

# Wind speaker

June 19, 1987

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## Blue Quills School

### Funding cuts protested

By Donna Rea Murphy

ST. PAUL — Representatives from the Blue Quills Native Education Centre in St. Paul met with Deputy Prime Minister and local MP Don Mazankowski Saturday to protest funding cuts planned for programs.

Centre president, Joe Dion, and chiefs and Elders of the seven local reserves involved in Blue Quills, met to discuss alternatives to the cuts that would kill the program.

According to Dion, "The meeting went exceptionally well. Mr. Mazankowski was receptive to our group and we covered the main points and gave him a brief that outlined our concerns. He said he'll take the matter to federal Minister of Indian and Northern Affairs Bill McKnight for further discussion. I'm sure he'll have some influence with the minister."

Indian Affairs officials say the high school program is too costly to operate and that students can attend future high schools likely to be built on their home reserves.

However, Dion countered that Blue Quills students would not utilize local high schools, especially those from broken or problem homes.

Established for students who have difficulty in regular high school, Blue Quills is sometimes the last resort for students who want to graduate, but cannot continue in regular schools for cultural, social, scholastic or personal reasons.

This year over 200 of the centre's 450 students are enrolled in high school. Thirteen of these will graduate on June 20 and 53 others will receive their diplomas in education, social work, business education and trades training.

Dion says Blue Quills

officials felt a meeting with Mazankowski was necessary and drastic action had to be taken, even if it meant going over the heads of local Indian Affairs staff.

"This year we've got the highest number of graduates since the centre was set up in 1971," Dion pointed out. "The idea of shutting down the high school and cutting back program funds in our post-secondary courses doesn't make sense and we believe it would be a big mistake. We can produce more Native graduates than any other institution."

Also included in the brief presented to Mazankowski is a plan to have the 212 acres on which Blue Quills designated as special status which would bring it under the administration of the centre. It would also be owned by the seven bands that govern the institution: Saddle Lake, Goodfish Lake, Beaver Lake, Heart Lake, LeGoff, Frog Lake and Kehewin.

Provincial authorities have already given their approval to this designation, but Dion says the federal government has held out to have it remain as crown land.

Since the centre, located outside St. Paul, opened, funding has been supplied by the Department of Indian and Northern Affairs. Last year, more than \$3.6 million has received from the Department, but this year a funding crisis has already resulted in 25 members being laid off. It was made public that the centre was in the red by \$1 million and staff cuts were necessary to continue programs.

Mazankowski was unavailable for comment following Saturday's meeting and flew back to Ottawa early Sunday morning.



### GIVING IT HIS BEST

Doug Callahan, 10, a Grade 4 student at the Prince Charles elementary school shows how hard he was working for high points in the standing long jump event on June 15.

Photo by Jerome Bear

## Metis lands put on back burner

By Terry Lusty

A move by the Federation of Metis Settlements (FMS) to have the Alberta government transfer Metis Settlement lands in fee simple to the Metis people of Alberta received a minor setback when the Alberta legislature tabled a draft proposal, Resolution 18.

The resolution, cooperatively prepared by the government and the FMS requires an amendment to the Metis Settlement Act and the Alberta Act before it can become law, said Solicitor General Ken Rostad.

Rostad reported that his government does "remain committed to reaching a resolution that satisfies their (FMS) desire for territorial integrity and allows us to fulfill our provincial obligations...in 1987."

The draft proposal provides the basis for eventual provincial legislation that would turn over the Settlement lands to the Metis and constitutionally entrenched and, therefore, protect such lands.

Rostad's statements before the House did not come as any great surprise to the Federation according to board member Albert Wanuch from Paddle Prairie.

"We had expected that to happen," he said, because the Federation was aware that this session of the House was drawing to a close and the proposal would likely have to wait until the House resumes again in the fall.

Not one to lose sight of an opportunity, opposition leader Ray Martin wasted no time in expressing concern and "frustration at

how long it seems to be taking" the province to deal with and resolve the land question of the Alberta's Metis people.

Martin, however, did commend the government for its efforts, pointing out that the resolution "made a lot of sense and it had been worked upon by the (Metis) people that were affected." But, after outlining his interests to see Alberta provide sub-surface rights as well, Martin took a brief shot at the Getty government.

"Perhaps," Martin chided, "this government could start to look a little different in the constitutional talks about Aboriginal rights because Alberta, along with British Columbia and Saskatchewan, is getting a reputation that isn't particularly good as far as this whole area goes."

Should Alberta ultimately entrench Metis land rights in Alberta Act, "it will be a credit to the government," concluded Martin.

Rostad praised the past efforts of Municipal Affairs Minister Neil Crawford whose "long-standing commitment to the Metis Settlements, and Native Albertans in general, is well known."

He further praised the work of the executive members of the FMS over the past year and declared "that self-determination for Alberta's Native peoples can be achieved in Alberta by Albertans working together."

For now, the Federation appears content to go with the flow. They realize that nothing is resolved overnight and that the wheels of bureaucracy move slowly at times.

## MAA members want fair leadership

By Mark McCallum

A group of nearly 20 concerned Metis Association of Alberta (MAA) members have collectively asked MAA President Sam Sinclair to take unbiased control of current disputes plaguing the Metis Regional Council Zone 4.

The group, which assembled in MAA's office on

June 15, asked Sinclair to take a solid stand and decide whether or not he recognizes and supports the Zone 4 officials -- Vice-president Ben Courtrille and Director Ron LaRocque.

According to Zone 4 member Joanne Daniels, the group's "main concern is that the MAA is not recognizing the democratic process which elected the

Zone 4 officials into power. It's up to the people to decide who they want representing them in the zone..."

The pressure put on the MAA by the Zone 4 group comes in the wake of council disputes that started at the Zone 4 annual assembly on April 26 in Edson where heated exchanges occurred between the elected offi-

cial and other council members. Daniels said she feels Courtrille and LaRocque were wrongly removed from their positions by a court order served to the Zone 4 representatives by the Court of Queen's Bench of Alberta, following a MAA board decision to dismiss the men. The decision was made on May 13 when a

secret ballot at a board meeting voted 9 to 2 in favor of the Zone 4 officials' dismissal. At least nine votes are needed to remove an MAA official from office.

An additional court order based on an affidavit sworn May 14 by LaRocque stated that the two officials were reaffirmed to the Zone 4 positions. On May 23, Courtrille and LaRocque

were also reconfirmed to the positions by a council vote at a continuation of the Zone 4 annual assembly meeting held in Spruce Grove.

Sinclair said he is not happy with the provincial court's action because he feels it did not recognize the MAA board decision in removing the Zone 4 officials.

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# National

## Tantoo to speak at Native film festival

By Jackie Red Crow

**PINCHER CREEK** — Well-known Metis actress, Tantoo Martin-Cardinal, will be one of the featured speakers at the first ever World Festival of Aboriginal Motion Pictures, October 8 to 11 here.

The hosts of the conference are the Pincher Creek Film Society, in co-operation with the five Indian tribes in Southern Alberta: the Bloods, Peigan, Stoney, Blackfoot, Sarcees and the Blackfeet tribe in Montana.

Suzanne Lorinczi, one of the organizers, said that the festival is an opportunity for Aboriginal film makers to gain exposure and interact



**CARDINAL**  
...gains exposure

with others in their craft. She said entries will be welcomed from all over the world, wherever there are films and videos produced by, for, and about Aboriginal

people.

She added it's a non-competitive festival and expects more than 60 films and videos. About 1,000 people are expected to attend the four day festival.

Widely acclaimed feature films such as the Four Bands in Hobbema motion picture, Running Brave, and Phil Lucas' production "The Honor Of All" will be shown. Lorinczi says the festival is also an opportunity for Aboriginal film makers to learn and share information about the film industry.

Workshops and seminars tentatively scheduled include marketing and distribution of films and a personal recount by Martin-Cardinal

on-how to break into the motion picture business. Other workshops planned have not yet been finalized, said Lorinczi.

Other well-known Aboriginal film makers who will be in attendance are Alanis Obomsewin who will premiere her documentary on Richard Cardinal. The film is based on the tragic story of a young Cree boy in Alberta who committed suicide last year. He had been placed in a number of white foster homes.

The response to the film festival is encouraging, says Lorinczi. She and other staff members of the Pincher Creek Film Festival attended the recent National

Aboriginal Communications Society conference in Banff to create awareness of the festival.

"There was so much interest and enthusiasm about the festival. A lot of people said they'll submit entries," said Lorinczi.

A press release from the film society organizers stated the festival is open to all levels of expertise in the film industry. "We hope film makers will be stimulated and encouraged to continue in their efforts to express their very different views of the world."

Lorinczi said the film festival will place Pincher Creek on the map, along with well-known film centres

such as Banff, Yorkton, Toronto and Montreal.

A North American art exhibition, a ceremonial powwow and feast, Native displays and other existing cultural components will enhance the festival. A fashion show displaying the works of Blood fashion designer, Gerri Many Fingers, will also be shown.

Other committee members of the film society are Percy Smith, manager; Lee Montgomery, public relations and Cory Holland, workshop coordinator.

The film society's festival theme is 'Searches' and is officially called Indian Summer Aboriginal Motion Pictures.

### NATIONAL NEWS BRIEFS

#### Former AIM spokesman runs for US presidency

LOS ANGELES — Former American Indian Movement spokesman, Russell Means, has announced his candidacy for the president of the United States.

The Sioux Indian will run on the Libertarian Party ticket. He ran in 1984 on a ticket with Larry Flint, publisher of Hustler Magazine.

"The nation has become one big Indian reservation," said Means at a May 12 press conference. "We do not want more dependence on the federal government. We don't want to be dependent. We want an opportunity to take care of ourselves."

#### Reporters auction off shoes, proceeds to go minorities

MIAMI, Florida — Ben Hecht and Charles MacArthur, the Miami Herald reporters who wrote the story that crushed ex-presidential candidate Gary Hart's career, are auctioning off their shoes. They claim that the shoes are the actual ones they wore during their stake-out of Gary Hart's home. The stake-out resulted in a story that linked model Donna Rice with Hart in an intimate affair.

Many journalist condemned the techniques used by the Miami Herald reporters -- some questioned the ethics of the story.

The proceeds from the sale of the shoes will go toward a scholarship for minority students studying journalism.

### Judge sweats over 150 entries in six different languages

The Inuit Broadcasting Corporation won the award for best overall television programming. The winning entry was called "The Summer of Louisa." The half-hour program is a stunningly powerful drama about alcoholism and wife-battering in an Inuit community.

It so happens that Tim Knight was also a judge at a recent international television competition in Spain. That contest included new, variety and current affairs programming from public broadcasters around the world. Tim Knight says the Inuit film and the other Native entries are so good, he wants to take them to the next international competition later this year in Philadelphia.

The awards ceremony itself was an evening of non-stop smiling, clapping, hugging, kissing, laughing and hand-shaking. I got a kick out of the way the winners lined up at the pay phones to tell the folks back home. One happy winner, in fact, came back to his table with the news that the people at home were going to meet his plane at the airport with champagne in hand.

The celebrations in the banquet room that night made me think of what it must have been like in the Edmonton Oilers' dressing room a few weeks ago. Even though the prize the winners received was just a simple little plaque, in the world of Native journalism that night, that plaque was the Stanley Cup. I was just as happy as everyone else that night because it's about time the Native media received the recognition they so richly deserve. The Native media should be congratulated for doing a great job in the face of money problems, language problems, and distribution problems the mainstream media don't have.

I'm glad that NACS organized the awards ceremony, especially since the mainstream media ignores Native achievements. The most blatant and inexcusable example of that happened when the Calgary Herald not only failed to send someone to cover the ceremony, but refused to print the results -- even though the local Indian media society won two awards.

I think we all should pay attention to the Native media awards because they serve so many functions. For starters, they recognize excellence in a new field of Native endeavour. The awards also reward editorial courage for tackling sensitive and controversial topics. On another level, the awards give Native journalists an incentive to produce work of the highest quality.

Lastly, the awards help give Native people a shot of plain old-fashioned pride. In my case, I've been a journalist for most of the last twelve years and I've always been an Indian. But thanks to the award ceremony, I'm proud to say that I am a Native journalist.



### OTTAWA REPORT

By Owenadeka

I was lucky enough to have a front row seat when the Native media honoured their own recently because I was one of the judges. The National Aboriginal Communications Society (NACS) organized the Native media awards. The ceremony, held in Banff, Alberta, was the first of its kind and it was a huge success.

When the organizers asked me to be a judge a few months ago, I said, "no sweat." I thought all I had to do was stroll in, run through the entries and pick a winner. Boy, was I wrong! To begin with, I was stunned by the size of the job -- there were 150 entries in English, French, Inuktitut, Objivay, Blackfoot and Algonquin. I was lucky, though, because I had "only" 25 radio entries to judge -- many of them a half-hour long. So I settled down to a long night of listening.

I was thrilled by what I heard. I heard important and interesting stories. I heard clear and effective writing. I heard extraordinary use of sound. And best of all, I heard Native voices, Native accents and Native languages.

Listening to the entries was the best part of being a judge -- and the easiest. The hardest part was trying to decide which one was the best. Twelve Native communication societies submitted entries and when it was all over, eleven societies had won an award. It was not a deliberate effort by the judges to divide the prizes more or less evenly. Instead, it was a simple recognition that every society is producing excellent work.

Don't just take my word for it, though -- take Wendy Smith's. She was the Native affairs reporter at the Calgary Herald for the past two years and she judged the newspaper entries.

She was particularly impressed by the way that Windspeaker covered the story of Peerless Lake -- the Alberta Metis community that was in the news a year ago. You'll remember, because it's so hard to forget, that five people died there after they drank photocopying fluid in a wild drinking bash. Wendy Smith says that Windspeaker, the weekly paper published in Edmonton, "put the mainstream coverage...to shame." She praised Windspeaker for its "comprehensive and compassionate" coverage of the Peerless Lake tragedy. Windspeaker, she says, provided a tightly written hard news account under deadline pressure, and followed it up with a series of background stories and feature reports.

She wasn't the only judge to praise the work of the Native media. Tim Knight, an executive producer in the training division at CBC television in Toronto, headed the panel of judges for the television entries. He called them "superb."

## Windspeaker

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# Provincial

## Student housing pending at Grouard

By Terry Lusty

Accommodation for married students at the Alberta Vocational Centre (AVC) in Grouard will be built near the institution itself -- not in High Prairie.

This long-awaited outcome, which mainly affects Native students, follows a protest from a year ago May. Local residents view the choice as a major coup which will help keep the community united and intact.

Local residents had protested an initial decision, in May of 1986, to have the structures built at High Prairie. They charged AVC president Fred Dumont with having a conflict of interest because he is also the mayor for High Prairie.

At that time, Jeff Chalifoux, the Zone 5 board member for the Metis Association, took Dumont and local MLA Larry Shaben to task over the issue. Chalifoux, along with a number of Metis and Indian supporters, felt that the initial location at High Prairie was nothing more than a ploy to raise the profile of the town at the expense of the Grouard community.

The Grouard community, he argued, was in the greatest need for the facilities and would benefit more directly if the units were located there.

In a March 1986 letter, Shaben acknowledged the problems that Native students face when living in an urban setting. This would have been the case had the decision gone to

High Prairie. "It just doesn't work," Shaben finally admitted. He agreed that students often drop out under such circumstances.

At a June 1986 meeting in Edmonton, a freeze was invoked as to where the units would be built. A final decision was delayed until the recommendations of a special advisory committee had the opportunity to explore the matter more fully. That committee was represented by Advanced Education, Municipal Affairs, the Metis Association and the Indian Association, as well as local residents from the Grouard community.

In a recent interview with Windspeaker, the assistant to the minister for Advanced Education, Tom McLaren, said that the choice to go with Grouard was "primarily a result of the working committee. It was a toss-up earlier on whether it was going to be Grouard or High Prairie."

"The spouses would prefer to be in High Prairie, even though the students might prefer to be in Grouard" for work reasons, explained McLaren, indicating both locations had their strengths and weaknesses.

Conversely, community members were concerned with transportation problems and social implications that would confront students in an urban environment.

As well, there was keen interest on the part of Grouard residents to maintain a community atmosphere by having local units built.

At this time, McLaren is not certain about what kind of accommodation will be built or when the units will be completed. It is known that construction is scheduled to commence in early 1988 at a projected cost of \$2.5 million.

When questioned about continued participation in the decision-making process

at the community level, McLaren said, "There's going to be a minister's advisory committee formed on education in the north because there's different service levels; different communities are served by different institutions and the distribution of services is not even."

McLaren explained that the focus will be on the north as far as Advanced Education is concerned, even though Native people are scattered throughout the province. "We're not looking at it as a Native issue; it's a northern issue in this case," he stated. He added that this is not intended to diminish, neglect or ignore Native education needs in other areas of the province.

AVC president Dumont was unavailable for comment.

Grouard is situated approximately 20 miles from High Prairie.

## Metis youth form council

By Rocky Woodward

With the elections of officials over, recently incorporated Local 1885 Metis Youth Council's main objective is to address issues concerning the Metis youth in Edmonton, concentrating especially on social activities.

Newly elected President James Atkinson said during their regular monthly meetings they will focus on social, recreational and cultural activities. He said the

youth council must focus on these activities because there is a Metis lack of identity and youth do not understand their Metis roots.

"For example, students at Victoria Composite high school, where many Metis are enrolled, don't know who they are. I didn't know what a Metis was until I joined Metis Local 1885, just over a year ago," said Atkinson. He said the youth council will tackle what they see as a "big

problem" by promoting Metis culture and tradition to youth.

"We are planning to make up pamphlets, organizing dances and other activities that involve Metis culture and its history."

In order to raise funds to accomplish their mandate, Atkinson says they will hold bingo's, dances and, because he sees a need for educational activities, they will also approach various levels of government to try and raise funds.

"There are many Metis youth who drop out of school early and we want to approach the provincial government and see if we cannot have a tutor right here at the local who can help Metis students who have quit school. Also we are looking at having a library complete with educational material for everyone's use at the local," said Atkinson, adding the youth council has a full agenda and are looking forward to tackling it.

About 25 youth attended the meeting that saw Atkinson elected as president; Dallas Auger, vice-president; Vernon Gladue, secretary and Brenda Blyan, treasurer. Two board members were also elected: Fawn Pettifer and George Haineault.

Atkinson foresees a large membership and it is his hope, along with the council's, to see more Metis youth from other Metis locals become involved in helping Metis youth recognize their identity.

### PROVINCIAL NEW BRIEFS

#### Getty's comments spark anger from Aboriginal leaders

Premier Don Getty's recent remarks have angered Aboriginal leaders. He stated that separatism would have been considered if Alberta had been forced to accept entrenchment of Native rights in the constitution at last May's First Ministers Conference.

IAA vice president, Percy Potts, said "it's not Tory Blue, it's Tory Red...red necked!"

Metis Association of Alberta President Sam Sinclair said "Getty's remarks don't surprise me a bit," adding that Getty showed "some of their redneck attitudes."

Assembly of First Nations Grand Chief Georges Erasmus couldn't believe Getty's statement. "The man is out to lunch," said Erasmus.

#### Calgary MLA said Lubicon are 'blackmailing'

At a recent public forum in Calgary, Conservative MLA Janet Koper said the Lubicon Lake Indian Band is in "some ways blackmailing" Calgarians by boycotting the Olympics. She added that the federal and provincial governments have "acted in good faith" in dealing with the Lubicon's 47-year old land claim.

Liberal MLA Nick Taylor, who was also present, disagreed with Koper. He said the government exploited the land they had granted to the Lubicon by leasing it to oil companies.

"If it was done to a white group, there'd be blood in the streets," he said.

#### Pope will return to Fort Simpson this fall

Rumors of another Pope's visit to Fort Simpson can rest. Officials from the vatican staff have confirmed that Pope John Paul II will fly to Fort Simpson September 20.

The Pope will fly to the Northwest Territories from Detroit, his last stop on the U.S. fall tour. He will be spending the night of September 19 at a Grey Nuns residence in Edmonton before flying up to Fort Simpson. There are no public functions planned for Alberta's capital.

The Pope was to have gone to Fort Simpson as part of his Canadian tour in 1984, but the stop was cancelled when thick fog prevented his plane from landing. He promised that he would return to the north one day.

A government official said "the Pope wants to fulfill this outstanding commitment as soon as possible."

#### Blue Quills school rocked by criticism

Two teachers at the Blue Quills Native Education Centre near Saddle Lake -- Dave Hansford and Marlene Craig -- say the attendance rate at the junior-senior high school is pathetic. Furthermore, Hansford says "the kids we're missing aren't missing anything."

"I've had Grade 10 students that couldn't even spell their name," adds Craig.

The teachers spoke up after an anonymous letter about Blue Quills was sent to local media. The letter said that the centre's board "worry and talk more about control than they do about good management and good programs."

The centre's lawyer, Daryl Wilson, says revealing the contents of the letter could jeopardize the centre's future. He added that it would be unfair to publish an "anonymous poison-pen letter."



**STANLEY CUP CHAMP**

Oiler Dave Hunter signs autographs while visiting the CNFC on June 11.

Photo by Jerome Bear

# Education

## Program cut concerns school

By Donna Rea Murphy

ELIZABETH — Although Alberta Education is optimistic in its outlook concerning the recently announced \$4 million package for Native Education, some school officials are less than enthusiastic.

The lack of enthusiasm, as far as Gerry Letal is concerned, is quite justified. Letal, Elizabeth Settlement School principal, says he sees the new money being released as simply being taken from one effective

Native education program and channeled into another with a new name.

Almost 15 years ago the provincial education department created the Education Opportunities Fund (EOF). There were actually two facets of the same fund — one facet was entitled 'Elementary' and consisted of an automatic grant to schools with the money based on the number of Native students enrolled. The other component was entitled 'Compensatory' and enabled a school board to brainstorm for an idea to

promote better Native education, submit an application following certain guidelines and then wait for approval which was usually forthcoming. Money was then allotted according to the proposal's budget outline. The elementary component provided a ceiling of \$49.50 per child and the compensatory arm would provide up to \$150,000 for a project. The compensatory

arm is now dead.

Two years ago Alberta Education announced the EOF program was being closed, but later granted a year long extension. That extension ends this June. After that, whatever programs were in place will not be available this year unless they can be presented as a proposal under the new Native Education Grants Fund.

### Letal: ... 'robbing Peter to pay Paul'

Letal says it's clearly a matter of "robbing Peter to pay Paul."

Under the EOF program, Elizabeth hired a Native teacher aide, began a regular class in Cree language instruction and pre-vocational readiness. To continue to operate all three, about \$75,000 is needed. However, this same amount was given out to accommodate all six schools in the district. Letal says he feels since Elizabeth has the majority of Native students in the district, it will get the lion's share of that money, but it definitely won't be enough to run all three programs.

There are 1,500 students in the district and between 350 - 400 are Native. Elizabeth School has 108 Native students, by far a majority. Letal says with the EOF cut, the school will have to release a staff member and the school will lose a beneficial program.

The emphasis of the Native Education Project is partnership — between Native parents, school jurisdictions and Alberta Education. Its prime concern is parental involvement in student affairs. This involvement should aim to increase attendance and improve academic performance. The guidelines for funding any project, in view of these aims, is that projects will not be considered unless they are sponsored by Native people. This can be a special committee organized for the purpose of submitting a proposal or a committee of Native people already in place. The emphasis is not on band or settlement councils as groups, but as individual parents meeting for the purpose of enhancing their children's education. Some foresee this eligibility criteria as a potential trouble spot.

"If a parent's advisory committee is formed, for instance, and they'd like to have a different project rather than continue the existing ones, we'd have to terminate the position and close the program." He adds he doesn't foresee this happening at the Elizabeth School but is merely pointing out a possibility for schools facing this dilemma. If it actually came to that, however, Letal says "Definitely, if the people want something else we'd bow to their wishes," although the Cree language program is

very popular and supported by the parents in the community.

"We were told two years ago we'd have new money (for programs). It's now June and we still have no indication as to how much money we'll get. Will we be able to begin a new program in September at this rate?" he asks. "Yes, there is that \$4 million, but do people know this other program has been cut?"

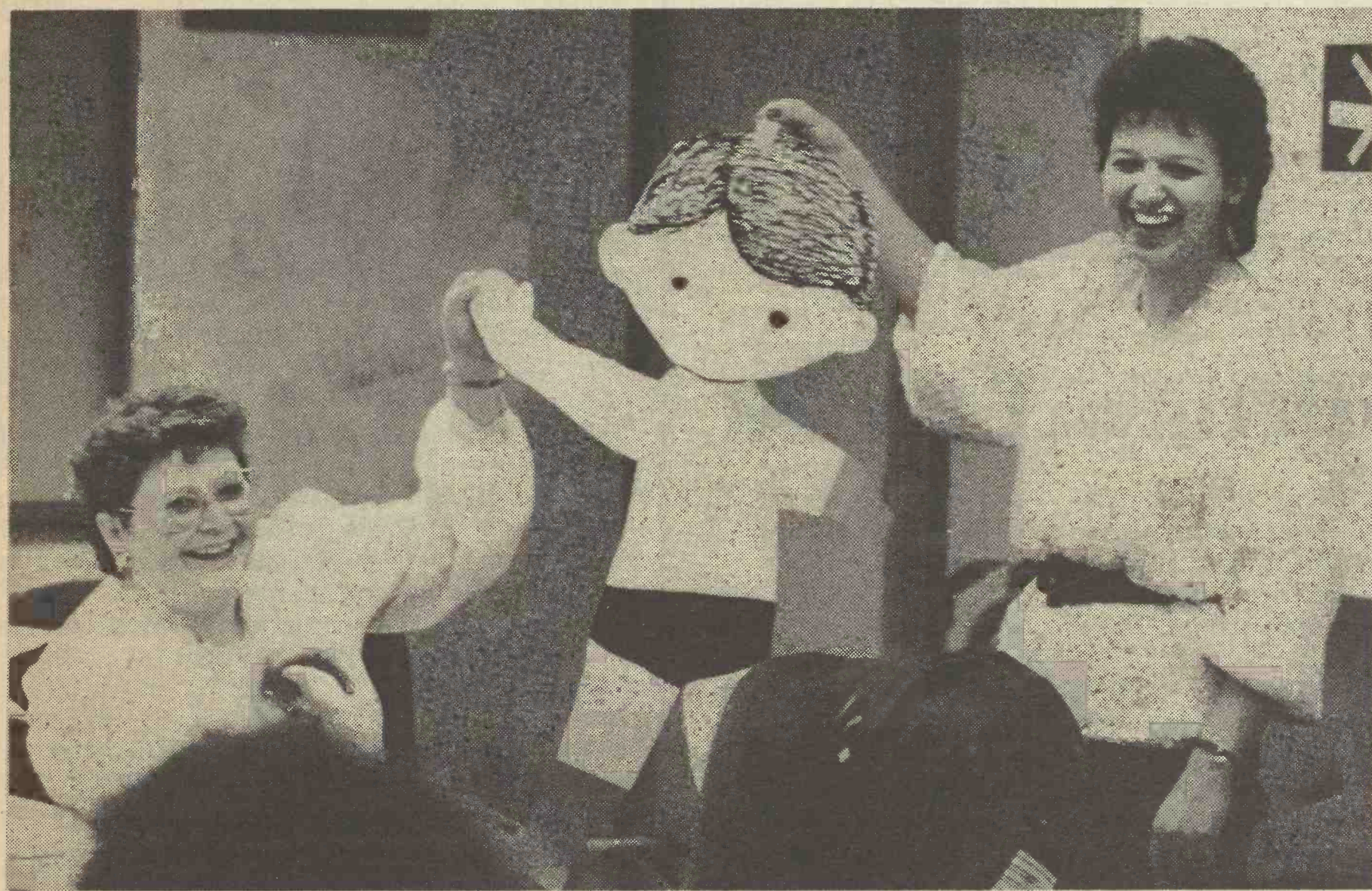
In order to continue programs begun under EOF, each school district will have to apply to the Native Education Grants Fund. All Northland School Divisions will be affected by this cut, Letal says. "It'll especially hurt if they aren't able to continue under the new program."

The projects that have been funded to date show most communities with large populations of Native people favor a Native liaison worker who acts as a go-between for the students, parents, teachers and school boards. Only one school out of eight with programs under the new deal is offering Cree language instruction and that is Heinsburg, which serves students from nearby Fishing Lake Metis Settlement.

Henri Lemire, superintendent for the Lakeland Separate School Board based in Bonnyville, says the Board has made a commitment to continue the programs in Elizabeth with the exception of the pre-vocational instruction. That program is being phased out to make room for the Integrated Occupational Program (IOP), due to be available to schools next year. Lemire says "We'll look at the IOP as a possibility." The program will start at the Grade 8 level and be offered as a four to five year option. It is geared essentially for students who have difficulty in school and will help them integrate more easily into a trade or career.

Regarding the EOF cut and the new fund, Lemire says "It's a political decision made by the Department of Education. We've had no input into it. Some systems went together as a group when they realized they would lose EOF and lobbied the government to continue it." He says they were not successful.

Lemire says he understands the cuts had to be made "but we didn't expect to be cut by \$20,000."



### CREE CLASS MADE PICTURE PERFECT

Delores Barrie and Barb Laderoute use a paper cut out for demonstration in Cree language class at Slave Lake elementary school.

## Native students get Journal awards

By Terry Lusty

Five Native high school students from Alberta were recently recognized for their achievements through the Edmonton Journal's Native Student Awards program.

The awards (a plaque and \$250) are designed to encourage continued scholastic, community and personal achievement by Native senior high school students.

Journal spokesperson Marlene Thompson, who serves as the newspaper's community relations representative, said she was especially impressed with the performances of Ronald Lester Gladue and April Babcock. Both, she said, were "strong" contestants, adding that Gladue had a 97% average.

Babcock, from High Prairie's E.W. Pratt High School, intends to pursue a career in journalism by majoring in English at the University of Alberta (U of A). She was the editor of her high school paper, served on the graduation committee and as a yearbook staff member.

Since completing a school field trip to Russia, she has been working on a project regarding education in the Soviet Union.

Wabasca's Ronald Gladue is a Grade 12 graduate at the Community Vocational Centre where he achieved an A average. He plans to take engineering at the U of A and has displayed strong interests in cross-country skiing, volleyball, school fund raising and student government.

Carmella Goodrunning,

another Grade 12 student from Will Sinclair High School at Rocky Mountain House, has strong interests in Native culture. She participates on the baseball team for the Sunchild Reserve and aspires to study business management at the Mount Royal College in Calgary.

Sherwood Park's Dale Green, a Grade 12 student from Salisbury Composite High, is a jock who enjoys hockey and soccer. He is a musician, as well, and hopes to take a fine arts program at the U of A.

Michael Ward, a Grade 12 student at Edmonton's Alberta Vocational Centre, has also achieved high academic standings and carries his attributes into the community by teaching English to new Canadians. Ward is active in other

extracurricular activities and coaches hockey for underprivileged Native boys.

One of the five regions eligible to contest the awards did not do so this year said a disappointed Thompson. She contends that the Northwest Territories has always shown interest and had strong entries. Thompson hopes to resolve their exclusion somehow and said she will check into the matter further.

Judges for this year's competition were the Journal's religion editor, Paul DeGroot; Jenny Margetts from the Sacred Circle School Program; Michael Asch, a U of A professor; and, Metis Local 1885 president, Stan Plante.

# \$4 million available for education project

By Donna Rea Murphy

BONNYVILLE — In order to promote understanding and foster positive attitudes toward Native students, Alberta Education has undertaken a \$4 million Native Education Project.

The program will bring material and instruction into the classroom to accurately and vibrantly tell of Native cultures and their

published in a report titled "Native Education in Alberta: Alberta Native People's Views on Native Education 1985," available from Alberta Education.

The discussions with Native people, the information gathered from 180 meetings and the letters and papers submitted, have formed the basis for Alberta Education's Native Education Policy Statement.

that will provide opportunities for Native people to help guide and shape the education of their children through parental and community involvement at all levels in the educational project system.

Grants will be provided to eligible school boards enrolling significant numbers of Native students. Projects must be sponsored by Native people or they will not be considered for funding. Native committees must be involved in choosing the project and must meet regularly to discuss its implementation and program. Money from the fund will only be given to school jurisdictions and will not go directly to Friendship Centres or other groups.

With parental involvement projects should aim to increase attendance and improve academic performance.

