

Windspeaker

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QUOTABLE QUOTE

Powwow!

It's all here - everything you need to know to powwow.

See inside

June 7, 1993

Canada's National Aboriginal News Publication

Volume 11 No. 6

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Dancers to the arbor!

Phillip Dog Gun, a Blackfoot dancer, prepares to compete in a summer powwow, one of many taking place across North America.

Tories ignoring Native issues

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

Federal Tory candidates are not addressing Native issues in their pursuit of their party's leadership, the head of the Assembly of First Nations said.

In a press conference in Ottawa May 18, Ovide Mercredi said none of the Progressive Conservative party leadership candidates are advocating Natives interests as part of the next government.

"Maybe they think there's no votes in allocating Indian rights," he said. "We want to know if they would voluntarily raise the issue of Aboriginal rights and Aboriginal issues without being prompted by the Assembly of First Nations. They've addressed that in at least one of their televised debates, but not adequately."

The leadership candidates ought to hold a "more focused discussion" on their future plans for Native issues, he said.

"It is one of the biggest issues confronting Canada and it's not going to go away. And it's just as important as resolving the deficit or the debt of Canada."

Mercredi also said he hoped

to see a leadership forum where Natives could talk to the candidates exclusively on Aboriginal issues.

But three of the party's five leadership candidates said they have already addressed the issues. In a written response to *Windspeaker*, Justice Minister Kim Campbell said she has discussed Native issues in the leadership campaign on several occasions.

"In fact," she wrote, "I spoke at some length on Native issues during my March 25th speech in Vancouver, during the Bill Good Show on May 6th, and again on May 13th during the Policy Forum in Vancouver."

Natives have not been well served by national policies, she said. Her approach to reform would be based on recognizing diversity, ending dependency and negotiating with respect.

While Campbell is "more sympathetic than others" in respect to land claim settlements, her past positions on Native issues have not reflected those of the assembly's, Mercredi said.

"That doesn't say she's more sympathetic to Aboriginal rights than Mr. Charest."

So far, the assembly has only heard one comment about Native issues from the Environment Minister, Mercredi said.

See Page 13

Siddon suggests Native parliament

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

A Native Parliament may be the next step in securing self-government for Canada's First Nations, the Minister of Indian Affairs said.

Although the political body would not be a Parliament in the constitutional sense, it would consist of Native officials administering programs for Native people, said Tom Siddon.

"If a representative structure in the form of a political body were to be created and were to come forward and ask for a certain level of responsibility, I think there is a way to accommodate that," he said.

There would have to be a way to form a representative democracy where Natives at the community level would decide who would be representing

them, Siddon said.

"You know, the unique feature from my perspective would be that the politics of deciding of priorities are no longer dumped at the feet of non-Native Ministers in Ottawa. Those then become the essence of debate among First Nations communities across Canada."

The ultimate goal of such a system would be to dissolve the Department of Indian Affairs and hand national Native government back to the First Nations, Siddon said. The only major obstacle to such a plan is the often tense relationships that exist between the individual First Nations and their desire to have a national political body.

"The thing will only work if there's a will to make it work and not allow it to divide on regional lines," he said.

Creating a workable funding formula for Native communities would help eliminate

squabbling between bands over funding levels and eventually make the Minister of Indian Affairs obsolete, Siddon said. The only other problem would be to legitimize the new system to the Canadian taxpayers who would have to initially fund it.

Reaction from the First Nations to the idea of a Native Parliament has been slow, however, as many Native leaders have yet to hear about it.

"Once again, Tom is coming out with something that affects Native people without talking to Native people about it first," said Native Council of Canada president Ron George.

"It's news to me," said Assembly of First Nations Ontario vice-Chief Gordon Peters. "But there's always this on-going process where they seem to have this idea that is what the people want."

The only national Native body that the Assembly of First

Nations believes in is the assembly itself, Peters said.

"It goes back to the process undertaken by Senator Marchand and Ethel Blondin," he said. "They went around the country and tried to change the boundaries for elections of Native people that would go to the House of Commons. Our chiefs in Ontario said 'no way'."

"I'm not saying that that is the right model for Aboriginal people," Siddon said. "But think of Parliament. In some ways it is the embodiment of the ancient Iroquois Confederacy. The whole business of consensus government...is not unfamiliar to Aboriginal culture."

Peters, however, was not as enthusiastic.

"The question we have to ask ourselves in terms of a national political body is what do we want for our future?" he said. "Do we want integration? Because that's what's being advocated."

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Family protests son's innocence

Soldier wrongly accused of murder

By D.B. Smith
Windspeaker Staff Writer

The Canadian Native soldier accused of beating and torturing a Somali man to death and then attempting suicide in his jail cell is innocent, his family said.

Cpl. Clayton Matchee was a professional soldier, his parents said. If their son had been involved in the beating death, he would have been responsible enough to face the charges.

"I can't see my son trying to commit suicide," said Salina Matchee. "Why would he hang himself? If he had beaten the Somali, if he was going to be charged and go to prison for 14 years, he could have handled that. He would have found another way."

"A father would contest something like this," said Leon

Matchee. "He was never that kind of guy. He loved the army. His career was the army."

Clayton is charged with second degree murder and torture of Shidane Abukar Arone. The Somali died March 16 from an apparent beating while in Canadian custody, Department of National Defense spokesman Cpt. Marc Rouleau said.

Arone was apprehended while trying to infiltrate the Canadian compound at Belet Huen and was brought to a detention area. He was later found unconscious and taken to a medical facility but was pronounced dead upon arrival.

Three other soldiers serving with the Canadian Airborne Regiment have also been charged in the incident. Pte. Elvin Kyle Brown of Edmonton is also charged with second-degree murder and torture of the Somali. Pte. David John Brocklebank and Sgt. Mark Adam Boland are charged with torture and negligent performance of duty.

Under the National Defense Act, which incorporates the Criminal Code, the sentence for second-degree murder is life in prison

with no eligibility for parole for 10 years. The sentence for torture is 14 years in prison.

Clayton was arrested March 18 but no charges were laid until May 19. He was found hanging in his cell in Belet Huen in an apparent suicide attempt March 19, said Rouleau.

He remains in serious condition at the National Defense Medical Centre in Ottawa. At the time of the incident, he had been in the east African country for almost three months.

Leon said his son had had problems with his career as a soldier, but that Clayton had made his mind up to stick with it.

"He phoned me two days before this happened and said he was going to be there as long as need be," he said. "He was thinking of quitting the army because his wife didn't like it. He stayed away from home for long times. But he said he would stay."

Clayton is too much of a perfectionist to kill a man and then himself, said Salina. After talking to her daughter-in-law, Marge, about the incident, Salina believes Clayton's involvement in the death of the Somali was only marginal.

"They did kind of rough him up," she said. "It was the order. There was a captain with them. That's the way we looked at it. They roughed him up but they did not beat the heck out of him. Two hours later, (Clayton) was told to pick him up and he was dead. My daughter-in-law said he phoned home and said the Somali was still alive when he left him."

Salina said her unshaken faith in her son and the numerous unanswered questions keep her from accepting the army's story about the suicide.

Leon also has his doubts about the alleged hanging.

"The wound was below his Adam's apple," he said. "It was too low for a hanging wound. And shoes laces are not enough to hold a 200-pound man. He was a nice guy, committed to what he had to do. He was a perfectionist. I was amazed to hear what I heard."

The family has not had any formal response from the army over the charges or the suicide attempt, Leon said. In fact, they only found out about the incident when Leon saw a television news report.

Okanagan bands protest land claims bill

PENTICTON, B.C.

Okanagan Indians took their campaign against a new British Columbia land claims bill to the highways last month.

Some 200 members of the Penticton Indian band mounted the 45-minute information blockades on the Yellowhead Highway May 26 to hand out pamphlets protesting the passage of the B.C. Treaty Commission Act (Bill 22).

The Okanagan Natives said they are angry because the treaty commission was set up without their approval to serve the interests of the provincial and federal governments.

"If we cannot depend on our leaders to protect our interests, we will have to stand up and protect them ourselves," said Penticton Indian band councillor Stewart Phillips. "The act was fast-tracked to express the concerns of the provincial and federal governments."

The treaty commission process is also flawed because it will not produce agreements that are enduring, he said.

"They will remain outstanding."

The Union of B.C. Indian Chiefs also rejected the passage of the bill, calling it "a law to commission the extinguishment of our Aboriginal title and Rights in British Columbia."

Union president Saul Terry said the province's First Nations have not consented to the negotiation process because there is no recognition of their ancestors' fundamental principles.

"We cannot remain silent," he said. "This law is a fraud."

Aboriginal Affairs Minister Andrew Petter said the Penticton Indians were not intentionally excluded from the treaty-making process.

"Some of the bands in the province have indicated that the province should not be included in the treaty process," he said. "I

"The problem is that communities have not been involved. We have high-powered leaders telling us what's good for us, but the communities are not sure what's going on."

- Penticton Indian band councillor Stewart Phillips

respect those points of view but a majority of First Nations, through the Summit, support the treaty commission."

The treaty commission act, unanimously passed by the B.C. legislature May 26 in Victoria, ensures the province will have a stable, enduring body in place to oversee and aid the negotiations of just and honorable treaty settlements, Petter said.

Bands like the Penticton are still free to pursue their own treaties with the federal government if they choose, he added.

The treaty commission will be given final legal permanency with the introduction of a parallel federal act later this spring and by a resolution of the First Nations Summit.

Most First Nations people have also not been informed nor given their full consent to the treaty commission, Terry said. And while the commission bills itself as a voluntary process, the federal and provincial governments have refused to negotiate any other way, he said.

"The problem is that communities have not been involved," said Phillips. "We have high-powered leaders telling us what's good for us, but the communities are not sure what's going on."

The union proposed an alternative process that would outline fundamental principles and policies before treaty negotiations commence for each tribal territory in July, 1990.

CULTURE CONTROL

The Indian Act allowed the government to control all aspects of the lives of Aboriginal peoples, rendering them powerless to conduct their own business affairs or even travel without permission. It also made sure they were no competition to white businessmen and farmers.

See Page 8.

LONGHOUSE INVITING

The University of British Columbia's First Nations House of Learning is designed as a cultural base for Native students. The 2,000-square-metre building is designed after the traditional longhouses of the Coast Salish people and continues a university policy of attracting more Natives.

See Page R7.

AD DEADLINES

The Advertising deadline for the June 21st issue is Thursday, June 10, 1993.

NATION IN BRIEF

Canadian Natives progress

Natives around the world are the most disadvantaged people on Earth, but those in Canada have made "significant progress", said a report by the United Nations' International Labour Organization. Indigenous people are better off in Scandinavian countries and "have also made significant progress in Canada, New Zealand and Colombia," the report said. Natives have the highest rate of infant mortality and unemployment, and the lowest rates of education and training of any peoples on Earth, said ILO's director general Michel Hansenne. Indigenous and tribal peoples are almost always at the bottom of the social and economic heap, he added. The report by the Geneva-based organization, released May 27, concluded that the 300 million Native peoples around the globe are the poorest of any, whether they live in wealthy or developing countries. Although Indigenous people have problems in industrial countries like Canada and the United States, they are worse off in developing countries, ILO spokesperson Manuela Tomei said. The report had no formal recommendations, but Tomei suggested the future economic development policies of all countries

should involve consultation of their Indigenous peoples.

Limit casinos, Native leader says

A Saskatchewan Native leader said there should only be three major casinos in the province and that each should have Native involvement. Federation of Saskatchewan Indian Nations head Roland Crowe said casinos should be set up in Regina, Lloydminster and Saskatoon with the co-operation of Natives and local exhibition associations. Crowe said there is room for a number of smaller casinos on reserves, but admitted that there are still legal hurdles to overcome before such casinos can prosper. Police shut down an unlicensed casino on the White Bear reserve in March after only a few weeks of operation.

High Arctic exiles "complaining"

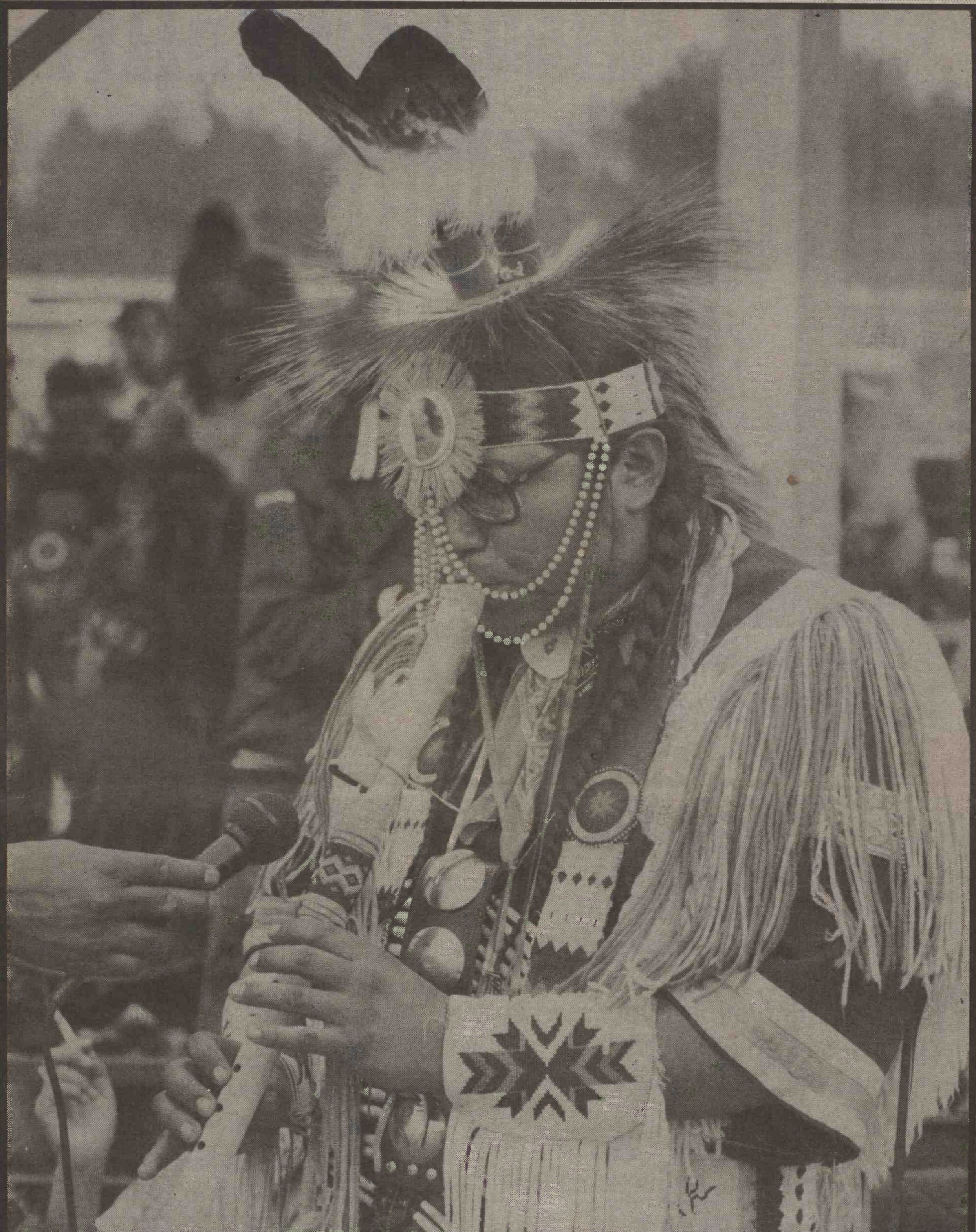
The man who relocated 17 Inuit families to the High Arctic in the 1950s said the Inuit have been subverted into testifying they suffered severe hardships. Bent Gestur Sivertz was a high-ranking civil servant with the federal government when the group was moved from their home in Northern Quebec. Sivertz said the Inuit are complaining now because they have \$10 million dangling before

them as a prize they might obtain if they take on the role of victim. Inuit survivors have told the Royal Commission on Aboriginal Peoples that they were forced to move to the High Arctic in the early 1950, where they were forced into a life of slave labor and suffered abuse at the hands of government officials and the RCMP. All they say they want from Ottawa is an apology. But Sivertz said the families went willingly to their new homes and were offered the chance to return to northern Quebec in each of the next three years. None of them asked to be sent home, he said.

Janvier land entitlement signed

An agreement to settle the Janvier band's Treaty Land Entitlement claim under Treaty 8 was formally signed May 20 by federal and Alberta government representatives and the band's chief. Under the terms of the agreement, the band will receive an additional 1,375 hectares of reserve land and \$5 million in cash. Although lands were set aside for the Janvier back in the 1920s and 1930s, the band did not receive the full amount of the reserve land to which it was entitled under Treaty 8, signed in 1899.

WINDSPEAKER'S POWWOW COUNTRY '98



On the powwow trail...

Behind the scenes

Chris Roberts has been a powwow fan for about 25 years now, and there's not much he doesn't know about what happens both in and out of the arbor. He's spent those years dancing, taking photographs of intricately designed outfits and beautiful people and interviewing everyone from historians to dancers, emcees to Elders. He's put it all together in a beautiful book, which he's agreed to share with Windspeaker readers. We feature a number of his fine stories and photographs in this, Windspeaker's Powwow Country '93.

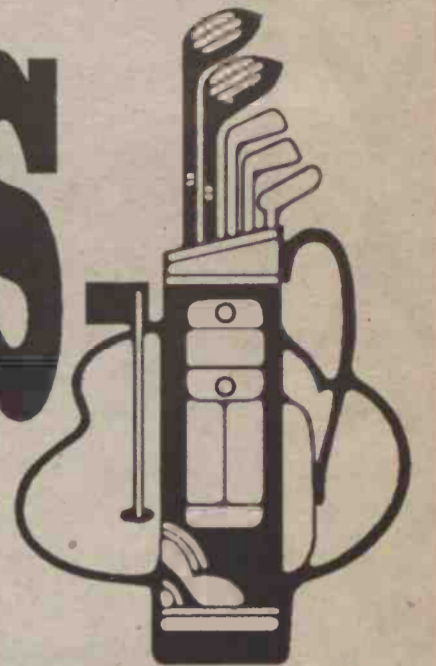
Maintaining tradition

Women traditional dancers embody the dignity and grace of Native women throughout history. Wearing outfits rich in cultural heritage, their measured pace around the powwow circle speaks eloquently of women's role in maintaining our spirit and tradition. Dancer Roberta Agecoute talks about what powwows mean to her.
See page P9

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Powwow greetings from Windspeaker's publisher



Bert Crowfoot

It's that time of year again, when people are just itching to get on the powwow trail and meet friends and family that they haven't seen since last summer. The first of the outdoor powwows are just around the corner and Windspeaker has just published its annual powwow edition for those still planning their summer schedule.

As mentioned in the past, this is one of our favorite editions because it gives us the opportunity to showcase the culture and traditions of our people. This edition is extra special because it is the first one since Windspeaker went national on March 29, 1993 and it gives us

the opportunity to share some of the customs of Aboriginal people from across North America.

We have another outstanding line-up of stories from contributors including Chris Roberts. Our investigative reporter D.B. Smith tried to do go undercover and do a story on snagging, but wasn't successful. I mean at getting a story, not snagging. No one wanted to do an interview with him, so I suggested to him that maybe next year he should speak to female sources. If any one wants to volunteer information, D. B. can be reached at Windspeaker

or leave a message in our personals section of our classified ads.

Many of our non-Aboriginal friends or "Wannabes" have asked, "Just what is a powwow, anyway?" and the following piece by Morning Hawk Lawson best describes what a powwow is all about.

"It is when dancers come together from the four directions in honor of the Creator and all living things. Each different style - traditional and contemporary - represents a part of Indian culture.

"Elders, as well as the young, come together to participate and form the Sacred Circle. They dance to the beat of the drum as our ancestors did in the past. They sing songs and tell stories great and small.

"Today the celebrations of the Indian people continue as our people gather across the continent to celebrate the Indian culture.

"The drum is the heart of Mother Earth. It brings people together to establish and renew friendships. It helps us soothe our pain from everyday rigors of life. It has no enemies and reaches out to all of us. It tells the world in a loud clear voice, 'The American Indian is alive and well.' It says welcome, come and join in on the celebration."

In closing, I hope you enjoy this issue and may you have a safe journey on this year's powwow trail.



Misty Mintusk of Broadview visits with Lena Tapequon of Regina during a powwow grand entry.

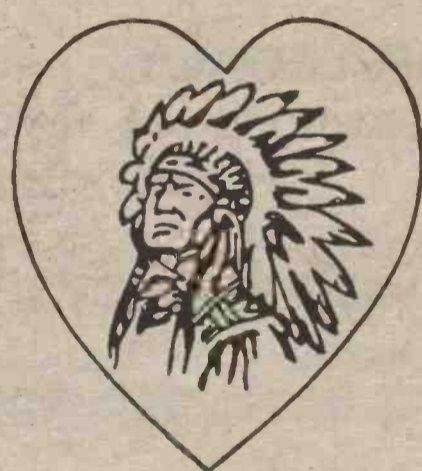


D.B. Smith

Is it my turn? Little Latisha Ann Favel appears to be asking at the Saskatchewan Indian Federated College powwow in Regina.

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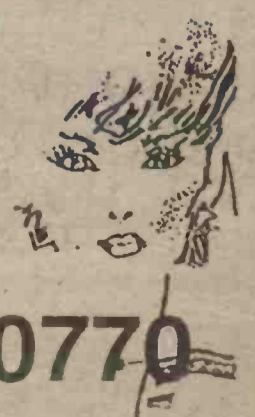
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Powwow historically a cultural celebration

By Chris Roberts
Windspeaker Contributor

Exactly when the modern-day powwow began is difficult to pinpoint. It certainly can be traced for a hundred years, through definite developmental periods. Today the powwow continually expands in scope and popularity.

The powwow is not limited to dancing and singing "Indian," but is an overall term given to a gathering of Indian people in a social event. With dancing as its primary focus, the powwow is a celebration of culture.

Besides the intertribal dancing, many other events are scheduled into the four to five-day period over which a powwow takes place. Indian people gather to rodeo, gamble at hand games, honor relatives with giveaways, compete in athletic runs and horse races and parades.

They also come to schedule exhibition events and special ceremonies, feed friends and visitors, and buy a great variety of goods at concession stands. Visiting with friends and acquaintances, however, is the prime attraction for all participants.

The word powwow derives from the Algonquian for a gathering of medicine men and spiritual leaders in a curing ceremony, a "pauau" or "pau wau."

When early European explorers observed these religious events, with the accompanying dances, they mispronounced the



Chris Roberts

Powwows attract hundreds of dancers like Byron Heavy Runner, but they are also a time for visiting and celebrating Native traditions.

name as powwow and believed it referred to any large gathering of Indian people. The term spread, and, as Indian tribes learned English, they accepted the definition given to their gatherings.

"The Algonquian word 'pauau' or 'pau wau,' has been Anglicized into the word powwow, which also has become a pan-Indian term," said Henrietta Mann Morton, a southern Cheyenne educator.

"A powwow is an

outgrowth of the religious and social dances of the plains tribes; it is a celebration of culture with dancing as its primary focus."

Historically, tribes in North America held ceremonies celebrating successful hunts, food gathering, or warfare. These ceremonies allowed the people to give thanks, honor their deceased relatives, or deal with special honors such as name-giving ceremonies, adoptions and coming-of-age rites.

Many times they were held

to renew allegiances and maintain friendships with members of visiting tribes. The ceremonies often involved dancing and feasting.

During the winter when activity was limited, Natives had time to decorate special clothing for the summer's reunion. These summer reunions took place at prearranged locations and dates.

All tribal members gathered for social activities and religious ceremonies that reaffirmed their unity, and clans and societies

held their annual rites. Cultural traditions strengthened with these gatherings. Today's powwow grew out of these religious and social dances of the plains tribes.

"The history of the powwow as I learned it comes through my family from generation to generation," said Joe Sam Scabby Robe, a Blackfoot fancy and exhibition dancer.

"Our people would all come together once or twice a year for a celebration. There would be a big gathering of family and friends. Barterers would come to trade and sell. There would be horse races and skill contests and at night everyone would dance.

"Families would host feasts and giveaways. All of this still goes on today. We teach our children that this coming together is good. Wherever I go, I see Indian people being thanked for travelling to the powwow, camping out and visiting for days at a time," said Scabby Robe.

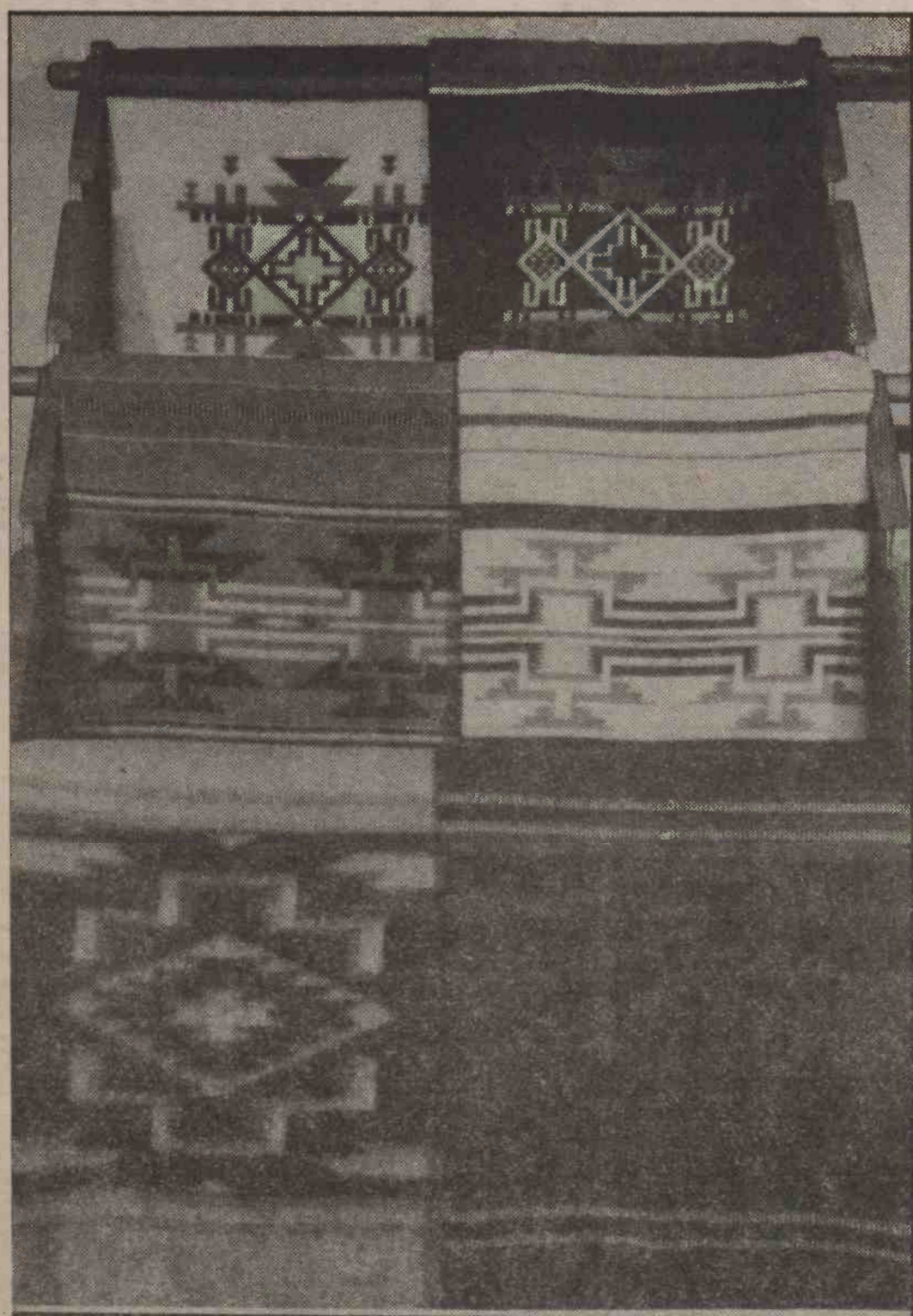
James Watt, a Blackfoot traditional dancer, remembers when Sundances were held where they now hold the powwow.

"Everybody would come together and camp. They'd dance the Sundance and after that they would just go into dancing and having a good time.

"The contests for cash prizes came along in 1958 or '60. The Blackfeet would contest dance before that but it wasn't for cash. We would dance for cloth or horses or, later on, trophies."



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Powwow dance origins traced back to Omaha

By Chris Roberts
Windspeaker Contributor



Bert Crowfoot
A young grass dancer competes at Poundmaker's Powwow near Edmonton.

Historian and fancy dancer Boye Ladd traces powwow dances back 400 years to the Omaha. There are many societies, especially in the Dakotas, who still refer to the "Omaha dances", Ladd said.

"Down in Oklahoma there are societies evolved around warriors. The Hethuska societies, the stealthtakers. The Red Feather societies, the Kit Fox, the Dog Soldiers, all these societies evolve around warriors and what they have done in battle.

"Eagle feathers worn in these societies indicate coup that has been counted by brave deeds in battle. These ways still affect the powwow," Ladd said.

"An old story that goes back to a great-great-great-grandfather says that powwow dancing originated from four Omaha brothers who were warriors. They had returned from an expedition and performed a war dance in celebration of their success. This was way before the coming of the white man," he continued.

"They were not necessarily celebrating the taking of a life but pride in their good medicine. The dance they performed was a celebration of their good fortune as members of a family, a society, a clan, and a tribe. It was a dance based in pride. We still see that pride today."

Plains Indian dancing was of three basic varieties: dream-cult dancing like the ill-fated Ghost Dance, vow fulfillment dances like the Sundance, and warrior society dancing. Contemporary powwow dancing is generally credited to the Hethuska (war dance) Societies of the Oklahoma

In the Sioux version of the "Omaha dance," society members danced a depiction of scouting, scalping, and killing an enemy.

Ponca, and the Omaha and Pawnee's "grass" dance. These two Nebraska tribes danced first with scalps attached to their belts and then switched to braided sweetgrass, which was representative of those scalps, when the government discouraged intertribal warfare. The Pawnee gave the dance to the Omaha, who in turn gave the dance to the Sioux in the early 1870s.

The distinctive fringed outfit of Grass dancers came from the Hethuska society of the Omaha tribe and spread slowly northward, said George P. Horse Capture, curator of the Buffalo Bill Historical Center.

"A Lakota friend and dancer from Wounded Knee, Mike Her Many Horses, states that his grandfather Ben Marrowbone said that in the mid-1870s a woman from Spotted Tail's band of Rosebud Sioux married an Omaha man and the Omaha people gave this dance to them as a wedding gift. From the Sioux it travelled to the Assiniboine, then to the Gros Ventre, and then the Blackfeet."

The Sioux helped spread it to other tribes. In the Sioux version of the "Omaha dance," society members danced a depiction of scouting, scalping, and killing an enemy. When the Indian wars ended, the warrior societies declined but the "Omaha grass dance" continued. It became a social show dance in which the dancer concentrated on intricate body and head movements, keeping his headdress feathers in constant motion.

KIKINO 3rd ANNUAL SILVER BIRCH RODEO

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Suppression couldn't kill powwow

By Chris Roberts
Windspeaker Contributor

From the time of the Indian Wars in the late 1800s, both the U.S. and Canadian governments were afraid of Indian unity and did all they could to repress Native culture and traditions.

Indian people were rounded up and placed on reservations and restricted in their movements. They could not leave reservations without permission. Sitting Bull was tracked down and defeated in both body and spirit.

The Ghost Dance religion sprang up only to die a real and painful death at Wounded Knee, South Dakota. Indian language, culture and traditions were encouraged to die along with Big Foot and his band. In the 1890s, Indian dances and traditional ceremonies such as the Sundance were strictly forbidden. (In Canada, the Indian Act of 1906 prohibited any Indian celebration, dance or ceremony. The act was not rescinded until the 1950s.)

Braids were not allowed. Children sent to boarding schools to learn the whiteman's ways were never seen again. Land was usurped and opened for white settlement. Food rations were "appropriated" and blankets infected with smallpox were distributed to ensure that the people would die along with their culture.

It was a shameful period. As time went on, government attitudes began to change, but even as late as the 1920s Native culture and social events were

frowned upon. The following excerpt from a 1921 U.S. Department of Interior circular to all reservation superintendents regarding dancing illustrates this well.

"The latest reports of Superintendents on the subject of Indian dances reveals encouraging conditions, indicating they are growing less frequent, are of shorter duration, and interfere less with the Indian's domestic affairs, and have fewer barbaric features. . . ." reads the notice.

"The Native dance still has enough evil tendencies to furnish a retarding influence and a troublesome situation... the dance is apt to be harmful and we should control it by educational processes as far as possible, but if necessary by punitive measures.

"I regard such restriction as applicable to any dance which involves... self torture, immoral relations between the sexes, sacrificial destruction of useful articles, the reckless giving away of property, and frequent or prolonged periods of celebration which brings Indians together from remote points to the neglect of their crops, livestock and home control of Indian dancing so far as it retains elements of savagery and demoralizing practices."

This report was written by Commissioner Chas. H. Burke.

But the powwow, and the spirit behind it, refused to die.

"Following non-Indian contact, the powwow, like many other of our dances, was misunderstood and subject to repression by the United States

federal government," said southern Cheyenne educator Henrietta Mann Morton.

"Powwows, however, have endured; so have the people, as have many other aspects of their culture. Just as important, so has the Indian spirit."

By the late 1930s, bureaucratic influences and residential/mission schools nearly wiped out Indian lifestyles, language, customs and religion. Fortunately the government wasn't successful in eliminating either religious or social dances.

The Wild West shows of the early 20th century employed Indians to add excitement to their productions. The performers were encouraged to dance fancier. This influence may have started "fancy dance," although that theory can't be verified.

Oklahoma tribes were at the center of the powwow emergence. The Ponca Fair and Pow Wow originated in 1877. The dances lasted four days and attracted people from more than 160 kilometres away. They travelled by foot, horseback and wagon.

The beginnings of the Anadarko Fair appeared in 1916. In 1925, the Haskell Institute in Lawrence, Kansas held a dance contest to determine the world's championship. The old Omaha grass dance became fancied up with colorful feathered bustles, and fancy dancing was born. Indian people have always borrowed from each other and the new style of costuming and dancing quickly spread to other plains tribes.



Leah Pagett
Indian culture and traditions survived despite both Canadian and U.S. government attempts to suppress it. Today, Poundmaker powwows near Edmonton are held in the shadow of the former residential school, living testament to the resilience of Native peoples.



The powwow stands as a symbol of joy and unity.

Each year, young and old take up the path of the elders, honouring the old ways and breathing new life into ancient rhythms.

I wish you purpose in your steps.

May you draw strength and unity from your journey along the powwow trail.

The Honourable Andrew Petter
Minister of Aboriginal Affairs

MINISTRY OF ABORIGINAL AFFAIRS

Province of British Columbia

Powwows allow demonstration of pride

By Chris Roberts
Windspeaker Contributor

Attitudes started changing in the late 1940s and early 1950s. The Second World War was over and many Indians were veteran "warriors."

Clans and societies welcomed these patriots. Powwows were initiated to honor the veterans, a practice that continues to this day.

"The modern-day powwow can be traced to the Grass Dance societies that formed around the turn of the century," explains Jonathan Windy Boy, a Chippewa-Cree Grass dancer.

"The Grass Dance is known by many different names among various tribes and has an interesting history. It can be traced back to the war dances and victory celebrations of an earlier era. Originally only experienced warriors could belong to

Grass Dance societies."

Indian people look to their culture for strength and identity. This cultural awareness intensified during the 1960s civil rights movement, when Indian people took a renewed pride in being Indian.

Today's proliferation of powwows is the strongest evidence of this cultural rejuvenation.

"The contemporary powwow acts as a catalyst to bring former tribal enemies together in a social setting. Tribal wars are limited to the intense competition in the arena," Woody Kipp pointed out.

"White society dances are categorized according to age groups. Indian dances include the very oldest to the very youngest. Entire extended families join in."

But relations between tribes were not always so congenial.

"Back in the '50s there was still a lot of animosity between tribes. You wouldn't

see Crows and Cheyennes or Crows and Sioux sitting at the same drum, let alone being at the same powwow," said historian Boye Ladd.

"Today intertribalism is very much alive. The modern-day powwow has brought a lot of tribes together, it's brought unity. We are saying 'we' now as opposed to saying only 'Sioux,' 'Cheyenne,' or 'Crow'."

In addition to serving as a catalyst between the tribes, powwows became "accepted" vehicles of competition between them.

"Powwows were always with us. They were a way of celebrating our lives as Indians. As our land shrank and we were put on reservations, intertribal warfare ceased and powwows became a way for us to still compete with each other," explains Phillip Paul, a Flathead traditional dancer.

"We could trade, feast, give away and dance. We had a new way of demonstrating

our pride without stealing horses or taking lives."

Maggie Black Kettle, a well-known Blackfoot elder and educator from the Siksika Reserve in southern Alberta, is somewhere in her 70s. She is an honored presence at many Northwest powwows, where she proudly watches the young girls compete in the fancy shawl category.

Her bright, sparkling eyes follow every step and movement. While attending Missoula, Montana's Kyi Yo Pow Wow she commented, "We never had powwows when I was young. They were forbidden as 'devil's work.' I attended my first powwow in the 1940s. Now I make all my own dresses for dancing."

"My children and grandchildren dance. It is part of our way of life. The powwow will never die out; it is so popular. All the young people dance and meet friends. I go, too. I meet new people and old friends."




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Chris Roberts

Peek-a-boo

Little Timmer Robinson is just one of thousands of Indian people of all ages and from all nations who gather at powwows to socialize, compete and celebrate culture.

Powwow a time to unite

By Chris Roberts
Windspeaker Contributor

Traditionally a powwow celebration was expressed through song and dance. However, a significant and often forgotten part of these get-togethers was the exchange of gifts. This practice was an important part of re-establishing old ties and friendships with each other.

"When a gift was given, proper etiquette required that a gift be given in return. Throughout the years the powwow has evolved into a tradition exemplifying generosity and giving," said dancer Windy Boy.

Anjo Scabby Robe, 7, wears a baseball cap from which protrude three braids in the traditional Blackfoot way. He has been a champion dancer since he was three. His dad, Joe Sam, younger sister Sammy Jo and mom Penny also dance.

Anjo understands Blackfeet and "sings Indian." Uncle Kenneth's popular Black Lodge Singers' newest dance song moves Anjo's feet as he dresses in his grass dance outfit. He is a kaleidoscope of colors—red, yellow, green, white, and blue—fringe, feathers, and brilliant beadwork.

Confident and proud before competing in the Junior Boys Contest at North American Indian Days in Browning, Montana, he says, "I always dance good. Sometimes I dance better and win money. Some I save, some I use to buy toys and candy, and sometimes I just give it to my mom."

Anjo has never known a world without powwows and Anjo never will.

The Annual Red Bottom Celebration at Fraser, Montana is one of the oldest, longest-running Indian celebrations on the northern great plains. Assiniboine tribal elder Robert Four Star tells the following story about its beginning in 1903.

The late Walter Clark, Jr. lay seriously ill. There were no medical facilities available and transportation was by foot or horse and wagon.

Walter's father made a vow in the age-old tradition of the Assiniboine Indians. If his son lived he would sponsor a feast, a large give-away, and a dance.

"Walter Clark, Sr. was a man of great wealth.

"Regardless of where we live, whether it is in an urban setting or on a reservation, or whether the event is a major encampment or a mini-powwow, we continue to express our cultures in the powwow."

**- Cheyenne educator
Henrietta Mann Morton**

It is told that he gave away horses, teams of wagons, buggies, live beef, and that he slaughtered many cows to feed the relatives and friends who came to celebrate his son's return to health," recounted Four Star. "Thus was born the annual event we carry on today."

