

INSIDE THIS WEEK:

POWWOW COUNTRY

Special Supplement

Rights clause wanted

By Susan Enge
Windspeaker Staff Writer

PADDLE PRAIRIE

Concerned Metis from across Alberta want to see an Aboriginal rights clause included in the proposed Metis Settlements Act before the June 20 referendum.

If Aboriginal rights are ever properly defined by Native groups and the Canadian government, Alberta's settlement members do not want the agreement with the province to

jeopardize future rights, said Cora Weber-Pillwax, a member of Paddle Prairie and assistant superintendent of the Northlands school division.

The proposal to include the clause came about after an independent lawyer told the group the current deal makes no mention of Aboriginal rights.

But some members claimed the omission was intentional.

"Aboriginal rights were left out on purpose," said Kikino resident Martin Thompson.

He said the federation did not want to negotiate Metis-Aboriginal rights if it could end up as draft legislation affecting Metis right across the country.

Meanwhile, federation president Randy Hardy told the group a national resolution was needed. Until that happens, Hardy said, a separate clause in the accord is unnecessary.

Once Aboriginal rights are defined and entrenched in the Constitution, they will supercede any provincial legislation affecting Aboriginal people, including the Metis, said Dennis Surrendi, senior Alberta government official in charge of Metis affairs.

Surrendi said even if an Aboriginal rights clause was put into the accord, provincial advisors would likely insist it be removed until the matter is resolved in the Supreme Court of Canada.



Youth want booze boycott: Left to right, Merle Delorme, Ron Moberly, Paul Wanyandie and Diane Delorme, and the flyer they circulated, at right.

Teens protest at Zone IV assembly

By Kim McLain
Windspeaker Staff Writer

GRANDE CACHE

Teenagers with placards protested Wayne Moberly's tragic death after the Metis foster boy hanged himself in his foster parent's basement.

Moberly, who hanged himself with a yellow nylon rope, was found dead in the basement of his home May 30 by his foster mother Michele Delorme.

About a half-dozen youth wearing placards with a large photocopy of Moberly's school picture picketed the entrance to the Zone IV Regional Council meeting last weekend.

The teenagers handed out a flyer asking the delegates to the meeting to abstain from drinking alcohol "to ensure clear-headed thinking, especially when the future of youth is involved."

Last Saturday, Diane Delorme, 18, challenged 50 delegates to boycott alcohol

for the rest of the meeting.

The Metis Association of Alberta had planned a dance and banquet with bar service that same night.

"These things were planned for a long time and it costs money," Zone IV vice-president Joe Bylan said in response to her request.

Earlier, Bylan told reporters the dance and dinner would go ahead as

A Request From The People

As one of the communities sponsoring this gathering, we are requesting that you boycott alcohol altogether for the benefit of everyone.

The delegates at his assembly should be clear-headed while making decisions that are going to affect our lives, especially the lives of our children.

In our community of Grande Cache, we experienced the loss of a young man whose passing was alcohol-related. This young man was buried yesterday, he was 16 years of age.

In our traditional manner we must pay our respect for those who leave us for the other world.

Alcohol should not be necessary for us to enjoy each other at this gathering or anywhere else for that matter.

In wishing you a happy gathering, we also ask that you honour our request.

Thank You

Bylan said he would leave the decision up to the delegates, who turned down the request.

"We did not cause the death; we did not cause the problem," he added.

Copley said the association raised \$1,560 from the sale of alcohol at the dance.

Friends of Moberly said he was popular at school, although he kept his feelings hidden.

Three Natives youths in the area have taken their own lives in the last four years.

Delorme said adults in Grande Cache, located about 450 kilometres west of Edmonton, have done little to prevent the suicides.

Thelma Chalifoux told delegates the following day she would send the protesters information on how to set up suicide prevention programs like bereavement groups and suicide telephone hot-lines.

Moberly was the youngest of five children. Social Services staff took him away from his natural parents at the age of nine. Michele and Ron Delorme's residence was the boy's seventh home.

His father lives in Joachim Flates, a Metis housing co-op located eight kilometres north of Grande Cache while his mother lives in Susa Creek, about nine kilometres east of town.

More Moberly on Page 3

planned, despite the teen's objections.

"We need the money from alcohol sales to help pay for this assembly," said Zone IV official John Copley.

Copley said he expected the cost of the assembly would put the association \$7,000 in debt. He said association officials hoped to raise \$2,000 from alcohol sales.

"We were going to do everything together here today. Instead, we buried him," said the boy's best friend Paul Wanyandie, 18.

The teens said they picketed the meeting so their friend "won't be buried and forgotten," said Craig Howard, Moberly's former teacher.

"We don't want this happening anymore," Delorme said.

INSIDE THIS WEEK



100-ft. mural honors leaders See Page 9



Marchand wins Zone IV pageant See Page 6



RCMP inquiry wanted See Page 7



Zone IV annual assembly See Page 6

QUOTE OF THE WEEK

"But perhaps we are naive to assume that by Natives becoming involved in the administration of services, that these incidents will be prevented."
- Baldwin Reichwein, advisor on Native issues with Social Services, on the Moberly suicide.



Get support from NDP: Newly re-elected Chief Ominayak



Native rep at Geneva: Judy Sayers

Treaty rights hot topic at UN conference

By Jeff Morrow
Windspeaker Staff Writer

HOBHEMA

Over 370 Treaty Indians from Alberta and Saskatchewan were given a lesson in human rights during a two-day conference in Hobbema last week.

The meetings, held at the Panee Agriplex, were staged to give Natives insight into the structure of the United Nations and what it's doing to investigate violations of Aboriginal rights around the world.

Hobbema lawyer Judy Sayers, Alberta Native representative to the UN in Geneva, said the conference held May 24-25 dealt with a variety of subjects.

She said one of the most important issues addressed was the UN-sponsored Aboriginal Treaty study tentatively scheduled to begin in the next few years.

Cuban diplomat Miguel Martinez will be meeting governments and Native leaders to discuss and research their Treaties.

She said the Four Band Council of Hobbema

thought it was important for Indian bands to understand what will be taking place and how it will benefit them.

A resolution was passed by the UN's commission on human rights earlier this year which would allow for the study to be conducted.

Sayers said this type of resolution is a triumph for the world's Aboriginals because the issue has never gotten so far on the UN agenda.

It has yet to be approved by the UN General Assembly in New York City.

"It was important to get the information out so they (band members) would know," she said.

Other topics discussed by guest speakers, including Aboriginal law expert James O'Reilly, were centred on the commission and what could be done by Natives to make their complaints known to the international human rights group.

Countries that will be toured during the Treaty study include Canada, United States, South America, New Zealand and Australia.

MP Ross say gov't should honor vows

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

The federal government should give up its attempts to undermine the Lubicon Lake Indian band and start negotiating in good faith, said Edmonton East Member of Parliament Ross Harvey.

The New Democrat MP said the federal government has failed to overthrow Ominayak's leadership by inciting discontent within the Northern Alberta band.

Harvey said Ottawa and should honor its commitment to settle the 50-year-old land claim dispute.

Ominayak was unani-

mously voted in to a second five-year term as chief during a premature election May 31.

"It clearly shows the Lubicon people are behind him. The federal government should just accept that and try to reach some kind of settlement," Harvey said.

Ominayak, 39, swept to power during the election at Little Buffalo last month when he ran unopposed.

He called the election in an effort to force dissenting band members to surface in opposition.

Ominayak said he didn't know what to expect but said he had strong proof federal officials were conspiring with band members prior to the election.

"We knew they were talking to people, we just didn't know who," he said.

Talks between federal government negotiators and the Lubicon band over a land and economic development compensation package broke off in January.

Ominayak said he turned down the government's \$45 million "take-it-or-leave-it" offer because it left his people with inadequate compensation for development.

Lubicon Lake councillors Larry Ominayak and Mike Cardinal were also re-elected in the May.

Walter Whitehead, Steve Noskey and Dwight Gladue were elected to council for the first time.

Blondin won't run for Turner's job

By Jeff Morrow
Windspeaker Staff Writer

OTTAWA

Western Arctic MP Ethel Blondin said she isn't prepared to jeopardize her role as Liberal Aboriginal affairs critic by running for the Liberal leadership.

Instead, she has been named as co-chairperson of the Liberal convention scheduled for Calgary in October.

Blondin, who is being pressured to become the

first Native candidate to run for the top federal Liberal post, said her hectic schedule wouldn't permit her to run even if she wanted to.

"I haven't even thought about. Besides, I have to remain neutral to be a part of the convention. I don't have enough time anyway," she said.

Blondin is warding off pressure from party supporters to throw her hat into the ring, but believes she could better serve her constituency by remaining in her portfolio.

Although she admits she is pleased by the attention, she said her current role as Aboriginal affairs critic allows her more time to concentrate on Native issues.

The 38-year-old Dene from the Sahtu regional communities became the first Native woman elected to a federal seat. She took office as Western Arctic Member of Parliament Nov. 28, 1988.

She said she is comfortable in her present position and may seek a higher posi-

tion only "when the time is right."

"I'm not going to dance to someone else's tune. Sure, people are encouraging me to run. But I don't want to sabotage my career. It's too soon (to run for party leader)," she said.

Blondin wouldn't name her supporters but said they are influential people who believe a leadership role would best suit her.

"But a leader has to represent everyone. I don't need to be a leader to help my constituency. It just

wouldn't be wise for me to run on the ticket now," she said.

Because of a loss of support during this year's federal election, John Turner announced May 3 he will be stepping down as party leader.

The Liberal convention committee have not yet decided if the Calgary meeting, scheduled for October 19-20, will be for leadership selection or policy discussion.

CLOSE TO HOME

Moberly caught between two worlds

By Keith Matthew
Windspeaker Staff Writer

GRANDE CACHE

A 16-year-old Metis foster boy who recently committed suicide in his foster parents' basement was caught between two worlds, says the boy's sister-in-law.

Wayne Moberly was found hanging from a basement rafter by foster mother Michele Delorme May 30 in Grande Cache, about 400 kilometres west of Edmonton. It was his seventh residence since Social Services took him from his natural home at age nine.

Angela Strong said Wayne was considered a "white Indian" by many of

his Native friends.

"He was caught between two societies. All his girlfriends were white, all his friends were white and he went to a white church," Strong told Windspeaker.

"He got into a bad crowd here last year. Then he decided he was going to straighten himself out and he dropped them and went back to school," she said. "You know how Indian kids can be; they really came down on him for that."

Wayne's older brother, Paul Moberly, also took his own life about eight years ago, when he was just 18.

A first cousin and classmate of the boy's reported Wayne told her he was considering suicide about a month ago.

"He said that he was thinking about killing himself," Donna Moberly said.

Moberly said Wayne was popular and doing well in his studies at Grande Cache Junior/Senior High School shortly before his tragic death.

She did not know if Wayne had told the social workers he visited twice a week about his suicidal feelings.

Jeff Back, a counsellor and teacher at the high school, confirmed that Donna Moberly had informed him of Wayne's depression days before his death.

Denis Bell, regional director of Social Services in Edmonton, admitted Moberly's social workers

failed to pick up any clues that he was suicidal.

"We did not pick that up," Bell said. "Oft-times, it's not evident to people who are closest to someone who is going to take their own lives."

Bell said Moberly had been in close contact with Social Services in Grande Cache before his suicide.

He explained the department has changed its guidelines to increase Native participation in foster child placement after the tragic death of Richard Cardinal in 1984.

Cardinal, a 17-year-old Metis boy, hanged himself in the backyard of his foster home. He had been in 28 foster homes and institutions before killing himself.

But one of the people who worked on changes to the policy after Cardinal's death believes the system has improved dramatically.

"It is most tragic, obviously, that these situations still happen," said Baldwin Reichwein, special advisor on Native issues with Social Services.

"But perhaps we are naive to assume that by Natives becoming involved in the administration of services, that all these incidents will be prevented."

"I think, in some way, that would be setting up Native people or Native agencies for failure too," Reichwein added.

A Native child welfare committee in Grande Cache worked with Alberta Social

Services on the boy's foster home placement.

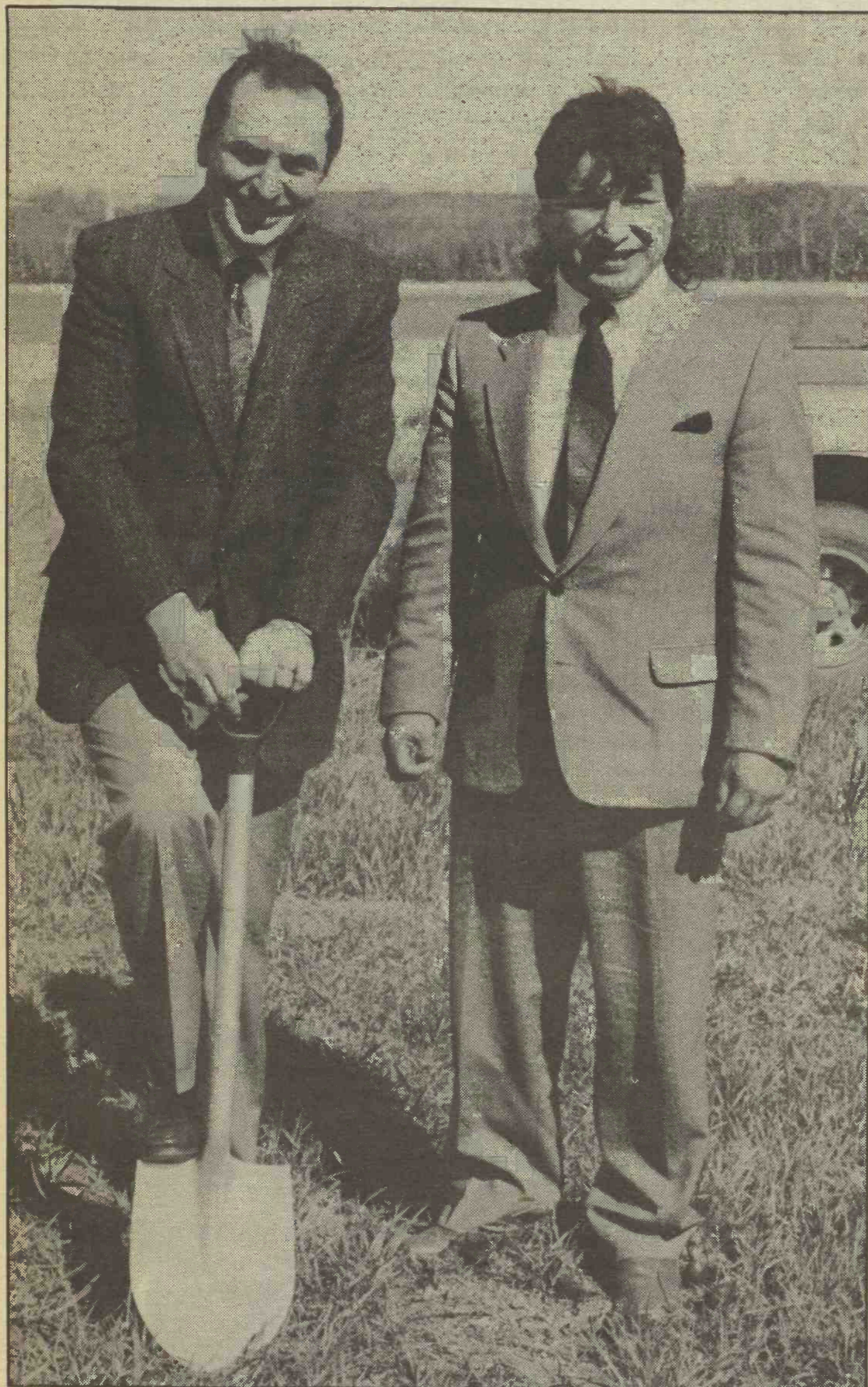
Moberly was buried June 2 near Susa Creek, where his birth mother Victoria Moberly lives.

A Medical Examiner's spokesman said a fatality inquiry will be held into Moberly's death because he was a ward of the province when he committed suicide.

The inquiry will come up with recommendations to prevent similar tragedies.

Social Services Minister John Oldring has said his department did everything it could for Moberly. Oldring said there would be no point in making his department's review of the case public.

EXPRESSIONS



Breaking new ground

Deputy Prime Minister Don Mazankowski and Goodfish Lake Chief Eugene Houle turned the sod on a new garment factory May 27. The new band building should employ about 80 people, many from the reserve.

— Keith Matthew

Inmates practice Native religion

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

The grim, medieval facade of Edmonton's Grierson Community Correctional Centre creates a sense of hopelessness and despair, but within its fortified walls burns the spirit of healing.

For almost a year, inmates have been given the opportunity to practice their Native religion and spirituality.

Since September 1988, Native inmates have been strengthening their self-esteem with a number of programs unique to Alberta prisons.

The system is viewed as a positive step toward rehabilitation as well as a basis for self-fulfillment, said the centre's deputy director of programming.

Terry Brady said the province has begun to realize Native offenders need a different form of rehabilitation than the general prison population if they are going to avoid becoming repeat offenders.

By providing a spiritual outlet, said Brady, Native offenders can better cope with their imprisonment and, at the same time, cleanse their tarnished reputation.

Job readiness training, family relationships and basic living skills, substance-abuse counselling

and cultural awareness are a few of the programs offered at the centre.

Grierson is has also built its own sweatlodge where inmates can go to worship.

Inmates are taken by bus once a month to practice their religion and spirituality at the year-old lodge on the Enoch reserve.

Another important feature to the rehabilitation process at the centre, notes Brady, is the incorporation of elders into the programming.

Elders from around Alberta visit Grierson every week for one-on-one and group counselling with inmates.

"It is a positive thing for Natives to keep in touch with the elders. They need someone they can trust, someone that understands because they don't ways open up to non-Native counsellors," said Brady.

Grierson Centre, staffed and operated by the Native Counselling Services of Alberta (NCSA), has room for 40 inmates. NCSA took over control from the province in April 1988. Brady says 80 per cent of the Grierson inmate population is Native, which creates greater need for specialized attention.

He does say, however, that pressure from the parole board and Native communities is causing Alberta corrections to increase similar programs at other facilities.

Fabian Ironeagle, Grierson centre's programming supervisor, says the new system is more than a pilot project for other Alberta institutions with a large Native population.

He believes it is the beginning of a new trend of acceptance by the non-Native community.

"They are starting to allow more and more. They're really starting to understand the need," he said.

The centre also has a room set aside where inmates can go and smoke sweetgrass in privacy so "they can cleanse their spirit," Ironeagle said.

"It's definitely linked to rehabilitation," he said.

The Grierson Centre houses inmates transferred from Alberta penitentiaries who are in their final months of their sentence and are eligible for parole.

Many are day parolees who are working toward full parole status.

Brady said it is difficult to determine how many inmates have been paroled as a direct result of the religious practices at the centre but Native involvement shows there is a willingness to participate.

"Even by those who may have not have been involved before. There is a need to get involved. They find it a better way of dealing with their problems," he said.

YOUR WORDS

Louis defends absence, raps paper

Dear Editor:

RE: Post-secondary education changes

In the interest of having the whole story told on IAA action of the post-secondary education issue, I write to correct some misinformation printed in an article and editorial of your May 19, 1989 issue.

The post-secondary education issue has received a tremendous amount of Indian activity. The Indian Association of Alberta has kept on top of the issue and requests by chiefs and Indian people to respond to the government.

When Minister Cadieux met with the Alberta chiefs on May 3, 1989, he had offered a process to resolve the issue in a way that would be mutually acceptable to

Alberta Treaty Indians and the federal government. In other words, he left the door open for our side, the Treaty Indian people, to provide a counter-proposal to the way the post-secondary program should be developed and administered.

He is open to recommendations for immediate changes to the current guidelines and Treaty Indian input into an on-going process to review, monitor and revise future post-secondary policies.

The chiefs of Alberta told Cadieux that he alone cannot define what is or what is not a treaty right. And further, that education, including post-secondary education is a Treaty right. Obviously, the program cannot be scrapped without

something to replace it.

While some bands and tribal councils like parts of the 1989 guidelines announced in April, they also want to keep some sections of the old E-12 guidelines which were in effect before April.

The IAA sees the minister's offer and the current Indian concerns for a system that meets student needs as an opportunity for Alberta Indian people to develop a counter-proposal both for guidelines and for direct First Nations input to future policies.

Some of the energy directed towards protesting can be redirected towards developing a First Nations perspective on this issue. Obviously, this endeavor will require all Treaty Indian people to be involved in taking time to evaluate what bands and

organizations could be doing effectively to educate our own people, so they can contribute to a Treaty Indian policy on post-secondary education.

When Cadieux left, there was no consensus that Alberta Treaty Indians should or should not continue protesting. Since the IAA is limited in staff and resources, we directed our efforts to gathering ideas and proposals to develop a Treaty Indian policy on post-secondary education.

There were no chiefs present at the May 12 protest, however, the IAA was represented by Bill Sewepagaham, vice-president for Treaty 8, and IAA education portfolio holder.

Yes, it would have been ideal to have the 42 chiefs and the

55,000 Treaty Indians of Alberta at the May 12 rally, which was organized by the Assembly of First Nations in Ottawa.

However, what we need is better communication, not last-minute decisions to take part in national action.

The article and editorial plays into the hands of government which wants more misinformation given out to both Indian and Canadian public.

Your paper neglects or ignores facts, which in turn feed the fire of criticism against the IAA. Less criticism and more cooperation is needed.

Roy Louis
President

Indian Association of Alberta

Syncrude official clarifies stance

Dear Editor:

In response to your story, "Sole-sourcing jeopardizes unity," I would like to state that the individual quoted is not a highly-placed Syncrude official, nor does their opinion represent Syncrude's practices or corporate policy.

Syncrude has worked diligently for many years to prevent the kind of 'disunity' that the misinformation in the article promotes. We are proud of our record in working with Native groups in northern Alberta and believe that the Athabasca Native Development Corporation should be applauded for its efforts to secure contracts and employment for its people.

The article was also incorrect

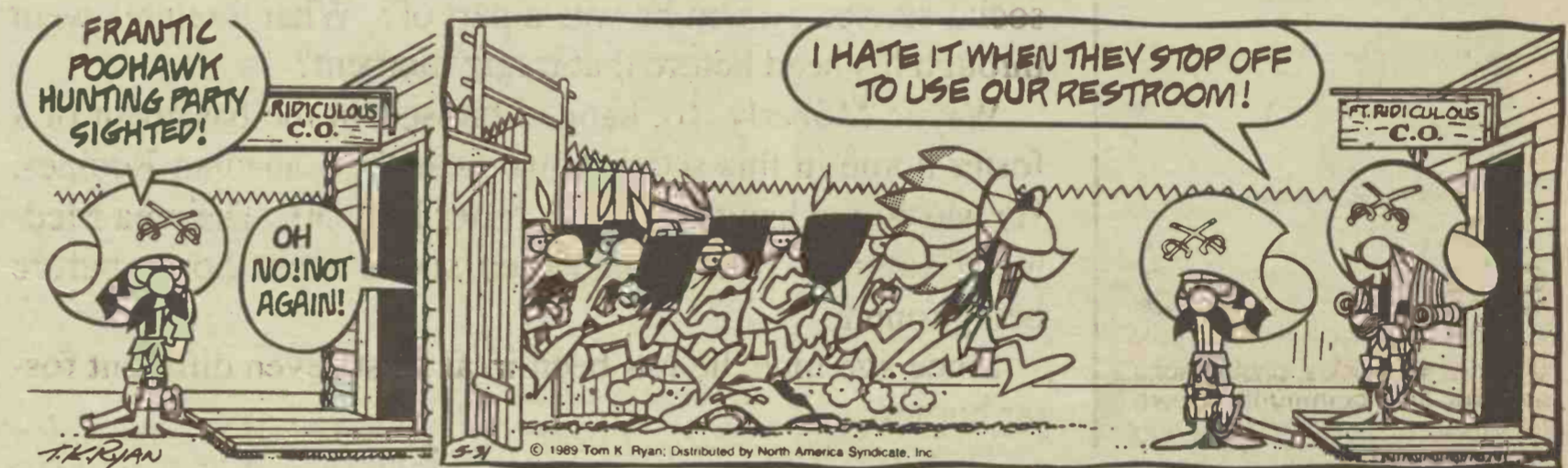
in asserting that "OSLO is affiliated with Syncrude." Some of the owners are the same for the two companies, but that is the only connection. Both companies operate independently of the other.