Some pilot projects are already in place. Heinsburg has a Cree language program; Grande Prairie has a Home/School liaison worker, as does Rocky Mountain House, which also offers a tutorial service. Edson offers both language and liaison as do Vulcan, Lethbridge and Taber.

Proposals which will not be considered are resource rooms and employment of certificated teachers other than Native teachers with special skills in language.

Many resources are becoming available for use in provincial classrooms. Currently used as textbooks are "The Land of the Bloods" for Grade 3 and "The Peigan: A Nation in Transition" for Grade 7.

Sabey is enthusiastic about the latest approach the provincial department is taking. In an interview in Bonnyville he stated, "I want the Native people to know they have some power and if a school board is not doing this (taking steps to promote and encourage a program) the parents can demand to know why." Sabey says this program is different from the rest that have been initiated in the past. "Before, there were many studies, but that's about all. Action took the form of studying the problem but Dave King and Nancy Betkowski put these things through."

He says the projects that were funded so soon after the grants were available are proof that Native parents were always interested in their children's education but lacked a meaningful means of having definite input in what their children experienced in school. He says, "There were hundreds of studies done but this one came to fruition."



EDUCATION MINISTER NANCY BETKOWSKI

many contributions to society. Education Minister Nancy Betkowski announced the program in March of this year.

In November 1984 then-education Minister Dave King established the Native Education Project Team to develop a Native Education Policy as a foundation for improving the delivery of quality education to Native students and their communities. The team was also established to co-ordinate the development of educational material and resources suitable for use by both Native and non-Native students.

Dr. Ralph Sabey was appointed director of the project. Pearl Calahasen, Merv Kowalchuk and Bernie McKokis are other team members and in 1985 Marjorie Dressyman joined the team from the Department of Indian Affairs.

Sabey is former superintendent of both Westlock and Northland School Division. Calahasen also works with Northlands as supervisor of Native culture. Makokis is a member of the Yellowhead Tribal Council and Dressyman is a teacher in Hobbema. Kowalchuk is associate director of the project. The team met with Native people throughout the province and listened to people's concerns and views on the current education of their children. These views were later

This document outlines the actions Alberta Education will take to address the needs of Native students and their communities. These actions include opportunities for Native people to shape the education of their children and help them reach their potential. Opportunities for all students in schools throughout Alberta to develop an awareness and appreciation of Native cultures and their many contributions to the lifestyles of today's society are encouraged.

The research team concluded that it was essential that subjects taught to Alberta students include aspects of Native heritage, views and values so that Native and non-Native students can reach a better understanding of each other.

Sabey, touring north-eastern Alberta to hold discussions with school boards and introduce the Native Education Policy, says the \$4 million is all 'new money' and is not a part of the school budgets already in place. The money comes from the Native Education Grants Fund established in March of this year to support public and separate school boards in Alberta. The fund will address the goals of the policy. To achieve these goals, Alberta Education will support the development and delivery of programs and services



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# Native gets student funding back

By Jackie Redcrow

LETHBRIDGE — A Native University of Lethbridge (U of L) student whose Indian Affairs funding was discontinued in April has been reinstated after intense lobbying.

Connie Crop Eared Wolf and her husband Andy, both Blood students, actively lobbied against an Indian Affairs document called Circular E-12. It limits the number of years a Native student can receive sponsorship from Indian Affairs to attend university or college.

Shortly after the Crop Eared Wolf's funding was discontinued, the couple approached a number of politicians for support in gaining their sponsorship.

In a tour of the western provinces in early May, Brian Mulroney was approached regarding Circular E-12 and the funding problems faced by more than 16 mature students at the University of Lethbridge. Mulroney promised

to ask Indian Affairs Minister Bill McKnight to look into the students concerns. A meeting was also held with Lethbridge Liberal MP Blaine Thacker to pressure Indian Affairs on Circular E-12.

Numerous meetings with Indian Association of Alberta (IAA) representatives were also held and support was garnered.

In an interview at the U of L, Connie Crop Eared Wolf believed the lobbying was necessary to gain reinstatement. "I wouldn't gotten my sponsorship back if I wasn't so vocal," she says.

She received a letter from Indian Affairs in early May informing her that she was reinstated after being told her funding was discontinued in April. But Crop Eared Wolf said she is still confused about Circular E-12 because of its policies.

"It seems inconsistent. One minute I'm cut off funding and then I get reinstated," she says.

In discussions with a

**"Education is a Treaty right. We gave up our land for those benefits. We didn't ask for them. The government promised they would uphold Treaty rights."**

number of Native students, Crop Eared Wolf identified a number of examples which determine Indian Affairs is not following their own policies.

"I know of female students whose funding is reduced because they are not recognized as heads of their households," she said.

Yet, according to Circular E-12 guidelines, it does not explicitly state who is to be recognized as household head.

Despite widespread coverage in the media regarding the plight of Native students, Crop Eared Wolf said there is still apathy among a number of Native students.

"I think they feel quite secure in their funding. But they have to remember they'll be affected by the policy sooner or later," she said.

She added she knows of some students whose funding will be cut before they

finish their degree. Even Indian Bands who have assumed control over their education "are still at the mercy of Indian Affairs because they handle the purse string."

Andy Crop Eared Wolf was part of a student delegation which travelled to Newfoundland last May for the annual assembly of the Federation of Student conference. A motion of support was passed unanimously by the Federation to block Circular E-12. A Native caucus was also established to deal with any Native student concern.

The delegation was accompanied by U of L student union president, Jason Slemko, and met with various government officials. Although Andy has not yet appealed his Indian Affairs sponsorship, he will continue the lobby even though his wife was reinstated. She is now back at the U of L for the summer sessions. She expects to be finished in

December for her Native American Studies degree.

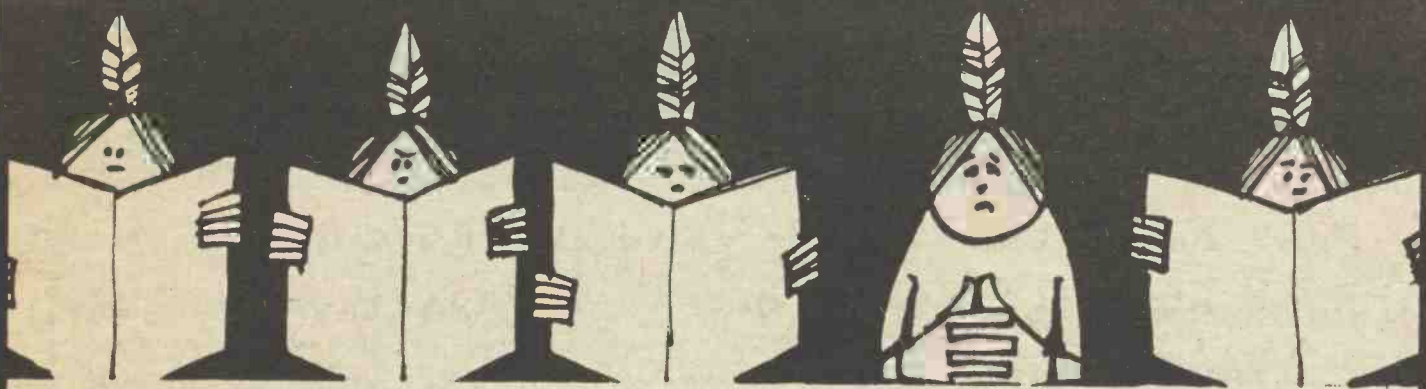
"Education is a Treaty right. We gave up our land for these benefits. We didn't ask for them. The government promised they would uphold Treaty rights," he says.

He added he will continue to lobby to revive the defunct Alberta Native Students Association so that more post-secondary Native students can collectively oppose Circular E-12. In the late '70s Blood and Peigan U of L students successfully led a fight against Indian Affairs to lift some of their regulations on post-secondary education.

A major Native student conference to deal with Circular E-12 is also planned for the near future. The Blood tribe education committee has published a questionnaire so that they can find out how many Native post-secondary are affected by Circular E-12.

Indian Affairs officials were unavailable for comment at press time.

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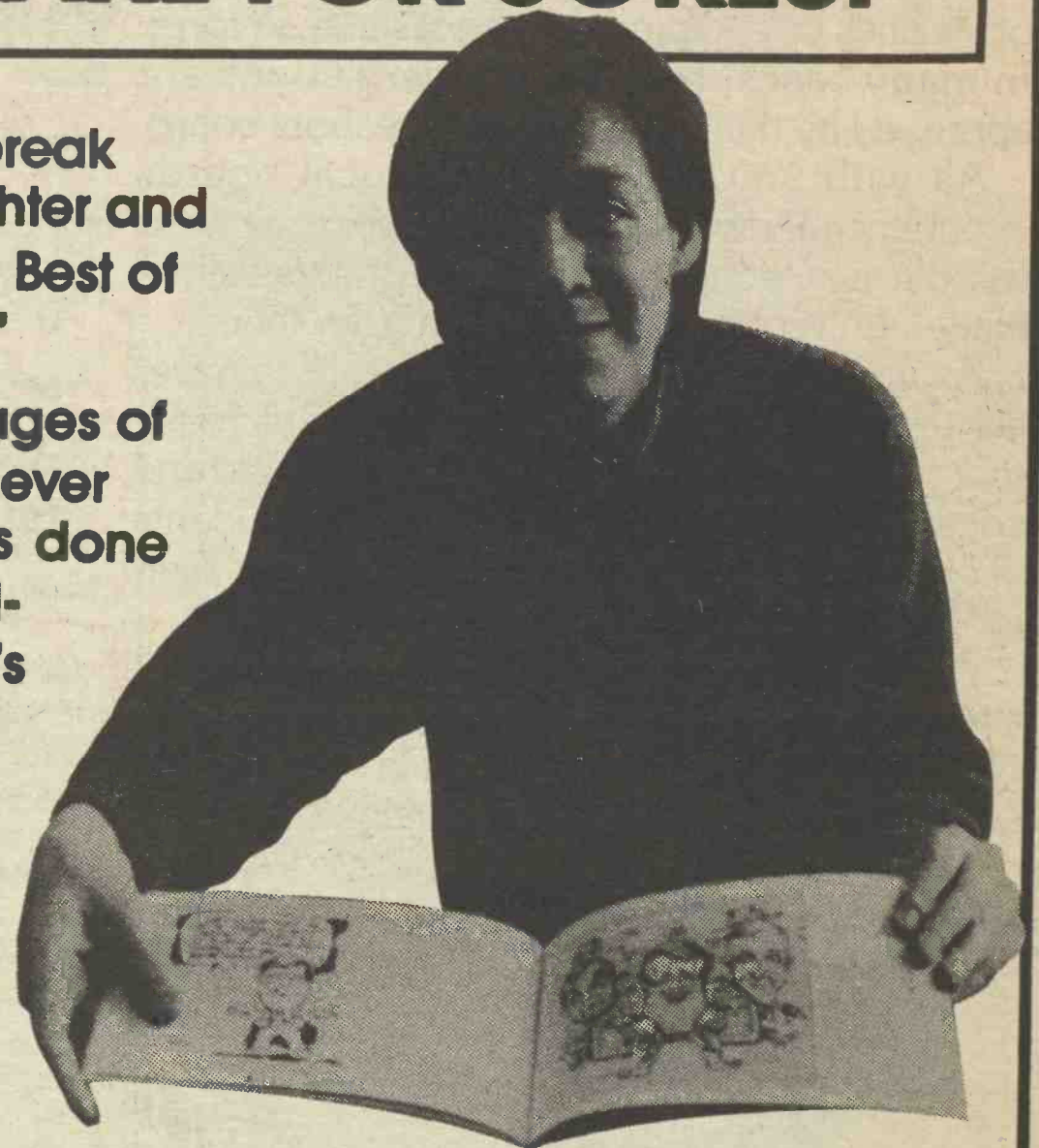
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# Parents should read new bill

Editorial by Terry Lusty

Changes and additions to the school act may not be too far off with the newly-proposed School Act, Bill 59, having been introduced in the Alberta legislature recently. The new bill demands very close scrutiny before it passed by those whom it will affect.

One section of the new act has made provision for the establishment of school councils that would be comprised of "parents of the students who are registered in the school."

This is yet another step in the direction of local control which has been long espoused by Native communities and has, in fact, become a reality for some of them. Should Bill 59 become law, it will lend the opportunity for people to actively participate and make decisions on matters affecting their children's education.

In some ways, the bill would parallel existing local community school boards but on a lesser scale. For one thing, the councils would be answerable to school boards. They would perhaps resemble advisory committees and offer suggestions or recommendations to the schools and/or boards.

The problem with this structure is the reality that schools and boards are not bound to respond or implement any suggested changes on the advice of the councils. Furthermore, the proposed act does not have any terms of reference for the councils. The act does not spell out which powers the councils would or would not have.

In the case of the local community school boards, their powers are defined. Most have the authority to recommend new or altered regulations affecting such things as busing, use of facilities or equipment, finances and so forth. In many cases, their recommendations are approved by their superior larger school board.

As with any new concept, local boards experience their fair share of growing pains. So will the new school councils. Mistakes will be made but lessons will be learned from them.

As with any formalized group, politics never fail to enter into the picture. Parents must, therefore, elect people who will make sound and constructive judgments that will assist students in obtaining the best possible situation for their growth and development.

Precautions must be taken that people are not involved for self-serving interests such as status. Nor should one's personality get in the way. The student is the focus, not the members of the councils.

Decisions which create changes in the school must be carefully and fully understood, weighed

## Editorial

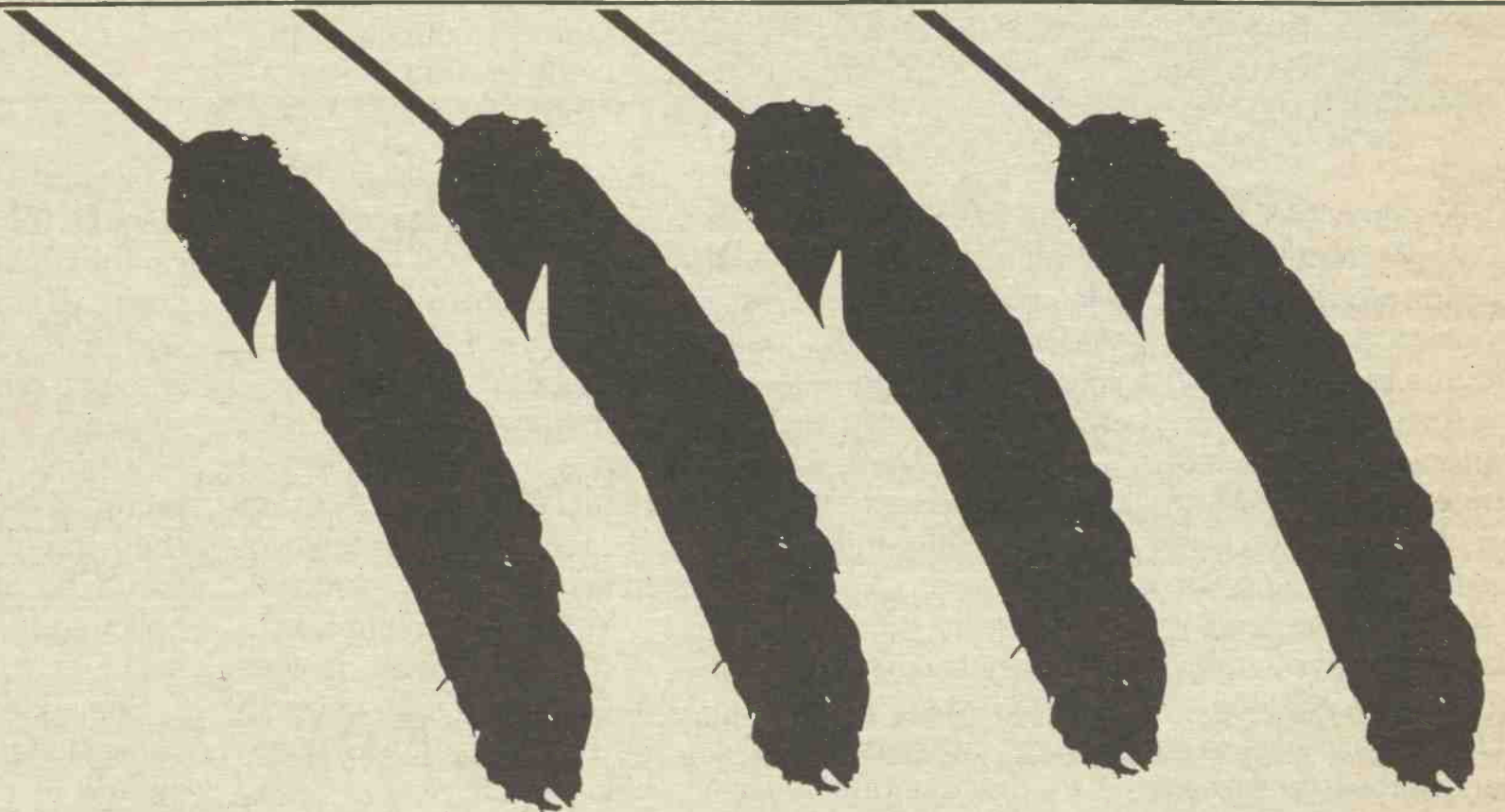
and analyzed before being implemented. One must not resort to tunnel vision but have a broad, open mind which is flexible and has the interest of the students at heart.

The proposed school act needs to be looked

at. It needs response from the community and it needs it before this autumn when the Alberta legislature reconvenes.

Parents should obtain copies of the act through the Education Department or the minister's office at the legislature. Go through it very carefully, speak with others about it, draft suggestions for changes which would improve the act and ship them off to the minister's office.

Now is the time to act in the interests of your children. Tomorrow may be too late.



DR. Δ>U>P P  
Δ.Γ Δ. ΓΓ.Δ.  
ΔΓ

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*McLain*

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# Opinion

## Native entrenchment appalling

Dear Editor:

Recent remarks by Premier Don Getty to the effect that Alberta would have seriously considered separation if it had been forced to accept the entrenchment of Native rights in the constitution are appalling.

They call into question both Mr. Getty's commitment to Canada as a nation and his ability to understand the concept and appreciate the need for self-government by Aboriginal people. They furthermore call into question the sincerity of his remarks both prior to and following the Aboriginal

First Ministers Conference in March where he indicated that he was not opposed to entrenching Native rights provided that they were clearly defined.

By considering separation as a means to avoid a commitment to Natives, Getty has dramatically and clearly exposed both his

bias and prejudice. He owes Natives and non-Natives alike an apology; first for the insult flung, and second, for this belief that his remarks would not offend all thoughtful Albertans.

Sincerely,  
Leo Piquette, MLA

## Meech Lake agreement 'stinks'

Dear Editor:

I would like to take this time to speak about the Meech Lake agreement in Canada. I believe the prime minister and premiers did a lot of damage in relationship to our leaders. We were refused by this same political body about three weeks before this Meech Lake Agreement, as one of

our leaders put it -- it stinks of racism. This political body could not come to agreement that Aboriginal people should have self-government and our "inherent right" as Aboriginal people be honored and respected, but yet they sold Canada to Quebec; they gave Quebec every demand they wanted. What gives Quebec or any province or

race more rights than Native people of this land that we are caretakers of. These white politicians have always enraged me because they aren't "shy" to show their disrespect for our people.

Someday this respect will stop or our people will show these people who are true warriors! We are proud people, we are proud

that we are red, so let's stand together with Crazy Horse's spirit, who will guide us; write letters; support your leaders. They must receive direction from the people.

In the Spirit of  
Crazy Horse,  
Larry Charlston  
Regina

## Eagle

Tomorrow; I fly to the southwest sky  
Eagle give me your wings on high  
As my Manitou, a spirit free  
The way of life may always be

Beloved one in spirit near  
Always I will hold dear,  
At his graveside I must kneel  
This visit only in spirit; I will feel

Close my eyes, see all that is past  
Pictures I'll cherish to the last  
Like an eagle he soars above  
Me on Mother Earth! A peaceful dove

Give me power to help all  
Especially those on whom I call  
Friends of old; good and brave  
Soon I'll see; and give a wave

Mountains strong; stay tall; and bold  
I may witness till I'm very old  
Picture them in my mind today  
Although I'm a thousand miles away.

Thank my Creator for an eagle's wing  
My heart so strong; it just sings  
A sweet dove I must be  
With eagle wing's carrying me!

By Marion Pennings



### DROPPIN IN

By Rocky  
Woodward

Hi! As I write this it is raining -- so the rainy season must be here. Which reminds me, about two weeks ago as it was raining, I came home and there on the front steps of our house was my son Cory and his four ugly dogs. Although it was hard to tell who was who, I said, "Cory?" One of them answered, "Yes?"

"What are you all doing out here?"

"The door was locked when we came home from school (the dogs don't attend school, they just hang around the school yard waiting for Cory) and we couldn't get inside," Cory said.

Unlocking the door all five of them flew past me, nearly knocking me over as they dove straight for the fridge. "Back!" I hollered. All five of them turned and grinned at me.

"It's either you or the fridge Dad," said Cory.

I looked at Cory and then in turn at each of them: Butch with his crosseyes, looks the wierdest; then Catstretcher, who's the smallest and tries so hard to look the meanest, eyed me while standing underneath Butch. Whiskey, so named because he wobbles from side to side when he walks, I only glanced at. Whiskey is a follower. And then there's Possible. Possible has that particular name because it's possible that he is not a dog, but some freak of nature. He's usually the instigator.

"There's steaks behind the milk," I stuttered. As an afterthought, I handed them their towels, embroidered with their individual names, to dry off with.

Now I ask you. How would you like to have four ugly dogs and one kid who don't understand the meaning of 'Dad is king of the castle.'

Want to buy them? I'll throw in Cory for free. Oh, how I love those rainy days...

**ELIZABETH:** I am sorry to hear that the **Elizabeth Metis Settlement Petite Square Dancers** could not make it to **Edmonton** for a performance on **Native Nashville North, June 19 - 25**. In return, we offer you a great fiddle player, 13-year old **Tyler Vollrath**, to open show number two!

Later on in the same show, **Tyler** and his grandfather **Art Vollrath**, along with **Calvin Vollrath**, will all be featured. Three generations will play good fiddle music just for you. This show will be pre-taped in front of a live audience on **Monday, June 22**.

## Four ugly dogs and one kid are not 'King of the Castle'

For those of you who cannot pick up tickets at **Windspeaker** or at **CBC** just come on down to the **Citadel** and I am sure that there will be ample room for you.

Again, sorry to hear about Elizabeth. A lot of people were looking forward to their performance.

**RED DEER:** I received a call from a fellow named **Robin Shaw**, president of the **Native Action Society** and it is his hope to hold an **All-Native Country Jamboree** sometime this summer at **Red Deer**. He has asked for my involvement.

An idea that Robin and I talked about was perhaps holding a 'search for the stars' talent show, along with the jamboree, in which winners would appear on **Native Nashville North**.

Robin is still thinking it over to see if it is possible, but I think it's one heck of an idea. Let's hope Robin gets the green light to go ahead with his fantastic idea.

**KIKINO:** Congratulations **Chris Sanderson**... although it's a little late, I think this is worth mentioning:

Chris is 11-year old and last winter played hockey for the **Edmonton Eagles Atom "B" Minors**. They won the 1987 zone and city finals and now this enthusiastic athlete is playing baseball for the **Edmonton Evansdale Baseball Club**. Now here is a very busy boy! And I guess congratulations should also go out to Chirs' parents, **Wilma and Roy Sanderson** for supporting Chris. To the right is a picture of Chris with the city trophy.

I should mention that Chris has a great fan in his grandmother, **Delphine Erasmus**, who said, "I am a very proud grandmother."

**ASSUMPTION:** Is where I will be on June 29.

I just finished talking with **Lorney Metchooyeah** who happens to be the recreation director at Assumption and he says a general assembly will be held with a lot of Elder involvement, but that's not all.

Starting on **June 29** through to **July 3**, Lorney says there are many activities planned.

"I guess I'll have to put together our talented people here for a show when you come. We've scheduled it for Canada Day," said Lorney.

I am looking forward to the trip Lorney and hey! can we go hunting ducks again?

**DROPPING IN:** I'll leave you with this funny story I heard once a long time ago:



When I lived in Fort McMurray as a teenager, this one day I was walking with two friends. This one friend was telling us how the night before he got into a fight. The story he told went on and on for two miles and it sounded like he was beat up by a gang.

Once he finished describing the fight, in which windows of a hotel were smashed, bodies were banged against parked cars and the police called in, we looked at his puffy face and black eye and asked him with great concern, "Just how many were there that beat you up?"

Still walking and feeling his swollen jaw he said, "About one."

My friends and I never laughed so much in our lives because he was quite serious when he said it.

Have a nice weekend everyone.

# Culture

## Bill 33 could limit Native funding

By Terry Lusty

Bill 33 has the potential to limit, even remove, vital funding for ethnic projects and programs, including those of Native groups which often rely on cultural grants.

The Alberta Cultural Heritage Amendment Act received third and final reading on June 4 and will soon be given legislature assent. It contains amendments that will dissolve the Alberta Cultural Heritage

Foundation and the cultural heritage division of Alberta Culture, which is to be replaced by the Alberta Multicultural Commission.

The act has become particularly controversial in ethnic circles and has raised doubts and specific concerns about how much it will impact ethnic grants and programs. Both the ethnic community and opposition politicians have criticized the act because it is being rushed through the legislature without com-

munity input.

A group of high profile and concerned proponents in the cultural field attempted to thwart and delay the bill by lobbying the culture minister, Dennis Anderson. "We asked him to postpone the bill until the next sitting of the house," said Bill Pidruchny, a former chairman of the Foundation.

Pidruchny claims that the bill raises many questions and that Anderson "does not have a game plan, does not have a strategy, etc. We're not necessarily against the bill," he explained, "but we haven't had a chance to talk about it."

Despite the protest Anderson has refused to postpone the bill. Pidruchny objects to "the way it was prepared, in particular because it was done without consultation and it was done secretly and sprung on the community" after the fact.

Just prior to the third reading, a public meeting of the Edmonton Multicultural Society expressed similar concerns to the minister, garnering at least one concession from Anderson. "He's agreed to put (the Heritage) council funding back in as an obligation of the foundation into the act," Pidruchny said.

But Pidruchny questions

the money angle because the new act will put all money into the Multicultural Fund to be created, but "only the minister or his employee have the right to spend the funds."

The lobby group also questioned the minister's foundation funding dissolution when other cultural bodies like historical resources, fine arts, performing arts, are untouched. These groups are not being taken over or dissolved, Pidruchny pointed out.

The money, grants and departmental, is to be pulled now and could be used at the minister's discretion, perhaps to fund the Institute of Multicultural Resource Development in Calgary, which Alberta is hailing as the first such organization in Canada.

The money pot "loses its identity. There's no longer a specific allocation for grants" and theoretically 100 per cent of all monies could be spent on departmental purposes only, said Pidruchny.

Another bone of contention is that the act gives preference to projects and programs pursuant to the act, while grants to community groups take a back seat. "This is of great concern to the community ... because every community's been getting grants and

the question is: will they continue, in what amounts, who will spend the money, what are the granting guidelines?"

All of this has been worked out before by the foundation, said Pidruchny.

Conversely, assistant deputy minister Beth Bryant claims, "The amount of funding is still the same and has little or no impact on community groups. "The minister has said that the money will not decrease in going to the community."

The chairman for the council, Orest Olineck, concurs. He says he cannot share some of the concerns of the community. "I'm led to believe that all the granting structures are going to remain the same. The administrative functions will be different."

Both Olineck and Bryant also allude to review committees and public hearings that are proposed and should help to further the objectives of the new bill.

Bryant says the minister indicated "that what he was putting together was what he called a 'bare bones' structure, and that there would be a series of public meetings held during 1988 throughout the province so that communities would have the opportunity to have input as to what and how the commission might

function" to serve ethnic interests.

Olineck expressed "surprise" when he got wind of the new act and its details. However, he states that one positive aspect of the bill "is that there is specific mention about guaranteeing language programs, which is something we've been fighting for."

At this stage, little can be done to prevent the bill's assent. It has already gone by three readings and will undoubtedly be given official assent in the near future.

By the same token, it does not necessarily spell the gloom and doom evinced by ethnic groups. Something can be salvaged, Pidruchny maintained.

What groups and communities should now focus upon is to prepare themselves for the anticipated hearings at which they can put forth their concerns and suggestions or recommendations, he said.

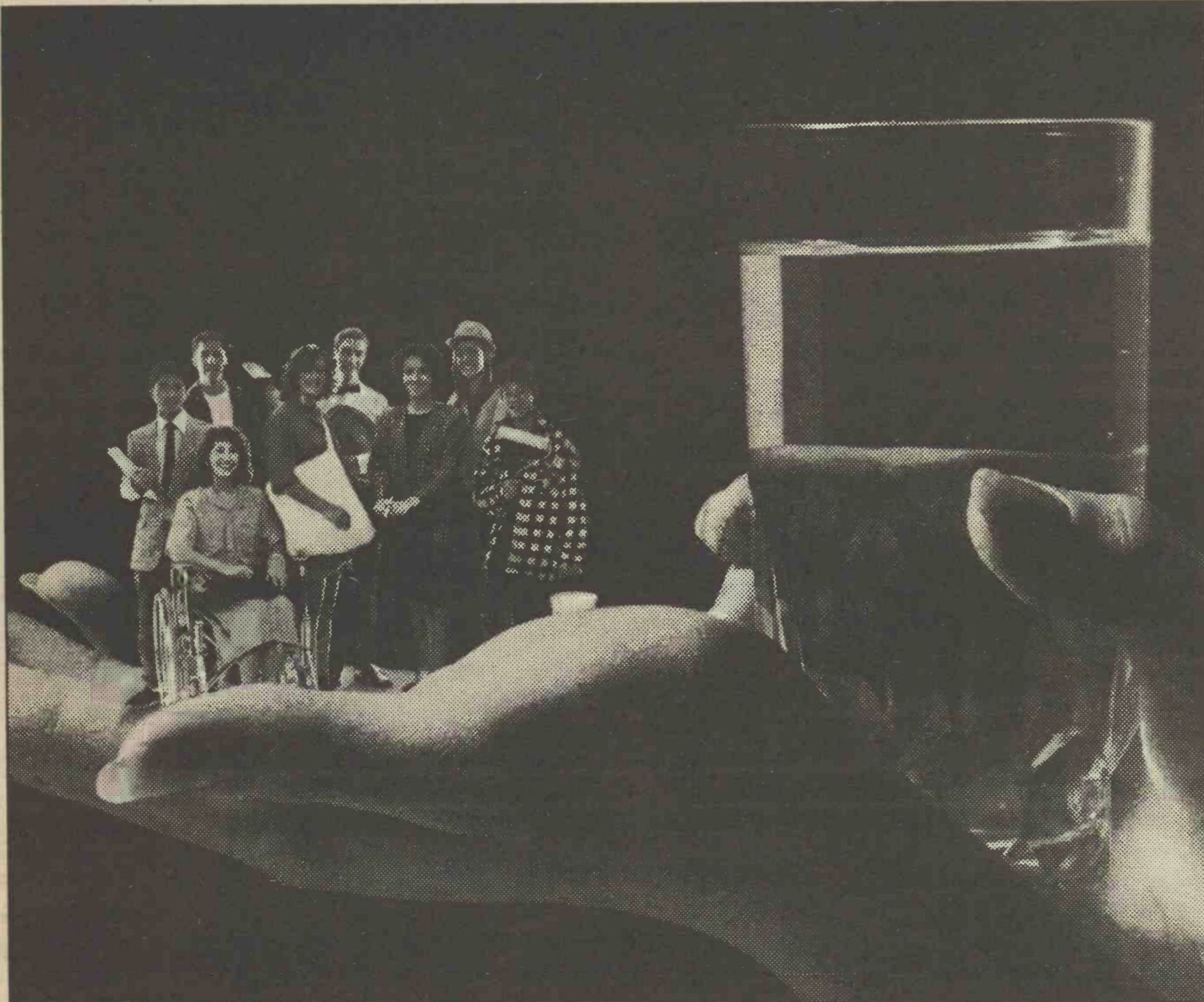
Pidruchny is of the opinion that the minister would be committing political suicide if he did not provide this opportunity for expression and if he were not to give careful consideration to constructive suggestions.