Powwows are a time to put differences aside and celebrate traditions.

"Regardless of where we live, whether it is in an urban setting or on a reservation, or whether the event is a major encampment or a mini-powwow, we continue to express our cultures in the powwow," said Cheyenne educator Henrietta Mann Morton.

"For a brief period of time we can put aside our professional non-Indian roles and come together from our diverse tribal backgrounds and with a unity of spirit enjoy the dance and celebrate life."

The powwow also serves to establish and increase individual or tribal social status. Well organized, hospitable celebrations, with good singers and dancers, bring honors and accolades to tribes, sponsoring organizations or families. The "moccasin telegraph" buzzes with comments like "Boy, they run a good Indian days," or "They treat you good over there." The following year's attendance increases and the particular event obtains a "must attend" status.

The powwow brings people together in a common purpose. Families interact among themselves and other families. Tribal members reaffirm their heritage and identity. Hands of friendship extend to other tribes and cultures.

A network of support strengthens an entire race of people. To be Indian is to be proud, to know who you are, where you came from.

Advertising Feature

Kahnawake gathering welcomes the world

Three years ago, the drums at the first Kahnawake powwow beat out a rhythm of defiance.

This year, those drums beat out an invitation to the world to come and learn about Native culture at the largest powwow in eastern Canada.

Echoes of a Proud Nation is one of the fastest growing attractions in the busy powwow season. Last year's events drew more than 50,000 people to the two days of dancing, drums and celebration.

And this year's powwow, scheduled for July 10 and 11 on Tekakwitha Island, 10 kilometres south of Montreal, promises to be bigger and better.

The powwow's theme, *Renewing Our Spirit Through the Power of the Drum*, was organized by a committee whose members have set bold objectives for themselves.

Powwow committee member Martin Loft said the powwow is a way to open up Native communities not only to white society, but to all the cultures and peoples of the world.

"This is not just a red-and-white thing," he said. "This is our invitation to the world.

Last year's powwow drew people from Montreal's black and east Indian communities, as well as Natives from the United States and visitors from as far away as Africa, he said.

"It's just a way of opening up to the world. We're inviting people to visit us in our community."

Although powwows are traditionally a western Native event, Kahnawake's is designed to bring all nations together to enjoy Aboriginal traditions, dances and culture from all over Canada and the world.

A separate ceremony on the evening of July 9 will welcome visitors in the Mohawk tradition, Loft said. This "social" is open to everyone free of charge.

"We do it to welcome all the singers and all the dancers from the Indian Nations, the travellers and the people who want to come," he said.

Guests of the powwow in previous years included a group of Maori from New Zealand and members of Hawaii's Aboriginal community, who hosted a luau. Delegations from North America were also present, including members from the Ojibway, Cree, Seneca, Algonquin and Mohawk tribes. This year will be just as exciting.

Master of Ceremonies Dennis Bowen will lead the gathering and the popular drum group Assiniboine Juniors will beat out a rhythm that all can dance to. Inter-tribals will see more than 300 dancers out on the floor in a spectacular show of color, culture and tradition.

Prize money this year tops out at \$30,000 in traditional, fancy, jingle, grass and team dancing, and the drum competition should draw at least eight groups together to vie for \$6,000 in prizes.

More than 100 vendors will

be on hand, selling a variety of all-Native arts and crafts. The powwow will also host 150 food vendors selling buffalo, caribou and cornbread. There will even

be a Native book store, where visitors can scan hundreds of books about Native life, written by Native authors.

Based on the response in

previous years, Kahnawake's *Echoes of a Proud Nation* is destined to become one of North America's greatest events on the powwow trail.

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Dancer embodies heritage

By Dina O'Meara
Windspeaker Contributor

REGINA, Sask.

A red magpie spreads its wings on Roberta Belleguard's ornamental fan, a symbol of The Great Race in which two-legs were saved from being eaten by buffalo through the bird's cunning.

"The magpie sat on the buffalo's back then just toward the end, it flew off the back and won the race," explained Belleguard, tracing the outline of the bird with her finger.

A statuesque woman from Little Black Bear Reserve in Saskatchewan, Belleguard wears a red and white fringed buckskin outfit that took her more than three months to complete. Her bead patterns are simple and uncluttered, strong red geometrical forms

against a white background. White imitation elk teeth break the deep red on her shawl and skirt.

Belleguard is a traditional dancer. She follows a line of women taking slow, measured steps around the Regina AgriDome, bouncing lightly on the balls of her feet in time with the drums. At first glance, the dance seems easy, and even boring compared to the swirling fancy dancers.

But the women possess a grace and unbreachable dignity that speaks more eloquently of their position in Native culture than any fancy dance.

"When I dance I am celebrating life. It is important to be happy and praying while dancing," Belleguard said. "Winning isn't everything to me."

The 20-year-old started dancing in 1980, when she was seven. But it wasn't on a

whim. Belleguard had to prove to her father that she was willing to dance, through practise and dedication. Taking part in powwows is another thread which connects her to her heritage, as is the creation of her outfit and its accessories.

Part of Belleguard's outfit is a feathered headpiece, with long slender red hairs drooping gracefully from the tips. They represent a warrior's spirit and traditionally are carried by men. Belleguard's father passed it on to her on behalf of the veterans in the family, a great honor for her.

Nestled at the small of her back are various beaded pouches on a belt. An elaborate knife case sits next to Belleguard's strike-a-light bag that carries her flint. The comb and mirror bag are a modern addition to the traditional tools on her belt.



D.B. Smith

Traditional dancer Roberta Agecutay.

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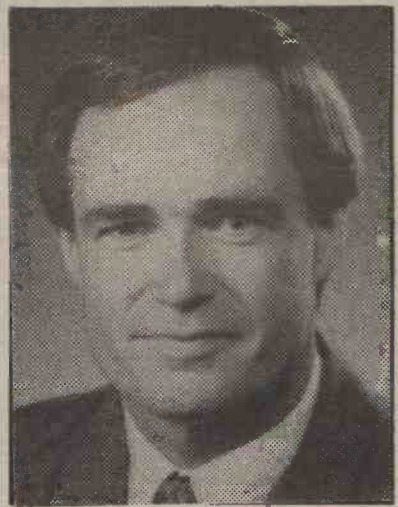
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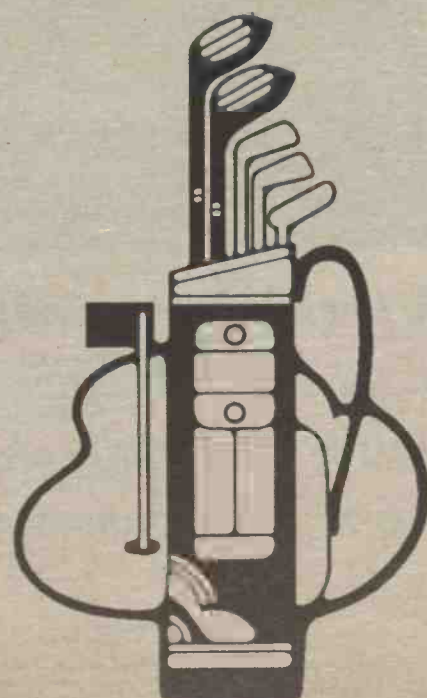
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Powwow fever's grip a persistent one

By Chris Roberts
Windspeaker Contributor

"Good Morning, Indian America! Roll over, you sleepy Indians, let's shake a few feathers," boomed the voice over the public address system.

Re-enacting the tradition of camp crier, Russell Standing Rock, the powwow announcer, awoke the camp with his characteristic good humor. He announced the day's scheduled events as the camp slowly stirred and weary dancers stretched.

"Come on, the sun is up, time to fix coffee, have breakfast ready, I'm coming to visit my friends," he exhorted, "and I'm hungry."

I had awakened with the sun to photograph the camp and its tipis lit by the early morning sky. I was stiff from dancing late into the cool Montana night and tired from yesterday's long drive.

My family and I had arrived the previous day while twilight was casting its golden glow. Buckskin fringes swayed and bustle feathers fluttered in the cooling breeze of a northern plains evening, as dancers spun and twisted their way into the bough-bedecked arbor. The Grand Entry was under way.

We had travelled many hot Montana miles to visit our friends and participate in Rocky Boy's Reservation Memorial Pow Wow. Cresting a hill we were surprised by the size of the encampment. A haze of smoke and dust hung over the 3,000 people attending this annual event. Tipis, tents, trucks, cars and campers were jammed together everywhere.

As we circled the camp, my old Cree friend, Kenneth Standing Rock, pointed out a space next to his family's camping spot. We pulled in next to a brilliant yellow van with Navaho Country license plates. The van's sides were adorned with a painting of a war bonneted warrior. After our camp

was made, we prepared to join the 1,500 costumed dancers in the circular arbor at the camp's center.

For about 25 years, Powwow Fever has affected me, and is an integral part of my summers. I am a non-Indian participant, born in London and reared in Missoula, Montana.

My fascination with Indian ways and powwow celebrations began when I was a young boy. Through the years, friendships with Indian peers and a strong interest in Native cultures and traditions have intensified my involvement in the powwow circuit, first as a dancer, and now as a photographer and writer.

I attend powwows for numerous reasons, including an eagerness to rekindle old acquaintances and gain new friendships. I photograph the gatherings and activities to preserve a time and place, and to capture the color and pageantry of the celebration of "being Indian." I write to evoke the feelings and experiences encountered at a powwow, to bring forth the essence of the powwow spirit.

One should know what a powwow is before it can be felt or understood. A common mistake by observers is to limit their definition of a powwow to only dance-oriented activities. The powwow is more than that. The term encompasses the entire celebration that takes place over a period of many days. Powwows that are just dance oriented and last for an evening are usually referred to as "dances."

"There is no single word that describes the powwow. Powwow is Indian. Though nowadays there is an emphasis on contest dancing, it is still the same as when I grew up. The powwow is a place of healing, praying, dancing and singing. A place to join others in pride and respect. A place to feel good," said Tony Brown, an Oneida-Sioux-Flathead Fancy



Powwows can be in remembrance of someone, to honor someone, to celebrate a holiday or to raise funds. But whatever the reason, socializing is a big reason people attend powwows.

Dancer and Hoop Dancer.

"Powwow means the gathering of relations, of people. A place people come to get well, feel good about themselves, about their people. It is a place of good spirits. When you're feeling sad, come to a powwow and you'll be happy again. There will be a feeling you didn't have when you first came there."

The powwow is a giant family reunion and a cultural celebration whose attendance often doubles a reservation's population. Concession stands, raffles, bingo, and booster button sales help

defray the costs. Rarely is an admission fee charged.

Tribes, organizations, family groups and even academic institutions host or sponsor powwows for a variety of reasons. There are five basic categories, some of which overlap: holiday, honoring, memorial, benefit, and large annual commercial powwows.

Smaller local benefit powwows help generate funds in the "off season" to produce the larger summer events. Family- or organization-sponsored powwows serve as fund-raisers

for a variety of causes. The money generated by the sale of raffle tickets, concessions, and blanket dances may be used to build scholarship funds, help a needy family, or finance a large giveaway.

The southern powwow circuit, centered in Oklahoma, hosts more of the honoring and benefit powwows. The northern circuit seems to favor holiday and large commercial events.

Honoring powwows are held to honor a returning or retiring veteran, or a person well known for community service.

Memorial powwows honor the deceased or a particular event, such as the establishment of the reservation. In Oklahoma this form of powwow may mark the end of a one-year mourning period and involve a large giveaway of blankets, food and cash.

Holidays are a good reason to host a powwow. There are many Memorial Day, Fourth of July, Labor Day, Thanksgiving and Christmas Indian celebrations.

North American Indian Days, hosted by the Blackfeet tribe in Browning, Montana, on the second weekend in July, is a prime example of a large commercial annual powwow. Located only 19 kilometres from Glacier National Park, it attracts large crowds of Indian and non-Indian visitors.

Powwows can be indoor events like the University of Montana's Kyi Yo Pow Wow or outdoor events with huge campgrounds and hundreds of tipis like Crow Fair, billed as "Tipi Capital of the World."

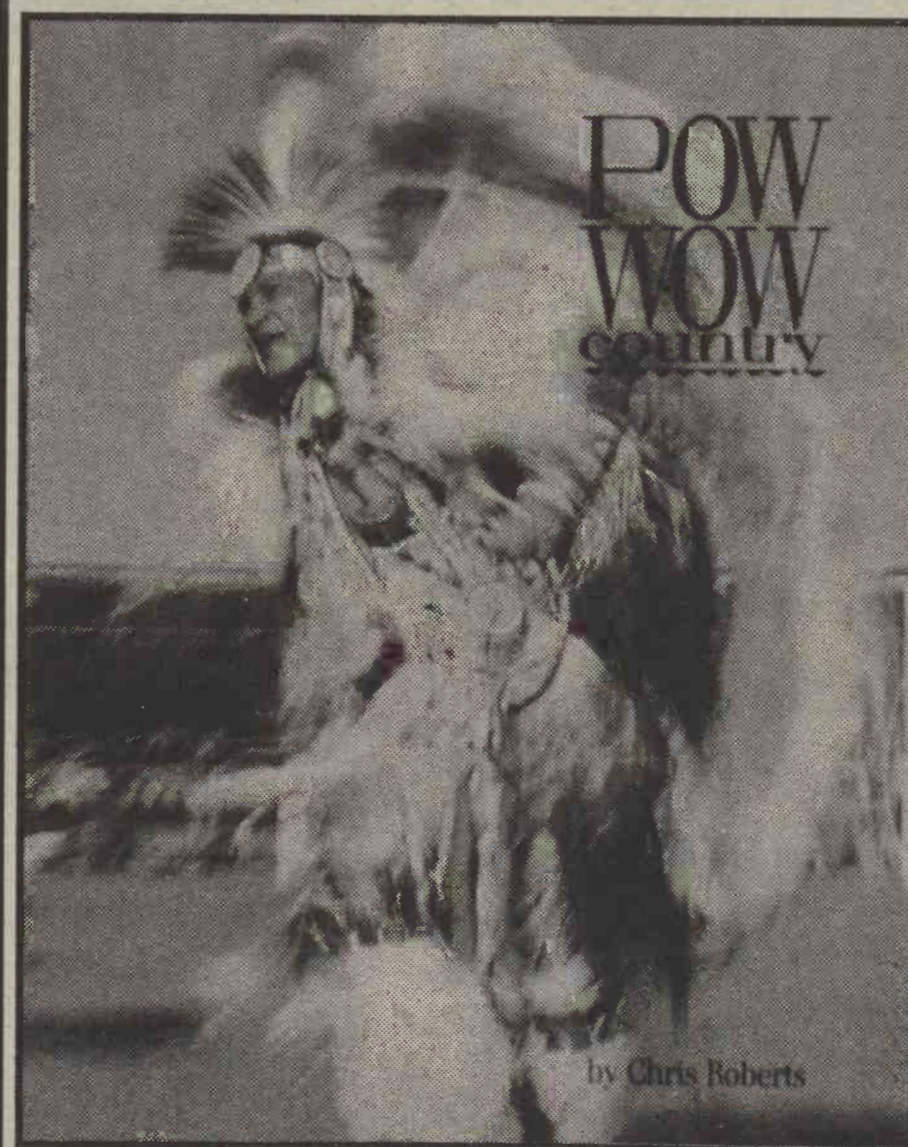
The large outdoor annual powwows, taking place over a three- to four-day period, almost always take place on the same weekend every year and are part of a circuit through which dancers, singers, and their families travel to year after year.

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Age no barrier for Grass Dancer

By Dina O'Meara
Windspeaker Staff Writer

REGINA, Sask.

Almost 65 years ago a young boy watched with anticipation as his father negotiated to have him join a sacred society.

In exchange for a cow and her calf, he was able to join the small group of Grass Dancers on Poor Man's Reserve. Today, sitting at a powwow in Regina, his knees bouncing up and down in rhythm with the drums, George Ceepeekous still remembers the thrill of his first dance.

The 73-year-old relives that moment every time he participates in a powwow. Dressed in a dark blue and white grass dancer's outfit made by his wife Stella, Ceepeekous speaks slowly of past days. But the slender, slightly stooped man loses all hesitation on the dance floor.

Whirling, stomping, shrugging his shoulders like an

angry cock, Ceepeekous enters a world of movement based on generations of tradition, yet earmarked by his unique style. Surrounded by 2,500 spectators and two dozen other competitors for the Men's Senior Grass Dancing, the septuagenarian is completely focused. He frowns during the dance, concentrating on keeping time with the drums with the jingle of bells strapped around his ankles.

As he circles the arena under the watchful eyes of the judges, Ceepeekous gathers energy, never seeming to tire.

"I just like dancing. It makes me feel good," he said between competitions. "Today I got up and my knees were really aching. But I danced and now they feel a lot better."

The first powwow he attended in the late 1920s saw only 12 dancers. The second powwow Ceepeekous competed in he took home prize money of \$3. The events have changed drastically during the last decades.

Powwows have grown from small social gatherings between clans to inter-tribal festivals drawing people from both sides of the border. Where once only men danced, women now participate, in traditional and fancy categories. And the prizes range from silver buckles to thousands of dollars.

Ceepeekous has stayed true to the traditional form of Grass dancing and made a name for himself in the extensive powwow circuit of the prairies. His tireless display of style and form hour after hour in smoke-filled arenas is a tribute to the warriors of a century ago who developed the first Grass Dances.

And their spirit continues in Ceepeekous' children and grandchildren who follow the tradition of dancing. This continuity is important to the elderly man, as is the social aspect of riding the powwow trail.

"If I stayed at home, I wouldn't have any friends," he said, grinning.



Bert Crowfoot

George Ceepeekous still remembers the thrill of his first dance, almost 65 years ago.

Dr. Joseph J. Starko

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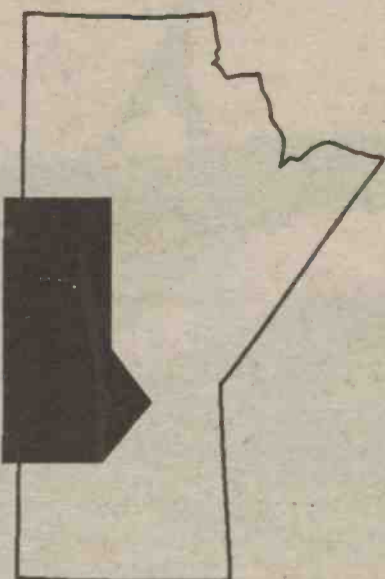
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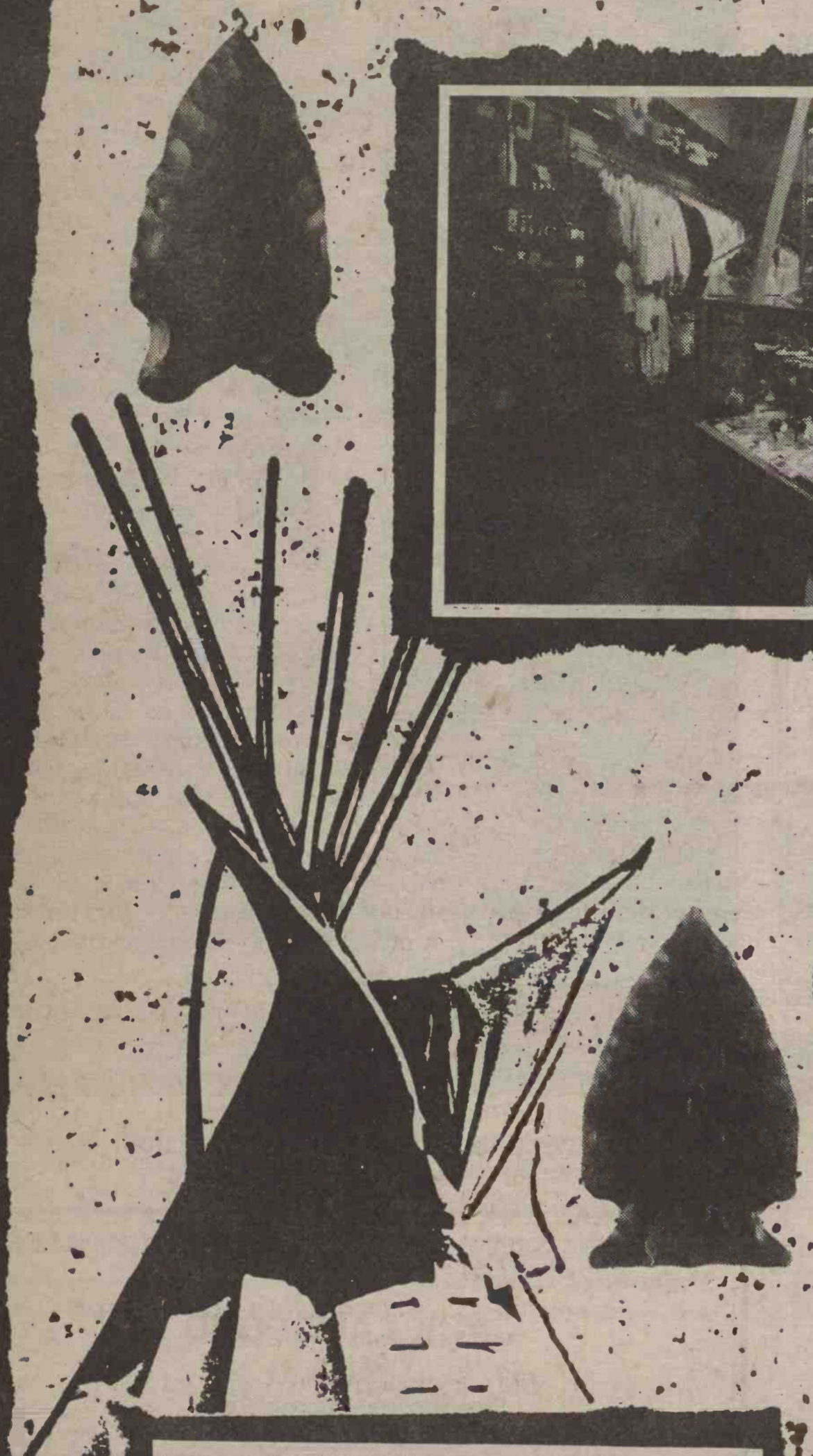
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Performance styles, outfits continue to evolve

By Chris Roberts
Windspeaker Contributor

"All you dancers, let's start getting ready! Grand Entry at 7 p.m. It's contest time!"

The amplified voice of Earl Old Person reverberates throughout the camp. "Drum roll call in 15 minutes. Let's get set up; singers make your way to the arbor."

Dinner break over, a general hustle activates the camp. Mothers round up children, singers warm their voices, fancy dancers tape sore knees and traditional dancers meticulously apply face paint. Everyone prepares for the final night of contest dancing.

Dancers don their outfits carefully, making sure all ties are tight. If an object falls off, they will be disqualified. Singers tighten their drums, seeking the right sound. Spectators load their arms with blankets, chairs, tape recorders and cameras. Tonight's the big night, the finals for the adult dance contests. Thousands of dollars will reward the winning dancers and singers.

"It's good to be a dancer who's looked up to. Just like growing old, the older you get, the more wisdom you have," said Tony Brown, an Oneida-Sioux-Flathead fancy and hoop dancer.

"I'm young, but I've been dancing for 25 years. Those years put me at a higher level of respect. I feel that from people. I never ask for it. They look at me and I can tell. They've watched me dance and understand what I feel. They know my heart is good."

As powwows' popularity has increased since the civil rights movements of the 1960s and '70s,

types of dances, outfits and singing styles have multiplied. And, since the early days of cash awards for dance contests, performance styles and outfits have continued to evolve.

Referring to dance clothes, beadworker Sandra Ariwite of Fort Hall, Idaho, stated, "Never call our powwow clothing 'costumes.' Clowns wear costumes."

Dance outfits clearly display tribal distinctions. Sioux traditional dancers are easily separated from Cree, Sarcee, and Yakima.

Flatheads prefer plateau panel leggings. Their tribal spiritual leader, Johnny Arlee, dons a traditional elk mane headdress.

Umatilla women of Oregon are noted for their beaded or basket woven hats in place of crowns. Woodland tribes favor floral beadwork and excel at intricate ribbonwork. The trained eye recognizes Nez Perce, Shoshone, Arapahoe, Cheyenne, Comanche, and Mandan entering the dance floor.

Southern Cheyenne women bead fine strips on white buckskin dresses, Northern Cheyennes prize full-beaded yokes. Moccasins vary in construction and design.

As powwows grow in popularity and more people continue to be involved, these differences will become more pronounced. Tribal pride, awareness, and knowledge of heritage will influence and exert themselves upon individuals, continuing to create distinctive identities.

As the powwow grew in the early '20s, eye-catching dance items were copied and picked up by members of various tribes. Oklahoma dancers started losing



D.B. Smith

Fancy dancers combine fancy footwork, energetic body work and strong head movements that show off their dazzling detailed outfits.

their distinct tribal characteristics and became more oriented to the particular style of fancy or feathers dance.

By 1922 members of the Ponca, Pawnee, Otoe and Kiowa tribes were wearing U-shaped feather-back bustles, matching round

ambustles, and feathered head crests. They wore tights, capes, aprons, and side, knee, and ankle bells. This early fancy dance outfit did not reflect any particular tribe but was generically adopted by the dancers of the period.

The origins of bustles date back to pre-reservation times when the Omaha and Ponca wore "crow belts" in the Omaha (Hethuska) war dance. These were ceremonial belts worn at the small of the dancer's back and were constructed of hawk and eagle feathers which draped to the ankle.

The headdress (deer and porcupine hair roach), said to represent the top knot of male prairie birds, also had its origins in the Omaha Dance. Other items of dance clothing — beadwork, breastplates, necklaces, leggings, anklets, moccasins — all can be traced to pre-reservation plains culture.

"Indian people are adaptable, always have been. We teach our children to be that way. I don't claim to be a traditionalist. I've always heard 'Take the best from both worlds, Indian and white,'" said James Watt, Blackfeet traditional dancer.

"When I'm in a hurry I take the things that are fast from the white world, like McDonald's, or plastic instead of wood in building my dance bustles. Bright day-glow colors, too.

"We Indians have always borrowed from other cultures. Indians in the 1800s took the best from that time period or they wouldn't have used beads. My grandmother told me her father used to shine washers and wear them as earrings. What I make is Indian because I made it."

Up to the minute news with CFWE 89.9 Aboriginal Radio

Good Luck all Powwow Participants!

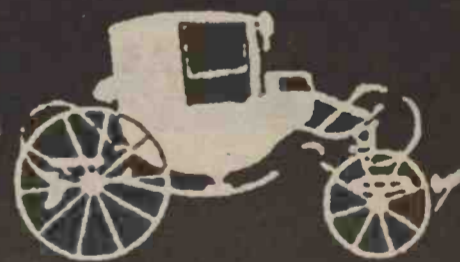
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Fancy dancers train as athletes to compete



D.B. Smith

"Good dancers hit a point where they can do no wrong, they're smooth, they have spirit, they are perfect." Historian and fancy dancer Boye Ladd knows of what he speaks; he has been dancing competitively for years. When not dancing himself, Ladd watches other performers, above at a Saskatchewan powwow.

By Chris Roberts
Windspeaker Contributor

All male and female dancers have certain characteristic outfit elements that vary individually with personal tastes. For males, basic elements are bustles for fancy and traditional dance (grass dancers don't wear bustles); head-dresses and spreaders; beadwork (belt, harness, sidedrops, armbands, kneebands, headbands, capes and cuffs); breast-plates, aprons, chokers, anklets, bells, and moccasins.

Females wear cloth or buckskin dresses, beadwork (belts, capes, crowns, hair decorations, braid wraps, leggings, moccasins), breast-plates, chokers, handbags, and fringed shawls. Female dancers do not wear bells.

Both sexes and all ages always dance with hand objects. Men dance with fans, dance sticks, hoops, whistles, scarves, mirror boards, rawhide shields and beaded bags. Women dance with fans, scarves, dance sticks, and shawls.

Fancy dancers, male or female, are bright, colorful and flashy. Men wear hackle or gaily decorated eagle feather bustles on their backs while the women wear fancy embroidered shawls with long fringe to accentuate their movements. Both use intricate, fast and acrobatic motions. When a "fast and fancy" contest song is sung, the dancers strain and whirl, twisting and turning in a dazzling explosion of color.

Fancy dancer Irene Goodwill, from Saskatchewan, has an unusual method she uses to develop her winning steps.

"I watch men dance in fancy dance competitions. If I see a good step or move, I put it in my routine," she explained.

"You have to be in top physical shape to compete in powwows," stressed Goodwill, adding that she jogs 48 kilometres over five days and does aerobics.

"One year I slacked off a little and I found it hard to stay in contests. It seems like over the years the emphasis by the judges is to see how many songs you can dance during a contest."

Alvin Windy Boy, champion Cree fancy dancer from Rocky Boy, Montana is a profes-

sional circuit dancer and tribal game warden. Windy Boy, 40, is a pleasant person who teaches his children cultural aspects of the powwow. If he feels he isn't in shape for the summer contests, he puts himself through rigorous training sessions as any good athlete would.

"Fancy dance is just like any other sport," he explained. "If you're not in good shape you are not a competitor." Windy Boy practises fancy dance for an hour each day. He works on his "moves," developing new ones that other dancers have copied.

"Many fancy dancers today don't know what good footwork is. They don't know what dancing is, or balance is. Balance is left and right, figure fours, they don't know what I'm talking about," said Winnebago fancy and exhibition dancer Boye Ladd.

"In teaching dancing I always teach lefts and rights, what you do on the left you do on the right. Balance your footwork. Try to do it in series of fours. True champions will do that. Spin four to the left, balance with four to the right.

"One year I slacked off a little and I found it hard to stay in contests. It seems like over the years the emphasis by the judges is to see how many songs you can dance during a contest."

- Saskatchewan Fancy dancer Irene Goodwill

Four is our sacred number."

When dancing intertribals, fancy dancers do not exhibit their contest style unless a particular drum group sings "a good one" and the dancer "really gets going." The dancer will dance in place, close to the drum, and "put on a show." Even then acrobatic moves are reserved for contests and the dancer primarily focuses on footwork and spins.

Fancy dancers in contests are judged on how well they have put together an exuberant style consisting of fancy footwork, high-stepping spins, and acrobatic body moves during stops, starts, and accent beats.

"Johnny Whitecloud is the fancy dancer who started all those handsprings, splits, flips, pushups, you name it, he was acrobatic," said Ladd.

"Gordon Lasley had speed, smoothness, footwork. Unbelievable. Like Joe Boynte today, he floated. Joe Sam Scabby Robe floats that way above the ground as a grass dancer. He floats and moves. Good dancers hit a point where they can do no wrong, they're smooth, they have spirit, they are perfect."

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Nature, history mesh in dancers' outfits

By Chris Roberts
Windspeaker Contributor

Traditional dancers wear natural outfits, and are currently the major attraction of the dance contests. Men wear hawk and eagle feather bustles and bone breastplates. Their clothing utilizes more historical articles. Smoked hide leggings and capes, buckskin fringe, old beadwork patterns, natural as opposed to glowing colors, feather decorated dance sticks, animal (coyote or wolf) or feather headdresses typify the male traditional dancer.

"Judges look at the outfit and how one carries his or herself with pride and dignity. The best dance outfits come from dreams and visions. We are told in this way how to put them together," said Phillip Paul, Flathead traditional dancer.

Females wear ankle length white or smoked buckskin dresses with long fringes extending from the arms of their full beaded shoulder capes. High-top beaded moccasins or leggings, beaded bags, brass tack or concho ornamented belts and sidedrops, otter braid wraps, eagle feather and plume hair ornaments, and knee-length breast-plates round out the traditional women's attire.

Darlene Windy Boy, Alvin's wife, is a traditional dancer. She went to her first powwow in Detroit, Michigan. Darlene met Alvin at a powwow in Fraser, Montana, where she was impressed with his abilities as a fancy dancer.

"He could throw his dance sticks in the air, spin around, and catch them in mid-air and then stop on the last beat of the drum doing splits," she said.

Darlene beads her family's outfits, it being too costly to purchase them; good dance outfits range upwards from \$2,000. Recently turning 33, she said "When you turn older, you envision yourself dancing traditional. Even today I still get butterflies when I compete. You just have to go out there and do the best you can.

"I love the powwow and I'll keep going to them and see my grandchildren dance. I don't think I can spend summers any other way. It's a way of life now," she added with enthusiasm.

Ron Walsey, from Warm Springs, Oregon, dances traditional and travels with his children to powwows. He is excited by the changes and growth encountered in Indian cultural values over the past 20 years.

"I take my children to powwows even though they are little. That is where they learn about their culture and roots," he said. His four-year-old son stands close to him, fingering his beadwork, watching the dancers his age in the "tiny tots" division.

"My daughter stayed home with her mother this weekend as we travelled a long way [to Montana] and she is only 14 months old, but she already walks and dances. The powwow is very special, something we are proud of."

His son breaks away to join the others, bells ringing and braids flying.

"Traditional" male dancers throw out their chests and bend low, carefully moving their heads and bodies. They re-enact warriors searching for an enemy or hunters stalking prey. Always conscious of the story they are



Bert Crowfoot

A traditional dancer performs at the Saskatchewan Indian Federated College powwow in Regina.

telling, they search the ground for tracks, constantly alert.

Envision a proud rooster strutting in a barnyard, lifting his feet with grace and poise, head darting back and forth, and you see a male traditional dancer

in top form.

"Dance is telling a story, your exploits, what you saw in battle, different things you did. You step, you balance, you crouch. Dance is foot work. Dance is motion. It's what you

do in dance," said Winnebago fancy dancer Boye Ladd.

"I have been a traditional dancer since 1977," said Kip White Cloud, a Sioux traditional dancer. "I grass danced for two years and fancy danced for seven years prior to coming out as a traditional. Fancy dancing is like a young colt, frisky, still learning the ways as it steps into life, expressing a younger spirit. It is very spur-of-the-moment. Traditional is coming into manhood, very deliberate, confident and self-assured."

Female traditional dancers carry themselves with dignity and grace. Their subtle and precise dance steps cause the long buckskin fringe to sway in gentle harmony to their bodies.

Older women will sometimes dance in one spot keeping rhythm with the drum by bobbing gently up and down while they turn their feet gently to and fro, first one way for six or seven beats and then back the other way for the same. Holding eagle feather fans, they faintly fan themselves, occasionally raising them to the sky in honor of the drum and its song.

"When I see today's leading dancers, people like traditional Tim Eashappie from Fort Belknap, Montana, or Joe Sam Scabby Robe from Browning, I see a spirit of originality. A spirit that is created within themselves," said Boye Ladd.

"Tim has his own style of dancing, he is in a class of his own. Others see it and appreciate the beauty. They copy him. People can tell between a copy and an originator, a real champion. It's like what Tim says: 'Jeez, I come around a corner, I start dancing, and I almost bump into myself.'"

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Dance variety varies with regions

By Chris Roberts
Windspeaker Contributor

There are many other forms of dance to be seen on the powwow circuit, a few more popular in some areas than others.

Rarely seen up north, Straight Dance is popular on the southern circuit. Like all forms of "war dancing," its roots can be found in the old warrior societies.

Straight dancing corresponds to traditional dance. Many fancy dance veterans switch over to it in their later years. The dancers wear cloth or leather leggings "backwards" so that the decorative ribbonwork faces front. From the waist hangs front and rear aprons and a cloth trailer with matching ribbon work. Bright satin ribbon shirts cover upper torsos.

Beaded belts, woven sashes, and German silver armbands add adornment over the shirt.

All straight dancers wear an "otter drop" that extends from the back of their necks to the floor. Dancers use folded handkerchief headbands, porcupine headaddresses with one eagle feather in the spreader, or otter fur turbans.

The dancers weave and glide in a stately manner around the dance floor. A sideways back and forth nodding of the head replaces the rocking motions of fancy dance. Dancers carry "tail sticks" and mirror boards, crouching low and pointing to the drum during honor beats.

Crow style

Similar to the southern plains straight dance in evolution is the modern traditional Crow style. Extremely distinctive, they are always recognizable, and can't be mistaken for other tribes.

"Crows are Crows," said Walter Old Elk, a champion Crow dancer. "We are a people who pride ourselves in the

differences our culture has from other plains tribes. The Crow people speak a different language, trace our heritage through our mothers, and band together in clans. Our dancing is unique and we are known for it."

The modern Crow style had its beginning in the 1920s and '30s and has seen only minor changes since the 1960s. Crows wear brocade capes and aprons over colored tights or bare skin. Long breastplates replace traditional loop necklaces.

Contemporary bustles resemble colorful feather dusters with trailers or have eagle and hawk feathers in natural tones. Around their ankles cluster large dance bells worn over athletic socks. Dancers intricately paint their faces and sometimes rouge their lips and blush their cheeks.

Grass dance

With their popular northern dance style, grass dancers are very characteristic and

recognizable because of a lack of bustles and the colored yarn fringe worn on matching shirt, pants and aprons.

Porcupine headaddresses command attention with eagle plume tipped wires in spreaders. Beadwork consists of a long, ground-length harness, matching belt, cuffs, armbands and headband. Large sheep bells clang noisily on the ankles.

Grass dancer Darryl Goodwill grew up into the sound of the drum. All his family participates in the powwow and today he passes on those traditions to his children.

"I started to dance as a small boy, beginning seriously when I was eight," said Goodwill, originally from Maple Creek, Saskatchewan. At age 27 he has tried all dance types but grass dance is his favorite.

Jingle dress dance

Jingle dress dancing recently experienced a re-birth in popularity. This style began

among the Chippewa of Wisconsin and spread to the Sioux of North Dakota in the 1920s. In the late 1940s and early '50s it had spread westward into Montana. But by the 1960s, this dance style was rarely seen. Women started wearing jingle dresses again in the late 1970s and jingle dress dancing is the "hot new style" for women.

Jingle dresses utilize bright cloth with large tin cone "jingles" sewn in line or chevron patterns. Copenhagen chewing tobacco can lids rolled into cones make the best jingles. Dancers complete their outfits with metal concho belts, high-top beaded moccasins, and neck scarves.

Dancers perform in an up-and-down motion due to the tightness of the form-fitting dress. Feet lift in a hopping, rocking manner that causes the jingles to produce a rhythmic clacking. Since female dancers do not wear bells, this style adds a pleasing sound to refined motion during contests.



A fancy shawl dancer performs at a powwow in Browning, Montana. Chris Roberts



A grass dancer shows his stuff at an indoor Saskatchewan powwow. Bert Crowfoot

Windspeaker is your newspaper and we want to know what's going on in your community. Let us know what kind of events have been going on and what your local heroes and athletes are up to and Ethel will include them in her column. FAX the information to (403)455-7639 or mail it to:

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Drum, melody inspire dancers

By Chris Roberts
Windspeaker Contributor

"It's the song that makes dancers want to get out there and move. The drum only helps them keep beat. Dancers key on the melody of the song. Rhythms, tones, pitch all help create their 'moves'."

Bill Runs Above knows what he's talking about. In his teen

years he dazzled people with his dancing, now he serenades them with his songs.

"Good drums get the dancers out there, good songs get them to dance well. Without drum groups there is no music. No music, no dance, no pow-wow."

Runs Above, a Sioux/Cheyenne from Fraser, Montana, sings with the popular groups Eagle Whistles and Badlands. A prominent fixture on the circuit, he is welcomed by any drum group "to sit at their drum." He sings on tapes and in the movies, having appeared in *Running Brave* with Robby Benson.

Runs Above is both a lead singer and composer of Indian music.