In order to prevent further misinformation in the future, we would reconfirm to you that we are always available to speak to the media, to provide information on our company position and initiatives, especially when it comes to something we consider as important as our relationship with the Native community.

Sincerely,
Mavis J. Walmsley
Manager
Communications

Tumbleweeds

By Tom K. Ryan



FAUST HOMECOMING

June 30 - July 2, 1989

FOR RESIDENTS OF FAUST

The residents of Faust would like to send this invitation to all previous residents of Faust. Please contact Cindy Sheets or Denise Astle for information regarding the Faust Homecoming.

CINDY SHEETS

General Delivery
FAUST, Alberta
TOG 0X0
☎ 355-3877

DENISE ASTLE

Lakeside Hotel
FAUST, Alberta
TOG 0X0
☎ 355-3581

NECHI TRAINING INSTITUTE

1988/89

Graduation Dance

Theme of '89
"Wind Beneath
my Wings"



June 24 at 9 p.m.

Nechi/Poundmaker Lodge, St. Albert, Alberta

Featuring: Rocky Mountain Music Productions

Admission: \$6 Per Person (Except Graduates)

COME CELEBRATE WITH US!

Zone IV meeting at Grande Cache

Low turnout disappointing

By Kim McLain
Windspeaker Staff Writer

GRANDE CACHE, Alta.

Metis and government leaders say the framework agreement will fail without community involvement.

Ironically, the politicians at the Zone IV Metis regional council annual assembly in Grande Cache last weekend harped on their do-it-yourself message to an arena full of empty chairs. Only 50 delegates, mainly Metis Association of Alberta officials and staff attended the association's meetings.

"If not for your own direction, this will fail," said Denis Surrendi, assistant deputy minister of municipalities.

He was speaking about the association officials' efforts to enhance Metis communities through the framework agreement, an accord signed between the Metis association and the provincial government. The agreement is designed to give Metis people more say in government decisions affecting their communities.

"Ask not what we can do for you, but what you can do for yourselves if you get involved," said Peter DeVoss, manager of the local Improvement District office.

"We went through a lot of work to put this on, where are your people?" asked Joe Blyan, Zone IV vice president, speaking to the area's local presidents.

Blyan admitted he was disappointed by the turnout, especially since community involvement had been stressed.

But Zone IV board member Thelma Chalifoux said it was the first time in 30 years she sees hope for the people.

She said the Metis people now have more control over their own lives.

She says the direction used to go from the head office down to the people, now the people can direct head office.

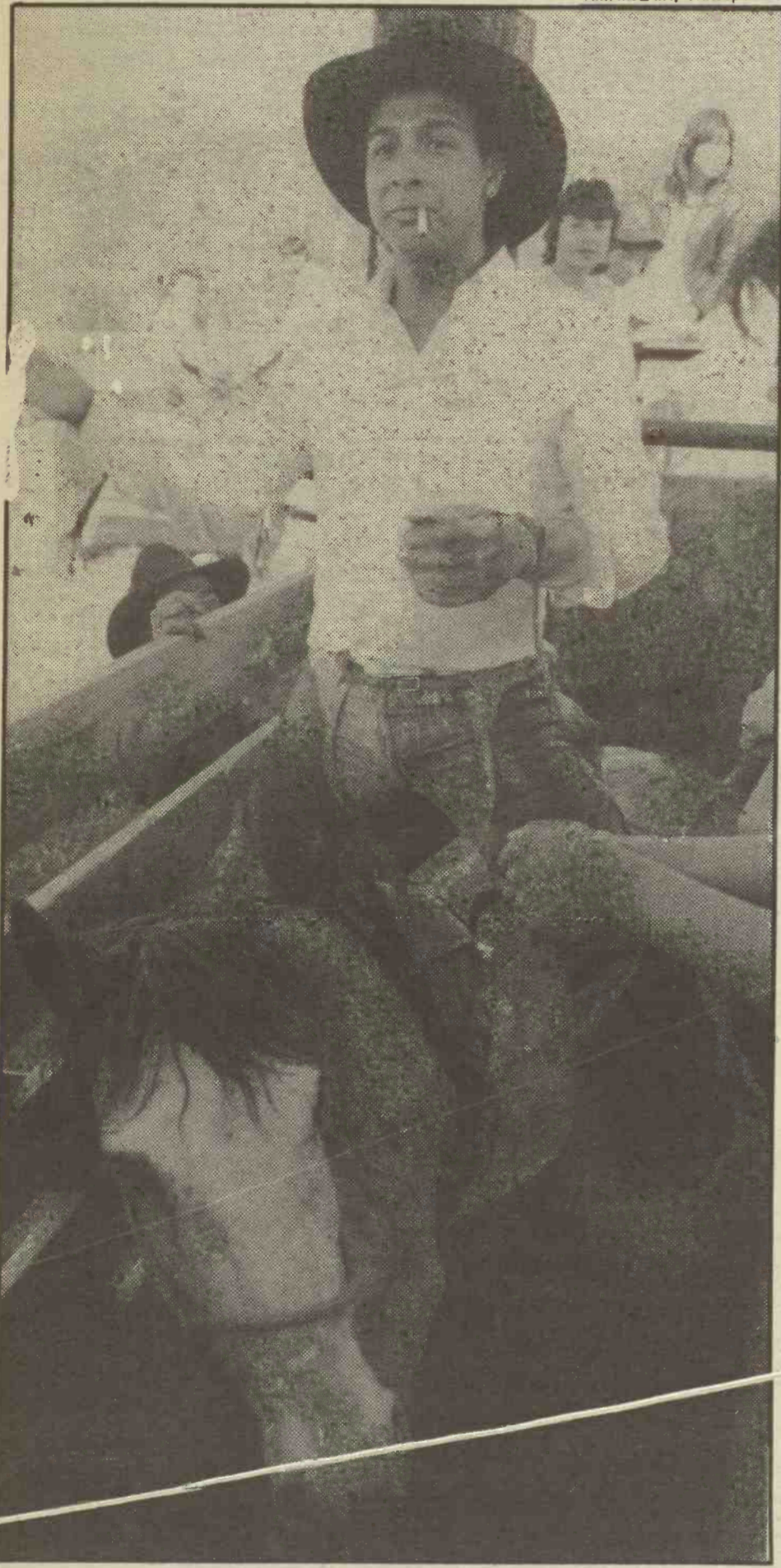
"I'm not disappointed (by the turnout)," said Chalifoux.

"We have to prove the new structure will work," she contends.

Although the business meetings were poorly attended, the free banquet, dance and princess pageant drew a crowd of about 500 people.

Grande Cache, located 450 west of Edmonton, has about 3,600 residents.

KIM McLAIN, Windspeaker



Daredevil wins bets: Mike Gladue

Like father, like son

Mike Gladue, 21, rode a bronc for the first time in his life on a dare from a friend.

"If my dad can ride with a cigarette in his mouth, so can I," said Gladue, who works in Edmonton for the Metis Association of Alberta.

Gladue's dad was the late Bruce Gladue Sr. of Glendon, a small town 230 kilometres northeast of Edmonton. The senior

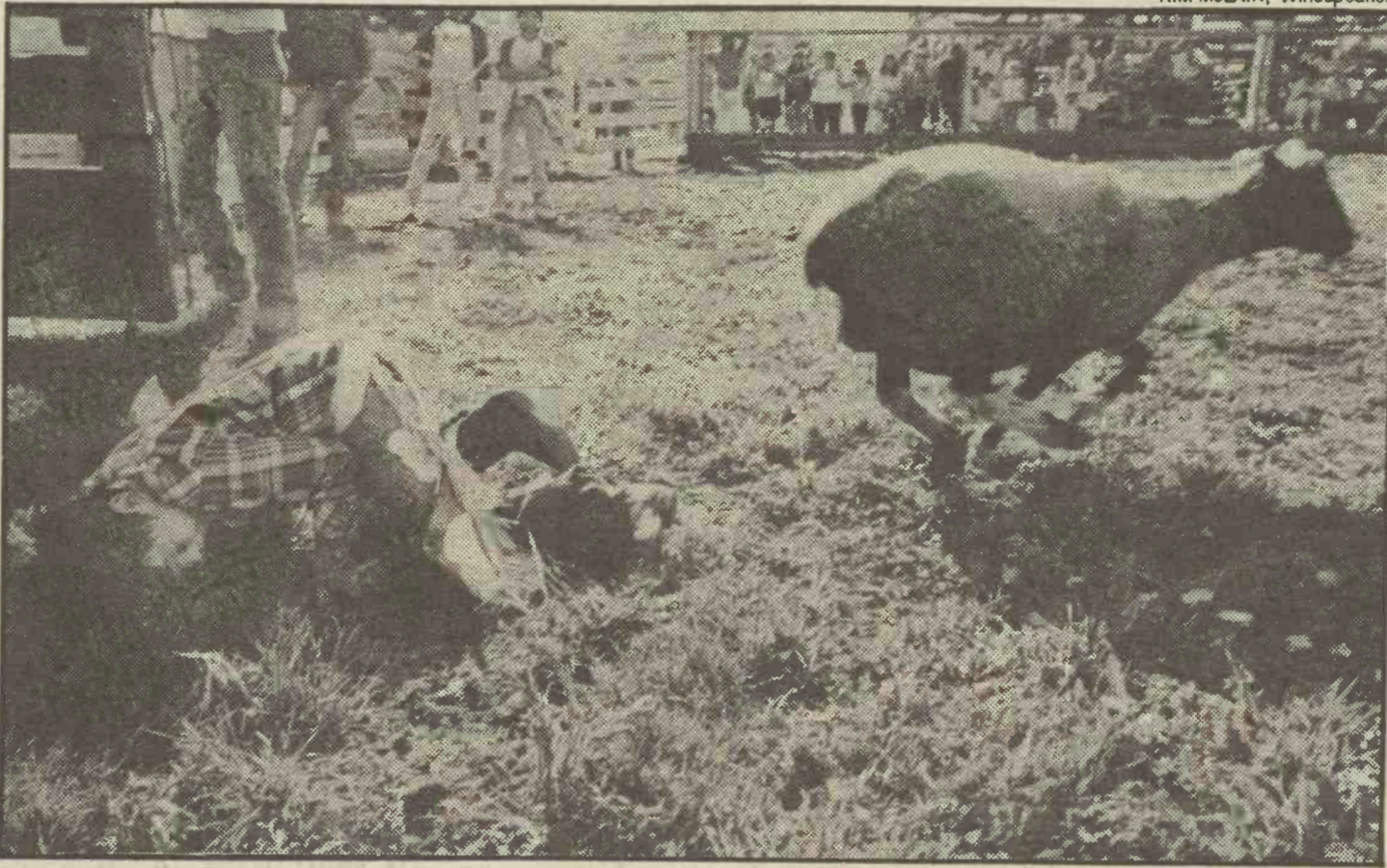
Gladue, who rode pro, was well known in rodeo circles. The trademark of the Metis cowboy was riding bronc with a lit cigarette.

The young Gladue won two bets that day — he lasted more than eight seconds and did so without breaking his cigarette.

Although his bets didn't involve any money, he did win \$5 for third place in the bronc-riding competition.

Another one bites the dust

KIM McLAIN, Windspeaker



Out of the shoot! Going good! Oof!: David Karakonti makes short ride

David Karakonti, six, bites the dust after a short ride on a sheep during last Saturday's rodeo at Grande Cache hosted by the Metis Association of Alberta.

He walked away unhurt and laughing.

Karakonti and about 10 other youth entered the mutton-busting competition June 3.

The winner of the event was nine-year-old Rosie Desjarlais of Entwistle, Alta., a small town 90 kilometres west of Edmonton. Rosie's parents were in Grande Cache, a 450 kilometres west of Edmonton, for the weekend's Zone IV regional council assembly.

Off-the-wall princess wows crowd

KIM McLAIN, Windspeaker



Her style was unusual, but the judges liked it: Dawn Marchand

"I am me," declared 17-year-old Dawn Marchand. Marchand was crowned the new Miss Metis for the Zone IV region of the Metis Association of Alberta at a pageant Saturday.

The Edmonton youth stated the last line of a poem she wrote. She began the poem by saying if she were colors she'd be red, green, blue, yellow, white. As she read her poem, she smeared paint on white cardboard. After finishing her short poem, she declared: "I am me," lifting up an abstract painting of herself for everyone to see.

Her off-the-wall talent performance received loud applause from an auditorium of about 500 spectators.

The pageant was held in conjunction with the association's Zone IV annual meeting at Grande Cache last weekend.

Hinton's Georgina Desjarlais, 17, was the pageant's first runner-up.

Other contestants included Grande Cache's Marilyn Hallock, 20, Edmonton's Sherry Blyan, 18 and Shirley Delorme, 16, also of Grande Cache.

The pageant, considered by many to be the best organized and most-attended event of the weekend.

Brenda Blyan coordi-

nated the pageant.

The event was emceed by Jeanette Calahasen and Lyle Donald.

Laura Vinson and

Calahasen also provided musical entertainment.

Edna Forchuk assisted with her experience running prior pageants.

CLOSE TO HOME

NCC prez calls for inquiry

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

The recent drownings of two Native prisoners has sparked renewed calls for a provincial inquiry into the treatment of Natives by the RCMP.

Doris Ronnenberg, president of the Native Council of Canada, (NCC) said an overall investigation into unfair treatment of Aboriginal inmates by the RCMP is long overdue.

"Things are really coming forward now. We need to look at them very carefully. A full scale inquiry should be done," Ronnenberg said.

Steven John Ahkimnachie, 24, and Gordon Joseph Didzena, 23, both of Assumption, were found handcuffed together hanging from bushes beside the icy Souza Creek which they tried to cross after fleeing RCMP officers May 31.

The two Dene Tha' band

members were being escorted from the provincial court building in Assumption, about 500 km northwest of Edmonton, when they fled RCMP officers and dove into the raging creek to evade recapture.

Const. Murray Hoover jumped in after the two men and a struggle ensued.

Hoover said he was unable to pull the men back as they attempted to cross the creek. He said they disappeared under the raging current and their bodies were found 75 metres downstream, caught on a bush and still handcuffed together.

Ronnenberg charges the incident is just one of many in which Native prisoners have been put at risk.

"You don't just jump into the water, handcuffed together like that. Naturally, they drowned. They were really afraid of something," she said.

Meanwhile, a \$2-million inquiry is currently being held to investigate a series

of deaths on the Blood reserve, 90 km southwest of Lethbridge.

The inquiry, expected to last six months, was called by Alberta Premier Don Getty after Blood members complained the deaths were never properly investigated.

Ronnenberg said the probe should be expanded to include RCMP and police relations with Natives throughout Alberta.

However, a spokesman for Native Counselling Services of Alberta, believes a provincewide probe into Native justice could do more harm than good.

"You have to be careful about these things. They have to be looked at on an individual basis or it will get confusing. If there are similarities in certain cases then you can compare them. But they should be left to local concerns," Keith Purves said.

Hoover denied racism played a part in the drownings of the two prison escapees in Assumption.

The 31-year-old officer said he attempted to pull the men back to the bank but was fought off and eventually lost his grip when they were swept underwater.

Dene band member Archie Feniatha, who later helped recover the bodies, said he believes Hoover acted appropriately when he attempted to apprehend the men.

"They just went down (underwater) and never came back up, that's all," he said.

Sgt. John Metcalfe, K-division spokesman, said the RCMP supports Hoover's actions.

He said the 10-year veteran went beyond the call of his duty when he jumped into the creek to rescue the fugitives.

"We say do whatever you can to save someone. Nobody expected Hoover to jump in the river after them. . . If you're a prisoner and decide to run, you take the responsibility of your own actions," Metcalfe said.



Wants RCMP treatment scrutinized: Ronnenberg

Escapee's family skeptical of police explanation

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

The anguished family of prison escapee Gordon Joseph Didzena, who drowned in an icy creek while fleeing from RCMP officers, say police did little to save him.

Didzena, 23, and Steven John Ahkimnachie, 24, drowned handcuffed together after jumping into the

Souza Creek while they fled their RCMP escorts outside the provincial court house in Assumption May 31.

Lucy Didzena, mother of the dead Dene Tha' Native, said she finds the RCMP's version of the incident hard to swallow.

Didzena said her son was an excellent swimmer and, handcuffed or not, shouldn't have drowned in the creek.

"It's like they (the RCMP) took part of my flesh when my son died.

We're not letting this go. It couldn't have happened like they said. Something is definitely wrong," she said.

Const. Murray Hoover, the officer who jumped into the creek after the fugitives, said he struggled with the duo but they continued to cross the strong current and were swept under.

Josephine Didzena, 28, sister of the drowning victim, said she became a part

of search for the missing escapees. She isn't convinced the RCMP officers made a strong effort to rescue her brother and his companion.

"They could have done a better job of finding them. They said they looked but couldn't find them. They didn't do anything," she said.

The two men were found still handcuffed together entangled in a bush 75 metres downstream in the swollen creek.

Former Dene Tha' council member Archie Feniatha said the 31-year-old constable has worked admirably with the Native community in Assumption and believes he tried to rescue the drowning men.

"He has been really good with the people here. There was no reason for him not to care," Feniatha said.

Father Camille Piche, pastor at Our Lady of Assumption Church, said

the hostile feelings of the Didzena family are not unusual for the Dene people in Assumption.

Many Dene fear the police because a large number of their youths are in Alberta prisons.

An inquiry into the deaths will not be called until autopsies have been completed by the medical examiner's office.

Hoover could not be reached for comment.



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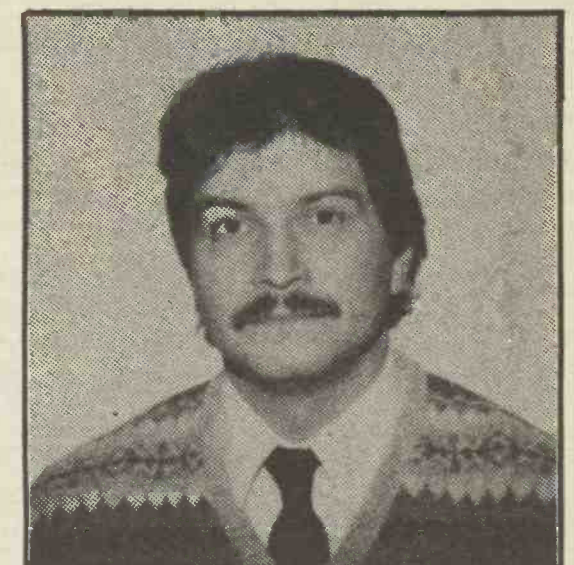
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CLOSE TO HOME

Blood members train for disasters and rescues

By Bea Lawrence
Windspeaker Staff Writer

STANDOFF, Alta.

Blood Tribe members can rest assured they are in good hands in the event of an emergency after they became the first Indian band in Alberta to get certified disaster training.

"The Blood reserve is the first in the province to get exposure to all the facets of our rescue training," said Rod Stutcheury, manager of training delivery with the Alberta Public Safety Services (APSS) office in Edmonton.

According to Stutcheury, the provincial act requires each district to have a peacetime emergency plan in effect.

"The Blood Tribe is the first band in Alberta to have a plan developed like this," said Stutcheury, who says his office recognizes the reserve as a municipal district.

APSS is the provincial agency responsible for helping cities prepare their emergency plans.

It also supports local disaster services organizations with grants, resources for training, consultation and assistance with major emergencies.

Twenty-one band members completed the 12-hour basic rescue training techniques course which was

offered at the Standoff fire-hall, May 1 to 4.

The band is now eligible for a provincial rescue equipment kit, according to the tribe's protection services director Blair First Rider.

The rescue kit includes a small engine, flood lights, ropes, various stretchers and back-boards, said the director.

The tribe's protection services director is working with the community and volunteer trainees to try to address their emergency needs.

First Rider says it's important for the group to keep their newly-acquired skills up-to-date, by attending rescue training sessions every four months.

At that point, the group will simulate actual emergency situations, said the protection services director.

The course was designed to teach the basic rescue techniques to members of the fire and ambulance departments, the health centre, hospital, Teenagers Against Crime (TAC) and volunteer rescuers.

The procedures taught could save victims following a serious flood, fire, landslide, snowslide, tornado, explosion, aircraft crash and other vehicle accidents.

A significant part of the course is the hands-on instruction in learning to improvise stretchers, ropes, and chains, to fashion rig-

gings for lifting or lowering victims from rubble, or for moving heavy objects at the scene.

"It's (the course) a real plus for us," said First Rider. "We have to be prepared. We can relate to the tornado in 1987."

In conclusion, the protection services director commended the province's contribution to the band.

"Garnet Walker, Field service officer for the Lethbridge district made all the necessary arrangements for our master plan," said First

Rider referring to the course.

Emergency rescue trainee instructors were Bert Reed and George Hennecke, who are also with the APSS office in the city.

The following is a list of the basic rescue volunteers and dangerous-good technicians: Leonard Crow Chief,

Calvin Williams, Patsy Tailfeathers, Caroline M. Horse, Rochelle Goodstriker, Ernestine Red Crow, Duane Goodstriker, Sheldon Young Pine, William Hunt, Oscar Cotton, Bernard W.M. Left, Gary Bird, Denis Chief Calf, Randy Many Fingers, and Quenton Heavy Head.

Natives clean up dead fish

By Susan Enge
Windspeaker Staff Writer

ATIKAMEG, Alta.

Whitefish Lake Indians at Utikuma Lake will begin a massive cleanup this week to rid their shores of thousands of rotting fish.

The stench from thousands of dead fish is growing worse with the hot summer sun, affecting the area's 1,200 residents.

The fish, which suffocated last winter when the lake was low on oxygen, are scattered along the shoreline and clog area river beds at Utikuma Lake, about 240 km northwest of Edmonton.

Eddie Tallman, chief of

the Whitefish Lake Cree, said the province has agreed to pay \$17,000 for the massive cleanup. The federal government will kick in another \$15,000.

The band was hoping for at least \$80,000 to help with the cleanup.

It will be hiring a dozen workers to dip fish nets and use pitchforks to lift the carcasses from the water. Front-end loading trucks will then carry and dump the fish into deep pits dug further inland to be buried.

The cleanup will be a messy job that must be done by hand since most of the swollen fish have sunk into the mud and reeds, said band manager Brian Pit-

caim.

A few weeks ago, a dynamite expert was hired to blast two beaver dams blocking the creek's water. The smell has since subsided, Pitcaim said.

Government officials say the winter kill is a natural event that happens periodically, caused by the long winter, heavy snowfall and thick ice which smothered oxygen in the lake.

This year will go on record as one of the worst winter kills since 1948. It is especially disastrous to the fisherman in the area, who supply about 20 per cent of all whitefish caught in Alberta.

About 250 local fisher-

man share an estimated \$1-million a year on sales of the fish, mainly to the Eastern Seaboard.

Since the lake is so large, about 68,000 acres, it would be too expensive to clean all its shores, said Gerald Thompson, regional director for Alberta Fish & Wildlife.

However, Thompson said an aerial survey will be conducted later this month to assess the extent of the damage.