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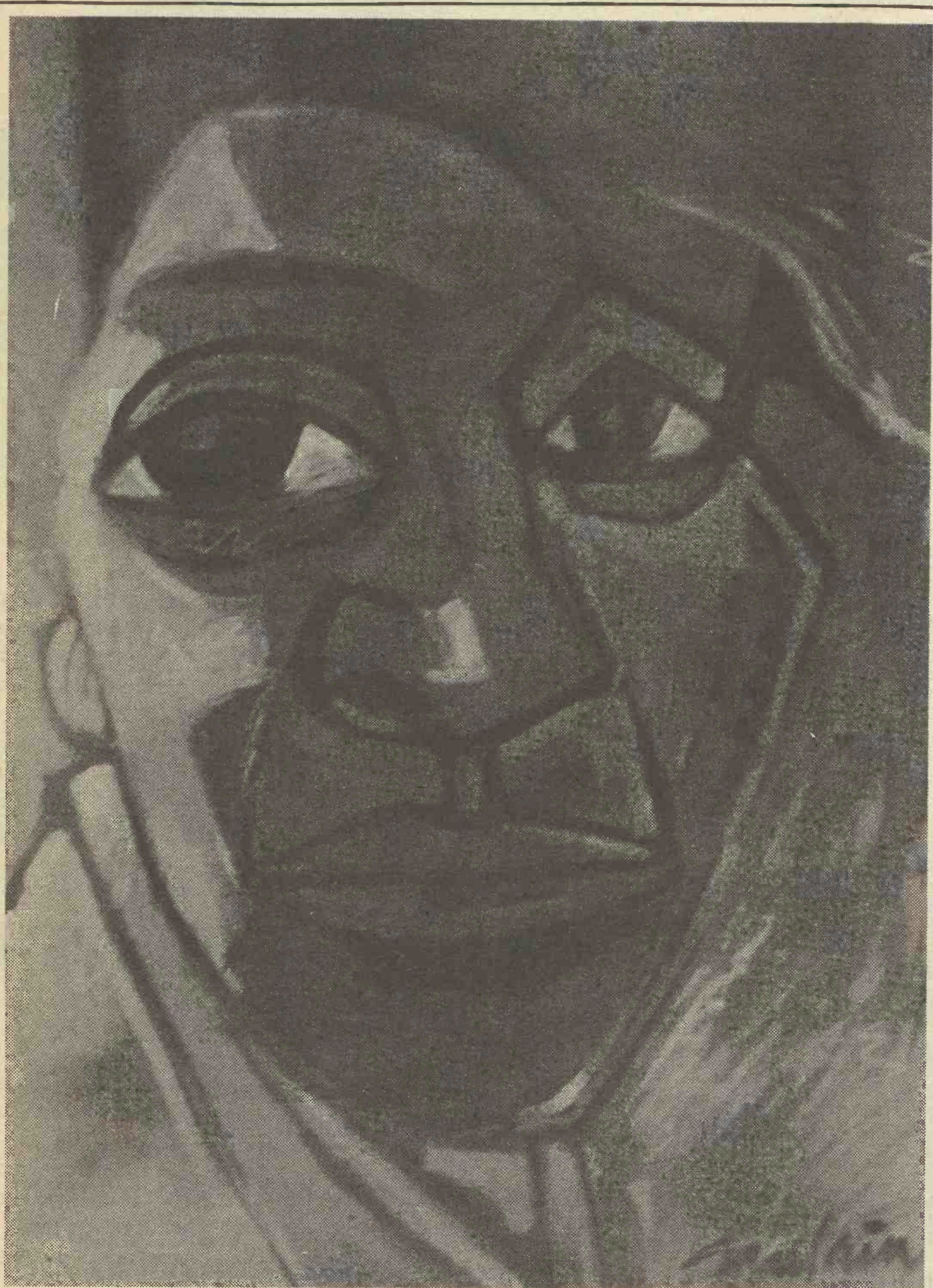


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Canada

# Artist emerges and wins \$5,000 at festival



**"VICTORIA MAY"  
...painting by Kim McLain**

By Terry Lusty

Out of 320 entries by 56 Native artists, Kim McLain emerged as this year's winner of the Asum Mena Alberta Native Art Festival

and received an award of \$5,000.

McLain was last year's runner-up in the contest which is sponsored by the Alberta Indian Arts and Crafts Society in Edmonton.

The winning piece was a bold, impressionistic depiction (which McLain refers to as representational art) entitled 'Victoria May,' an acrylic painting on paper creation.

Expressing surprise and delight with his good fortune, McLain says he intends to apply the scholarship to further develop his artistic talents. He hopes to use his windfall to get some private tutoring, especially in the area of color theory.

"I use color a lot," he explained, adding that he has been reading books on how the masters use color in their art. He has also been doing a lot of experimenting with color and broadening his own abilities and knowledge through trial and error.

"I would really benefit from someone who is really knowledgeable on theory and I want to get to the point where I can use color as a tool to better put my message across," he added.

One thing McLain feels disappointed about is that today's (art) masters seldom take on apprentices. He says such cases are "very rare."

The director of the arts and crafts society, Lois MacLellan, informed Windspeaker that McLain's work will be featured in all their promotions for the 4th Annual Juried Alberta Native Art Festival.

Last year, she said, about half of the art pieces exhibited were sold at the opening reception and she anticipates a high interest level again this year.

MacLellan also mentioned that Canadian Airlines magazine plan to do a two-page feature on the festival and on McLain's work for their September issue. That will add to the exposure of the festival and

McLain in that the magazine has a worldwide readership of approximately eight million people.

Farron Callihoo was first runner up with 'The Dream.' His share of the winnings amounts to a \$1,000 gift certificate for art supplies.

Second runner up, Marilyn Fraser-King, who's magnificent painting on canvas is entitled 'The Last Battle Cry,' was awarded \$500.

An additional award of \$500 went to Murray Ashley for his carving of 'Windigo.' The entry was submitted in a newly-created, three-dimensional category and is a wooden mask embellished with moosehair tufting and beadwork.

Although there were no other cash winners, honorable mentions went to

several contestants: Sam Warrior, George Littlechild, Maurice Louison, Bruce Omeasoo, Gerri Stonechild, Alex Desjarlais, Murray Ashley, Melvyn Benson, Lauren Wuttunee and Anita Lee Fisher.

Judges for the juried works included prominent artists Alex Janvier and Harry Savage, Front Gallery proprietor Lynn Fahlman and Phyllis Matousek of the Edmonton Journal.

From the overall entries, 170 have been selected for exhibition and sale during August at The Front Gallery, 12302 Jasper Avenue in Edmonton. This exhibit will also include the works of such noted Native artists as Alex Janvier, Roy Salopree, Jane Ash Poitras and Joanne Cardinal-Schubert.

Asum Mena is the Cree word for 'once again.'

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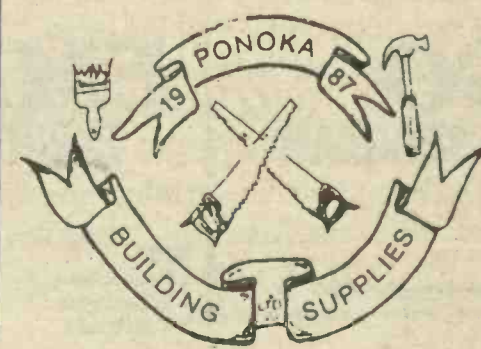
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## Metis Heritage Days

# Batoche to celebrate Metis culture

By Terry Lusty

It is "back to culture" for Back to Batoche, the Metis Heritage Days celebration. Such was the decision of the cultural committee which plans this annual event, says committee member Murray Hamilton. "There've been a lot of requests from our Metis local and Metis people in general that we get back to some of the old time traditions," explained Hamilton.

This year, the celebrations are to take place July 24 through 26, one week after the Big Valley Jamboree at Craven, Saskatchewan. It is a time when thousands return to the sacred lands of Batoche, less than an hour's drive north of Saskatoon. It is here that

the Metis, supported by their Indian compatriots, stood their ground against Canadian troops in 1885.

Beginning in 1971, Native people from throughout Canada have attended the Batoche events, but not only for the events. Many go to renew acquaintances, to make new friends, but more importantly, to pay tribute and show respect for those whose blood was spilled in 1885 when the Metis sought to preserve their lands, culture and dignity.

Sponsored by the Association of Metis and non-Status Indians of Saskatchewan (AMNSIS), Batoche is placing particular emphasis on traditional music -- fiddle music.

The house band will be Reg Bouvette and his Blue

Fiddle Band from St. Boniface, Manitoba. Bouvette has won the Canadian fiddle championship seven times.

Individual fiddle players are being brought in for special feature performances. One is Manitoba's Marcel Meilleur who used to play for the late Andy Desjarlis on CBC TV. Other guest artists are to include Saskatchewan's Johnny Arcand and Bunny Pederson. Unconfirmed are many others including Calvin Vollrath of Edmonton, who performs on CBC TV's Native Nashville North, hosted by Rocky Woodward. Vollrath was the 1985 North American Fiddle Champion.

As is customary of the Batoche Days, the program will again involve mens' and

womens' fastball tournaments, tug-o-wars, bannock baking, childrens' events and a talent show.

This year "we're going to produce a cassette tape of the talent show," says Hamilton.

Additional competitions include fiddling, jigging and square dancing, which are enjoyed by young and old alike. These have never failed to entertain a packed house and this year will likely be no different.

A new feature will be a Native film festival, a first for Batoche.

On Sunday, July 26, a procession will arrive at the Batoche mass gravesite. Everyone is encouraged to share in this religious tribute to the fallen heroes of 1885.

On Sunday afternoon,



**REG BOUVETTE**  
...Metis fiddler extraordinaire

the finals for all sports and cultural competitions will be run off. There is no admission charge to attend these.

Entry to the campgrounds is \$5 each with wood and water supplied by the

sponsors. Alcohol and firearms are not permitted and such items will be confiscated until owner's leave the camp.

For further information, contact AMNSIS at 1-306-525-9501 or 1-306-373-8855.

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1. Two Lines Anyway		4. Two Stamps Anywhere (no free)			
2. Six Pack (no free)		5. Halfhouse Anyway (1 garbage number)			
Early Bird Blackout		A	B	C	D
Game 1 One Stamp (no free)	50.00	50.00	50.00	50.00	50.00
2 Baseball	60.00	60.00	60.00	60.00	60.00
3 Halfhouse (3 outside lines)	80.00	80.00	80.00	80.00	80.00
4 Blackout	100.00	100.00	100.00	100.00	100.00
Game 5 Small "T"	50.00	60.00	70.00	80.00	
6 Around The Free	60.00	70.00	80.00	90.00	
7 Sputnik	70.00	80.00	90.00	100.00	
Game 8 One Line Across	50.00	60.00	70.00	80.00	
9 Two Lines Across	60.00	70.00	80.00	90.00	
10 Three Lines Across	70.00	80.00	90.00	100.00	
11 Blackout	90.00	100.00	110.00	125.00	
Game 12 BONANZA - 70% Payout					

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#### BLUEBIRD SPECIAL -

#### 100% PAYOUT IN 55 NUMBERS OR LESS

Game 13 Two Six Packs (no free)	50.00	50.00	50.00	50.00	
Game 14 Two Lines Anyway	50.00	60.00	70.00	80.00	
15 Halfhouse Anyway	60.00	70.00	80.00	90.00	
16 Blackout	70.00	80.00	90.00	100.00	
Game 17 One Corner Stamp	50.00	60.00	70.00	80.00	
18 Two Corner Stamps	60.00	70.00	80.00	90.00	
19 Three Corner Stamps	75.00	80.00	90.00	100.00	
20 Four Corner Stamps	100.00	100.00	110.00	125.00	
Game 21 One Outside Line	50.00	60.00	70.00	80.00	
22 Two Outside Lines	60.00	70.00	80.00	90.00	
23 Picture Frame	75.00	80.00	90.00	100.00	
24 Blackout	100.00	100.00	110.00	125.00	
Game 25 Jackpot Blackout					
48 numbers or less	1000.00	1000.00	1000.00	1000.00	
49 numbers or more	250.00	300.00	350.00	500.00	
Game 26 BONANZA - 70% Payout					

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2. Six Pack (no free)		5. Halfhouse Anyway (1 garbage number)			
Early Bird Blackout		A	B	C	D
Game 1 One Line Plus A Stamp	60.00	60.00	60.00	60.00	60.00
2 Baseball	70.00	70.00	70.00	70.00	70.00
3 Halfhouse (3 outside lines)	80.00	80.00	80.00	80.00	80.00
4 Blackout	100.00	100.00	100.00	100.00	100.00
Game 5 One Outside Line	60.00	70.00	80.00	90.00	
6 Two Outside Lines	70.00	80.00	90.00	100.00	
7 Picture Frame	80.00	90.00	100.00	110.00	
8 Blackout	100.00	110.00	110.00	125.00	
Game 9 One Corner Stamp	60.00	70.00	80.00	90.00	
10 Two Corner Stamps	80.00	90.00	100.00	110.00	
11 Three Corner Stamps	100.00	110.00	125.00	150.00	
12 Four Corner Stamps	125.00	125.00	150.00	175.00	
Game 13 BONANZA - 70% Payout					

### INTERMISSION

#### BLUEBIRD SPECIAL -

#### 100% PAYOUT IN 55 NUMBERS OR LESS

Game 14 Two Six Packs (no free)	75.00	100.00	110.00	125.00	
Game 15 One Line Across	60.00	70.00	80.00	90.00	
16 Two Lines Across	70.00	80.00	90.00	100.00	
17 Three Lines Across	80.00	90.00	100.00	110.00	
18 Blackout	100.00	110.00	110.00	125.00	
Game 19 Around The Free	60.00	70.00	80.00	90.00	
20 Sputnik	80.00	90.00	100.00	125.00	
21 Blackout	100.00	110.00	125.00	150.00	
Game 22 One Line Anyway	60.00	70.00	80.00	90.00	
23 Two Lines Anyway	80.00	90.00	100.00	110.00	
24 Halfhouse Anyway	100.00	110.00	125.00	150.00	
25 Blackout	125.00	125.00	150.00	175.00	
Game 26 Jackpot Blackout					
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53 numbers or more	500.00	500.00	500.00	500.00	
Game 27 BONANZA - 70% Payout					



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## Eagle Society Powwow Judges 'capture' new princess

By Mark McCallum

A 'capturing' ceremony was held at the Eagle Society powwow on the Blackfoot Reserve to select a new princess, Melody A Young Man, for the society on May 29, 30 and 31.

When the Eagle Society drum group started performing the ceremony, judges went into the audience to pick candidates for the role of princess.

"A pageant wasn't held to pick the princess," explains judge and society member Arthur Scaplock, "that's not the Blackfoot way. Instead, we held a secret ballot before the capturing ceremony where the society (which consists of 21 members) picked the

princess."

Behind the Eagle Society and its drum group is a family tradition which lead singer Robert Sun Walk wishes to continue: when the society was formed by Sun Walk's father, Henry, over 20 years ago, its sole purpose was to entertain at powwows as a drum group. The Eagle Society was originally known as the Crowfoot Drummers, but the name was changed in honor of Sun Walk's uncle, Peter Calf, who helped establish the society before he passed away in 1982. Calf's Indian name was Piita, which means eagle in the Blackfoot language.

Sun Walk, 40, who became the lead singer, song composer and backbone of the society at 20

years of age, plans to pass on the responsibility of the group to his eldest son, 20-year old Trent Sun Walk, who sings with the 10-member group at present.

In addition to singing at various powwows, the Eagle Society has also been holding powwows of its own for the last five years.

Five new members were inducted into the society in an honor dance at the latest powwow. The non-profit organization donated an initial \$8,000 and all the money made from the society-run canteen towards the powwow's contests.

In youth competition (16 and under), Darlene Pacheco won the girls' fancy dance contest; Vern Slim John, the girls' traditional dance; Johnny

Windyboy, the boys' fancy and grass dance; and, Stanley Asapace, the boys' traditional dance.

In adult contests (17 and up), Alvin Windyboy was the best mens' fancy dancer, Tim White Eyes won the mens' traditional dance and Paul Pacheco took the men's grass dance category.

The golden age categories (50 and up) were won by Walter and Ruth Bull while the hand drum contest was won by the team of Walter Bull and Elmer Baptiste.

The Winnipeg First Nations Singers were the triumphant winners of the drum group contest, beating 12 other groups that sang at the powwow.



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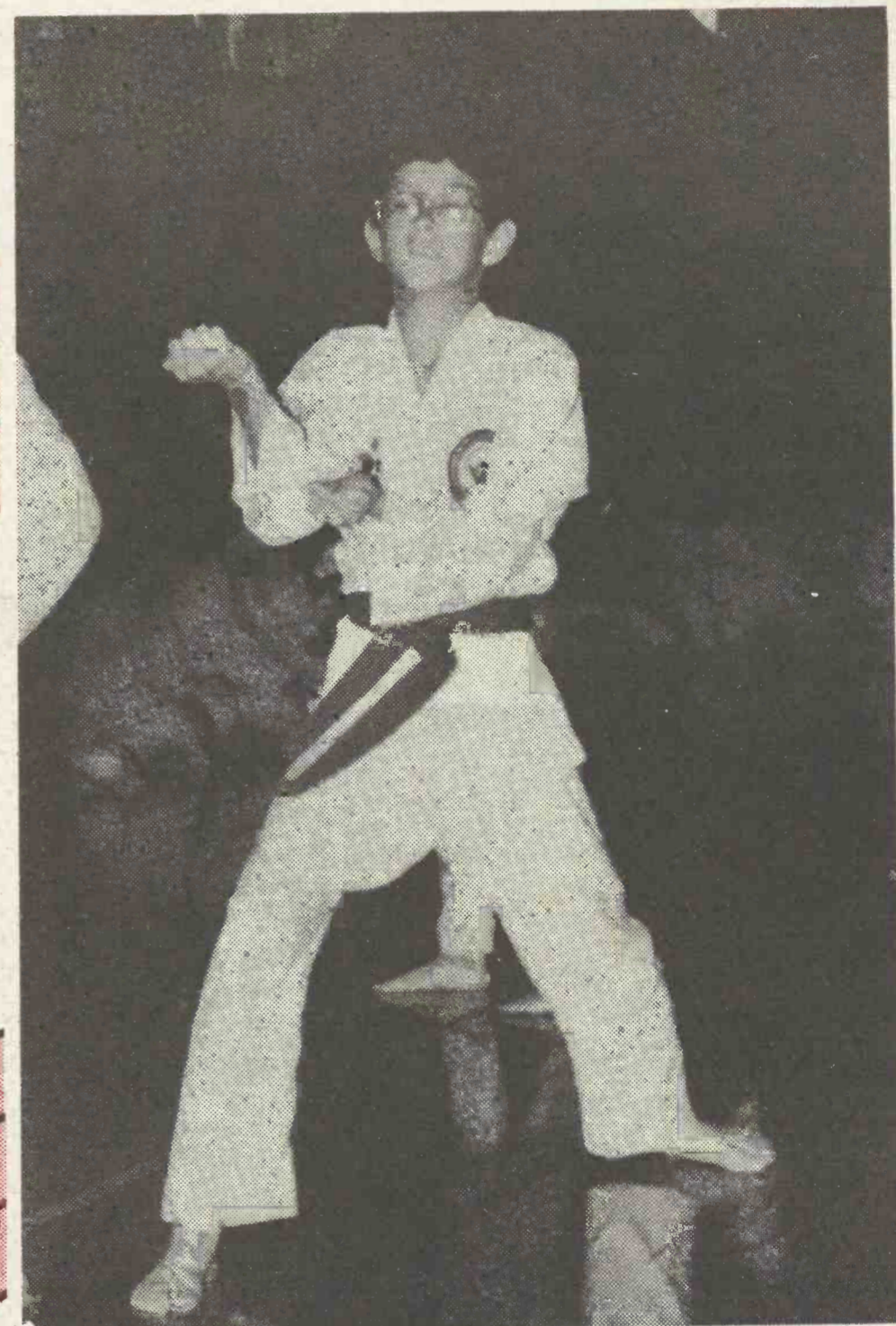
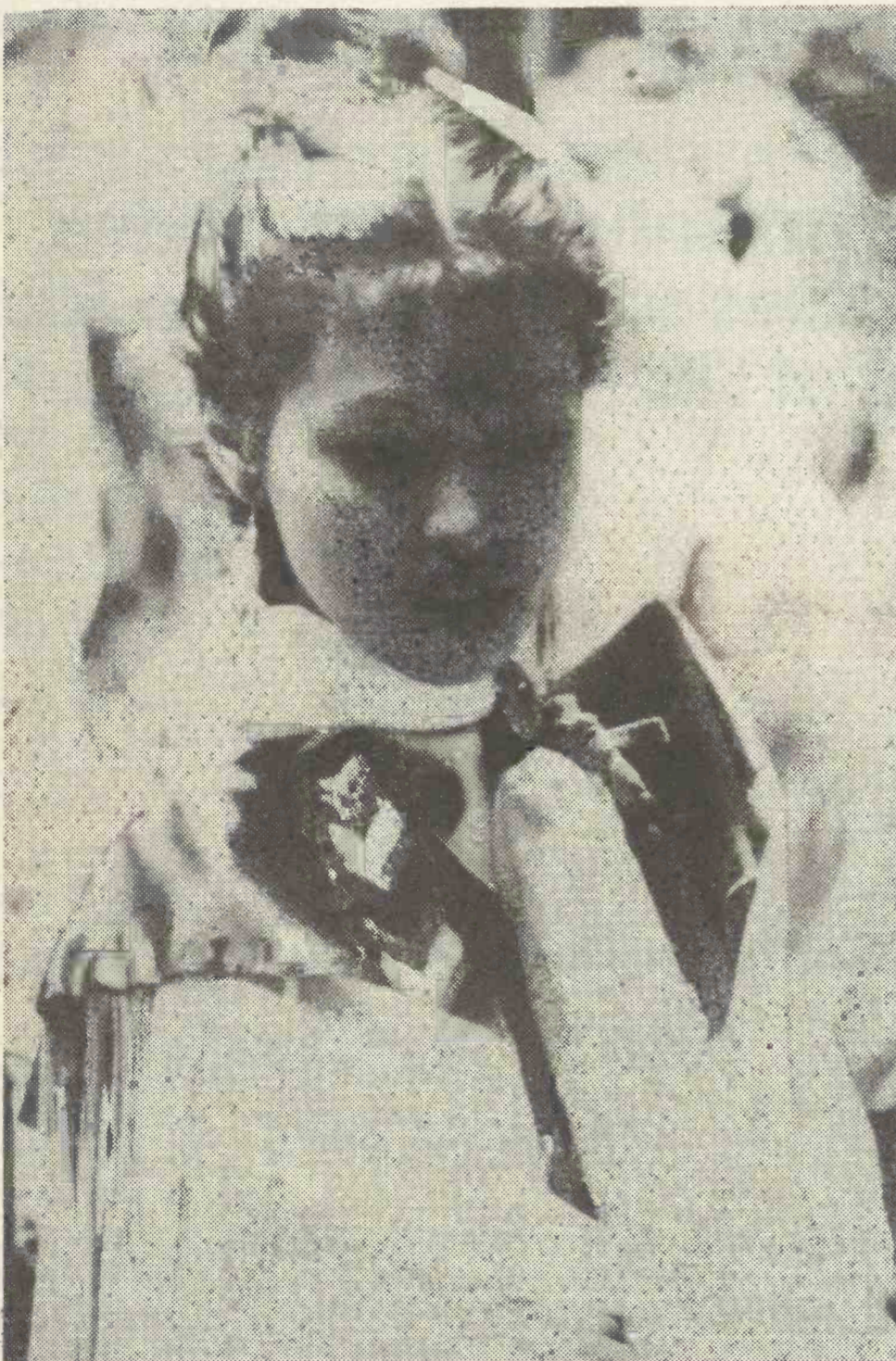


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(Left to right — top row down)

**TERRI DAWN WITTUNEE** — A Metis who already enjoys a successful career as a fashion model.

**MARIE SADDLEBACK** — The present Four Band Junior Princess.

**CELESTE TOOTOOSIS** — The 1987 Miss Indian World.

**TENNIE RUNNING RABBIT** — Only two belts away from a black belt in the martial art, Tae Kwon Do.

**RAYLENE RIZZOLI** — Overcame back problems to become a rising star in jazz and ballet dancing.

**WOODY SCANIE** — A fancy dancer with the White Braid Society who claims to be the first-ever Chipewyan Indian to sing with a powwow drum group.

**DEAN BOUCHER** — At 14-years-old he's an oldtimer around music talent contest and often a winner, too.

**RHONDA CARDINAL** — Ben Calf Robe School student, who's had major roles in two theatrical plays.



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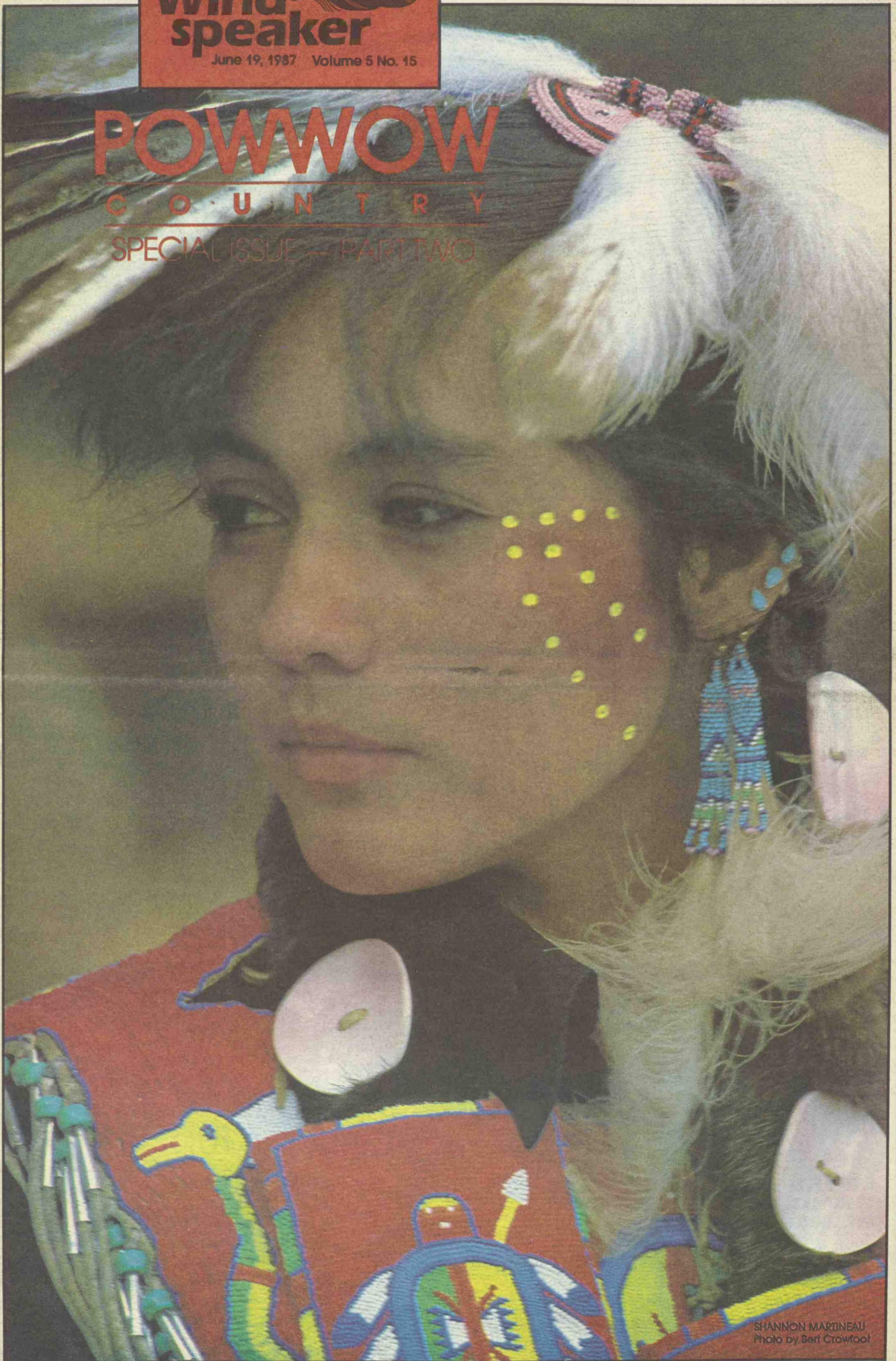
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June 19, 1987 Volume 5 No. 15

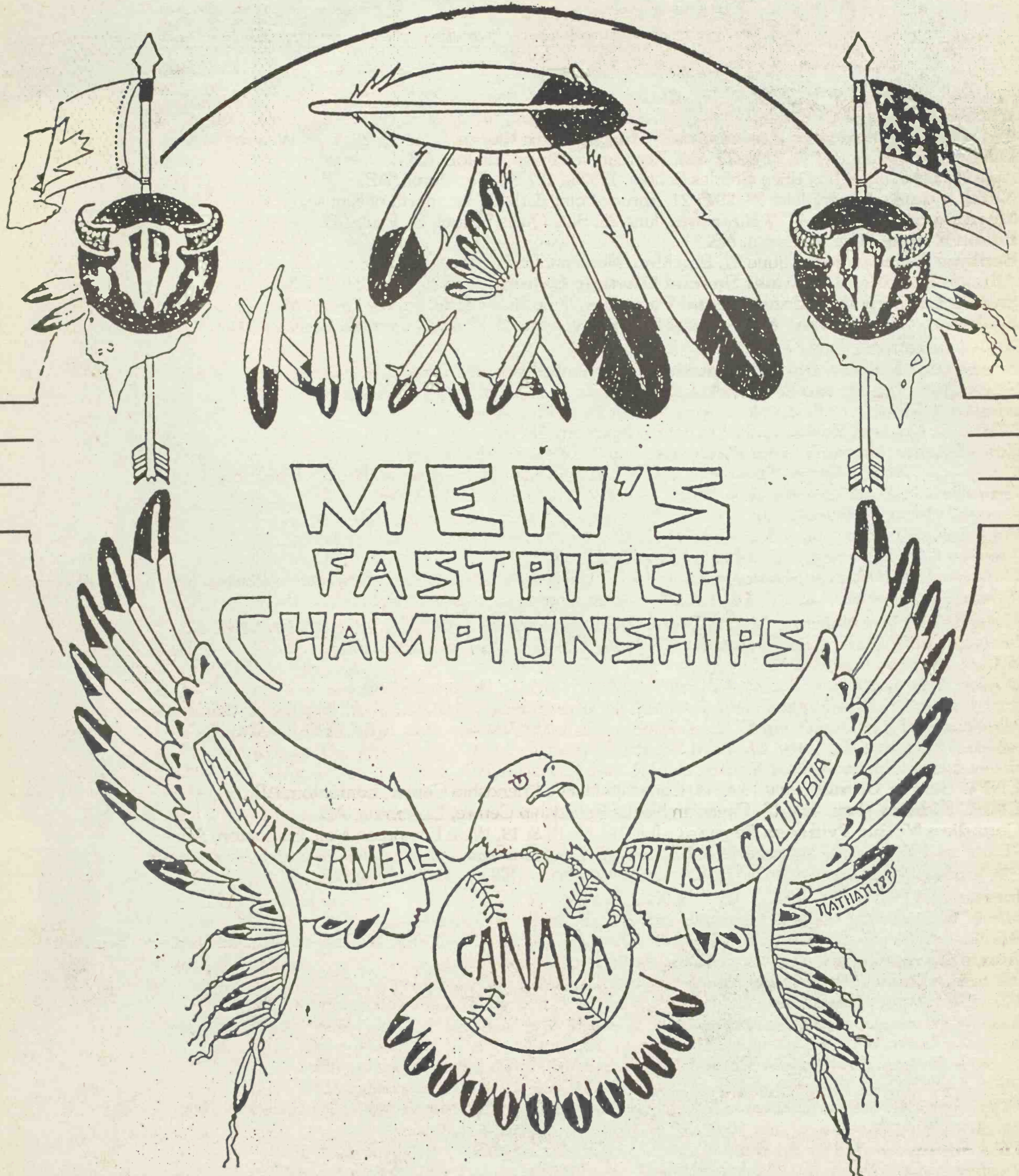
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SHANNON MARTINEAU  
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# Calendar of Events