"I'm whistling dance tunes all the time. When I'm making part of my son Walter's fancy outfit, I whistle. When I drive down the powwow highway, I whistle. Songs always run through my head. Singing is my life. I sing all the time."

Carnegie Hall

His ability to sing takes him all over the country, and in the summer of 1991 to Carnegie Hall and to Europe to "sing Indian."

"The way it used to be, it was common to know where a song came from or whose song it was. Recognition was given to who made the song," said Dana Runs Above, an Assiniboine jingle dress dancer. "Nowadays it seems no one cares as much. If a new song is sung everyone rushes to record it. If my husband, Bill, makes a song I am sometimes the first to hear it. When I hear it sung good by another group, I feel very proud. But when a drum group sings it wrong I want to tell them, 'Sing it right or don't sing it. Have some respect!'"

To the unfamiliar listener, Indian singing sounds exotic, different, and difficult to comprehend. To the trained ear, melodies flow, ascend and descend. Dancers react to these melodies, spinning, turning, dipping, and nodding



D.B. Smith

Northerners, like these singers at a Saskatchewan powwow, sing in high falsetto voices from deep in their throats, pushing sound from the diaphragm.

to the key shifts in melody and structure.

Northern falsetto

Northerners sing in high falsetto voices from deep in their throats, pushing sound from the diaphragm. Southerners sing with lower pitch but use the same basic song structure.

A drum is headed by one or more lead singers. Drum groups learn their songs through constant repetition. The lead singer ensures that everyone remembers the song by either humming or whistling the melody, and running through it softly before everyone sings.

Most songs don't use words but employ vocables (vowel sounds of ya, hey, hi, lay, loi, etc.). These have no meaning but carry the tune of the song. They correspond to tones and notes. A lead singer "leads off" (begins) with the first line of the song's chorus. Another singer "seconds" him by repeating that line with slight variations in pitch and tone before the first line is completed. The rest of the group joins in singing all of the first chorus.

Three beats mean break

Three accented drum beats indicate the break between chorus and verse. Dancers "honor the drum" at this time by bending low, hopping low if they are fancy dancers, or shifting their dance styles in certain ways.

Repeating a chorus and verse four times (four "pushups") constitutes a full song. Emphasis on speed and volume on the last five beats of the song indicate its end, which allows dancers to stop right on beat. A "tail" is sung, a short repeat of the final chorus, and the song is over.

"It's a medium-fast song with a good melody where a fancy dancer can really get down, move nice, do everything," said Winnebago exhibition and fancy dancer Boye Ladd.

"It's good music that helps a good dancer show his stuff. If you give me a stink song, I'll dance stink. If you give me good music, I'll give you a great show."

Family affair

Entire extended families, relations, and friends comprise both northern and southern drum groups. In the south the Head Drum sets up in the centre of the dance floor with the men drumming and women sitting behind them, singing high harmonies to the chorus and verse. A public address microphone is suspended over the drum for amplification. Other drums set up on the outer periphery.

Drum etiquette receives great importance on the southern circuits. The drum serves as the central symbol of Oklahoma powwows. Located in the middle of the dance arena, it is suspended above the ground by

four upright holders representing the four directions. Singers are restricted by protocol from casually leaving and returning to the drum.

The drum is honored with gifts of tobacco during giveaways and the recipients acknowledge gifts by standing. Water boys bring drinks to singers, as propriety dictates they remain with the drum until it is carried out at the close of the session. The respect it receives illustrates the modern southern drum's relation to earlier religious dances.

In the north, drums set up on the periphery of the circle with the host drum being in the number one position. In the mid-'70s women started drumming with the men and often "second the song."

A drum group's equipment consists of the rawhide-headed drum, a cloth bag filled with padded drum sticks, drum stand, folding chairs, and a public address system. Eagle feathers, fur, flags, and strips of colored cloth embellish boomed microphones. Painted designs decorate speakers. Drum heads sometimes display elaborate painted designs, signatures of members, or list powwows attended.

Names creative

Singers name themselves after families like Eagleman and Kicking Woman, geographic locations like Chiniki Lake, Chief Cliff, Stoney Park, Badlands, or

Blackfoot Crossing, tribal societies like Morning Star, Young Grey Horse, or Black Lodge, or colorful names like Teton Travelers, Haystack Ramblers and Eagle Whistles. Group names adorn satin jackets, baseball caps, panel vans, and chair backs.

Songs vary in purpose and desired effect. Contest songs, like Trick Songs, stop and start suddenly. A ruffle of rapid beats indicates a Shake Song. Pronounced, slow-paced beats have dancers Crow Hop.

Traditionals tell war stories and re-enact brave deeds to Sneak Up songs. Southerners enjoy Snake, Stomp and Buffalo dances. Rabbit Dances and Two-Steps join partners north and south.

Intertribal, traditional, grass, and fancy dance songs range in tempo from slow to super fast, while social dance songs like the Round Dance, Owl Dance and "49s" employ a medium one-two beat. Honor, Victory, Veteran, and Flag Songs elicit emotion, respect and reverence.

Adding words

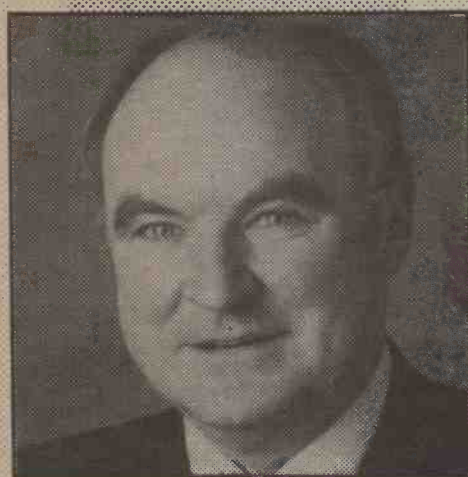
Several years ago singers like Black Lodge and Chiniki Lake started to incorporate Native language words into intertribal and contest dance songs. This new style rapidly caught on in the northern plains and as this popular form spreads east and west, "word songs" crop up everywhere.

"Just like in the modern non-Indian world of music there are... different styles in powwow music," said Dana Runs Above.

"Intertribals have 'straight' (older) songs and 'word' songs. Both are good. Straight songs remind me of old rock'n'roll, sung by older groups. Younger groups starting up like to sing the word songs. This reminds me of pop music, popular with the younger generation. They still have that beat and they still make you dance, but it's nice to hear that 'good old rock'n'roll' song you remember so well. Straight singing is that way," she said.

"If you compare dance styles and costuming, even footwork, to what existed 30 or 40 years ago, there's no comparison," said Boye Ladd.

"You can't match today's costuming to what existed in the '50s, '60s and early '70s. There's thousands of dollars and countless hours in these outfits and good dancers practise and train constantly. All the good groups have recorded tapes available to train to. What we've got today is the best."



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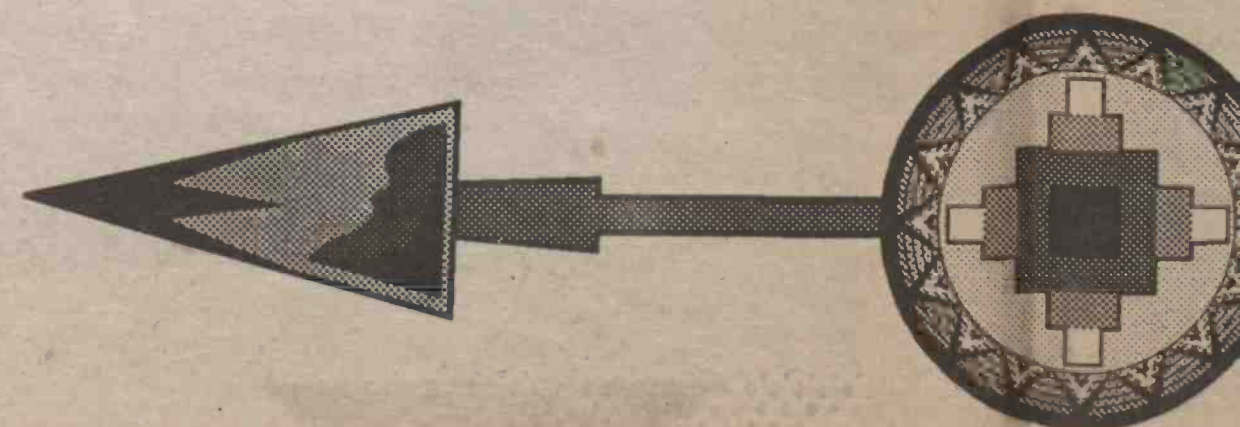
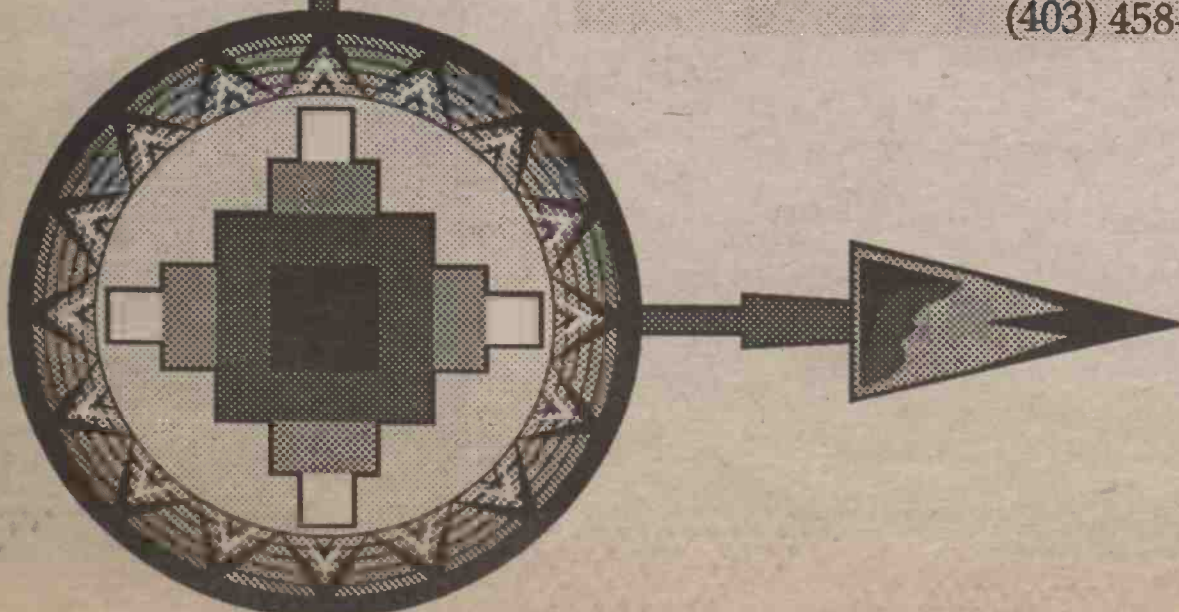
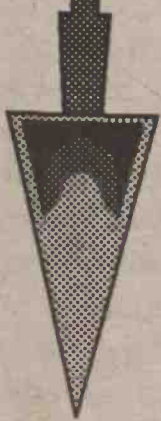
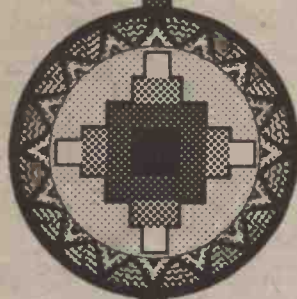
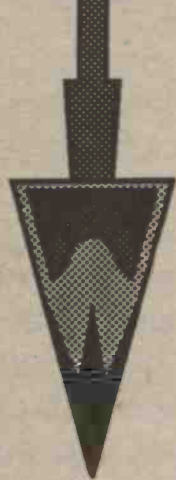
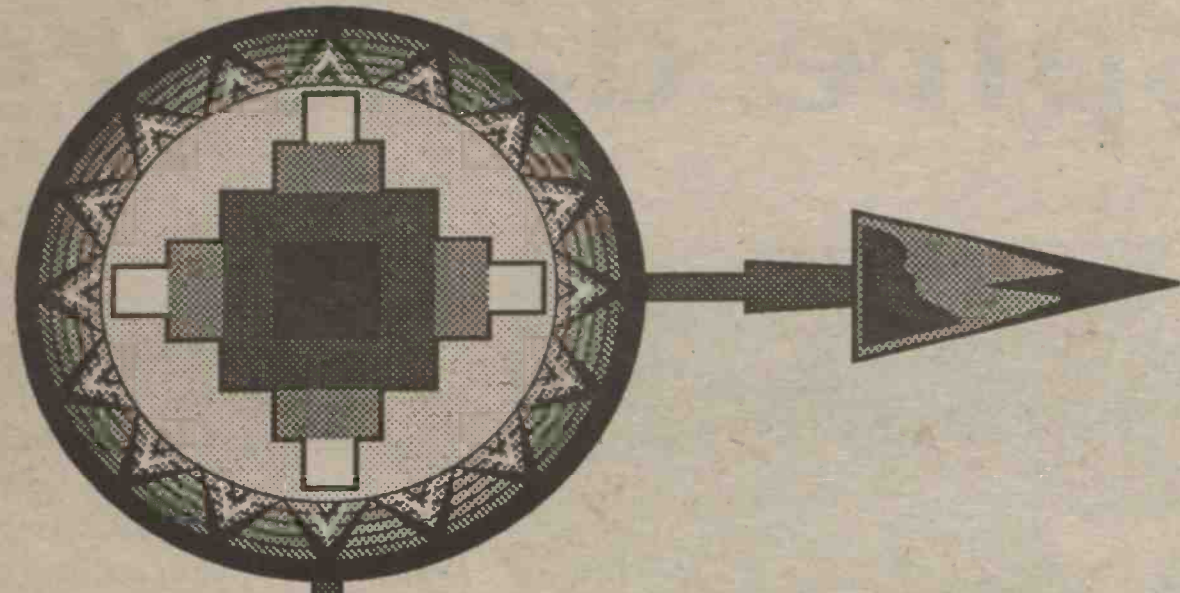
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125 White Earth Powwow
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Memphis 10th Annual Powwow
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Sarnia 30th Annual Powwow
Sarnia, Ontario Canada
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12th Annual Plains Indians Powwow
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Annual Great Lakes Powwow
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JULY 1993

July 1 - 4
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Fort Kipp 35th Annual Powwow
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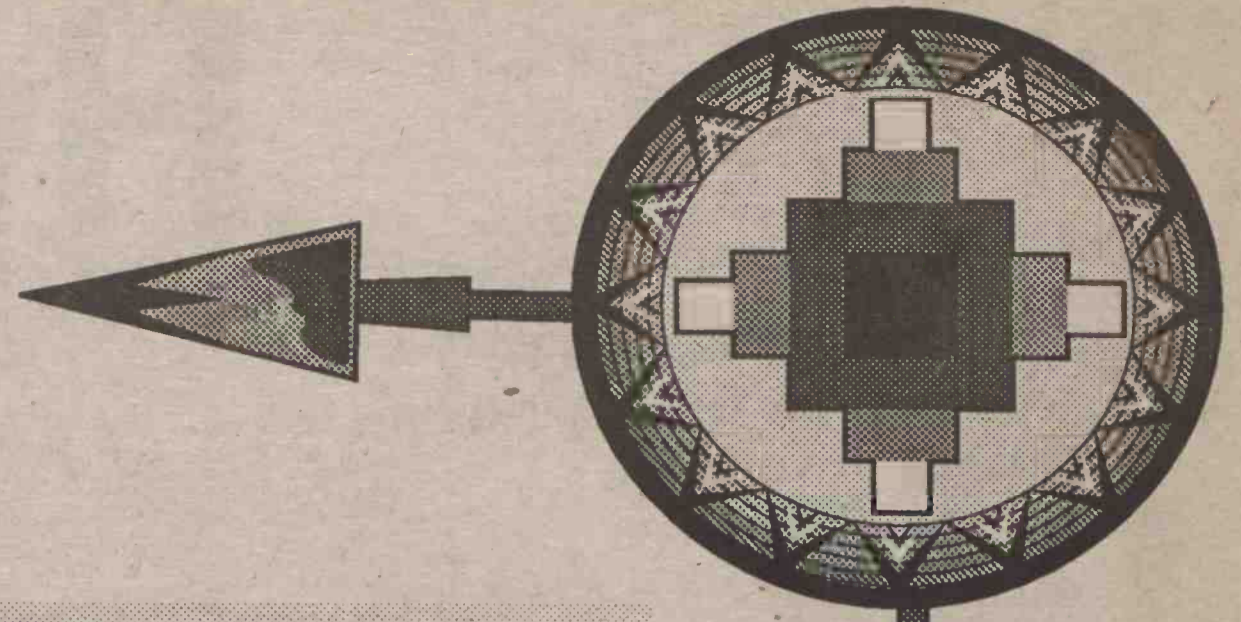
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July 8 - 11
Alexis 15th Annual Powwow
Glenevis, Alberta Canada
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Quinton, Saskatchewan Canada
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Broadview, Saskatchewan Canada
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Powwow & Fish Derby
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AUGUST 1993

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Kahkewistahaw Reserve, Broadview Saskatchewan
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Awokpamani Omaha Traditional Powwow
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Prince George, British Columbia Canada
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August 10, 11 & 12
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August 13, 14 & 15
Standing Buffalo Powwow
Saskatchewan Canada
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Driftpile Powwow
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August 18 - 23
Annual Crow Fair and Indian Days
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(406) 638-2825

August 19 - 22
Erminskin Cree Powwow
Hobbema, Alberta Canada
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August 20, 21 & 22
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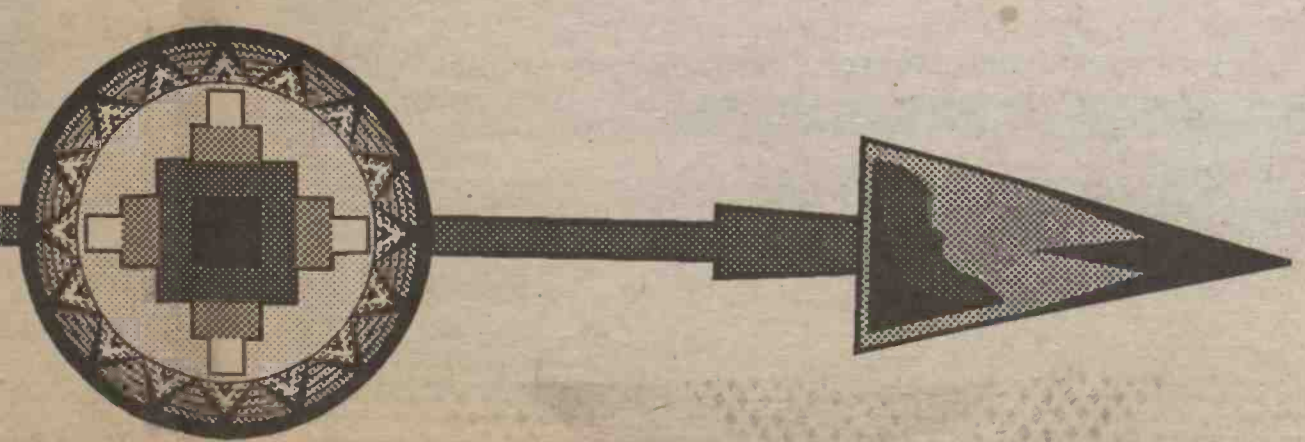
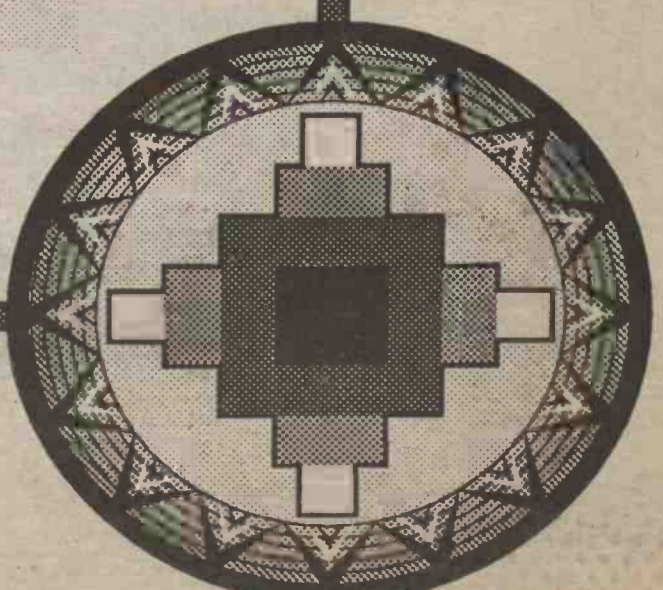
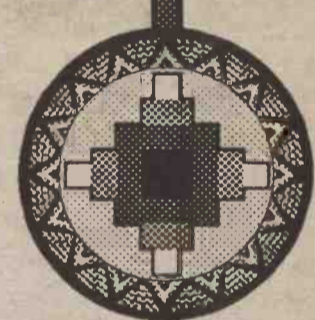
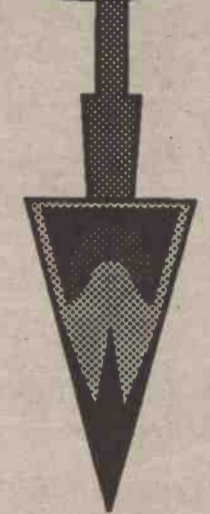
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September 17, 18 & 19
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OCTOBER 1993

October 9, 10
Nikaneeet Powwow
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Hydro-Québec

✓ Developing a lasting partnership with the Aboriginal nations in Québec

Manouane, Kuujjuak, Waswanipi, Betsiamites and Kangirsuk are only a few of the 55 communities which are home to the majority of the people making up the 11 Native nations in Québec.

Hydro-Québec's presence throughout the province makes it an economic leader in Québec. In each region of Québec, Hydro-Québec promotes the regional purchase of goods and services and supports hiring of local workers.

Applied specifically to native communities, this policy generates considerable economic activity.

Natives are involved in both construction and operations work. Contracts range from road, camp and airport projects, to clearing and construction for transmission and distribution lines.

For construction of the 12th transmission line linking the La Grande 3 power station to a substation near Québec City, Montagnais, Atikamekw and Cree companies carried out sizable contracts. Success in contracts awarded by Hydro-Québec provides Native firms with the expertise necessary to bid on other similar jobs.

✓ Negotiating long-term agreements with long-term benefits

Development of hydro resources in the James Bay triggered the negotiations which led to the landmark James Bay and Northern Québec

Agreement. Under that agreement and the many subsequent pacts, the Inuit, Cree and Naskapi nations have received more than \$550 million in compensation from Hydro-Québec and Canadian and Québec governments.

These agreements also created native organizations and provided budgets that enabled them to found and operate companies such as Air Creebec and Air Inuit, Cree Construction Company and Cree Energy. These firms are now important players in Hydro-Québec operations and projects. In 1989 through 1991, for example, the utility awarded more than \$5.5 million in contracts to Air Inuit and \$108 million to Cree Construction Ltd.



✓ Employment equity through manpower training

Most jobs in the operations sector require specialized training. The Crees and Hydro-Québec therefore established a special native training program entitled "Horizon 1986-1996"

through the James Bay and Northern Québec Agreement and the La Grande (1986) Agreement.

The goal: enable Crees to acquire the necessary training so that 150 Crees can have permanent employment on the La Grande complex by 1996.

To take into account the difficulties Crees might have attending other training centres far away in Southern Québec, a Cree training centre was built at LG 3. Some 50 Crees are now training, with pay, to become apparatus electricians, mechanics and office employees.

✓ Partnership in environmental impact assessment and mitigation

Hydro-Québec's environment department, formed in 1973, has a full-time staff of 200 and an even larger number of independent consultants. To date, more than \$250 million has been devoted to environmental studies, mitigation and enhancement measures on Phase 1 of the La Grande complex.

Hydro-Québec has established mechanisms with Native communities to incorporate their specific knowledge, values and opinions in environmental impact studies. Combined with the understanding acquired in the unique environmental monitoring network established 15 years ago on the La Grande complex, this information enables our specialists to devise remedial measures that meet the real needs of Native communities.

✓ Energy and the Environment: "Think globally, act locally!"

Over the past 20 years, Québec has made remarkable progress in using energy more efficiently. In 1992, Quebecers used roughly the same amount of energy as in 1971.

After conservation, sustainable development can best be achieved through the use of renewable energy, and hydroelectricity is the best source of such energy.

Due to Québec's extensive use of hydro power—95 percent of supply—electricity's share of Québec's overall energy mix increased from 20% in the early 70s to 41% in 1992. Over the same period the use of fossil fuels dropped sharply, as did Québec's emissions of greenhouse and acid rain gases.

As a result, Québec's per capita emissions of carbon dioxide are half those of the United States and the rest of Canada. The same holds for the main acid rain gases, sulphur dioxide and nitrous oxides.

*"Je suis de lacs et de rivières",
Claude Gauthier, chansonnier québécois.*

Rivers and lakes inhabit the consciousness of all people living in Québec, native and non-native alike. Hydro-Québec's mandate to supply electricity to more than 3 million customers comes therefore with a great responsibility: Make the most of clean, renewable hydro resources and at the same time ensure that the ecosystem will continue to support future generations.

For more information, you can obtain Hydro-Québec's brief submitted to the Royal Commission on Aboriginal Peoples on May 27, 1993 by calling (514) 289-3038 or by writing to the address below.

✓ New Agreement on James Bay Projects signed by Crees and Hydro-Québec

Marking the beginning of the International Year of Indigenous Peoples, on January 8, Hydro-Québec and the Grand Council of the Crees of Québec and the Cree Communities of Chisasibi and Wemindji signed the Opimiscow/La Grande 1992 Agreement.

The Agreement provides for financial compensation, remedial works and other measures to facilitate the pursuit of traditional activities and will enable the utility to proceed with projects on Phase II of the La Grande Complex in the James Bay territory.

Financial compensation amounts to a total of \$50 million (in 1992 dollars), of which \$15 million was paid in cash to community funds and \$35 million (in 1992 dollars) will be paid in 50 annual instalments.

About \$8 million of this latter amount will go to a new fund given the Cree name INDOHO, a verb meaning to go out and use the territory. It is destined to promote hunting, fishing and trapping activities.



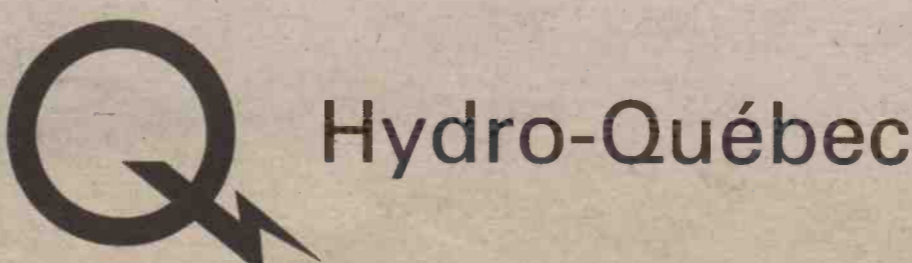
"When called upon, the Crees and Hydro-Québec can sometimes find ways to resolve practical problems." Grand Chief Matthew Coon Come at the signing ceremony.

✓ New framework for communication and cooperation

The Opimiscow/La Grande 1992 Agreement will enhance cooperation between Hydro-Québec and the Cree nation and specific Cree communities through improved permanent channels of communication.

Together, the Crees, Hydro-Québec and its subsidiary SEBJ will be involved in the optimizing remedial measures for which some \$25 million has already been allocated in project construction budgets. The Opimiscow Company/SOTRAC 1992 is created to oversee implementation of corrective measures and will be co-managed by Board of Directors established for 50 years. Half the Board members will be Cree appointees and half Hydro-Québec appointees.

Another standing committee with Hydro-Québec and Cree representatives will oversee implementation of the agreement. This committee must meet at least four times a year.



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Grand entry start of something special

By Chris Roberts
Windspeaker Contributor

The main powwow dance sessions begin with a parade of dancers, called the Grand Entry. Men, women and children enter by category of dance style, usually from the east entrance.

The dance committee notes the competitive dancers' numbers at this time. Points are awarded for participation in this spectacular and emotional event.

"It's an indescribable feeling when Grand Entry begins. A feeling of excitement. When I hear the song, drumbeat, bells, and war whoops and see the bustles floating by, and the children's happy faces gleaming, my whole body tingles," said Dana Runs Above, an Assiniboine Jingle Dress Dancer.

"The sounds of Grand Entry make me feel good. It is worth all the sweat I'll make while dancing my absolute best. Dancing in the Grand Entry is the greatest time of the powwow. That's when I am at my greatest best."

Leading the Grand Entry, flag bearers carry the U.S. and Canadian flags, the state flag, tribal flags, and the Indian flag. The traditional and ceremonial Indian flag symbolizes Indian people and consists of a crook

staff covered with cloth and fur, and hung with eagle feathers. An honored veteran proudly carries the flag and places it in the center of the dance circle.

Adult male traditional dancers (straight male dancers in the southern circuit), parade behind the flags, followed by fancy dancers, grass dancers, women's traditional, women's fancy and jingle dress, all followed by the children's categories. When all the dancers arrive in the arena the dance session is opened with a prayer, singing of the flag song (Indian equivalent of the national anthem), the posting or retreating of colors, and welcoming words by various dignitaries.

Once the Grand Entry is complete, dancers gather for the intertribal.

The host drum starts off the first intertribal song of the dance session. Everyone is raring to go, warmed up and sweaty from the grand entry and ready to show their best dance style.

Intertribal dances allow all tribes, styles, ages and genders to dance together while no judging takes place. Dancers circle the arena spying and shaking hands with acquaintances they haven't seen for a while, dancing in line for



Bert Crowfoot

Honored veterans enter the powwow circle during the Grand Entry to start the main dancing events.

the pleasure of old friends, or dancing in place close to the drum, letting the music move them.

"Women started coming out

onto the dance floor and accepted into dance circles around 1953-54," said Winnebago Fancy and Exhibition dancer Boye Ladd.

"They were never permitted on the dance floor before that time. They'd stand in the background, usually behind the drums, and sing."

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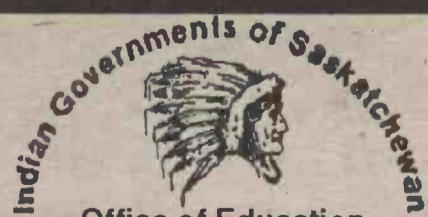
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Business booming at powwows

REGINA, Sask.

High above the color and sound of a powwow celebration, a separate kind of festival is under way.

On the upper level of the Regina AgriDome, where the Saskatchewan Indian Federated College powwow is taking place, people are making their way through the crowds to check out different wares.

Tables laden with jewelry, clothing, books, buckskins, furs, quilts, wood carvings, you name it, if it's Indian, you'll find it. Or something close to what might be Indian.

"Some powwows look like a flea market," said B.C. vendor Twsananut Tsartlid, or Ben Paul as he is more commonly known. "Most people would rather see authentic First Nations things. There was too much infiltration of non-Native goods."

Paul has been travelling the powwow circuit as a vendor for almost 30 years, between Canada and the United States. He has seen powwows where "made in Taiwan" is the brand of the day, and others where only Native-made products are allowed.

For Edith Donais, selling Native products was a way of banking on her own creativity. Her table has jewelry and clothes, as well as odd and ends that might tempt people in a festive mood.

"I got into setting up a table because I wanted to be my own boss," Donais admits.

"I've made a good living in the past four years and I'm thinking of opening my own place up here in Regina."

Powwow vendors are becoming more popular, she noted. There were approximately 28 different tables at the SIFC powwow, and competition is stiff.

Not that being a vendor is easy. Each powwow has different registration fees, ranging from \$150 to \$800. Additional costs include travel expenses, such as gas, lodging and meals.

Having a motor home helps, said Paul, who must clear more than \$1,000 this powwow to make it worthwhile. To make a profit vendors have to keep in touch with what the public wants, which is turning back toward traditional items.

International Aboriginal products, from Guatemala and Bolivia for example, have become popular recently, he said. But what is shown at each powwow depends on each committee.

"My band's powwow doesn't allow commercial displays. It's different between intertribal affairs. Each powwow caters to their public."

If he goes to a trade show, the Coast Salish Native would display more carvings and knitted goods.

But here in Regina, Paul displays some silver jewelry, leather goods, quilts and other crafts. And the public seems to like it, crowding around his stall, keeping his family busy.

The people are Paul's favorite part of travel.

"It's a way of meeting people and advertising our goods. I find more young people are getting involved than before in powwows. It gives them a sense of identity, as Natives."

Powwow dancing a spiritual experience

For some, the opportunity to win prize money dancing is a strong draw to participate at powwows. But for many others, like Blackfeet traditional dancer James Watt, dancing is a spiritually cleansing act.

"Powwowing to me is real

important. It's part of me. I was 19 when I first got into it. A time in my life when it was something to do besides drugs and alcohol. It got me into being physical, to dance out things I'd see.

"As I walk in this world, I see things that I don't really like. I

don't know where they come from nor where they go. They're here. Dancing purifies me, cleans me. I sweat them out. The dance song makes me feel good. I move in rhythm to it. I feel that my family's gonna be okay, the future's gonna be okay."

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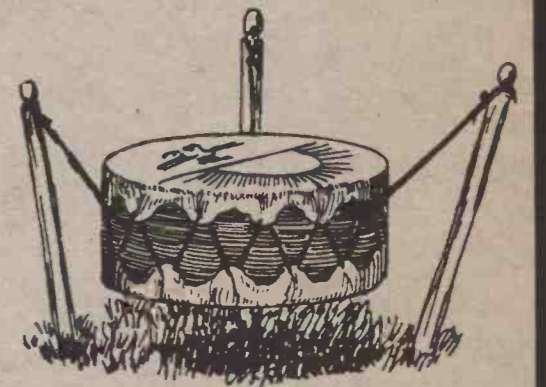
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Cultures shared in Exhibition dancing

By Chris Roberts
Windspeaker Contributor

The most popular form of exhibition dancing is hoop dancing. This dance has been attributed to the southwest pueblo tribes but evidence exists that northern plains medicine men danced with circular hoops for medicinal purposes and visionary powers.

These "magical rings," while creating formations, were symbolic of the "natural forces" being called upon. Today hoop dancers create intricate shapes with 10 to 20 unconnected hoops or perform a variety of complicated dance steps and body movements with smaller hoops. Each dancer has an original routine and the dance requires much practice.

The Eagle Dance also spread northward from the southwest pueblos. The dancer wears a costume that resembles an eagle complete with head, tail, and wings. These cover the dancer's own head and arms. Executed well, this graceful dance tells the legend of an eagle's life, death, and rebirth.

Exhibitions include the performance of tribal dances from various cultural regions. These include Apache Mountain Spirit Dances, northwest coast Bear and Raven dances, various southwest pueblo dances, including a dancer demonstrating bird calls and telling stories. In the summer of 1990 Aztecs from Mexico City thrilled northern plains

audiences with their fast-paced dancing, flashy costumes, flaming headdresses, and enormous exotic feathers.

Contest dance styles will be singled out for exhibitions. The announcer may ask "all male traditional dancers," or "all jingle dress dancers" to "get out there and show your stuff." Later other styles will be selected. At these times the spectators can appreciate the differences in style and observe a spectacle of color and movement while watching their favorite performers. Competitive dancers can dance their best and catch the eye of judges that may be in the audience.

Social Dances

Social dances encourage everyone present to participate. They include the Round Dance and the Owl Dance. Costumes are not required to dance in these social dances. Audience members, Indian and non-Indian alike, will come out on the dance floor and join the Round Dance circle.

Dancers move in rows of circles clockwise around the dance circle. The Owl Dance is similar to the Round Dance, except in this dance couples partner up to "lady's choice." Another couples dance is the Sioux Rabbit Dance.

"Anybody can get out on the dance floor as long as they respect it," explains Tony Brown, a hoop and fancy dancer. "Some dancers are over thirty and just starting, many are just kids. Age doesn't matter.

"Kids around powwows all their lives feel the powwow within them. Other people only hear the music a couple of times, and the feeling is there already. They want to participate. The powwow is that much and that little. A feeling of participation, nothing else and everything else."

Children are vital to powwows. Their presence is an integral part of all aspects of the celebration. These young participants ensure the continuation of songs, dances, cultural heritage, and traditional ways of Indian people. Parents are more relaxed with their children. Children, in turn, are free to run and roam more than in white society.

"I can go anywhere with my kids in the United States and Canada and never feel safe until I come to the powwow. There I will feel safe and not worry about somebody stealing them, or shooting them, or whatever," said Brown. "I really feel safe with my family when it comes to the powwow. Indian people look after their children and each other," continued the Sioux-Oneida-Flathead.

Another important aspect of having children participate at powwows is exposing them to their culture in a living, vital way.

"Some children were born 'powwow babies.' Other children are introduced to it in their later years. Our children are 'powwow babies'—that's all they've ever known," said Dana Runs Above, an Assiniboine



David Smith

Exhibition dancing is a spectacle of color and movement.

jingle dress dancer. "It's a part of their life. I've always encouraged them to be good participants, make friends, respect dancers and singers.

"I encourage them to shake elders' hands and let them know it's good they are still part of the

powwow. Our children have established real close bonds with other children and their parents from all over the U.S. and Canada. We've encouraged them to be good sports about contests. If they don't place well maybe next weekend."

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- Chief Dan George

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When the feather falls...

By Chris Roberts
Windspeaker Contributor

The eagle, often represented by the Thunderbird, is treated with the highest respect by all tribes.

The Thunderbird is said to be the messenger of the Creator. Indian people treasure eagle feathers. Dancers perform a special ceremony when an eagle feather accidentally drops on the dance floor. The feather is immediately pointed out and a veteran dances close by, protecting it from trampling.

The dance ends, a traditional drum sings a "Brave Man" or veteran song. The arena cleared, four veteran traditional dancers perform the picking up ceremony. A veteran who has been wounded in combat is selected as the "Brave Man" and picks the feather up with another eagle feather.

He then takes the microphone and recounts a war deed or special story about his military service. The "Brave Man" then returns the feather to its owner. The owner gives a gift to the man and the drum in honor of the service they have performed.

This ceremony can cover all other eagle feathers falling to the floor during the evening, or be repeated.

During the Dropped Eagle Feather Dance, the emcee will request no photographs be taken, as during ceremonial dances, certain Honor Dances or during prayers.

There is no objection to photographing parades, intertribals, and contest dances. Showing respect, visitors ask permission and offer to send copies to their subjects. They will ask permission to photograph camp scenes, and use common sense in being courteous and polite.

"Some white people are all over the dancers with their cameras. I've run into them. They have run into me. They are not so polite. They want that picture, just something to take home," complained James Watt, a traditional Blackfeet dancer. "They're not interested in your name, your tribe, if you are hot, or sweaty, or thirsty."

"These people need to be educated in the values of caring for one another. If they are gonna visit another culture they need to stop and realize they are on our grounds. They should move slowly, get to know us. They shouldn't just point their camera and shoot," Watt said.

"They are just 'taking a picture' and it's not going to mean anything besides what they spent on film, just to say 'I was there.'"

Walk over to that dancer and learn something from him, he may become your friend. Then both cultures benefit, both become respectful. When you study our culture and learn from us then it's not like you first took our land, and then our pictures," said Watt.