A series of meetings with the sports fishermen association, commercial fishermen, the Whitefish Lake Band and the Utikuma Lake Metis colony are planned later this month.

East Prairie to move town hall

EAST PRAIRIE METIS SETTLEMENT — The last payments from the province have finally been made to move the town hall and eight family homes of the East Prairie Metis Settlement, the chairman of the community said.

Each year during spring break-up, the East Prairie River and two creeks nearby have swollen, flooding the

homes of families living near the banks.

"The main problem was that we didn't have access out of the settlement. The roads would flood over," said Alphonse L'Hirondelle.

The province had agreed to pay for their relocation on the settlement, located 30 kilometres southeast of High Prairie.

New roads had to be built and water and sewer lines had to be installed.

The third and final stage of the East Prairie Metis Settlement Relocation Project cost the Department of Municipal Affairs and the Department of Environment more than \$24,000. Construction began in 1983 and was finished two years ago.

Alberta Environment Minister Ralph Klein and Slave Lake MLA Pearl Calahasen recently announced the project was complete.

"It is important that communities are protected from flooding and I am pleased that the province could assist the Metis Development Branch in resolving this flooding problem," Calahasen said.

"The new settlement site will allow for enhanced development and long-term stability of the community," Klein added.

The project is funded under the Alberta Water Management and Erosion Control program.



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POWWOW COUNTRY

A New Generation of Powwow People

Cover colored by Lisa Drysdale, 11, Edmonton



1989 POWWOW CALENDAR

- ❑ **Treaty Days '89**, June 16-17, Janvier, AB. (Mixed slow-pitch tourney & 2 nights of dancing). For more info call 559-2252.
- ❑ **Powwow**, June 23-25, Saddle Lake. For more information call 726-3829.
- ❑ **Prince Albert Indian & Metis Friendship Centre Jamboree**, June 30-July 3, Prince Albert, Sask. Contact Eugene Arcand 1-306-764-3431.
- ❑ **Poundmaker/Nechi Powwow**, June 30-July 1 & 2, St. Albert, Alberta. Call 458-1884 for more.
- ❑ **Treaty Day**, July 1 & 2, Beaver Lake. A men's and ladies fastball tournament — true double knockout — will also be held. Entry fee: \$500 for both. Call Eric Lameman at 623-4549 for more.
- ❑ **4th Annual Yellowhead Tribal Council Celebrations**, July 5-7, Alexander Cultural Grounds. Call Bob Cardinal at 962-0302 or Tony Arcand at 939-5887.
- ❑ **28th Annual Powwow**, July 4-6, Thunderchild (9 miles Northeast of Turtleford, Saskatchewan. For information call (306) 845-3425/3424/3426.
- ❑ **Eagle Flight '89**, Elder/Youth Conference, July 4-7, Alexander Reserve. Contact Bob Cardinal 962-0303 for more.
- ❑ **Indian Days Celebrations**, July 7, 8 & 9, Alexis Reserve. Contact: Dan Alexis 967-2225 (office) or 967-5762 & Dennis Cardinal at 967-5344 (home).
- ❑ **15th Annual International Powwow**, July 7, 8 & 9, St. Mary's Centre, Mission, B.C. Call Chris Cook at (604) 826-1281.
- ❑ **YTC Non-Competition Powwow**, July 7-9, Alexander Reserve. Contact Tony Arcand 939-5887 for more.

- ❑ **Survival Powwow**, July 20-23, Onion Lake, Sask. For information call Joe Waskewitch at (306) 344-2107.
- ❑ **Head-Smashed-In Buffalo Jump Powwow**, July 21-23, Head-Smashed-In Buffalo Jump, AB. Call 265-0048.
- ❑ **Spiritual Unity of Tribes**, July 23-29, Ashams Beach, Pasqua Reserve. Sask. Contact the Spiritual Unity of Tribes Committee, Box 37, Edgeley, Sask. S0G 1L0.
- ❑ **Sarcee Powwow**, July 27-30, Sarcee Reserve. Call 281-4455 for more.
- ❑ **3rd Annual Competition Powwow**, Aug. 4 - 6, Paul Band — including a men's and ladies fastball tournament. Host drum Blackstone from Sask.
- ❑ **Cultural Days**, Aug. 4 - 7, Beaver Lake. A men's and ladies fastball tournament to be held — entry fee \$400 for both. Call Eric Lameman at 623-4549 for more.
- ❑ **Peigan Band Indian Days**, Aug. 4 - 7, Bocket, AB. For more info contact Brian or Joanne at 965-3939.
- ❑ **3rd Annual Competition Powwow**, Aug. 4 - 6, Paul Band
- ❑ **Lac La Biche Powwow & Fish Derby**, Aug. 4 - 7, Lac La Biche, Alberta.
- ❑ **Powwow**, Aug. 15-17, Prince Albert, Sask. Hosted by Prince Albert Indian & Metis Friendship Centre. Contact Brenda 1-306-764-3431.
- ❑ **Kehewin Powwow**, August 25-27, Kehewin Reserve. Call 826-3333 for more.
- ❑ **Tribal Arts '89**, Sept. 22-24, Sioux Falls, S.D. (A celebration of art and culture of Northern Plains Tribes.) Contact: Shirley A. Bordeaux, 311 N. Phillips Ave., Sioux Falls, SD, 57102 — Ph: (605) 334-4060.

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POWWOW COUNTRY

The changing face of powwow

Welcome once again to Windspeaker's Powwow Country!

This year Windspeaker examines the new faces on the powwow trail and the contemporary issues facing powwow people.

Also, we reprinted Terry Lusty's feature article on the origin and history of the powwow, as well as his descriptions of the most popular dances.

We've approached people who've been around the circuit for many years and asked them how Powwow Country has changed over the years. All agreed most changes were positive, some were negative. Look for comments by Dave Giroux, Joe and Jennie Cardinal and others.

One issue that came up was the question of whether powwow was leaning more toward sport than culture. See Rocky Woodward's special feature about that debate on page 12.

Some stories dealt with comparisons between our powwow culture and other Aboriginal groups' dance traditions. Look for the stories about the Dene Tha' drummers and Australian Aborigines who visited a recent powwow here. Also, turn to the center of this section to find a photo essay on dances of other indigenous people.

Of course, there's the stories of curiosity — like the young couple who will wed the traditional Najaho way. Or the grass dancer who has travelled the world and even danced for a king.

But most of all, there's stories about young powwow people. Most of what they say is hopeful and encouraging for the culture. Almost all say they will never quit dancing. Nearly all adults say the number of young dancers

Editor's Note

has increased over the last decade. The underlying message behind all the stories seems to be: The youth will carry on the powwow culture.

Windspeaker would like to thank all those people who made this issue such a success, like the people who graciously let Windspeaker reporters ask personal questions and take their photos. Of course, none of this would have been possible without the advertisers who overwhelmingly supported this special issue. Writers Gary Gee, Terry Lusty, Rocky Woodward, Cindy Arcand and Jerry Bulldog need to be recognized for the amount of hours and effort spent behind the computer screen. Last but not least, Windspeaker thanks the readers for completing this circle of communication.

See you on the powwow trail!

About the cover

The cover was colored and "beaded" by 11-year-old Lisa Drysdale of Edmonton. Lisa's masterpiece was chosen as the winning entry of Windspeaker's Color the Cover contest. Along with the honor of being on the front page, Lisa wins a new bicycle supplied by St. Paul & District Co-op Associated Ltd.

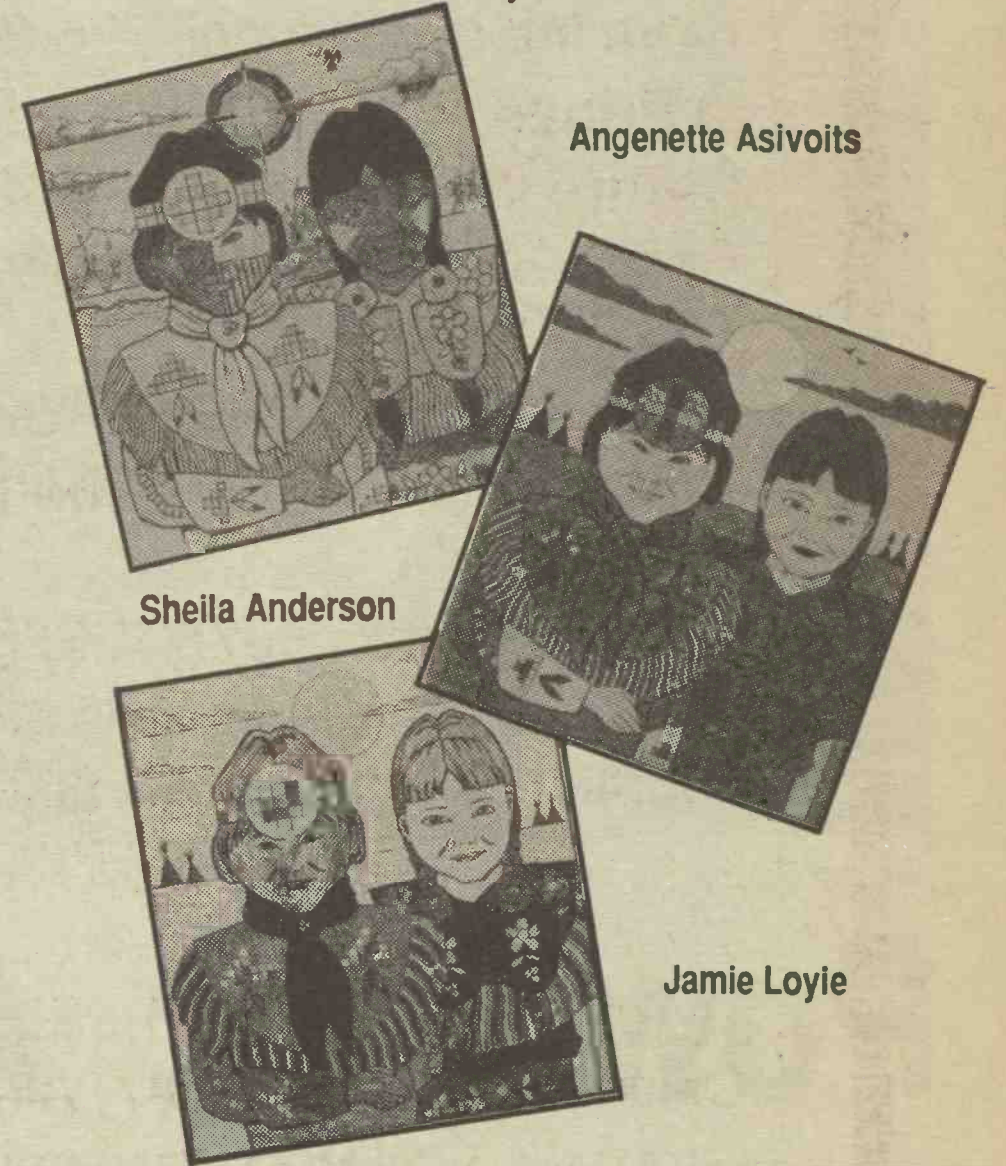
Seven-year-old Jamie Loyie of Slave Lake was chosen as the winner of the age six-eight category. Jamie wins a big California Raisin for Logos Book Store in Red Deer.

Eleven-year-old Sheila Anderson of Lac La Biche won

the age nine-11 category. Sheila wins an Oilers' hockey jersey.

Fifteen-year-old Angenette Asivoits of Monroe, Utah, won the age 12-16 category. Angenette earned \$100 from Maga's Clothing Store in Slave Lake.

Windspeaker is pleased to say the contest received over 500 entries. We thank all the youth who entered.

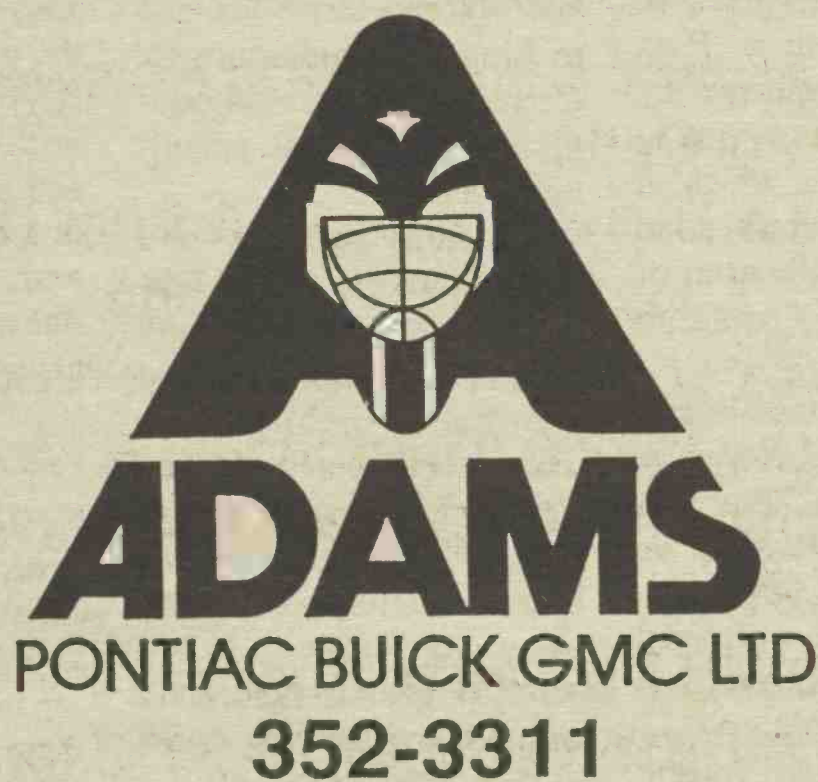


Angenette Asivoits

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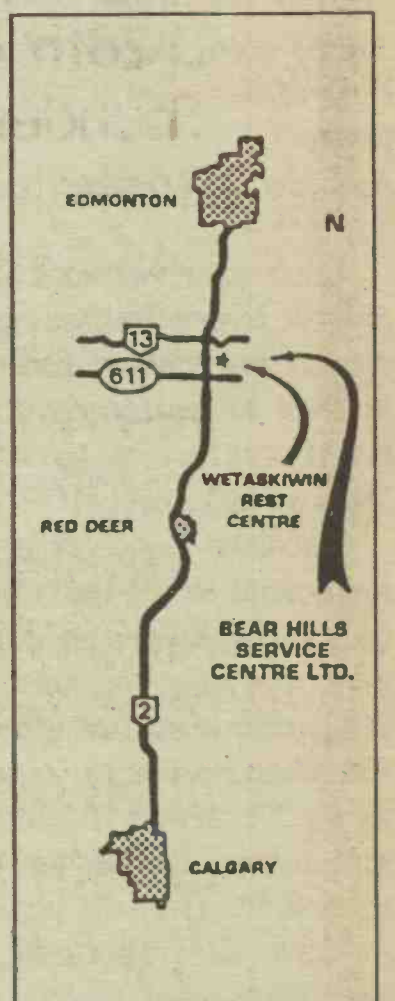


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POWWOW COUNTRY



Grand Entry: A colorful display of tradition and symbolism

Powwow: A new dawn in tradition

By Terry Lusty

*"Faster the drum sounds.
As the spirit moves closer,
the rattles shake and we
dance."*

By Chief Dan George

Each year, without fail, almost every Indian community hosts some form of festival or ceremony commonly referred to as a "powwow."

The term, however, is not applicable to all Indians of the North American continent. For example, northern bush communities of the Canadian provinces, as well as the Northwest Territories and Arctic, do not use the term at all. They do, however, have their own dancing traditions--the tea dance, round dance, blanket dance and so forth.

As a general reference term, the word "powwow" implies a coming together of Indian people who indulge primarily in the ritual of dancing.

Sacred, ceremonial, or religious dances are not a new or strange phenomena. They have been handed down from generation to generation through the years. Thus the powwow is rooted in tradition and reflects tradition.

Special significance

As part of culture, Indians participated in ceremonies involving dancing as a form of preparation for a hunting expedition, food gathering or warfare. It was also a way to extend respect or give special thanks.

After a battle, a celebration or thanksgiving would welcome the safe return of the warriors. Dances also honored deceased friends or relatives, or Mother Earth for her contributions to mankind. Such get-togethers also provided the opportunity for people to bestow names, transfer or renew sacred or ceremonial objects, and so on.

Dance festivals were sometimes influenced by visits from other tribes, fur traders or occurred when people gathered at trading posts.

Because Indian bands lived off the land, they would often split up into smaller groups, usually as family units, to hunt, trap and gather food. This was particularly the case in winter when game was scarce.

When the snows would fly and the men hunted and trapped, the women would occupy their time by fashioning every day clothing and regalia to be worn on special occasions like ceremonies and powwows.

Plains origin

The amount of leisure time was greater amongst Plains Indian women than those of the bush cultures. For that reason, it is understandable why the powwow eventually developed on the Plains.

With the approach of spring and early summer, the band units would reunite and even join up with other bands; this would prompt a get-together which included dancing whether it was for

social, ceremonial, economic or religious reasons. On such occasions, there was seldom any other activity more important.

The union of bands which shared common bonds helped to cement relations, promote goodwill and provide a platform for the exchange of cultural traditions amongst different tribes throughout North America.

After the mid-1800s, the mobility of Canada's Indians declined as the government attempted to settle Indians in one place on reserves and restrict their movements.

A helping hand was lent by the clergy who also wanted to alter the culture of the Indian, to do away with their "pagan" ways and work at educating them.

Thus assisted by the church, the government's relegation of Indians to reserves set the stage for their cultural extermination. In Alberta, Treaty 6, 7 and 8 were signed in 1876, 1877 and 1899.

No mobility

A "pass system" for Indians was invoked by Indian Affairs and enforced, especially after the 1885 Northwest Resistance, and Indian agents were thus able to curb Indian mobility. To step foot off a reserve, an Indian had to first obtain permission from the Indian agent or the Northwest Mounted Police. The system was in effect until the late 1930s.

The influence of the

Sioux Indians just below the Canadian border was an additional cause for concern by government. Sitting Bull and his Sioux warriors were trying to gain access to Canada. Government fears were further heightened by the Ghost Dance religion in the United States which, it was thought, would also promote the unification of American and Canadian Indian tribes.

One of the last things Canada wanted was a unity between tribes. Because this posed a major threat on the Canadian scene, the government suppressed Indian culture, religion and gatherings steadfastly.

In the 1890s, Indian dances and traditional observances such as the Sun Dance were forbidden. This deliberate attempt at doing away with Indian culture and religion was nearly successful. The fire burned low, the flame flickered and almost died.

Near extinction

By the late 1940s, Indian culture and religion was almost totally annihilated. What little remained of sacred and religious traditions was forced underground. Many songs and rituals were lost to the expansion of European religions and the institution of mission/residential schools which was likely one of the singlemost factors that contributed to the near destruction of Indian lifestyles, customs, language and religion.

But dancing stood the test of time. Together, in the

face of adversity, Indians overcame the cloak of darkness and resurrected what remained of their culture.

Beginning around the late '40s and early '50s, and picking up momentum by the mid-'60s, a transformation of tremendous magnitude occurred.

Cultural identity and rejuvenation escalated. Fortunately, some social and ceremonial dancing had continued behind the scenes. Eventually, human rights legislation by parliament ensured the return of Indian religion, as well as other traditions. Many school systems embraced cultural programming which included Indian tradition. And, the powwow flourishes more than ever before.

A new dawn

Indian mobility, as in prehistoric periods, has advanced immensely. Powwow attendance has increased and distance is no longer a problem. The economic turnaround has helped as well. Now, there is more money and Indians are better able to get about to attend powwows.

As one arrives at camp, various activities can be observed. Amid the hustle and bustle, people set up their tents, make fires and cook. Children play tag or other games, singers practice for later in the day, women chat with one another, some people gamble at cards or hand-games, and dancers perform a last minute inspection of their

outfits.

The role of females was greatly restricted at one time. As participants, only a few might be seen somewhere along the sidelines of the dance compound. This is no longer the case. As with politics, economics and social activities, women now play a far more prominent role than ever as dancers and drummers/singers.

Powwow honors

Honor dances for achievers are commonplace. Relatives, friends or members of a society or organization often sponsor these and people show their respect by standing and removing their hats for this dance and for grand entries as well.

The use of alcohol and drugs is not tolerated at powwows. Security staff are employed to watch for such infractions. They have the authority to deal with violators.

Powwows also incorporate "give-aways," during which an individual or family honors those who have helped others travel great distances, are elderly, or are special friends or family members. Usually, the gifts are towels, blankets, money and even horses.

Today is a new day. As the rays of the sunlight peep through the once ominous clouds, so do the traditions of the people return to the children who nurture and propel culture into the future for all time. The powwow lives on!

POWWOW COUNTRY

FANCY: Free-style dance acrobatic

By Terry Lusty

The fancy dance was developed recently and is based on the grass dance. It is vigorous and requires a good deal of endurance, vitality, coordination and imagination.

One could liken it to free style dancing in which the performer allows his or her creativity to work overtime. Speed, balance, timing and innovation are of the essence in this physically demanding style which is often filled with aerobic type demonstrations, whirling and pounding out a rhythmic step akin to that exhibited in the grass dance.

While most of the songs sound much like those of the grass dance, to the initiated who are knowledgeable in this area, they are quite different.

In historic times when bands and tribes came together they would often select their most able dancers and place bets that their representatives would out perform all others. These competitions, known as "racing" attracted only the best for it demanded good muscle tone, durability, and tremendously high energy.

At most festivals, the fancy dance is the pinnacle, or high point, of all other

dance competitions. It is usually the last of the competitions at powwows and is anxiously awaited by spectators and contestants alike.

The dance is usually performed by younger men and women. Males wear large colorful bustles made of white turkey feathers and hackles. The dance steps are very fast-paced and complicated requiring much stamina as the drums reach a feverish pitch.

The great amount of energy exacted by fancy dancers is a testament to the rapidness and frenzied nature of this relatively new dance. At times, the fast and furious gyrations of the par-

ticipants is an almost unbelievable sight to behold.

A good deal of care and attention goes into dancers' outfits which vary widely in color and style. Complete bustle sets may cost as much as \$1000 and porcupine roaches, another \$200.

Angora hair, or fur, is worn about the ankles - along with a set of dance bells which are fastened just below the dancer's knees.

For female dancers, the drumming is usually a bit slower and less frenzied than for males. Women's footwork, however, is still intricate and fast-paced yet rhythmic, light and graceful.



Fancy dancing: High point of competition

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Painting by Annora Brown — Hoop Dance, Blood Indian Reserve 1955 — courtesy of the GLENBOW FOUNDATION

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POWWOW COUNTRY

HANDGAMES: Game mixes gambling with humor

By Terry Lusty

Among Indians of western Canada and the plains regions of the United States there is probably no form of traditional guessing or gambling game that can equal the renowned hand game.

A lot of money changes hands in this popular past time which is generally a sideline activity at most North American powwows. Previously, participants would bet such personal items as horses, dogs, food, clothing, hides, weapons, even wives.

The hand game involves two teams of male and/or

female players usually numbering anywhere from four or more. The average team if about six or eight, although 15 or 20 is not unheard of.

The game can be played using one or two sets of "bones" though two sets are more common. One bone is plain, the order is striped. They are small enough to be individually concealed in the closed fist of the hiding team.

The game also features 10 tally (or counting) sticks plus a "kicker" stick, all of which must be won before a winner can be determined.

A preliminary round of

guessing or the toss of a coin usually determines which team will first possess and hide the bones. Whichever team wins the first right to the bones also wins the kicker.

The fellow members of the defending, or hiding, team will drum and sing. A small rawhide hand drum is used to accompany the singing but, if unavailable, players simply beat out the rhythm on a long pole which is placed crosswise on the ground in front of their team.

