the Cree man. "We have to be ready for any song the master of ceremonies might ask us to sing."

As far as learning the beating of the drum, Cheekosis points out although all the beats are original, not all are Cree. "We learn from other Indian cultures, too, and that is good."

Cheekosis is pleased to see young people involved in cultural activities like powwows. "It not only teaches them our heritage and gives them pride, it offers them a wholesome lifestyle." Too often youngsters who don't have constructive activities to fill their out-of-school hours are led into lives of drug and alcohol abuse and other destructive habits.

"I know, I've seen it happen, time and time again," he says solemnly.

Cheekosis offers his services to the 11-member group by driving them to powwows, helping with the finances and otherwise offering whatever support he can. As they plan on attending as many powwows as possible this summer, he plans on being on the road a lot over the next few months.

"Now the next generation is coming along and I have a grandson and a granddaughter who dance. It makes me proud to see my sons and their children carrying on our Indian heritage," he says.



Heather Andrews

Members of the Little Pine drum group include Steven Frank, Joe Pahtaykan, Donavon Bonaise, John Frank, Tony Bull and several members of the Cheekosis family: Barry, Lester, Richard, Myron, Calvin and Quinton.

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*Congratulations and best of luck  
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*I would like to take this time to extend best wishes to our Native community & all powwow participants*

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### Onion Lake Annual Powwow July 19, 20, 21

**Canadian Host Drum:**  
Local

**American Host Drum:**  
Eagle Spirit  
Satis, Washington

**Total prize money \$33,000**  
American M.C. - Russell Standingrock  
Canadian M.C. - Eric Dillon

*For more Information contact*  
Elaine Whitestone  
(306) 344-2107  
After Hours:  
Brent Dillon, President  
(306) 344-2401

Onion Lake, Saskatchewan S0M 2E0 (306)344-2107

### Drums

By Harold Calfrobe

*The drum has a beat  
The elders listen.  
Our people grow.  
The drum gives us strength.  
Our people dance to the drum-beat.  
The spirit gives back the songs that were ours.  
The people respect the drums.*



# KINISTIN CELEBRATIONS II POW-WOW

**June 29, 30, July 1, 1991**

## Grand Entry Times:

**June 29 - Saturday, 1:00 pm and 7:00 pm**

**June 30 - Sunday, 1:00 pm and 7:00 pm**

**July 1 - Monday, 1:00 pm**

## Prizes (Cash & Trophies) For Each Category

**Men's Golden**  
1st - 700.00, 2nd - 500.00, 3rd - 200.00

**Men's Traditional**  
1st - 700.00, 2nd - 500.00, 3rd - 200.00

**Men's Grass**  
1st - 700.00, 2nd - 500.00, 3rd - 200.00

**Men's Fancy**  
1st - 700.00, 2nd - 500.00, 3rd - 200.00

**Ladies' Golden**  
1st - 700.00, 2nd - 500.00, 3rd - 200.00

**Ladies' Traditional**  
1st - 700.00, 2nd - 500.00, 3rd - 200.00

**Ladies' Fancy**  
1st - 700.00, 2nd - 500.00, 3rd - 200.00

**Teen Boys' Grass**  
1st - 150.00, 2nd - 75.00, 3rd - 50.00

**Teen Boys' Fancy**  
1st - 150.00, 2nd - 75.00, 3rd - 50.00

**Teen Boy's Traditional**  
1st - 150.00, 2nd - 75.00, 3rd - 50.00

**Junior Boys Traditional**  
1st - 75.00, 2nd - 50.00, 3rd - 25.00

**Junior Boys Grass**  
1st - 75.00, 2nd - 50.00, 3rd - 25.00

**Junior Boys Fancy**  
1st - 75.00, 2nd - 50.00, 3rd - 25.00

**Teen Girls Traditional**  
1st - 150.00, 2nd - 75.00, 3rd - 50.00

**Teen Girls Fancy**  
1st - 150.00, 2nd - 75.00, 3rd - 50.00

**Junior Girls Traditional**  
1st - 75.00, 2nd - 50.00, 3rd - 25.00

**Junior Girls Fancy**  
1st - 75.00, 2nd - 50.00, 3rd - 25.00

**Jingle Dress Dance Ladies**  
1st - 400.00, 2nd - 300.00, 3rd - 200.00

**Teens**  
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**Juniors**  
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