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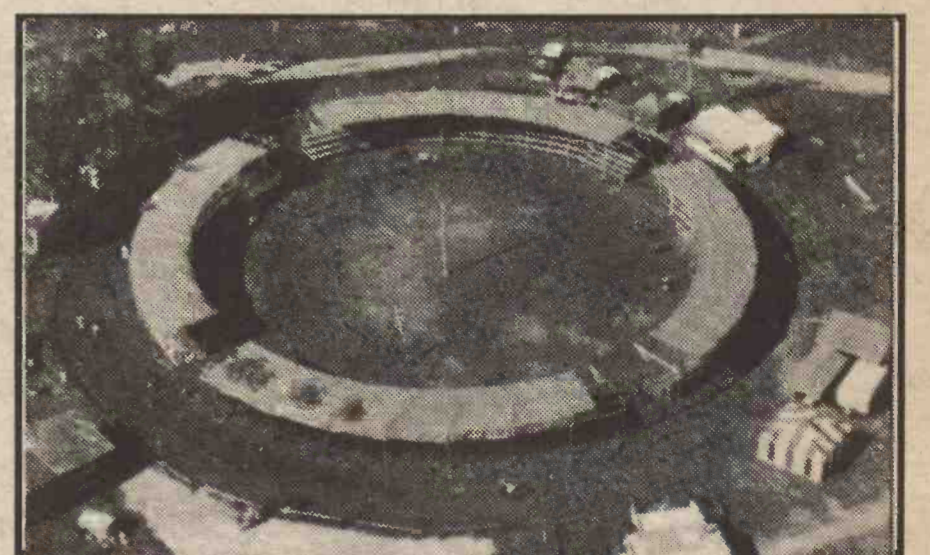


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Encampments a vital part of powwow

By Chris Roberts
Windspeaker Contributor

"Outdoor powwows," commented Blackfeet grass dancer Woody Kipp, "enable people to experience what is left of traditional Indian camp life.

"Indoor powwows are limited in scope. Their focus is on the dance. Outdoor powwows are different altogether. Tipis erected around the dance arbor become home for the duration of the powwow," Kipp added.

"The outdoor powwow is a happy affair, with kids running and playing, dogs barking, dancers going to and fro from camp to arbor and back again. In the encampments you will find many people who participate primarily as campers, savoring the chance to relive a portion of their old buffalo-hunting lifestyle."

Young riders park their chrome-plated "war ponies" - motorcycles - outside painted tipis. Dusty, dented cars, mud-spattered pickups, and battered vans vie for space with air-conditioned motorhomes, travel trailers, and state-of-the-art tents. Each camp is unique unto itself and part of the attraction of that particular powwow.

It's said by Indian people that "it takes three ingredients to make a powwow. The first of course, is Indians. The second is dust, so fine that it covers everything and gets everywhere. Eyes are red with it, hair is thick with it, food is gritty with it. The third is dilapidated, overflowing outhouses."

Fortunately the first ingredient is ever-increasing, as more Indian people recognize their heritage and take part in powwows. Fortunately also, modern technology improves the second two.

"Indian culture is not dead or dying. The point of view that it is comes from non-Indians or a person without culture," said James Watt, a Blackfeet traditional dancer.

"Go to a powwow and see all the people camped there. You will know that this is true. There are grandmothers, newborn babies, young and old alike, even the people who are going to be born next year are right there at the powwow. Each year I see more dancers coming out. Each year I have more nieces and nephews who add to their dance outfits. Our culture is growing."

Tipis make an Indian camp and capture the imagination. The magic of walking at night and seeing these structures glowing gold from fires within warms the heart. Woodsmoke drifts through the air tickling the nose, shadows playing on canvas walls attract the eyes, occasional laughter and happy voices punctuate silence, as families and friends settle down.

"Painted designs on tipis have great spiritual significance within tribal boundaries," said Kipp. "Designs are not painted arbitrarily as some non-Indians are wont to do in recent years. The designs are a distinct part of spiritual culture."

"Men went on vision quests to high mountain peaks or lonely buttes to receive these designs. A spirit would show how to paint them. The design became "medicine" with protective properties for his family and tribe. Each painted tipi has a certain set of instructions that the owners must observe. A design must be given in a ceremony."

Water, so essential to our lives, creates a gathering point at powwows. Often grounds have faucets fed from wells spaced around the area. Just as often only one or two



Dana Wagg

Camps are another aspect of the powwow. Children run to and fro, families and friends visit back and forth and share meals and young couples take time to stop and share a quiet moment.

supply entire camps. Kids surround them on hot days, filling water balloons and squirt guns. Others wash hair, rinse clothes, or fill containers for evening coffee. These frequently visited water holes turn into wallows around which one walks gingerly to avoid mud.

Modern facilities are replacing those infamous dilapidated out-

houses. Luxury accommodations treat visitors to showers on the grounds. Quality rest rooms feature flush toilets (if kids haven't tried to drown a roll of paper). Wooden privies give way to "plastic potties" with pumpable chemical tanks.

All powwows, being family events, forbid the use of drugs and alcohol, which are not allowed

through the gate. Campers under the influence are firmly asked to leave by both peers and police.

No one has found an effective method for control of ever-present insects. They like to powwow, too.

Visiting entails the majority of camp activity. "Come sit, have a cup of coffee," "Here, grab a plate and eat," "Come to our camp so we can talk," are greetings to old friends and new acquaintances alike. Mornings, afternoons, evenings, and late nights after dance sessions friends and families gather around the campfire or the Coleman stove, sharing coffee, tea, and stories. This time becomes "catch up time" when relatives find out what's going on in the distant reaches of their family tree. Who's married, who's divorced, what children were born, who died, facts and fantasies trickle forth to everyone's interest.

Guests who refuse food are considered impolite. When offered food, they must eat. Among all cultures, eating together links people and forms bonds. The custom of feeding in the powwow world serves to strengthen inter-tribal ties and relationships.

"Originally, when there was a powwow, food was prepared and all visitors were invited to take meals with various families," said Blackfeet artist Leon Rattler.

"This tradition continues today. It is very important to the powwow and not too much emphasis can be given this part at encampments."

Sleeping is secondary to other activities at powwows, participants fitting it in as necessary or when a break in the events allows. With all the dancing, gambling and visiting, the blackness of night gives way to the pink glow of sunrise before tired people find their pillows.

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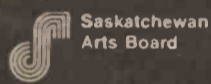
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Bingos and raffles help fund powwows

By Chris Roberts
Windspeaker Contributor

Prior to, and during the powwow, fundraising activities occur regularly. Money is needed for prizes, rations, grounds improvement, security, sanitation, and to assist singers with travel expenses. Bingo raises big money in both the north and south. Games held all winter and spring are well attended.

During the powwow additional money needs to be raised to help stranded travellers, compensate exhibition dancers, honor a drum group for a special song, and continue to defray costs.

A variety of activities helps meet these needs. Blanket dances are common, and everyone contributes by throwing money into a blanket carried by "royalty" around the arbor.

Children particularly like running up and throwing loose change or dollar bills into the blanket. Fifty-fifties consistently raise money, with playing cards torn in half sold as chances in a drawing. The winner receives half the pot from the sale of a deck of cards.

Raffles are another money maker, with prizes obtained and tickets sold throughout the powwow grounds. Close to the end of the last day the winning numbers are announced and the holders of those tickets can claim beadwork, buckskin, blankets, guns, meat (half a beef or a haunch of buffalo), shawls, tipis, horses and cars. Auctions sell off artwork, costume pieces, or

the same items as raffles.

Powwows run in a different time zone. This has nothing to do with geography. "Indian time" is prevalent at most Indian social activities. A non-Indian definition of "Indian Time" describes this phenomenon as "a total disregard for clocks, watches and time in general, a complete indifference to promptness."

Indians say, "Things start when they start and end when they end," Gloria Young wrote in her Ph.D. dissertation. "Time need not be filled with activity, it may just 'be.' Indian people know how to sit still and enjoy things, how to look even when there is nothing to see. Indians feel no compulsion to fill time with words."

"Indian time" relaxes; watches are ignored. Without the fear of being late, a sense of timelessness treats everyone to a pressureless environment. Be prepared to enjoy that feeling.

"Indians believe that Hell is today. So we try to take every day with ease. We believe that when we die, it will be a happy time. To see our passed-on relations is a joyful thing," explains Kip White Cloud.

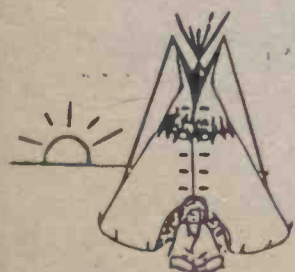
A powwow is a busy event filling four days. It gathers together diverse people into a community with its own services and economic base. No individual can experience all that goes on at the major celebrations throughout the U.S. and Canada. No matter how many powwows people attend, they will always experience new sights, sounds and encounters.

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agenda

- | | | | |
|--|--|------------------|----------------|
| 1 pm | Welcome by Merna Moyah -B.I.M.R.C. Chairperson | | |
| 1 - 1:15 pm | Lowering of flag to half mast | | |
| <i>Reference 1 minute of silence for these men now deceased:</i> | | | |
| Alberta Lapatac | Tom Swan | Tom Badger | Ernest Premeau |
| Percy Sangret | Julius Mclean | Cyrle Muskego | Ben Coutreille |
| 2 pm | Official Opening of Administrative area | | |
| 3 pm | Snacks, Coffee, Beverages | | |
| 3:15 pm | Entertainment | | |
| 4:30 pm | Performers: | | |
| 1. Kehewin Loner Rock Band | 2. Male Vocalists | 3. Fiddle Music | |
| 4. Female Vocalists | 5. Native Hoop Dancers | 6. Red River Jig | |
| | 7. Square Dancers | | |
| 5pm | Banquet | | |
| 9 pm - 2 am | Rounddance | | |



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Windspeaker is... big, beautiful Powwow Country

Powwows more than dancing competitions

By Chris Roberts
Windspeaker Contributor

Ka-blam! The shot punctuated the mid-morning quiet. The cannon's sharp report indicated the powwow parade had started down the dusty windblown streets of Browning, Montana.

A beautiful morning, without a cloud in the brilliant blue sky, enabled the snow-capped Rocky Mountains to glow wintry white, providing an intense backdrop for the parade wending its way west down main street.

Midsummer weather bestowed the Blackfeet with a beautiful day while they celebrated North American Indian Days.

Parades

Parades are part of powwows and one of the major events of the weekend. Most of them take place on Saturday morning; the Crow parade around their encampment on all four days of Crow Fair.

Powwow parades attract floats, horseback riders, marching units, bands, clowns and dignitaries.

The floats usually consist of a pickup truck, car or van draped in blankets and quilts, with beadwork and costume pieces completely covering the vehicle.

Princesses perch on hoods and roofs waving and throwing candy. Flatbed trucks carry entire singing groups and dancers of all ages.

Horses wear beaded

trappings, their war-bonneted riders display national, state and tribal flags. Women riders wear beaded buckskin dresses or fancy western attire. Color and tradition flourishes everywhere. The old and the new both present themselves.

Rodeo

Another big attraction at powwows is Indian rodeo. Strong similarities exist between the powwow's dance events and the rodeo.

Participants in both events parade into the arena in a "Grand Entry." Competitors display numbers and are judged for abilities.

The events are co-ordinated and announced at a speaker's stand. Usually participants don't cross over between the two events, but there are a few exceptions like Phillip Whiteman, Jr., a Northern Cheyenne, who wins at saddle bronc riding and grass dancing.

Gambling

Gambling maintains its popularity at northern powwows. Wall tents pitched alongside the concessions draw poker and blackjack players.

By far, stick game or hand game ranks as the most traditional and premier form of gambling. At most celebrations a stick game area is set aside for the teams' use. This usually takes the form of a roof-covered mini-arbor.

Stick game consists of two teams of male and female players usually numbering between 10



Hiding and finding the "bones" during hand games is the most traditional form of Native gambling.

to 15 members. Each team takes turns hiding two sets of marked and unmarked "bones." Correct guesses of the unmarked bone are tallied by specially marked "sticks." When a team guesses correctly they win a chance to hide the bones.

If the bones are already in their possession and the other team guesses incorrectly, they win a stick. When one team wins all eleven sticks the game ends and bets are paid.

Players sit in opposing rows singing stick game songs, keeping beat on hand drums or long wooden poles, while one member hides the bones.

According to Woody Kipp, a

Blackfeet, "the songs are songs of power which are meant to confuse the opposing side, preventing them from guessing correctly."

The guessing team uses an intricate variety of hand signals to indicate which hand holds the un-marked bone. Certain people are designated as pointers to catch the hidiers.

The hidiers rock in rhythm to the songs, juggling the bones under shawls, hats, scarves, and behind their backs to throw the pointers off.

Games usually last an hour, but can run three hours or more. Many teams play at the same time and the clacking sounds of stick game continues day and

night.

Athletic Events

Tribes and powwow committees follow contemporary trends towards physical fitness. Athletic events are encouraged. Fun runs, triathlons, softball, and basketball tournaments find their way onto the powwow program.

Tribes and tribal organizations sponsor teams to compete in softball in the summer and basketball in the winter. Turnouts for these events grows larger yearly.

Feasts and Feeds

Families host feasts in honor of a person or event and invite visitors to "come and eat." "Feeds" generally take place on Saturday afternoon between the afternoon and evening dance sessions.

The host family will announce that the feed "welcomes visitors" over at so and so's camp and "everyone is invited to come over and get a plate."

Guests line up at tables and tailgates, filling their plates with soup, stew, boiled meat, vegetables, fruits, fry bread, and dessert. Some stay and visit and others take their plates back to their own camp.

Many times the host family will not know all the people they feed. Smaller informal hospitality feeds happen throughout the camp with one host family inviting other families to their camp. On the southern circuit, many powwows take place in parks and rodeo grounds. The dance circle forms by placement of benches on which the participants sit.

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All contestant dancers must be at Grand Entry on Friday, August 20, 1993 for the start of the Powwow. Registration starts on Thursday, August 19 from 11am - 6 pm. Dancing begins: Friday at 7 pm - Saturday & Sunday at noon
5 Grand Entries for contestants

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Fancy, Grass (18 & over)

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Traditional (18 - 39 yrs)
Fancy, Jingle (18 & over)

TEEN BOYS (13 - 17 YRS):

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Cecil Potts: 585-3814 Lester Fraynn, Debora Young, Mitch Ermineskin
Brian Lee at 585-3741

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Giveaways at heart of Native culture

By Chris Roberts
Windspeaker Contributor

goods they are giving away. The announcer calls out names of people "to receive a gift." Gifts take the form of blankets, quilts, cloth, money, food, horses, and tipis. Recipients shake hands with family members in a receiving line.

Ceremonials and giveaways take place between intertribals. The ceremonials consist of Honor Songs and giveaways. The giveaways can also be referred to as "specials."

"Giving is an important part of being Indian. To give somebody something is a good feeling. To receive a gift is another good feeling," said traditional dancer James Watt. "Things are different now because we live separate, we don't go to other people's homes as much, we don't hunt and eat together as we used to."

Specials are usually other forms of dancing besides the intertribals and the social dances. Exhibition dances are the primary form of special dances.

"A long time ago if you were a friend you lived with us, you'd eat and visit with us. We gave to each other. Now we have the powwow. We come together as family and visitors. The powwow is at the center of giving. It is the heart of the Indian people," he said.

Honor Songs are sung to honor a particular person or persons. It is customary to stand in silence showing respect during an Honor Song. Many times the song precedes a giveaway honoring a person that recently passed away. Veterans or people who have distinguished themselves also receive the honor of such songs.

Giveaways take a long time. There has been some criticism currently circulating among participants who travel a long distance to dance, that giveaways can cut too much into dance time. Critics suggest conducting giveaways in the mornings, between sessions or on earlier or later days of the powwow, since they are mostly an activity of the host tribe.

Giveaways honor deceased family members. Many times Honor Dances precede giveaways, led by singers with hand drums. Family members display pictures of the deceased and the entire group circles the arena once. As it passes, friends of the family join the parade and by the time a circuit is completed the entire dance floor may be filled.

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Ladies Jingle, Traditional & Fancy

TEEN CATEGORIES (13 - 17):
1st/\$600 2nd/\$200 3rd/\$150
Boy's Traditional, Grass & Fancy
Girl's Traditional, Jingle & Fancy

JUNIOR CATEGORIES (7 - 12):
1st/\$150 2nd/\$100 3rd/\$50
Boy's Traditional, Grass & Fancy
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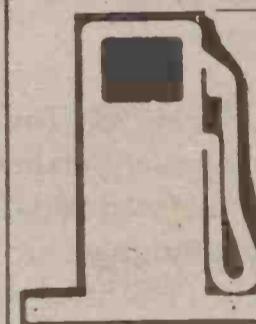
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The society's founder and director Lorraine Sinclair graduated from Grant MacEwan Community College's Native Communications Program in 1978. She credits elders from the program for introducing her to spiritual aspects of her aboriginal ancestry. This new-found respect and appreciation for traditional aboriginal teachings has led her to actively seek out elders' advice to help guide her life's path. Today, through elders' guidance, she is an outspoken advocate for the cleanliness of humanity and our environment. One of her most influential teachers was Chief Robert Smallboy.

The Slave Lake-area Cree says the Native Communications Program taught her many other things. She gained self-esteem and was able to realize her writing ability. Most importantly, by utilizing the communication skills she acquired in the program, she now had the tools to express herself and her opinions.

Her first communications-related job after graduation was as culture and education coordinator for the Alberta Federation of Metis Settlements. One of her major projects with this positions was the publication of a much-needed history book on the Metis for provincial schools. Sinclair contributed archival research and compiled materials and photographs for "The Metis People of Canada: A History" which was published in 1978.

At a time when it was possible to major in one area of study in the then 12 month Native Communications Program, Sinclair became interested in photo-journalism. Her skills in this area enabled her to gain freelance work for several non-aboriginal newspapers, as well as the now-defunct "The Native People." She was also editor and supervisor of the "Native Newsletter" where she was able to further develop her writing and photography skills.

Not content to simply report the news, this single parent entered into the political arena where her own activities often became the subject of news stories. As nine-year president of Hinton Metis Local 177 she initiated and delivered several projects and programs, some of which continue today. As a result of surveys initiated by the local, a Native Outreach office (now known as Native Employment Services) was established in Hinton. Another survey resulted in the approval of a Teacher Aide and Native Liaison officer for Hinton schools through the Native Education Project of Alberta Education.

While her training and hard work has paid off in the success of these and other projects, Sinclair considers her niche to be in the area of healing Mother Earth.

The elder's response to "What can I do to heal Mother Earth?" remains a guiding force in her life. She was advised to start with a small core of women and heal themselves. Establishing a weekly women's healing circle in Edmonton became the next step. Today the Mother Earth Healing Society carries out its beliefs that healing begins within each individual mind, body and spirit and then extends to families, communities, nations and the earth.

The Native Communications Program is pleased to count Lorraine Sinclair as one of our alumni. We are proud to have played a part in her learning and look forward with interest as she and the Mother Earth Healing Society share their beliefs with the world.



If you are interested and would like more information on the Native Communications Program, contact Jane Sager at 483-2348.

"Kids around powwows all their lives feel the powwow within them. Other people only hear the music a couple of times, and the feeling is there already. They want to participate. The powwow is that much and that little. A feeling of participation, nothing else and everything else."

Tony Brown, a hoop and fancy dancer.



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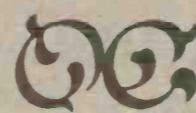
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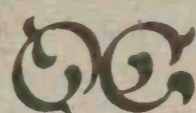
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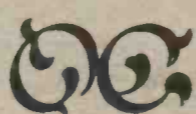
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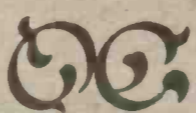
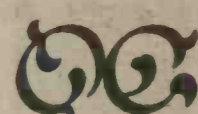


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Camping on site



Dancing "the 49" passes the night away

By Chris Roberts
Windspeaker Contributor

Sleeping is secondary to other activities at powwows, participants fitting it in as necessary or when a break in the events allows. With all the dancing, gambling, and visiting, the blackness of night gives way to the pink glow of sunrise before tired people find their pillows. Nights on the plains can be cold and days hot. Differences of 40 and 50 degrees are not uncommon. The sleeper who piles the blankets on at 6 a.m., wakes to an oppressive heat at 10 a.m., unable to sleep. "Might as well go visit, can't sleep anyway. I'll catch a nap later."

Effectively cutting into sleep due to late-night occurrence is "the 49." This social dance employs the same step as the round dance, but takes place when the regular dance sessions have ended. Participants gather at a secluded spot, bringing out a drum; if one is not available, a car hood or cardboard box will substitute quite well. Quality of sound is not essential. Songs for a "49" consist of a combination of vocables and English words and generally have romance as a theme. Partners "share blankets" holding each other close, singles look to pair up or "snag." Camaraderie is

the key element.

People come together to be close, to share good feelings with each other.

Many stories exist as to how this dance got its name. One says a group of Indians working at a wild west show kept hearing a carnival barker eliciting people to, "Come see the 49 [1849] cancan girls, see the 49ers dance." Not to be outdone, these Indian performers initiated their own 49 dance. Another tells that either 49 of 50 warriors were slain or returned from battle and the dance is named in their honor.

This dance usually involves teens or young adults as they have the stamina to "49" all night long, although older married couples will join in rejuvenating themselves under star-filled skies to popular songs and warm blankets. Songs like:

When you hear the whistle blow
I must go away
Wey, Hey Ya, Hey Ya.
I will see you again next summertime,
Cröwe Indian Fair and Rodeo!
Wey, Hey Ya, Hey Ya.
Oh yes, I love you, honey dear.
I don't care if you've been married 15 times,
I'll get you yet!
Wy, Hey Ya, Hey Ya!

Humor crosses cultural boundaries

A story goes that, an Indian asked by an anthropologist on what Indians called America before the arrival of the whiteman, answered simply, "Ours."

"Indian humor, as it relates to the non-Indian, is a testing of that person. We try to create a nervousness, to see if that other person will flinch. That testing

is based on our old tradition of the coup stick. To be brave enough to strike the enemy and not kill him," said dancer Kip White Cloud.

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Cultural identity revived during powwows

By Chris Roberts
Windspeaker Contributor

Powwows give a sense of tribal cohesion and racial identification. The powwow helps Indian people to take pride in themselves as individuals, family and tribal members, and as a race.

"The powwow is in a state of flux due to the vast number of people who are returning to their tribal cultures in search of a positive identity. Old ways are being remembered and taught to young tribal members. This dance represents something sacred and infinitely communal," Grass dancer Woody Kipp wrote in response to a question about the meaning of powwows.

"As powwow dancers search ever deeper into their own culture for dance styles and outfits that are authentic, they become aware that the meaning of life is represented by the dancing circle of their people. They become aware of their place and responsibilities within their nations. They become aware they are dancing for a reason," he concluded.

For Winnibego Fancy dancer Boye Ladd, powwows have served as powerful motivators in the resurgence of Aboriginal pride.

"The powwow has increased our nationalism, our tribal identities, and our identities as Native North Americans. I hear people say, 'Why do you Indians fight so hard for treaty rights, you already fought for your land?' Signs say, 'Speak an In-

dian, save a fish" or "Indian reservations are totalitarian dictatorships." These people don't realize, this is our homeland. Non-Indians have an "old country they can return to. A homeland to their language and customs. This is our old country. We have no place else to go. Why should we give it up," Ladd questioned.

Families and individuals gain pride and honor from participating in powwows.

"Indians today are starting to identify with what was once and still is uniquely theirs. Assimilation tried to suppress our traditional ways. By starting at an early age, younger Indians are learning the value of traditional education and life," commented Leon Rattler. "Growing up with these values will insure that future generations continue to identify as Indian. The powwow is the main showcase of our culture, and the participants fuel regrowth and awareness," he added.

George Horse Capture, curator of the Buffalo Bill Historical Center in Cody, Wyoming, pointed out, "the dances of the powwow are an important competitive medium for our young people, as well as being a 'sport' and a way of showing their capabilities and athletic talents." He noted that in the "buffalo days energetic young men went off to war to demonstrate their prowess and abilities. Returning home, they achieved honor, status, and a place in their world."

Buffalo hunts and intertribal warring have gone by the wayside. Indian reservations, located



Growing up with powwows ensures the regrowth of pride in Native traditions and culture for future generations.

in isolated rural areas, with little money, have difficulty nurturing conventional professional athletes or cultural performers.

"In our world there are two areas where one can compete to earn honor and prestige. One is rodeo, the other is the powwow," added Horse Capture.

Beginning in the late 1940s and early '50s, picking up momentum by the mid 1960s, a transformation of tremendous magni-

tude occurred in "Indian Country." Indian people recognized themselves and renewed their pride in being Indian. The modern proliferation of powwows is the strongest evidence of this native cultural renaissance.

Traditional values regained their prominence in native societies. Elders re-emerged as respected tribal resources and are sought out for their wisdom. Old ways are taught once again. Par-

ents and teachers are encouraged to instruct students in native histories, customs, crafts, and languages.

"The values I would pass along are the values of friendship and the values of our elders and their wisdom," said dancer Kip White Cloud. "Remember who you are. You cannot be something you are not. Lose that perspective and you lose your life, as an Indian, as a white man, as a person."

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Food and crafts heavy sellers

By Chris Roberts
Windspeaker Contributor

Concession stands abound at northern powwows. They sell food, arts and crafts, books and tapes, raw materials for costume making, and a variety of toys and trinkets.

At larger events the concession stand area resembles a carnival midway. There are two main locations for these stands. The more traditional location rings the stands about 50 feet from the outside of the arbor, creating a walkway where people "cruise" on foot. The second sets them away from the arbor in a circle of their own. No vehicles or horses clutter this area. The powwow committee rents space to the concessionaires, which helps defray the cost of the powwow.

During the dance sessions the concession area jams with people of all ages who buy food and drink, check out beadwork, look for the newest audio tape release of a "hot" drum group. Children chase

each other, while teens and young adults "walk 'round" visiting with friends.

Some major powwows, like the Red Earth Pow Wow in Oklahoma City, are incorporating large arts and craft fairs. No powwow is complete without craft booths. Here you find raw materials for costume construction: feathers, furs, tanned skins, porcupine quills, beads and bells.

Crafts people sell beaded items like belts, buckles, handbags, barrettes and moccasins. Full costume pieces command high prices and the powwow provides an important source for a dancer's costume needs. Bustles, headdresses, even complete beadwork sets are sold or traded.

Native crafts people spearhead the forefront in perpetuating their culture and are as responsible as dancers and singers in the expansion of artistic values. Feelings among some of these crafts people indicate that the sale of trinkets and non-cultural goods such as cheap toys, rock'n'roll memorabilia, and fake Indian-

styled items should be limited to reduce the carnival-like atmosphere that exists alongside the cultural event.

Windspeaker contributor Dwayne Desjarlais commented, "Many tribal powwows create a discontent with the atmosphere that prevails along the fringes of traditionalism taking place on the dancing grounds. A solution to this could be to set up regulations similar to these of international trade shows where craft people are required to sign a contract specifying that their items are hand-crafted and genuine and only those such items sold."

"Indian people are concerned with their culture and are adopting contemporary ways to insure its strength and continuance," Desjarlais added.

"Singers, dancers, and crafts people are a team working together to retain our cultural ways. This team approach is the key towards the proper and successful representation of our heritage at cultural events in the future."

Judging hardest job to do

By Chris Roberts
Windspeaker Contributor

The most colorful event at powwows is the competition dancing that attracts spectators and participants alike to the afternoon and evening sessions of the final two days.

The more serious dancers save their best moves and strongest efforts for these contest dances. Dancers are judged according to age groups, costume and/or dance style.

There are several dance categories for both men and women, teens and children. They are Fancy Dance, Traditional, Straight Dance in the southern powwows, Grass Dance, and Jingle Dress.

Dancing off beat, dropping a part of an outfit, or failing to stop on the last beat of the drum can disqualify a contestant.

"One of the hardest jobs at the powwow is judging the dance contests," declared Canadian Blackfeet elder Alex Scalplock.

The 63-year-old said few judges understand how difficult it is to determine how to give or take points away from a dancer.

"The common mistake is missing the beat of the drum. Many judges don't seem to think it is important, but it's the most important thing," said Scalplock, who frequently judges at powwows.

"The drummers try to confuse the dancer, but the really good dancers are not tricked because they listen to the beat," said Joe Sam Scabby Robe, Jr.

"For instance, trick songs are introduced to catch the dancers offguard. In order to anticipate a sudden stop, a dancer must really know the contest songs well," said the grass dancer.

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Assiniboine Jrs. • Portage LaPrairie, Manitoba Canada
Eyabay • Red Lake, Minnesota U.S.A.
Rose Hill • Shawnee, Oklahoma U.S.A.
Mandaree • Mandaree, North Dakota U.S.A.
White Fish Jrs. • Big River, Saskatchewan Canada
Elk's Whistle • Regina, Saskatchewan Canada
Sioux Assiniboine • Pipestone, Manitoba Canada

MASTERS OF CEREMONIES:
Dale Old Horn - Crow Agency, Montana (not confirmed)
Mike Hotain - Sioux Valley, Manitoba (confirmed)
For more information, contact Billy at:
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Aboriginal Financial Services
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Fax: (604) 654-3616



FOR INSERTION IN WINDSPEAKER

Boat building business proves profitable for BC band
Page 3

Financing First Nations Conference explores ways and means of investing in Aboriginal business and governments

For schedule and conference details see Page 6

Aboriginal self-confidence the key to economic self-determination says Native lawyer and guest columnist Calvin Helin

FIRST NATIONS Business

THE VOICE OF SELF-RELIANCE



Issue 2 June 1993

\$2.50

SETTLED LAND CLAIMS			
name	cash	land	population
Inuvialuit Settlement Region	\$ 170 million	91,000 sq. km	2,500 Inuvialuit
Cree, Inuit of Quebec and Naskapi of Schefferville	\$ 231 million	150,000 sq. km	17,000 Cree, Inuit and Naskapi
Gwich'in	\$75 million	24,500 sq. km	2,200
Tungavik Federation of Nunavut	\$ 1.148 billion	353,610 sq. km	17,500 Inuit

UNSETTLED LAND CLAIMS			
Council for Yukon Indians	\$ 248 million	41,440 sq. km	7,000 Indians
Province of British Columbia	21 Claims	75 % of BC	87,000 Indians
Labrador Inuit Association	na	Labrador Coast	3,800 Inuit
Innu Nation	na	most of Labrador	1,200 Naskapi and Montagnais
Conseil Des Atikamekw et Des Montagnais	undecided	Central Quebec & Laborador	15,000

FIRST NATIONS BUSINESS
THE VOICE OF SELF-RELIANCE

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Inuit sign \$1.15 billion land settlement for Nunavut

The 17,500 Inuit in the Central and Eastern Arctic will be given 353,610 square miles of land in the Nunavut land settlement deal signed May 25.

The new name area carved out of the Northwest Territories is Nunavut, the Inuktitut name for "our land". The Inuit are to be paid \$580 million (in 1989 dollars) over 14 years. With interest, the sum total will be \$1.148 billion. They will have sub-surface mineral rights to 36,257 square kilometers.

What is exceptional to this settlement is the formation on April 1, 1999, of a democratically elected Nunavut Legislative

Assembly and a public government that will control the huge new territory.

The government will operate as part of the Canadian parliamentary system, not as a larger version of some type of native self-government. Since 85 per cent of the population is Inuit, the territory will be Inuit-controlled.

Indian Affairs Minister Tom Siddon said he hopes the two federal bills - one ratifying the land claim and the other establishing the new territory - will be introduced in the House within the next two weeks.

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On the Cover

First Nations peoples, in their drive towards self-reliance, are moving from the backrooms to the boardrooms of the nation. Taking an authoritative stance on our cover is Native model Trent Gauthier who also doubles as a work development supervisor with the Allied Indian Metis Society (AIMS). Gauthier a Sioux Indian from Winnipeg, is modelling an authentic museum quality headdress designed and created by Vancouver Island's Paul Kennedy. Assembled entirely by hand, Kennedy's headdresses combine age-old techniques and designs with domestic natural materials.

Musqueam band business makes waves

Celtic Shipyards steering steady course towards financial success

Trish Irvin
Editor

Before the purchase of eight acres of land along the north Fraser River, BC's Musqueam band was in the same predicament as most bands across the country - starving for economic development.

To fuel their growing hunger towards self-reliance, the band bought the old BC Forest Service ship maintenance yard and some equipment. The year was 1988 and it marked a turning point in the financial fortunes of Celtic Shipyards and the Musqueam band.

Since that time, the shipyards have achieved a profitability that cannot be measured solely in dollar terms. The band had much more to gain from their investment.

Celtic Shipyards General Manager Jim Walker says that a third of the 50-man team of tradesmen on staff are native. With a guiding business philosophy that it is wise to learn to walk before you run, Walker says that profit can be made while maintaining the values of quality and responsibility.

"We offer quality with every contract and we make sure all our responsibilities are met. We call that profit reasonably acquired.

"We've been increasing our line of undertaking and gaining in strength. We're working from a strong base," added Walker.

The strength of the Musqueam band shipyard development is its emphasis on training and apprenticeship for band members. The shipyards have the only accredited apprenticeship school for boat-builders in BC.

Walker, who used to work for one of Celtic's competitors, says good business philosophy is being put into practise while workers are learning their trade.

*We allow the crew to be challenged
by the diversity of the work rather
than the enormity of the job.*

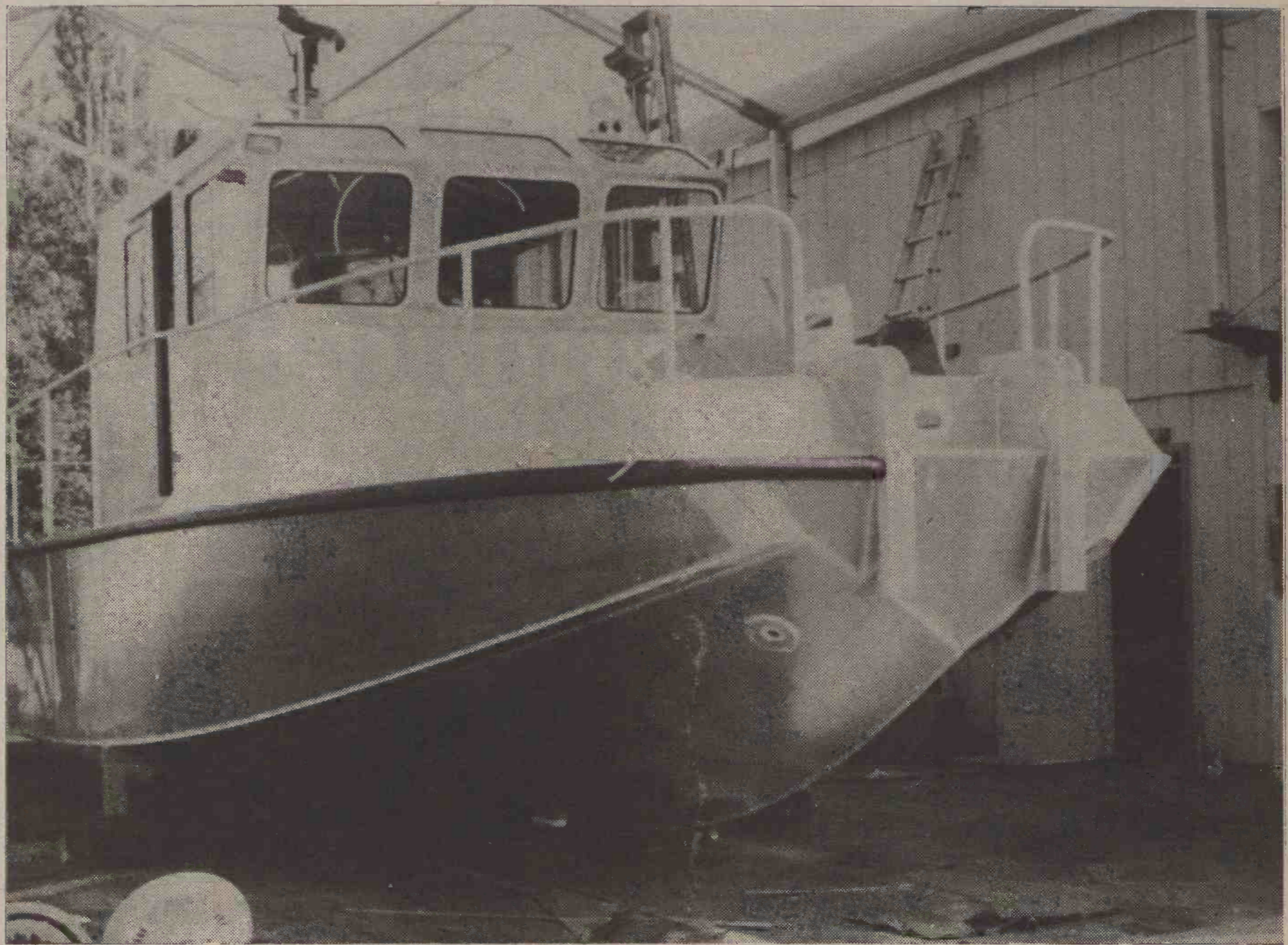
Calvin Helin

Celtic also works with the Native Fishing Association (NFA) which has the mandate to finance gillnetters. Celtic serves as a training base for NFA members learning the nuts and bolts of boat maintenance, safety and bookkeeping. Participants are encouraged to develop their aptitudes.

As Walker points out, the Musqueam band's crown land settlement has turned into an employment conduit for band members.

"We're a large company building small boats," says Walker. "We allow the crew to be challenged by the diversity of the work rather than the enormity of the job. We take a very pragmatic approach here."

This is the kind of common sense thinking that has earned Celtic Shipyards an impressive portfolio of boats built and repaired.



Building a boat from top to bottom requires more than the desire to keep it afloat. Workers from the Musqueam band's Celtic Shipyards are skilled workers in the mechanical, hydraulic, heating and aluminum

trades. Starting out with Celtic's business commitment and a contract to build five fire boats, the successful completion of that project has meant smooth sailing for boat owners and builders alike.



One of their most high profile jobs was the construction of the five fast-response fire boats built for the city of Vancouver and neighboring municipalities. The successful completion of that project netted the shipyard more work.

Walker says that with Celtic's inhouse design capability and with the infrastructure to build boats, the future looks bright for Celtic.

"We have a very good team of tradesmen here and with our skill level we can put everything we need to into practise," says Walker. That includes tradesmen with expertise in four distinct trade groups: mechanical, hydraulic, heating and aluminum workers.

One of the most significant projects Celtic is working on is the development of a convertible super punt. The intention

of the design is to make a salmon gill netter that transforms into a herring boat. This dual-performance boat design optimizes the length of the boat's license.

Celtic shipyards is working on proposals for a police boat and a hovercraft project. Other completed projects include the construction of a 29-foot Coast Guard emergency response vessel as well as a large charter dining cruise ship, not to mention the large amount of work in both pleasure and commercial boat repair.

Walker says that by channelling Musqueam band member's zeal to work into good business practices, Celtic Shipyards has achieved a measure of financial success, not only for its company, but for the people who work there.

With native leadership at the helm, the route to self-reliance is right on course for Celtic Shipyards.



First Nations success founded in confidence

What would North Americans think of President Clinton trotting off with his cap in hand for a little help from Boris Yeltsin? This is precisely the predicament that Boris Yeltsin found himself in during his spring trip to Vancouver.

Now suppose that this situation had existed for a hundred years. The predicament had become so routine that the US government set up the Department of Russian Affairs - the poor beggars never really managed to figure out the capitalist system. Sure, give them a little money, but if they get out of line - no more sausages and cheese.

Now if we were to forcibly Christianize them and beat the hell out of them every time they practised the traditions of their culture or spoke Russian, we would really be doing the job.

Pointing fingers at historical wrongs will do little to rebuild confidence.

Calvin Helin

Then we might toss in some institutional sexual abuse and force them to live on barren patches of unproductive land. Let them vote - are you kidding - they're just a bunch of lazy drunkards.

This is not a scenario likely to instill much confidence in the Russian people. Sadly, for aboriginal people in North America, a century or so of such treatment has slowly depleted the reserves of self-confidence - confidence and self-reliance that were forged through several

millennia of successful survival.