The tally sticks can only be won by the hiding team and only when the oppos-

ing, or guessing (also known as "pointers" team INCORRECTLY guesses which hand holds the plain bone. When the opposition does guess correctly, it does not involve any exchange of tally sticks. A correct guess only gives that team, the guesses, possession of the bones. Guessing is done by pointing fingers in the direction of the hand believed to conceal the plain bone.

When the guessers have won one of two sets of bones, whichever number is being used, they take their turn at hiding them to try and win counting sticks from their opponents. The

ultimate object, of course, is to win all 10 plus the kicker stick.

The hider of the bones usually conceals them beneath a blanket, shawl, coat, or hat. If these are not available, they will hide the bones behind their back or thighs.

The guessing team goes through some very intricate gestures using hand signals to indicate which hand the hider is holding the plain bone in. If they are playing a game in which false guessing is allowed (by pointing their finger in the direction of the hand which hides the plain bone), the

guesser must also call out "Ho!" to indicate that it is his/her final guess.

At times, the guesser/can challenge the hiders and have them present their sets of bones simultaneously in which case they must guess both sets of bones correctly at the same time. If correct on both guesses, then both sets of bones are won over. But, if correct on only one set or none, then only that many sets of bones may be won over.

While an average game may take from 45 minutes to an hour, some last for up to three or four hours and sometimes even longer.

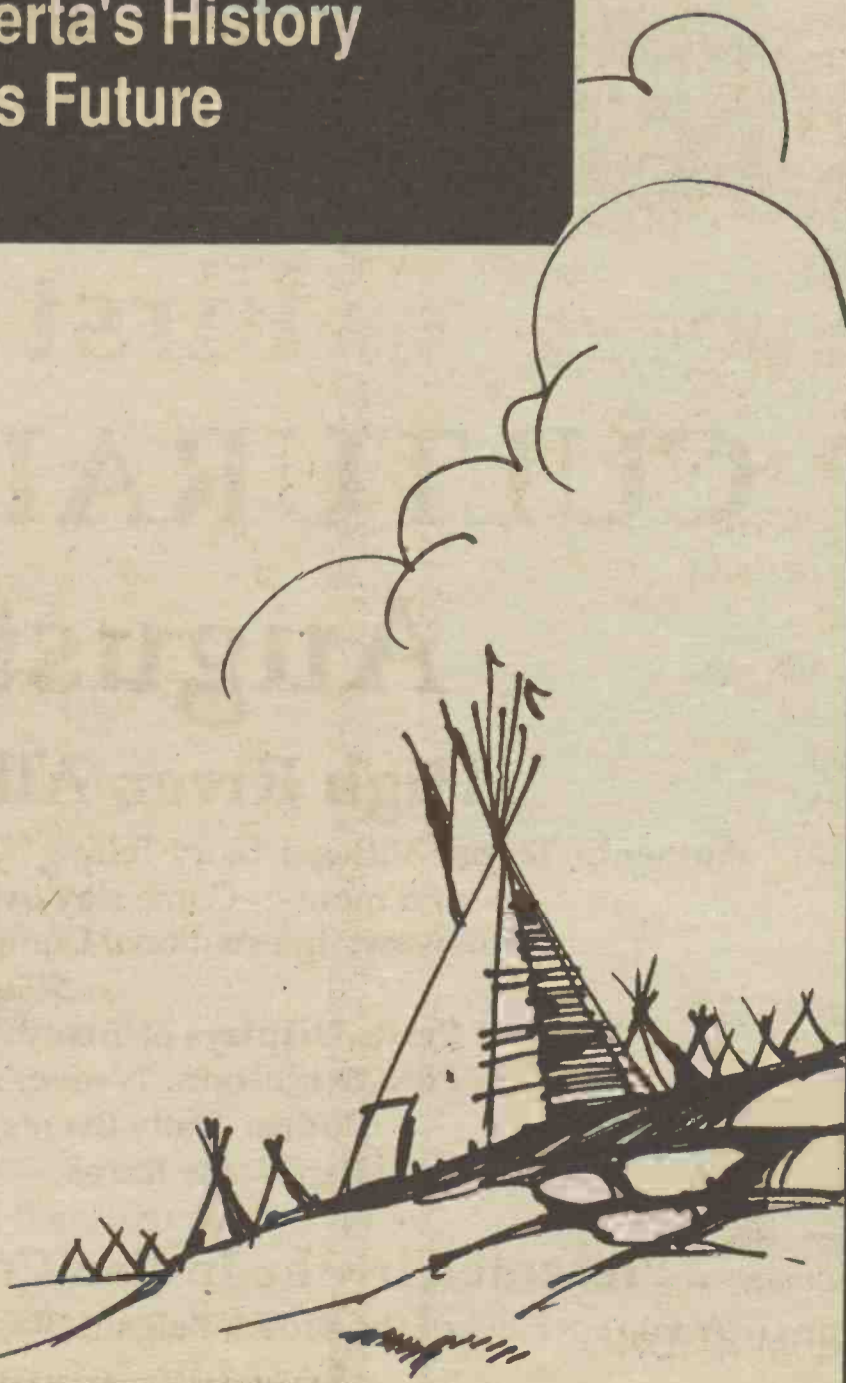
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POWWOW COUNTRY



Grass dancing: Once a war dance

GRASS DANCE: 'Sioux dance' has ancient history, meaning

By Terry Lusty

Performed for many centuries, this historic dance was introduced to the Cree nation in Canada through the American Sioux. In consequence, the Cree referred to it as the "Sioux dance."

Its roots, however, run much deeper. It seems that the Sioux received the dance from the Omaha. To acknowledge the dance, they referred to it as the "Omaha dance."

The Omaha performed the grass dance as a victory dance in which braided grass, symbolic of enemy scalps, were fastened to or tucked into their belts. The Omaha, in turn, adopted this dance from the Pawnee tribe in Nebraska who, it is believed, were the actual originators of the dance.

According to Lionel Boyer, powwow coordinator for the '86 Shoshone Ban-nock Festival in Idaho, grass dancers gathered and danced to beat down the

grass for Indian events. In effect, he adds, it is a type of war dance.

In legend, the dance is said to have come from a woman who was visited and instructed by spirit powers as to the songs, dances and production of clothing and drums. She then passes her knowledge on to others, instructing them in all aspects as she herself had been instructed.

Today, the grass dance usually begins in the early afternoon shortly after the

grand entry of a powwow. It is the forerunner of the traditional and fancy dancers and, perhaps, only preceded by the likes of the round dance or war dance.

As a social dance, it entered upon the Canadian scene around the 1880's and quickly became very popular, particularly among younger adults and adolescents who can put out the tremendous energy required in performing this dance.

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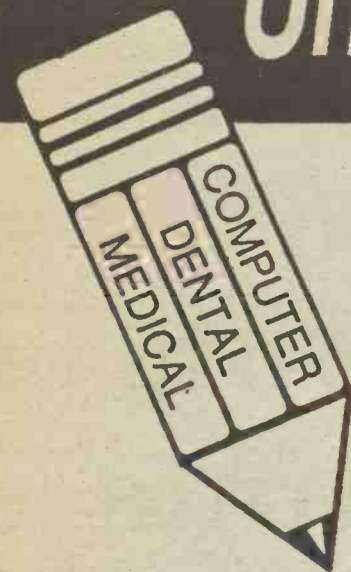
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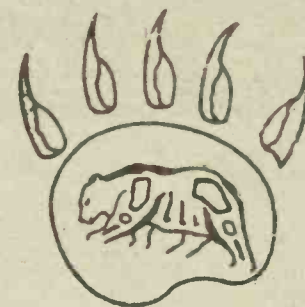
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POWWOW COUNTRY

SNEAK-UP: Meaning found in legend

By Terry Lusty

A fairly familiar face, particularly on the urban (Edmonton) scene, is that of Eric Cardinal, who often fills the role of powwow announcer.

The entertaining style of the sneak-up is fairly widespread in North America, Cardinal claims, although he isn't sure of its presence in east-central and the southeastern United States. As for the central and western states, it is practiced by just about every tribe with the possible

exception of coastal Indians.

The Canadians geographic range, he says, traverses the Prairie provinces and extends into Ontario and the northern states of Minnesota and Wisconsin where there are Pottawatomie, Chippewa and Cree Indians. To his knowledge, the dance was lost from the Six Nations tribes perhaps due to the heavy influence of the christian boarding schools.

Cardinal explains the sneak-up dance as being highly characteristic of "sneaking up on life," a life filled with troubles and dif-

ficulties that plague Indian people on a day-to-day basis.

Dancers such as the sneak-up "comes about from the songs and may vary from tribe to tribe," remarks Cardinal. He further explains the origin of the dance through the following Cree legend:

"One of the drummers said somebody had to expose himself to an enemy ... his worst enemy, himself. He went out and exposed himself to every known enemy - greed, jealousy, gossip, envy and low self-esteem - all are enemies.

"But, the Creator put these on us - our body, spirit, mentality. But, if you have faith and use the eagle feather, you will pull through. Also, faith will bring you back to the Creator, to health, senses and your spiritual well-being."

The eagle feather, Cardinal points out, is extremely important in the performance of this dance. Participants shake the feather "to cleanse it before it meets the next enemy," This is done four times, each time in a different direction, against a different enemy.

At a memorial-type dance, says Cardinal, the sneak-up would be something like a victory dance. Victory dances have increased since about 1949 and have been very community-oriented in that they were performed mostly at the local level after the Second World War, explains Cardinal. "They were celebration-type dances," he adds.

The earliest known dance, the grass dance, "was performed anciently" and picked up in popularity about the same time as other victory dances such as the

sneak-up, did.

Cardinal notes the earliest known dancers are, in order, the grass dance, straight dance and traditional dance. He concedes dances like the fancy and jingle dress are far more recent introductions of the powwow scene.

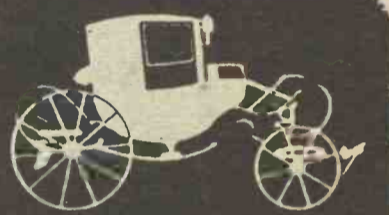
The above explanation is but one of many different versions of the sneak-up. The origins and meanings of dances can, and often do, vary from region to region or tribe to tribe and the foregoing is only one explanation.

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POWWOW COUNTRY

TRADITIONAL: Outfits and dance steps tell story

By Terry Lusty

Traditional dancers are now becoming one of the major attractions at powwows. Physically, their attire is far different from that of the Grass or Fancy dancer.

The regalia worn by male traditional dancers incorporates much of the historic dress and equipment used by dancers. In this regard, the use of eagle wing hand fans, eagle feather back bustles, full length cloth of leather leggings, decorated dance and coup sticks, feather bonnets or roaches (headdresses), and brightly colored ribbons on their breech cloths or shirts,

were and continue to be quite common.

Still other headdresses are fashioned from animal pelts such as coyote, wolf or fox. More often than not, the most common is the roach made from the long guard hairs of porcupine. This headgear is particularly popular with grass and fancy dancers although the hairs on a traditional roach are longer than those of the grass or fancy dancers.

At their backs, the dancers sport an eagle bustle from which hangs a two or three-foot cloth or leather 'trailer' ornamented with swift hawk feather, small round mirrors, bead or quill

work, or colorful ribbons.

Additional equipment may include bone breastplates, painted rawhide shields, and animal skins. Participants study the outfits of others and sometime borrow ideas from them.

Female participants usually don ankle-length white buckskin dresses with long fringes. They are often heavily beaded and may feature (tin) cones, cowrie shells or elk teeth.

Over their arms they will drape a shawl and/or carry a beaded bag and, perhaps an eagle feather hand fan.

On their feet women, wear elaborately beaded high-top moccasins. Often their beadwork will match

that of their belt. Beaded hear ties and hair brooches also add to the color of the women's regalia.

The contrast between male and female dancers is very evident. The female's movements are quite limited but stately as they carry themselves with great dignity as is becoming of those who keep the family unit together and also act as a stabilizing force.

When the older women, especially, are dancing, they stand in one spot and bend their knees slightly, keeping rhythm with the beat of the drum and bobbing their bodies up and down. From time to time, they will motion with their arms and

hands which hold an eagle-wing feather.

A few will sometimes surround the drummers, singers and join in with their higher pitched voices which add to the sound effect.

Those who move about the dance area do so in a clockwise direction which is the same as that of the sun.

The male dancer is far more mobile than the female as they imitate the motions of a hunter - moving as many muscles as they can in the process.

As they guide their movements, the dancer tells a story. To the beat of a dance similar to that of grass dancers, they tell of hunters searching, tracking

and stalking wild game or an enemy. Their steps are deliberate and calculated as their head moves from side to side in a jerking, bobbing manner as they shift from foot to foot.

At times, usually at least four, they will come to a stop and go into a crouch while shielding their eyes as they scan the horizon in search of their intended victim. Following this presentation, they will continue as before until the final beat of the drum.

Throughout their performance, they will exhibit alertness, agility, cunning, strength and pride in a highly respected and honorable ritual.

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POWWOW COUNTRY



Keeping northern culture alive: Dene drummers and singers

Dene spread unique tea dance songs

By Jerry Bulldog
Windspeaker Correspondent

ASSUMPTION, Alta.

A group of Dene' Tha drummers and singers are touring Canada and spreading their unique tea dance traditions of the far North.

The group, who have been together since July 1985, have performed all over northern and southern Alberta, the Northwest Territories and northern British Columbia.

Tea-dancing, which is similar to round dancing, is the northern Native people's version of the powwow found in southern Native communities in Canada.

The 15 drummers and singers, all in their twenties, perform ceremonial and religious dances only, according to lead singer Kenny Denechon.

"We perform dances to keep our culture and native tradition in existence, so the

younger generation will not lose sight of their heritage," says Denechon.

He said elders in the community were instrumental in influencing the group to keep the Dene' people's culture alive by encouraging the group to travel.

Last year they performed 85 dances throughout Canada and hope to meet that goal this year.

Denechon says alcoholism, crime and suicide are a major problem for young people in the North and it is for those reasons elders in the community were motivated to start the group.

The unorthodox style of their drumming and singing has caught the attention of powwow enthusiasts, notes Denechon.

The Dene's prayer song, in particular, interests people because of the legend that it was given to them by an elder's great spirit, he said.

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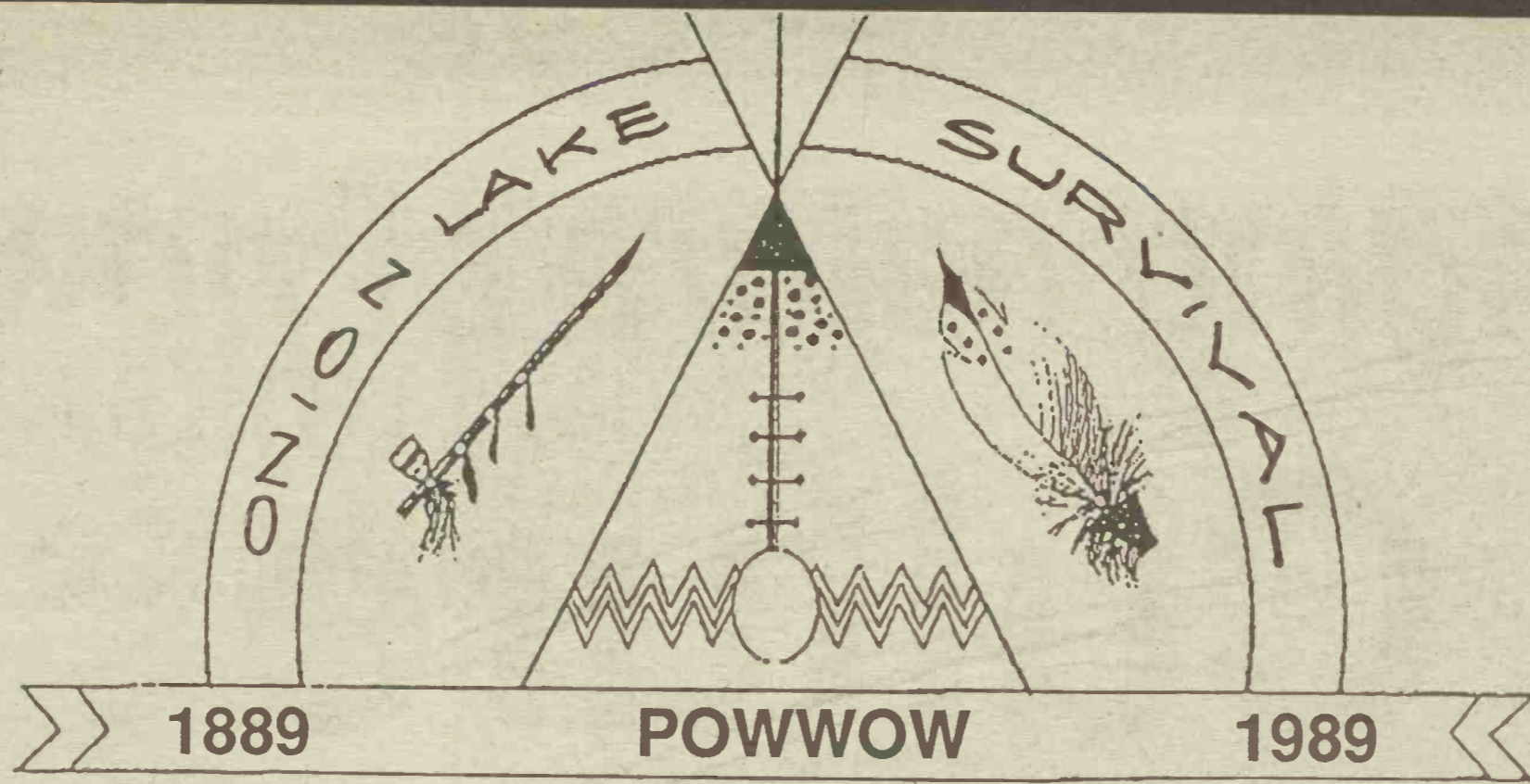
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The changing nature of powwow

By Rocky Woodward
Windspeaker Correspondent

EDMONTON

Have powwows become more of a sporting competition? Have the costumes worn today by the dancers, with colored feathers, silver coins and plastic beads become a part of the modern Indian who now dances to a different drum? Many native people are asking these questions today.

Frog Lake Cree Band member Norman Quinney and Edward Bernard believe powwows have definitely changed. They believe powwows have lost something to the competitive world. They say the bigger the prize, the larger the crowd.

Thus, a lagging question remains. Has the course of history changes things so much with its crippling economy, its demand on people to make more money that it has forced powwows, in order to survive, to become competitive?

Unlike the old days,

Culture or sport?

modern society demands better attention. Yes, even at powwows. Hook-ups are needed for people with RV's. Food must be readily available. Toilets have to be installed; groundkeepers, security personnel and drummers, usually need to be paid. It costs money.

Powwows have become more organized than in the past and possibly more competitive. So is a culture becoming forgotten because of this? Are Indian people losing their Indian powwow identity?

Quinney says that in the

past, a powwow was viewed as a religious ceremony. There was no competition when people danced.

"At Frog Lake a long time ago, the people before eating boiled meat, would dance. They would give themselves up to dancing before eating the meat.

"A big ceremony was held when a new dancer was initiated into the powwow dances. Before war parties left camp and upon their return, a powwow dance was held. All of the powwow dancing had a rea-

son. "This is not done anymore," says Quinney.

Quinney says powwows have become more of a show for tourists and for prizes. The decorations that adorn the garments of the powwow dancer, are mostly commercially made.

"In the past, Indian people wore decorations...of course they did. But they collected these decorations from animals, birds, things they picked up from their travels and from battles. Today, it's more like show business," says Quinney.

He views powwow dancers as becoming more identified by what they wear, and the numbers on their backs for competition reasons.... "Sometimes a judge will pick a great looking costume over a dancer, who is a very good dancer. Why the competition?" Quinney asks, saying he used to dance, but that was before he noticed how commercial dancing had become.

"In the past, Indian people had competitions, but not in dancing. Horse stealing was seen as a brave and

honorable thing. The more horses you stole, the more respect you gained. There were also, other competition such as Indian games, being brave was a competition, buffalo hunting. It was after such deeds were done that dancing took place."

Powwows will always be a part of Indian people. There is no other way. To lose them would be, as Saddle Lake Elder, Joe Cardinal put it, "A terrible thing." Powwows tell the story of Indian people, a heritage carried over from generation to generation.

Powwows bring people together and some people even call a powwow, a gathering. Children who participate in the powwow learn something about their natural heritage, that being Indian is good. Quinney agrees with this, but still stands firm that the competition in powwows is not good for Indian culture. Maybe Quinney has a point.

Maybe competition is pushing the real purpose of powwows into the background. Only you and time can be a judge of that.



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POWWOW COUNTRY

Cold Laker has powwow know-how

By Kim McLain
Windpeaker Staff Writer

EDMONTON

Roger Janvier, 20, is one of the few people from the Cold Lake reserve who has the "powwow know-how."

Powwow tradition at the reserve, about 350 kilometres northeast of Edmonton, was almost nil until a few years ago when the powwow circuit stretched up to the Kehewin reserve, neighbors to the Cold Lake people.

Janvier was fortunate to come from a family of expowwow dancers. His uncles Eric and Norbert once powwow danced, he says.

"My uncle Eric told me in Cold Lake, a long time ago, there was a racetrack on the reserve and people used to dance inside the race

track (oval)," says Janvier, a trade school student living in Edmonton with his wife and two daughters.

Now Janvier thinks that even if Cold Lake hosted a powwow, not too many band members would dance.

"No one has the know-how," he says.

Janvier says it is because of his grandfather, uncles and friends he met on the powwow circuit that he learned traditional ways.

"I've learned to pray, smudge (with sweetgrass)," says Janvier. "The smoke goes up to the Grandfathers."

He hopes to pass on understanding of his culture to his children, now three and one years old.

"The Grandfathers say stop, listen and don't drink, that's what makes us give up," says Janvier.



Listening to grandfathers: Roger Janvier

On behalf of the chief, Ron Sunshine, Council, Staff and band members of Sturgeon Lake Band, we extend our best wishes to all powwow participants. We wish you safe driving as you travel through Powwow Country.

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POWWOW COUNTRY

Cardinal, 69, remembers powwow in the old days

By Rocky Woodward
Windspeaker Correspondent

SADDLE LAKE BAND

Anyone who has ever attended a powwow knows Saddle Lake elder, Joe Cardinal. Cardinal is a firm believer in Indian tradition and on many occasions, he is called upon to speak at grand entry ceremonies.

Come November, Cardinal will be 69 years of age. The years have given Cardinal wisdom, one reason why his words are never taken lightly by those listening, particularly when it comes to powwows.

"A sport? Powwows are not a sport. It is part of our roots. Sport is when you play hockey or hit a ball. Traditional dancing is something you do with Indian pride-pride for yourself, your culture and from where it came."

When Cardinal talks about people who are trying

to destroy something worthwhile, his eyes show he is deeply disturbed.

"People who dance have a feeling of Indianness. They respect the ceremony, the grand entry, prayers, and the drummers. Our children receive an education from the powwows they attend."

Cardinal remembers in his day, people did not dance for money. But he adds at that time, people travelled by horse, they walked to powwows and stayed for days. People shared their food, and lodging was not a problem.

"Today, people can't travel by horseback anymore. They need money to get to powwows. People who win money at powwows use it wisely. They use it for travel and food."

People have respect for family activities such as they annual county fair, rodeos and even bigger events, such as Edmonton's Klondike Days. It always

has something to offer culturally, and to Cardinal, so do powwows.

"What would happen if there were no more powwows? It would be a terrible loss. This will never happen because Indian people like to visit and powwows is one place you can always run into old friends you haven't seen for a long time. What about our children?" Cardinal asks.