- Oldtime Fiddlers Contest**, June 19, Leduc, AB.
- Pro Rodeo & Northern Professional Chuckwagon Races**, June 19, 20 & 21, Wainwright, AB.
- Derby Days**, June 19, 20, 21 & 22, near Recreation Centre, Hinton, AB.
- Awasis Day**, June 19, Prince Charles School, 12325 - 127 St., Edmonton, AB.
- North Country Fair**, June 19, 20 & 21, Spruce Point Park (17 km. north of Kinuso).
- Morning Star Class of '77 Reunion**, June 20, Blue Quills School, St. Paul, AB.
- Edson Rodeo**, June 20, Edson, AB.
- Badland Celebrations**, June 27, Brockton, Montana, USA.
- Alberta Provincial Summer Special Olympic Games**, June 25, 26 & 27, Cardston, AB.
- Saddle Lake First Nations Annual Powwow**, June 26, 27 & 28, Saddle Lake, AB.
- Saskimay Celebration - 8th Annual Powwow**, June 26, 27 & 28, Grenfell, Saskatchewan.
- Rodeo & Dance**, June 27 & 28, Fort Vermilion, AB.
- Stampede Heritage Days & Canada Day Parade**, June 26 to July 1, Raymond, AB.
- Stampede, Pro Rodeo & Chuckwagon Races**, June 27 to July 1, Ponoka, AB.
- Kinuso Rodeo**, June 30 & July 1, Spruce Point Park, Kinuso, AB.
- Midnight Days & Rodeo**, July 2 to 6, Fort Macleod, AB.
- Poundmaker/Nechi Annual Powwow**, July 3, 4 & 5, St. Albert, AB.
- Can Kaga Otina Wacipi Powwow**, July 3, 4 & 5, Birdtail Sioux Reserve, Beulah, Manitoba.
- Goodfish Annual Celebration Days**, July 3, 4 & 5, Goodfish Lake, AB.
- Gospel Music Festival**, July 3, 4 & 5, Buffalo Lake Settlement, Caslan, AB.
- High Level Rodeo**, July 4 & 5, High Level, AB.
- Teepee Creek Rodeo**, July 4 & 5, Teepee Creek, AB.
- Calgary Exhibition & Stampede**, July 3 to 12, Calgary, AB. For further information call 261-0101 — Toll Free: 1(800) 661-1260.
- Friends In Sports**, July 6, 7, 8 & 9, University of Alberta, Edmonton, AB.
- Cold Lake First Nations Treaty Days**, July 9, 10, 11 & 12, Cold Lake Reserve, Cold Lake, AB.
- International Golf Tournament**, July 9 & 10, The Liuks, Spruce Grove, AB.
- R.C.A. Rodeo**, July 10 & 11, Buck Lake, AB.
- Rodeo, Chuckwagon Races & Parade**, July 10, 11 & 12, Whitecourt, AB.
- 2nd Annual Yellowhead Tribal Council Celebrations**, July 10, 11 & 12, Alexis Cultural Grounds.
- Mission Indian Friendship Centre International Powwow**, July 10, 11 & 12, Mission, B.C.
- Annual Sports Day, July 10, 11 & 12, Paul Band.**
- River Daze Canoe & Raft Races**, July 11, Fort Vermilion, AB.
- CNFC Senior Games**, July 13 & 14, Canadian Native Friendship Centre, Edmonton, AB.
- CNFC Kiddies Day**, July 15, Canadian Native Friendship Centre, Edmonton, AB.
- Canadian Native Princess Pageant**, July 16, 17, 18 & 19, West Edmonton Mall, Edmonton, AB.
- Mens' and Womens' International Fastball Tournament**, July 17, 18 & 19, Enoch Reserve, AB.
- Big Valley Jamboree**, July 16 - 19, Craven, Saskatchewan (20 mi. north of Regina).
- Intertribal Powwow**, July 17, 18 & 19, Paul Band.
- Mens' & Ladies' Fastball Tournament**, July 17, 18 & 19, Paul Band.
- All Native Fastball/Slowpitch Tournament**, July 17, 18 & 19, Prime Minister's Park, Prince Albert, Saskatchewan.
- Alexis Camp Gospel Meeting**, July 17 to 26, Alexis Reserve, AB.
- Klondike Days**, July 16 to 25, Edmonton, AB.
- Klondike Days Breakfast**, July 19, Canadian Native Friendship Centre, Edmonton, AB.
- Lac St. Anne Annual Pilgrimage**, July 19, 20, 21, 22 & 23, OMI Mission, Alberta Beach, AB.
- Loretta Lynn in Concert**, July 18, Sportplex, Lethbridge, AB.
- Sarcee Nation Powwow & Rodeo Classic**, July 23 to 26, Sarcee Reserve, AB.
- Riverboat Daze**, River Relay Race, Midway, Rodeo, July 23 to 26, Slave Lake, AB.
- Olde Tyme Fiddlers Contest**, July 25, Cypress Centre, Exhibition Grounds, Medicine Hat, AB.
- Back to Batoche Days**, July 24, 25 & 26, 1987, Batoche, Saskatchewan.
- Elks Stampede & Pro Rodeo**, July 29 & 30, High Prairie, AB.
- Peigan Indian Days**, July 31, August 1 & 2, Brouck, AB.
- Standing Buffalo Powwow**, August 6 to 9, Fort Qu'Apelle, Saskatchewan.
- Four Bands Powwow**, August 7, 8 & 9, Hobbema, AB.
- Cold Lake Sports Days**, August 7 to 9, Cold Lake Reserve, Cold Lake, AB.
- Piapot Annual Celebration**, August 14 to 16, Piapot, Saskatchewan.
- Canadian Native Fastball Championships (Men's)**, August 13, 14, & 15, Invermere, B.C.
- Kehewin's 3rd Annual Celebrations**, Powwow, Rodeo, & Unisex Slow-Pitch Tournament, August 21, 22 & 23, Kehewin.
- Rocky Mountain House Native Awareness Week**, August 24 to 29. For more information call 845-2788.
- Nakoda 5th Annual Powwow**, September 4, 5 & 6, Stoney Tribe, Morley, AB. For more information call 881-3937/3939.
- North American Indian Athletic Association Fastball Tournament (Womens')**, September 4, 5 & 6, Hobbema.
- Bear Shin Bone Family Reunion Powwow**, November 1, Blood Reserve, AB.
- Blackfoot Veteran's Powwow**, November 11, Gleichen, AB.

## CORRECTIONS

1. The Sharing Innovations That Work Conference that was scheduled for June 29 to July 3 in Assumption has been cancelled until next year.
2. The Samson Mall Opening Day Ceremonies at Lake Louise has been postponed to Saturday, July 25, 1987.
3. The Big Valley Jamboree will be held July 16 to 19, not July 24 to 26 as published last week.

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# THE RED FEATHER SOCIETY:

## Indian war veterans wounded in war get recognized

By Terry Lusty

An elite society known as Red Feather (or Akicita) has evolved to recognize and pay homage to Indian war veterans who were wounded in war while acting on behalf of their country or people.

Based in South Dakota (S.D.), the society honors the veterans each year during an annual powwow at Spearfish, S.D. Renewed in 1983, the society has close to 20 inducted members most of whom saw action in World War II or the Vietnam War.

Sam DeCory, the Head Akicita, says that "the Lakota Oyate Wacipi is an honoring and recognition powwow." To be inducted into the prestigious Red Feather Society is one of the highest military honors one can achieve in Sioux Indian country. The award is akin to Canada's Distinguished Service Cross although the society's award is more personal and, therefore, meaningful to Indians.

To be a Red Feather is to really be somebody because it is an acclamation of recognition from your own Indian people.

The philosophy behind this honoring tradition is explained by the society as an important Indian ceremony that was revived "so that our veterans would receive the recognition of accomplishments/deeds in serving their country/-people. These veterans put their lives on the line for their people in order that

their people may live in peace and freedom."

The society is actually a modern extension of the Akicita/Warriors Society which felt that most Indian veterans had not received the distinction that they deserve.

DeCory, himself a veteran and Akicita, explains the ceremony as a solemn occasion at which no photographing is allowed. The ritual is generally conducted in the early evening following the grand entry for the powwow and involves prayers, songs and instructions to the inductees.

The distinguished warriors are taken into the Tokala (Kit Fox) Society which, literally translated, means "they that put their lives on the line for their people."

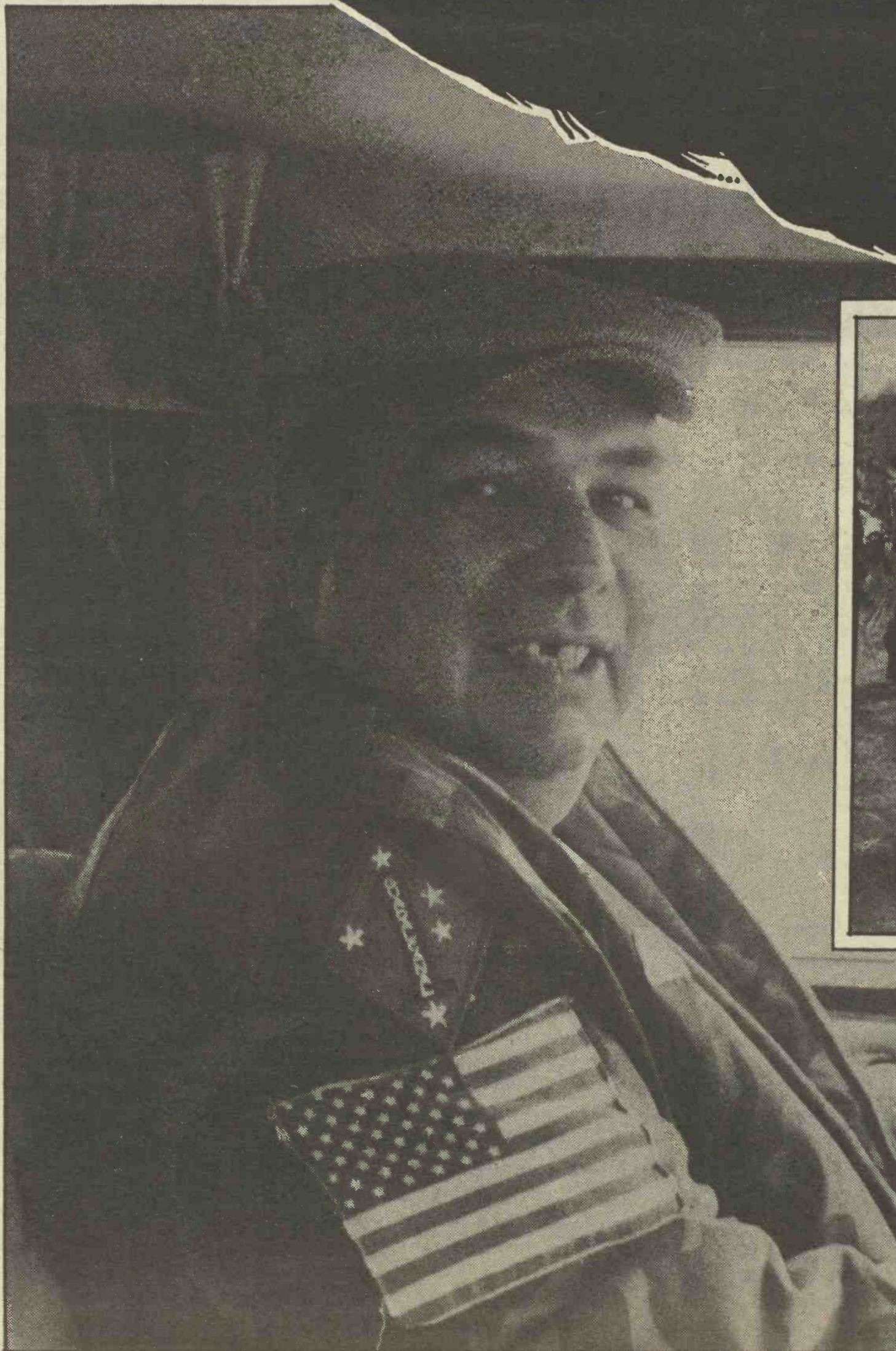
Once inducted, Red Feather members are expected to be active in leadership roles in their communities. As such, they are expected to act accordingly with diplomacy.

They have a responsibility to properly care for their own families, must follow the Red (good) Road, show respect towards others, practice humility and to be of help wherever and however they can.

Although the society issues a formal certificate of membership into the society, it is the symbolic eagle feather which is the major item.

The red coloring on the eagle feather is applied by

Continued Page 6



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Head of the  
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## FEATHER From Page 5

using the blood from other Akicita leaders. It symbolizes the blood that was shed by the Indian war veteran for his people.

DeCory stresses the importance of helping one another. "As Red Feathers, we must try our best to set a good example for the people and for our coming generations," he added.

This year, the society honored six Indian veterans from the United States. Three of them fought in the campaigns of World War II; the remaining three in Vietnam.

Norman Janis, Lamont Cook and Eugene Ryan, all of S.D., were members of the reknowned Merrill's Marauders who fought in World War II.

Of the original 3,000 Marauders, only about 100 survived the battles. A number of them were American Indians who were part of the intelligence and reconnaissance platoon. Often, they served as scouts who had to be out on their own or in pairs well ahead of the rest of their fellow militiamen.

Boye Ladd, originally from Wisconsin but now living in Montana and a freelancer for this paper, along with Robert G. Petry and Tom Curley of Florida, are Vietnam veterans who have recently been installed

into the Red Feather Society.

To provide but one example of how chivalrous societal members were, consider the case of Norman Janis, an Oglala Lakota Sioux who was inducted this year.

As one of the Marauders who fought in the mountains and jungles of Japan, Janis saved the life of his

powwow at Spearfish. The certificate awarded to recipients reads:

*"on (date) in lieu of his outstanding duty to his country and people and in view of his utmost courage while serving in the armed forces of the United States of America overseas against an armed enemy, (name) is hereby accorded and*

**"On this date, in lieu of his outstanding duty to his country and people and in view of his utmost courage while serving in the armed forces of the United States of America overseas against an armed enemy...is hereby accorded and awarded the Red Feather, Wiyaka Luta, for and by recognition of the Lakota Nation..."**

commanding officer, Major Lawrence Lew. In the process, Janis himself was wounded.

Janis was awarded two Purple Hearts, several Bronze Stars, Master Parachuters Badge, a Presidential Citation and the Combat Infantry Badge.

Inductions into the Red Feather Society are performed annually at the

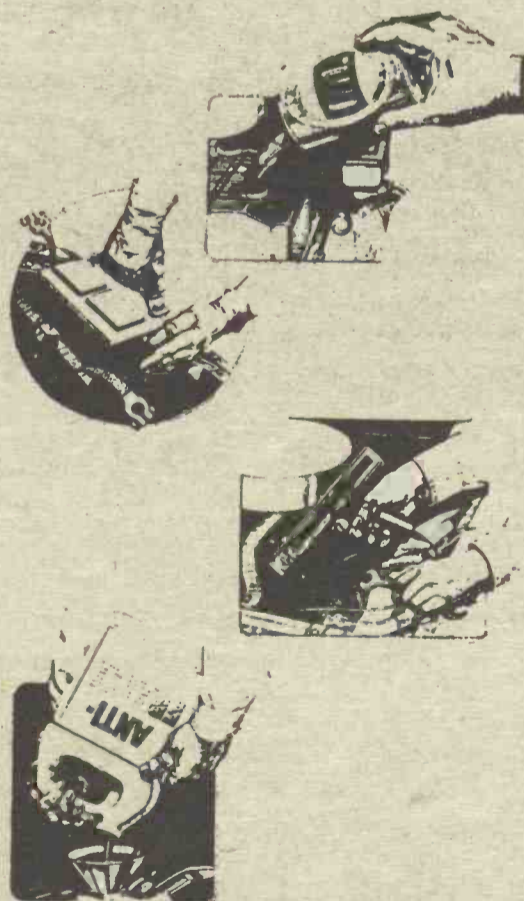
*awarded the Red Feather, Wiyaka Luta, for and by recognition of the Lakota Nation and people and by the undersigned members of the Warrior (Akicita) Society, the Lakota Oyate (Indian people) are proud to recognize and thank you for fighting for our country. Wopila! Pilamiyelo!*

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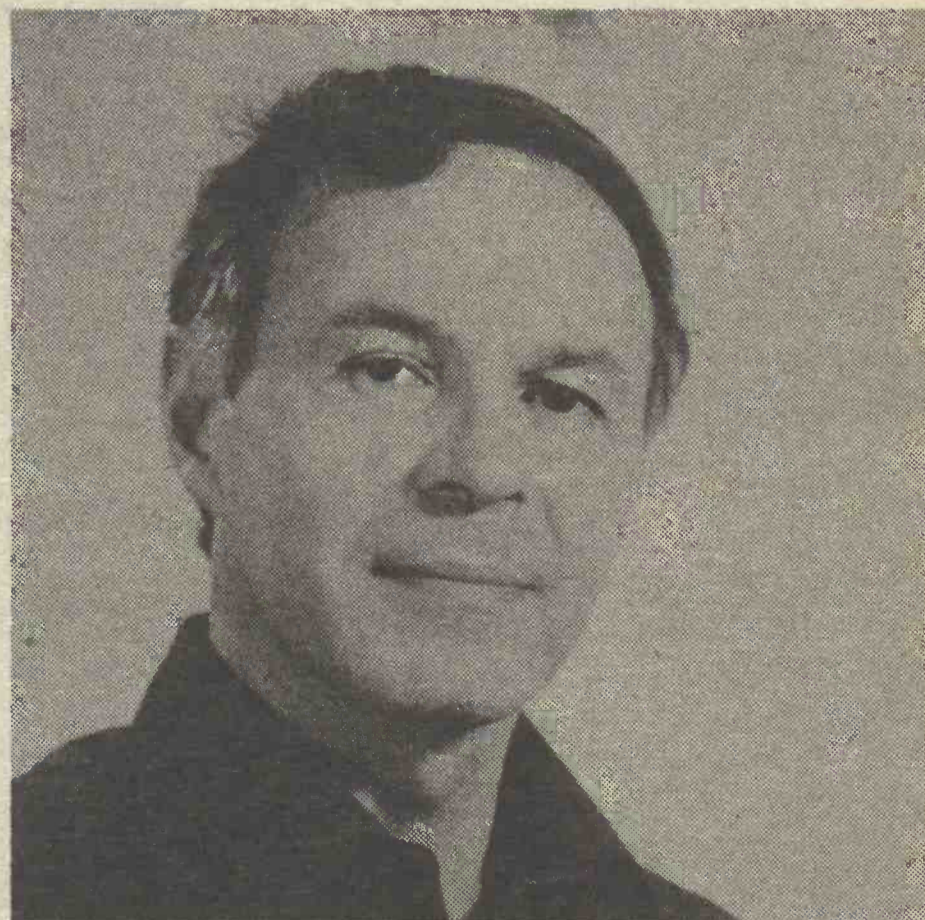
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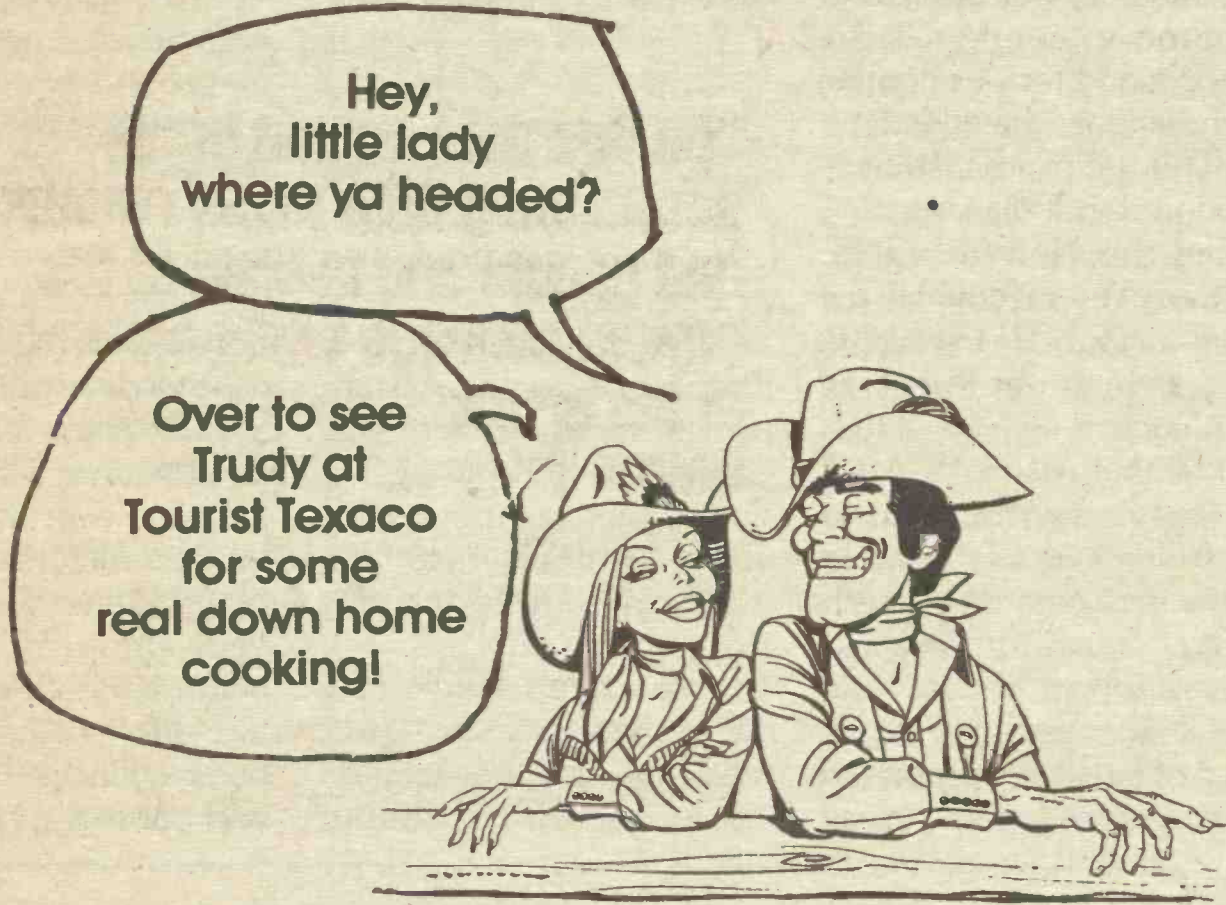
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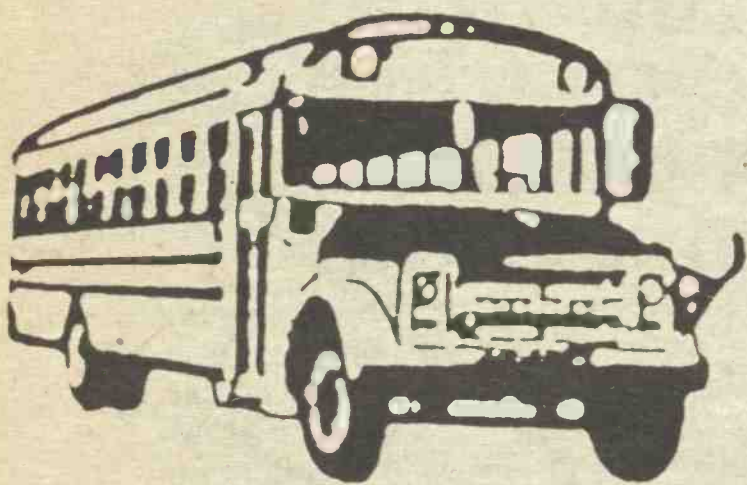


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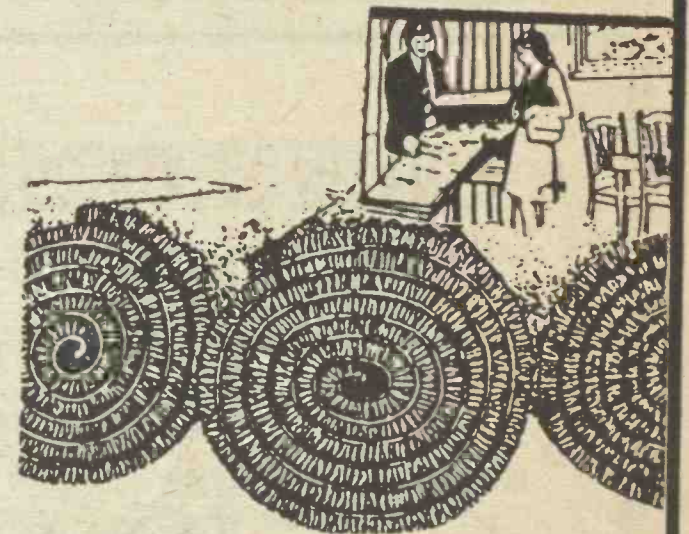
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# WHEN THE EAGLE FEATHER DROPS

By **Boye Ladd**

Over two hundred years ago, there was a story about two tribes who were bitter enemies, always fighting over hunting territories, horses and women. At that time, most tribes were nomadic on the plains, following the buffalo and game.

There was a large war party, estimated in the hundreds, whose dust from their horses could be seen for miles. The battle went for days, as war parties charged and then retreated. Many coup and scalps were taken. During one of the invading party's retreats, a feather had fallen and was left behind.

Only distinguished warriors had the right to wear eagle feathers. Each eagle feather represented life taken in battle. The notching and coloring of eagle feathers represented various brave deeds in the

taking of the enemy.

One of the warriors who was in pursuit noticed the eagle feather and notified the war chief. The chief stopped the pursuit and told his warriors, "If these people are truly warriors and respect this feather, they will come back to retrieve it."

So they immediately set up an ambush and waited. Finally, that night a small group of the enemy returned, searching the ground and bushes. As they approached the feather, they were captured, tied and blindfolded.

The captured enemy began singing their death songs since their fate was inevitable.

But, when they were taken to the village, the chief gave a feast and gifts to the captives. He announced to his people, "Even though we are bitter enemies, the respect and meaning of the eagle

feather is the same. We are all taught by the same Great Spirit and should respect his teachings." Their wounds were taken care of, they were given fresh horses and sent on their way with this message.

This message still remains among many of the traditional tribes of the plains who follow the powwow way of life. "If our ancestors could stop an entire war to retrieve an eagle feather, then it shouldn't be too hard to stop a powwow to do the same."

Historically and traditionally, it is the right of any wounded warrior to retrieve a fallen eagle feather. The eagle feather is the spirit of a fallen warrior and can only be matched in power by the same. This practice still remains over the centuries and should not be altered because of the consequences. Recording and photographing such a

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ceremony is strictly forbidden. The spirit will show itself in its own time, especially to the young and innocent.

One cannot emphasize enough the importance of maintaining a clean body and spirit free of any "bad medicine" at powwows, especially in the presence of many distinguished warriors.

Over the last thirty years, powwows have become more than just a profession, but a way of life. Ceremonies such as this have not changed because this is the foundation upon which the powwow was originated. It is the right of all veterans, dressed in costume or not, to dance in any powwow arena.

Those tribes who adhere to strict traditions and customs will allow only wounded veterans to dance and retrieve the spirit of the feather.

The powwow of today

**"The captured enemy began singing their death songs since the fate was inevitable. But, when they were taken to the village, the chief gave a feast and gifts to the captives. He announced to his people, 'even though we are bitter enemies, the respect and meaning of the eagle feather is the same. We are taught by the same Great Spirit and should respect his teachings.'"**

uses four veterans, to represent the four cardinal directions, to dance around the feather. The first two verses are straight verses with no downbeats, paying respect to the Creator and the spirit of the fallen warrior. The next four verses will have the dancers charge the feather on the downbeat. The downbeat represents the cannon and

gunfire in any song, so in the case of this ceremony, the veterans are charging the gunfire of the enemy. Each will charge with his right hand extended to "touch" or take coup. Those who have not taken coup will use an eagle fan, because they are not strong enough to touch the spirit. Again, this is very important to follow, because of the

grave consequences to be paid if one insults the spirit. After the sixth verse, the honored veteran will pick the feather up with his left hand and give a war whoop to acknowledge the capture of the spirit of the feather.

When receiving or touching anything holy, one must always use the left hand. This tradition is respected by all traditional tribes.

Once the feather is picked up, the warrior will face the east and acknowledge the spirit world in his own language. It is imperative not to lie during the whole ceremony because of the presence of the deceased warrior. The veteran is addressing both the spirit of the fallen warrior and the spirit world, and he must appease the spirit by telling

an actual war story. This story should be humble, with a lesson or message for all to learn from. Many times these stories have saved lives because of the lessons contained in them.

When the story is finished, the warrior will return the eagle feather to the person who dropped it. By bringing the spirit back from the spirit world, it will return to its owner. The owner will usually give whatever they can as payment for such a ceremony. It is usually determined by the amount of respect that the owner has for the spirit of the eagle feather.

It is a wise thing to ensure that all eagle feathers worn in the powwow arena be properly obtained and cared for traditionally. The feathers should be respected for what they are -- a life."



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# Elders' wisdom must be passed on

## Ben Calf Robe School

By Rocky Woodward

Respect for the Elders is on the top of the list for Gary Neault, former Native culture coordinator at Ben Calf Robe School.

Over the last four years, Neault says that Native students have learned that in order to learn, move ahead in society and to become whole it is necessary to respect everything about the Elders.

Students at Ben Calf Robe have changed. The young girls know the meaning of the Moon cycle and respect it. At a recent Powwow, young boys catered to the Elders whenever they needed something, and through the teachings from such gifted individuals like White Rainbow (Fred Campiou) they are learning their Native ways.

They are being taught their traditions from people like Neault who take the time to learn themselves.

Speaking to the Elders at a feast prepared in their honor, Neault had these words to say of the Elders, the students and the school he cares for.

"I made an effort this year to go to the Paul Band so that I could become a

part of their family. I needed to understand what is being taught to the young people from the Paul Band that attended school here.

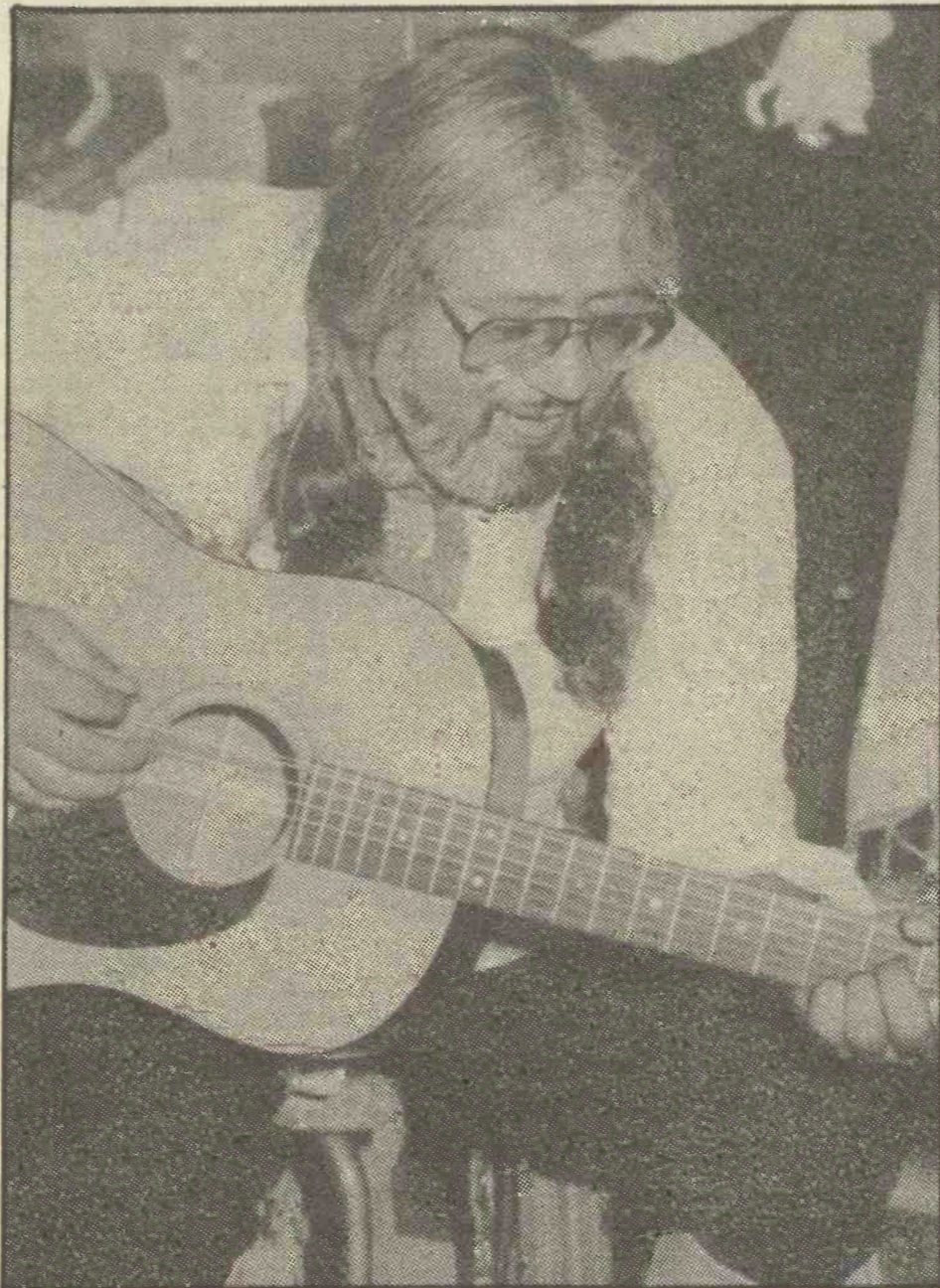
"I don't take the credit for what has been done at this school. The credit must go to the Elders and I want them to know that. We try to give these children some identity about their culture, and without the support of the Elders I could not do my job here.