It was precisely such confidence that provided the foundation for the great richness and diversity of aboriginal civilizations in North America.

It was such self-confidence that permitted the tiny nation-island of England to colonize the world at the turn of the century and has allowed Japan to economically colonize the world in our lifetimes.

Pointing fingers at historical wrongs will do little to rebuild confidence. What will make a difference is working hard, getting as much experience, in as many areas as possible, and never giving up.

In modern society, the great fear of bureaucrats is to take any action because, heaven forbid, it might fail. And if it fails . . . no more sausages and cheese. The problem for First Nations in this paralytic approach is that, like most bureaucrats, a tribe is never likely to get anywhere.

A failure should be regarded as a learning experience. As the saying goes, it should be "water off a duck's back." While the bureaucrats criticize you and poke fun at you for taking a chance, what was lost?

If the right thing was done then nothing is lost. If the wrong thing was done, there may be other losses. However, what was gained is the experience about what works and what doesn't. More importantly, the more things tried, the more likely the chances for success.

It is these occasional successes that build self-confidence and fuel the drive to greater achievements. It is this attitude and dogged determination that will also be the foundation upon which First Nations are rebuilt - "nothing ventured, nothing gained".

One needn't ask Yves Dumont, the Metis leader recently appointed Lieutenant Governor of Manitoba, where a little confidence will get you.



Calvin Helin, president of the Native Investment and Trade Association, shows the special medal he received from Governor General Ray Hnatyshyn, in honor of his contribution to fellow citizens, his community and Canada. The commemorative medal was struck by the Government of Canada in 1992, marking the 125th anniversary of Confederation. A member of the Lax Kw'alaams Band of the Tsimshian, Helin is co-chair of the Ferguson Gifford Native Law Group.

Helin, 34, is an ardent activist and lawyer for native business development, not only in his home province of BC, but throughout the country. The busy father of three is also known for his publications and articles concerning First Nation Peoples' rights.

Promoting the economics of self-reliance for First Nation Peoples

The Native Investment and Trade Association is a non-profit organization with a purpose to foster and promote investment and trade opportunities in native communities.

NITA is a non-bureaucratic, non-political organization that aims to help native communities become economically self-reliant rather than dependent on government programs. Non-governmental investment in native communities is viewed as a means to promoting a greater measure of self-reliance.

NITA develops business ventures with a high employment potential, encouraging projects that involve training and skill development of individual members of native communities. The diversity of areas NITA recognizes as good business ventures include: fishing, forestry, tourism, mining, oil and gas, farming and manufacturing.

By working with native communities and the relevant government organizations, NITA creates business proposals to suit the specific economic and social needs of a community. As an advisory body, NITA promotes projects with a potential for sustainable economic growth, that are not environmentally destructive.

NITA encourages free enterprise solutions to economic and social problems that confront native communities, while remaining sensitive to the special cultural requirements and needs of native communities.

The Native Investment and Trade Association is working towards creating a healthier climate between native groups and the business community by promoting mutual understanding and communication.

B.C. bands negotiating fishery agreements

VANCOUVER - Negotiations concerning 1993 fishing agreements have begun with the federal fisheries department and individual aboriginal bands in BC.

Federal Fisheries Minister John Crosbie announced at a press conference May 20 that agreements, covering the Skeena watershed, have already been reached with First Nations of the Skeena, Tsimshian, Gitksan-Wet'suwe'en and Nooten.

Crosbie also said many bands on the lower and upper reaches of the Fraser River system have signed an agreement. He said he expects the remaining bands along the central portion of the Fraser watershed will soon follow suit.

Crosbie said the fishery would be divided along traditional lines of 3 per cent to aboriginals, 3 per cent to the sports fishery and the remaining 94 per cent to commercial boats.

Dennis Brown, secretary-treasurer of the United Fishermen and Allied Workers Union, and one of the many fishermen at the press conference heckling Crosbie, pointed out that

30 per cent of the commercial fishery is made up already of aboriginal fishermen.

Brown complained that the federal government has merely created a new category of commercial fishery that will be a legal and administrative nightmare, impossible to enforce.

Crosbie also released information concerning the 1993 management plan for the offshore hake fishery, detailing how the total allowable catch of 61,000 tonnes will be distributed.

Of this, 15,000 tonnes will be made available to B.C. processors, with an additional 5,000 tonnes held in reserve for unforeseen processing requirements. The remaining 41,000 tonnes is designated "surplus quota" for sale to foreign vessels through a joint venture program.

Hake has only recently become a significant part of the domestic fishery on the West Coast, having traditionally been used as bait for more desirable species. It is now sought as a replacement for the now-scarce East Coast cod.



Demonstrating an old tradition, Natives, above, set their salmon nets out into

BC's Stikine river by means of a stout pole and pulley arrangement.

OTTAWA - The federal government has announced its proposal to establish two independent fisheries boards that would control commercial fishing licences and allocations instead of the minister of Fisheries.

Under legislation introduced in Parliament May 13, two quasi-judicial fisheries boards will be established, one for the Atlantic and one for the Pacific. The two panels will have seven members representing the Atlantic provinces and Quebec, and five for British Columbia.

With the authority to issue licences, allocate annual harvest and apply sanctions for fisheries violations, Fisheries Minister John Crosbie said the two boards, "will give those in the fishing industry a strong and direct voice in decisions that affect their own lives."

Under the present system, it is the Fisheries minister who issues licences and quotas. He will still be responsible for setting annual harvest levels and dealing with other major issues.

Crosbie also remarked that the Conservatives won't have time to get the bill through the House of Commons until after the next election.

The panels will not only decide who gets to fish and how much, they will also have the power to penalize fishermen who break the rules by seizing equipment or levying fines of up to \$10,000.

Newfoundland's Fisheries Minister Walter Carter criticized the legislation.

"This is a clear threat to the Newfoundland fishery, particularly as fish stocks begin to rebuild and fundamental decisions need to be made on the allocation of shares among user groups in the industry," said Carter.

BC Minister of Fisheries, Agriculture and Food Bill Barlee said he's in favor of establishing east and west coast fishing industry panels. "We think it's a good idea to have independent boards."

Aboriginal Fisheries Commission designs new BC strategy

The B.C. Aboriginal Fisheries Commission has designed a new strategy to resolve aboriginal fisheries-related issues in the province. The three-step process will provide for wide consultation among First Nations in deciding fisheries and other sea resources policy.

Despite the federal government's announcement that it intends to establish independent east and west coast fisheries boards, with the authority to control commercial fishing licences and allocations, there are no assurances the legislation will pass.

Speaker for the B.C. Aboriginal Fisheries Commission Chief Gerald Amos announced after the two-day meeting last month that it is significant that aboriginal peoples have reached an agreement among themselves. Most tribal councils and groups in B.C. support the commission's recommendations, including First Nations on the two main watersheds of the Fraser and Skeena rivers.

"We have created an alternative process to the federal Aboriginal Fisheries Strategy," said Amos, "which allows First Nations to develop their own approaches, to work cooperatively on a government-to-government basis with Ottawa on aboriginal fisheries issues, and to ensure non-native user groups will have their points of view heard."

Amos said First Nations unity on the fisheries front shows the seriousness of aboriginals' commitment to negotiation rather than confrontation.

FINANCING FIRST NATIONS

INVESTING IN ABORIGINAL BUSINESS AND GOVERNMENTS

Thursday, June 10, 1993

Raising Capital for First Nations Business

Plaza of Nations, Discovery Theatre
750 Pacific Blvd.
Vancouver

Chair: **Chief Philip Joe**
Squamish Nation, BC

7:30 - 8:30 Registration
8:30 - 8:45 Opening remarks from the Chair

Session I—Barriers to Business Financing

- | | |
|--------------|--|
| 8:45 - 9:05 | The Band Perspective
Robert Daniels , former Chief
Chemanius Band, BC |
| 9:05 - 9:25 | Legal Context
Ross Tunnicliffe , Lawyer
Ferguson Gifford Native Law Group |
| 9:25 - 9:45 | American Tribal View
Arsenio Credo , Partner
Alaska Native Consultants |
| 9:45 - 10:00 | Question and Answer |

Session II—Existing Sources of Capital including Government

- | | |
|---------------|---|
| 10:15 - 10:35 | Aboriginal Business Development Program
Eric Murray , Administrator
Industry, Science and Technology
Government of Canada |
| 10:35 - 10:50 | Aboriginal Capital Corporations (ACC)s
Archie Sharp , Administrator
Aboriginal Capital Corporations
Government of Canada |
| 10:50 - 11:15 | First Citizen's Fund Loan Program
James Jeffrey , Manager
All Nations Trust Company |
| 11:15 - 11:50 | Question and Answer |
| 11:50 - 1:30 | Lunch - Keynote Speaker
Cameron Brown , Regional Manager
Aboriginal Banking, CIBC |

Session III—Asset Management

- | | |
|-------------|---|
| 1:30 - 2:00 | Management by Major Firms
Eugene Ferguson , V.P.
Salomon Brothers |
| 2:00 - 2:30 | Management of Land Claim Settlements
Roger Gruhen , Chairman
Inuvialuit Regional Corporation |
| 2:30 - 2:45 | Question and Answer |

Session IV—Municipal and Tribal Bond Financing in the US

- | | |
|-------------|--|
| 3:00 - 3:20 | Trends in Municipal Financing
Sophia Green-Robinson , V.P.
W.R. Lazard and Co. |
| 3:20 - 3:40 | The American Indian Project:
Financing Tribal Economies
Charles Blackwell , Advisor
Daiwa Securities |
| 3:40 - 4:00 | Question and Answer |
| 4:00 - 6:00 | Reception |

Friday, June 11, 1993

Financing First Nations Governments

Plaza of Nations, Discovery Theatre
750 Pacific Blvd
Vancouver

Chair: **Larry Blain**, V.P. and Director
RBC Dominion Securities
Chairman of Investment Dealers Assoc.

9:00 - 9:15 Opening Remarks from the Chair

Session I—Alternative Approaches to Capitalization

- | | |
|---------------|---|
| 9:15 - 9:35 | Strategies from Attracting Capital
J. Patrick Green , General Manager
Cascadia Pacific Communications Inc. |
| 9:35 - 9:55 | Creative Solutions
Lewis Staats , President
Six Nations Development Corp. |
| 9:55 - 10:15 | The Benefits of Leasing
Eugene Cawthray , V.P.
IBM Leasing |
| 10:15 - 10:30 | Question and Answer |

Session II—Innovative Directions in the Banking Industry

- | | |
|---------------|---|
| 10:45 - 11:05 | Solutions to Aboriginal Banking Concerns
Warren Hannay , President
Peace Hills Trust |
| 11:03 - 11:25 | Meeting the Needs of First Nations Clients
Richard George , Manager
Aboriginal Financial Services, TD Bank |
| 11:25 - 11:45 | Question and Answer |
| 11:45 - 1:30 | Lunch - Keynote Speaker
Ron Jamieson , V.P.
Aboriginal Banking Group
Bank of Montreal |

Session III—The Canadian Municipal Model and Bond Issue

- | | |
|-------------|--|
| 1:30 - 1:50 | First Nations Prototype Finance Program
Robert Bish , Ph.D.
University of Victoria
School of Public Administration |
| 1:50 - 2:10 | Legal and Regulatory Hurdles
Dave Saito , Lawyer
Ferguson Gifford Native Law Group |
| 2:10 - 2:30 | The Municipal Finance Vehicle
James Roy Craven , Executive Director
Municipal Finance Authority of BC |
| 2:30 - 2:50 | The Bond Issuing Process
Larry Blain , Director
RBC Dominion Securities |
| 2:50 - 3:20 | The Bond Issuing Process
Bert Van Den Berg , V.P.
RBC Dominion Securities |
| 3:20 - 3:50 | Question and Answer |
| 3:50 - 4:05 | Business Development Strategies
David Connelly , CEO
Inuvialuit Development Corporation |
| 4:05 - 4:25 | Opportunities in the Nunavut Territories
Dean Hay , General Manager
Qikiqtaaluk Corp. |
| 4:25 - 4:45 | Question and Answer |
| 4:45 | Closing Remarks from the Chair |

First Nations armed for the future with capital and commitment

Aboriginal self-reliance is the key to First Nation peoples becoming significant players in the economic development of their own nations.

But the First Nations' thirst for self-sufficiency cannot be sated by economies of scale alone. By achieving self-reliance, aboriginals will affect a financial, political and social impact on Canada and the rest of the world.

With aboriginals asserting more self-governmental powers over the estimated 6.7 million acres of reserve land and an estimated one-third of Canada's landmass, the financial requirements of First Nations is growing significantly.

Armed with commitment and capital, First Nations across the country are learning ways to secure access to mainstream financial markets.

At the comprehensive two-day conference, titled Financing First Nations, the issues, as well as the specifics, of investing in Aboriginal businesses and government will be discussed.

Sponsored by the Native Investment and Trade Association in conjunction with the Bank of Montreal, CIBC, TD Bank, Westin Bayshore Hotel and IBM Leasing, this national conference will feature a diversity of high-profile and high-

powered delegates, native and non-native, all intent on exploring the business of creating wealth for First Nations.

Taking place June 10 and 11 in the Discovery Theatre at the Plaza of Nations, this conference offers new opportunities for all in attendance.

Workshops will explore ways to investigate financing opportunities and market niches with First Nations. Key First Nations and finance industry representatives will talk about how developing First Nations governments can access private sector capital sources.

Federal officials will offer information as to what government sources of capital exist and how they can be accessed. Case studies and regulatory innovations in the US will also be discussed.

The business of First Nations is soon to be big business.

By the year 2000, First Nations settlement claims are expected to total between \$5 and \$6 billion. So far, approximately one billion dollars have been awarded.

There are currently close to a hundred separate claims in some stage of negotiation in Canada. The most common are

the specific claims. These are claims that represent the demands for compensation by natives for violations of century-old treaties. The dollar amount for this type of claim is usually less than \$10 million. There are 50 of these specific claims outstanding in Canada.

There are also the claims of native groups who never signed any treaties in the first place. These are called comprehensive claims. These cases are wide-ranging and tend to involve vast blocks of land and cash.

The largest claim made is by the Tungavik Federation of Nunavut. Upon agreement, which was reached May 25, they will receive 350,000 square kilometers of land, \$1.15 billion over 14 years and their own territorial government.

In addition, four comprehensive claims have been settled, including the Inuvialuit claim in the western Arctic. With a population of 2,500, the Inuvialuit settled for \$170 million in cash and 91,000 square kilometers of land.

First Nations are laying the foundations for a fresh approach to financing the drive towards self-reliance.

Taking control of their own destiny is as much a financial decision for First Nations as it is a cultural one.

Gruben's guarding the money

Self-acclaimed tough guy plays hard ball on Bay St. with settlement dollars

In both voice and visage, Roger Gruben is an imposing man. The son of an Inuvialuit hunter, Gruben, 39, manages a melange of companies and investments funded by a \$170 million land claim settlement won by his people of the Western Arctic.

In a tough-talking article in the Financial Post Magazine, Gruben explained to reporter John Greenwood, his plan to form an international investment house designed specifically to cater to native groups around the world

"Because of who we are, we figure we can put a lock on the aboriginal market," Gruben said.

In competition for settlement dollars - estimated by the year 2000 to be between \$5 and \$6 billion and representing one third of the Canadian land mass - Gruben believes natives will want to deal with the Inuvialuit Regional Corporation because it is run by natives.

"Aboriginals see their settlement as a kind of heritage fund, something that they can hand down to their children. We will be bringing that type of thinking, that philosophy, to this new fund," added Gruben.



Gruben: Aboriginal money manager

With a reputation for his hard-ball style guardianship of Inuit funds, Gruben admits he's an aggressive money manager. On the topic of pending land claim settlements, he knows what he's talking about.

"The Tungavik Federation of Nunavut will have \$1.2 billion over 14 years. The Council for Yukon Indians, \$248 million. The Gwich'in Tribal Council, \$75 million. And we have very good contacts with the Alaska Inuit who have an annual budget of something like \$220 million!"

Gruben and his compatriot David M.H. Connelly, president and CEO of sister company Inuvialuit Development Corp., will be guest speakers at the upcoming national business conference being held in Vancouver June 10 and 11.

The Financing First Nations conference will cover all aspects of investing in aboriginal business and governments. Sponsored by the Native Investment & Trade Association in conjunction with the Canadian Imperial Bank of Commerce, Bank of Montreal, TD Bank, IBM Leasing and the Bayshore Westin Hotel, the conference will cover such topics as asset management, municipal and tribal bond financing, sources of capital and innovative directions in the banking industry, to name a few of the topics.

The comprehensive two-day conference, being held in the Discovery Theatre at the Plaza of Nations on Pacific Blvd., promises to examine key financial issues and the substantial money-making opportunities that exist for both native and non-native investors.

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Vancouver gaming conference pays off

Delegates' debate reveals self-reliance is at the heart of Native gambling rights

Amid all the wisened words and diligent dialogue about the business of Native gaming, the issue of native sovereignty emerged as a recurring topic of conversation among the 170 delegates attending the First Nations gaming conference, Gamexpo '93, held at the Hotel Vancouver May 10 and 11.

Leonard Prescott, conference chair and CEO of the enormously successful Mystic Lake Casino in Minnesota, peppered two days of in-depth discussion with his perspective of the development of native gaming rights.

After ten years of painstaking change and growth said Prescott, the Mystic Lake Casino has learned how to manage the business of gaming to the benefit of their community.

"We've learned to separate business from politics." By developing a corporation, Little Six Inc., with five council members on their board said Prescott, "we leave the business decisions to business and the social and educational decisions to our tribal council." He says he has learned over the years that politics must be flexible whereas business has to be more rigid.

Gaming for First Nations is inevitable and should bring about significant change for our community and it is only hard negotiation that will bring about change.

Wes Modeste

Prescott said it has been his experience that "tribal gaming has contributed to tribal self-determination." There was no shortage of conference delegates and speakers willing to agree.

Wes Modeste, self-government coordinator of Cowichan Tribes in BC, said First Nations need gaming to develop an economic base upon which to build.

"The conditions on our reserves are not there by chance," he told conference delegates. "The traditional resources we once enjoyed are now regulated and owned by the government. We do not have the money or resources to support self-government.

"Gaming for First Nations is inevitable and should bring about significant change for our community," added Modeste, "and it is only hard negotiation that will bring about change."



Getting the last laugh comedians Winston Wuttunee, at right, and George Tuccaro, to the left, provided an evening of uproarious entertainment at the closing dinner for Gamexpo 93.

Offering the government point of view, Jose Ville-Arce, senior policy advisor to the Public Gaming Branch for the province of BC, offered assurances that BC recognizes natives' inherent right to self-government and that the spirit of current negotiations recognizes that statement.

Ville-Arce warned against hooking the issue of sovereignty to gaming. "B.C. doesn't want to tackle the sovereignty issue over gaming," he said. Nor does the government want to enter into expensive litigation said Ville-Arce. Sstantive gaming decisions from the government can be expected within a year, he added.

Brian Standing Ready from the Bear Claw Casino on the Whitebear reserve near Carlyle said he feels Indian people aren't exercising their right to self-government. Since the Saskatchewan casino was raided in March by RCMP, Standing Ready said the band has been tied up in litigation.

He added that he expects their fight over gaming rights will end up in federal court.

"We're willing to challenge the system," said Standing Ready, "but we have to force the issue. We need more native leadership in Canada. There has to be someone to step forward and take that bold step."

Throughout the Monday afternoon session about control and regulatory issues, the topic of gaming was intertwined with discussions of sovereignty. "Maybe the legal route is the best alternative to long-term negotiations," added Modeste. "Tribes are not being given the right to exercise self-government."

During Tuesday's opening session Saul Leonard, CEO of Saul F. Leonard Inc., a gaming consulting firm, reiterated the sovereignty theme.

Leonard advised First Nations delegates to understand that gaming will not solve the problems of indigenous peoples overnight. "You must find other businesses to finance with your gambling income."

In the US for example, funding is best obtained by the bands themselves. Capital can only be obtained if a limited waiver of sovereign immunity is provided to the lender. This allows for dispute resolution in a court of law rather than a tribal court.

Leonard Prescott added his observations to the sovereignty waiver issue. "We had to convince our people that they weren't giving up their sovereignty. They were utilizing it to their best advantage. It's the way to get capital."

Despite representation by casino management companies at Gamexpo '93, Allene Ross, vice president of planning and development for Little Six Inc., took management companies in general to task for pressuring tribes into questionable financial arrangements.

Continued on page 9



Born and raised in the Northwest coastal community of Prince Rupert, BC, Bill Helin is proud of his work as a Tsimshian artist, jeweller and carver. The son of a chief from the Lax Kw'alaams and a partner in the family run business

Hy'semass House Gallery in Parksville, Helin's artwork was given as gifts to all gaming conference speakers. The print, titled Clam Shell and Man, is meant to remind people of the inter-dependency between man and nature.

Continued from page 8

Ross complained that some companies are pressuring tribes into making deals that are not in the best interest of First Nations communities. Ross, who was actively involved in the development of Mystic Lake, says she bases her opinions on experience.

"What's the point in hiring a management company that wants a 40 per cent split of profits, while the band has to pay back the investment totally out of their 60 per cent share?" said Ross. "A lot of bands have been taken advantage of with this 60-40 split."

Ross said she recommends tribes not go for any exclusive contracts giving the management companies complete authority and that it is essential bands find out how much money the management group is actually investing.

"You have to make it your business," Ross stated in her closing statements. "Don't let the management companies determine how much money the bands can make."

Lou Crowder, a consultant to the Lummi Casino near Bellingham, Washington, shared his views based on more than 25 years experience as a consultant to more than a dozen Native American tribes. A non-native, he explained that he has gained the trust of native groups mainly, by listening to them.

"I have learned that trust and sovereignty are at the heart and soul of every tribe," said Crowder. "Sovereignty impacts on a tribe everyday. It is a very difficult issue to understand - sovereignty. It means different things to every different native in every different band."

Crowder pointed out that casino training is about a lot more than teaching people how to deal cards. "The training process begins with the tribal leaders and it never stops. Our training is about an ongoing process of education," said Crowder.

"Training is about increasing self-esteem, self-confidence and pride," added Crowder. "It's important to pass the pride on."

Crowder said he believes that in the world of First Nations gaming, Indian employment preference must exist. Non-natives should be involved to train staff, and then leave, he added.

Training specialist, Peter G. Demos Jr., president of his own casino dealer school, presented a lively and humorous view of his job of dealing with the eccentricities of human nature.

Working his way up through the casino ranks, Demos started as a craps and blackjack dealer in 1964. Now, as a successful casino director, seminar leader and gaming author,

Gambler's Alley

The elegance of the Vancouver Hotel was the setting for the successful First Nations gaming conference and trade show held May 10 and 11, 1993. The national conference attracted 200 exhibitors and delegates from across Canada.



Demos said that his experience has taught him that good service makes for good business.

A truism in the service business said Demos is that, "dissatisfied customers seldom complain, but they don't come back and they spread their views to at least ten others in an exaggerated fashion."

We're taking control of our own destinies and if you're going to control your own fate, you have to control your own purse strings.

Calvin Helin

Demos believes customers should have a good story to take home. It is essential, he added, that training makes the staff feel happy and appreciated, which they will pass on to the customer. "You have to make people feel good about themselves," said Demos.

Wrapping up two days of workshops, Calvin Helin, president of the Native Investment and Trade Association and co-chair of the Ferguson Gifford Native Law Group, thanked delegates, speakers and trade show personnel for their contribution to the success of Gamexpo '93.

"We've gone through the mechanics of running gaming operations," said Helin. "We've exposed delegates to all the concerns, good and bad, about gaming."

One topic of conversation he noticed was common among all delegates said Helin, was talk about confidence.

"We're taking control of our own destinies," said Helin. "And if you're going to control your own fate, you have to control your own purse strings."

Helin said he was asked how he deals with success and his reply was, "it's not how you deal with success, it's how you deal with failure."

Mistakes are to be expected Helin said, "it's important to learn from them."

For those who attended the evening's gala dinner, Dr. Robert Hathaway, CEO of the Sault Sainte Marie Tribe of Chippewa Indians Economic Development Commission, spoke with both eloquence and elucidation about the vagaries of human nature.

He illustrated how trust and tolerance can break down the barriers to communication, a responsibility both natives and non-natives have an obligation to fulfill.

NITA anticipates an equally successful conference coming up June 10 and 11 at the Plaza of Nations Discovery Theatre in Vancouver. Titled Financing First Nations, Investing in Aboriginal Business and Governments, dialogue and debate promises to deliver the facts and figures of First Nations banking and investment concerns.

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Adventuring duo battle bureaucracy

Acquisition of crown lands brings dream of wilderness resort closer to reality

Finding the way to create a wilderness adventure resort and 80 km hiking trail, is the toughest journey Art Bates has ever made.

An experienced hiker and man of the woods, Bates, 72, says nothing could have prepared him or his partner Titus Nelson for the bureaucratic hurdles that would stymie their approach every step of the way.

How the idea for Seven Sisters Ventures Inc. got started and where it's heading is a long tale of adventure and intrigue as Bates likes to tell it.

From beginning to end, the story takes place under the ubiquitous gaze of the Seven Sisters mountain range near Cedarvale, about 80 km northeast of Terrace.

In 1937, Bates and his father arrived from the Saskatchewan dustbowl with a herd of Jersey cattle and plans for a new life. The father, a former North West Mounted Policeman, took ill and died, leaving the Bates family in a small town in the middle of nowhere, without any prospects.

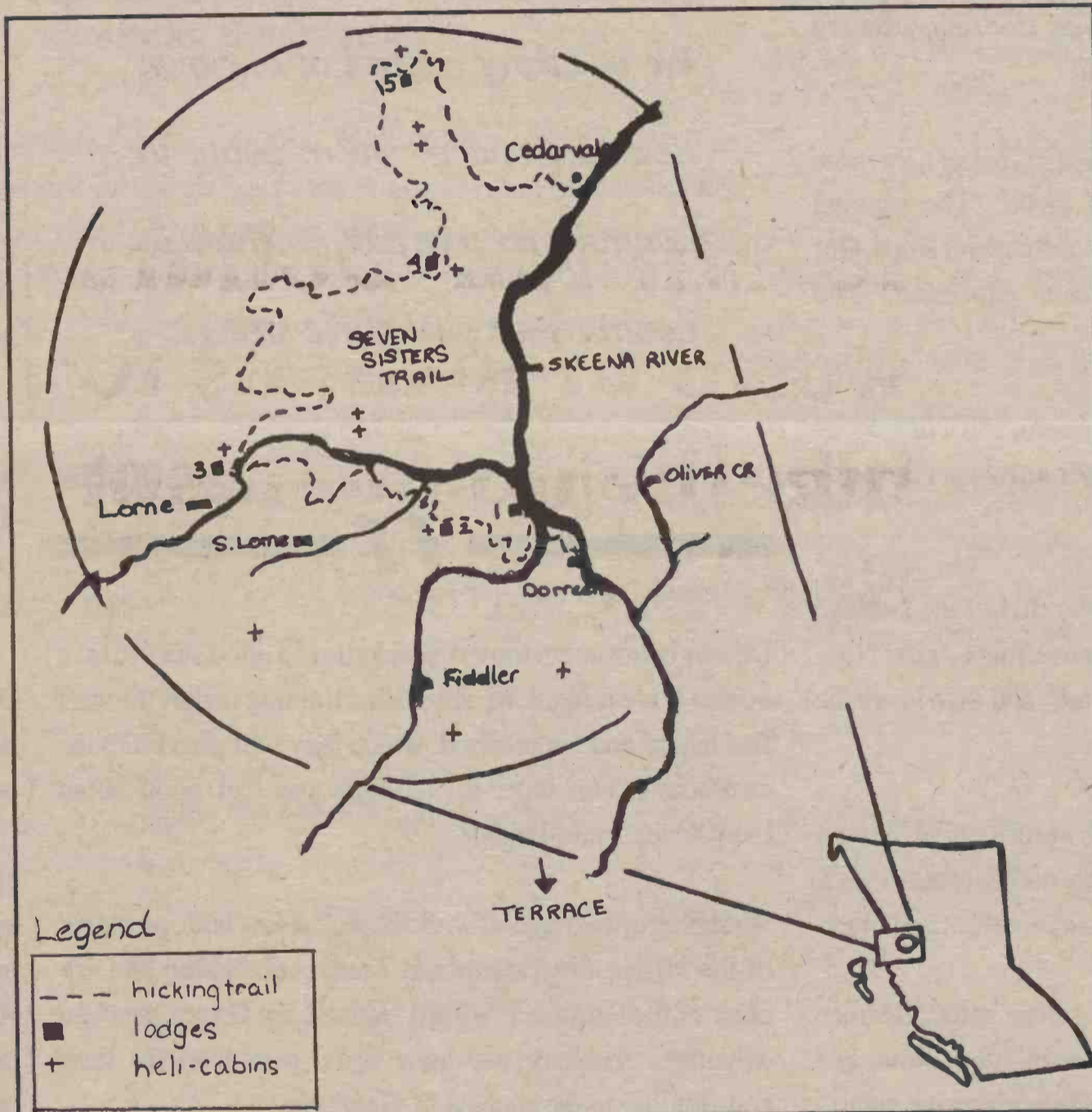
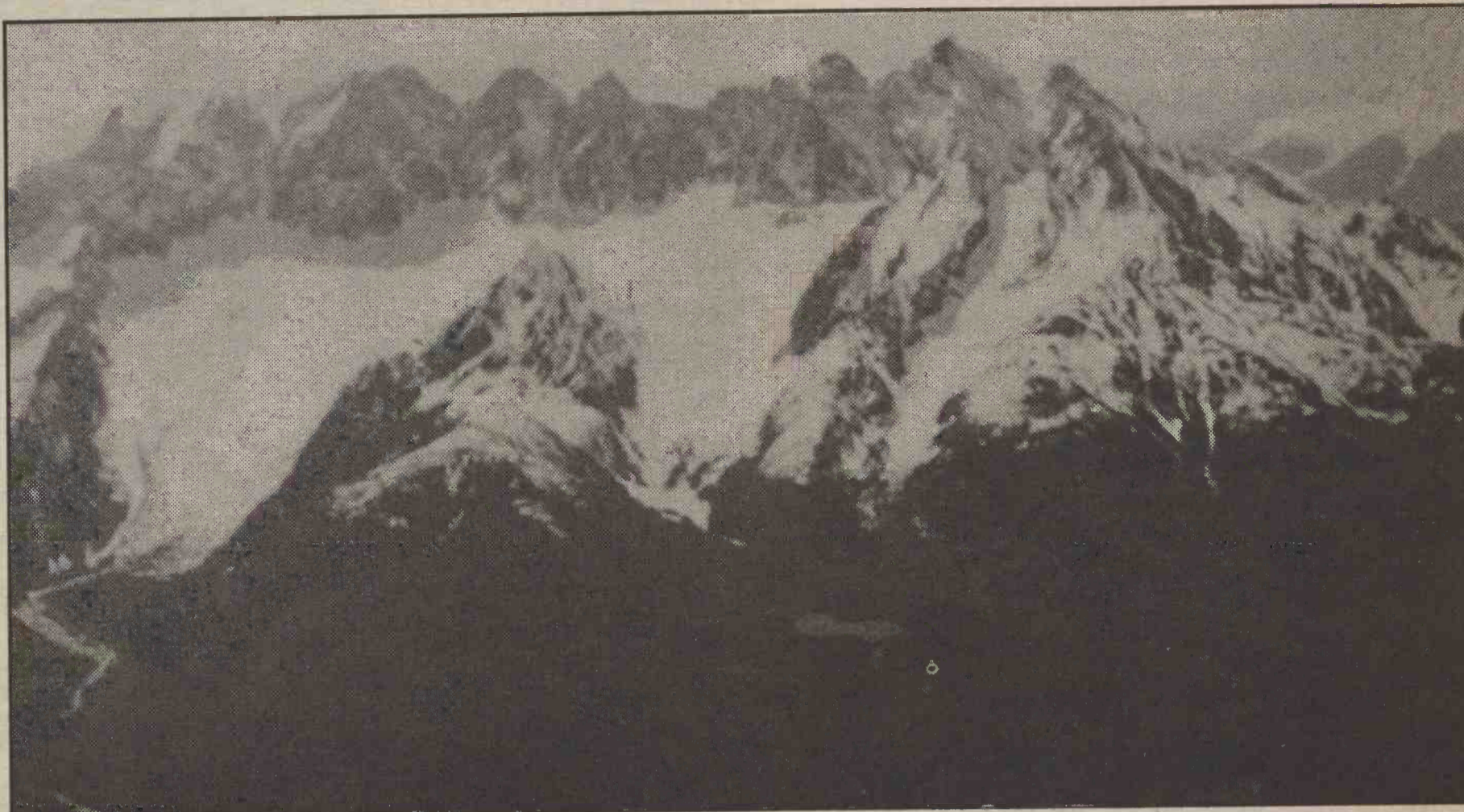


Staking their claim, partners Titus Nelson, left, and Art Bates, right, mark the spot where the first lodge of the Seven Sisters development project will be built, while helicopter pilot Clint Sarver, center, looks on.

From a very early age, Bates, the eldest child, had to rely on his resourcefulness for survival, not only for himself but his family as well. He took every opportunity he could - in between jobs as varied as prospector, logger, graphic artist, TV weatherman, inventor and politician - to hike in the area he calls home.

In 1965, Bates met Titus Nelson, an engineer from L.A. Their friendship was instant. Nelson told Bates he was looking for a piece of wilderness property, a refuge. As far as Bates was concerned, he was looking in all the wrong places.

Within a week, and with the help of Bates' knowledge of the Terrace area, Nelson bought land with a view to the peaks



Magnificent yet isolated, the Seven Sisters mountain range, above, looms over the Skeena river, halfway between Terrace and New Hazelton. The map, left, shows the resort plan and 80 km hiking trail which will have five lodges located every 12 miles along the pristine route as well as plans for 12 helicopter-accessible cabins for avid naturalists.

of the Seven Sisters. This piece of land was the launching point for the Seven Sisters Ventures Inc.

More than twenty years later, in 1988, Nelson and Bates submitted a business plan to the provincial department of Crown Lands for the Seven Sisters Wilderness Adventure Resort. It wasn't until another five years later, in May 1993, Seven Sisters Ventures Inc. was granted tenure to the property along the west side of the Skeena River, about halfway between Terrace and New Hazelton.

Changes in governments, environmental concerns, native and non-native concerns, lumber companies concerns - all added up to a 22-pound final report and a quarter of a million dollars spent and a long wait.

"We've had so many meetings with so many people," says Bates, now a resident of White Rock, adding that the partners have just taken their 34th trip up there.

"Our mutual interest in the back country and the Natives and their culture has spurred us to bring about a development that will be a credit to the province and bring much needed

economic diversification and stability to the area," says Bates.

Seven Sisters Ventures Inc. plans to sell \$1200 six-day excursion packages offering 80 kilometres of hiking trails, and accommodation in lodges situated every 12 miles along the route. They're also planning for 12 helicopter-accessible cabins for the outdoor adventurer wanting a taste of the more rugged and untouched areas.

By next summer, Bates says they hope to have two of the lodges built and small hiking trips organized. He says the construction and guide jobs opportunities will be offered to Gitksan Wet'suwet'entribe members as well as non-natives from the area.

"We've done everything we can to be cooperative," says Bates. And that includes using llamas as pack animals since they have less environmental impact on the wilderness than a human. "We want to preserve the area," says Bates, "at any cost. That's important to us."

The road well travelled for Art Bates and Titus Nelson is leading them to paradise, a paradise they believe others should have the opportunity to enjoy.

Revenue Canada restricts tax exemption

Doug Murphy, CA

Peat Marwick Thorne

Revenue Canada, in a letter dated December of last year, set out their revised policy on the taxation of Status Indians as a result of a Supreme Court decision in the Williams case.

Until recently the Nowegijick case was followed in interpreting the exemption from taxation that is set out in Section 87 of the Indian Act. Essentially this case enabled wages paid to a Status Indians to be exempt from taxation provided the employer was resident on a reserve. Where the Status Indian lived was not considered relevant.

Revenue Canada's new policy states that wages will no longer be exempt from taxation just because they are paid by an employer situated on a reserve. This new policy becomes effective in 1994.

What do you do now if you are affected by these new rules? You need to take action and determine if you can rearrange your affairs to retain your exemption. Remember, Revenue Canada has only given you their side of the story.

Consider the following:

- The location where duties are performed is not the sole test to be followed. Revenue Canada has taken some liberty in implying this is the primary test which arises from the Williams case. It is not clear that Revenue Canada's conclusion is correct in all circumstances. The Williams case stated that a number of "connecting factors" need to be considered when determining if wages are exempt from tax. These factors might include: where bank accounts are located, where the physical work is performed, the residency of the employer and the residency of the Status Indian etc.

- The tests set out in the Nowegijick case have not been disallowed. Nowegijick is still valid but must be considered with other factors. Where the facts of a situation clearly fit the Nowegijick case, the salary may be exempt from tax.

For example, Status Indians who reside on a reserve, are employed by an employer who resides on the reserve, but perform their duties off the reserve may still be exempt from

income tax on the salary income.

- The residence of a Status Indian is not by itself conclusive. However, when considered with other factors, it may have an impact in deciding if a salary is exempt from income.

For example, a Status Indian who resides off reserve, reports to work for an employer who resides on reserve, and performs his/her duties on the reserve will most likely be exempt from income tax on a reasonable salary received from that employer. However, consider the example in 2 above. If that situation were altered so that the employees did not reside on the reserve, then there is a strong argument that their salaries would no longer be exempt.

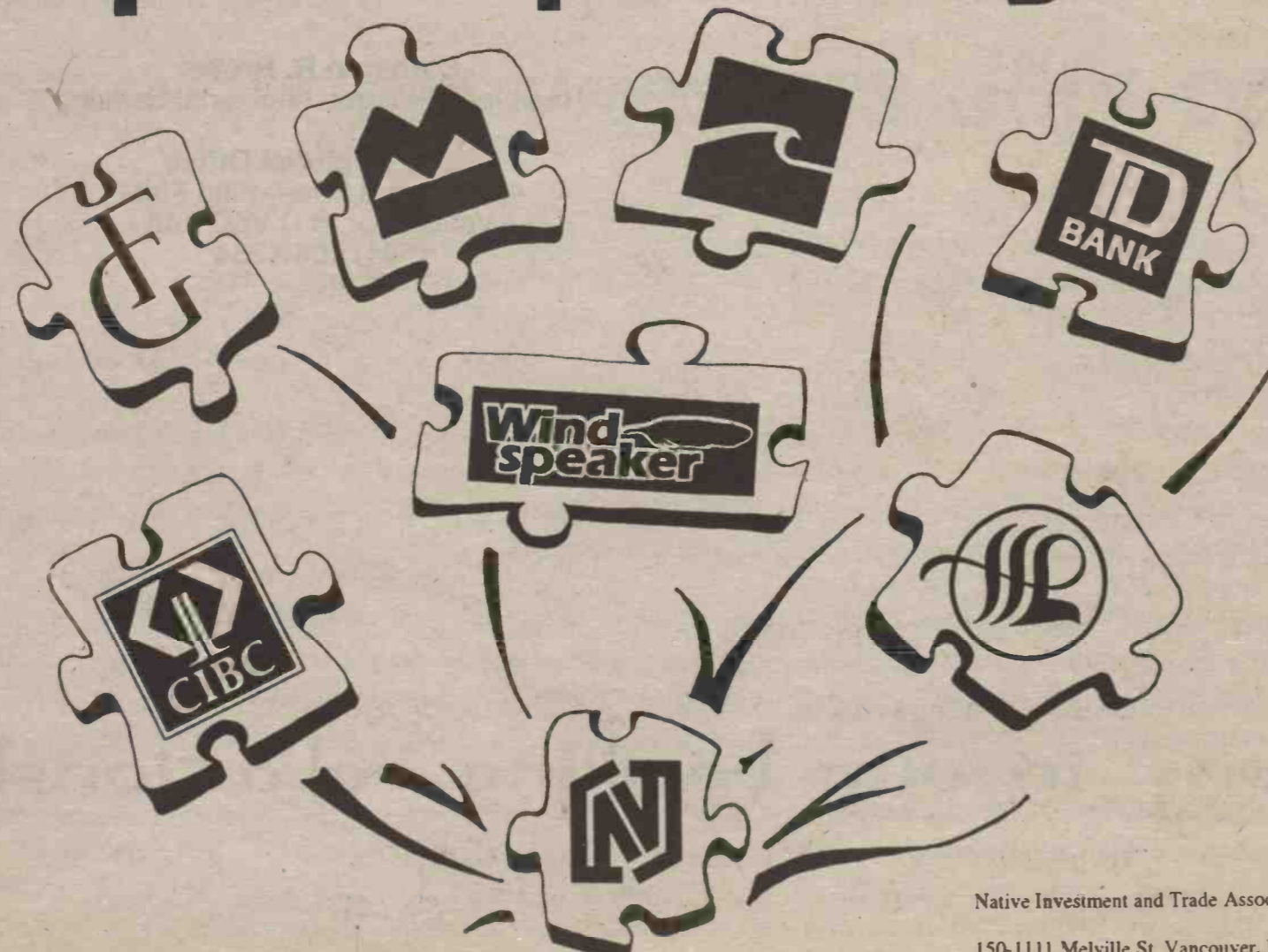
Revenue Canada's new policies might mean a big change in the way they have traditionally approached the taxation of Status Indians. With a little planning perhaps you can avoid getting swept into their net.