Cardinal sees all the powwow dancers, young and old as ambassadors for Indian people. When he watches young people dance, he says he is still not too old to receive an education from them.

"When our white brothers see our people dancing, it looks good to them. I watch them, and it makes me feel good to be an Indian.

In my time, it was no good to be an Indian."

Cardinal admits there is money and competition

involved in powwows now. "But look at Lloyd Auger trying to sell cards. (During the Ben Calf Robe's 8th annual powwow celebration) He's selling them to try and raise money for the kids who attend Ben Calf Robe School."

"Drummers who travel long distances to sing for the dancers have to be paid," says Cardinal, adding that gone are the days when a person or family can attend a powwow without some means of financial support.

Cardinal stood up at this point.

Wearing his long feathered Chief's headpiece, he said solemnly. "Remember. Competition will be around a long time after we're gone. Competition is good for the soul, if used right. It's the Indian way to dance, competition or no competition, as long as you believe in it and yourself."



'Powwows are not sport': Elder Joe Cardinal

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POWWOW COUNTRY

Randy Moses:

Youth revive culture

By GARY GEE
Windspeaker Staff Writer

SADDLE LAKE

Randy Moses grandmother always told him never to forget his Native culture.

"I've been involved in powwows all my life," says Moses, a Cree who grew up on the Saddle Lake reserve in northern Alberta.

"My grandmother's been gone ten years but it's just

like she told me yesterday: never forget where you came from."

Today, at 32, he works with the Saddle Lake Band's cultural division promoting the importance of preserving Native culture.

Moses was one of the singers and dancers at Ben Calf Robe's eight annual powwow last month and he says without it, his life would be incomplete.

"It's like a bird. A bird is given a gift to sing. If you

shut his beak, eventually the bird will die. It's the same with me."

Moses says powwows are not only a place where Native people can interact but it's also a haven for those who want spiritual contact.

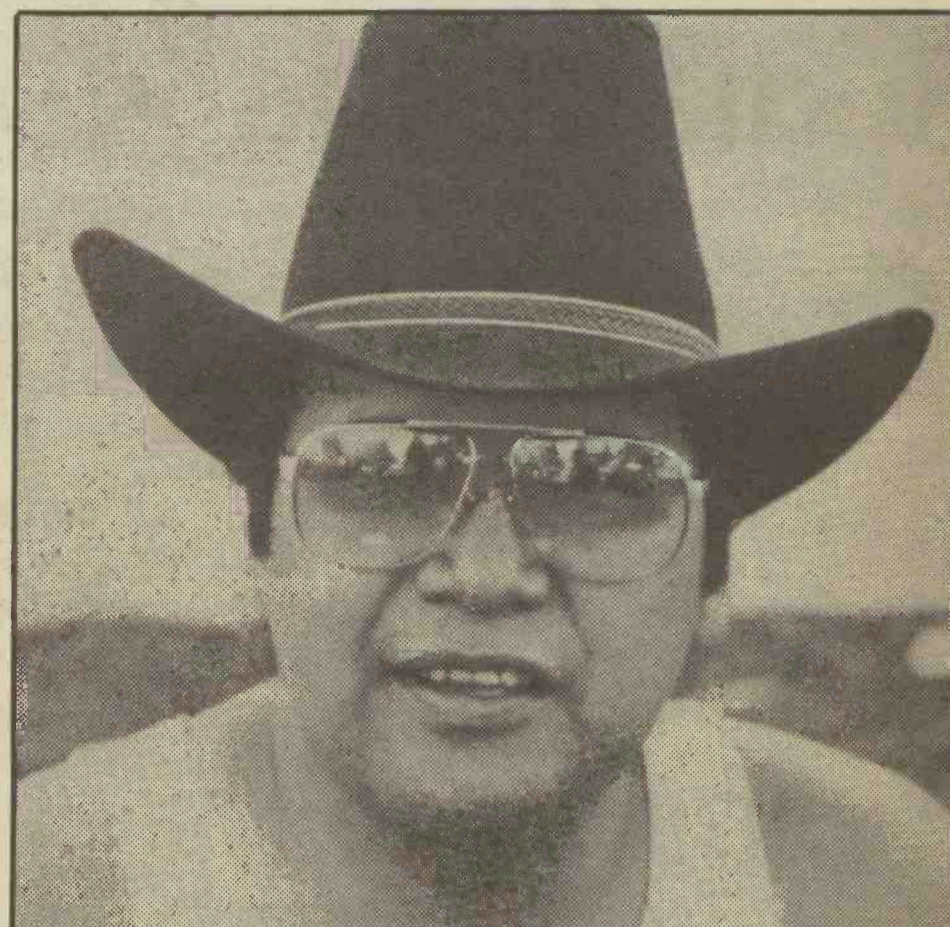
Familiar with all forms of dancing from traditional to grass-dancing, Moses likes to teach young Native people on the reserve how to dance and, if they are keen, how to speak their

Cree language again.

"It's the first thing I try to get across. You have to know the language to understand the culture."

Within the last five years, Moses believes there has been a strong resurgence of interest by young people in their Native culture, particularly powwows.

"I think it's coming back strong. It's a sacred circle, everything is a never-ending circle."



Powwows a sacred circle: Randy Moses

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1 - \$200	TEEN BOYS FANCY (13 - 16)	2 - \$150
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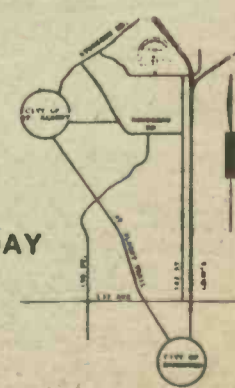
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POWWOW COUNTRY

Buglar finds identity through Indian dancing

By Cindy Arcand
Windspeaker Correspondent

EDMONTON

Like other young native people, Linda Buglar found her identity through pow-

wow dancing.

The 26 year-old Cree, who grew up in Edmonton, says being raised in a non-Native environment hindered her attempts to find her true heritage.

But at the age of eight,

she began dancing powwow, and in turn found a part of herself that she never knew.

"The feeling of (powwow) dancing is a very beautiful feeling. Dancing with the beat of the drum goes to your heart. It gives me a sense of freedom," says Buglar.

She was taught about her language and spiritual ways, by talking to elders. Dancing also brought out a lot of these things she didn't know about while growing up.

"I had no sense of

belonging and didn't get involved with my community. I felt like I was on my own and had to depend on myself," Linda said.

Growing up with a large family who danced at powwows, she received a lot of support. Dancing with her family were some of the happiest times of her life and she took a lot of pride in that.

But one of the hardest times was when her father fell ill and quit dancing.

Despite that setback,

though, she didn't give up dancing powwow.

Her attitude about being Native changed. Slowly, she became proud of being native instead of ashamed.

At first, she became involved with the White Braid Society and danced with them in non-competitive performances. Then she moved on to Buffalo Child Society, where she travelled throughout Canada and Europe.

"Performing with the dance troops was fun. Sharing the laughs and sorrows

became a part of us," she said.

Buglar says she learned a lot through her dancing. She found her identity, and grew as a person, and most of all she found her love for dancing. She says powwow dancing gave her peace of mind about where she stood in her life and her culture and became a very important part of her life.

"Dancing is part of me. It's within my spirit. It will be part of me for the rest of my life," she said.

**Good Luck
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POWWOW COUNTRY

Spectator recalls youth at powwows

By GARY GEE
Windspeaker Staff Writer

EDMONTON

John Houle doesn't come to powwows to dance or sing, but to remember.

For Houle, the feeling he gets from coming to a powwow goes back to his younger days growing up on the Saddle Lake reserve.

"I love the powwow. It helps me a lot. The beat of the drum makes me feel good," he says.

"I remember my grandparents teaching me," he says as he closes his eyes, takes a deep breath and a familiar peaceful feeling washes over him.

"It helps me forget some of my problems," says Houle, an alcoholic most of his life.

Looking older than his 41 years, he can't remember the last powwow he attended.

"It must be a few years. But one thing I can say is I'm very spiritual," says Houle.

Every few years, he drops in and "checks out" a powwow.

It usually happens during the sober times of his life, but as Houle says, he hasn't been sober for more than two years running at any point in his life.

Like a lot of Native kids, he started on the bottle at a very young age.

At 15, he left home and since then he's travelled far and wide. Home became the skid row haunts of cities like Vancouver and Seattle.

He acknowledges that he's a bit of a wanderer. "I

don't like to stay in one place very long. I like to check things out."

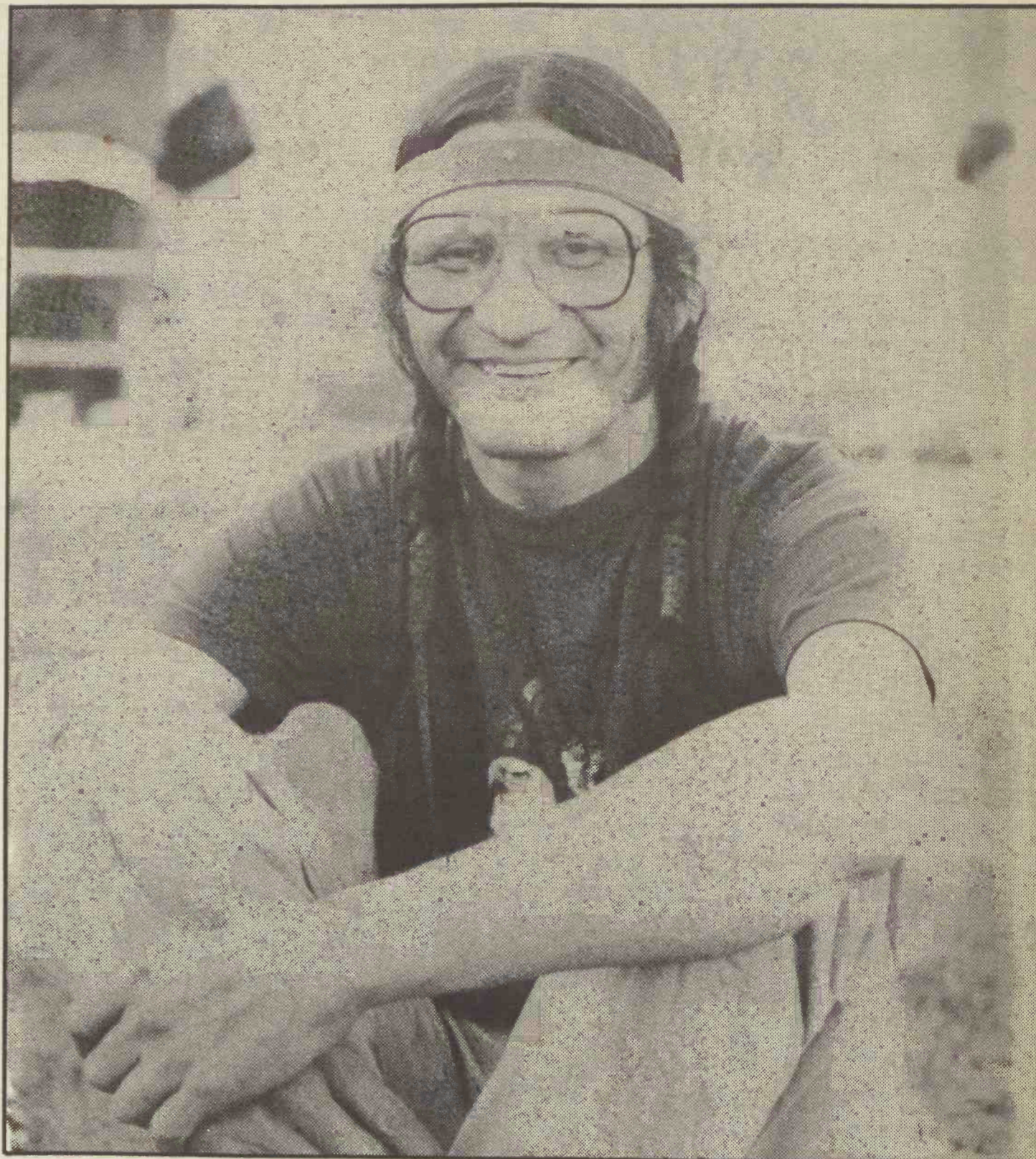
His only really long stay was in Hawaii for four years, where he says the Native culture is similar to that of his own.

"They're close to nature and love to sing and dance."

While he wouldn't recommend his lifestyle for younger kids growing up these days, Houle says it's important to him to keep practising his spiritual beliefs.

After being away for so long, he says he'd like to follow the powwow trail this summer.

"I'm not doing anything right now, so I might get back into it. It makes me feel Indian."



"Powwows make me feel Indian": John Houle

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POWWOW COUNTRY

Powwow around the world

Dancing common to every culture

Celebrating through dance is something every culture does.

The similarities found in dance rituals among the indigenous people of the world is almost uncanny.

Pictured on this page are a few dance traditions of people from abroad.

At the top left is a Hui-chol woman elder, from the state of Nayarit in the Sierra Madre Mountains of Western Mexico.

The woman was performing a healing dance for the residents of Pound-makers alcohol treatment centre.

At the top right is an Aztec dancer using snakes and fire in his performance. The group, from Mexico, were visiting the Blackfoot reserve.

At the bottom of the page are Inuit dancers from the Yukon. The dances, performed by elders, express legends about animals.



POWWOW COUNTRY



Anna Marie Yellowbird: Dancing for the native community

'Spirit' of dead brother inspires Native dancer

By GARY GEE
Windspeaker Staff Writer

EDMONTON

When Anna Marie Yellowbird dances, she feels the spirit of her brother encouraging her on.

"He's with me in spirit," she says of Lionel Yellowbird who died on April 9. "His body may be gone. But he's still guiding me," she says.

Her brother Lionel was an integral part of the Ben Calf Robe cultural program and for many of the students who gathered last month for the school's eighth annual powwow, he held a special place in their hearts.

"Most students who were here at the powwow, he taught," observed Anna Marie.

"He held a special place in this school," she said, after paying a special tribute to him during the powwow ceremonies.

She says he was very close to his family and his loss is doubly difficult following the death of her nephew last December.

"The loss of my brother was a very big blow now. But we're all sticking together. We're helping each other as much as we can."

Helping others is a philosophy which Anna Marie tries to practise in her own life.

"When young people come to talk to me about their culture, I tell them what I know or I refer them to elders," says Anna Marie, who grew up singing and dancing all her life.

"I remember when I was a little girl, I would be sitting in my uncle's lap and remember him singing. He was very spiritual. So, now I try to help young people as much as I can."

Learning about one's

Native heritage is important, says Anna Marie.

"I see so many kids in trouble. I try to help them as much as I can. But there's lots to learn from elders and I'm still learning myself."

"You see so many kids who are into drugs and alcohol. If they turned to their own culture, I think they would find more meaning in their lives," she said.

For Anna Marie, being involved in has given her a chance to travel the world. As a member of the White Braid Society, a dance troupe, she travelled to Europe in 1979, to Japan in 1985, to Mexico in 1986 and went on a cross-Canada tour recently.

But it is much more than travelling that keeps her involved. "When I dance, I dance for my people. When I go out there, there's a whole new meaning for me. I dance for the native community."

Two generations follow summer powwow trail . . .

A way of life

By GARY GEE
Windspeaker Staff Writer

SADDLE LAKE RESERVE, Alta.

Charity and sharing are words that come to mind when people meet Jenny Cardinal, a regular traveller of the powwow circuit.

A child of the Depression years, 59 year-old Jennie is always at the side of her 69 year-old husband and travelling companion, Joe.

For both of them, travelling the powwow trail has become a way of life for them.

"We're great followers of the powwow trail during the summer till it ends," says Jennie.

"Class me as an elder but I don't feel like an elder yet," she says in explaining where she gets her energy from.

"Now that our kids are older, we have a chance to travel," says Jennie, who for the past 30 years has been a foster mother.

Since she can remember, her family has always been active in powwow and practised the



Jennie Cardinal: Sharing at powwows

native way of life.

"I remember my grandfather used to butcher a cow in spring and used to go to other homes to share it," she recalled.

"At the time, in those Depression days, people were very poor and we appreciated everything we had."

Jennie also says the wisdom of her grandmother and the values which she imparted remains with her today.

"From the early age of 12, I remember her. She was totally blind. We used to make dresses and I would sit by her and share the needle."

"I can still remember some of her words of

wisdom. She told me if someone was hungry, if you have a last bit of bread, offer it. There will always be another one."

Charity is also what she finds on the powwow circuit.

"It's sharing here, too. The powwows are where you meet people of all ages. You share this great feeling with all of them."

"It's been a real great pleasure and honor to talk to all these people at the powwow, many of them whom you are meeting for the first time," she said.

Those who travel the powwow trails this summer won't miss an elderly, spry couple dispensing goodwill to people young and old.

Starting anew

By Gary Gee
Windspeaker Staff Writer

EDMONTON

Michelle Johnstone is following the powwow trail this summer.

A former student in the Ben Calf Robe program at St. Clare school, the 16 year-old mother of one keeps in touch with many of her friends and teachers by meeting them at powwows.

Once a fancy dancer, she is now their biggest cheerleader.

It's her way of showing appreciation for their support in what has been a difficult, trying time in her life.

Forced to quit school after becoming pregnant last year, the pretty 16 year-old is trying to cope with the task of raising a child and finishing her education at the same time.

She agrees it's difficult for any 16 year-old girl to be a mother but with the support of her friends and family, Johnstone says it's working out.

Attending powwows puts her life in perspective.



Michelle Johnstone: Proud to be Metis

"I see a lot of my friends here. Most of them are dancers. They're just young people going out dancing and showing how proud they are to be a native person," says Johnstone, who is a Metis from Mistawasis reserve in Saskatchewan.

Johnstone says she plans to re-enroll in the Ben Calf Robe program this September after taking correspondence courses at Terra School for unwed

mothers in the city.

She plans to do a lot of travelling this summer on the powwow circuit and is already teaching her son the traditions of the powwow.

"Next year or the year after, I'll be taking him with me. I learned from my grandparents who raised me. And my son is learning from me. He already knows how to dance," she said, proudly.

POWWOW COUNTRY

Guimond returns to powwow

By GARY GEE
Windspeaker Staff Writer

EDMONTON

Stephanie Guimond first learned about the ways of the powwow at four years old.

But she stopped participating shortly after when her family moved from Fort Alexander, Manitoba to Edmonton.

During that time, she also lost touch with the Native community.

It was only when she

began attending classes at the Ben Calf Robe program two years ago in the city that she started becoming interested in powwow activities again.

"We didn't know many people when we first came here. But at the school, there are dance instructors and you can get involved in powwow and learn how to dance," says the 16 year-old.

For the recent annual powwow held at Ben Calf Robe,

she was practising two hours a day from last

September until May.

"You need lots of practice. It's hard when you have to dance that long," she noted.

The grade nine student was an Indian princess candidate from the Soto Band in Fort Alexander and she ran for princess at Ben Calf Robe's 8th anniversary powwow on May 13.

She says that like most of the Native students who come to the Ben Calf Robe program, she soon became involved in their annual powwow.

"It makes me feel happy

being a native. When we perform at different schools, we show people our culture. It's fun."

She says she'll encourage her nine-year old sister to become involved in dancing.

She says her experience at Ben Calf Robe has helped her decide on a future career.

"I'd like to become a Native counsellor at a native school because I like to become involved with Native people."



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POWWOW COUNTRY

Yellowbird dances around the world

By Kim McLain
Windspeaker Staff Writer

EDMONTON

When Lloyd Yellowbird, a 20-year-old grass dancer, joined a travelling powwow dance troupe, he never expected he'd ever dance for an Arabian king.

But that's just what Yellowbird did on a recent trip to the Middle East.

Yellowbird, from the Alexander reserve near Edmonton, was a featured dancer during a tour with the American Indian Dance Theatre. The dance group, based in New York, performed for mostly Moslem crowds in the Persian Gulf, Egypt, Morocco, Saudi Arabia and the kingdom of Qatar.

One powwow performance — complete with narration and special light and sound effects — was attended by the King of

Qatar. After the show, the king shook Yellowbird's hand.

"The king welcomed us back, said thank you very much, and peace be with you," says Yellowbird at a recent Edmonton powwow.

"I thought there would be wars," says Yellowbird. "I thought it would be pretty tense, lots of soldiers."

Instead, the places he visited were quiet, clean and peaceful. Yellowbird says the region is one of the richest in the world, not to mention very modern.

"The people there thought we still lived in tipis, hunted out on the plains, dressed in hides," says Yellowbird. "They expected us to be wearing war paint and hollering."

After public performances, crowds would gather around the dancers, many saying "Thank you" in broken English, others seeking photo opportunities.

World travel is routine to Yellowbird. The Cree dancer first joined Edmonton's White Braid Society, a dance group, in his early teens. With the society, Yellowbird travelled overseas often. Now with the New York dance group, he travels even more.

"I just got my professional dancers' card," beams Yellowbird. The card is given to dancers — ballet, jazz, ethnic — to be shown to border officials across the globe that he is a professional dancer belonging to a travelling group.

Yellowbird has danced in Italy, France, Japan, Germany, and plans to travel to China and Switzerland this summer.

"I'm an ambassador to the country and to Indian people," says Yellowbird.

"I always wear something with the Canadian flag on it."



Ambassador for Indian people: Lloyd Yellowbird

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POWWOW COUNTRY



Believes young people carrying on culture: Dave Giroux

Giroux dances for pride, not money

By Cindy Arcand
Windspeaker Correspondent

EDMONTON

A long-time member of the powwow circuit says times are changing on the singing and dancing trail.

Dave Giroux, 58, has been dancing for 10 years. He loves to dance, not for the competition, but for the pride he feels when he is dancing.

"Beginning to dance is a wonderful feeling," said Giroux. "It goes within you in time. I don't care if I don't win in competitions, I get a winning feeling just being there to dance."

"Money keeps people coming to powwows. Dancing is a tradition, not a job. People shouldn't have to be paid," says Giroux.

Giroux observes that the powwow circuit has changed in the styles of dancing.

"There is team dancing,

jingle dancing, grass dancing. Styles you didn't see a few years ago. These are nice changes. These types of dancing are beautiful to watch. Watching the young people dance to them is very nice," said Giroux.

"Powwow also changes people," he said from his home on the Alexander reserve.

"People have drinking and drug problems. When they go on the powwow trails they are so involved with the powwow that they don't have time to drink or do drugs. So they end up quitting their addictions. A lot of powwows don't allow drugs and booze on the premises.

"It's nice not to see Native people drunk and still have a good time with each other. That makes going to powwows more worthwhile to go to. That's a very positive thing to see," he said.

"One negative thing

about powwows is the fact that we are slowly losing our culture. People are quitting their dancing and going on to other things. Or just quitting for no reason at all," says Giroux.

He would like to see the Native culture grow stronger in the lives of young people.

"It's nice to see young people go out and dance and sing. They are the people to carry on our culture and traditions.

"Powwow is a beautiful gift that the creator gave to Native people and we should not let go of that," said Giroux.

Powwows also gives you a chance to meet new people and a chance to talk to elders.

"They tell you some funny stories about themselves. They like to laugh and have fun like everyone else. Powwows are for everyone," he said.

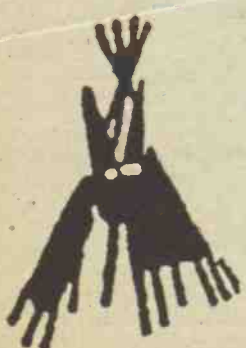
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POWWOW COUNTRY

Powwow gives Omeasoo new self-confidence

By Kim McLain
Windspeaker Staff Writer

HOBEBEMA, Alta.