"One of our Elders, Ben Calf Robe, stated that we cannot beat the white man with guns and anger. The only way is through education.

"I remember when I was in school, I was not allowed to speak my Native language. If I did, I was slapped and I am sure there are many Elders that carry those scars today, of what happened in the residential schools.

"Today, our young people don't have to put up with that. They have the opportunity to move ahead and learn.

"At Ben Calf Robe School we have started a parents council that oversees programs and what programs to be taught here. The Alberta Education team is putting together



NEAULT: School's former cultural coordinator.

material that is familiar to us as Native people.

"In the past, all I read about were terrible things that I had to deal with, like living with a savage, a no-good people. That has all

been removed from our libraries. We are now clearing the way for our young people so they can move ahead and take their natural place in society.

"We have brought to

Ben Calf Robe the traditional and spiritual way. Some of our students are being exposed to the sweat lodge and spiritual ceremonies. Through these ceremonies, the young girls are taught the importance of Grandmother Moon. I feel so proud of them because now they don't go near the drum or touch sacred things. These students respect those things now. It took them four years to learn that and now they respect it because they know it is our Native way.

"I have seen so many students grow here. They have left alcohol and drugs out of their lives here at Ben Calf Robe. I feel we must be doing something now, and we must continue for the young people because it is going to be tough for them in the future. The Elders tell us that there are rough times ahead.

"I consider the Elders as advisors of our education in the future. We have put at the top of our list the pipe, and beneath that are the Elders. The teachings must come from the Elders so the young people can gain from that knowledge."

"An important part of schooling at Ben Calf Robe

is the Native language.

"A while back we went to the Paul Band and said we want to bring your language into the school, and rightfully so. The Stoney language should be here. That is something we are now looking at and I feel good about it.

"We must find these people so we can record the language.

"I know Dr. Anne Anderson's books on Native language are in our school. She has done a lot of hard work and has sacrificed a large part of her life for our Native language.

"There has always been a confusion in people's minds that the language which is being taught is not the right language. What has to be understood, is that it is the Y dialect for Cree here. But, with the intermingling of different peoples, the language has changed. So, Dr. Anderson is defining our language, the Y dialect.

"I went up north and found that the people up there are beginning to write their language and starting to teach their children. There are good signs all over and we must continue. It is up to us as Native people."

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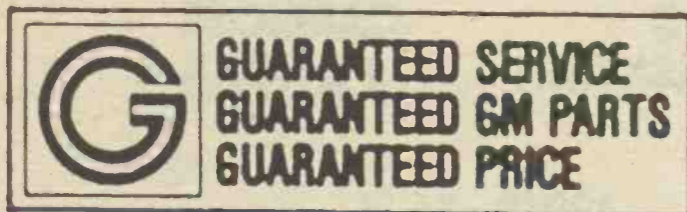
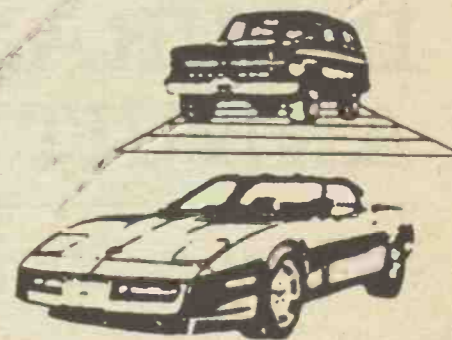
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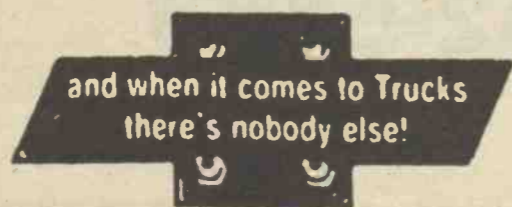
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## Crowfoot School

# Kids want to powwow

By Lesley Crossingham

The school is filled with laughter and chatter of teenagers. They sit eating lunch and discussing their plans for the summer. They wear the latest fashions from the trendiest boutiques. Their hair is spiked and they are in their best faded blue jeans.

But don't let their appearance fool you. Because all the students at Crowfoot school on the Blackfoot reserve confess they would rather be powwowing than discoing.

Janice Poor Eagle, 15, specializes in the ladies fancy dance and has recently formed a team dance with three school friends, Cheryl Sitting Eagle, Fay-Ann Crow Chief and Noreen Calf.

"We have only just started to work on our team dance," she smiles, "but we all compete in the powwow. We all enjoy it."

Former Crowfoot school princess and runner-up of this year's Siksika Princess Pageant, Lorlie Calf Robe, 16, says she especially looks forward to the summer months when she and her family travel across

the provinces and sometimes into the United States to attend the powwows.

"I enjoy the travelling. I get to see old friends and make new friends," she says.

Nora Ayongman, 11, is currently the Eagle Society princess and has held quite a number of titles from various powwows. She says she feels the powwow summer circuit has become part of her and her family's life.

"We all pack up the car and drive off every summer," she says, "and I always look forward to it. It is a lot of fun. And it is part of our tradition."

Nora and Lorlie's favourite powwow is the Calgary Stampede powwow held in the Indian Village each year.

"We get to dance and sometimes win competitions. But we also have time to go on the rides and see the Stampede," giggles Nora.

Like most of the youngsters, Nora and Lorlie have had their outfits made by members of their family. Although in Lorlie's case she has a traditional buckskin dress which was

passed down from her great grandmother. Lorlie and her grandmother have added new beaded belts and accessories to complement the original dress.

Most of the girls interviewed helped their mothers make their outfits and the very young girls usually had an outfit handed down from an older sister or cousin.

Even very young children have their own outfit. Young Max Good Eagle is only six but has his very own grass-dance costume. Max has a lot of ambition and says he intends becoming a "world champion dancer" when he grows up.

Max, along with all members of his family, attend powwows every summer where Max enthusiastically takes to the dance floor and gives his all.

Michael Crow Chief, 17, specializes in the traditional dance. He says he likes the traditional slow beat and the dance itself is a challenge. Crow Chief had specialized in the fancy dance until recently and had won several competitions, including last year's Calgary Stampede.

"I like to win competitions

of course," he says. "But more than that, I like to have fun."

The kindergarten and elementary school children held their first competition powwow May 14. However, instead of prize money the children won bronze medallions. All the children competed in the powwow and some danced for the first time.

"We have put on this powwow in a very informal way to introduce dancing to the very small children and also in recognition of our special visitor, Louise Page, a playwright from England," says school vice-principal Audrey Breaker.

The small children are divided into age groups by Blackfoot cultural director Gerald Sitting Eagle, and then encouraged to dance around the drum.

Many of the very small children are too shy, but they soon gain confidence from their older school friends who have already danced at the powwow. Very soon, all inhibitions are gone and the children lost themselves in the dancing and the beat of the drum.

After the dancing, the medals are handed out and the children have something to remember their first powwow by.

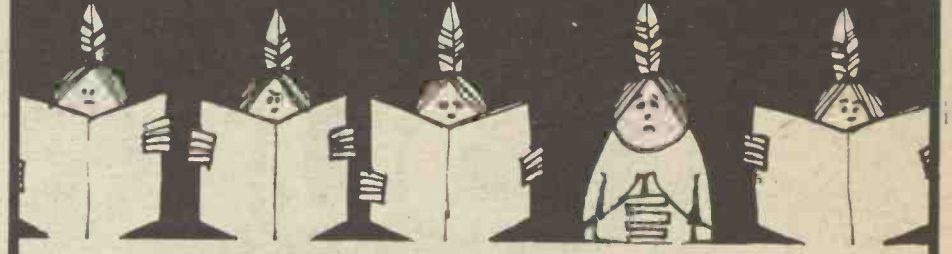
"There were no losers here today," said Julia Wright. "They were all little champions," she added.

As the smaller children danced, the junior high school children sat and watched their younger brothers, sisters and cousins and all agreed that the powwow will never die. "No, never. We all enjoy it so much," says Melodie Ayongman, 15.

"It's part of our lives now. Everyone goes to the powwow. We all prefer it to the disco," says Treena Pretty Young Man, 11.

"We all meet our friends, have a good time," says Fay-Ann Crow Chief, 14. "It's more fun than anything else."

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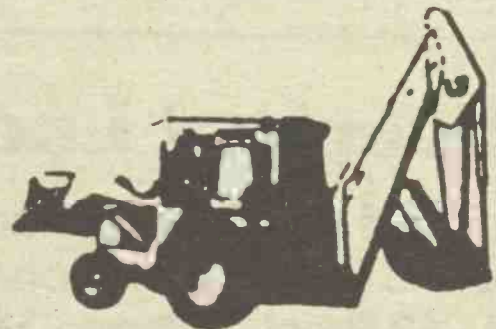
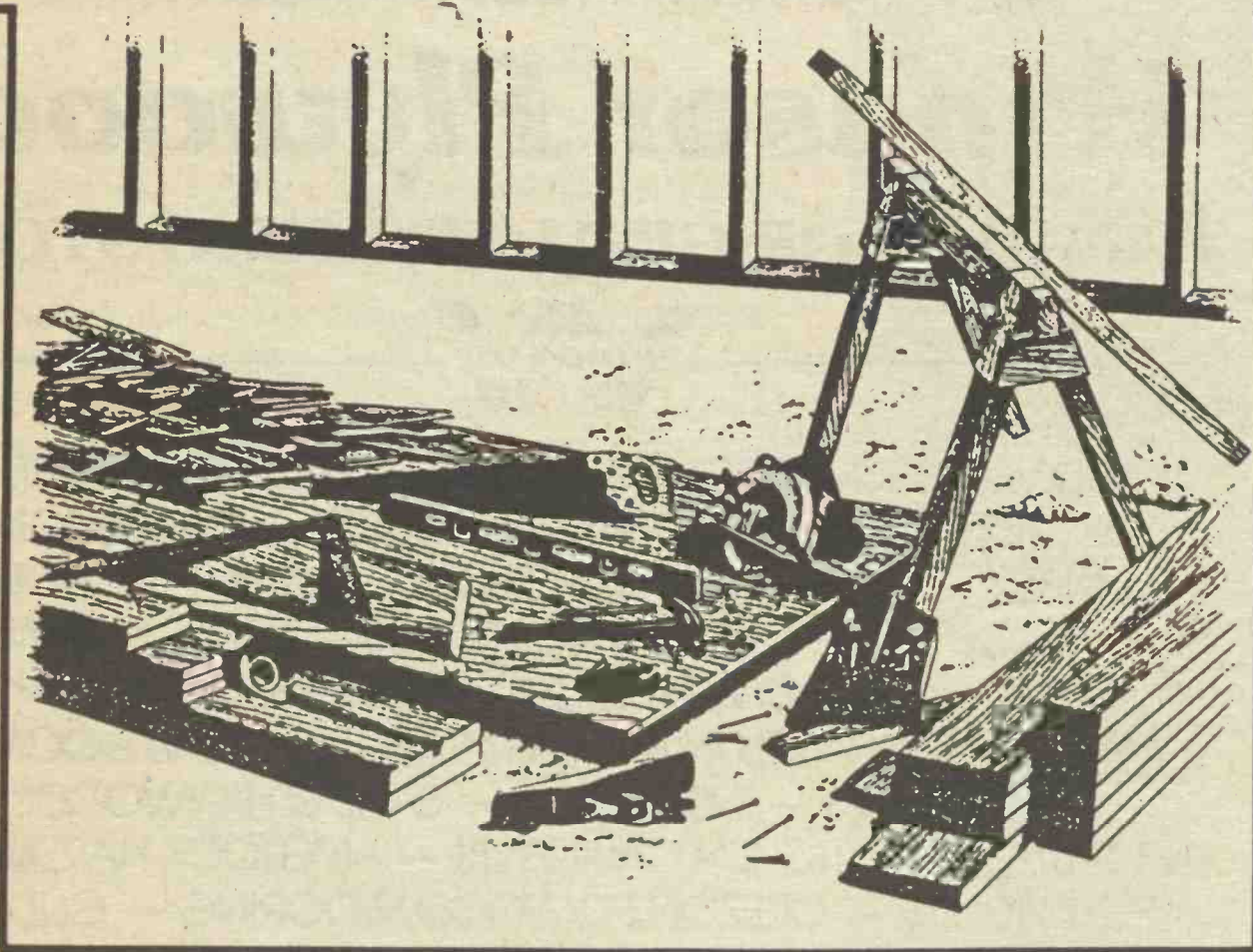
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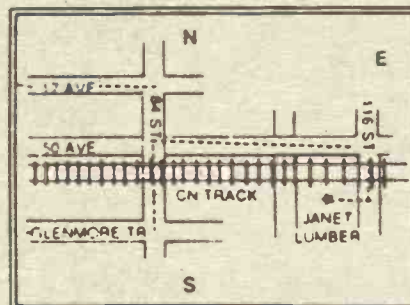
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By Lesley Crossingham

You see her at the powwow, sitting. Her hands are folded gently in her lap, her buckskin dress carefully smoothed. It glistens with the soft green and blue beads that have been carefully stitched across the hem and the yoke. Her eyes are bright and they sparkle as she watches every step and sway of the young girls performing the intricate fancy dance.

With a nod, a gesture and a smile she sparks all those old memories of favorite aunts and grandmothers. She smiles and it lights up the heart.

A young boy leans over to whisper in her ear. She lifts her head, listens, then tosses her head back and laughs loudly, her dark eyes shiny with humor.

Maggie Black Kettle takes life seriously, especially laughter and fun.

"We never had powwows when I was young. The nuns said they were the Devil's work," she smiles sadly and reminisces about her childhood on the Blackfoot reserve east of Calgary.

Maggie was born on the reserve in 1919, the daughter

had a special train come for us at the Gleichen station. But I remember the old people were too frightened to sit on the seats," Maggie giggles, her hand over her mouth.

"They were used to sitting on the floor and they thought they would fall off or fall out of the window."

But the trips and the festivals were few and far between for Maggie. When she was only 14 years old, her mother died and two years later, soon after leaving school, she married.

"It was hard work. But I was lucky. My mother-in-law began to teach me our traditional ways. She taught me the beadwork that I now teach to the young people."

Maggie and her husband were so poor during those days that she had to work along side him in the field.

"I learned to hitch wagons, drive the horses, plough the fields with the old-fashioned plough as well as mend fences. But I didn't mind, I was young."

Maggie worked for more than ten years as a farm laborer. Clearing the land, doing all the back-breaking jobs usually reserved for men as well as keeping a home and raising the first of

**"We would run up to the top floor of the convent and look across. Sometimes we could see the tops of the tipis. But the nuns would scold us for looking at the 'pagan rituals.'"**

of traditional Chief Sitting Eagle. Although neither of her parents could read or write, Maggie was sent to the convent school at Cluny when she was only six and was only allowed to see her parents for two hours each week.

Maggie still has bitter memories about those early days and recalls how the girls and boys were separated.

"We couldn't even talk to the boys. The nuns said you would have a baby if you talked to the boys. And they cut the boys braids off and wouldn't let us talk in Blackfoot."

The days were long and harsh for young Maggie Sitting Eagle. One of her earliest memories are of the Sundance that used to be held on the reserve in the sacred sandhills just behind the old convent.

"We would run up to the top floor of the convent and look across. Sometimes we could see the tops of the tipis. But the nuns would come and get us and scold us for looking at the 'pagan rituals.'"

Maggie's happier memories are of her wagon journey to Calgary. She can still remember it so vividly. She recalls how they would hitch the wagon and slowly drive to the big city. And then see the streetcars and the big stores.

"We used to be much richer in those days and we

her seven children.

"I have four girls and one boy," she says proudly. "I had seven children but two of them died."

As the children grew, Maggie took other jobs, such as the job she had cooking at the Crowfoot school. But it wasn't until sometime in the 1940s that Maggie attended her first powwow.

"The powwows had died out. There wasn't any. Then we heard of one in Banff or Morley and we all went."

It was Maggie's first powwow. She had never been allowed to dance as a young girl. Now a mother of small children herself, she had to be taught how to dance.

"I watched at first. Then I tried it. Other people came over and helped me. Then I began to really enjoy myself."

Now no powwow is complete without Maggie. Maggie attends as many powwows as she can each year and if for some reason she is unable to make one powwow, she is always missed.

"I have my own dresses for dancing. I made them myself. And all my children and grandchildren dance. It is part of our way of life now."

Maggie doesn't feel that the powwow will ever die out as it nearly did at the turn of the century.

# BLACK KETTLE: Powwow lifts spirit, and mends scars from the past



"It is so popular. All the young people go and they dance and they meet friends. So do I. I like to meet new people and old friends."

Maggie has her own tipi at the Indian Village in the

Calgary Stampede Grounds. Each year she ensures the tipi is erected properly and is clean, tidy and smells sweet with fir branches which she carefully gathers to line the sides of the tipi.

Maggie is also well

known for her famous bannock. Every year she oversees the bakers at the Stampede who make the bannock according to Maggie's secret recipe.

"I make sure we don't run out of supplies and I

check the bannock."

Maggie makes sure the bannock is prepared and cooked properly. Her standards are very high because she wants to make

**Continued Page 14**

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### MAGGIE From Page 13

sure everyone gets the best bannock ever tasted.

Maggie is now teaching the Blackfoot language and traditional beadwork to students at the Plains Indian Cultural Survival School, just known as PICSS to the students.

"I have been here eight years. And I still enjoy the work," she confesses.

Maggie teaches the traditional Blackfoot beadwork and has learned the traditional wildrose beadwork common among the Cree nations. But she shrugs off her talent, saying anyone could do it.

"Once you learn the beadwork you can work out how to do any design."

Her colleagues and the students share their special memories of Maggie. Principal Jerry Arshinoff points out that Maggie always has a cheerful smile for everyone. But adds that she certainly has her serious moments.

"I recall a teacher was trying to erect a tipi but he wasn't doing it right. Maggie gave him instructions. But it still wasn't going right so she took a stick to him. He sure learned very quickly then," he laughs.

Instructor Lloyd Ewenin comments on Maggie's kind nature but again points out that she teases,

in a humorous manner.

"She is really sharp. And she is always really helpful with the students."

Student Shirley Hill, who is originally from the Blackfoot band is taught the Blackfoot language by Maggie. Shirley never had an opportunity to learn the language herself and now sits with Maggie who

pair of plastic Groucho Marx nose and glasses.

"I tried them on. And we all laughed. And you know, that Bert Crowfoot. He took my photograph," she laughs and slaps her thighs. "Wait till I catch him," she giggles.

Maggie is well-known for her sense of humour. At a recent Petro-Canada Native

**"I recall a teacher was trying to erect a tipi but he wasn't doing it right. Maggie gave him instructions. But it still wasn't going right so she took a stick to him. He sure learned very quickly then."**

carefully instructs and listens to her pronunciation. Shirley's tongue often cannot curl itself round the long syllables but Maggie is patient and good humoured.

"She never gets annoyed with us as long as we try," says Shirley. "But she doesn't like people who don't bother to try," she laughs.

Most of Maggie's family now live in Calgary, including many of her 19 grandchildren. All her family participants in the powwow and Maggie certainly wouldn't miss a powwow for the world.

One of her favorite memories are of a powwow in Hobbema where her granddaughter gave her a

Business conference, Maggie was asked to give a speech.

After the speech Maggie made one of her famous jokes about the Indian who went to an Italian restaurant and ordered pizza. When the pizza arrive he asked his friend 'who puked on his bannock.'

But for all her humour Maggie says she will never tell her life story.

"It is our tradition that when you tell everything, you are no more. So that's all I am telling," she giggles. Then picking up her needles and beads, walks back into the classroom ready to teach the next class how to bead in the traditional way.

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## WINDSPEAKER SALUTES POWWOW PEOPLE

### LYNNE CROW: Dreams call her away from 'white middle class America'

By Lesley Crossingham

As a baby she took her first fumbling steps to the beat of the drum. As a young girl she was taught to dance by her aunts in the Flathead reserve in Montana. Before he was 16 she had danced on all the reserves in Montana.

But Lynne Crow was not born an Indian.

Crow, a member of the Blood band became an "official Indian" after her 1980 marriage. She graduated with her Masters degree in Anthropology this month and danced at the honor powwow with her daughter Rachel Maria, 5.

"When I dance, I dance for my grandmothers who raised me in the Indian way. They told me the earth is the drum and our feet strike the drum to make the beat," says Crow.

"I dance for the old people who taught me that are no longer with us. I dance to keep it alive, to give it life in the same way they did."

Crow was adopted by Etta and John Adams of the Flathead reserve and was taught not only the traditional Indian ways but also the Salish language.

She moved away from Montana and began to pursue a life in "white middle class America." However, after many years, Crow began to have a series of realistic dreams and realized that her past was calling her to return.

She was eventually reunited with her adopted grandparents and was again reintroduced to the Indian traditional ways. During this time she was taught traditional buckskin work and meat preserving techniques.

"I was indebted to those people in Montana. I was lucky I had learned two cultures. That is why I decided to do my thesis on how non-Indian people interrelate with Indian people in an Indian environment," says Crow.

Crow spent most of her time in a retreat in Montana with other non-Indian people learning traditional arts and culture from Indian teachers.

"I feel this buckskin dress is my thesis," says Crow, proudly. "I skinned, tanned and stitched this dress together myself and while I did all this, I was learning such a lot."

Crow's fringed dress is the traditional white

buckskin two-piece which she fashioned herself. She also beaded her cuffs and headdress, along with her daughter's traditional outfit.

Crow is now returning to Montana and is hoping to have her Masters thesis published.

"I discovered such a lot about how Indian and non-Indian people interrelate. I can say that the non-Indian people truly began to learn how to become true North Americans."

Crow is also looking for a publisher for a book she wrote last year called "A Few Good Friends," which is a handbook to help Indian and non-Indian people understand basic etiquette between the two cultures. Crow had signed a contract with Indian News Media, however, the contract lapsed.

But Crow emphasizes that she will continue her studies and hopes to write other books.

"And I'll keep on powwowing. I've danced since I was seven and I am not about to give up now," says Crow.

Crow was dancing and celebrating the graduation of 23 Indian and Metis students from the University of Calgary June 5.

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## WINDSPEAKER SALUTES POWWOW PEOPLE

**'When you give, it takes something from you. But I give gladly.'**

By Lesley Crossingham

An integral part of the powwow is the traditional religious ceremonies performed by respected Elders of the tribe or of the society. One such Elder of the Blackfoot reserve is Jim Many Bears.

In the recent Eagle Society powwow held May 31, Many Bears inducted Alberta Native Women's Association (ANWA) president Donna Weaselchild into the society and honored her as president of the women's organization.

The naming ceremony, was conducted in the Blackfoot language and translated into English by Weaselchild's sister, Rose Wolf Leg.

Many Bears told the crowd that he was naming Weaselchild after his many travels to the different tribes of Arizona. One tribe specializes in the manufacturing of many varieties of turquoise and silver jewelry. So Weaselchild was named "The people who make turquoise from Arizona."

Many Bears and respected Blackfoot Elder Arthur Ayongman, both members of the Prairie Chicken Society, circled the floor with Weaselchild to the chant of the Prairie Chicken song sang by Frankie Turning Robe, also making Weaselchild an associate member of the Prairie Chicken Society.

In an interview after the ceremony, Many Bears confessed that the naming ceremony had drained him of a lot of energy and that he now felt quite exhausted.

"When you give, it takes something from you. But I give gladly," he smiled.

Many Bears explains that he met Weaselchild recently at the First Ministers Conference in Ottawa. The respected Elder had travelled across the country on the Greyhound bus for \$99 in order to give a blessing and to pray for peace at the conference.

"I wanted to make sure the prime minister smoked the peace pipe. The pipe is for peace. And I hope that the prime minister would take that to heart when dealing with the Indian people."

In many respects, Many Bears feels the trip was a waste of time as neither the prime minister nor the premiers made an agreement with Aboriginal people for the entrenchment of self-government. However, Many Bears stressed that he is not bitter.

"We tried. I gave my heart to the prime minister.

He turned his back," he says sadly.

During the conference, Many Bears says he was very impressed with the negotiating powers of Weaselchild and because of that she had reminded him of the fine silver and turquoise jewelry of Arizona, which is skillfully crafted by the tribes of that area.

"She travels far. Just as I travelled to Arizona. Just like the jewelry, she is shining," says Many Bears of Weaselchild.

Many Bears says he feels powwows and societies are very important to the preservation of the Indian culture and heritage. And through his involvement in the powwows and the societies on the reserve, he vowed to give up all alcohol and cigarettes and has embarked upon the difficult road of becoming a holy man.

"I listen to the wind. And I

listen to the Great Spirit. This is my guidance."

Weaselchild says she was very honored by the ceremony, and especially the naming ceremony performed by Many Bears.

"It certainly was a great honor," she explains. "In fact, the naming ceremony was going to take place shortly after I was elected last June. But because I was travelling, it could not take place," she added.

Weaselchild adds that the fact that Many Bears chose her name while travelling is very appropriate as she spends a lot of time travelling while on duty for ANWA.

"I am also leaving for Sweden for an international health conference and I have also been invited to the American Native Women's National Association annual meeting," she adds.

However, despite what

many people might consider to be a jet-setting kind of life, Weaselchild says she still considers the Blackfoot reserve home and the powwow as an important and integral part of her life.

"The dress I wear today is a traditional buckskin dress made by my great grandmother and her aunts. When I wear it, it reminds me of my roots and my traditions. They are all very important to me."

Weaselchild and her family are all actively involved in the powwows and the Eagle Society in particular. And now as a fully initiated member of the Eagle Society, Weaselchild says she will continue to lend support and volunteer work to the society.

"The Eagle Society depends on volunteers and donations in order to maintain these powwows along with the traditional giveaways and gifts for our



JIM MANY BEARS: Listens to the wind.

Elders. I am proud to be part of this society," she said.

Weaselchild says the Eagle Society is one of the oldest and proudest societies on the reserve. And that many similar societies have died out

during the years.

"Through this society and others like it, we maintain our traditions and pass them on to the younger people. I don't think the powwow will die out mainly because there are societies like this."

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## WINDSPEAKER SALUTES POWWOW PEOPLE



**ELMER BAPTISTE:** Friends call him 'Fudd.'

## Beautiful songs make good drum groups great

**By Mark McCallum**

Elmer Baptiste, a singer with the Bob Tail drum group, says he sings the Cree songs his Elders passed down to him because he enjoys making people happy with music.

"It feels good to sing a song when you see everybody at a powwow get up and start dancing," explains Hobbema-born Baptiste. "The group never makes money because there's no profit in singing. We do it because we love to sing."

Baptiste, 36, started singing with the Small Boy singers in 1969 when he joined the Muskwachees Junior singers. A championship trophy won by the Muskwachees Junior group in Window Rock, Arizona, signifies a proud accomplishment.

"Window Rock was one of the biggest powwows around," he said, adding that the participants in the powwow numbered well into the thousands.

Then, Baptiste joined the Bob Tail singers, who have won 12 major trophies of their own, when the group was formed in 1981. Four years later, Bob Tail singer Jimmy Small Boy was killed in a car accident at Saddle Lake.

"After that, the rest of the boys didn't really want to continue with their singing," says Baptiste, explaining the group was approached by a number of Elders and powwow people

who urged the singers not to stop making music. Only four singers remain of the original seven members that established the Bob Tail group.

In order to be recognized in the powwow world, the group tries not to miss any of the major powwows in Canada or the United States, no matter what the distance.

When Baptiste travels to different powwows, he often tapes other drum groups to study and learn a variety of singing techniques.

"All drum groups have their own singing style, depending on what language they use," he says. "But, no matter what language is used, any group can sing a beautiful song and be successful with it."

"A lot depends on the song because there are plenty of good groups out there, but a good song is hard to find," explains Baptiste, who adds that a good song can give a group the advantage in competitive competitions. He also says that a good P.A. (public announcement) system is an asset to groups.

For all the time and money powwows cost Baptiste, is there a time when he might consider quitting the powwow trail?

"Nope, not a powwow person," he replies without hesitation. "There's no such thing as retiring when your in powwow. I don't believe in that."

# POWWOW

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## WINDSPEAKER SALUTES POWWOW PEOPLE

### Three generations of dancers

By Lesley Crossingham

Darryl Goodwill was brought up to the sound of the drum. All his family participated in the powwow and today he passes on those traditions to his own children.

"I started to dance as a small boy and began seriously when I was eight," says Goodwill, originally from Maple Creek, Saskatchewan.

Goodwill, 22, specializes in the grass dance, but has tried all types of dances, including traditional, but

confesses that the grass dance is his favorite.

"There is a lot of body movement and steps. It is quite difficult and very challenging. And you need a lot of energy."

All three generations of the Goodwill family continue to powwow. Darryl's mother, Stella is 67 and cannot dance any more, but she still attends all the local powwows. Darryl's father, the late Alec Goodwill, taught all his children to dance and encouraged the whole family to get involved.

"I owe a lot of my father,"

confesses Goodwill. "He danced and I learned from watching him."

Now Goodwill teaches his own children. Terrance, 11, and Christy, 8, both participate in the dances and both specialize in the fancy dance.

"All my sisters dance and there are 13 of us in the family," smiles Goodwill. "And all their children dance. Sometimes there's an awful lot of Goodwills out there on the dance floor."

The Goodwill family travels the powwow circuit each summer and look



DARRYL GOODWILL: Can't imagine life without powwow.

forward to the social activities associated with the powwow.

"We often go down to New Mexico and as far north as Onion Lake in Saskatchewan," confesses Goodwill.

"We like to travel around and see all our old friends and meet

new friends."

Goodwill has never known a time when there was no powwows but has heard from many Elders of the days when powwows had all but died out.

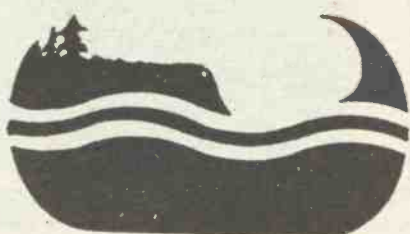
"I find it hard to imagine what life would be like without the powwow. But I

am sure I'll never have to find out."

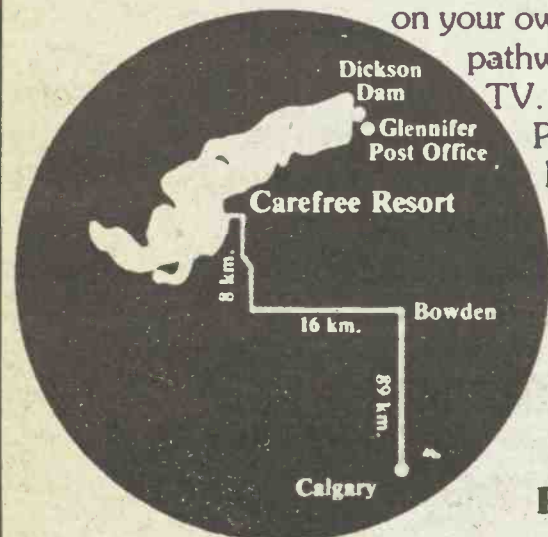
Goodwill and his family are out on the road again in search of the next powwow. They started their circuit this year with the powwow at the Eagle Society held on the Blackfoot reserve recently.