**15 Million Dollars
worth of Reasons to
hike the Mountains of
North Central BC...**



Contact Art Bates
Seven Sisters Ventures Inc.
15430 Victoria Ave., White Rock, BC, V4B 1H3
Phone or Fax (604) 531-7815

We put the pieces together



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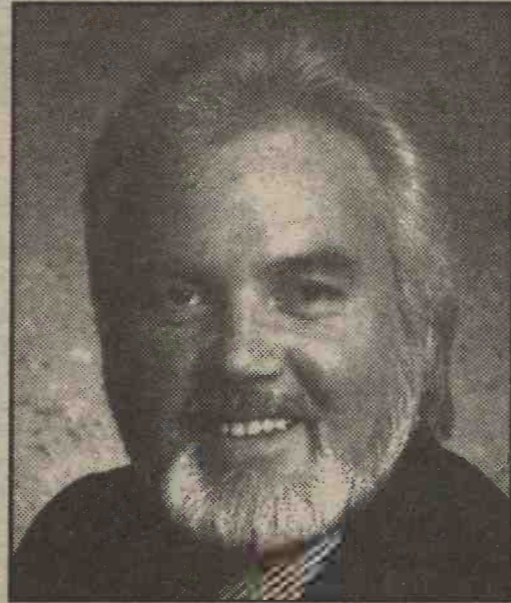
BANK OF MONTREAL TO BE GUIDED BY "CIRCLE OF ABORIGINAL BUSINESS LEADERS"

Bank of Montreal has announced the establishment of a "Circle of Aboriginal Business Leaders" whose members will counsel the Bank as it develops programs to provide Aboriginal peoples with increased access to financial services. The nine member Circle comprises respected individuals from Indian, Inuit and Métis communities across Canada. Circle members have extensive business experience and are knowledgeable about the key concerns of their communities, including banking and financial services needs. Members were selected based on an extensive "grass roots" national canvas of Aboriginal entrepreneurs and business leaders who were asked to recommend associates whose experience, knowledge, wisdom and perspective,

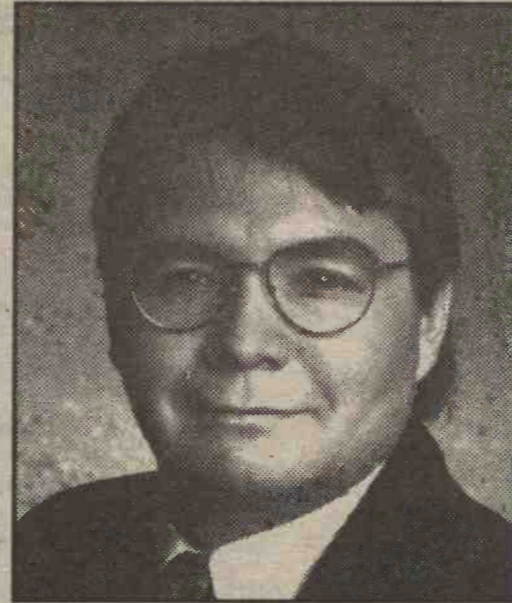
would provide the Bank with sound guidance. Circle members will not be involved in the day to day business of the Bank, but will guide the Bank's development of business strategies and will help the Bank develop deepened insight and understanding of Aboriginal culture, history, traditions and values. The Bank is determined to weave commitment to the Aboriginal peoples into the very fabric of Bank of Montreal culture and our Community Banking approach. The contribution of Circle members to the Bank's understanding, and to our initiatives for improved access to financial services will be very valuable. The Bank respects their wisdom, and is honoured that members have agreed to join the Circle.



FRANK HANSEN
INUVIK, NORTHWEST TERRITORIES
CIRCLE CHAIRPERSON



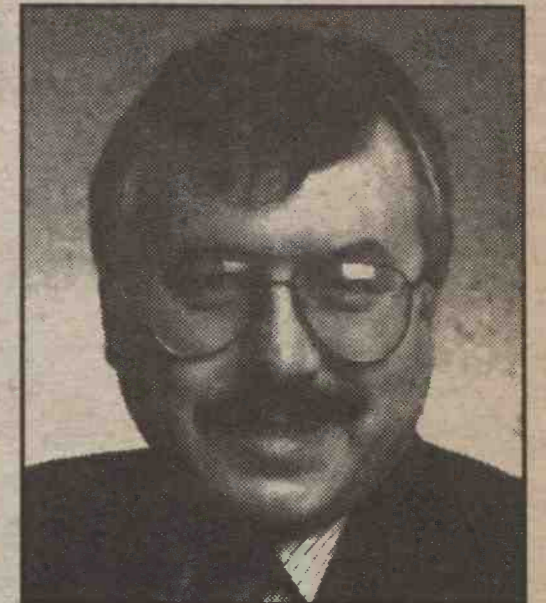
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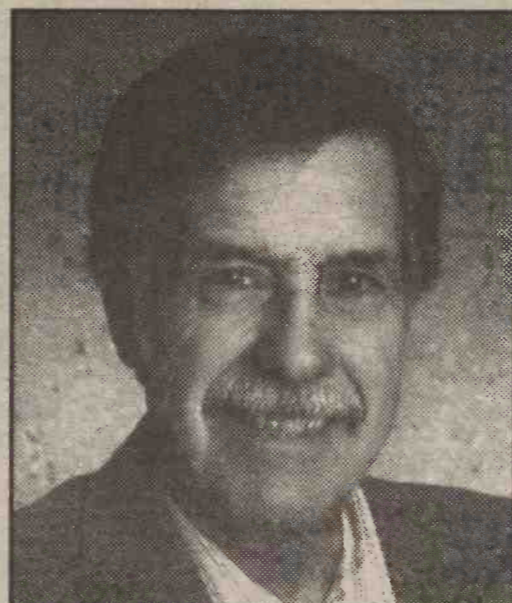
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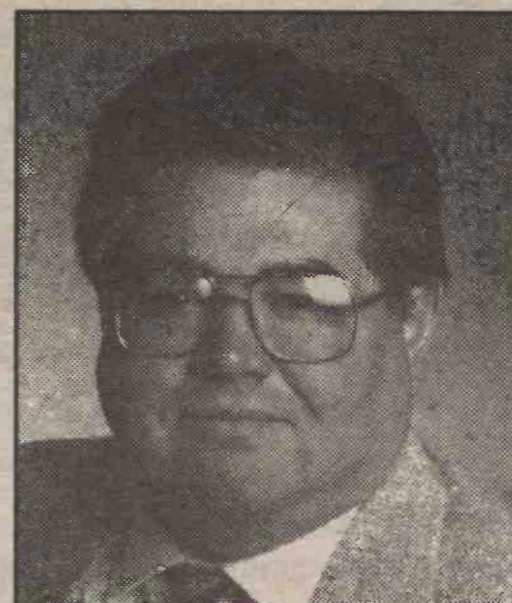
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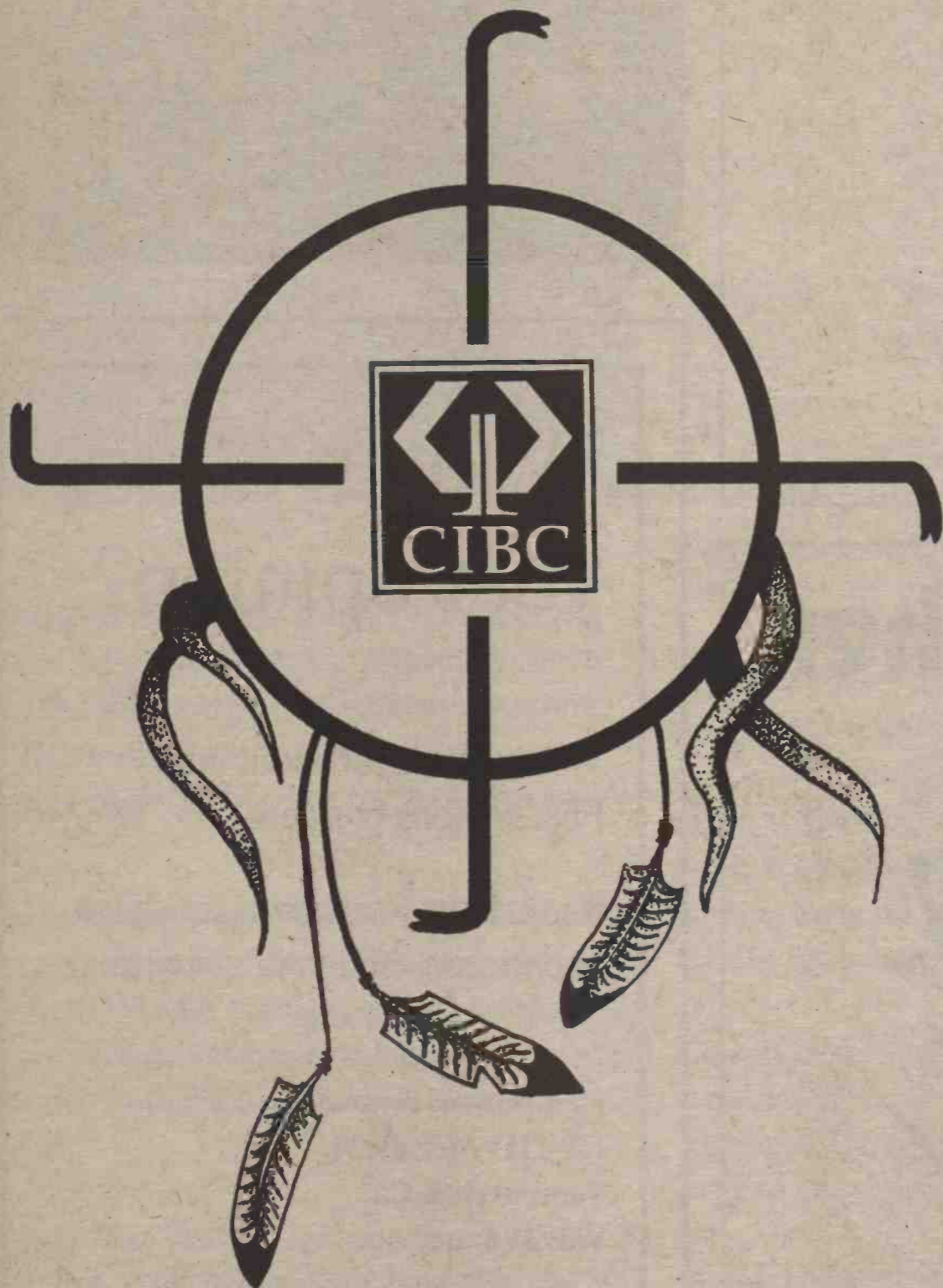
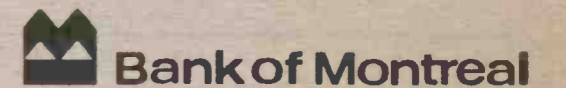


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News

Chartered Land Act postponed

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

A controversial act affecting Native land management will not be going to Ottawa any time soon.

The First Nations' Land Board has decided to keep the First Nations Chartered Land Act from proceeding to the House of Commons for first reading until misinformation about the document can be cleared up, the board's chairman said.

"We're revising the act," said Westbank First Nation Chief Robert Louie. "We've got some revisions that, I think, are going to correct a lot of the misunderstandings that have been generated there."

Several Native groups across Canada are opposed to the legislation, including the Assembly of First Nations, the Union of B.C. Indian Chiefs and the Coalition Against First Nations Genocide. The proposed act is a direct threat to First Nations' Aboriginal and treaty land rights, opponents claim.

Strong opposition to the document by many First Nations people has arisen over the notion that the act will result in

"Some people have suggested that the mortgaging of lands will somehow take it out of the status of reserves. What we're doing now is having clauses inserted into the legislation to make it very clear that the lands can never be lost."

- Westbank First Nation Chief Robert Louie.

the loss of reserve lands, he said.

"Some people have suggested that the mortgaging of lands will somehow take it out of the status of reserves. What we're doing now is having clauses inserted into the legislation to make it very clear that the lands can never be lost. It's already built into it as it is now, but most people don't read it that way, don't understand it that way."

Under the optional act, a First Nation would develop and adopt their own land charters according to their own specific needs. The authority to manage land would include the power to grant any rights or interests, subject to limits pre-set by each First Nation.

The federal government's fiduciary responsibility to First Nations communities would remain intact because the Crown would still hold legal title to the chartered lands.

The western Canada-based coalition

has charged, however, that the act is an Ottawa-initiated move that, combined with other bills over land and resources, taxation and self-governance, it will extinguish First Nations rights entirely.

"It wasn't a case of they're being concerned about misunderstanding," said coalition spokesman and Penticton Indian band council member Stewart Phillips.

"It was they're being concerned about opposition. They will need the acceptance of the people. Certainly eight people don't have the right to make the decision for me and my children."

Additional resistance has also arisen from chiefs in Ontario. At a meeting in Toronto two weeks ago, many of the province's 130 chiefs denounced the act as a threat to Native sovereignty and labelled some land board members "Ottawa's puppets."

But no one is a puppet, said Louie.

The act was designed by Natives to help Indian governments get out from under the Indian Act, which currently requires federal approval for many routine land-management procedures.

Confusion also exists over the implementation of the act, Louie said. At the Toronto meeting, a number of chiefs were handing out copies of resolutions opposing the act that their own bands had already passed.

"Some people think that this is national legislation that will have an automatic impact on everyone immediately," he said. "That's not the case. It's always been optional, it's always been band-specific."

The act was designed for the nine bands already operating under Sections 53 and 60 of the Indian Act, a spokesperson for the Department of Indian Affairs' Indian Act Alternative Group said. Land management authority would only be granted to certain bands.

Adding the word 'specific' to the name of the act, making it the First Nations Specific Chartered Land Act, might also make it clear that the document is not for everyone, Louie said.

As it is, the act will not be submitted to the House of Commons for at least six months, possibly a year, he said.

Native women members of two minority groups

By Marlina Dolan
Windspeaker Contributor

CALGARY

"Bill C-31 has instilled awareness among Canadians of the government's different laws for Natives, those that exist for non-Native people, and the still different laws that are especially prejudicial and discriminatory laws for Native women."

This statement was made by Vicki English-Currie at the women's issues forum presentation to the Royal Commission on Aboriginal Peoples held in Calgary May 26 and 27.

Vicki English-Currie is one of the handful of women in the Doctorate program at the University of Calgary. English believes that the women are the "movers and shakers" in the Native community and are not being treated fairly within their own community. Nationally, women have been discriminated against in terms of equality and Native



Leah Pagett

Josie Oltrop (left to right) and Vickie English-Currie make a presentation to the Royal Commission on Aboriginal Peoples, directing their comments to commissioner Viola Robinson.

women have a two-fold situation where they fall into two minority groups. Much of this discriminatory action is primarily to political policy at the federal and band level.

"Bill C-31 and band membership codes have called attention to legal discrimination and inequality to Native women in Canada," said English-Currie. These discriminates have

produced numerous divisions but at the same time this bill has the potential to ensure the equality of Native women with other Canadians.

Bill C-31 was introduced to

reinstate women to the rolls of Indian Affairs as "status" after gender discrimination removed them from the lists. Native women were disenfranchised when they married non-Native men, yet Native men did not lose their status when they married non-Native women. The purpose of Bill C-31 was to clarify this discrimination, she said. The Bill has potentially given them their status but women's voices are not heard and the decision making policies exclude them.

"The women rear the children, but are excluded from the decision making process that determines the future of those children," English said. "At many band levels the women are not entitled to much more than a treaty card."

When George Erasmus asked English what recommendations she would make, she said, "We must redefine our roles; men, women, children and Elders because our roles have changed significantly. Bill C-31 is incomplete and women are victims of policy."

Historically the roles have changed, according to Josie Oltrop.

Saskatchewan protesters defy court-ordered eviction

By D.B. Smith
Windspeaker Staff Writer

MEADOW LAKE, Sask.

Protesters at a year-old road block in northwest Saskatchewan are refusing to leave their camp site, even in the face of a court-ordered eviction.

Court of Queen's Bench Justice J. Wimmer ruled May 12 that the Protectors of Mother Earth Society must vacate their Wiggins Bay Road Turnoff campsite within 15 days if an appeal was not launched or face an eviction.

But society members decided not to appeal.

In a press release issued May 23, the Sakaw Aski Elders said they decided to hold their ground in a stand against clear-cutting in northern Saskatchewan even if it meant being arrested.

"The Elders made the decision to stay because they felt that the (judge's) decision threatened their rights," society spokesperson Sylvia Iron said.

Wimmer ruled he could not find any reason to deny the province's application to have the protesters vacate their 67- by 45-yard campsite just west of the turnoff.

Although the province admits it has no use for the land, Wimmer was unable to find a basis to refuse the eviction application.

Wimmer also ruled his judicial review, to examine whether forestry activities are considered a "development" under provincial environmental legislation, will not continue until society members leave their camp.

If logging and related activities of NorSask Forest Products are considered a development, then the environmental impact study requested by the society would have to be done.

The Elders also disobeyed the eviction order for fear of losing the right to hunt, fish

and trap in other regions, Iron said.

"The judge had said that they were unable to hunt and fish in that area," she said. "So the Elders felt that if they were not able to hunt and trap on that land, the court would take away their right to hunt on other lands."

Wimmer said he could not find any "tenable connection between occupation of the land and the direct exercise of any right to hunt, trap or fish."

The Sakaw Aski Elders, from the Canoe Lake band in northern Saskatchewan, established the blockade on provincial highway 903 May 13, 1992, to protest clear-cutting around the Meadow Lake Tribal Council's nine member communities. Their demands included a halt to clear-cutting, especially with mechanical harvesters and greater control over resource management.

"We don't want no clear-cutting," said society member Bernice Opikokew. "We don't want the machinery up there. And the thing is they have said that they are willing

to meet our demands but will clear-cut in small patches. That's not meeting our demands."

The group also wanted technical and financial assistance to start up other forestry-related businesses and compensation for the damage done by clear-cutting.

On June 30 of last year, at around midnight, the camp was stormed by more than 80 RCMP officers equipped with riot gear. Some 30 people, many of them Elders, were arrested and charged with illegally blocking a highway. They were released the next morning and began returning to the blockade.

The charges were later dropped. RCMP have not yet shown up at the camp to evict the squatters from the Treaty 10 land, society member Ruth Iron said.

"The government is not at this time going to enforce the order."

The stand-off between the province and the Elders will probably be resolved through more negotiations, she said.

Unity essential for self-rule

A couple of weeks ago, Indian Affairs Minister Tom Siddon suggested that a Native parliament may be the next step in securing Native self-government.

The national Native political body would probably not be a parliament in the constitutional sense. An Aboriginal parliament would instead consist of Native officials administering programs for Native people through the same sort of representative democracy that the non-Native provincial and federal systems currently use. That way, Natives at the community level would decide who would represent them.

The politics of deciding the priorities of Natives would no longer be left to non-Native ministers in Ottawa and would instead become the essence of debate among First Nations communities across Canada. The ultimate goal of such a system would be to dissolve the Department of Indian Affairs and hand a newly formed national Native government back to the First Nations.

Native self-rule is not a bad idea. Certainly we ought to be more qualified to run our own affairs, to know what's good for us, than any white government ever could. Proponents of Native self-government are quick to point out that we were managing our own affairs centuries before the arrival of Columbus, Cartier and Vancouver.

They tend to downplay, however, the extent to which we also fought amongst ourselves over resources, land and old grudges. Those old obstacles, the tense relationships that existed between the individual First Nations and their desire to remain autonomous, are still with us even today. Treaty chiefs' recent dissent over their lack of representation in the Assembly of First Nations; the refusal of some chiefs to acknowledge the AFN's right to speak for them at all; Dene disapproval of the Inuit's Nunavut settlement and the Union of B.C. Indian Chiefs' opposition to the First Nation Summit-approved B.C. treaty commission all serve to remind us that we have a long way to go before Native leaders can work together as a constructive whole.

National Native politics are not something that we seem very comfortable with. A feasible Native self-government in this country will require First Nations co-operating on an unprecedented level. That means getting along with each other so we can handle the big boys in Ottawa.

But that seems unlikely at the moment. We can't even agree over something like the First Nations' Chartered Land Act, a proposed piece of legislation that is supposed to hand reserve land management back to us. The land board chiefs, the group that designed the document, who already have land management experience under Sections 53 and 60 of the Indian Act, have met enormous opposition from chiefs all over Canada. Resistance to the act has not arisen strictly from the fear that this is an Ottawa-driven law designed to extinguish our rights. Most dissenters are mad because they felt they were not adequately consulted by the land board.

But bruised egos aside, it doesn't matter who is right or wrong. What matters is that a vital step towards Native self-government, control of our land, is being disputed for the wrong reason. With conflict like this within our own communities, it's unlikely that we will ever be organized enough to deal with Ottawa or the provinces.

What we need, perhaps, is a new kind of philosophy on Native government. For a long time, the only administrations we knew were chief and councils - small, local, community-driven bodies designed to meet local, community needs. National groups like the Assembly of First Nations and the Native Council of Canada were formed to deal with Canada's non-Native governments, but being big hasn't made Native government better. We are still in the old mind frame of every nation for itself.

Siddon is way off base in suggesting that we need a system like Parliament, but he is right about one thing. We need a single, national political force around which we can focus our energies or we will never be emancipated from Ottawa's domination and paternalism.



History perpetuates scalping myth

Myths of many cultures are dragged through time and eventually find a place in reality. Such is true of the scalping myth that was associated with warriors of old. Scalping crept into the movies and tales of the old west and was eventually accepted into the pages of the history books.

It's a scary thought that our children are taught that yesterday's savage Indians virtually tore the scalps from their victims. Tore! This would have had to be the case, as prior to the arrival of the white man, the Indians didn't have the tools to neatly remove the scalps with precision.

Not to discredit the trophy of removing patches of scalp from victims of war but full scalping was not a practice of our forefathers. I can't imagine how the warriors could have managed to take the time to scalp? Battle strategy was to move in and move out as quickly as possible, stopping for a scalp could cost their lives, not much of a trophy. Before the horse, the braves had to be quick on their feet and no time was wasted.

It's interesting that scalping was common practice in Europe in the 12th and 13th century. Perhaps they brought the myth with the knives! I sup-



**MARLENA
DOLAN**

pose it is sensational and spices up history a bit. Too bad it discredits a race of human beings.

Myths like these have been perpetuated through time and many of them were adopted from the settlers. Unfortunately they are not forgotten. They become an element of behavior - Hollywood sensationalizes and manipulates them and they are believed to be historically correct.

As a child in elementary school I recall history lessons on the battle tactics of the North American Indians and remember thinking how cruel they must have been. There was no way I could have been an Indian, I couldn't do anything like that. I didn't want to be associated with that cruelty. Teacher didn't care much that I could have been Indian, she made out that Indians didn't really belong on the face of the earth. I wonder how the German people feel

when the injustices of Hitler are taught in school? Of course that's just history, it doesn't mean that the German descendants are capable of such atrocities!

Good guys, bad guys. I guess we've been labeled as bad guys and even Kevin Costner can't change that. We could stop everyone on the street and tell them that we really didn't scalp all those white men, or we could change the history books. We could write history from a true perspective and tell every one that the English put a bounty on Beothuk scalps, encouraging the practice. Economic times were bad in those days, I'm sure those English Lords could teach Mulroney a thing or to.

Times really haven't changed that much. Genocide is just as much a part of today as it was yesterday. I wonder what tomorrow will be like? Wanna write a book?

Windspeaker

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Your Opinion

Stony Point members return to traditional land

Dear Editor,

Last week on Wednesday night, a group of people from the Stony Point Nation in Ontario attended a meeting of the local London chapter of Canadian Alliance in Solidarity with Native Peoples, and invited the members here to visit their campsite, show support, and spend some time enjoying the land with them.

Therefore, on May 15, myself and a CASNP friend, Joyce Hilton, visited with the people of Stony Point at the Camp Ipperwash Training Base. They have resettled on their original land base along a seldom-used portion of that part of Camp Ipperwash Training Base. For those of you who are wondering why the Stony Point Nation are doing this, the Department of National Defense took it upon themselves to relocate the Stony Point Natives in 1942 as part of the War Measures Act, claiming to need this particular land for use as a military training base. The Stony Point Nation's understanding was that this land would be returned to them after the war. Well, it's been 51 years now and the Stony Point Nation has decided to move back and enjoy their land while a few of the elders who remember being forced to move are still alive.

My friend Joyce Hilton and I were greeted with smiles and hellos by the Stony Point Natives and especially enthusiastically by Maynard George, spokesperson for the group. We were just in time to hear the grenade practice being carried out some distance away. These varied from one every few minutes to one every few seconds, and it lasted until approximately 3 p.m.

Also shortly after our arrival, the Stony Point Natives received a letter from Captain Rick Dobson. It was directed to whom it may concern, informing them they were "trespassing" on Department of National Defense property in direct conflict with regulations, that they were being ordered to vacate immediately, and if they did not whatever necessary legal action would be taken.

It was at this time that Maynard George informed us that an alternate safety camp could be situated across the road from us, on land belonging to a nearby farmer who wished to show his support by allowing free access for those who might need it.

I soon met up with Rosalie Elijah-Manning, one of the elders who chose to camp at the eastern site and who was walking along the single-lane improvised trail between camps. She began telling me her story and filling me in with details about her family's history regarding the time before and after the forced relocation of 1942. She has a very large family, including 10 living children, 45 grandchildren and two great-grandchildren. Some were coming from as far away as Manitoba or Saskatchewan.

About half-way between camps, her daughter Joanne came to meet us with the van and drove us the rest of the way. I chose to spend as much time as possible with Rosalie and we shared a lot about our people, the things we had in common, our backgrounds and present day family situations. We watched the kids catch fish, roast marshmallows, do fireworks, and we listened to the music of KASHTIN on her small ghetto blaster.

She shared with me that she

wouldn't go to the safety campsite or the western camp because the site she chose was on the land where she was born and where she lived until 1942 when she was forced to relocate. Rosalie stated that her brother had land here at Stony Point which at one time he leased to some farmers. When they were finished with it, the government people came in, took stones from the gravel pit and began developing the land, making a highway, and the Elijah family never saw a penny from that development of the land.

She also informed me that if charges were brought against anyone today, they would be brought against the leaders or the people who seemed to be in charge of the camps - she was one of them.

The impression I got is that the Stony Point Nation people feel badly that the Kettle Point elected band council doesn't stand behind them. In fact, they seem opposed to what is happening. A lot of concern is now being shown for the elders of the Stony Point Nation who had been removed in 1942, but these people want to have land rights clarified for the sake of the generations to come.

If you wish to write letters of support, send them to: Kim Campbell, Minister of National Defense, Room 207, Confederation Building, House of Commons, Ottawa, Ontario KIA OA6, and/or Tom Siddon, Minister of Indian Affairs and Northern Development, Room 121 East Block, House of Commons, Ottawa, Ontario.

Camp Ipperwash Training Base is located northeast of London, Ont. on Highway 21.

Shirley Honyust
Oneidas of the Thames

Indigenous athletes invited to compete

Dear Editor,

It was a little over a year ago that the organization UNION embarked on its quest to allow American Indians to compete as an independent nation in the 1996 Olympic Games in Atlanta.

Now that quest has taken another historic step forward with an invitation to all Canada's Indians to join UNION's alliance.

At a recent conference in Minneapolis, the Executive Council of UNION voted to amend its Olympic charter and extend the territory eligibility beyond U.S. borders.

UNION, which stands for Unite Now Indian American Nation, is now urging all Indian nations inside Canada to join its federation, said UNION President Steve Lopez, a journalist and wheelchair athlete for the Fort Mojave tribe in Needles, Calif.

Lopez (Hekue Hetho "Rattlesnake's Teeth") said that he hopes many Canadian athletes can be recruited by establishing an alliance with the North American Indigenous Games, which will showcase thousands of Indian athletes at Prince Albert, Sask. July 18-25.

The Minnesota conference was hosted by UNION Vice-President Edward Lohnes, (Devils Lake Sioux/Bad River Chippewa), who arranged the event to coincide with the Heart of the Earth Survival School's massive Pow-Wow celebration.

Lohnes (Mino Gi-Shik "Good Sky") also organized a meeting for UNION officials with famed Indian activist Bill Means.

Means, who has addressed

the United Nations on tribal sovereignty issues, endorsed the Olympic movement and offered to co-ordinate international support for UNION through the International Treaty Council.

Lohnes, who is a job developer with the American Indian OIC, said the goal of UNION is to promote and celebrate Indian athletes and Indian heritage while also using the tremendous media spotlight of the Olympics to draw worldwide attention to a variety of issues affecting North American Indians.

UNION was officially endorsed by the National Congress of American Indians in June of 1992.

UNION is in the process of establishing eight national sports federations as it prepares for its official application to the International Olympic Committee.

The federations include basketball, weightlifting, boxing, track and field, canoe and kayaking, swimming, team handball and wrestling, said UNION Athletes Chairman Eric Krawczyk (Oneida) who is also a candidate for the Olympic marathone.

UNION needs people to help form federations in pentathlon, archery, shooting, judo, baseball and volleyball, added Krawczyk, who also lectures on fitness and wellness issues.

Anyone in Canada interested in UNION, can call toll-free at 1-800-972-4244.

All donations should be sent in care of UNION to Steve Lopez' office: 500 Merriman Ave., Needles, Calif. 92363.

UNION organizers

Altering the story deprives those who hear it

Tansi, ahnee and hello. There's a terrific responsibility to being a storyteller. It springs from a storytelling tradition that believes in the empowerment of the people. The empowerment comes when you offer them the choice of how to run their lives and see their world.

Our legends and stories all work like that. They contain, at various levels throughout them, ethical teachings, principles and world-views that allow us to rediscover ourselves each time we revisit them. Indeed, with each revisiting, the story and our understanding of that story becomes stronger, more visceral, personal and empowering.

It follows then, that the very basis of storytelling is honesty. When you are given a story you automatically become responsible for giving that story away at some time to someone who might need it for their own enlightenment and growth. When you do that you also become automatically responsible for re-telling that story as honestly as it was told

to you.

Straightforwardly and without color, theatre or bias.

As Native communicators we are the modern continuation of that ancient storytelling tradition. We tell our stories around different fires but we tell them nonetheless. We tell them around the fires of radio transistors and television tubes. We tell them with the fire of laser printers, computer terminals and satellite beams. We are the keepers of a proud and culture-sustaining tradition.

We are involved in the passing on of stories as they happen in our communities, politics and universe that directly affect the lives of the people. As such, we are in the business of empowering the people.

When Grand Chief Ovide Mercredi told the Native American Journalists Association conference in Kamloops last month that we weren't doing our jobs right, he was basically telling us that he understood that tradition better than we.



Richard
Wagamese

He reminded us that our responsibility to our people was to bring our cultural heritage into the way we constructed our stories. In other words, to color the stories we were given with the bias of our own cultural perspective. What this means in terms of the storytelling tradition, is to not re-tell the stories honestly and ultimately, to dis-empower the people of choice in how they run their lives and see their world.

He stated that we were trying too hard to be like the white media. For me, who's been a long-time member of both, this was more compliment than put-down. Because when you find storytellers with consummate craft, it's best to learn their

techniques so you might serve that tradition better yourself. Despite much caterwauling to the contrary by Native groups and individuals through the years, mainstream media is not the culture-bashing ogre it's claimed to be. They, as we, believe a story needs to be re-told with honesty, straightforwardly and without color, theatre or bias.

For someone who has gone to great lengths to use mainstream media himself for his own political gain and popularity, it seems like the Grand Chief wouldn't really mind at all if we were to become as naive to Native tradition as they sometimes are. Perhaps then he would praise our skills rather than demean them.

This is not a denunciation of Mr. Mercredi. Rather it is meant to be a defense of a group of storytellers who operate under very difficult circumstances. Primarily, our own people are under the belief most times that it is our chief responsibility, pardon the pun, to tell THEIR story rather than THE story. When that happens we cease to follow that ancient tradition and dis-empower those we seek to empower with choice of vision and choice of action.

Mr. Mercredi's comments reflect more than his own bias. They reflect the encompassing difficulties Native communicators encounter daily. That they maintain the tradition rather than acquiesce to culture is testament to their understanding of that tradition.

Anyone who seeks to empower people is destined to encounter difficulty. That's in a story I was told one time a long time ago. It gets more true each time I re-tell the story to myself, more true and more empowering. Until next time, Meegwetch.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE JUNE 21ST ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, JUNE 9 AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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June 10 - 11, 1993

Vancouver, B.C.

METIS WOMEN'S SOCIETY OF ALBERTA'S OPEN HOUSE

June 11, 1993

Edmonton, Alberta

NATIONAL GATHERING OF ABORIGINAL PEOPLES

June 11 - 13, 1993

Ottawa, Ontario

3RD ANNUAL ABORIGINAL GOLF TOURNAMENT

June 12 & 13, 1993

Pelican Golf & Country Club, Ft. Smith, NT

CHIEF HARRY CHONKOLAY'S RETIREMENT CELEBRATIONS

June 13 - 18, 1993

Assumption, Alberta

EAST PRAIRIE 1ST ANNUAL MEMORIAL ROUND DANCE

June 19, 1993

High Prairie, Alberta

SAMSON OPEN GOLF TOURNAMENT

June 19 & 20, 1993

Hobbema, Alberta

JUSTICE & NORTHERN FAMILIES: 6TH ANNUAL NORTHERN CONFERENCE OF N. JUSTICE SOCIETY

June 19 - 23, 1993

Kenora, Ontario

THE VOICE OF THE LAND IS IN OUR LANGUAGE, NAT'L 1ST NINS ELDERS/LANGUAGE GATHERING

June 21 - 25, 1993

West Bay First Nations, Manitoulin Island, Ontario

TSOW TUN LE LOW SOCIETY 5TH ANNIVERSARY CELEBRATIONS

June 26, 1993

Lantzville, Alberta

ABORIGINAL LAW CONFERENCE

June 25 - 26, 1993

Vancouver, B.C.

NORTH AMERICAN NATIVE GOLF CHAMPIONSHIPS

June 26 & 27, 1993

Waterton Lakes, Alberta

ENOCH CLASSIC GOLF TOURNAMENT

July 3 & 4, 1993

Winterburn, Alberta

CANADIAN NATIONAL INDIAN GOLF CHAMPIONSHIPS

July 9 - 11, 1993

Cochin, Saskatchewan

IMPROVING THROUGH DIVERSITY

July 10 - 15, 1993

Winnipeg, Manitoba

MISSISSAUGA 12TH ANNUAL POWWOW

July 14 - 18, 1993

Blind River, Ontario

A hardy Powwow Hello! It's powwow season for us and I'm proud to give a few powwow stories about myself. I hear there are some people that don't think I should write about snagging. You know, that has been around for many, many moons. If you can't joke or talk about it, then you should go and pick up a snag! Jokes! I wish everyone a good and safe powwow season. Maybe I'll see you, if you do, come say Hello!

This is a woman's part

I received this piece from Norman Quinney. It's called A Woman's Part by an Ojibway Elder named Art Solomon.

The woman's part in the Mohawk tradition encompassed all of life, political, economic, social from birth to death, and growing food and governing the people. In their tradition the line of descent was through the women. It was the women primarily who chose the chiefs or had them removed from office if they did not serve the people. It was that way because from birth to manhood no one could know more intimately what kind of person he was, what qualities of heart and mind. But the men also had their part in the choice because they saw and understood as men.

In the Ojibway tradition the line of descent was through the men but the woman owned the food and the shelter and all but the personal possessions of her man and in all of the nations and tribes it was known and understood that the woman was "the centre of everything." The children represented the future but the women were the present and the future because without them there could be no future for the nations; the cycles of life could have no continuity; the Creator's plan for human beings would end.

In each family the woman was "the centre of the wheel of life." The women "were of the earth," they were connected to the earth mother and to the grandmother moon whose work was to govern when all things were to be born...plants, animals, humans, fertility was her working element. Hence "the woman's cycle" or her "moon." The power of birth was given to the woman. It was given by the Creator and it is an immutable law. It was given as a sacred work and because it is a sacred work then a sacred way was given to the women. The woman stands between man and God. She takes from both and she gives to both. That is the place made for her by the Creator. It is the place of highest honor and the reason why men should honor women.

But equally, women must honor men if not, then everything is out of balance and we can have nothing but chaos and pain. These are the first elements that must be put back together or nothing, but nothing can come right again.

The woman is the first teacher. Her teaching begins when the child is in the womb and only begins to diminish as the father and grandparents and others become the additional teachers.

The woman is the foundation on which nations are built. She is the heart of her nation. If that heart is weak the people are weak. If her heart is strong and her mind is clear then the nation is strong and knows its purpose. The woman is the centre of everything.

The Cheyenne people have a saying that, no matter how strong our warriors or how good their



PEOPLE & PLACES
by Ethel Winnipeg

weapons, if our women's hearts are on the ground then it is finished.

It is there at that point where the line of life was broken, the instructions for the purpose and the meaning of life were cut off, and the little girls were no longer taught by their mothers about the meaning of a woman. What God had in mind when he created women.

And it is that search that women must begin and we must help them get it back together. That is the absolute "first step" the answers are in the spiritual because it is a spiritual question.

Being a Native in a non-Native environment, I sometimes forget my place as a woman. I would also like to encourage those who are not fortunate to know what a woman is for.

Student expresses herself

Ottawa, Ontario - Loretta Boucher from Fort McKay, Alberta had the liberty to go to Ottawa for the Student Commonwealth Conference. She had written an article about her vision for Native people. This was published in the Ottawa Citizen, one of the daily newspapers in Ottawa.

The yearly conference has all the top students from selected high schools across Canada visiting Ottawa. They represent delegates from the Commonwealth, where they get political knowledge of the world. This conference is set up by students from Carleton University in Ottawa.