Powwow dancing has given shy seven-year-old Leah Omeasoo a new confidence to make friends, do well at school, and speak out for herself, says proud mother Hilda Omeasoo of the Samson band near Edmonton.

"Powwow has really changed our lives," says the mother. She adds that she and her husband Stanley Woods, a Cree from the Saddle Lake reserve about 150 kilometres east of Edmonton, are trying to teach Leah the traditional Cree way.

Through powwow, says the mother, "Leah has learned discipline and respect for older people, her attitude has really changed."

Bashfully, the seven-year-old jingle dancer says: "I like to show people how I dance."

Asked how dancing makes her feel, she says "Great!"

She says that she like to dance so much that she's not going to quit. She especially likes the travelling and meeting new powwow friends.

Leah's parents plan to follow the powwow circuit this summer. By June, the family has will have travelled to three powwows and one in Washington.

The youthful crowd pleaser has been competing in the tiny tots dance category and has won a few trophies.

Now, as she dons her fourth powwow costume, Leah will compete in the girls' seven to 12-year-old category and already, she has won once.



Likes to show her stuff: Leah Omeasoo

Aborigine says dance culture parallels ours

By Cindy Arcand
Windspeaker Correspondent

EDMONTON

Two aborigine visitors from Australia say that their country's traditional dances are similar to powwows in Canada, but still retain their unique cultural identity.

"I find it so fascinating that powwows here are quite similar to what we have in Australia," says Roger Knox, 39. "The sound is the same and so is the atmosphere."

But the instruments used in native traditional powwow like the drum, differ from what Australian Aborigines use.

"We use click sticks, a boomerang and a didre-doo," explains Gene Knox. "These instruments give the same sound and rhythm to what we dance to, as the drum does."

The dances are different, too. In Australian traditional dance, the Aborigines don't perform the traditional or fancy dancing found in native powwows although they dance to the same beat in the same way. There is also no competitive dancing like that found in powwows in Canada.

Like powwow dances, their costumes are colorful but the Aborigines wear three traditional, representative colors.

The color red signifies the land they walk on, yellow represents the sun that lights up the Earth, and black represents the skin color of the Aborigines.

The Australian dances are held every September and like the powwows here in Canada, it's a place to have a good time, find old friends and meet new ones, they say.

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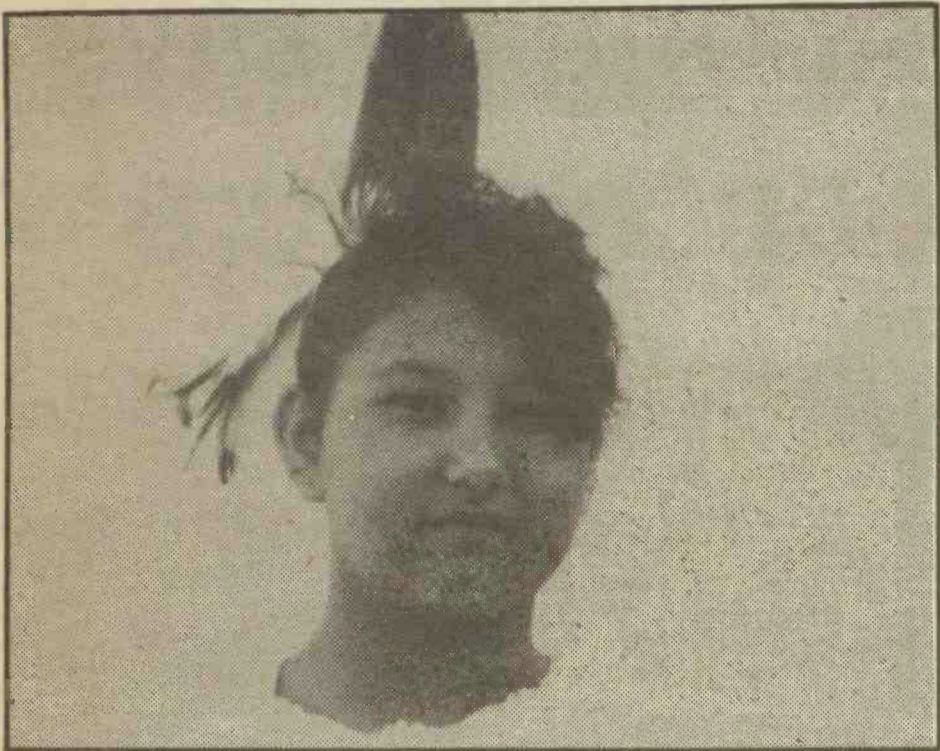
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POWWOW COUNTRY



Likes eagle plumes: Shawna Bellerose

Powwow benefits Bellerose

By GARY GEE
Windspeaker Staff Writer

FAUST, Alta.

At 12 years-old, Shawna Bellerose has been coming to powwows since she was five years old.

In her family, learning the ways of the powwow has been a tradition passed down from generation to

generation.

Of Cree heritage from the community of Faust, Alberta, the shy, diminitive young girl's eyes light up when asked about why she likes to come to powwows.

"I like meeting new people. And all my friends are here. But the best thing is the dancing," she says.

Shawna, whose aunt first

taught her how to dance, is a teen girl's fancy dancer and plans to continue competing in her specialty in future powwows.

She likes wearing the eagle plumes and feathers and says she feels really good about being involved in powwow activities. Last year, she represented the Slave Lake Native Friendship Centre as its princess.

Despite her young age, she believes its important for younger Native people to know and understand the importance of the powwow traditions.

"I'm here because I'm interested in my culture. And I plan to come to powwows for a long time," she says.

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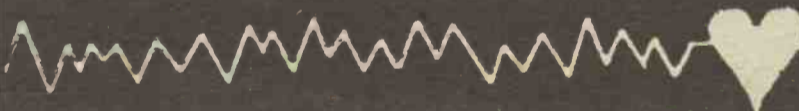


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POWWOW COUNTRY



Dancing since he was two: Ian Desjardins

Desjardins 11-year-old dance veteran

By Gary Gee
Windspeaker Staff Writer

EDMONTON

Ian Desjardins is one young man who knows where he's going.

Although he's only eleven years-old, Desjardins is already a veteran of the powwow circuit.

Winner of numerous awards for fancy-dancing, the grade six student from Prince Charles elementary, has been dancing since he was two years old.

"I like dancing fast. And I like the music, too," he said, adding that fancy dancing means a "person who dances fast."

Desjardins says his mother taught him the intricate foot-work of fancy dancing and is also his costume designer.

Asked how he would rate his own dancing, he said: "I would say I'm pretty good. I've won lots since I was two."

But the articulate young man says while he loves dancing, he'll only do it until he is 22 years old.

By then, Desjardins explains, he has other important goals to shoot for.

"I plan to be a lawyer by then. When I'm 18, I'm going to law school," he predicted.

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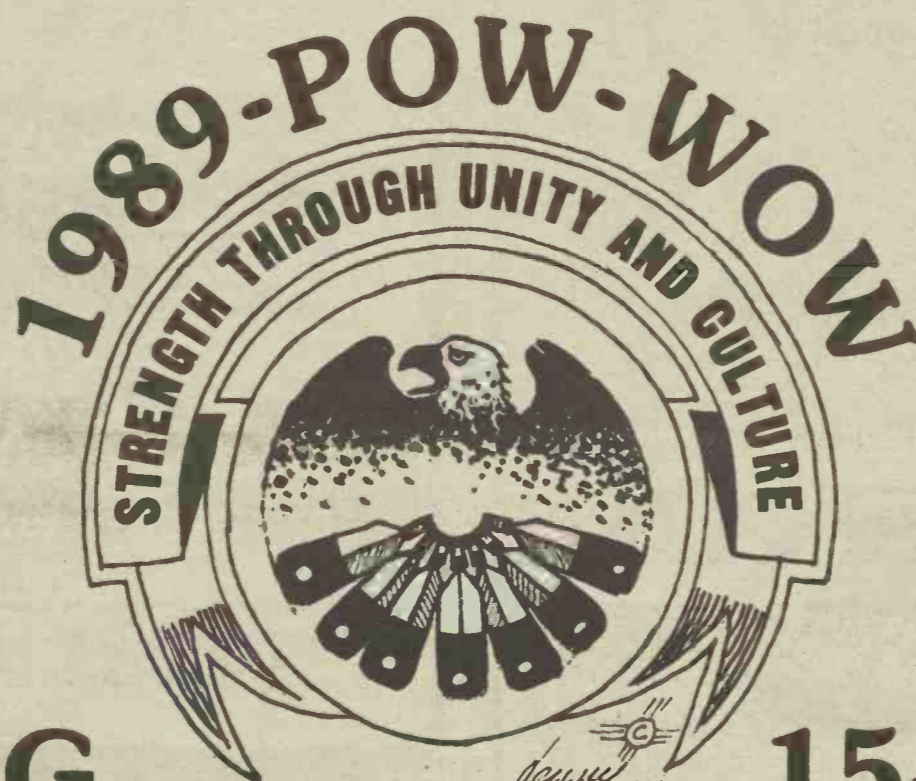


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POWWOW COUNTRY



Dancing for 18 years: Rod Burnstick

Rod Burnstick

Early start helpful

By GARY GEE
Windspeaker Staff Writer

EDMONTON

Rod Burnstick knows he's one of the lucky ones.

He learned to dance powwow at a very young age and was able to retain that part of his heritage.

"It's good to start at two or three because I kept it with me."

It was his grandparents who taught him the ways of the powwow.

And for the last 18 years, the 21 year-old Concordia

College university student, has been performing powwows.

"All I know is I've been dancing for that long. Because I was grown into it, it was part of my life. I relate better at powwows culturally although it's not the same as a long time ago when there never used to be competition," he said.

Burnstick, who grass dances, says powwow dancing has evolved into a cultural sport with so much emphasis on competition.

"But as long as we are able to retain the drumming,

singing and dancing, it's not that bad."

Burnstick says he would like to have the opportunity to teach younger people what he knows about the traditions of the powwow.

"It teaches people what it is, especially our own Native history. It's part of our culture. Hopefully, it will make them (young people) realize who they are and they can be proud about being Native."

"It's very important for a new generation to keep it. I kept it and I'm very happy I did," he said.

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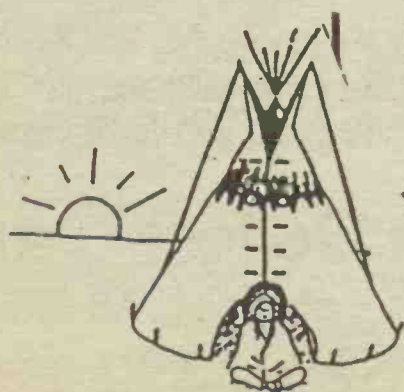
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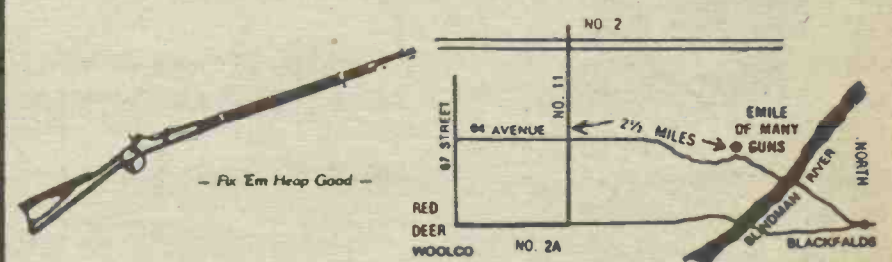
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POWWOW COUNTRY

*Irish grass dancer***Dancing lures non-Native**

By Rocky Woodward
Windspeaker Correspondent

ONION LAKE, Sask.

Born and raised in Lloydminster, Saskatchewan, blond and Irish, Patrick Sutton's only regret is that he didn't start to dance at powwows 20 years ago.

Today Sutton, 34, travels to many powwows that his job will allow him to. He loves to dance, and with a borrowed Indian costume from his friend, Glen Littlewolves, he proved his dancing skill at the Ben Calf Robe's 8th annual Powwow Celebration.

But how did an Irish lad, raised in the city surrounded by farmers and ranchers become attracted to "life on the powwow trail?"

Sutton says he first became interested in traditional Indian dancing, while attending the Onion Lake Heritage Days. After that, watching was not enough.

A short time later, the Onion Lake Traditional Dancers appeared at the Lloydminster Friendship Centre. Both Patrick and

his brother Paul, who were now bitten by the powwow bug, approached the group and after explaining that they wanted to learn the art and the reasons behind powwow dancing, they were accepted.

Sutton does not take his acceptance by the Onion Lake Cree Band lightly. They have taught he and his brother everything about Indian life.

Although some people may differ as to whether powwows have become more of a competitive competition than an Indian cultural activity, Sutton readily admits he does it because he believes in the Indian way, and finds strength in himself when he is dancing.

"I was thankful then, and I'm thankful now, to Charlie Tailfeathers, Lawrence Trotter, and the people at Onion Lake, for taking us under their wings. To me Indian life and powwows are natural. It triggers a natural response in me," says Sutton, who says when he's dancing, he never gets tired.

"As soon as the drums start, even if I have been

dancing continuously, can still go on. I don't know what it is, but I draw energy from dancing."

At the moment, Sutton is a grass dancer, but his hopes are to someday become a full-fledged Fancy dancer.

When time allows him to, Sutton travels to various community functions with the Onion Lake dance troupe, to perform with them. He sees this as part of his training, to become a good dancer.

"I just love to dance, anywhere and especially at Onion Lake. It's reassuring to see young people and old people joining together to dance."

Sutton began his dance lessons in earnest last year in November. This summer, the long-braided blond, Irish powwow dancer will be initiated into the Onion Lake powwow group. It's something he is looking forward to.

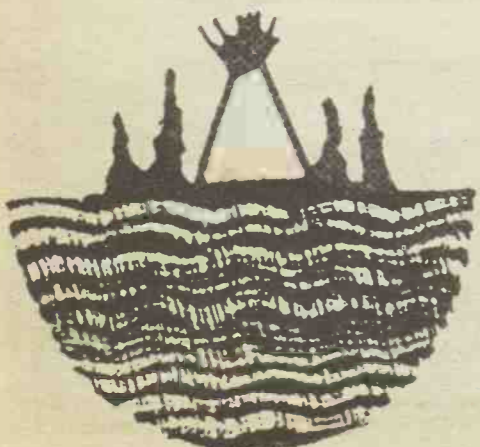
"I have already talked with an Elder at Onion Lake, and I'm taking Cree lessons, so hopefully this summer I will be accepted."



Irish roots blended with Native culture: Patrick Sutton

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Family gets closer on powwow travels

By Rocky Woodward
Windspeaker Correspondent

SWAN RIVER BAND

Throughout his life, Swan River Band member Steven Sound never had the opportunity to dance powwow style. So, today, when he watches his two young daughters Paula, 12 and Roberta, 7 dancing to the music of powwow drummers and singers, he is overjoyed.

He says people who think of powwows as a means of competition and nothing else are wrong, and should be looking at all the good that comes from powwows.

Sound asks: What about the Indian tradition involved in powwows and all the good things their children gain from it?

Steven and his wife Diane are proud that their children are learning to dance because it is a part of their natural heritage.

"My kids enjoy dancing. They enjoy attending powwows and know that the people and the costumes are

all part of their Indian heritage. I take them to practices all the time even though I am drained after a full day of work," says Sound.

Like any parent, watching their child playing in a game of hockey, soccer or baseball, the Sound's take great pleasure in watching their children dancing, whether it is in competition, a cultural activity or simply learning the skill.

Sound also says when he and his family attend a powwow, they view it as a family outing. It brings them closer together as a family.

"It is an outing and I'm thankful for it. The nice thing about powwows is that your children never see drugs or alcohol. They enjoy themselves and so do we as parents. It's wonderful to simply watch them participating in dances, games and having a nice time doing it."

Many of the children at Swan River are being taught how to dance by traditional dancers from the Driftpile Reserve.

Paula Sound says she



Powwow dancing a family tradition: The Sound family

now knows how to Fancy dance and Crow Hop. Now when she dances, she does it for her Grandmother, Millie, who has since passed away.

Sound sees powwows as a way of Indian life, and the dances that go with it as part of an Indian youths upbringing.

"Powwows might have

lost a little of the way it once was in the past, but it's still a part of our heritage. It's also there to enjoy. My children enjoy it and so do I. That's what is important."

With their children now deeply involved with powwow dancing, the Sound family try to attend as many powwows as they can.

Although Sound works as a social worker for the Regional Council at Swan River, they still look forward to spring when it's time to hit the powwow trail.

"We travel the circuit. We will be going to the Nechi powwow, one at

Hobbema, and even to the States for a huge powwow."

The Sound's also have a son, Steven. At two years old, he is the next family member in line to learn the art of traditional dancing. That's why Sound is the first to say that powwow dancing is definitely an Indian family tradition.

Congratulations to all powwow participants.



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POWOW COUNTRY

Couple to wed in old Najaho way

By Kim McLain
Windspeaker Staff Writer

ALEXIS RESERVE, Alta.

Being the grandson of a Sundance maker and a daughter of a medicine man and woman, it's only natural that Lyndon Aginas, 22, and Melissa Roan Horse, 18, will wed the traditional Arizona Najaho way.

Aginas, a Stoney from the Alexis reserve just west of Edmonton, is expected to present a dowry worth thousands of dollars to Roan Horse's Najaho family.

"I think that's reasonable," says Aginas. "I respect their ways. I've had dreams."

For Roan Horse, her preparation for the June 9 all-day wedding ceremony

at Leupp, Ariz. began at birth.

"Since I'm the only daughter of a medicine man and medicine woman, people wanted to make sure I got married the traditional way," explains Roan Horse. She says all her life people close to her have been making comments about traditional wedding procedures.

Aginas' dowry for Roan Horse's hand in marriage consists of four horses, a few cows, some goats, turquoise jewelry — even \$500 cash for the bride's brother.

"The purpose of the dowry," says Roan Horse, "is to pay respect to my family for raising me."

However, Aginas, a construction laborer, has been given two years to accumu-



Contemporary couple in traditional wedding: Lyndon Aginas and Melissa Roan Horse

late the dowry because of the great financial expense.

On the day of the wedding, Roan Horse will be bathed in the soapy sap of the Yucca plant by the women in her community. Elders will tell her what's

to be expected of her as a wife, she says.

Aginas, meanwhile, will take part in a sweatlodge with the men of the community, where he will get last-minute advice on how to be a traditional husband.

Once the couple is ready, the ceremony will be completed in an arbor, ending in a community feast.

"I've seen relationships married in church, they don't last long," says Roan Horse. "But every single

traditional wedding I know of, the couples are still together.

"There's no ceremony for divorce," says Roan Horse. "The prayers of the traditional wedding can't be broken, they're too strong."

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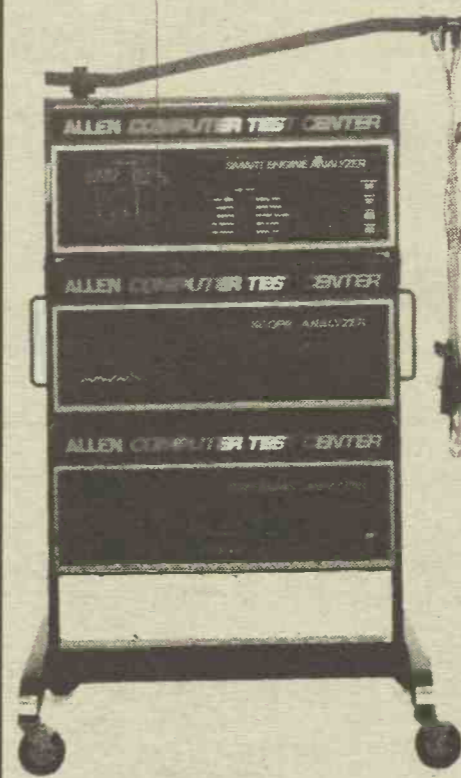
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POWWOW COUNTRY

Mom hopes youth won't lose culture

By GARY GEE
Windspeaker Staff Writer

HOBEBEMA, Alta.

At the age of 48, Vivian House decided to make some dramatic changes in her life.

Last year, the former Hobbema resident decided she wanted to go back to school and become a social worker after leaving school in grade nine more than 35 years ago.

She's now attending adult education classes in order to attend Concordia College's university entrance program.

"I want to counsel Native students in school, or become a pre-school teacher," who has spent most of the past three decades taking care of her family.

One thing which hasn't changed in her life, however, is attending powwows. At Ben Calf Robe's eighth annual powwow last month, she was back in a familiar role, one of many volunteers who helped keep everything running smoothly.

"I've been going since I was a kid. My Dad used to sing in powwows in Hobbema. It was part of my growing up," she said.

"I enjoyed it then, and I

still enjoy it now."

She comes to powwows to meet old friends and new ones and to watch the dancing.

"One of my daughters is interested in getting into fancy dancing. I was really pleased when she told me. She's finally finding out she's Indian," said House.

She says she sees a lot more young Native people involved in powwows.

"It means they're not abandoning their culture, values and heritage. I think it's important to keep that, so they don't lose their roots."



Growing up on the road: The White Braid Juniors

Junior drummers like family

By Cindy Arcand
Windspeaker Correspondent

EDMONTON

The White Braid Jr's, a five member drum group, have shared many things through their travelling and performances.

"Drumming and dancing is nice to do," says its 28 year-old group leader Jim Kay.

"It brings out the spirit inside of you."

The group was started by Morris Crier, who passed away recently, and has been

going strong since.

It has travelled through southern Alberta, Saskatchewan and British Columbia and have found powwows to be a lot of fun and also very challenging.

"It's fun to travel," says Stony Whiskeyjack, 17, co-leader of the group.

"It gives you a chance to go out there and see different places and meet new people."

Besides travelling, singing gives the members of the group strength.

"It brings something nice out in you," says Whiskey-

jack, who is a fancy dancer and singer.

When the group travels together, like any other group who share their lives together, they have their differences.

"We have grown to be a like a family, when we have an argument, we settle it and laugh it off afterwards," explains Kay.

The changes the group would like to see in the powwow circuit is that people come to enjoy themselves instead of coming to compete for prize money.

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POWWOW COUNTRY

Potts leads youth back to heritage

By Kim McLain
Windspeaker Staff Writer

ALEXIS RESERVE, Alta.

Like a magnet, youth gather around Percy Potts, 38, and his powwow drum.

Potts, a Stoney Indian born and raised on the Alexis reserve west of Edmonton, guides the Hawk River drum group. The oldest member, other than Potts and his wife Daisy Cox, is 18, while the youngest is 11.

Potts believes it's his duty to draw the Alexis youth back to a traditional lifestyle, away from the white man's influence.

"The white community has their rules and regulations. We also had our own ways which were almost lost through assimilation, church, religion and the law," says Potts.

Potts says the attempt to assimilate the Indian people has failed. He says now the white man will have to adjust their policies — in justice, schools, social ser-

vices — and include Indian culture and traditions in the scheme of things.

"Not to say we have to go back to living in tipis," says Potts. "We can still live comfortably, as long as we have tradition and culture."

Potts has been powwow singing for 19 years. He has been a member of the Alexis, Wabamun, Muskwachees Juniors, Thunderchild and Chiniki drum groups, to name a few.

Four years ago, on Potts Feb. 28 birthday, elder Pete Alexis passed away. The elder, says Potts, had a great influence on his attitude toward culture.

"Pete always used to tell us to look after ourselves — mentally, emotionally, spiritually and physically," recalls Potts.

With the elder's words in mind, and with the help of Red Bull singer Art Moosamin, Potts began the Hawk River drum group in 1987.

The Alexis youth

responded quickly, eager to enter the powwow circuit since their first powwow in 1978. As a result of the group, the youthful drummers are maturing in all aspects of their lives, says Potts.