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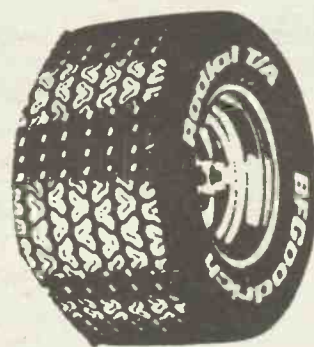
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# POWWOW



**SHARON SMALLBOY:** Daughter Raven sleeps to the drumbeat.



**FLORENCE & CECIL NEPOSE:** Play around with their grandson, Drumkeeper.



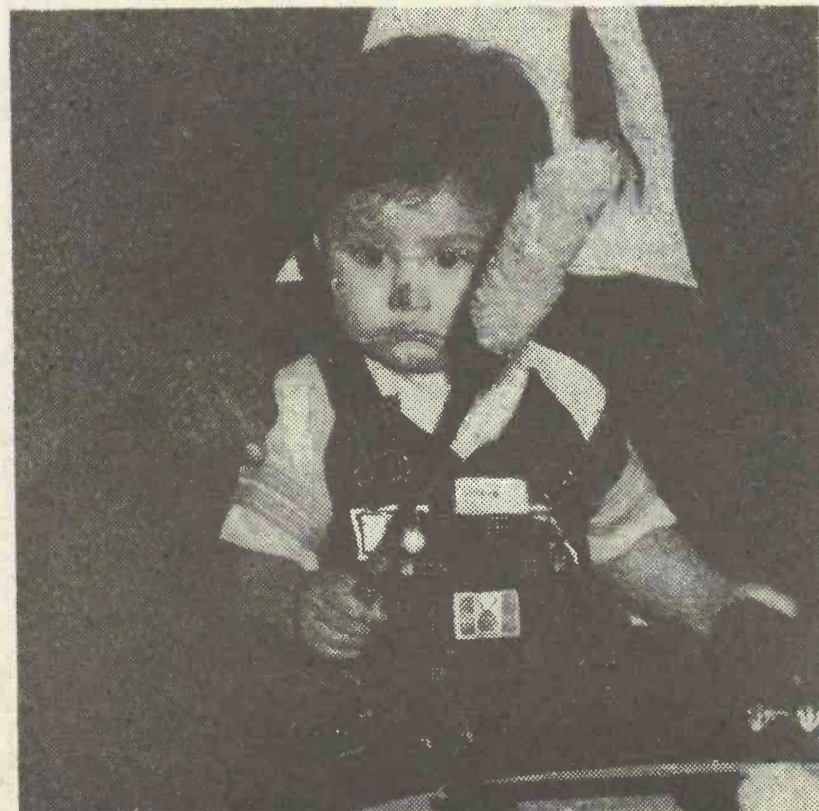
**MAURICE CROW:** Whistles his appreciation.



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## WINDSPEAKER SALUTES POWWOW PEOPLE

# Difficult steps require good conditioning

By Mark McCallum

How serious are you about powwow?

Alvin Windyboy, who was brought up on the powwow trail, answers, "I gave up my job to powwow."

Before Windyboy quit his job of two years, with the Bureau of Indian Affairs, he hit 49 different powwows in one year and only took off three week-ends.

Born in Rocky Boy, Montana, Windyboy expects to come close to a figure like that again this year.

Windyboy, 36, tries to teach his children the religious aspects of powwow

such as the grass dance, which he learned from his parents at two years of age.

But, he admits, "The powwows that attract Indian people are the ones with prize money. Let's face it, you have to provide for your family."

A professional powwow person, Windyboys says, in the winter months it's more costly to go on the powwow circuit because he has to rent motel rooms and eat in restaurants. Warm weather allows the Windyboy family, wife Darlene and two of their five children that travel with them, Jaycene and John; to camp outdoors and cook meals over an open fire.

Windyboy first became aware of competition powwows that pay cash prizes in the early '60s. "The prize money wasn't too big back then," recalls Windyboy, who was 14-years old at the time. "We'd dance for about \$5 or \$10. But, these were just local powwows around reservations in Montana."

Today, prize money awarded at competitive powwows can range anywhere from \$500 to over a \$1,000.

If Windyboy feels he's not in the proper physical condition to perform his fancy dance steps, he puts himself through rigorous training sessions. He

explains, "Powwow is just like any other sport. If you're not in good shape, you're not a competitor."

A normal training day for Windyboy includes a six mile jog, weight lifting and at least one hour of dance practise. When he practises, Windyboy tries to conceive creative steps or include moves he's seen other fancy dancers employ.

But, you can't dance without music. So, whether it's a big powwow or a small one, Windyboy prepares himself the same way for every dance he enters. He sees which drum groups are at the powwow and then selects the group he feels best coordinates with his style of dance.



ALVIN WINDYBOY: Quit job to powwow.



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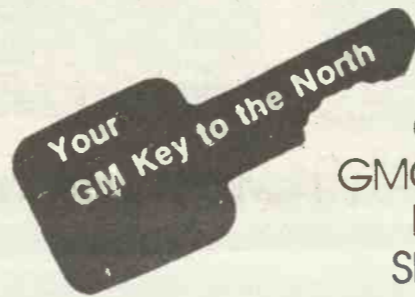
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## WINDSPEAKER SALUTES POWWOW PEOPLE

### DARLENE WINDYBOY: Discovers culture through powwow

By Mark McCallum

Darlene Windyboy didn't know what it meant to be an Indian until she went to her first powwow in Detroit where she was born.

"I was brought up in the city where I went through an identity crisis. I knew I was Indian, but I didn't know what that meant," recalls the 29-year-old. "Then, in '69, I went to a powwow at the State Fair in Detroit and that's when I discovered my culture."

A resident of Rocky Boy, Montana, Windyboy was immediately hooked on powwow. She began dancing, beading, and even making her own powwow outfits.

Windyboy says with enthusiasm, "I live for powwows, and I'll keep on going to them 'til the day I see my grandchild dance. I don't think I can spend my weekends any other way. It's a way of life now."

While working in the Detroit Indian Centre, her

girlfriend asked her if she wanted to see a 'real powwow.'

"My friends called powwows in the east 'mickeymouse' powwows," says Windyboy, who ventured west to Fraser, Montana where she met her present husband, fancy dancer Alvin Windyboy. He impressed her with his dancing abilities when they first met.

"You know," she says, "he would throw his drum stick in the air, spin around



DARLENE WINDYBOY: Discovered culture in '69.

and catch it in mid air. That's how good he was."

Windyboy beads all the outfits for her family because it's too costly to buy the traditional costumes. A fancy dance outfit can cost up to \$2,000 and a

beaded buckskin can go for as high as \$3,000.

A ladies' traditional dancer, Windyboy says, "When you get older, you envision yourself dancing traditional. That's what happens."

She confesses, "Even today, I still get butterflies and my knees get weak when I compete." But she advises, "You've just got to go out there and show the people your stuff."

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JEROME YOUNGCHIEF: Teaching son Kevin the trick of the trade.

## WINDSPEAKER SALUTES POWWOW PEOPLE

# Hoop dancer creates designs of all shapes in dreams

By Donna Rea Murphy

KEHEWIN — When Jerome Youngchief dances and forms intricate designs with 27 (count 'em!) hoops he isn't just being fancy. The designs are the outward display of an inner, spiritual work. The hoops, circling his neck, arms, legs and body, are the instruments used to convey mystical images received in dreams that portray nature in her finest creations.

When he performs in public, 34-year old Youngchief, wearing a costume beaded and sewn by his wife Florence, gears his dancing toward his audience. In great demand as an exhibition dancer in the Lakeland area and elsewhere, Youngchief hopes his performances will nurture a better understanding of Native people.

Before a performance, he gives a short talk to describe various aspects of the dance and ties it in with Indian culture and tradition as a living, everyday way of life. He always prays before dancing.

Things were not always so for Youngchief, who was born and raised on the northeastern reserve (Kehewin) outside Bonnyville. "I used to get in trouble a lot," he says. "I'd been in and out of jail. One night I had a dream about this (hoop dancing) but I didn't know what it meant or what I was supposed to do about it." A few years passed but the vivid dream stayed with him. "Finally, one day I asked an Elder about it and he told me what it meant."

The Elder explained Jerome was to pursue a course that would result in him becoming a hoop dancer.

Youngchief says, "I started training myself and when I started, the dream came clear." He began with twelve hoops but added them on gradually. "Every time I'd dream a new design I'd have to add on hoops." He received designs that depicted an eagle, a horse, a flower, a tree, the earth, the four winds; the list is almost endless, he explains. Some designs are relatively simple, but others are extremely complicated and

require precision timing and complete concentration throughout their execution.

His dancing has affected his whole family. Daughter Louisa, 11, and son Kevin, 9, have been dancing for several years. Youngchief is training Louisa to be a hoop dancer; began her instruction with twelve hoops. Kevin has danced in local exhibitions.

The children have since been receiving their own dreams and, while Louisa is of an age where she can comprehend the special gift, Keven is still a bit too young to understand their magnitude. Nevertheless, their father teaches and trains them. Louisa will soon be the first female hoop dancer in the province.

Youngchief belongs to a local powwow group, the Kehewin Singers & Dancers. His two sisters, Pauline and Corinne are members also. In 1986 Corinne was crowned Kehewin Indian Princess.

In May of this year, Youngchief joined the White Braid Society and will tour with them. Destinations on their itinerary for this fall include Sacramento, California and the country of Turkey. Last month, the group performed in Albuquerque, New Mexico, but Youngchief was unable to attend.

This summer, he and his family will travel the province on the powwow trail. Wife Florence says, "It's a lot of work, sewing their costumes and travelling almost every weekend, but I'm so proud of them." She is currently working on a new outfit for Kevin, and on top of that, she has a five-month old son to look after. Both parents agree the baby boy will be dancing as soon as he's able to walk. "By this time next year," his father says, "we hope to have him dancing too."

Youngchief has been invited to perform this weekend at the Bonnyville Tradex and in Heart Lake, north of Lac La Biche. While he can't be in both places at once, he says he'll try to work something out so that no one is disappointed.

Life is hectic, he agrees, but it's never been more satisfying.

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WINDSPEAKER SALUTES POWWOW PEOPLE

# Creator guides dancer to safety

By Lesley Crossingham

Amid and swirl and movement of a dozen feathered bonnets and a hundred beaded, embroidered and sequined outfits, one man dressed in simple buckskin stands out in the crowd.

Clifford Eagle Speaker, a Blood band member who lives in Standoff, turns his back on plastic beads and commercially printed fabrics and has sought the traditional Indian way of clothing himself for the powwow.

"I killed a deer and then made my outfit from it. This is what the American Indian does," he says.

Eagle Speaker's outfit is a simple golden buckskin loincloth decorated with feathers, brass cartridge cases and heavy metal bells combined they weigh several pounds. His white hair is pulled into braids and crowned with a simple feather headdress.

However, Eagle Speaker is quick to point out that he hasn't always been part of the powwow. He described

his dark days, when he was absorbed by alcohol consumption, as the "nightmare" of his life. He later turned his back on what he calls the "deadly drink" and soon after, while serving a small jail sentence, experienced his first vision.

"I was in jail in Lethbridge," he says. "That is where I first had the dream of my outfit. I had that dream many times," he says softly.

After the dream he returned to his reserve and to his traditions and soon began to hunt the animals and birds he needed for his outfit. Then after many hours tanning and preparing his traditional powwow outfit, he attended his first powwow. Eventually he learned to dance.

"Now I carry the eagle staff, and I keep my traditions," he says proudly.

Eagle Speaker came to the powwow late in age, he is now 67 and claims to be the oldest powwow dancer on the circuit.

He has led an active life. Apart from his seven wives and 15 children, Eagle

Speaker has studied at bible school and is now an ordained minister. He studied marine biology at the University of Seattle in Washington state as well as anthropology. Now he lectures on anthropology.

However, it is the experiences of World War II that have had the strongest influence on his life. He feels that it was only through the intervention of the Great Spirit that he came through the war safely.

Eagle Speaker recalls that he was persuaded to join the army by a white neighbor who played the fiddle.

"He promised to show me how to play fiddle and that I would learn a lot about life," laughs Eagle Speaker. "But he had poor health and was sent home while I was sent to North Africa, to England and to Italy to shoot airplanes."

Although he had many close calls, Eagle Speaker returned safely back to his homeland with two medals for bravery. In remembrance of that divine intervention, Eagle Speaker

fashioned a belt made up of two and a half boxes of cartridges.

"These cartridges represent my two boys born in Italy and the woman I left behind."

Eagle Speaker continues to give thanks and recognition for his safekeeping good fortune. He feels that through his dancing and participation in powwows he can truly thank the Great Spirit.

"Psalm 150 tells us to dance and praise the Lord and to sing our hearts out. That is what we are doing today," he smiles.

Eagle Speaker is now very involved in his Indian heritage as well as the church. He uses symbols and experiences from his everyday life as guidance.

"I use our traditions. I use the sweetgrass and the cedar. Here on the reserve we have a free life. We see heaven all around us. The wind swishes in the trees, that is heaven. I don't look



EAGLE SPEAKER: 'I use our traditions.'

up to heaven, because it is all around me."

Eagle Speaker feels people are obsessed with monetary values and allow money to dominate our lives instead of giving thanks for what the Great Spirit gave freely for our enjoyment and needs.

"Someone said I should go to the gym. But I say why pay money to run when I can breath free. I have to pay to swim there, but the rivers are free and

that is where we should swim. You are free to get on your pony and ride. That is the free life."

Eagle Speaker hastily adds that the powwow, too, is free and meant for people to enjoy and celebrate their heritage.

"The doctors say I have an enlarged heart and must stop taking salt. But I still powwow," he laughs. "I am going to powwow until I can't powwow any more."



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## WINDSPEAKER SALUTES POWWOW PEOPLE

### MCGILVERY FAMILY: Powwow drummers, singers, dancers and beaders

By Diane Parenteau

SADDLE LAKE — At 14-years old, Bradley McGilvery proudly admits to having danced powwows as a child and told his mother he wanted to dance. Since then there's been no looking back.

McGilvery, a junior high student at Onchaminahos School, did not become involved in powwows by accident. The entire McGilvery family consists of drummers, singers, dancers and beaders.

"My uncle Buddy (McGilvery) used to practice at home and I started with him," said Bradley.

Grandma Emma McGilvery is known for her intricate beadwork, much of which is displayed on Brad's costume. His mother also designs the matching beaded velvet pieces.

Once a member of the McGilvery Seniors Drum group, Grandpa Louis McGilvery is now teaching his sons and nephews to sing the songs he knows so well.

The McGilvery Juniors Drum group includes seven family members: Aaron, Gary, Lyman, Bob, Rodney, Leo, Hector and Bradley. They are taking over from their fathers and Lyman has already written two songs of his own.

Bradley's nine year old brother dances the grass dance and a sister, only four years of age, has been dancing for three seasons. The newest member of the family, three year old Stacy, will dance her first powwow in June.

Auntie Denise danced as a child and started dancing powwows again last year. She designs and sews her own costumes and is

working on her niece's first powwow dress.

The McGilvery family follows the summer powwow circuit, going as far from home as Mandarin, North Dakota.

During the past nine years, Bradley has collected an ever growing collection of trophies displayed in his home.

"I've won at every powwow except in the States," said Bradley. "I like showing people about our culture and competing with other dancers," said Bradley.

"And now my father is teaching me to sing, just like his father taught him," Bradley explains, indicating he's not about to break the circle of tradition.

He feels he still has some good years left as a fancy dancer, but is planning to do traditional dancing when he gets older.



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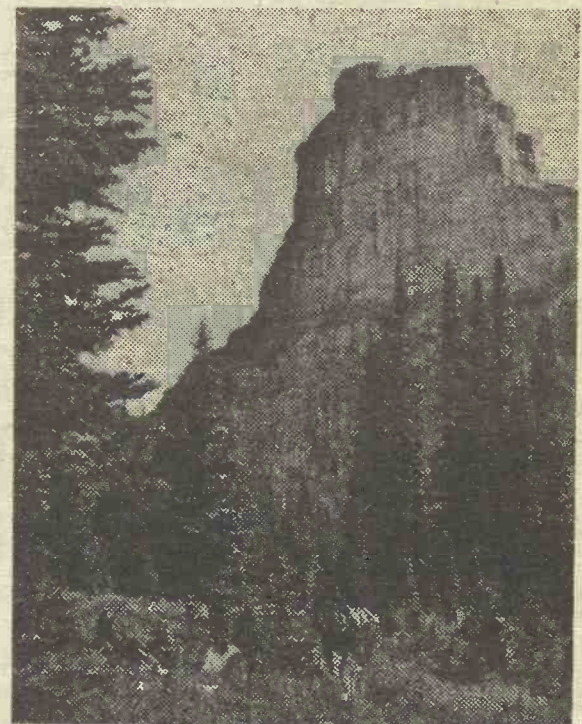
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By Mark McCallum

Fancy dancer Irene Goodwill, of Maple Creek, Saskatchewan has an unusual method which she uses to develop her powwow dance steps.

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

Goodwill says she started dancing because she was overweight after giving birth to two children -- Terrence, 11, and Christy, 8. She watched dancers perform and eventually gained enough confidence to try it herself. "I put myself on a strict training program, made a couple of outfits and started dancing in 1981," she says.

One year later, she took first place in the ladies' fancy dance contest and \$1,000 in prize money at the Regina Beach World Assembly First Nations Powwow, where over 1,000 dancers competed. The following year, she repeated the feat at the United Tribes Powwow in Bismarck, North Dakota.

"You really have to be in top physical shape to compete in powwows," stressed Goodwill, adding that she jogs about 30 miles over five days and does aerobics.

"One year I slacked off a little and I found it hard to stay in contests," she says. "It seems like over the

## WINDSPEAKER SALUTES POWWOW PEOPLE

# IRENE GOODWILL: Powwows and good grades are a perfect combination

years the emphasis by the judges has been put on how many songs you dance in at a powwow."

Goodwill says powwows help preserve Native culture and heritage. But, she also feels you have to be able to mix Native traditions with the best that mainstream society has to offer. This is evident in the way she raises her children. Although the children spend much time travelling the powwow trail and participating in dances, they have both had the highest grades for the past two years in their respective classes. According to Goodwill, her bachelor's

degree in Education enables her to tutor the children. She also is a Grade 6 teacher and vice-principal at a school on the White Bear Reserve in Saskatchewan.

Since Goodwill began teaching last year she has limited the number of powwows she attends. When attending the University of Regina, Goodwill would drive all night to reach a distant powwow. "I hit 49 powwows in one year when I was in university. I don't know how I managed to make it through school but I did," she says with a laugh.

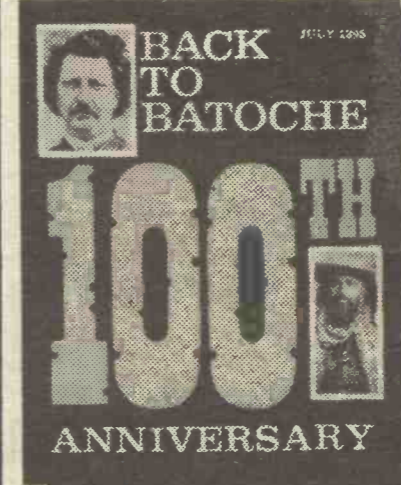
As the popularity of

powwows grows stronger each year, "I see a lot of young girls coming up. So, I have to push myself harder because I'm 30 now and most of the girls I compete against are about 18 to 20.

"But, I'll probably dance 'til...well, I don't know," she says and jokingly adds, "I've got a few friends older than me still dancing so I'll have to see what they do. If they quit, I'll quit."

Growing serious, she explains, "I just love powwow and I hope I can keep it up for another five years, at least. But, I'll probably go back to university to get my Masters in Education, if I can't."

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## WINDSPEAKER SALUTES POWWOW PEOPLE

### Starlight wants International powwow rules

By Lesley Crossingham

Although many families participate in the powwow, one large family who seems to not only have the stamina to attend almost every powwow each summer, but also has the good fortune to look amazingly alike, is the Starlight family of the Sarcee reserve.

Father of the 7-child family is Bruce Starlight,

who not only dances, but is also well known for his deep resonant voice when he takes his turn at the drum.

Starlight has actively encouraged his children, and particularly the three oldest boys, to participate in the powwow. All the children manage to win several prize categories each year.

However, Starlight is quick to point out that at

one stage the small Sarcee tribe, located on Calgary's western boundary, was for many years in danger of being engulfed by the large metropolis.

"Out traditions were dying. There is no doubt," says Starlight. "But we have to thank the Calgary Stampede powwow for actively encouraging us and helping us maintain our traditional ways."

As evidence, Starlight points out that some tribes, like some Crees, have forgotten some of the traditions of the tipi. Whereas, when visitors tour a Sarcee tipi it is full of traditional artifacts and small details that have been forgotten by so many tribes who have not been actively involved in the Stampede.

"At one time there was only 120 Sarcee people left. It was hard to maintain our culture. But we began to identify with the Calgary Stampede, that is why we are proud not shy. Now my family travels to many places. We go to Europe, to Japan and New Zealand and we proudly show our traditions."

The Starlight family also participate in the Calgary Stampede parade, often atop horses and actively encourage other members of the Sarcee nation to participate.

However, Starlight is aware that he and other participants are often criticized for being "token Indians." But Starlight is quick to point out that these same critics are usually the first to jump into a vacant spot in the Indian tipi village located on the Stampede grounds each year.

"To me the real token Indians are the ones who only attend powwows for the competition money. Real Indians attend a traditional powwow where no prize money is being offered," he adds.

Starlight admits he is distressed by the amount of competition powwows and the fact that many are often politically manipulated or used for a "giveaway."

"A lot of people take the powwow for granted. And sometimes it is getting to be a joke. Often the best dancer does not win, but a dancer from faraway wins. The judges are often not fair, they give the prize away in a giveaway in honor of those who travelled far. This is not fair," he says.

Starlight feels there should be some form of powwow rules based on international standards so that all dancers can be assured of being treated fairly.

DAVIDSON ENMAN



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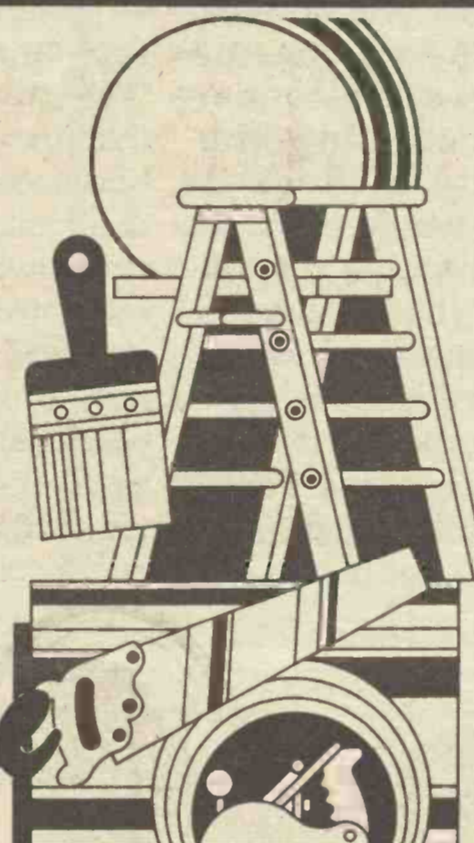
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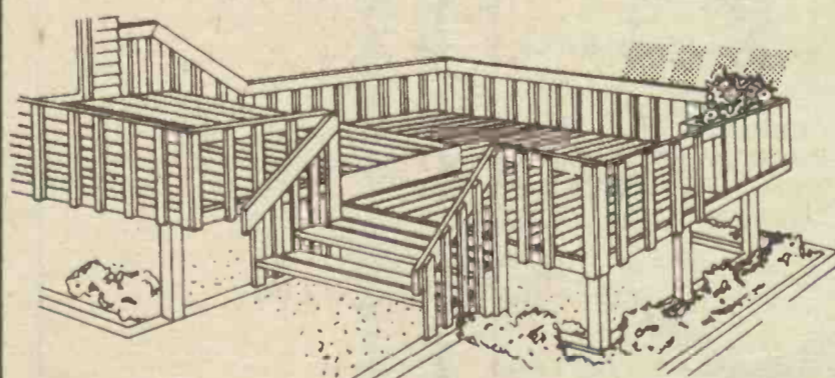
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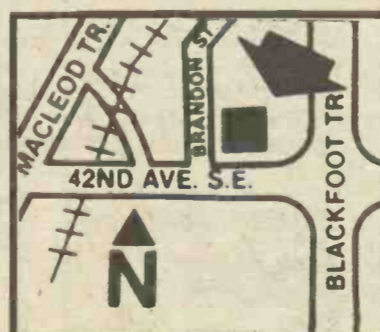
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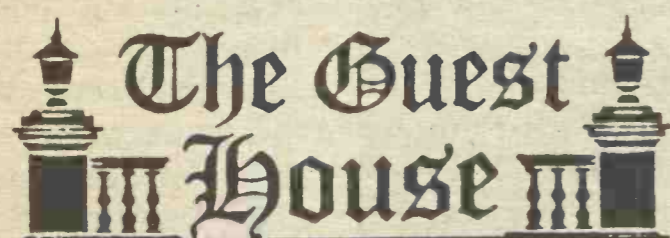
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# THE MARTINEAU FAMILY:

## A strong belief in the Indian way, expressed through powwow

By Rocky Woodward  
Research by  
Albert Crier

The Martineau's are, in every respect, a traditional family.

La Van Martineau has brought up his family of five girls in the traditional way. They are very well-known across the North American continent. Wherever a powwow or Indian cultural event is taking place, that is where you will usually find them.

From early May to September, the Martineau family leave their home on the San Carlos reservation in Arizona to travel the powwow circuit. This sometimes takes them deep into Mexico and all the way up to the Northwest Territories before they return home for the winter.

La Van has been dancing traditionally since he was a small boy and says his children learned to dance when they were old enough to walk.

"I started them very young. Most of the girls originally 'boy' danced when they were younger because I gave them my hand-me-down dance costumes. The mother of one of the girls died years ago and I broke up with my last wife, so I have tried to raise the girls myself," said La Van. Male costumes were all that was available until the girls were old enough to make their own costumes.

The Martineaus: Dorena, the oldest and in her early twenties; Carmen 23; Jeta 22; Shannondoah 20 and Rachel 14, are originally from the state of Utah, but have now based their home on the San Carlos reservation.

"One reason why we moved from Utah is that the San Carlos tribe is huge and there are many traditional people there. It gives my girls the opportunity to live with traditional people, where back home a lot of the people drink and are on drugs. At San Carlos it gives the girls a better chance to pick friends because there are so many people there," said La Van.

One of the girls, Rachel, is an Apache La Van adopted from the San



**THE MARTINEAU FAMILY: Father LaVan in centre. (Clockwise from far left) Carmen, Shannon, Jetta, Dorena, Awaina, Rachel and Shilaem.**

Carlos reservation. La Van also has two grandsons whom he takes care of — Awaina, 7, and Silaeem, 9. He proudly says they, too, are learning to dance.

One thing the Martineau's strongly believe in is the Indian way. This is the way

La Van was brought up and he wants the same for his family.

"Yes, we believe very strongly in our Indian way. We stay with our Indian religion and the girls don't belong to any Christian religion, although we

believe in God in the Indian way.

"I suppose one reason why we go to powwows is to express our Indianism and, although we are not really hot on the competition end of powwows, we live with it."

La Van remembers when he was young there was no competition, "but, I let my girls because they have a good attitude about it. They don't care if they win or lose."

For the many powwows the Martineau's attend the

girls make their own costumes. Much of the work is done in the old way using just the bare necessities, such as sinew for sewing, quills and flint and bone knives for cutting and tanning their hides.

"When the girls want to make something such as a costume or moccasins, they have to go and get what they need. We killed an elk and they had to use flint and stone knives to skin it. In fact, they held a demonstration on the Sarcee reserve on how to skin a buffalo last year," Martineau explained.

While on the powwow trail in the Northwest Territories the girls learned about quill work.

"We learned it from a Chipewyan lady up there and I know it was done among our people a long time ago, but not very extensive. When the girls do quill work they use sinew and dye, the old way, so we are trying to revive this Paiute trade. Dorena is very good at it," commented La Van.

The family have always made their own costumes, done their own tanning and quill work, using "Indian" dye to color the quills.

"In fact, they now make a new costume every year. This year each one of the girls made a complete new fancy dance outfit and one of my other girls made a fully beaded buckskin dress. She worked day and night on it and it usually takes three years to make something like that, including the leggings, the moccasins and belt."

La Van is proud to add that his family are all members of the Paiute tribe and adds that the Paiute are a branch of the Ute tribe. "They are related to the Shoshone and Comanche's. That is the group that they belong to," says La Van.

In understanding the tribe they belong to and its closeness to other tribes one can understand why the Martineau's believe deeply in the Indian way. However, their dedication to living this way came largely from the family's great grandmothers Florence Kanosh and Minnie Jake.

**DORENA: Records her culture.**

They were born in 1889 and 1896, respectively, and Minnie Jake is still alive.

"The girls are very traditional and it was Florence and Minnie who taught them most of what they know today. Both of these ladies were raised in teepees, so the girls are very traditional because of their great grandmothers. We stay with our Indian tradition."

How do the girls react to their traditional ways?

"The girls like to set an example to other young Indians. They live a good life, they don't drink and they're not on drugs. I think they try to inspire other Indians of the same age to do the same thing, to get involved."

**"The girls are very traditional... these ladies were raised in teepees. They live a good life, they don't drink and they're not on drugs... I think they inspire other Indians of the same age to do the same thing, to get involved."**

La Van is also an inspiration to his girls and grandsons because of the way he was raised.

"We always held powwows when I was young, the Bear dance, the Sun dance. Our powwows were non-competitive and afterwards we would always just have a dance. We called it a Turkey dance, which is the same as just powwow dancing. We always held it as a social and we would dance all night, usually, right after a religious ceremony had taken place. It was something we grew up with."

La Van remembers when he was young there were not that many powwows to attend. He says there were a few in Oklahoma and the odd local one but powwows had not really caught on.

In 1968 La Van began to take his family to powwows and today, one of them

almost always places in the dance competitions entered.

"One of them almost always wins, but sometimes they lose. They dance in the fancy shawl and one of the girls is a traditional dancer. Occasionally, one of the girls enters into the grass dance. She just started and has already beat men on several occasions."

La Van also dances fancy and traditional, but does not compete.

There have been many changes noted by the Martineau's regarding powwow dances and tradition; this is something that bothers the family.

"A long time ago it was always social and religious dancing. But now they are asking you to stand up and

**CARMEN: Quiet and traditional.**

place to continue Indian tradition and "one other reason we go to powwows is to learn about other

tribes' crafts, skills and foods."

La Van also has a message for people who

**JETTA & SHANNON: Playing the flute.**

want to live the Indian way. To impress people but because you believe in it as a way of life. Powwows are

just a way of expressing your Indian way. "Remember, always maintain your Indian culture."



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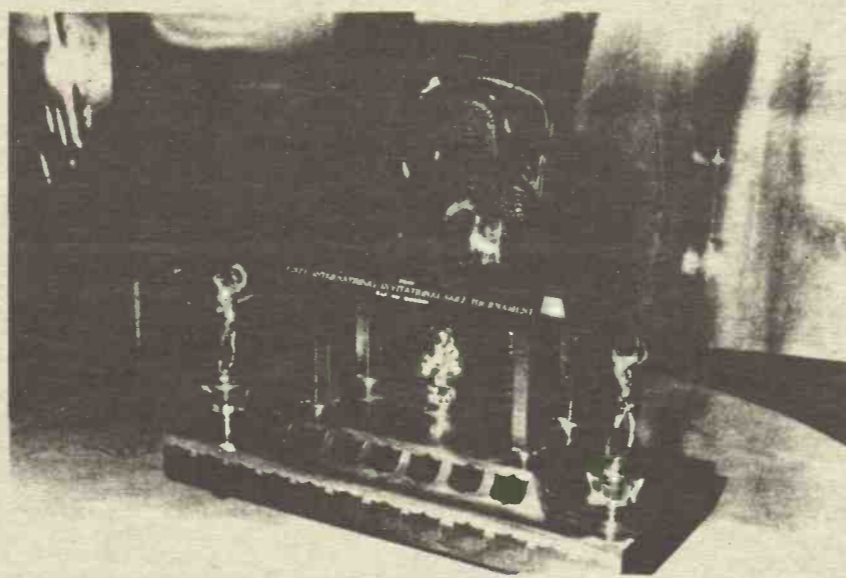
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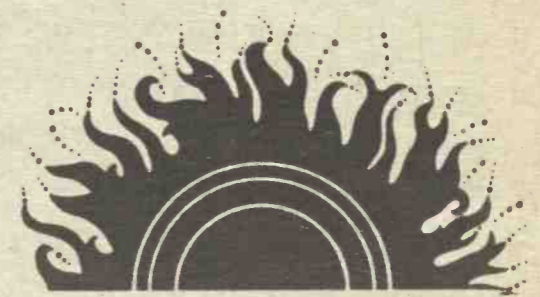
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By David Williamson

While many present-day Natives are superstitious in varying degrees, the extent and depth of their beliefs does not even remotely approach that of their forebears.