I had the chance to go when I was attending PICSS in 1991. I met so many students from all over Canada. It's really good when you see and hear many voices from the future leaders of Canada.

Searching for ancestors

Calgary, Alberta - I've another one of those letters. I must be a good "Unsolved Mysteries". This one intrigued me because it went back into the 1800's. Her name is Donna Sweet. She has been trying to find her roots for about 11 years.

Her mother is the great-great-great-granddaughter of a Chief Redhead, who may have been known as Chief Stowaltrick. His daughter died around 1845 giving birth to twins. One twin died, the living twin was named Comataliqua (Queen of Many Waters). She has no information on what happened to Comataliqua's father whose name was a "Chief Joesph." Comataliqua's grandfather went and got the grandchild after his daughter died giving birth to the twins and Chief Redhead took her to Lillooet, B.C. (clue?) Chief Redhead was apparently a Head chief and had many runners reporting back to him. Her grandmother said he was Chief of Chiefs. She also asks if there's any chance if a Bennett Redhead (55 years old), who is from Manitoba's Shamattawa Reserve, would know any of this? She thought... maybe, with the same last name... She is desperate to know her roots and she'll go to any length.

If you know of any information, please write her. Donna Sweet, #302 - 5300 Rundlehorn Dr., Calgary,

Alberta, T1Y 3V5.

Over-confident guy

Regina, Saskatchewan - Have you ever met an over-confident (I call it conceited) person? I did but he turned out to be one of my best friends. I made him a promise I would try to make him famous. His name is Cory Keewatin from the File Hills, Saskatchewan. He is single, so ladies don't phone for his number. (Jokes) He is about my age, I'll give one hint - he's going to be golden this year. He is one of the powwow goers as you can see.

We met at the Poundmaker/ Nechi powwow about two years ago, their famous sober dance. I asked him to dance because he looked lonely sitting by himself in the corner. Have you ever met someone whom you clicked with at the moment you meet? That is how Cory and I were. Here is Cory Keewatin.



Short of a snag

You know Poundmaker/ Nechi powwow has been good to me. My family has been attending their powwow since it first started. I always enjoyed it because I met many of my good friends there, maybe, on a good year, a snag or two. (jokes)

Anyway, this story dates back to the early '80s, when I was at that stage of the transition from tomboy to young lady. I met my first snag that day, my sister and cousin were playing in the field. These two boys, one with braids (David) and the other was short (Charlie), they came along and joined in. I didn't notice anything unusual, but everybody else noticed one of them was admiring me. The night came, we went to the sober dance. We met up with David and Charlie. Charlie was paying close attention to me, always asking me to dance and finally he came clean, he wanted to snag me. I liked his humor and being my first snag I didn't know what to expect, I said yes. He was about a good three inches shorter than me, but we didn't mind. After the dance, we were walking back to powwow, holding onto each other and I heard someone calling my name. I looked to see who it was, You know who it was...my mother and my sister Carole. They were laughing at me. Here, a girl about five feet was walking with a boy three inches shorter than her. If you are wondering why girls never reveal their first snags, it's because they are all shorter than them.

What's in, what's out in the Native world

By Drew Hayden Taylor
Windspeaker Contributor

HUMOR

In these increasingly confused times, one's grasp of what is proper and correct in today's fast-changing world becomes more and more hazy. In fact, sometimes it's just downright impossible to tell what's going on.

I speak specifically about the life of Canada's Native people. With the growing political and cultural awareness that's happening in Native communities across this country, Native people, like the dominant immigrant culture that surrounds them, now have fashion, social, and other politically correct trends happening alongside the other important issues of Native life, and then changing before you know it. And these trends often happen so quickly that if you're not careful, you can be caught practising last year's "ins" and create a tremendous Indigenous faux pas that could alienate you from your friends for years. So I figure, white people have magazines and newspapers that tell them what's in and what's out. Why not Native people?

So now, after years of extensive research listening to what's being said out there on the powwow trail, the bars, McDonald's, I think I have come up with a preliminary list of what the in-tune Aboriginal is saying, doing, eating and thinking. This is by no means a complete list, just a suggested menu to follow or ignore, depending on how trendy you are.

OUT

- trying to be white
- telling stories and legends get rich and famous from around the campfire
- Residential School

- "I'm an Indian".

IN

- trying to be Native
- Watching white people writing stories, movies, novels etc. about us.

- Therapy resulting from Residential School

- "I'm a member of the Aboriginal Native Indigenous First Nations people. (Actually, I'm Ojibway or more accurately, the Anishnawbe Nation. Just call me Drew.)

- Treaty Research
- Dances with Wolves (Hey Kevin, what next?)

- Following the conference trail
- Wondering what happened to all the funding

- White businessmen who want to invest
- Question: "Do you know Graham Greene?"

- Welfare (Thanks to various to various animal rights organizations)

- Indian men sleeping with blondes but marrying and having children by Native women.

- Any speech by Ovide Mercredi long, then it's "out" and is to be Tomson Highway)

- Cheated by court systems

- "I'm Matriarchal."

- Surrete du Quebec and Warriors
- Traditional Beliefs

- Hunting/gathering to survive
- Tonto and the Lone Ranger (Hmmm Kemosabe, what we do now?)

- Following the powwow trail
- Wondering what happened to all the buffalo

- White liberals who want to "understand".
- Question: "What's it like to be Indian?"

- Trapping & seal hunting (thanks various animal rights organizations)

- Indian men dating & marrying blondes

- W.P. Kinsella (unless it's over 20 minutes replaced by anything from

- Cheated by land agents

- "I'm a feminist".

- Cowboys and Indians
- Catholic Religion

Later, the best and worst dressed Native people in Canada.

BINGO DOME

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Indian Act: Permit to control a culture

The system was meant to protect Natives from being cheated, but it quickly changed into a way to ensure aboriginals didn't compete

By Kathryn Warden
The StarPhoenix

SASKATOON, Sask.

When George Munroe came back from the war in 1944, he had shrapnel in his back and a chip on his shoulder.

Having fought overseas for freedom and democracy, he found it grossly unfair that in his own country he couldn't buy a drink, vote in a federal election or sell goods without a permit - all because he was Native.

Often he'd go to sell a steer or a load of grain and be denied a permit by an Indian agent or farm instructor. And that was after travelling for several days with a team of horses from the John Smith reserve to Duck Lake, Sask.

"They were trying to boss us around just like kids," recalls Munroe, 78.

"I used to argue with them. I used to tell them, 'I fought for this country. I don't want to be handled like a kid.'"

The permit system is still in the Indian Act, though it hasn't been enforced since the mid-1960's. It's just one painful episode in Canada's paternalistic treatment of Natives.

With the stroke of a pen, the Indian Act, passed in 1869 and amended several times later, crushed Native systems of government that had worked well for Munroe's ancestors - even though their inherent right to govern themselves was not surrendered in treaties.

The goal, say critics, was to control Natives politically and alter them culturally, to turn them into what has been called "brown whitemen."

But it was a policy that failed. Despite the banning of Native ceremonies and dances and the use of their own languages in schools, Native people still found ways to maintain their identity.

"They resisted, evaded and defined efforts to control their

decision-making, limit their traditional rights and deprive them of their children," says Jim Miller, a University of Saskatchewan historian.

But economically, they've never recovered from federal policies that stunted their agricultural efforts and stifled attempts at commerce.

"The Indian Act never let them have control over their own economic lives," says Miller.

The permit system for selling goods is one example.

Permits were supposedly brought in to protect Natives from being cheated by unscrupulous whites. But the goal quickly changed to ensuring Natives weren't a threat to white businesses, says Jack Funk, a former Indian Affairs superintendent of schools.

"Toward the end it was a power thing," said Funk, co-editor of a 1991 book of Native stories published by the Saskatoon District Tribal Council.

Permits "took away the pride, the initiative of many Indian people and made them into beggars," he said. "It was this system which was to follow."

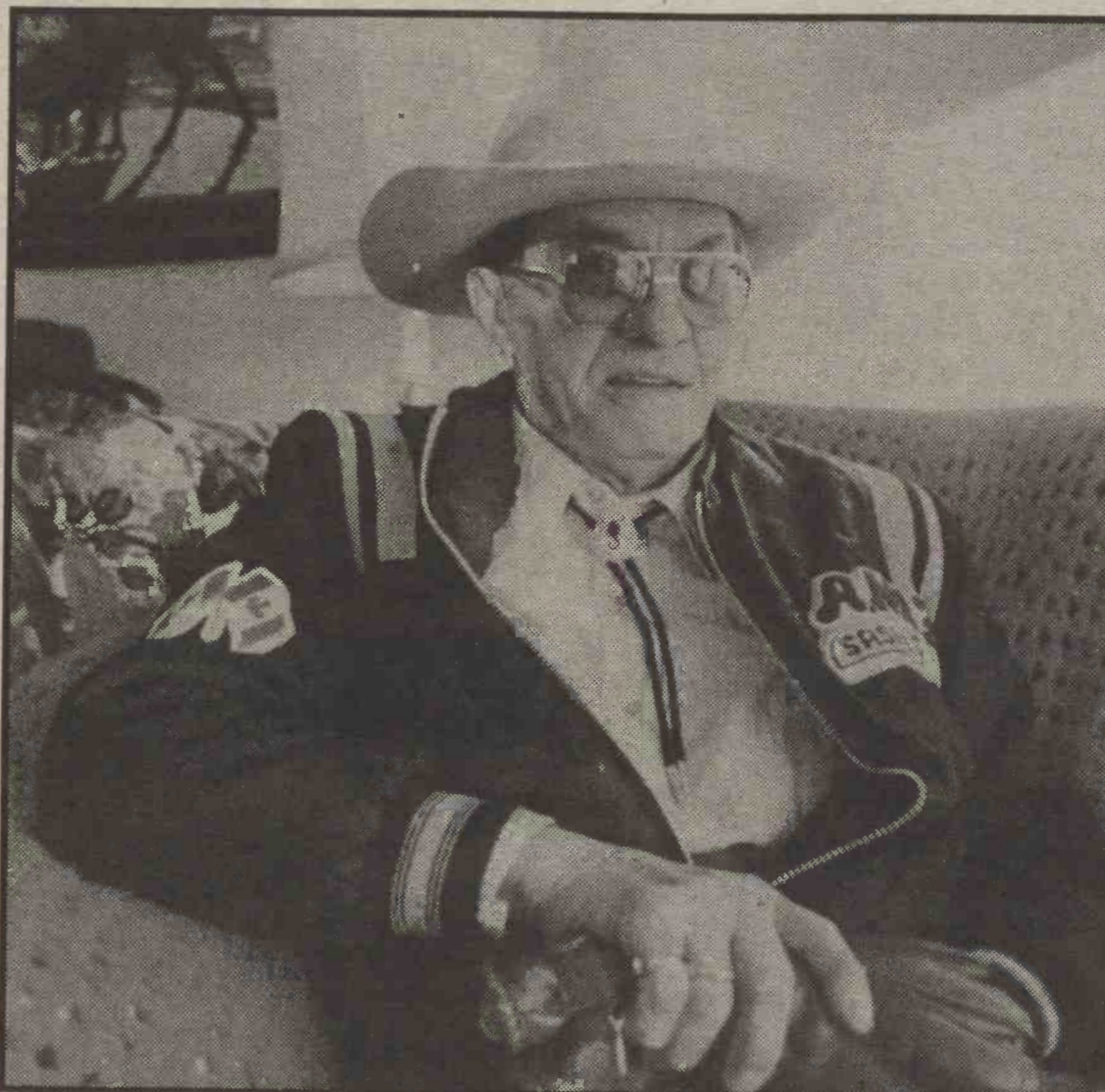
Even in the 1960s, a wealthy Native farmer in the Battleford area had to get a permit to sell his 200 head of cattle, Funk said.

Stan Cut Hand, a Saskatoon teacher and retired Anglican priest, remembers going with his father to ask for a permit to sell hay so they could buy food. At first the farm instructor refused, but he finally relented.

"He was a little guy with a big stick and he knew how to use it," Cut Hand recalls.

The system meant Native people seldom handle cash. If they sold a cow or some wood, they'd get a credit for the sale on Indian Affairs' ledgers. Then when they needed groceries, the farm instructor would debit the person's account.

Natives had to have permission even to slaughter a cow. One chief who killed a cow to feed hungry band members was removed from



Gord Waldner, The StarPhoenix

After fighting for his country in the Second World War, George Munroe found it unfair, to say the least, that he couldn't buy a drink, vote in a federal election or even sell his goods without a permit.

office for doing so without permission.

One of the blackest marks on federal Native policy is the "pass law," which was unique to Western Canada. A Native had to have a permit signed by the Indian agent to leave the reserve.

The pass law wasn't a law at all, but a departmental policy to prevent Natives from joining the Northwest Rebellion of 1885. It soon became a way of preventing Natives from organizing to fight for treaty rights, discouraging parents from visiting residential schools and stopping Natives from attending ceremonies and dances on distant reserves.

Though the RCMP were reluctant to do so, they were under orders to make arrests as if the pass system was law. It was enforced through an Indian Act amendment giving the Indian agent the power of justice of the peace to enforce Criminal Code provisions for vagrancy and loitering.

Some agents threatened to withhold food rations or withdraw privileges. But after awhile most

Native people simply ignored the pass system and many Indian agents only made a pretense of enforcing it.

Laurie Barton, a Native studies professor at the University of Saskatchewan, says a South African delegation came to study the reserves in 1902 but it would be an exaggeration to conclude Canada's pass system was the model for South Africa's.

"The tyranny only implied by the pass system here was in fact implemented in law there," he said.

By the mid-1930s, the pass system had all but died out, though some passes were still being used in the early '40s.

In the 1930s, Native activist John Tootoosis travelled from reserve to reserve without a pass to tell his people about their treaty rights. However, in 1937 a federal agent reported to his superiors that Tootoosis had been "absent from his reserves since December without permission," according to Geoffrey York's 1990 book *The Dispossessed*.

Even as late as 1956, the director of Saskatoon's Western Development Museum wrote to

Indian Affairs officials seeking written permission for Chief Harry Little Crow to leave the reserve for five days to attend a Zion-Era celebration.

For decades, many Natives were kept in the dark about what the Indian Act actually said. York notes that in 1935, when Tootoosis asked for a dozen copies, he was given only two and was told it was "not considered necessary to make a wide distribution of the Act."

A 1927 amendment to the Act made it illegal for Indians to raise money to finance political organizations or to pursue legal claims against the government.

These basic political rights weren't restored until 1951. And it wasn't until 1960 that Natives were allowed to vote in federal elections.

In 1927, the Sun Dance was outlawed, as was any kind of participation in public festivals or performances in costume, such as powwows.

These were legalized in 1951 because the government "figured these customs had been destroyed and weren't a threat to Indian acceptance of dominant Protestant work ethic values," says Saskatoon law Professor Norman Zlotkin.

The 1951 revisions to the Indian Act also gave provincial governments the power to legislate the sale of liquor to Natives.

All these interferences with Native life have left scars.

"If you run somebody's life in all respects, it can't have anything but a negative impact for generations to come," says Don Zurich, former director of the Native Law Centre in Saskatoon.

Even today, the Indian Affairs minister and the bureaucracy still have control over Natives' lives.

For instance, the minister still has the power to withhold approval of any decision made by a band council.

Since the title to reserve property is vested in the Crown, Native bands can't use their land as security against loans.

And a band's decision to give a land holding certificate to a member who wants to farm on the reserve is still subject to ministerial approval.

"Overall, the colonial model is still in place," said Zlotkin.

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Windspeaker

June 7, 1993

Regional Section

Volume 11 No. 6

Have an interesting story that affects your community? Send us a letter c/o Dina O'Meara, regional editor.



Federal and territorial political leaders celebrate following the historic signing of the Tungavik Federation of Nunavut Agreement. From left to right are Minister of Indian Affairs Tom Siddon, Paul Quassa, PM Brian Mulroney, TFN president James Eetoolook, and NWT Government Leader Nellie Cournoyea.

Tungavik/Nunavut land claim signed

By Doug Johnson
Windspeaker Contributor

IQALUIT, N.W.T.

Inuit of the Eastern Northwest Territories are just one step away from having their own government and territory, the first Aboriginal-controlled in Canada.

Following more than 20 years of negotiations between the Inuit and the Canadian federal government, the Nunavut Final Land Claim Agreement was signed May 25 in Baffin Island.

The final hurdle before the legislation could hit the floor of the House of Commons was

cleared in Iqaluit when leaders of the Tungavik Federation of Nunavut, NWT and Canada signed the final agreement before a jubilant crowd filling the gym of Inuksuk High School.

The agreement finalizes the settlement of the largest land claim agreement in Canada, making the TFN the largest private landowners in the western hemisphere.

John Amagoalik said it felt very good to be at the signing ceremony. Amagoalik is the former president of the Inuit Tapirisat of Canada and has been described as the father of the TFN claim.

However, the veteran lobbyist cautioned the claim had yet to receive royal assent. Un-

expected delays can arise, and until the legislation is passed, he would hold off celebrating. Amagoalik said that once the claim receives royal assent he will relax, but only for a short time.

"Then we have to get right back to the grindstone. Negotiation was hard work, but implementation starts and may not necessarily be easier," he said.

The government leader of the Northwest Territories agreed a lot of hard work still lies ahead for the TFN.

"I know from experience that claims implementation should not be underestimated. Most importantly, it requires an ongoing financial and political commitment to fulfil," said NWT

Government Leader Nellie Cournoyea at the Iqaluit signing ceremony.

Cournoyea helped negotiate the Inuvialuit land claim in the western Northwest Territories before entering territorial politics.

Amagoalik said that he expects the legislation to be ratified by early June. The legislation was introduced May 28 and is expected to be rushed through Parliament by mid-June.

Once ratified the agreement will give the Inuit title to 353,610 square kilometres, an area larger than the combined areas of Nova Scotia, New Brunswick and Prince Edward Island. In addition they will receive subsurface rights to 36,257 square kilometres.

The 17,500 Inuit will also receive a cash settlement of \$1.14 billion paid out over 14 years and a percentage of resource royalties.

More significantly, the ratified claim will create an Inuit-controlled territory from the eastern NWT. The new territory, called Nunavut which means 'Our Land', takes in the entire District of Keewatin and most of the District of Franklin. The new territory is set to come into existence in 1999.

With its creation, the Inuit will have de facto self-government. It is also the first time since Louis Riel's provisional government helped create Manitoba that Aboriginal people have created a new Canadian government.

Mystery respiratory illness killing Navaho youth

ALBUQUERQUE, New Mexico

Young Navahos are being struck by a deadly respiratory illness that has doctors baffled.

The disease has claimed 11

lives since January, most of them healthy young Navaho. The latest victim of the mysterious flu-like disease was a 13-year-old Navaho girl who collapsed during a school graduation party May 28.

The girl was rushed to hos-

pital and put on a ventilator, but died the following day.

Most of the 26 cases of the illness have been reported on a reservation straddling the New Mexico-Arizona border. Health officials in New Mexico have tentatively diagnosed the

illness as respiratory distress syndrome, which is non-contagious.

Victims suffer muscle aches, fever and headaches that may last 12 hours to several days. The flu-like symptoms rapidly progress to breathing difficul-

ties as lung tissues swell, ultimately suffocating the victims.

Investigators originally suspected an infectious agent or toxic chemical as possible causes of the outbreak, but laboratory tests have been inconclusive.

Prairies

Grad largest in SIFC history

By Clint Saulteaux
Windspeaker Contributor

REGINA, Sask.

"I first enrolled in university while I was living in Manitoba a few years back. At that time it seemed to me that there was something missing as I did not seem to be able to fit into the educational system. It seemed that I had to forget my own culture in order to be successful."

Those were the words of the valedictorian at the 1993 Spring Convocation of the Saskatchewan Indian Federated College. Rosina Hester, originally from the Opasquiak Cree Nation in Manitoba and receiving her Bachelor of Arts Ordinary degree in Indian Studies, delivered her speech to approximately 600 friends and relatives of the largest graduating class in SIFC history.

Ninety one graduates received degrees and certificates in 19 categories. Special acknowledgements and awards were also recognized by the college.

Hester experienced difficulties as a Native student at the Manitoba university, and welcomed the opportunity to continue her studies at SIFC.

"On one particularly frustrating afternoon I met two students who were graduates of a post-secondary institution called the Saskatchewan Indian Federated College. Upon further discussion, I learned all about SIFC and

decided that this was the ideal place for me as it combined Native culture and post-secondary education.

Hester also expressed her gratitude towards the elders at the college who had guided her through her university years, a point reinforced by other graduates who spoke.

While SIFC grads also participate in the larger University of Regina convocation, the separate ceremonies held a day before offers an intimate atmosphere in which Native representatives have an opportunity to congratulate the students personally for their accomplishments.

Chief Roland Crowe, head of the Federation of Saskatchewan Indian Nations, Dr. Eber Hampton, SIFC president, and Ron Jamieson, vice-president of Aboriginal Banking for the Bank of Montreal addressed the graduating class. All spoke of the impact Aboriginal professionals will have on Canadian society and encouraged the graduates to continue in their professional development.

"It has been a difficult year but also a year of accomplishments," Hampton told the audience. "It has been a good year despite the reminder that our people and our students are constantly faced with obstacles."

Tribal and district chiefs or their representatives were on hand to present awards to graduating students from their communities.



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Advertising Feature

Fifth annual celebration draws artists from across the Americas

Calgary festival heals through art

The Calgary Native Arts Festival celebrates its fifth anniversary this year.

And the 1993 show, running from Aug. 14 to Aug. 22 at the West Atrium of the Banker's Hall Complex, 315 8th Ave. S.W., promises to be bigger and better than ever.

Visitors to the nine-day arts celebration will be treated to a host of Native art, from song and dance to paintings and sculpture. All of the fully juried pieces will be on display at Banker's Hall Aug. 18 to Aug. 22

This year's theme is on healing, specifically, how the artists heal themselves through their art. And the international aspect of this year's show means artists from across North, South and Central America will be in Calgary to display and discuss their work at both the hall and the Glenbow Museum.

As part of this year's healing theme, the festival will also feature the exhibition of Creation in Captivity, a new collection of art by Native inmates from across Canada.

Inmate artists

Five Natives from Calgary's correctional facility are already working on pieces for the exhibit and organizers are in contact with other inmates from

Drumheller, Lethbridge and Ontario. The inmates' work will range from paintings on animal hide to traditional Native hangings.

The exhibitions and sales of all the artists have always been one of the highlights of the festival. This sale is a great chance to browse around and see what's happening in the world of Native painting, sculpture, jewelry and mixed media artworks. The dozens of Native artists will also be on hand to share their cultures and inspirations. Visitors can purchase many of the hundreds of beautiful handmade art objects directly from their makers.

Visitors can also attend several workshops featuring artists from across North America. Elder, artist and performer Lawrence Houle from Winnipeg will lead two separate workshops on culture and artifacts. Ken Lewis from Hobbema will instruct visitors on the symbolism in Native art.

And renowned birch-bark-biter Angelique Levac will be on hand to display her works and demonstrate the time-honored practice of birch-bark biting. Levac is one of the last Natives still creating the intricate designs through the almost forgotten

skill of manipulating folded birch-bark.

Other workshops will include discussions on the Native family in transition with Abe Kakipetum and other topics like drum making with Henry Adams. And festival president Helene Kakaway will be conducting healing circles for all to take part in throughout the festival.

Children's exhibit

There will also be a children's art exhibition, featuring the work of students from Morley, different literary presentations and a one-woman play by Native playwright Michelle Thrush.

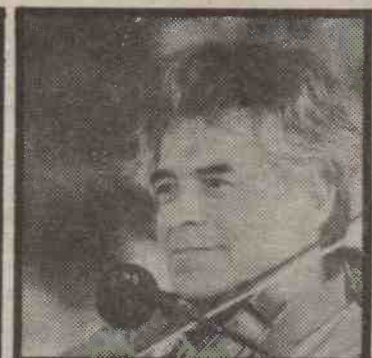
And Aug. 21 marks a spectacular evening of entertainment at the museum. A wide-variety of Native performers from across the Americas will dance and sing together in a combined celebration of Native culture and tradition. Tickets are \$15 and includes a variety of traditional finger foods before the show. Doors open at 6 p.m.

All other events, including access to the festival's six tipis in the mall, are free to the public. So give yourself a break during the week and take in the festival. You never know what you might find.

CALL FOR ARTISTS

The International Native Arts Festival is a non-profit charitable organization, dedicated to creating an awareness and appreciation of Native art and culture. The Festival is held annually the third week of August in Calgary.

We are seeking submissions from Native Artists (painters, sculptors, carvers) for our 1993 celebrations, August 14 to 22. Submissions also wanted in **any medium** for Silent Art Auction.



For entry forms and further information, please contact:

**International Native
Arts Festival Association**
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Fax: (403) 233-7681



HARRIS SMITH (LALKAWILAS)

Prairie Briefs

Policing agreement to enhance services

Communities in Saskatchewan will be among the first in the country to enjoy results of a tripartite agreement on policing services with the RCMP. Federal, provincial and Native leaders signed a framework agreement for RCMP - First Nations community policing service in Saskatoon mid-May. The package will cover 64 communities in Saskatchewan, and was signed by federal Solicitor General Doug Lewis, provincial Justice Minister Bob Mitchell, and Chief Roland Crowe of the Federation of Saskatchewan Indian Nations. The agreement will enable individual reserves to negotiate Community Tripartite Agreements with provincial and federal governments. Federal officials say it will enhance opportunities for First Nations communities to set policing priorities and enhance RCMP accountability and services to the communities. The five-year framework agreement is the first to be concluded in Canada involving the RCMP under the 1991 First Nations Policing Policy.

Cultural centre inaugurated

The Saddle Lake Band in northern Alberta celebrated the official opening of their new cultural centre with Deputy Prime Minister Don Mazenkowski. The minister participated in the opening of the Ayiwakes Cultural Centre May 21 on behalf of Indian Affairs and Northern Development Minister Tom Siddon. The \$1.25 million centre was completed in March, after 11 months of construction. The new centre was funded primarily by the band, with additional monies provided by federal and provincial departments.

Wildlife management agreement signed

Native interests and federal concerns were meshed in a memorandum of agreement on wildlife management in Saskatoon, Saskatchewan last month. Chief Roland Crowe of the Federation of Saskatchewan Indian Nations and Tom Siddon, Minister of Indian Affairs signed the memorandum following almost three years of negotiations. The document outlines principals of conservation, management and development of wildlife and wildlife habitats both parties agreed on, while respecting Treaty rights on hunting and fishing. The seeds for the agreement were sown by the FSIN in 1989 when Crowe initiated studies into a cooperative and multi-lateral approach to wildlife management.

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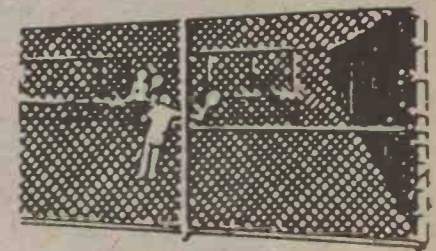
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Central

Walpole Island captures All Ontario title

By Dina O'Meara
Windspeaker Staff Writer

WALPOLE, Ont.

For the first time in the province's history, a Native midget hockey team has taken the All Ontario cup.

A jubilant Walpole Island team carried their coach Stacey Kicknosway around the Walpole Community Centre after winning game four against the Zurich Thunder team 5-3 in a best of seven series.

And that with a rookie coach and three valuable members playing with injuries.

Jeremy Blackbird, who scored the first goal of the win-

ning game, injured his leg in the semi finals, but pressed on to continue leading the team to the finals. Scoring the second goal of the evening, Forward Bruce Sands proved doctors wrong by playing this year on a recently-healed broken leg, after being warned he might not be able to. And John Wrightman, who scored the final two goals, one unassisted, came back after missing game two and cracking his knee.

"This was a lot more than discipline hockey - it was dedication," said Kicknosway.

The 27-year-old played midget hockey in Wallaceburg, but this was the first season Kicknosway spent ice time coaching.



Walpole Island Midget Hockey Team are all smiles after capturing All Ontario Title.

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Central

Non-Native vendors protested at powwows

By Staphanie O'Hanley
Windspeaker Contributor

OTTAWA

The appearance of non-Native traders at the Odawa Powwow has sparked a petition to make sure they don't return next year.

The Odawa Native Friendship Centre in Ottawa puts on the annual powwow. At this year's powwow, held May 28-30, 68 stands showcased aboriginal arts and crafts. But not everyone selling aboriginal crafts was Native.

Timothy and Diane Nanticoke have been on the "powwow circuit" for about four years, traveling to powwows in the United States and Ontario and Quebec. They started the petition when they noticed about eight non-Natives selling Native crafts at the Odawa Powwow.

The Nanticoke asked the suspected non-Natives for their status card or some proof that they were Aboriginal but they couldn't produce it. Over sixty traders supported the petition to make sure the alleged non-Native traders don't come back. The petition was passed on to the powwow committee for consideration next year.

"For non-Natives to be sitting behind the stand and making non-Native crafts, non-Natives (visiting the powwow) don't know the difference," says Timothy Nanticoke. He says some non-Natives at the powwow had Aboriginal people "fronting" for them, to make it seem Native people are selling

"What a powwow is a Native people getting together drumming, dancing, trading with each other. If we have non-Natives coming in, the only thing they're there for is to cash in on Natives".

- Irwin Hill, Odawa powwow vendor registration

the crafts. Others no longer have ties (marriage for example) with Natives yet showed up at the powwow anyway to sell crafts.

If some non-Natives are allowed to set up, this sends the message that others can come, says Nanticoke. Ontario is generally strict but soon it will be like the United States, where 25 per cent of booths at powwows are run by non-Aboriginals, he warns. Sometimes non-Natives buy up Aboriginal crafts then resell them at lower prices than the Native traders. Some crafts are "fakes", actually made by non-Natives but passed off as Aboriginal crafts.

This not only hurts Native people financially but defeats the purpose of the powwow as being like a "big family gathering" says Diane Nanticoke. "A lot of Native people depend on this. A lot of non-Natives have jobs. Natives don't", she said.

Irwin Hill, who is in charge of traders at the Odawa Powwow agrees. "What a powwow is a Native people getting together drumming, dancing, trading with each other. If we have non-Natives coming in, the only thing they're there for is to

cash in on Natives".

Currently traders register for the powwow by sending the powwow committee a registration form and fee. Timothy Nanticoke thinks traders should be screened on site. Before they set up, they should prove they are Native by showing a status card or affiliation with an Aboriginal co-op.

Hill dismisses the idea of asking for status cards since he contacts the traders before they come and reject status cards as the only proof traders are Native. "I talk to people. I expect to them to talk to me the same way. I ask them if they're Native. In most cases they're honest."

He said he will screen out non-Native traders by phoning them, then talking to other traders. Each case will be looked at individually. "I know almost every trader personally. I don't want to come down like the government of people. I want to be as fair with people as I can."

"It's never been a problem, not for us. With Native people there are people doing underhanded things too. We want good people there," says Hill.

Northern Briefs

Resource transfer condemned

The signing of a resource transfer agreement between the Yukon and federal governments has met with sharp criticism from Native leaders. The Northern Accord grants Yukon control of the territories gas and oil resources. Minister of Indian and Northern Affairs Tom Siddon and Yukon Government Leader John Ostachuk signed the agreement in Whitehorse May 29. But both the Council for Yukon Indians and the Inuvialuit Development Corporation, the business arm of the Inuit people of Western Arctic, criticised the government for the lack of Native consultation on the accord. "The negotiations on the Northern Accord is an example of where the First Nations interests are pushed to the sidelines," said Judy Gingell. "First Nations must be party to any negotiations regulating the devolution of responsibility from federal to territorial government in order to protect First Nations' interests."

Native nutrition centre set

Northern Aboriginal food habits will become the subject of research under a new program funded by the Arctic Environment Strategy. The Centre for Nutrition and Environment of Indigenous Peoples (CINE) is being established at McGill University in Montreal, Quebec. Representatives of the Dene Nation, Inuit Tapirisat of Canada, Council of Yukon Indians, and the Inuit Circumpolar Conference will be assisting the project. CINE is slated to conduct community-based research and education related to food systems and the environment, incorporating traditional knowledge of the environment and dietary practices.

Yukon land claims signed

Four of Yukon's 14 First Nations settled land claims and self-government agreements with the Federal government May 29 with the signing of Council for Yukon Indian's Umbrella Final Agreement. The document is a framework agreement setting terms for final land claim settlements and self-government issues. It will allow Yukon First Nations to have jurisdiction over settlement lands, shared jurisdiction over non-settlement lands, and participation in wildlife and other management boards. Leaders of the Vuntut Gwitchin, Champagne and Aishihik, Teslin Tlingit, and Nacho Nyak Dun First Nations signed final settlement agreements with Minister of Indian Affairs Tom Siddon following the signing of the umbrella agreement with Native and territory leaders. The self-government agreements are unique in that the majority of First Nations represented do not live on reserves or settlement lands.

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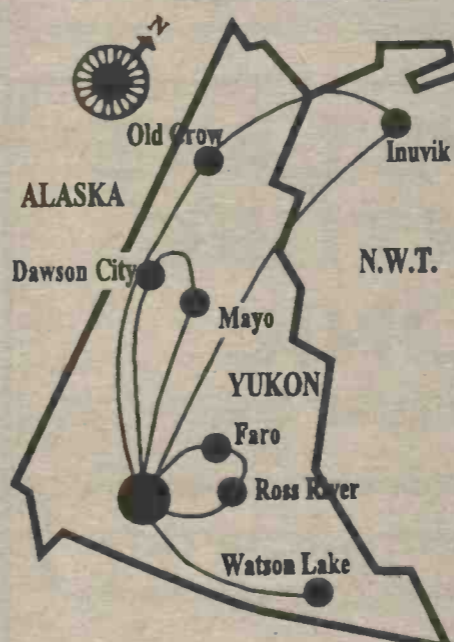
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British Columbia

New play light change of pace

By Kelly Roulette
Windspeaker Contributor

VANCOUVER

British Columbia theatre group Spirit Song's latest production "Shape Shifter" is taking Native theatre in a new, light direction.

Director Ronnie Way says he wasn't interested in doing a play with a moral, as many Native playwrights feel obliged to.

"Too many plays have a message to tell" says Way, "I just wanted to do a play that people could enjoy."

Shape Shifter is a collective work written by Way and students who attended Spirit Song's annual theatre school last year. This year the play is performed by professional actors. Darrell Dennis, teen heartthrob of CBC's Northwood show, does a good portrayal of the main character John opposite Dean Aylesworth, an aspiring Vancouver actor and playwright, who plays Jim.

The plot is about two friends who are forced to sleep in a cave overnight after a day fishing trip goes awry. However, it is no ordinary cave, it possesses mystical powers to steal human souls.

The audience is treated to special effects ranging from trickling water, talking cave walls and shifting rocks, all which give the effect of an Egyp-

tian tomb. The eerie atmosphere is constant throughout the storyline and adds to much of the plays popularity.

Spirit Song is successful in creating a cave setting. A tyed-dyed parachute, strategically placed, makes the audience feel they are sitting within the place of action. Shape Shifter is definitely entertaining and leaves a feel-good impact on an audience.

"I see Native theatre moving away from didactic messages and relying more on the mysticism and beauty of Native culture" says Spirit Song Administrator Wayne LaRiviere. "Still, I don't mind a play that is able to raise questions within a viewers mind."

Shape Shifter was among 22 plays to participate in the First Annual Men's Festival in Vancouver last April. Starting in June the play will tour throughout B.C.

The one-time small Native acting community in Vancouver is slowly growing and LaRiviere claims it's great to have a bigger selection of actors to choose from.

"Having a known TV actor like Darrell Dennis attracts a bigger audience" says LaRiviere. "I think it also shows that Natives are no longer beginners in the acting field. Someday names like Graham Greene and Russell Means will be as common as Tom Cruise or Jack Nicholson and I feel that time is not far off."

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Native Artists

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Windspeaker

British Columbia

University longhouse welcome addition

By Susan Lazaruk
Windspeaker Contributor

VANCOUVER

Before traveling to Vancouver for the opening of a native longhouse at the University of British Columbia, Cliff Porter had never set foot on a campus or known a university student.

And while the 19-year-old from Williams Lake was more interested in kicking around a beanbag ball than in the ceremony on May 25 to open the First Nations House of Learning, he was impressed enough to consider continuing his studies beyond high school.

Graduates in his tiny native community in central B.C., "They just get a job," he said in the shadow of the massive cedar-and-glass structure tucked in a wooded corner of the cam-

pus among the smells of fresh pine and sea air.

"I want to get ahead in life, I guess," the Grade 11 student said shyly, adding he is interested in a law degree.

Porter, on his first trip to Vancouver, was overwhelmed by the UBC campus.

"It's bigger than downtown Williams Lake," he said.

The longhouse, the first on a North American campus, is designed as a cultural base for native students, to make it more appealing for those like Porter to take further studies.

"Then you'll be with your own people," he said.

The 2,000-square-metre building, which cost \$4.9 million and was funded through private donations and a provincial grant, is designed after the traditional longhouses of the Coast Salish people.

Massive western red cedar logs support a copper roof that

sweeps up at both ends of the 106-metre long building to resemble the wings of a great eagle.

A separate building resembling an Interior Salish pit house will house a library stocking information on Canada's aboriginals, much of it unpublished materials from Natives. Facilities include a daycare, seminar rooms for high school students and public meeting hall.

The centre, surrounded by leafy deciduous trees and towering evergreens and just a short walk from beaches on the Pacific Ocean, was designed with input from First Nation students, staff and elders.

About 2,000 people attended the opening ceremony, which included performances by dancers in brightly colored dress and a traditional feast of barbecued salmon and deer, wild spinach and wild rice salads, clam fritters and bannock.

Among the speakers was Alfred Scow, a retired provincial court judge. As the university's first Native law graduate, Scow completed his degree without the benefit of a longhouse.

"There were a handful of us Indian students back then," during the '40's and 50's, he told the crowd from the cedar platform outside the longhouse's Great Hall. "We were a bit of a novelty."

"We had one foot in the Native community and one foot in the white community, and at times it was a bit uncomfortable position to be in," he said. "These buildings tell Indian students today that they belong."

The longhouse continues a university policy of attracting more Natives, which began with the Native teacher's program in the 70's, through which more than 150 Natives have received their Bachelor of Education degree.

Dr. Verna Kirkness, the director of the House of Learning and the person credited as its driving force, said "We wanted the First Nations longhouse to share our cultures and knowledge with the university community and with the public at large."

Robin Woodhead, who this month became the first Native to graduate from UBC's medical school, explained that traditional Native longhouses, which served as homes for early Aboriginals, were built into long structures as families grew.

"I hope we will have to extend our longhouse as our Native family grows," said the 25-year-old member of the Kitsumkalum Nation from Prince Rupert in northern B.C. "I hope it will allow Native students to partake of all the UBC has to offer without having to give up on our culture."