"But I had to give up my own lifestyle, my time and my money," he says. His old pursuits — golf, hunting, fishing — have been pushed aside by travelling, drum practice and coordinating the group's powwow schedule.

"But at least the youth have a guideline in their lives," says Potts. He says he gets motivation knowing he's helped bring culture back to the reserve youth.

Right now, the all-Alexis group consists of: Shane Potts, Lance Alexis, Tracey Alexis, Clinton Kootenay, Tony Alexis, Lisa Moostoos, Samantha Alexis, Stephanie Alexis and Misty Potts.

The group hopes to record a powwow tape late this summer.



Drumming guides youth spiritually: Percy Potts

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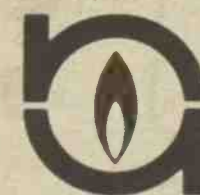
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Boxer glad he found powwow

By GARY GEE
Windspeaker Staff Writer

EDMONTON

Growing up Metis in a predominantly white community, it's not hard to lose one's culture.

For 22 year-old Rick Boudreau, who underwent that experience while growing up in Winnipeg, it wasn't easy to find his own roots again.

But in 1982, by sheer accident, he met a native dance group which helped him to find his way back to his own culture and people.

An amateur boxer since 1980, Boudreau trained at the same facility as the Buffalo Child Society dance group.

"I used to see them dance and I asked them if I could

go to one of their dances in Drumheller. And that was it. I was hooked," he recalls.

After two months of intensive training, he entered a competition and placed first in team's boy fancy-dancing. "I just kept winning and placing," he recalled.

In 1984, he switched to men's grass dancing and recently placed third at the national Indian powwow championships.

Boudreau says participating in powwow activities has literally changed his life.

"Most definitely. I feel native dancing is not just a way of the native people, it's a way of life."

"It's very important to me. If you can follow the footsteps of your elders. . . if you can take the steps to

live like them, you will get something out of it."

For Boudreau, he hopes to give back to others what he's learned.

Boudreau whose heritage is a mix of Cree, French and Soto, used to teach dancing to elementary school students at Prince Charles school in the city.

Now he hopes have his own dancing program in Native schools. He currently travels throughout the United States and Alberta talking to native students about their culture.

"I want to be a role model," says Boudreau, who in 1985 was selected as the local representative for International Year of the Youth.

As he says: "I started late in life. I never got into my culture. But I'm glad I did."



Finding his way back: Rick Boudreau

Wolfleg grows up dancing

By GARY GEE
Windspeaker Staff Writer

BLACKFOOT RESERVE

Kennedy Wolfleg has been dancing in powwows most of her young life.

Dressed in sequin and beads made by her cousin for the eight annual powwow at Ben Calf Robe school in Edmonton recently, the 13 year-old grade eight student says she likes fancy dancing because it's part of the culture she grew up with.

"My grandmother passed it down. And I've taught a few friends now," says Wolfleg, who comes from the Blackfoot reserve, 60 kilometres east of Calgary.

"I like it because you get to show how you can dance, and it's fun. It's interesting to do."

Asked how long she would be dancing in powwow, she didn't hesitate, saying: "I'll probably do it the rest of my life."

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POWOW COUNTRY

Shyness overcome

By GARY GEE
Windspeaker Staff Writer

EDMONTON

When 17 year-old Rhonda Cardinal dances, she remembers the lessons taught to her by her mentor Lionel Yellowbird.

Yellowbird was a former teacher in the Ben Calf Robe program at St. Clare school and taught students like Cardinal many of the dances which they now perform during powwows.

His untimely death in April affected many students, says Cardinal.

"I looked up to him. He

influenced me a great deal. And he was also a good friend."

"He showed me a lot more than dance steps," she recalled. "He told me to make my own style. When he was teaching me, I no longer felt shy about dancing," says Cardinal, who has won a few awards in fancy-dancing.

Cardinal says dancing has helped her divert energy and attention to something constructive.

"I have something better than going out drinking like other kids. It's a better way for me to use my energy. And I meet a lot of people,



Feels free: Cardinal

and make good friends at powwows," she said.

She says after talking to elders like Yellowbird, she's learned many things she didn't know about her native culture.

But the most important thing she discovered in knowing her roots was that she could be herself.

"I'm shy. But when I dance, I feel free. You're able to do whatever you want. It's like I'm in my own world. It's just me and the drum."

Princess McGilvery

Powwow life-long pursuit

By GARY GEE
Windspeaker Staff Writer

SADDLE LAKE

At the age of four, Stephanie McGilvery watched powwows and soon learned to teach herself to dance.

Since then the 16 year-old junior high school student from Saddle Lake has performed it every year since.

"I just taught myself. I like dancing, meeting new people," she said.

This year, she was crowned princess of the

Miss Buffalo Sage Society in Saddle Lake.

She says she's very proud of the honor and hopes to continue competing.

"You learn more and more each time you go and do it," she said, adding that there are more and more young Native people who are participating in powwows now.

"I think I'll do it until I'm very old," she said.

19 year-old Patsy Anderson, who is Cree, has participated in powwows all her life and shares the same sentiment.

"It's part of what I grew

up with. It's what's me. I don't think I'll ever go without it."

Anderson has been jingle-dancing all her life for "as long as she can remember."

Her family tries to get away almost every weekend to a powwow, although on most occasions it is her mother and herself who are the most interested in powwow activities.

"I like going because you meet new people every time you go," says Anderson.

"I love to go just to go. As long as I'm walking, I'll be dancing."



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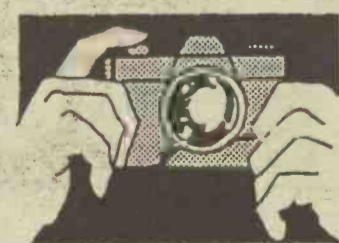
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Powwow binds family

By Cindy Arcand
Windspeaker Correspondent

EDMONTON

Powwows play an important role in bringing home the Native culture for Randy Wood and Arlette Saddleback.

Randy, 24, and Arlette, 22, met three years ago at a powwow. Both have found fulfilment in dancing the powwow.

Randy has danced the powwow most of his life, since it was a tradition in his family while Arlette took an interest in dancing four years ago, after winning the Four Bands Princess Pageant.

"Going to powwows is fun. It's a chance to meet people. You tend to get a lot of encouragement from the fellow dancers. Dancers will help anyway they can, even if they don't know you. People accept you as you are," says Wood.

"Before a powwow starts, it's like your spirit is hungry. As the powwow goes on, you are feeding your spirit. At the end your spirit is full and you ready to go on"

Competition is another part of powwows that both have participated in and they find it challenging.

"You learn new steps and get a chance to see the other dancers compete," says Saddleback. Both, however, dance because they are proud to dance and disagree with giving prizes for dancing.

Their love of the powwow runs in the family. They say their seven-month old son Kyle will eventually become a powwow dancer and singer, noting that he could listen to it for hours.

"Kyle has given us a new meaning in life," says Arlette. "He is a little 'boss-man'. We didn't take him with us to a powwow in Washington and we couldn't really dance. It was like there was part of us missing. We felt very empty. So, we promised never to leave him no matter how far we go."

The couple also make their own dance outfits. They intend to outfit their son before he even starts to walk.

"The thing about outfits is that wearing them, you get a different feeling. A feeling of pride, a feeling

that you don't get when you are wearing street clothes. No matter how expensive they are," says Saddleback.

The couple dance for a 15-member group called Northern Cree Society made up of dancers and singers. It was formed by Randy and his two brothers in British Columbia. Since Randy never sang with his family, he says forming the group is like a dream come true since it brings the family closer together.

"The group is very unique. We all come from different places and when the time comes to go to a powwow, we all get together. We don't get a chance to practise. Everything just seems to fall into place for us," says Wood.

"The guys and I have a plan. We plan to get our kids together in a dance troupe and call them the Northern Cree JR's."

Through the group, the couple and their young son do a lot of travelling through the summer and have attended powwows throughout Alberta and the United States.

Wood says that going to powwows is a way of "get-

ting away from it all" and just being yourself.

He has also danced at Expo 86 in Vancouver and found it very fascinating and met people from different parts of the world.

"I was amazed how people there thought that Native people still lived in teepees, and went the traditional ways," chuckled Wood.

Powwows also have their sad times. One time, Saddleback dropped her eagle feathers while she was dancing.

"I felt really bad, because dropping a feather doesn't make you a failure, but you cannot pick it up until a judge or elder prays for it," she explained.

"It's a sacred thing. I didn't feel like dancing. I quit dancing for about two months. I wasn't going to start again but I got a lot of encouragement from my family. They told me not to give up. So I didn't let it get to me. I got back into it and loved it."

The couple have a very positive outlook toward their Native culture.

"No one can take our culture away from us. They can take away our treaty



Passing it on: Randy Wood and son Kyle

rights and our reserve. But they can never take away our Native Spirit."

Their message is directed to young people like themselves.

"If you feel that you don't have any friends, don't

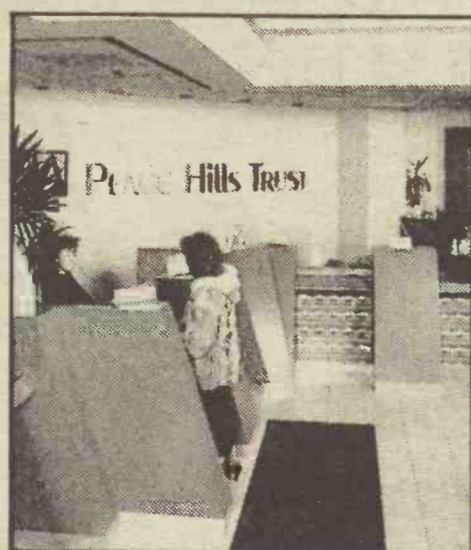
be discouraged. There is always someone there. Don't give up, keep trying, you'll make it."

Through the powwow, the couple have found their culture and themselves and plan to marry in June.

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Advertising Feature

Blackstar Developments

Scenic tours of the Athabasca River

Athabasca River Wilderness Adventure

For those who seek a wild and natural adventure. A three-day excursion from Athabasca to Grand Rapids return, offers an experience unmatched in Northern Alberta. You will spend two nights and three days gaining a new insight into unspoiled wilderness. This camping and sightseeing excursion into a remote region, provides an adventure that follows a historical route used by the early Fur Traders, and by men of the Yukon Gold Rush. The highlight of the trip is hearing the thunderous roar and viewing the awe-

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Enjoy a picturesque cruise on the Athabasca River from the townsite to Poachers Landing. The trip offers an array of opportunities for the photographer and sightseer. Around every bend of the river, the ecological community is teeming with wildlife. The true nature of the Athabasca River comes alive as one of our inter-

preters reminisces about the importance and past history of the Athabasca River.

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50% Non-Refundable Deposit — Minimum 10 Passengers/Tour — Meals Included

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ATHABASCA-HINTON 2 Days — Operational July 15, 1989

FEE: \$150/Passenger/Day — Additional Costs for Accommodation and Meals at Stop Over Destinations — Advanced Booking Required

50% Non-Refundable Deposit — Minimum 10 Passengers/Tour

*NOTE: A personal equipment list shall be provided by booking agent.

*NOTE: On all tours, persons with special medical situations, or on special medications must inform booking agent and river pilots prior to departure.



Blackstar Development Corporation

Leo Jacobs, President C.E.O

#300, 10318-111 St., EDMONTON, Alberta T5K 1L2

Bus: (403) 421-4609

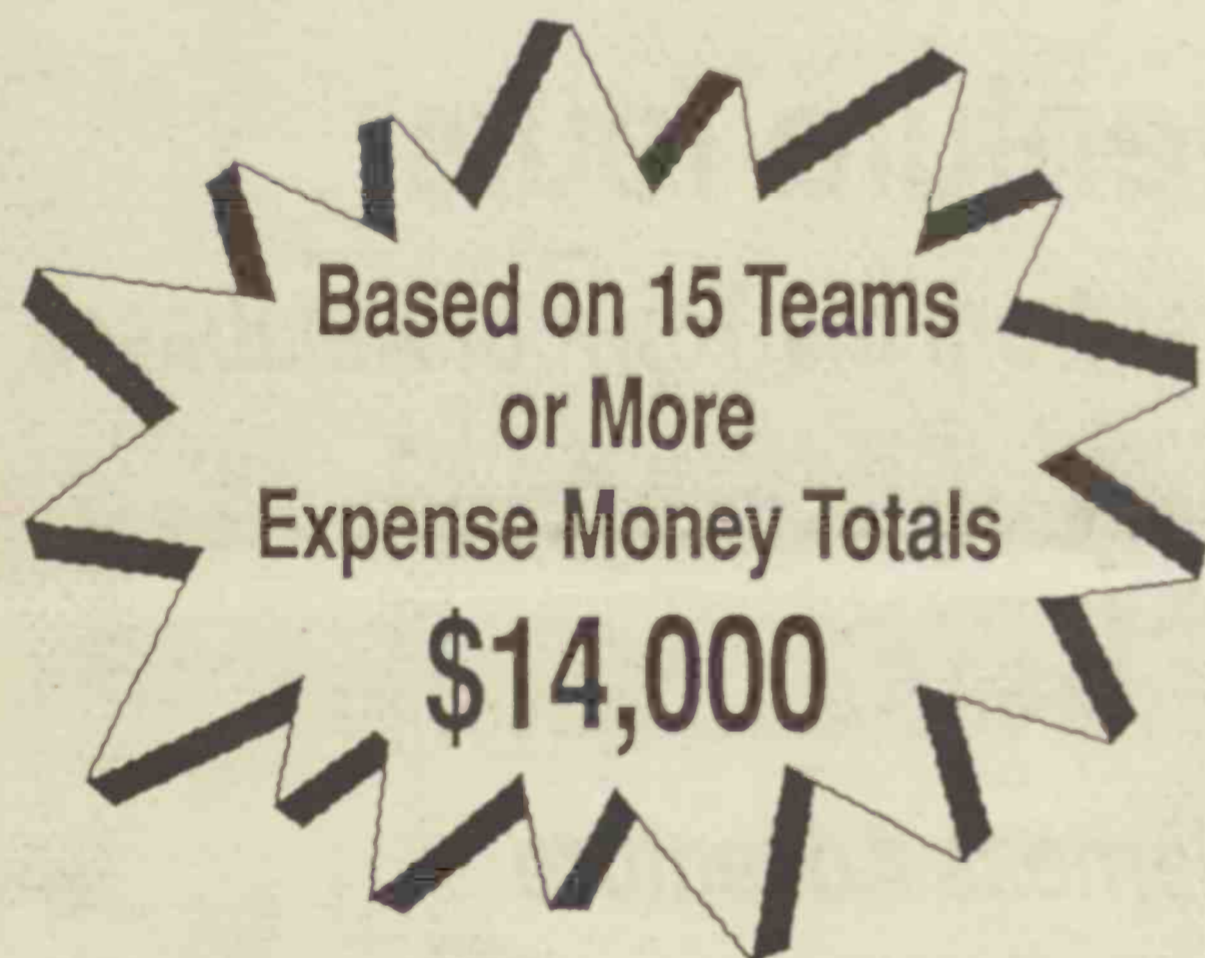
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GRASSROOTS

Friendship centre to open at town mall

Gla ne tou? Tansi?

Hello family, friends, fans and neighbors.

Did you hear about the big guy who while walking through one of Edmonton's major department stores one day, suddenly notices a dark form, turns to excuse himself, only to find he's just excused himself to his own shadow?

Now for the rest ...

Grand Centre: Word is the Grand Centre Canadian Native Friendship Centre Society is officially open once again at their new Heritage Mall location.

"We're in dire need of members," says Robin Young, who is the society's newest secretary-receptionist.

The society lists 51 members to date, according to Young.

"We'd like to double that membership count immediately," says the receptionist.

Executive board members are: President Melanie Desjardin, Vice-president George Blondeau, Treasurer Fernie Marty, Secretary Marilyn Taylor and Director Raymond Switzer.

Office manager Elaine Janvier and Young are the only full-time staff who are working at the centre.

The society opened its doors to the public May 29, but Young says the official opening date was April 1.

Membership and program service inquiries can be directed to the centre at 594-7526, or write Box 1978, Grand Centre, Alberta, T0A 1T0.

Pincher Creek: Welcome to Carol Spect the newly-appointed executive director at the NAPI Friendship Centre.

Spect previously worked as a bank teller for 15 years and has also been involved with a non-profitable organization in Brooks which is similar to Edmonton's Big Sister agency.

"This is my first contact with the friendship centre," says Spect, who said her interest in the position peaked after attending the town's second annual Alberta Film Festival.

"We have 10 executive board members. Half of them are Native and the other half are non-Native. Our president is Lynn Teneycke," said Spect, who took office June 1.

Interested parties may contact the centre at 627-4224, or write Box 657, Pincher Creek, Alberta, T0K 1W0 for information.

Edmonton: "We are all used to walking down the street and seeing people advertise running shoes, beer and ducks on their bodies. The commercial T-shirt mania



DROPPIN' IN

By Bea Lawrence

Telephone (403) 455-2700 to put your community happenings considered here free of charge...no news is too small.

is present everywhere," Ron Varze said from his Tallcree Silkscreening office.

Tallcree Silkscreening is proud to announce they have new "Treaty" T-Shirts available for sale.

"The four colored T-shirts do indeed make a statement," says Varze,

referring to the new T-shirts which were made to tell the world "what treaties are all about."

On the front of each shirt is a map depicting the Treaty area while the back shows the exact location where the Treaty was signed. Coming soon are caps with printed Treaty logos.

By the end of summer, the company hopes to be producing these products for the rest of the treaties in Canada.

Further expansion plans include buttons, pins, and

posters.

These Native products are specially designed to promote our Native heritage and identity with pride, said Varze, who is the marketing director for the company.

"Of course, non-Natives are most welcomed to purchase these products as well," said Varze.

Kinuso: Native Concerns about the Environment is the theme for the special guest speakers who are slated to gather at the local North Country Fairgrounds June 18.

Lorraine Sinclair, the executive director for the city's Mother Earth Healing Society, informed Windspeaker the special event is sponsored by The Friends of the North group.

Special guest speakers include Bigstone Cree Band Chief Chucky Beaver, Driftpile Band Chief Clifford Freeman, and Lubicon Lake Band Chief Bernard Ominayak are among the others listed to voice their concerns.

For details, contact Sinclair at 439-6132 or Paul Belanger at 524-4411.

That's all for the week folks! Be safe, be happy and ... Smile!

Today's teenagers trust this complex instrument:



A parent's ear. It can collect information easily and impartially and these days, it's doing so very well. The proof is in the way teenagers and their parents are talking things out. More than ever before, teens are giving their parents the opportunity to listen. Parents are letting kids know that they care; that they're interested and informed. And that's important, because when it comes right down to it, you are the major influence in their lives. You should feel encouraged to hear that your teenagers agree.

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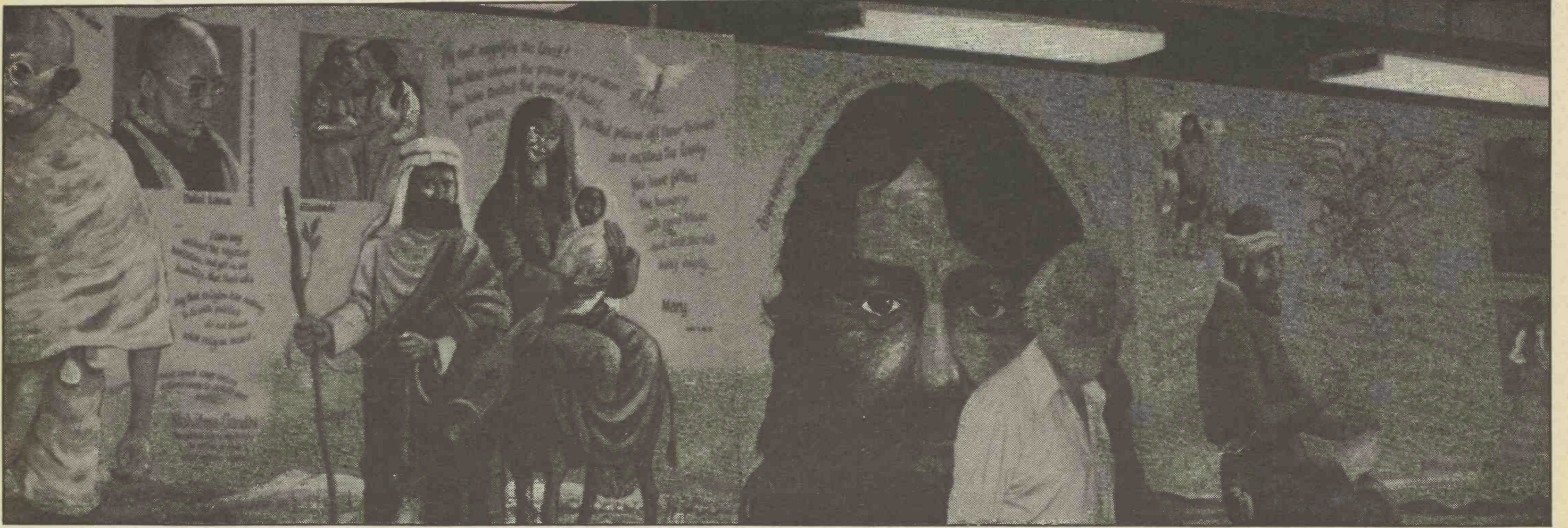
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GRASSROOTS

BEA LAWRENCE, Windspeaker



High school student's masterpiece: Art teacher Hank Zyp

100-ft. mural honors leaders, Natives included

BEA LAWRENCE, Windspeaker



Native portion: Black Elk, Riel, Big Bear, Poundmaker, George and Ominayak

By Bea Lawrence
Windspeaker Staff Writer

EDMONTON

What began as a research project to provide a library of information for the students at St. Joseph Composite High School has grown into a giant portrait wall mural.

The spectacular 100-ft. portrait gallery depicts the faces and messages of about 150 people who represent peace and justice for the world's oppressed.

Entitled, "Your will be done on Earth," the Peace and Justice mural is the result of the culmination of hard work and conviction by last year's senior commercial art students.

Under the keen direction of art instructor Hank Zyp, the students painted laboriously for six months to complete the mural in time for the 100th Centennial anniversary of Catholic education in Edmonton.

"Some twenty people did the research on all of these people depicted here," said Zyp, referring to the 28 completed panels surrounding the classroom.

One panel, in particular shows American Indian medicine man Black Elk in 1931, as he returned to the Black Hills to deliver his prayer to the Great Spirit.

"To the centre of the world, you have taken me and showed the goodness and beauty and the strangeness of the greening earth, the only mother, and there the spirit shapes of things as they should be, you have shown to me and I have seen.

"At the centre of this sacred hoop you have said that I should make the tree to bloom. With tears running, O Great Spirit, my grandfather, with running tears I must say that the tree has never bloomed ...," said Crazy Horse's medicine man.

Towards the bottom of

this panel are the portraits likenesses of Warrior Poundmaker, Big Bear, Chief Dan George, Metis leader Louis Riel and Lubicon Chief Bernard Ominayak.

"We're in the process of compiling a book on all these people for resource material," Zyp said.

The entire school is involved with the mural through their classroom curriculum studies he explained.

The mural was displayed to the public at the Edmonton Convention Centre in February. Negotiations are now under way to exhibit it in several cities across Canada.

Zyp is concerned the priceless mural could be damaged during shipping and delivery because it is so large.

Meanwhile, Zyp said the fascinating eight-foot-high wall mural will be displayed at the Provincial Museum in September.

The 53-year-old Dutch art teacher says he was

inspired to create the massive artwork by his many years of work with a non-profit organization, Change for Children.