The true story told of an old Native trapper named Munchoose (The Insect) is illustrative of the real nature of most Cree Elders residing at Sturgeon Lake, Alberta when our family first moved there to live 69 years ago - a few months before my seventh birthday.

Munchoose was a short, stocky, powerful man who trapped in the area of Pruden's Crossing - now Watino - early in this century. The Crees regarded him as a mysterious character; very learned in Native religion and medicine, and very knowledgeable of the history and legends of his people.

The old fellow had been hunting along the banks of the Little Smoky River, about five miles from its junction with the Big Smoky, in the summer of 1913, when he came to a sharp bend in the river where the south bank formed a high rocky point.

A strange looking object lying on that rocky point caught his eye. Parts of it seemed to glisten in the sunlight, yet it looked like the curved trunk of a small dead tree, cleanly stripped of bark.

The old fellow, his curiosity now aroused, made his way to the strange object.

But Munchoose readily saw it was not part of a

tree. No, indeed; it was an object the likes of which he had never seen before, nor had he ever heard of anyone who had seen one.

What he had found was a mystery to him. It was only about 30 inches in length, about four inches thick at its base, tapering to a point at the other end. It was curved like an ordinary elephant's tusk, yet it was extremely heavy - "far heavier than the heaviest wood," Munchoose assured himself.

He searched his memory for a Cree legend that might explain his astonishing find. He had a faint recollection of hearing stories about a great two-horned snake which was supposed to have existed in the ancient days.

Munchoose couldn't be certain there was any connection between the large horn, as he called it, and the legendary reptile, but, looking the object over, he noted it was, indeed, snake-like in appearance.

That was good enough for Munchoose. He decided the mysterious object should be called a "snake horn."

Munchoose now believed the spirit of the creature that had sported the "horn" must have looked with favor upon him and had

guided Munchoose's steps to the spot where he made the find.

As he looked upon the horn, he said to himself: "Here, indeed, is powerful medicine." Munchoose decided the horn's spirit wouldn't mind him taking a small piece of the tusk for a medicine charm.

The best the old fellow could do with his small hand-axe was to break off the very tip of the snake horn.

While Munchoose told all his friends about finding the snake horn, he adamantly refused to show his medicine charm to anyone except his fellow medicine men. Only they could fully appreciate such sacred things and would help preserve it.

But, when the medicine men asked Munchoose to tell them the location of the snake horn, he flatly refused to oblige them, saying, "I do not wish to anger the spirit of the snake horn by prematurely revealing its resting place."

Early in the summer of 1918, having heard about Munchoose's 1913 discovery of the snake horn, two expert Sturgeon Lake woodsmen, Jeremy and August Aimard, visited Munchoose to try to learn the location of the snake horn.

But the Aimards were not successful. Nevertheless, the brothers conducted a search of the general area where Munchoose was believed to have discovered the horn. But even though the searchers were guided by Old Sunshine, a Cree hunter familiar with the territory involved, no sign of the snake horn had been found by the Aimard party.

Shortly after the Aimard search was concluded, Munchoose had another visitor who wished to learn of the snake horn's whereabouts. This man was certain he would succeed in securing the information he sought - he had brought along something he believed would get Munchoose's tongue wagging.

Although the sight of the two quarts of whisky in the hands of his visitor soon had Munchoose licking his lips, the old fellow refused to reveal his secret. "I will tell where the snake horn can be found, but only when I feel I am about to die - not before. I will be faithful to

## VOICES FROM OUR PAST

# The mystery of the snake horn

the Great Snake's spirit," said Munchoose.

No doubt Munchoose would have carried out that promise, but, death - always capricious in its timing stole the old fellow's life and cut off his breath as he slept.

After Munchoose's death, there were those

who claimed that the old fellow's story about finding the snake horn was nothing but a pipe dream. But was it really?

In February, 1958, I wrote the story about the snake horn and sold first rights only to the Edmonton Journal.

I pointed out that, so far

as I knew, the snake horn had never been rediscovered.

Shortly after it appeared in The Journal that month, Mr. H. Hemmingway of Watino, wrote to that newspaper saying he had read my snake horn story and was able to inform me that the horn had been redis-

covered in 1919 by two prospectors, Happy Hooligan and Slim Harvey, and was on display in the Natural History Museum of the University of Alberta.

Mr. Hemmingway also mentioned that the tip of the snake horn had been broken off.

When I visited that university a short time later, I was shown the snake horn which the professors in charge declared was the tusk of a woolly mammoth. These animals had lived throughout the Northern Hemisphere during the Pleistocene Epoch, which ended about 10,000 year ago, I was informed.

The snake horn, together with other tusks, is there today. But, unlike my old Cree friend Munchoose, who was so afraid he might offend the spirit of the snake horn, the learned university professors didn't appear too concerned with possible likes and dislikes of that spirit.



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**Gregg C. Smith, President**

By Jim Thunder

Back in 1816, a party of Plains Cree were camped near what is now the border between Canada and the United States. One very sultry day, when storm clouds had gathered low overhead, rumbling with the breath of the Thunder Bird, a son was born to a young Cree couple.

It was a custom of the Cree to name a child for whatever object or incident was first observed when the baby's cry indicated a new life had begun. As this little Cree child began to cry there was a great flash of lightning leaping across the sky. So the newcomer was named Kisikawasan Awasis (Flash In The Sky Boy).

He had a grandmother in the camp and this wise old woman felt that the child would someday be a great leader of the Cree; a medicine man, perhaps a chief. So she took over the care of the infant while the young parents resumed hunting and preparing food for the band.

Not long after his birth, some of the hunters, far out on the prairie, came upon a lonely whiteman who had been left behind by a party of explorers because he was sick. The hunters took the man back to camp and gave him shelter, food and tried to nurse him back to health. They did not know that the man had smallpox.

Smallpox was the terror of all Indians since the first terrible epidemic had spread like fire among them a generation before this time, killing thousands. The one instinct of the Indians was flight. So when they realized what had happened, they rode off in all directions, abandoning all those who were unable to follow them. Survival of the

few depended on their ruthlessness, for there was nothing they could do to combat the horrible disease.

Presently there was no one left in the camp except the grandmother and her helpless grandson. Neither of them were infected with the smallpox but the future looked grim because there was no one to hunt for them and no other food within the reach of the old woman. With the determination of the Indian she began setting up a shelter for herself and the child from the bits and pieces the others had left behind them and built a little teepee from pieces of buffalo hides. She kept the child alive by going about gathering old buffalo bones and boiling them in a kind of bag made of buffalo hides hung on stakes, dropping hot stones into the water to make soup.

Autumn was approaching and the grandmother had no means of coping with the winter weather that was not far off. But she went bravely on, buoyed up by her secret belief that this was a child destined for greatness. Some dogs had also been abandoned and one day as she was sitting with the child on her knees, she noticed that the dogs were uneasy and restless and sometimes howled. She became alert because it seemed to indicate that someone or something was not far off. It was not long before a party of Sioux (Dakota), a hunting party from the south, came to the campsite. She was terri-

fied of the traditional enemy of her people and had hidden in her shelter. The Sioux, when they saw human bodies lying around turned to ride away. But one of them saw a movement under the shelter and they rode over to the pile of skins. When they found the old woman with a fine baby boy in her arms, they took them both prisoners and rode off with them toward Dakota territory.

In the Sioux country the woman and the boy were well cared for. The boy grew up speaking Sioux and was taught all the skills of a Sioux hunter and warrior. When he was about fourteen years of age, a Cree war party attacked the Sioux camp. The grandmother, seeing the attackers and hearing their familiar language cried out that she was a Cree and pointed to Kisikawasan Awasis, telling them who he was. She convinced them and the victorious Cree rode away to the north taking the boy and the grandmother with them back to their favorite country, the headwaters of the Qu'Appelle River. The year was around 1830.

In the camp of his own people, Flash In The Sky Boy had to learn to speak his own language and to pick up the habits and customs of the band. He was an object of great interest, for he could now tell them a great deal about the Sioux that they had not known before. The Cree laughingly called him Nehiyowapwat

(The Sioux Cree). This came to be accepted as the name of the band, for now they had acquired the skills of the two cultures, their own and that of the Sioux. To this day the Cree name for this band is Nehiyowapwat.

A brother of Flash In The Sky Boy gave him a nickname, "Piapot," which means 'a hole in the Sioux', meaning probably that he had made a breach in the secret life of their enemies, the Sioux, and brought them intimate knowledge of the Sioux way of life. The nickname stuck to the boy and he became known in history as Piapot.

As he grew to manhood he proved to be remarkable in many ways. He was a famous warrior and had a reputation as an outstanding fighter among the tribes in the West.

There was a story told of a fight that took place between the Blackfoot and the Cree. During the battle, Piapot ran to the place where the enemy had dug rifle pits, grabbed a Blackfoot warrior by the hair, dragged him out of the trench to the Cree lines and scalped him there. Later on, when his young wife gave birth to a baby boy, Piapot named his infant son 'Dragging Him' after the incident.

No one knew when Piapot became chief but undoubtedly it was when he was a mature man, at the height of his skill as a hunter and warrior, which may have been in the 1840s.

Chief Piapot wanted to make peace with the enemy tribes. He sent a messenger into Blackfoot country with an invitation to attend a peace council. The Blackfoot responded by sending a large war party, not in peace as he had requested, but painted for war. They came galloping toward the Cree camp, chanting their warcry.

The Cree warriors came out of their lodges and stood behind Chief Piapot. They were armed and ready for action. Their warcry split the air. It was echoed by the women far back in the camp. The chant of the Blackfoot deepened and rose to a shrill cry. Piapot lifted his hand and waved his own warriors back. He walked forward, stood alone, and faced the Blackfoot chief.

Piapot said his people were tired of war. They had conquered all invading tribes until their territory covered the prairies from the Red River to the Rocky Mountains, and from the Saskatchewan River to the Missouri. Piapot said that he wanted peace but if the Blackfoot had come for a battle then the first one to come forward would have to fight him in hand-to-hand combat.

Piapot jerked his knife out of its sheath and shouted at the Blackfoot, challenging anyone of them to come forward and to test his skill in a single fight. There was moment of uneasy silence. Piapot stood there, waiting, knife poised in his hand,

his dark eyes flashing but none of the Blackfoot came forward to meet his challenge.

Finally, Piapot lowered his knife and said that if none of the Blackfoot chose to fight then they must remain in their own territory.

This incident was a factor in bringing peace between the two enemy nations and thereafter the name of Piapot was spoken with great respect around the campfires of the Cree.

In 1883, Piapot agreed to go to a reserve south of Sinaluta. The Cree had always been a proud and free people and the long journey across the plains to a restricted way of life was new experience for them.

It was not any better than the Indians expected. It was worse. The winter was extremely cold. The food rations provided by the government were sickening and disease took its toll. Of the 350 Cree who followed Piapot to the reserve, more than one-quarter died before spring.

After consulting his people, he decided to move to a better location, to the Qu'Appelle Valley, where he had wanted to go in the first place. He wanted to return to the valley, where he had hunted the buffalo and deer and where life was pleasant. Even the most arrogant whiteman would not be able to stop him from trying to save his people from starvation. His order to prepare to move was welcomed by his followers and in late 1884, the Cree were moving again.

His decision to move was in direct defiance of government orders which made it very clear that the Indians were to remain on the reserve. Piapot knew the regulations but he also knew that his people were dying and that his decision to leave was right. If a fight became necessary he had something to fight for.

The Mounties were notified of the Indian departure from the reserve and somewhere along the way, the police officers intercepted the Indians and served notice upon the chief to halt and return to his reserve. Piapot told the Mounties in simple but firm words that he and his followers were going forward and that not a single one would be turning back. They were going to the Qu'Appelle, where they should have been granted a reserve in the first place. And the police, seeing the determination in the chief's face and seeing his logic as well, stepped aside and the Indians continued on their way.

The Qu'Appelle never looked better to Piapot. He and his followers made camp beside the Fishing Lakes. They built cabins from logs, and the Government of Canada wisely carved out a new reserve and Piapot and his people settled down on a permanent reserve named after him.

## VOICES FROM OUR PAST

## Fearless Chief Piapot brought peace to his land and people



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## VOICES FROM OUR PAST

# Crowfoot valued land more than gov't money

By Jim Thunder

Indian chiefs who negotiated with the government before the signing of the treaties were very wise leaders. These leaders were sincere in their requests and were concerned not only with themselves and the present but also with the future and what it held for their descendants.

The following story shows the wisdom and sincerity of one such leader. His name was Crowfoot, chief of the Blackfoot Confederacy.

The story took place during the negotiations preceding Treaty 7 when Chief Crowfoot met with a government spokesman.

The government spokesman spread some dollar bills on the ground and then said, "This is what the whiteman trades with, this is his buffalo robe. Just as you trade with skins, we trade with these pieces of paper."

Chief Crowfoot took a handful of clay and made a ball out of it and put it on the fire. It baked but it did not crack. He turned to the government representative and said, "Now put your money on the fire and see if it will last as long as the clay."

The government spokesman was embarrassed and

quickly replied, "No, I cannot do that because my money will burn."

With a gleam in his piercing grey eyes, Chief Crowfoot said, "Your money is not as good as our land is it? The wind will blow it away, fire will burn it and water will rot it but nothing can destroy our land. You don't make a very good trade."

The chief then picked up a handful of sand from the riverbank. He poured the sand into the palm of the government spokesman's hand and said, "You count the grains of sand in that while I count the money you have offered to me."

The government representative looked at the handful of sand and quietly replied, "I might not live long enough to count the grains in this sand." Obviously, the money could be counted in a few minutes.

The wise old chief spoke, "Our land is more valuable than your money. It will last forever. It will not perish as long as the sun shines and the rivers flow, and through all of the years, it will give life to men and beasts."

"We cannot sell the lives of men and animals, and so, we cannot sell the land. It was put here by the Great Spirit and we cannot sell it because it does not

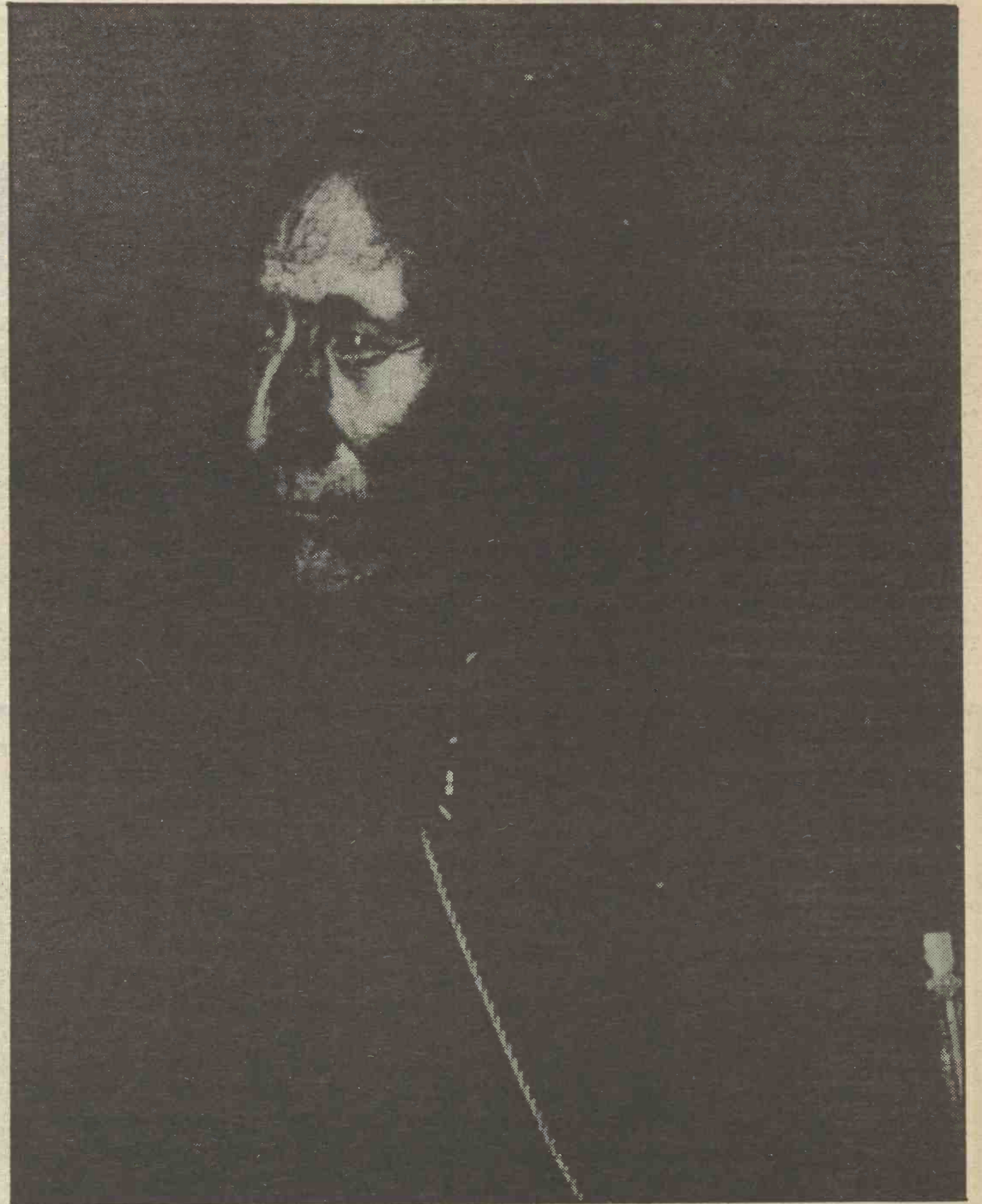
really belong to us.

"You can count your money and burn it with the nod of a buffalo's head but only the Great Spirit can count the grains of sand and the blades of grass on these plains. As a present to you, we will give you anything we have that you can take with you, the land we cannot give."

This short account of Crowfoot and the government representative, once again, demonstrates the quality of leadership, it shows that our forefathers had insight and recognized the value of lands.

This demonstrates that the government's inability to comprehend the depth of knowledge and wisdom the Aboriginal leaders had during the treaty negotiations.

**EDITOR'S NOTE:** Story taken in part from *The Saskatchewan Indian Magazine*.



**CROWFOOT:** Challenges the whiteman's ideas about money.

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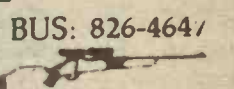
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VOICES FROM OUR PAST

# Blood Elder first in Alberta to organize Indian Days

By Jack Red Crow

**BLOOD RESERVE** — Sitting in his favorite armchair, Blood Elder Wallace Mountain Horse Sr. reflects on his life and the Kainai Indian Days. Mountain Horse, a spirit-

ual leader with the sacred Horn Society since the passing of distinguished Elder Mark Old Shoes Sr. last winter, comes from a family deeply committed to Blood religion and culture. He was a member of the Horn Society, a Blood

religious society, for 21 years before they transferred their sacred bundles to a new group headed by Adam Delaney.

Well-known as a vocal Blood councillor from 1970-74, Mountain Horse also volunteered many hours in

community service to the betterment of Moses Lake. The community is located on the outskirts of Cardston at the southwest corner of the Blood Reserve.

But one of the most interesting parts in Mountain Horse's life was his stint as

a traditional chicken dancer and hoop dancer. Mountain Horse smiles, "yes, I started dancing when I was five years old but just for pleasure. I never participated in competition dancing except once."

"That was at the Sundance (a sacred gathering of Blood religious societies each summer near the Belly Buttes) when the Circle of the Sun was being filmed," he continued, "they had over 200 dancers and that was the first time dance competitions were held on the Blood Reserve."

"I was beat by Jeffrey Bull Shields (who was over 20 years younger) because he copied my style and I dropped a hoop during the competition," he laughed.

In 1967, Mountain Horse left his dancing days behind and devoted his efforts towards organizing Kainai Indian Days in his spare time.

With Bloods such as Dan Weasel Moccasin, Allan Spear Chief, Pete Standing Alone, Charlie Bull Shields, and the late Jim Bottle and Jim Prairie Chicken, they organized the Kainai Indian Days for the first eight years of its existence.

Mountain Horse said the Indian Days concept was originally adopted from the nearby Peigan Tribe who were the first Indian band in Canada to host Indian Days celebrations. The idea was to promote goodwill between band members and visiting tribes through feasts, visiting and parades in a teepee encampment.

When the Blood tribe chief and council first debated whether they should adopt the Indian Days concept in the early 1960s, one councillor was adamantly opposed to the idea. Mountain Horse said the late Gerald Tail Feathers, a renowned Blood artist, feared Indian Days would ruin the Indian way of life.

Because dance competitions were traditionally not a part of the Blood culture, the late Tail Feathers felt Indian Days would eventually focus too much on dance competitions. Instead of attending Indian Days celebrations to visit friends and relatives and make new friends, Tail Feathers foresaw a time when one could choose which Indian Days to attend by the amount of prize money offered for various dance competitions.

Mountain Horse said Tail Feathers predicted that Native dancing would become less important.

"He was right," said Mountain Horse. "A regular Indian Dance that offers no prize money for dancers is not attractive than one that has lots of money for competition dances."

Originally Native dances were sponsored by various social and religious societies during special holidays on the Blood reserve for sheer enjoyment. Dances started

about supper time and went into the early hours of the morning, said Mountain Horse.

Despite Tail Feather's opposition, the Blood tribe chief and council adopted the Indian Days concept in the '60s. Under the leadership of Mountain Horse and his committee, the first Kainai Indian Days at Red Crow Park was held during Canada's centennial year in 1967.

Mountain Horse and his committee were careful to instill the true spirit of Indian Days -- feasts, dances, visiting and parades.

He is proud of the way he and his committee organized the Kainai Indian Days.

With a budget of about \$8,000 and additional donations from various organizations and individuals, Mountain Horse managed to put on quite an extravaganza, attracting visitors from all over Canada and the United States each year.

"Many visitors told us they were satisfied with the way we organized the Indian Days. Money was

**"Many visitors told us they were satisfied with the way we organized the Indian Days. Money was good and we treated our visitors very well. There were lots of rations."**

good and we treated our visitors very well. There was lots of rations. One person told me that they didn't have to buy any groceries during the Indian Days," said Mountain Horse.

In 1975, the Kainai Indian Days Committee, handed over the responsibility of organizing the Indian Days to a younger group.

In retrospect, Mountain Horse said there has been many changes in Indian Days since two decades ago.

He said there was no such thing as female fancy dancers. "The women dressed in buckskin outfits, but today, even some women dress as chicken dancers and compete with men."

"Today, some women just wear a shawl without complete dance regalia and dance," he said.

He contends that old Native songs are better than the new ones because "the new songs have more words."

But Mountain Horse says that Indian Days celebrations are here to stay with even more changes in the future.

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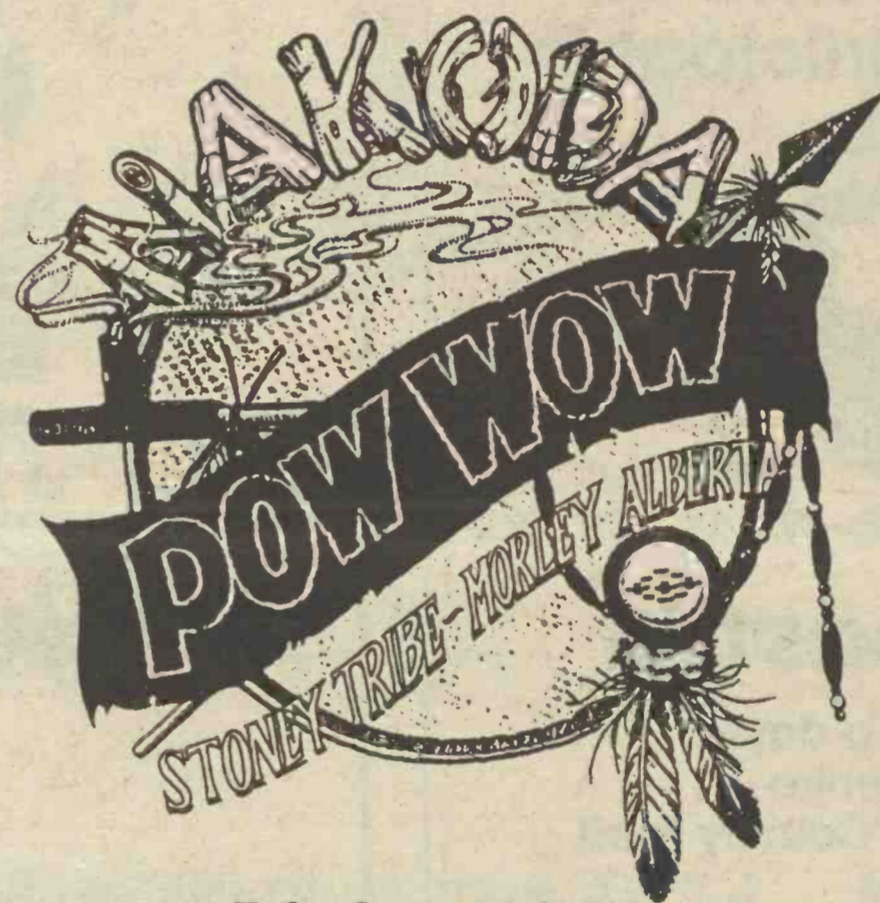
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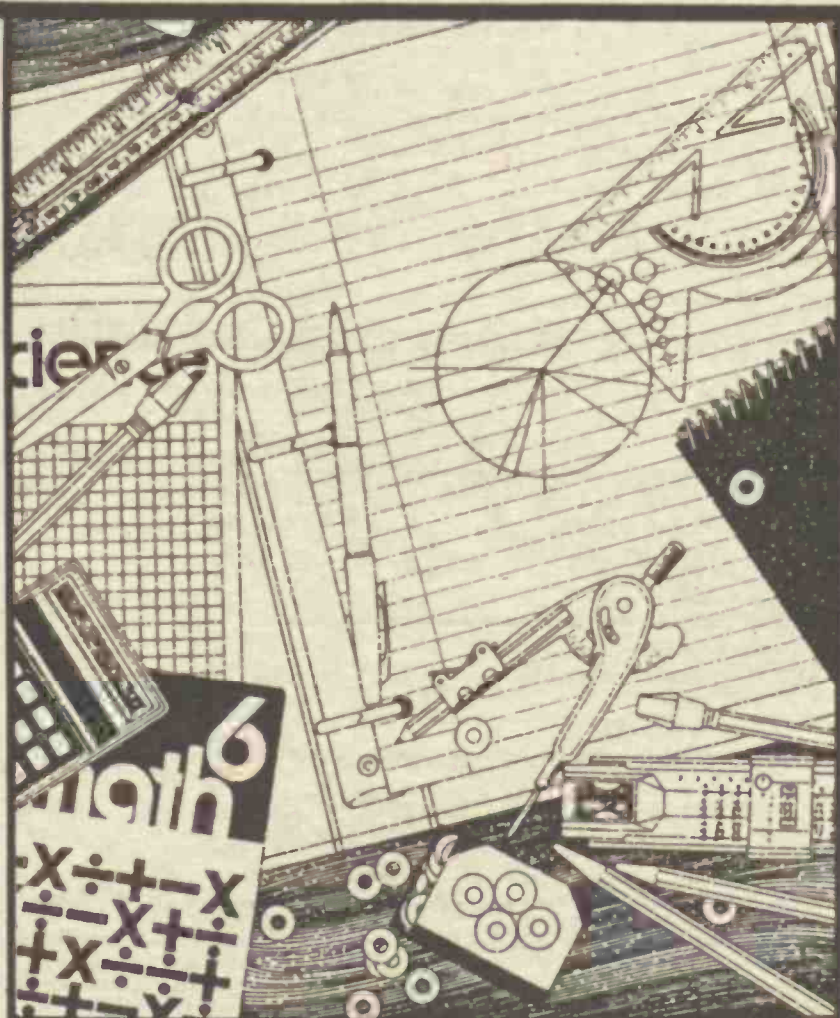
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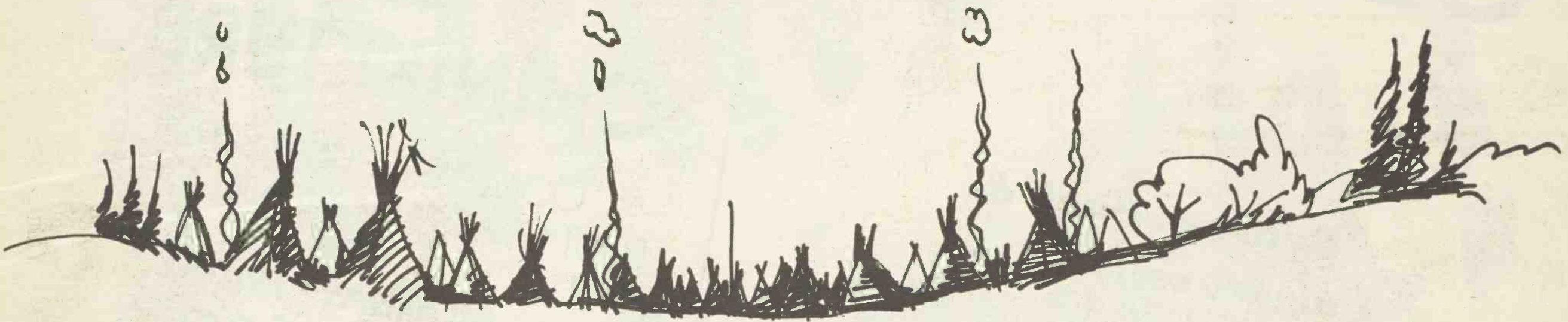
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# Today's Native Youth!



**W**indspeaker salutes our Native youth who strive for success and who have earned the respect of their communities. The youth profiled on this page are but only a few — we know there are very many more.

Congratulations to all those who through their own personal endeavours, give our entire community a diversity in talents, interest and perspectives.

The following pages profile those who we call "The Achievers." They are the young in age and the young at heart.

Thanks to all "The Achievers" for enriching our community.



WENDY GRAY

# Sky's the limit for social work grad

By Jackie Red Crow

Former assistant editor of the now-defunct Alberta Native Communications Society (ANCS), Wendy Gray, graduated with a Bachelor of Social Work degree at the University of

Calgary's June convocation.

Wendy Gray, an Edmonton Metis, now living in Fort Macleod in southern Alberta, originally wanted to study to become a psychologist, but then switched to the U of C's social work satellite program at the

## THE ACHIEVERS

University of Lethbridge. Since leaving ANCS in the early '70s, Gray worked briefly as a graphic artist with The Bay in Edmonton

before being offered a job by Eric Shirt. Shirt, well known as the founder of Nechi, an alcohol and drug abuse training centre in Edmonton, offered Gray a job as senior trainer for Nechi.

Gray enjoyed her job with Nechi, but felt it was important to get a university education to make a positive contribution to Native communities.

In 1981, Gray moved to Fort Macleod to work with the Foothills Detox Centre. With the encouragement and guidance of the centre's executive director, Sheila McDougall, Gray finally enrolled at the University of Lethbridge that same year.

"I never saw myself as a social worker and I still don't," she said. "But I chose the BSW program because it's more diversified and there are a lot more jobs you can choose."

Reflecting on her years of study, Gray finds her first two years as memorable but the last years were very stressful.