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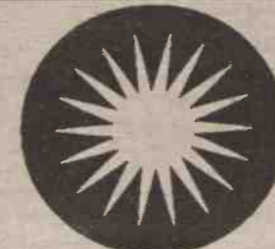
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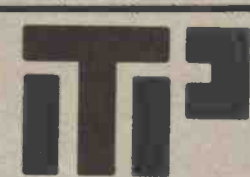


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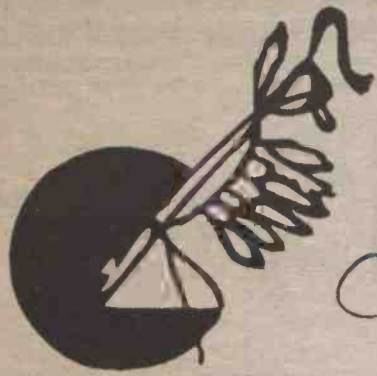
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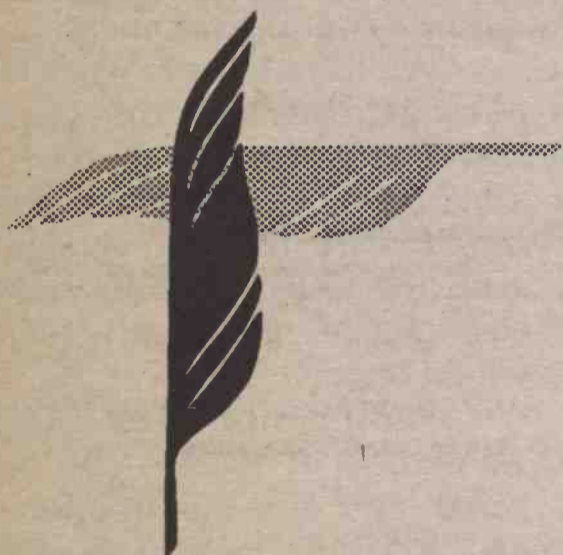
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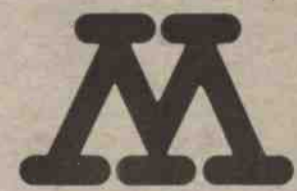
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Advertising Feature

The Tire Warehouse enters 15th year

The Tire Warehouse is moving ahead by leaps and bounds. This year, the Edmonton-based, family-owned business enters its 15th year in the auto service industry. The years have been marked by tremendous growth, building a reputation for reliable work and an honest commitment to customers.

The Tire Warehouse was founded back in 1979 by Wayne Harris after he served 12 years with the Royal Canadian Mounted Police. From a single south side location, the business has expanded to three easily accessible locations, offering an outstanding range of automotive service, first-rate tires and automotive products.

Changing economy

Wayne and Nettie Harris are quick to share the credit for the firm's overwhelming success with their dedicated staff and loyal clientele.

In a changing economic climate, it takes a special combination of ingredients to achieve success, says Nettie. Knowledgeable consumers are looking for top quality products and services at fair prices, delivered by skilled dedicated technicians and personnel; convenient locations and hours of operation to fit their busy lifestyles.

The Tire Warehouse has

grown and flourished by meeting and exceeding those customer demands. As the business nears its 15th anniversary, management and staff extend their gratitude to the clientele that's helped them reach this milestone.

Top-notch service and products are the benchmark of The Tire Warehouse - Wayne and Nettie simply won't settle for less. "We concentrate on service," says Nettie. "That means excellent value for your dollar - and service, service, service. We're not satisfied until our customers are happy."

Standing behind their word, Wayne and Nettie have made Customer Appreciation Week an annual event at The Tire Warehouse. To salute the solid client base that brings its business back to them time after time, the Harris feature special prices and door prizes during the festivities.

"Our customers have always been our Number One priority," Nettie stresses. "That has been the primary focus since Wayne founded the business."

Honesty and integrity have been essential in earning customer respect and confidence, says Nettie. "Management and staff alike work hard to ensure an excellent record of customer satisfaction."

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Service and value are the chief concern of Tire Warehouse founder Wayne Harris. Customer Deb Crowfoot (above, left) checks out work in progress on his vehicle while Harris makes sure he's getting the attention and quality work his customer wants.

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The Tire Warehouse is an approved motor vehicle inspection station as well.

The three Tire Warehouse locations around the city offer a combined total of 40 service bays, with the latest in machinery and equipment.

"We'll continue to work for our customers in the years ahead, just as we always have," says Nettie. "Customers can feel confident trusting their vehicles' servicing to us. After 15 years, customer service is really what we do best."

You'll find The Tire warehouse at 10050 - 110 St., 17704 - 102 Ave., (both open 7 a.m. to 5 p.m. Saturday), and 4717 - 99 St. (offering extended hours 7 a.m. to 9 p.m. Monday to Friday and 7 a.m. to 6 p.m. Saturday).

- Courtesy of The Edmonton Journal



The TIRE Warehouse

"Home of the Mountie on the Wheel"

SIZE	LOAD RANGE SYMBOL	SPEED RATING SYMBOL	CROSS SECTION	OVERALL DIAMETER	REV. PER MILE	STATIC LOADED RADIUS	SUGGESTED RIM	MAXIMUM LOAD PER TIRE
LT 235/75-R-15 (30 x 9.50 R15LT)	105	Q*	9.44	29.44	710	13.46	6,61/2,7,71/2	2039 LBS
LT255/75-R-15 (31 x 10.50 R15LT)	109	Q*	10.59	30.55	684	13.93	7,71/2,8,81/2	2270 LBS

* - Q = 160 Km/H - OR - 99.4 MPH



PIRELLI "SCORPION" LIGHT TRUCK

LT235/75QR15 (30X9.50R15)
LIST \$219.00 SALE \$119.95

LT255/75QR15 (31X10.50R15)
LIST \$233.00 SALE \$129.95

• **Stability and performance:** wider thread pattern with 3 longitudinal grooves gives improved road-holding and braking efficiency.

- Can be mounted on white raised letters or black wall sides upon preference.

The two sizes are steel-belted with ZERO degree nylon cap. The carcass is characterized with a high degree of flexibility which contribute to give certain appreciable benefits such as:

- A reduction in vibrations transmitted from the terrain.

- Improved resistance to impact.

- Fast response to sudden manoeuvres.

The tread pattern is wide and aggressive, designed also for loose surfaces (grass and mud).

The tires are M + S (Mud and Snow) indicating their special advantages in terms of traction even when used on snow covered surfaces.

The Tire Warehouse

"Home of the Mountie on the Wheel"

WEST; 17704 102 Ave
484-4700

CENTRAL; 10550 116 St
455-5900

SOUTH; 4717-99 St
437-4555

HOURS: 7 A.M. - 6 P.M. SOUTHSIDE TILL
9 P.M. SATURDAYS OPEN TILL 6

SCORPION



LT-20

PIRELLI

SCORPION -SPECIAL PURCHASE-

• Scorpion ideal for all light trucks

Pirelli's FREE Lifetime Road Hazard Protection and complete warranty

• Prices include FREE installation and balancing

SCORPION LT - 20

The growing world-wide popularity of recreational four wheel drive vehicles and the clear indications of the increasing enthusiasm for this kind of vehicle on the part of the affluent users are there for all to see. A casual observer will notice the various Blazer, Broncos, Jeep CJ-7 and Cherokees, Dodge Ram Chargers, etc., now on Canadian roads in quantities unthinkable few years ago. This has prompted Pirelli Tire Inc. interest in supplying the market with two of the most popular original equipment tire size fitted on the above mentioned vehicles.

Economic Development

Access to non-government funding a must

By D.B. Smith
Windspeaker Staff Writer

SASKATOON, Sask.

Aboriginal enterprises need access to funds from non-government sources if Natives are to escape from the poverty cycle, the president of the Canadian Council on Native Business said.

Establishing an Aboriginal economic development bank through the private sector is just one of eight recommendations that the council plans to present to the Royal Commission on Aboriginal Peoples in June, said Patrick Lavelle.

Financing business on reserves has always been a problem because the land is held in trust by the Crown and cannot be mortgaged or offered as capital in business ventures.

"Private sector financing must exist," he said. "The central element is the establishment of an Aboriginal economic development bank which is an absolute must if we are ultimately going to break the cycle of poverty which currently exists in Aboriginal Canada."

A privately-funded, Native-managed bank would provide enough risk capital to make success and failure in the open



market a reality, Lavelle said. Overhauling the Indian Act at the same time would allow Native-owned assets to be used as collateral.

"There must be the availability of capital. Aboriginal people are very entrepreneurial. The vast majority are committed to action and want to take control."

The council, which was founded in 1984 to bring Natives and non-Natives together in the private sector for their mutual benefit, also recommended that:

The Canadian Council on Native Business recently called upon Ottawa to make Tom Siddon the last Minister of Indian Affairs. An Aboriginal Opportunities Commission should be created to oversee the dismantling of the department and the redistribution of Indian Affairs money to the First Nations, the council said.

- The federal government should institute tax reforms to provide incentives to non-Natives to invest on reserves.

- Royalties from resources on Native land must stay in the hands of Natives.

- Natives should have access to the same venture capital and business support that the federal government offers to non-Native business.

- A fixed quotient of federal contracts should be given to Native governments.

- Outstanding land claims

must be settled by the year 2000.

- Investment in Aboriginal education and training must occur to enable Native businesses to protect and share their resources and profits with each other.

The Federated Indian College in Regina is a good example of an institution that should be recognized as a post-secondary centre of excellence, Lavelle said.

"They should be given the resources to attract students and link up with other universities

that teach similar courses, like the black universities do in the United States."

In a meeting held in Toronto before the Institute of Public Administration last week, the council also called upon Ottawa to make Tom Siddon the last Minister of Indian Affairs.

An Aboriginal Opportunities Commission should be created to oversee the dismantling of the department and the redistribution of Indian Affairs money to the First Nations, the council said.

Submitting the recommendations to the Royal Commission next month will "obviously not do very much," Lavelle said. The burden of change will rest on the shoulders of future generations of Natives, who must work to overcome present situations of poverty and despair that exist in places like Davis Inlet, Newfoundland or Big Cove, Nova Scotia.

"It's going to take 20, 30, 40 years to turn things around. None of this is easy," he said.

Although often thwarted by prejudice and lack of interest on both sides, the council's bottom line is to see the average income, life expectancy and literacy of Aboriginals at the same levels as the rest of Canada, Lavelle said.

ON JUNE 15th
VOTE
for a better Alberta
ELECT
Ralph's Team

For information on where to vote
please call 1-800-561-8493

Inuit artist graces stamp

An Inuit artist was one of four faces on stamps issued by Canada Post on International Women's Day in 1993.

Pitseolak Ashoona, who lived from 1904 to 1983, was one of Canada's most popular and prolific Inuit graphic artists. She was known for her lively prints and drawings of Inuit life, spirits and for her descriptions of the feminine universe.

She became a member of the Royal Academy of Arts in 1974 and the Order of Canada in 1977.

The set of 43-cent stamps was issued to mark the 100th anniversary of the National Council of Women of Canada and the founding of the National Office of the YWCA. It also coincided with the 50th anniversary of the first federally appointed woman judge in Canada.

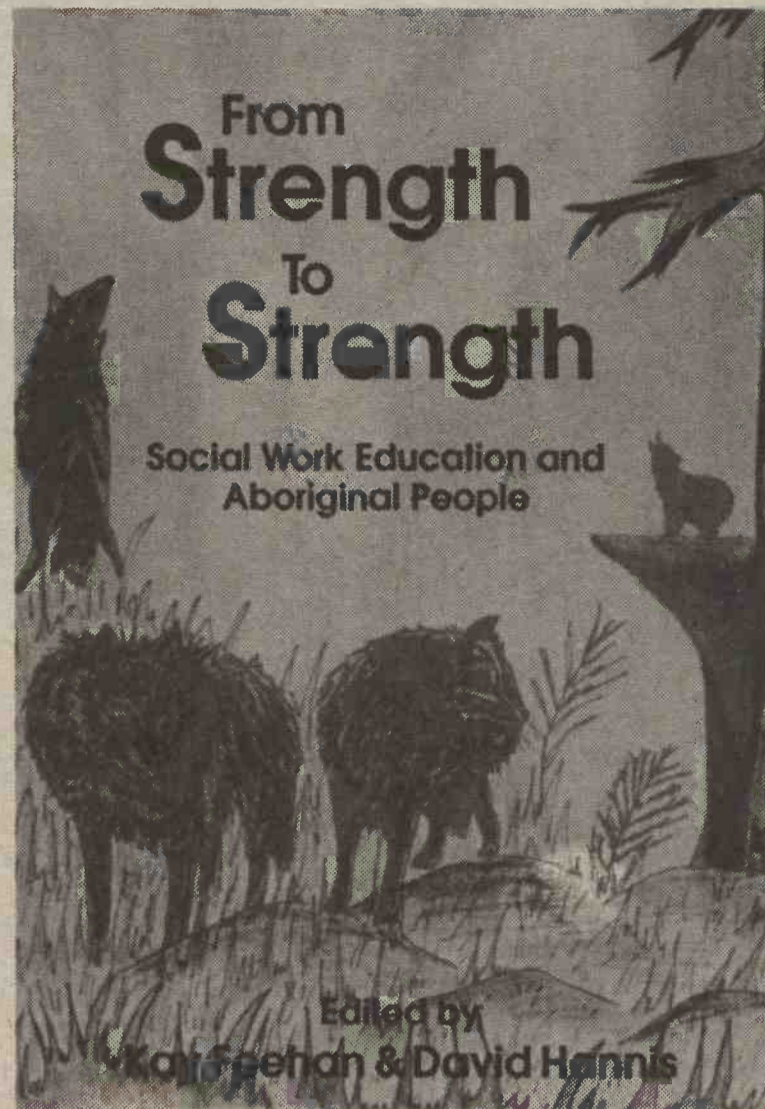
Nunavut facts

Area: more than 2 million sq. km. claimed in Northwest Territories Central and Eastern Arctic
 Population: approximately 17,500
 Inuit, 80 per cent of the population in the settlement area

Official Language: Inuktituk
 Political development
 Legislation to establish Nunavut by 1999, reflecting political accord dealing with powers, financing and timing.

From Strength to Strength

Social Work Education and Aboriginal People



Edited by
 Kay Feehan & David Hannis

This outstanding collection of reflective essays offers a rare glimpse at the challenging realities of developing post-secondary social work programs for aboriginal students. Written in an honest, sensitive, and sometimes passionate way, this highly readable book will be of interest to scholars and practitioners alike. With contributions from Dr. Pam Colorado, Dr. Sophie Freud, and Dr. Michael Kim Zapf the book raises important questions related to curriculum, teaching methodology, and cross cultural practice.

Proposed publication date:
 July 1st, 1993

ISBN 0-9697019-0-X

Please send _____ copies of **From Strength To Strength** at \$19.95 CAN per copy including GST, postage and handling to:

Name: _____ Phone: (____) _____

Address: _____

City: _____ Province: _____ Postal Code: _____

Please include a cheque or money order payable to the Social Work Program, GMCC and send it to: **Social Work Program, Grant MacEwan Community College**
 P.O. Box 1796, Edmonton, Alberta, Canada T5J 2P2

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YOU AND THE LAW

Service incurs debt

By Ward Mallabone
Windspeaker Contributor

When you take your television to a local repairman, beware! Your repairman has the right to keep your TV set in his care until his services are paid for. In fact, anyone who has spent money, labor or skill at the request of the owner, on the owner's personal property, like a television set or stereo, has a charge or security upon that item. This charge or security is called a possessory lien.

Under the Possesory Liens Act of Alberta, the person who claims the lien, i.e. the repairman, may keep the property until the full amount of the debt is paid. For example, a television repairman claiming a lien only has a possessory lien on televisions that he has actually worked on. It is essential to the existence of the lien that he has the television.

Further, if a repairman incurs storage costs during the period of holding the television, he may add the amount of these storage costs to the debt owed to him.

Under the act, after six months (three months in the case of a motor vehicle), the repairman or serviceman can apply to the court for an order to sell the property. He must first serve proper notice to the debtor.

When and if the property is sold, the debtor should apply to have any funds left over after the expenses of the sale and the debt itself are paid to be returned to him. If the debtor does not make such an application, the balance of any money left over on the sale will go to the Provincial Treasurer.

This legal column is for information purposes only and should not be construed as legal advice. If you require advice on a similar matter you should contact your legal advisor.

(Ward Mallabone is an associate with Walsh Wilkins, a firm which has carried on an extensive Native practice for more than 25 years. The Calgary telephone number is 267-8400.)

Bear Claw casino compromises

By D.B Smith
Windspeaker Staff Writer

CARLYLE, Sask.

The Bear Claw casino is open for business again but this time, they're not on their own.

A two-month interim licence was granted May 27, permitting the band to run the casino in conjunction with the province and the Weyburn Agricultural Society, said casino chairman Ed Pasap. And no one on the casino's board is pleased.

"I'm not happy with it," he said. "We should not be in bed with any exhibition society. I don't feel that it's right. But we compromised because we wanted to employ our people."

Under provincial guidelines, the White Bear can operate the casino as long as the agricultural society, the licensing body, and the province, the licence fee issuer, receive a share of the profits.

When contacted by Windspeaker, Weyburn Agricultural Society president Neal Keefe refused to disclose the profit percentage guaranteed to the society

under the agreement.

Provincial authorities also declined to comment.

The casino on the southeast Saskatchewan reserve reopened for the Victoria Day long weekend after casino managers acquired a five-day licence from the province's gaming commission May 21, Pasap said. The band had threatened to reopen the casino without the province's permission earlier that week.

The casino did not, however, attract the crowds that organizers had hoped for, Pasap said.

"The crowds are all right but they wanted the slots," he said. "Poor advertising limited the crowds last weekend. People are wondering if we're legal or not. It will take a couple of weekends to see what we're doing with just the tables."

The Bear Claw is currently running only blackjack and roulette tables. The RCMP raid March 22 resulted in the confiscation of all gambling machines, including 100 slot machines, which the band has yet to replace.

The band is also examining the possibility of operating their

casino without provincial or exhibition partners, said Pasap. Their legal battle to operate gaming facilities on reserve lands without provincial interference is planned for later in the year.

"Down the road, we won't have to deal with the province," he said.

In the meantime, the case against three White Bear band members and their American casino equipment supplier, charged in connection with the casino's operation in March, will proceed to trial.

White Bear Chief Bernard Shepherd, band members Brian Standingready and Susan Alsteen and equipment supplier Alan King have all been charged with keeping a common gaming house.

Shepherd, Standingready and King were also charged with keeping gaming machines and importing gaming machines.

Standingready and King were additionally charged with having control of money relating to the keeping of gaming machines.

The trial is scheduled for Sept. 27.

Tories mum

Continued from Page 1.

"If I heard what Mr. Charest said, he's not looking forward to constitutional discussions. Mr. Charest's not giving my people any hope by suggesting there won't be an early return to the constitutional table."

But a Charest campaign spokesman said the Environment Minister and leadership hopeful has addressed Native issues.

"They have a place in the campaign," said Robert Charest. "It's not on the front burner because the economy is the top topic. But it's something that concerns him (Jean)."

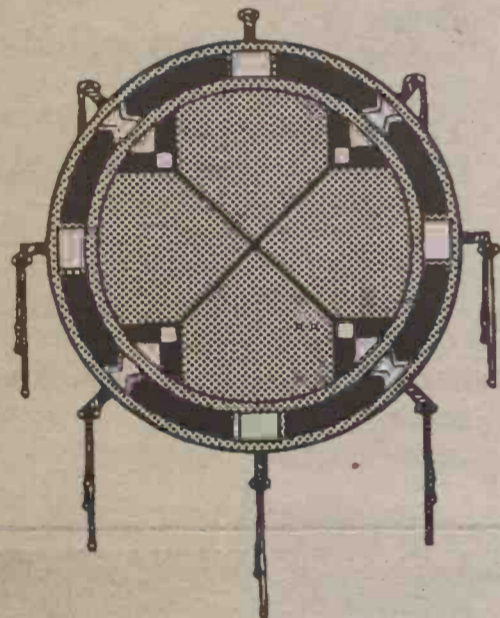
Etobicoke-Lakeshore MP and candidate Patrick Boyer said Native issues have not, however, been adequately addressed during leadership debates. Aboriginal issues were discussed only once by all the candidates during the Vancouver debate. And even then, the issue was about how land claim payments would affect the budget.

Further discussion is unlikely, said Charest. Native issues will be discussed by leadership candidates and party delegates only when they relate directly to the state of a local economy.

The two other candidates, Halton-Peel MP Garth Turner and Edmonton Southwest MP Jim Edwards, could not be reached for comment.

The treatment of Natives themselves during the leadership race has, however, already become an issue. During an April 30 meeting at the Roundup Centre in Calgary, a Native woman and party member said she was denied entry and assaulted by a man acting as a security guard.

Vicky Crowchild-Aberdeen said the man threw her up against a wall after receiving orders to bar Indians from the meeting. Conservative Party national president, Gerry St. Germaine, said he has apologized to Crowchild-Aberdeen for the incident. Meeting organizers apparently thought Crowchild-Aberdeen was a member of a group of protesters outside the hall.



The Aboriginal Adult Education Conference Planning Committee presents...

"A GATHERING OF ABORIGINAL ADULT EDUCATORS"

July 7 - 9, 1993
Calgary, Alberta

Hosted by

The Aboriginal Education Centre at Mount Royal College

This conference will be of interest to those persons involved in various aspects of Adult Education and Aboriginal Peoples. Conference attendees may also like to take in some of many events held at the Calgary Stampede during this time. Due to the Calgary Stampede Week the conference organizers have booked a number of rooms at Mount Royal College to accommodate persons from out-of-town. The number is limited so early registration is encouraged.

GENERAL THEMES OF CONCURRENT SESSIONS

- 1) Teaching and Learning Styles
- 2) Aboriginal and Non-Aboriginal Roles in the Classroom
- 3) Elders in the Aboriginal Adults Classroom and Incorporated Aboriginal Culture in the Curriculum
- 4) Creating a Support Structure for the Aboriginal Student
- 5) Bridging Programs

- Should you wish to make a presentation on one of these themes; or know of a speaker you would recommend, please mention this on your registration.
- Conference attendees will be provided a reception social during the Tuesday evening registration and networking session at Mount Royal College.
- On Wednesday and Thursday, continental breakfasts will be supplied as well as the noon brunch meals.
- The wind-up banquet on Thursday evening will also be provided by the conference organizers.
- Friday morning will begin with a pancake breakfast "Calgary Style."
- This is the first "Gathering of Adult Aboriginal Educators"! You are invited to be involved in the beginning series!

Register early! Tell your friends! CALGARY IN '93!

NOTE

If you desire accommodation at Mount Royal College contact the housing office. Call Garth: (403) 249-7224 Fax: (403) 249-9421 Room costs \$25 per night per person

Contact Audrey Breaker:
(403) 240-6285
Fax: (403) 240-6670
Calgary

or
Jane Sager: (403) 483-2348
Fax: (403) 483-4300
Edmonton

"A GATHERING OF ADULT ABORIGINAL EDUCATORS"

Registration Information

NAME: _____
HOME ADDRESS: _____
HOME PH: _____ WORK PH: _____ FAX: _____
REPRESENTING: _____
I would like to make a presentation entitled: _____

I would like to recommend: _____
at Ph#: _____ to speak on the following theme: _____

Payment of Fees to:

"Gathering of Adult Aboriginal Educators" conference, c/o Aboriginal Education Centre, Mount Royal College, 4825 Richard Road S.W., Calgary, Alberta T3E 6K6.
Conference fees: \$150 per person (prior to June 1) \$175 per person (after June 1)
\$75 Elders and Students

Infant formula recalled

OTTAWA

The Health Protection Branch of Health and Welfare Canada is warning consumers not to use Soyalac, Soy Infant Formula Powder in 400 g. cans, bearing lot number NO 94/W5310/923081 embossed on the bottom of the can.

This lot has been

found to be contaminated with Salmonella bacteria which can cause severe illness in infants using this formula.

The product is manufactured by Nutricia Inc, California, U.S.A. The Canadian distributor is cooperating with the Health Protection Branch and has voluntarily initiated a recall of this lot of product. Other lots of

product are not affected by this recall. This product has been distributed in British Columbia, Alberta, and Ontario.

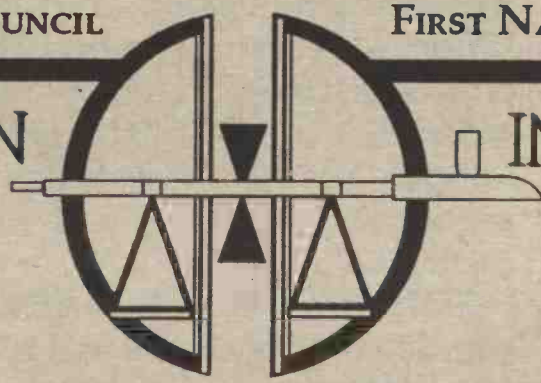
The Health Protection Branch advised the public to examine their supplies of infant formula and to stop further use of the above noted lot number of Soyalac Infant Formula Powder.

FIRST NATIONS RESOURCE COUNCIL

FIRST NATIONS RESOURCE COUNCIL

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For more information contact:

Donna Bedard, First Nations Resource Council,, 14601 - 134 Avenue,
Edmonton, Alberta T5L 4S9 Phone: (403) 453-6114

Employment Opportunity

Position: Executive Director / Yellowhead Tribal Council Under the direction of the Area Council of the Yellowhead Tribal Council.

Qualifications:

- Will consider a combination of education with extensive working experience in a similar position;
- University Degree or College Certificate, an asset;
- Must have excellent interpersonal and communication skills;
- Knowledge of Treaty First Nations Governance and Authorities, desirable.
- Must be willing to travel (own transportation and valid divers licence).

Duties and Responsibilities

- According to the goals and objectives set by the Area Council, develop, recommend and implement plans and/or proposals for the Tribal Council in relation to programs and service delivery to its member bands;
- Overall responsibility for managing the activities and the supervision of the administrative staff, and to ensure that the policies, procedures and guidelines of the Tribal Council are adhered to;
- Participates in negotiations with internal and external agencies, as determined by the area Council;
- Liaises with outside agencies, Area Council, Band Staff, and YTC program staff;
- Other duties as maybe assigned by the Area Council;

Successful candidate will be offered an employment contract for a period not exceeding two years, upon satisfactory completion of a probationary period of three months. Employee benefit package available, salary negotiable. Anticipated Start date: July 19, 1993.

Interested applicants must submit 5 copies of a resume and a letter of application by Thursday June 17, 1993 4:00 p.m. to the

Yellowhead Tribal Council, #307 Westgrove Building, 131 - 1st Avenue, Spruce Grove, Alberta T7X 2Z8, ATTN: Chairman, Chief Howard Mustus.



University of Alberta
Edmonton

Coordinator, Transition Year Program Office of Native Student Services

The TRANSITION YEAR PROGRAM (TYP) is a one-year University credit program offered and coordinated by the Office of Native Student Services for Aboriginal students at the University of Alberta. Eighty students will be admitted into the program during the 1993/94 academic year. Students who complete this program successfully are admissible into one of the following Faculties with a complete transfer of all credits earned during the first year: Arts, Science, Native Studies, Engineering, Business, Nursing, Education or Agriculture/Forestry.

Responsibilities:

The Coordinator reports to the Director and is responsible for the overall administration and coordination of TYP including student recruitment, selection and admission, registration and program planning, referrals, liaison with all departments on campus including instructors and tutors, and planning and coordinating academic and support services and preparing and writing reports. The Coordinator also performs an advocacy role on behalf of the students and is responsible for ensuring the

success and effectiveness of this program.

Qualifications:

Minimum of a Bachelor's Degree; similar experience — program planning/ academic counselling — within a post-secondary setting; knowledge of university admission and support systems and procedures; excellent interpersonal and communication skills; knowledge of Aboriginal communities and agencies; sensitivity to Aboriginal history and culture and an ability to work as a team member. Above all, the incumbent needs to be an initiator and take on tasks as they develop.

Appointment Date: ASAP.

Salary: Minimum \$31,184.

Please send letter of application, resume and three references, by June 25, 1993, to:

**Director
Office of
Native Student Services
University of Alberta
124 Athabasca Hall
Edmonton, Alberta T6G 2E8
FAX: (403) 492-1674**

The University of Alberta is committed to the principle of equity in employment. The University encourages applications from aboriginal persons, disabled persons, members of visible minorities and women.

Survey Technician Program

Program begins September 7, 1993
Grouard Campus

The 35-week Survey Technician program provides training in surveying and the use of surveying equipment. Students learn specific job-related skills that are required by survey companies and government departments.

Entrance Requirements: Applicants should be at least 17 years of age. Admission to the program will be based upon successful completion of a grade 10 mathematics course, or a mathematics skills test. Accommodation, student family housing and day care services may be available. Inquire when registering. Apply today!

For more information and/or registration, please contact:

The Registrar
AVC Lesser Slave Lake
Grouard Campus
Grouard, AB T0G 1C0
Phone: 751-3915
or 1-800-661-AVC0





THE CAREER SECTION

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Manager

Indian Child and Family Services, Bigstone Cree Social Services Society require with proficiency in negotiations, setting up an agency and managing staff, budget, preventative and legal obligations.

Qualification:

BSW with knowledge and experience in managing federal/provincial/Indian Band Social Service Programs. Ability to speak Cree and knowledge of Indian culture would be a definite asset.

Salary: Negotiable, depending on qualification and experience.

Deadline: for Resumes/Applications - June 15, 1993

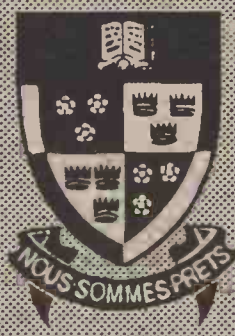
Interview Date: to be announced.

Screening: The employer will have the right to screen out applications.

Apply to: Francis G. Gladue
Bigstone Cree Nation, General Delivery
Desmarais, Alberta, TOG OTO
Telephone No. (403) 891-3836
Fax No. (403) 891-2655



SCES/SFU University Program



The SCES/SFU Program is a four-year University program with focus on First Nations' languages, cultures, history and research training co-sponsored by Simon Fraser University and the Secwepemc Cultural Education Society. The program offers first through fourth year Simon Fraser University courses at Chief Louis Centre in Kamloops with options to complete a Bachelor of General Studies or Bachelor of Arts degree in Kamloops. Options for Majors and Minors include:

- Sociology and Anthropology, First Nations Studies, Archaeology, Linguistics, Criminology, Political Science, History and Geography. The program also provides:
- Credit courses in First Nations Languages and Language Literacy, including Shuswap, Lillooet and Nlakapamux (beginner and advanced);
- First Nations Language Teacher Training courses;
- Additional SFU credit courses in Math and Statistics, English, Education, Video Production, Psychology, an Archaeology Field School, Economics and other fields;
- SFU Co-op (work placement) program;
- More than 150 students enrolled in 1992-93;
- Over 50 credit courses scheduled for the 1993/94 academic year.

For more information contact
Ms. Evelyne Yaremko, Program Assistant
SCES/SFU Program
345 Yellowhead Hwy.
Kamloops, B.C., V2H 1H1 Phone: (604) 828-9799



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Employment Office, Recruitment Section

40 College Street
Suite 207
Toronto, Ontario M5G 2J3
FAX: (416) 324-0618
(416) 324-JOIN or (416) 324-6105



University of Alberta Edmonton

Assistant Student Services Advisor

Office of Native Student Services (1 year term)

The Office of Native Student Services is responsible for providing academic and support services to approximately 400 Aboriginal students on campus. This number is expected to increase in light of the University's Aboriginal Student Policy which calls for all faculties to increase their enrollment of Aboriginal students. The incumbent will be expected to play a major role in this growth as part of the NSS team.

Responsibilities:
Under the guidance and direction of the Director, the Assistant Student Services Advisor will assist with identifying, developing and coordinating effective academic, personal and cultural support services that meet the unique needs of prospective and current students at the University of Alberta; assist with the coordination of the Transition Year Program; assist with community liaison; and organize and coordinate the Student Ambassador Program.

Qualifications:
Minimum of a Bachelor's Degree or equivalent; proven experience in a similar role, working with Aboriginal students within a post-secondary setting; knowledge of the University's admission and support systems and procedures; knowledge of Aboriginal communities and agencies; sensitivity to Aboriginal history and cultures and an ability to work as a team member.

Appointment Date: ASAP.

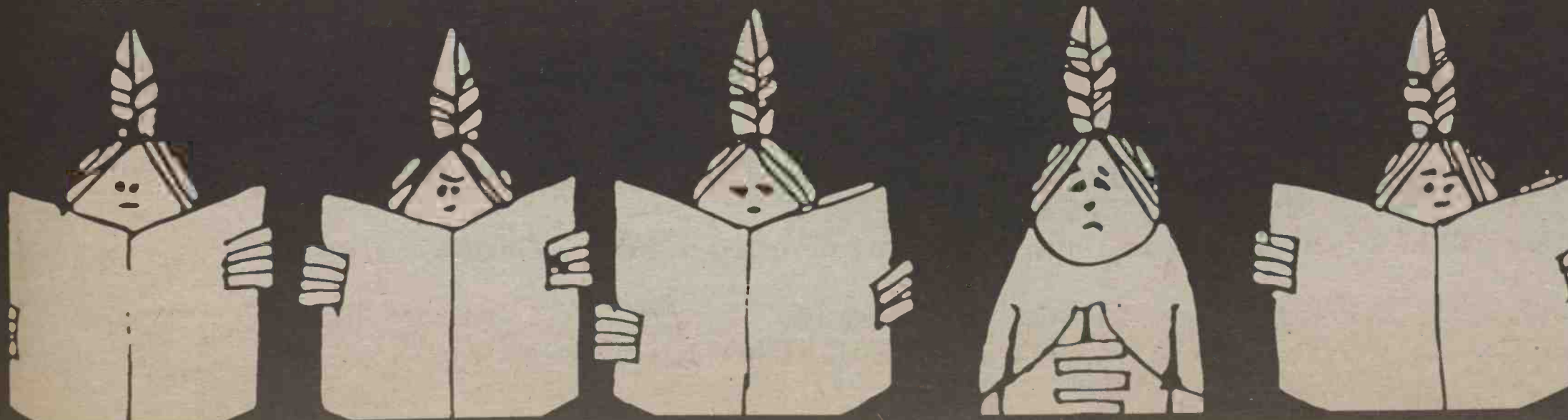
Salary: Minimum \$30,000.

Please send letter of application, resume and three references, by June 25, 1993, to:

**Director
Office of
Native Student Services
University of Alberta
124 Athabasca Hall
Edmonton, Alberta
T6G 2E8
FAX: (403) 492-1674**

The University of Alberta is committed to the principle of equity in employment. The University encourages applications from aboriginal persons, disabled persons, members of visible minorities and women.

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The lack of local control and input into educational issues has been & continues to be seen as a major drawback to provision of satisfactory educational programs.

The time for change is now and in order for our people to exert self-governance & self-determination it is imperative that control over the education system be established. This is to be considered the key element in changes seen as a logical progression in determining the future of education for our children.

Let our people control and determine our own curriculum policies & standards. Let us set the agenda & curriculum to meet the needs and expectations of our people. We want an educational system that will give our children a strong sense of identity, & give confidence in their personal worth & abilities. We want to see the development of cultural values instilling an awareness & appreciation for our traditions, culture, language, crafts & values which make our heritage unique. Additionally, we recognize the importance of providing the opportunities and training necessary to adjust and adapt to modern society in which we must co-exist. We believe education is a preparation for total living, as a means of free choice of where to live and work, and as a means of participating fully in the modern world.

We do not regard the educational process as an 'either/or' proposal. We wish to determine the various options & alternatives.

We believe that First Nations parents want an educational system to reinforce their children's identity as Natives & to provide the best access to institutions off-reserve, to further individual goals and aspirations

Randy W. Sault, Executive Director
MISSISSAUGAS OF THE NEW CREDIT FIRST NATION

NOVEMBER 4 - 6, 1993

The Ontario Institute for Studies in Education (OISE)

This Conference is co-sponsored by the Mississaugas of the New Credit First Nation and the Haldimand Board of Education and is administered by the Ontario Council for Leadership in Educational Administration (OCLEA). We hope you will be with us November 4-6 to discuss and decide on these most critical issues in Native Education.

Proposed Agenda

THURSDAY, NOVEMBER 4

9 AM REGISTRATION DESK OPENS
Student Entertainment
Eagle Heart Singers, Toronto
1 PM WELCOME AND INTRODUCTIONS
M.C.: Bryan LaForme, Director of Education
Mississaugas of the New Credit First Nation
OPENING CEREMONIES
Ceremonial Prayer Violet Shawanda, Ojibway Teacher
•Maurice LaForme
Chief of the Mississaugas of the New Credit First Nation
"Welcome to Our Territory"
•Dr. Arthur Kruger
Director of OISE
Welcome from the Ontario Institute for Studies in Education
1:45 PM KEYNOTE SPEAKER:
Chief Phil Fontaine
Grand Chief of Assembly of Manitoba Chiefs
Critical Issues in Native Education
3 PM KEYNOTE SPEAKER:
Frank Kelly, Director of Education
Haldimand Board of Education (Co-sponsor)
A Board Perspective on Native Education Issues (Tuition Agreements)
4PM RECEPTION/CASH BAR
Visit Displays, Networking

FRIDAY, NOVEMBER 5

9 AM CEREMONIAL PRAYER
Violet Shawanda, Ojibway Teacher
PLENARY SPEAKER:
A. Mark LaForme, Director, Self Government
Indian Commission of Ontario
An Educational Framework Under the Aegis of Self-Government
Questions & Answers
10:15 AM CONCURRENT GROUP SESSIONS
11 AM PLENARY SPEAKER:
Dolly McDonald-Jacobs, CEO/Principal Consultant
Educational Administration, Katenies Research & Management Services
North American Focus on Native Education (Student Retention Practices and Relationships Between School Boards and Native Bands)
12 PM INFORMAL LUNCH
Visit Displays, Networking
1:30 PM PLENARY SPEAKER:
Gord Peters, Ontario Regional Vice Chief, Assembly of First Nations
Political Perspective - Provincial Overview
Questions & Answers
2:45 PM CONCURRENT GROUP SESSIONS
3:30 PM ADJOURNMENT

FRIDAY, NOVEMBER 5

6 PM RECEPTION
Student Entertainment
Eagle Heart Singers, Toronto
7 PM BANQUET
Speaker: Harry LaForme,
Chief Commissioner, Indian Claims Commission
9 PM DANCE
Mark LaForme Band
A unique blend of new country and classic rock, with a bit of cajun spice!

SATURDAY, NOVEMBER 6

9 AM CEREMONIAL PRAYER
Violet Shawanda, Ojibway Teacher
PLENARY SPEAKER:
Max King, Vice Principal,
Cayuga S.S., Haldimand Board of Education
School Response Strategies to Critical Issues (Race Relations, Student Retention and Attendance Monitoring Practices)
Questions & Answers
10:15 AM CONCURRENT GROUP SESSIONS
11:30 AM PANEL DISCUSSION
Phil Fontaine, Frank Kelly, Max King,
Dr. Dolly McDonald-Jacobs and Randy Sault
Moderator: Steve Burtch,
Principal, Hagersville S.S., Haldimand Board
12:30 PM CLOSING REMARKS
Bryan LaForme and Peter Angelini
ADJOURNMENT

Conference Registration Fees

\$190.00 + \$13.30 (7% GST) Total = \$203.30 per person
Special Rate for Groups of 5
\$750.00 + \$52.50 (7% GST) Total = \$802.50 per group of 5
each additional person after 5
\$150.00 + \$10.50 (7% GST) = \$160.50

BANQUET: FRIDAY, NOVEMBER 5

Location: Holiday Inn, Downtown Toronto (City Hall), Tickets: \$35 per person (not included in Registration fee).
Entertainment & Dancing - Mark LaForme Band

ACCOMMODATIONS:

Holiday Inn Special Accommodation Rates: \$85 single/double occupancy (includes parking) Ph: (416) 977-0707

ARTS & CRAFTS:

Throughout the conference there will be arts and crafts displays. If you are interested in being an exhibitor, please contact OCLEA

Registration and Additional Information, Contact:

OCLEA, 252 BLOOR STREET WEST, SUITE 12 - 115, TORONTO, ONTARIO M5S 1V5
TELEPHONE: (416) 944-2652 FAX: (416) 944-3822