Accordingly, Change for Children holds copyright of the literary and artistic work done on the masterpiece, said Zyp.

"I learned a great deal about the issues of peace and justice throughout my 13 years of working with Third World people," said the art teacher, who has also worked with Canada's Native people for about 30 years.

"I wanted to share this with the students and the teachers."

"The work was done with a great deal of love and conviction," he said of his former art students.

"I designed the background and drew in the figures and the students painted. It took really co-operative work."

According to Zyp, the student artists worked weekends, nights and holidays to meet their school's anniversary deadline.

#1 on your reading list

A Behavioral and Biological Approach to Counselling and Psychotherapy:
The Dominant Eye Phenomenon
by Frederic J. Leger

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Good News Party Line

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Onion Lake Powwow, July 20 - 23, Onion Lake, Sask. Call 344-2107 for more information.

PUT IT HERE.

Call or write the editor to include good news of non-profit events you want to share, courtesy of AGT

NADC Public Forum

Wabasca
7:30 p.m., Tuesday, June 20, 1989
Recreation Complex

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

The Council consists of ten members and is chaired by an appointed M.L.A.

Groups or individuals interested in making submissions at this meeting may contact the Northern Development Branch in Peace River at 624-6274 for assistance.



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SPORTS & LEISURE

Summer sports memories give natural high

Hello, sports fans.

It sure would be nice to see Native athletes competing in the summer games in Brooks Aug. 9-13.

The highlight of my teen years was a trip made to the British Columbia Summer Games in 1979 with other members of our juvenile-aged fastball club (under 19).

We placed third in the summer games and third in the provincial competitions that year. The highlight for me was just competing at that level and finishing as one of the top three clubs in the province.

It is a fantastic feeling when you take part in the opening ceremonies and get to march into the stadium. The natural high you get from the event is indescribable.

We were like celebrities in our hometown that year and competing in the summer games solidified that feeling.

Those were my fondest memories of the summer games; Being a part of a winning team and making friends with other athletes from different parts of the province.

Ooops: Before we kick things off with sports, I want to admit something.

For the first time in my life, I will admit to making a couple of mistakes. I recently got a call from Myrtle (Ghostkeeper, I hope?) who explained that I made a few errors in my June 2 sports column (who me!?).

The organizer of Prince George's biggest Native fastball tourney is Charlie Ghostkeeper not Tom. My apologies to Tom, who lives here in Edmonton and received calls inquiring about the tourney.

Oh yeah, one more thing, the park where all of the action will be taking place is Carrie Jane Gray Park not Terry Jane Gray Park.

Paul Band: Goodfish Lake's Bad Company continued their dominance on the women's fastball circuit by winning an eight team tournament at Paul band last weekend.

They beat Spruce Grove Panthers 9-2 in the final game of the tourney to take home \$500 in first-place money. Bad Company pitcher Amy Houle struck out 11 batters in the game.

On the way to the final, Goodfish had to beat Drayton Valley Dusters and the St. Albert Cubs.

Bad Company took home two awards along with the first-place trophy. Joanne Lameman won the best catcher of the tournament award and Joyce Alexis won the top left-field award.

Bearspaw Band: The Lefthand family of Morley are going to hold a rodeo to commemorate the 50th anniversary of a group of eight Indian cowboys who ventured to Australia to compete in rodeos Down Under to promote the Calgary Stampede.

The Eden Valley Rodeo is Indian Rodeo Cowboy Association-approved and is slated for June 15-18.

The cowboys who made the trip were Johnny Lefthand,



SPORTS ROUNDUP

By Keith Matthew

Frank Manyfingers, Edward Onespot, Joe Bear Robe, Joe Crowfoot, Jim Starlight, Doug Kootenay, Joe Youngpine.

"We're going to be honoring them on Sunday (June 18)," said organizer Anne Lefthand.

"Families from these eight cowboys will be donating the buckles," she said.

For more information about this rodeo, call Anne Lefthand at 558-3626.

Hobbema: The family of Myers Buffalo will be hosting the third annual Buffalo Classic Aug. 5-6 at Ponoka's Wolf Creek Golf Course (home of the Alberta Open).

Organizer Ron Buffalo said there will something for all of the golfers who enter the tournament. Entry fee for men and ladies will be \$100, with entry fee for juniors set at \$60.

"There are novelty prizes for each hole on the first day," explained Buffalo. "Golf shoes, golf clubs, drivers, golf accessories."

The prizes can be won by hitting the most balls in the water on any hole, the longest putt on the 18-hole, or the closest ball hit to the pin on all par-3 holes, he said.

Buffalo also mentioned there will be a barbecue for

golfers and a dance which will be held in conjunction with the Buffalo Ranches Rodeo Saturday night.

For more information, contact Ron Buffalo at 585-2468 or Pat Buffalo at 585-2111 (daytime).

Enoch: Indian Lakes golf course management and Enoch Golf Club members are gearing up for their annual Enoch Golf Classic June 23-25.

The Acting Director of the Enoch Golf Club Jerome Morin estimates that there will be just over \$10,000 in cash and merchandise over 54 holes for the three-day tournament. He hopes to have a prize for every hole.

For more information on this upcoming event, phone Jerome Morin at 470-5666 or Cec Armstrong at 470-4657. Brandon, Manitoba: OK, try and follow this scenario, if you will.

Lorna Arcand out of Prince Albert, Saskatchewan went to the local chiefs to get their help to organize the Native women's fastball championships. She got the OK this week to run the tournament but a team from Manitoba wants to host the ladies' nationals with the men's nationals in Winnipeg Aug. 4-7.

Enter Erla Cote from Brandon, Manitoba who asked Lorna if Manitoba could take the tournament over.

"They are going to give it to us to host at the same time as the men's tournament," said Cote. "It would be great. The diamonds are all booked and everything would be at the same place."

A word of caution, at press time, this was tentative and not yet confirmed.



"Don't be a good loser."

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Room 830, Canada Place Building
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Edmonton, Alberta T5J 4G3

Closing date: June 16, 1989

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OPPORTUNITY

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More than 190 CASE counsellors are available to handle assignments throughout the Prairie and Northwest Territories region. In the past year they have helped over 1,200 business people. CASE counselling is available in Alberta through the Five FBDB branch offices located in Edmonton, Grande Prairie, Red Deer, Calgary and Lethbridge.

Any type of business is eligible for CASE counselling services as long as it has no more than 75 employees. Also, being a borrower from the FBDB is not a requirement. Travel expenses of counsellors are paid by the bank to ensure that this service is available to all businesses in the province.

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Whether you are presently employed or soon to be graduating into one of the above occupational groups, if you would like to be confidentially considered for positions in the Federal Government, please forward your application and/or résumé quoting reference number 61-8990-1, to:

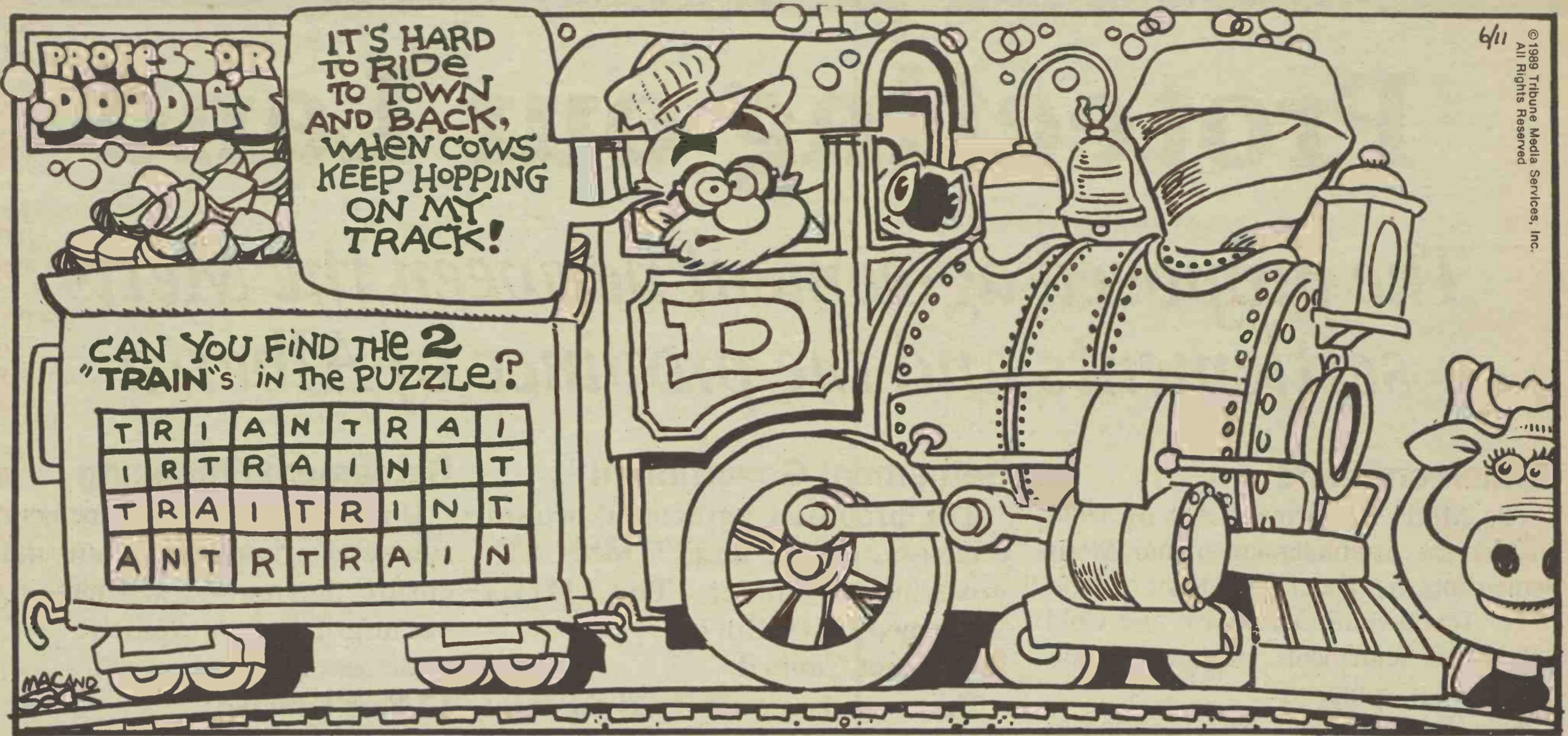
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ACTIVITY PAGE



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Iron Head Golf & Country Club

is proud to announce that it is opened to the golfing public.

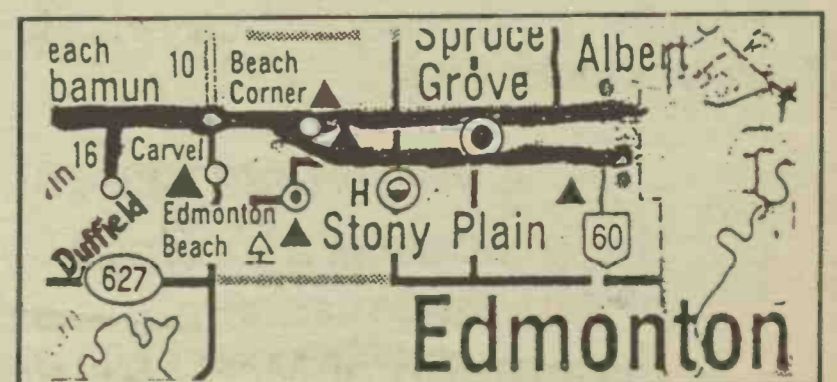
Duffield, Alberta

The Iron Head Golf & Country Club is a 9-hole championship golf course lying next to beautiful Lake Wabamun.

Golf accessories and rentals are available. The price is \$8 for nine holes.

When the entire course is opened it will feature 18 holes of championship golf.

The course is designed by the same architects who designed the Kananaskis Golf Course.



Metis Settlement News

Protecting our Land

The proposed agreement between the Metis settlements and the province of Alberta

Settlement Land

The Metis Betterment Act of 1938 enabled the establishment of our Metis Settlements, but the closing down of Wolf Lake, Touchwood, Marlboro, and Cold Lake Metis Settlements, taught us that our land was not secure.

As a result we have been working to secure our land base for the last 30 years. Under this proposed agreement with the province, we would achieve the goal of securing our land base for our children and for future generations.

Land Ownership and Land Protection

- all existing Metis Settlement Land is protected in the Canadian Constitution (the highest form of legal protection possible under Canadian Law)

- the Province of Alberta recognizes our ownership of Settlement Lands (under Bill 65) and no longer considers our land to be crown land

- title to all settlement land is held collectively by the eight settlements (through General Council)

Resource Ownership and Management

- the Province of Alberta would own the subsurface resources (oil and gas) and the settlements would own the surface resources (ie. forest resources, sand and gravel)

- Oil and gas is developed in a way consistent with settlement priorities and settlement needs. This means that oil and gas company activities are controlled jointly by the settlements and the province.

- Associated with this proposed agreement, the settlements end their litigation with the Province of Alberta over the money from the sale of subsurface resources.

Settlement Government

The proposed agreement would establish a unique form of Metis self-government under **The Metis Settlements Act (Bill 64)**.

Settlement Council

- The councils are set up as the legal governing bodies on the settlements with the power to make bylaws in areas of local concern. All bylaws are subject to the approval of the settlement members.

- financial accountability rules for councils and their administrations are set

- democratic election procedures are established for councils.

General Council

- The general council is established. It is made up of the 40 councillors from the eight settlements and the four non-voting executive officers that they elect

- General council has the authority to make policies on matters that are of general concern to all eight settlements (ie. Surface Rights)

- General council policies must be supported by at least six of the eight settlement councils.

Settlement Financing

Under the proposed agreement, new financial arrangements are made to ensure the long-term financing and economic development of the settlements.

17-Year Funding

- Settlements receive sufficient funds from the province to build up and maintain their communities — for housing, recreation facilities, roads, natural gas, and other community development projects.

- Guaranteed annual payments alone amount to \$310 -million.

Long-Term Funds

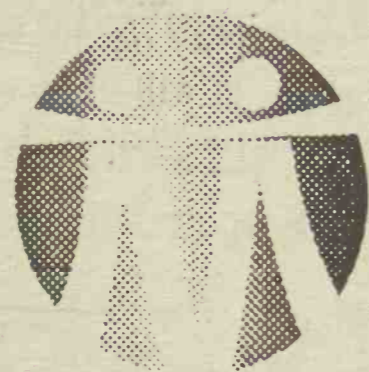
- Money from the province is set aside over the first seven years to build a future development fund. This fund will secure the financing of the settlements after Year 17.

- The settlements would continue to have their revenues from their current Trust Fund.

Agriculture and Other Programs

- Settlement members are guaranteed access to provincial government programs that they currently cannot access (e.g. agriculture development programs).

To allow all settlement members a vote on the proposed agreement a referendum will be held on June 20, 1989 with voting taking place on all eight settlements.



If you would like more information on the proposed agreement with the government of Alberta, please phone the Alberta Federation of Metis Settlement Associations, free of charge at:

1-800-282-9902

or write:

**Alberta Federation of Metis
Settlement Associations**

2nd Floor, 11104 - 107 Ave.

Edmonton, Alberta

T5H 0X8

Advertisement

Metis Settlement News

Finance management and controls included in finance agreement

This is the fifth in a series of articles on the Alberta-Settlements Accord — the proposed agreement between the Metis settlements and the Alberta government on settlement land, government, and finance. The accord is subject to the approval of the settlement members in a referendum to be held on June 20. This article deals with financial management and controls in the accord.

The Alberta-Settlements Accord provides for financial management and controls on settlement finances in both the proposed finance agreement and the proposed Metis Settlements Act. As the local governing authority, Settlement Council is the basic organization that deals with finances under the proposed system. There are, however, management, administrative and accountability requirements associated with the spending of funds under the agreement. In the new system, controls on settlement finances come

from settlement members, the minister, and the other seven settlements.

Under the system that currently operates at the settlements, the minister has all the legal spending authority. The real spending power, however, has gradually shifted to the settlements over the past decade. The problem has been that there is no specific legal requirement for council to be financially responsible to settlement members or to the province. This unclear situation has led to financial problems in some cases.

The Alberta-Settlements Accord establishes a new legal system for settlement finances. Essentially, settlements are given legal recognition for the authority they have been exercising for the past decade. Along with this authority come requirements for council to use that authority responsibly and in accordance with the wishes of the settlement members.

With the Alberta-Settlements Accord, the settlement members will have the ultimate authority over all important financial issues. Settlement members approve Council's proposed budget each year. The budget is the basic financial plan for the settlement for the year. It is the plan for what and how much the settlement will spend its money on housing, roads, recreation, etc. Council must present its budget plan to the people in a General Meeting in the form of a bylaw. To be approved, this budget bylaw must be supported by a majority of the members attending the meeting. Two weeks notice must be given for the meeting and the notice must include written copies of the proposed budget.

Members have a chance to review how the budget plan has worked as well. Council must post and make public all financial statements and reports. Council must also call a General Meeting each year to present the audited financial statements and to report on the year's activities.

As far as levies and taxes are concerned, these are also subject to the bylaw process — in other words, they must be approved by the members. This is different from the current act where the minister sets the levies at whatever level he considers to be appropriate — currently at \$10 per allocation. Under the new system, no change can be made to levies without the approval of the members.

On the matter of management and administration of settlement funds, the accord establishes some basic accountability requirements and calls for joint administration of funds by the province and the settlements during the seven-year transition period. It is during this seven-year Transition Period from 1990-1997 when funding will be provided to build up the settlement communities — building basic infrastructure, recreation facilities, economic development projects, etc. It is hoped that joint administration of funds during this period will ensure that funds are properly managed as it sets the basis for the settlements' future.

Joint administration of funds is to be accomplished by a Metis Settlements Transition Commission. The commission is appointed by and reports to both the Provincial Cabinet and the Metis Settlements General Council (the eight settlement councils). The commissioner and commission staff will likely be chosen from the settlements and from government. In any case, key appointments have to be agreed to by both sides.

The commission will essentially replace the current Metis Settlements Branch and the General Council. The idea is to have the bulk of these organizations' responsibilities transfer to the settlements over the seven-year Transition Period. Both of these organizations will continue to have a role after the transition, but the idea is to move the real power to the local level — where the people have the check on council.

The commission will ensure that the Alberta-Settlements Accord is properly implemented and that the settlements are able to meet their financial and other responsibilities under the new system of local government. This means that much of its work will be to assist settlements and their people to build up their administrative and management skills.

Specifically on the administration of funds, the commission will ensure that councils spend funds according to their budget bylaw approved by the members. The commission will also ensure that the settlements use sound management and accounting practices. In some cases, the commission will take more of a hands-on role in delivering and administering programs — but this should decrease over time as the settlements take on more and more.

It is important to note that although the legislation will establish a life of seven years for the commission, it can last a longer or shorter period if both the settlements and the province agree that a change is appropriate.



The Metis Settlements of Alberta

50th Anniversary Celebrations

June 30 - July 2, 1989

At: The Kikino Metis Settlement

Admission: Free

Join The Fun

Slo-Pitch Tournament
King & Queen Contests

Talent Show
Metis Triathlon

Multi-Cultural Performance

Puppet Show

Kids Games

Parade

Fireworks

Pancake Breakfasts 6-10 a.m.

Non-Denominational Church Services

Country - Gospel Singing

• Horseshoes

• Jackpot
Rodeo

• Wagon Train

Dance: 10:00 p.m.

Old Time - Friday

Country Rock - Saturday

"OUR LAND - OUR CULTURE - OUR FUTURE"

For Further Information or to Register Call: George LaFleur 1-800-282-9902 or _____
Organizers are not responsible for loss or damages

Job Opportunity
Bonnyville Indian-Metis Rehabilitation Centre

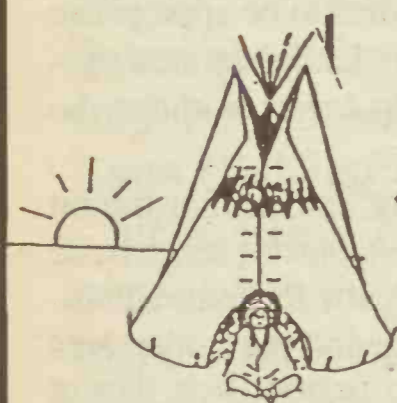
ADDICTIONS COUNSELLOR

BONNYVILLE INDIAN-METIS REHABILITATION CENTRE requires a full-time experienced addictions counsellor. The successful applicant will:

- Care and maintain a caseload of clients
- Work under the supervisor of the Program Co-ordinator
- Require adequate writing and speaking skills
- Have an understanding of community agencies and the services they render
- Have a minimum of Grade 10 education or compensating experience in the addictions field

Resumes are being accepted until the deadline date of June 23, 1989. For any inquiries, please contact:

Mr. Emile Ward
Executive Director



BONNYVILLE INDIAN-METIS REHABILITATION CENTRE
Box 8148, Bonnyville, AB T9N 2J4
(403) 826-3328

Economic Development Manager

Negotiable Depending on Experience and Qualifications

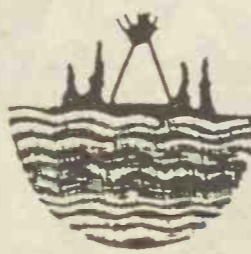
REQUIREMENTS:

- High School graduate or equivalent education and experience
- Business experience an asset
- Knowledge of the federal and provincial programs in economic development and employment training
- Knowledge of the Cree language and culture an asset

For further information contact Dave Tuccaro by phoning 697-3740

Closing Date: June 14, 1989

Apply directly to the Cree Band by resume:
THE CREE BAND
Box 90
Fort Chipewyan, Alberta
T0P 1B0



1989 Alberta Native Handcrafted Doll Competition Call for Entry

Alberta Native artisans are invited to submit unique handcrafted dolls in a variety of styles and sizes for jury review and selection.

1st Prize: \$1,000

2nd Prize: \$500

3rd Prize: \$250

Also Special Purchase Awards

Dolls must be handmade with no factory-made or plastic parts.

Deadline for Entry: August 4, 1989 at 4 p.m.

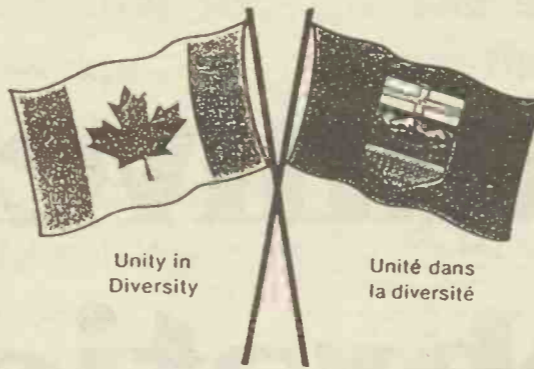
For more information or to obtain an entry form call:



The Alberta Indian Arts & Crafts Society

501, 10105-109 St., EDMONTON, Alberta T5J 1M8

(403) 426-2048



ST. PAUL EDUCATION

Box 5000
St. Paul, Alberta
T0A 3A0

TEACHER

ST. PAUL EDUCATION is seeking a teacher of Cree programs for the 1989-90 school year effective August 24, 1989.

This position includes the following tentative assignment:

Cree 15: St. Paul Regional High School (1/4 time)

Cree 4-9: Glen Avon School (1/2 time)

Cree 6-9: Racette School (1/4 time)

Candidates for this position must hold a valid Alberta Teaching Certificate.

Complete resumes and curriculum vitae should be forwarded to:

Mr. Paul E. Boisvert
Assistant Superintendent of Schools
St. Paul Education
P.O. Box 5000
St. Paul, Alberta
T0A 3A0
(403) 645-3323

The deadline for receiving applications is June 19, 1989.