"During the first two years, I was able to schedule my classes so that I could go to school three times a week, but the last two years, I had to be at the university every day," she says. This meant extensive travel from her home to the university.

"I sometimes doubted myself for returning to school. I wondered if it was worth it," she says. "And I was 33 when I went back. It

was scary. I had unrealistic fears about school," said Gray in an interview at her home.

She credits her friend, Sheila McDougall, as the one who helped her continue her education despite obstacles and fears.

During the summer months, Gray managed to get "decent jobs with Nechi" which gave her "a taste of the real world and I recharged myself."

Gray said most mature students do well in university because they are prepared for the hard work and discipline required in university studies.

"I was never made to feel old. I enjoyed the comradeship. Students were not competitive -- they were very helpful. It made a big difference in my studies," says Gray.

"Native people need more Willie Littlechilds' (Cree lawyer and successful businessman) and Douglas Cardinals' (Cree architect)," advised Gray. "There is lots of room for Native people in all fields especially in view of self-government."

"There are lots of intelligent people who are stunting their own growth. If I had the courage to go back to school, and since I am a single parent, more Native people can probably do better than me."

Gray hopes one day to work in Australia for the Aboriginal people. "Ever since I can remember, I always wanted to work there," she says.

Gray has two teenage children.

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## Janvier gets top marks

By Donna Rea Murphy

COLD LAKE — It was a banner year as one hundred and five students graduated from the Grand Centre High School recently. Eleven were honor students and one of them was Dean Janvier, 17, a resident of English Bay Reserve north of Cold Lake.

Janvier, with an average in the high eighties, also won the Alex Rutherford Scholarship for outstanding achievement in high school matriculation. He walked off with the Willie Littlechild Award for scholastic achievement by Native students and has been accepted in the University of Alberta, where he will work towards a bachelor's degree in liberal arts. After that, he says he'll consider his options and go on to something higher, perhaps law or architecture. The two scholarships result in a total of \$2,000 which he'll use to begin his post-secondary education.

In his spare time he enjoys lifting weights with a group that has been meeting together informally for over

two years. Janvier has gradually worked up to greater weights and can now bench-press 220 lbs.; he'll continue to increase the poundage. "I find it both relaxing and a way to get rid of frustration and stress," he explains. "It's a good way to unwind and it's good for your body besides."

Unable to play hard contact sports because of a hip injury, Dean is nevertheless a hockey fan and is interested in other sports. In quieter moments, he writes poetry and short stories and enjoys creative writing.

He remarks that, although he wouldn't have had to study too hard in order to pass his exams and graduate, he worked extra hard these past three years to get good grades. It paid off as he received the highest mark in Chemistry 30 in the entire school district. He scored 93 per cent in the provincial diploma exam and then graduated with honors.

Janvier is the first Native student in the history of Grand Centre High School to do so.

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ROBBIE LaFRANCE — 'I'm a kid at heart.'

# Alberta princess works with kids

By Mark McCallum

Alberta's Native Princess for 1987, Robbie LaFrance, has an outgoing personality which makes it easy for her to relate to children she works with in her job as a Alcohol and Drug Abuse Counsellor on the Blackfoot Reserve.

"I'm a kid at heart," says LaFrance, 20, of the Blackfoot Reserve.

"I work with kids and try to teach them there's more out there in the world than drinking all the time," she explains. "Children have a lot to say but most of the

## THE ACHIEVERS

time nobody is there to listen to them. If you take the time to talk with them, they really get excited and that's my greatest joy, seeing them smile."

LaFrance, who will complete training at the Nechi institute this month, adds that this attention gives children a better self image of themselves.

In her role as princess, LaFrance attends both big and small powwows where

she competes on a competitive level. But, the fancy dancer readily confesses with a smile, "A lot of times I don't win when I compete."

When she dances, LaFrance tries to clear her mind of problems and thinks back to a more traditional time before powwows became so competitive. "I don't just dance at powwows for the money. I go because I enjoy them," she concludes.

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# AVC students get ahead

## THE ACHIEVERS

*EDITOR'S NOTE: If it were possible, we at Windspeaker would run pictures of every award winner and every graduate in Alberta. But, we haven't got the staff or space to cover every graduation, so we present here a sampling of the accomplishments that are being made by Native students. These students are representative of the achievements being made in education, as they take one step closer to realizing their goals...*

By Jerome Bear

**Rowena Cardinal**, of Kikino, received both the outstanding student award and the Edmonton Northlands Achievement award for her hard work at the Alberta Vocational Centre in Lac La Biche.

Cardinal, 40, will enter the Accounting for General Business course this fall. She wants to work as a bookkeeper for a company when she is finished the course.

She says the inspiration behind her returning to school, in the Adult Basic Education course, comes from her aunt, who completed a Bachelor of Social Work degree in Manitoba.

A mother of five, **Elizabeth Jacknife**, had to juggle from family duties, as well as her eight course

work load at the college, in order to maintain a high average. But, the hard work paid off and she received an outstanding student award and an Edmonton Northlands Scholarship award.

Jacknife, 29, received these awards for her excellence in the Adult Basic Education course.

The resident of Elizabeth Metis Settlement has been accepted into AVC's first year Community Social Services program for September. She hopes to complete the two year program and, with her ability to speak Cree, plans to someday work in a Native community.

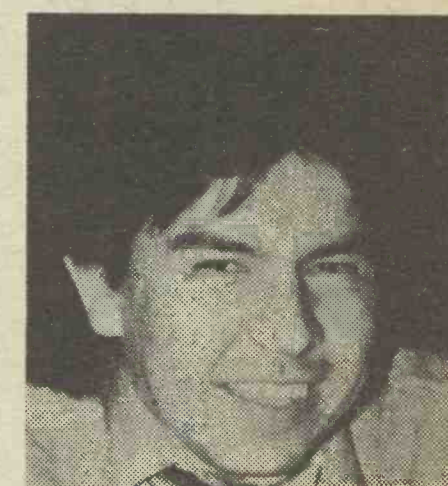
**John Gladue**, 31, of Kehewin received the AVC Quality of Life award for overall excellence. He received this award for



CARDINAL



JACKNIFE



GLADUE

successfully passing his course and acting as president of the student representative council.

Gladue has completed his first year in Business Administration and will finish his second year at the Northern Alberta Institute of Technology. He plans to use his education to help other Native people in Alberta.

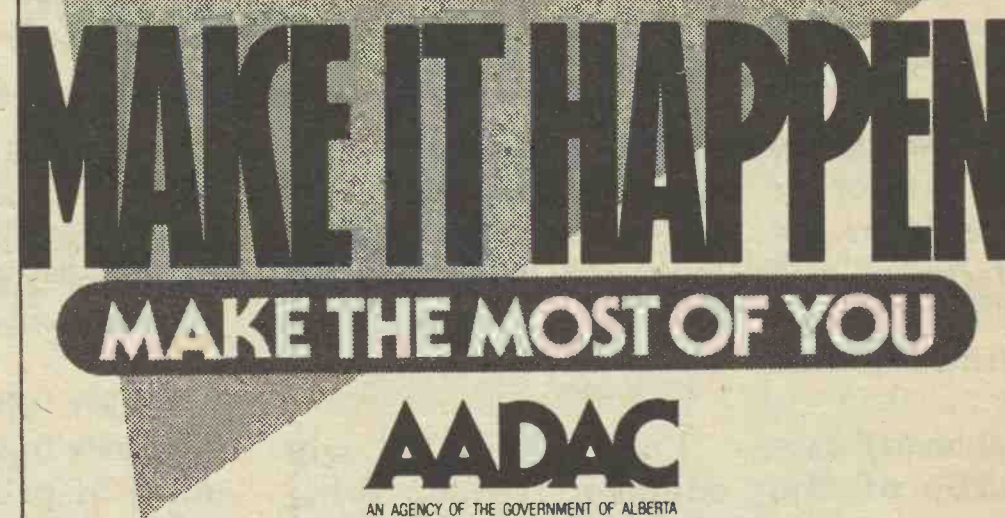
# Congratulations & Best Wishes to all 1986/87 Graduates

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## Grand Centre

# Junior Forest Wardens granted land

By Donna Rea Murphy

GRAND CENTRE — The Grand Centre Junior Forest Warden's recent application for land to build an outdoor recreational facility has been approved by the Alberta Forest Service.

The JFW Maskwa Club, with a majority of Native youth members, had applied for a quarter-section of land on Bourque Lake, 31 miles outside Cold Lake. Government project which will go towards wages and materials.

The initial construction phase will employ six people to brush and clear the site for construction of a parking lot, campsite, ski trail, obstacle course, fitness trail, wood corral, two double toilets, eight fire pits, a floating dock, twelve picnic tables and an information kiosk. Three of the employees will be Adventurers, the oldest members in the club. The middle group, the Trailblazers, will volunteer their time for other tasks while the youngest members, the Pathfinders, will assist in site clean-up as the work progresses.

Newly formed in 1986, the club is the brainchild of Native Outreach Employment Counsellor George Blondeau. After the club's inception, Cecil Desjarlais

## THE ACHIEVERS

came in as a leader and later became the club supervisor. Jeff Reynolds, a Hinton Forestry Technology School graduate volunteered as a leader along with AADAC Counsellor John Hill. Both Blondeau's and Desjarlais' wives have been active volunteers with the younger members and Hill's wife has assisted in various capacities.

Parent participation is stressed and parent volunteers are utilized frequently. The Grand Centre club was recently named the most active of the eleven clubs in the province. Several campouts have been organized in both summer and winter and a variety of activities, including a Christmas party, have been staged. The club's success in the land application has prompted other groups to contact them with a view to applying for their own land base.

The Junior Forest Wardens program was organized several decades ago in British Columbia to teach youth outdoor skills such as map and compass reading, axe and knife safety, basic bush survival skills, building a fire

properly and putting up a temporary shelter using a minimum of equipment. Emphasis is placed on environment conservation, tree and wildlife identification and healthy respect for the wilderness.

Not willing to rely on grant funding, the club has been actively fund-raising through bingo's and rodeo ground clean up and have built up a bank account for equipment and outings.

Recently, the club held an awards banquet to honor those whose assistance has promoted the club in the community and to thank the volunteers and leaders for their time and efforts. Business sponsorship came from the town of Grand Centre and Esso Resources Ltd., and both were award recipients.

The over 2,000 JFW members in Alberta will wrap up their yearly activities with a national camp out to be held in Oyama, B.C. later this summer.



(l to r) DORIN LOTH, LONNY PICHE & TRACY MATCHATIS — built relaxing pit stop in 15 minutes.

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## NOTICE OF PUBLIC MEETING

The Board of Trustees of the Northland School Division No. 61 will hold its next Regular Meeting on Friday, June 26, 1987 commencing at 7:00 p.m., and continuing on Saturday, June 27, 1987, at the Divisional Office in Peace River, Alberta.

All interested members of the public are invited to observe, and to gain an understanding of their Board operations.

A question and answer period will be provided for the public as an agenda item.

**G. de Kleine**  
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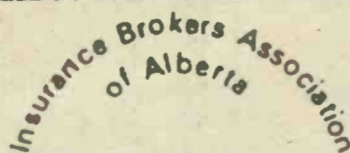
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**LEAD SINGER KAREN ST. JEAN**  
...starts performing after grandfather donates equipment

**Fourth Generation Band**

**Band makes jump from basement to television**

By Jerome Bear

The Fourth Generation, a five-member band just starting out, have been practicing in the basement of their house for the past two years. Now they feel that they are ready to show the world what they can do.

The band started practicing after the lead singer sang in a talent show two years ago. Her parents felt the band she was with at the time wasn't right for her, so they started up their own band. "We decided that we had five kids at home -- why not start up our own band?" says Frances St. Jean, the mother of the talented family.

So, with the assistance of their grandfather, who bought the equipment, the young people began to play music. They are: Darlene, 19, who plays keyboards; Gene, 18, lead guitar; Karen, 16, lead singer; David, 13, bass guitar and saxophone; and Sarah, 12, drummer.

Prior to starting the band, none of its members

knew how to play the instruments they're playing now. Each member of the band learned on their own. Father, Sonny, informed them if they were to become a good band, they would have to start from scratch and develop from there.

Lead singer, Karen, passed up a voice training school because she "tried taking classes before, but it didn't work out because they try to teach you their style of singing. I want to have my own style of singing, so I don't take part in any voice training classes."

David, who plays bass guitar and saxophone is now taking sax lessons in school, but says he has picked up most of what he knows from practice and his father, who played the saxophone before.

Darlene, keyboards, has taken lessons, but feels it didn't help her play any better because she was taught classical piano and not

enough "modern style of music." She will be continuing in her second year in university in law study.

"I hope to become an entertainment lawyer and represent bands like the one we have," said Darlene. "Maybe even represent our own band in the future."

Gene, the lead guitarist, also plays with another band. He says it enables him to get more practice in and helps him get used to playing for an audience.

Drummer Sarah hopes to excel at her chosen art and hopes to play with the family band for a long time. She and the other band members have high hopes for the future, but realize they won't go far if they don't practice and get enough support from the public.

The band will be playing during Klondike Days and two of the members are scheduled to appear on Native Nashville North. Sarah is scheduled to sing on June 22 and Karen is scheduled for June 23. These appearances will be aired this winter.

To be professional recording artists is a dream for the family and they say they won't stop playing until they do so.

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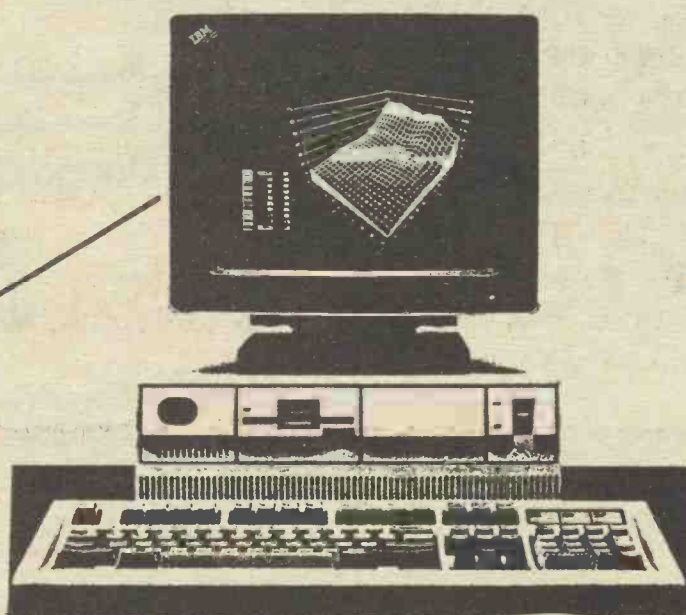
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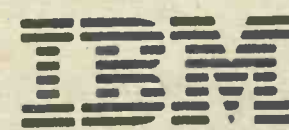


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# Blackfoot student wins international debate

By Lesley Crossingham

A Blackfoot student has won the prestigious Nicholson Award presented for debate and discussion

to the best student in the Commonwealth.

The award was presented to Shirley Hill, a student at Calgary's Plains Indian Cultural Survival

School (PICSS), after a full day of discussion and debate with students representing all nations in the Commonwealth. The debate took place at the

15th annual International Student convention held in Ottawa recently.

"Students from all over the world attended the conference, but Shirley came out tops," said school principal, Jerry Arshinoff.

Hill was presented with the award after a day-long debate on a wide range of topics including Aboriginal self-government. Hill's prize includes a series of biographics on well-known freedom fighters such as Nelson Mandela and Martin Luther King Jr.

During the award presentation Hill was described by the judges as "outstanding and an enthusiastic person who has given a lot in debate."

"I was so overwhelmed," says Hill, 24. "And so happy of course."

Hill returned to school as a mature student and says

## THE ACHIEVERS

she intends to go on to university after graduating this year. However, she points out she does not separate herself from her traditions.

"Both myself and my daughter, who is 6-years old, take part in the powwow. We both dance fancy dance," she says, smiling.

Hill is also learning to speak her Native Blackfoot from respected Blackfoot Elder Maggie Black Kettle. "It's quite difficult," she admits. "The words are long and they are hard to pronounce."

Hill is a student at the unique Plains Indian Cultural Survival School, known as PICSS to the students. The school was founded especially for Plains Indian students and

the curriculum has a special emphasis on Indian life.

"We don't just teach ordinary social arts courses, we teach the kids something of their own Native background," says Arshinoff.

"I really fitted in here," explains Hill. "The other schools I went to made me feel a bit like an outsider. Here, I fit in."

Hill points out that it is because of the PICSS atmosphere and students, who feel they are part of their surroundings, that she is now doing so well at school and is cleaning up all the awards.

"It's important to have confidence in yourself. That's how you win prizes," she adds.



MARLENE COLLINS — shows work sold at E.G. Frames.

## Painting landscapes brings out artist's feelings

Reprinted with the permission of *The Mirror, High Prairie*

HIGH PRAIRIE — Marlene Collins showed her work and made some sales at E.G. Frames on June 13.

Collins, who was born in Faust, and presently attends

AVC Grouard's Native arts program, says for the past eight years she has enjoyed producing landscapes in oil and acrylics, and has lately also put her calligraphy skills to good use by producing greeting cards. Her versatility also shows in the fabric wall hangings she has

been making for the past year.

Doing her landscapes, Collins says, "brings out my feelings -- when I've been hurting or good feelings. For me it's an emotional way of expressing myself. I'm very thankful I have this talent."

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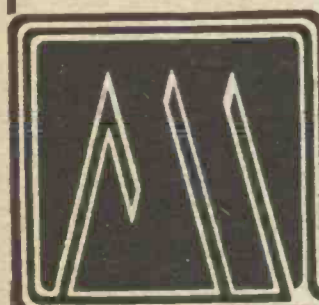
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# Sports

## Minor ball gets bucks

By Albert Burger

WIDEWATER — Well over 400 ballplayers came here, June 13 and 14, to vie for prizes in a Slave Lake minor ball organized tournament.

Widewater's four diamonds were continuously occupied with mixed slow-pitch, mens' and ladies' fastball, exhibition baseball, and Beaver and Mosquito play. Many non-players also made an enjoyable weekend of it by enjoying the sunshine and water at the sportsgrounds location on the shore of Lesser Slave Lake.

In mens' fastball, the Driftpile Swingers were victorious in the A-event by beating the Wabasca Cowboys. In the B-side, the Kinuso team was beaten out by the Slave Lake Northstars.

Peavine Wranglers took the A-side in mixed slow-pitch play by overcoming the Slave Lake Panthers. In the B-side, Slave Lake Terminators won over Seguin Construction -- also of Slave Lake.

In womens' fastball, A-event winners were the Slave Lake Starrettes, who downed the Wabasca Blues, while the B-side winners were the Sawridge Shooters by virtue of their victory over the Kinuso Smokers.

In baseball play, the Grassland team could not overcome determined play by the Slave Lake Cardinals who were victorious

both days by scores of 15-2 and 5-4.

In exhibition baseball play, the Cardinals maintained their superiority by downing challengers Slave Lake Young Bucks. Bantam baseballers Slave Lake T-Birds downed Kinuso Central Service. Unfortunately, Beaver and Mosquito results were not available at press time.

All proceeds went to Slave Lake minor ball.



THE DRIFTPILE JUNIOR SWINGERS — Carl Giroux gets hit against the Slave Lake Bandits.

## PONOKA'S 51<sup>ST</sup> ANNUAL RAIN OR SHINE STAMPEDE SALUTES LABATT'S PRO RODEO SERIES

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<p><b>1987 PONOKA STAMPEDE RODEO SPONSORS</b></p> <p><small>EVENT SPONSORS - PRIZE MONEY</small></p> <p>Wetaskiwin Motors, Chev-Olds, Ladies Barrel Race, Prof. Cowpuncher Motor Hotel, Team Roping, Professional M.F. Wagner Shows, Amateur Saddle Bronc, Treasury Branches, Amateur Barrel Race, Wabasca Motors, (Stampede Queen Truck Sponsor) Wrangler Jeans, Boys Steer Riding</p> <p><small>WILD COW MILKING</small> Ponoka Western Wear, Labatt's Alberta Brewery</p> <p><small>WILD HORSE RACE</small> Ernie Prasad, Doherty Ford Sales, Wetaskiwin, Douglas Seeds, Ponoka Automotive &amp; Farm Accessories, Ponoka Savings &amp; Credit Union, Revelations Concrete</p> <p><small>PRO CHUCKWAGON "SILVER BUCKLE" DONORS</small> Loring Holdings Ltd., Loring Hotel, Ponoka Building Supplies Ltd., Ponoka Motor Inn, The Office Lounge</p> <p><small>PONY CARTS</small> Ken's Furniture, Wetaskiwin &amp; Ponoka, Equi-Sat Trogans</p> <p><small>PONY CHUCKWAGONS</small> Labatt's Alberta Brewery, The Blue Ox Restaurant, Century Drugs, Crossroads Auto &amp; Trailer Sales</p> <p><small>OLDTIMERS TEAM ROPING</small> Ponoka Veterinary Clinic, Ponoka Impementals, Fountain Tire, Ponoka Co-op, Tom Butterfield, Dick Hays, Triple A Steam, Hays Construction, Sicker Plumbing, Stampede Inn, King &amp; Sons Cash &amp; Carry</p> <p><small>MUTTIN BUSTIN</small> Muttin Bustin Golf Resort, Ponoka Derby Blanket, Summer Brothers Contractors</p> <p><small>STOCK CONTRACTORS</small> Wayne &amp; Harry Vold, DeWinton, Alta. Reg Kessler plus Gerlitz and Calgary Stampede Champion Stock Cows &amp; Calves Diamond O 5 &amp; Tom Butterfield Vold-Jones-Vold</p>			
<p><b>MAMMOTH BEER GARDENS &amp; DANCE</b> <b>SAT., JUNE 27 &amp; TUES., JUNE 30TH</b> 9:00 p.m. at the Arena Complex</p> <p>featuring <b>The Marlene Sisters</b> also <b>Joe Firth and Promise Land</b> Two Bands — Continuous Music Tickets \$7.00 each</p> <p>Advance Tickets for Rodeo and/or Beer Gardens &amp; Dance available from: Ponoka Western Wear, 783-3831 and Daines Western Shop, Wetaskiwin, 352-5211</p> <p><b>RODEO TICKET PRICES</b> Rush \$6.00 12 &amp; under \$1.00 Reserved \$7.00 (All Performances except Finals) All Performance Package Price \$58.00</p> <p>July 1 - 6:30 p.m. Finals All Seats Reserved \$9.00 Tues., June 30 — (Senior Citizen Day - All Tickets 1/2 Price for Senior Citizens at the Grounds only)</p>		<p><b>INDIAN VILLAGE AND NATIVE DISPLAYS ON THE GROUNDS DAILY</b></p> <p>Rodeo Announcers ..... Chuck Parkinson North Hollywood, California Bill Keeler, Calgary, Alberta Chuckwagon Announcer ..... Ken Nuens, Calgary, Alberta Rodeo Producers ..... Harry and Wayne Vold DeWinton, Alberta Rodeo Clown ..... Ernie Marshall Bull Fighters ..... Ryan Byrne, Prince Albert, Sask. President, Ponoka Stampede Association ..... Gary Harbin</p> <p><b>M.F. WAGNERS SHOWS DAILY</b> BEER GARDENS ON THE GROUNDS EXCEPT SUNDAY SENIOR CITIZEN'S DAY - 1/2 PRICE RODEO ADMISSION, JUNE 30 PONOKA KINSMEN CLUB CASINO - JUNE 27-28-29 &amp; 30th 2 P.M. TO 2 A.M. - COMPLEX CURLING RINK FREE CAMPING &amp; PARKING FACILITIES AT THE GROUNDS</p>	
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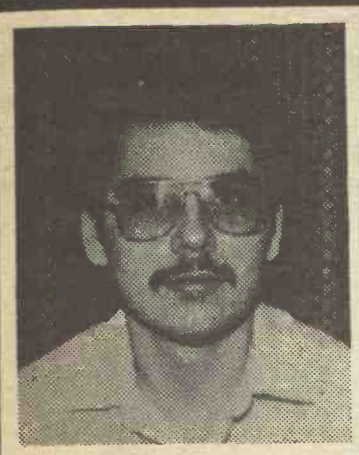
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## SPORTS ROUNDUP

By Jerome Bear

Children's screams rang out across the field; it sounded as though there was a big game or the kids were let out for recess. Well, the kids from Grades 4 to 6 were let out of school for the whole afternoon so they could have a little fun in a track and field day.

The **Prince Charles elementary school** was having what they call their year end field day. They formed six teams and each team was to complete six different events that were posted at different points around the field. The events were: high jump, long jump, softball throw, base running, broad long jump and the 50m dash.

The teams were named after colors. The winner of the event was the white team and the yellow team took second place. The 'Bear' was there, not to cheer, but to watch the kids having fun and catch some of the fun moments on film.

On **Friday, June 19, Prince Charles elementary school** will hold its **Awasis Day**, and I will have the highlights for next week's issue.

**BEAVER LAKE:** The **Beaver Lake Eagles** recently proved themselves as top team at the **Heinsburg Eagles** fastball tournament held in **Whitney Lake**, east of **Elk Point**, **June 6** and **7**. They defeated the **Lloydminster Riggers** in the final game by a score of 9-4. They won the top prize of \$1,000 for showing that they know how to play the game. Thanks to Diane P. for sending me that little bit of information.

**GIFT LAKE:** There are presently six teams in the league at the moment: the three ladies' slowpitch teams, two mens' slowpitch teams and one mens' fastpitch team. Although I haven't got the names of all the teams, or how they stand in their league, I can give you an update as to how the mens' fastpitch team is doing.

The **Sluggers** fastpitch team is in a league which consists of only six teams. Well, so far they are in second place with four wins, one tie and two losses. I wish you guys luck in the future and if anybody is wishing more information on the standings or wants to know when the Sluggers next game is, you can reach **Hector** at **767-3894** for that info.

**GOODFISH LAKE:** If you're looking for something to do on **July 4** and **5**, then **look no further**. **Goodfish Lake** is holding their **Treaty Days** and they will have plenty of things for everybody to do. They will be having a 16-team mens' fastball tournament, a 12-team womens' fastball tournament and an eight-team girls' and boys' minor bantam baseball tournament.

There will also be a small rodeo, chuckwagon races, a midway, flat races, a talent show, fireworks, and some

foot races and other activities for the kids. So go on down and have a great time in Goodfish Lake that weekend.

For more information, you can call **Fred Cardinal** or **Rene Houle** at **428-9501**.

**COLD LAKE:** Cold Lake will be hosting the **2nd Annual First Nations Native golf tournament** on **August 15** and **16** at the **Canadian Forces Base, Cold Lake**. The entry fee is \$75 and it is sanctioned by the **Western Indian Native Golf Association**.

Tee-off will be at 9:00 each morning and it will be a shot gun start each morning. The awards will be presented on the 16 and there will be a barbeque and horse race on the 15. The total prize money to be given to the winners is **\$3,740**. For more information, you can call **Sam Minoose** at **594-7183**.

**EAST PRAIRIE:** They have just finished with a slowpitch tournament in East Prairie and now I have the results for you. The tournament was held just last weekend and the **Grouard Wolves** walked away with the top prize of **\$600** and the first place trophy. The **Peavine Flames** came in second place and the **Lesser Slave Lake Chiefs** came in third place. I heard that it was a good tournament and that the competition was fair, so I congratulate **East Prairie** on the success of their tournament. If you are wanting to get a hold of anyone in East Prairie for other sports information, you can talk to **Robert** at **523-2594**.

Well, that's it sports fans. I'm done for another week, I'll see you next week where I will give you the highlights of the Prince Charles Awasis day. So until next week, this is the 'Bear' signing off...

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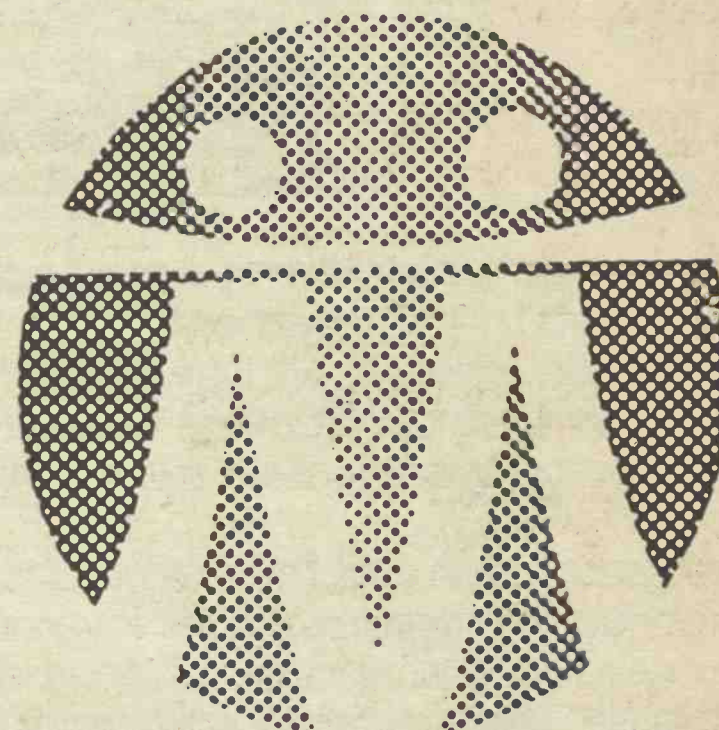
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# Business

## Esso promises work for new rig

By Diane Parenteau

FROG LAKE — Pimee Well Services Ltd., incorporated in 1984, recently added a second service rig to operations.

The company, owned by six Indian bands: Frog Lake, Kehewin, Saddle Lake, Goodfish Lake, Beaver Lake and Heart Lake, has been providing well servicing at Esso Resources Cold Lake leases for one and a half years.

In contrast to the original rig, which was acquired with government funding, this rig was financed solely through a private lender.

"Financing was totally on their own from the TD Bank in Bonnyville," said Business Manager Jim McInnes. McInnes is an Esso employee, hired under contract to provide management and training.

Three band chiefs who attended the Inauguration ceremony, on June 3, in Frog Lake, signed a surface lease agreement with Esso, guaranteeing 32,000 hours per year in a two-year contract that covers both rigs. As well, a new management contract was entered into both standing until October, 1989.

Feelings at the second contract signing were a lot different than the first, according to John Duke, head of the business relations group Cold Lake project. "This time around there's a lot more trust, a lot more confidence that we're going to be a success," he said.

"(It's) a new chapter in

what is really working out to be a splendid business arrangement," said manager of Esso Cold Lake operations Bob Wilson. "Now you people, Elders and chiefs are getting behind this, it's on the road to success."

Five of the six new crew members hired for the second rig are Native. Three are from Frog Lake, one from Saddle Lake and the other from Kehewin.

"We have three guys from different reserves in three key positions," said McInnes. "The whole purpose is to get Native people involved in the oil industry."

"Joe Quinney, a Frog Lake resident, started on the first rig and in three years has moved up from greenhorn to driller," said Native Affairs Coordinator Craig Barraclough. Both he and McInnes felt that such advancement made in three years would not have been possible working with another company.

Secretary-bookkeeper Gladys Badger has been with the company since the start. Without previous experience, Badger now manages the Pimee office and books.

Another Frog Lake resident, Kurt Large, has worked with Pimee for one and a half years. He started as a roughneck trainee and now holds the position of Derrick man. "The opportunity is great for Native guys to move up," he said.

"Promotions are coming along," said Frog Lake Chief Raymond Quinney. "I'm very proud of the boys that are working on the



PIMEE CREW — (l to r) Kevin Bacon, Jack Koluk, Eugene Badger and Joe Quinney.

rig."

Highlighting the afternoon, Pimee crew and staff received recognition for their longstanding safety

record and efforts on the first rig in the past three years.

Safety awards were presented by Pimee chair-

man Gordon Gadwa and Esso representative Bob Wilson. Rig crew members Kevin Bacon, Jack Koluk, Eugene Badger, Kurt Large, Joe Quinney, Gladys Badger and Jim McInnes received Pimee lines work vests and plaques.

"The rig hasn't had an accident for two years, which is a pretty impressive statistic," said Barraclough.

Both rigs number 1 and 2 were smudged with sweetgrass before they started working. Not taking anything away from the

crew, Beaver Lake Chief Al Lameman credited the ritual as a key factor in the rig's safety.

Master of ceremonies Gordon Gadwa, in his closing remarks, told the crew and their families to continue getting to know their culture. "It's easier to work in the outside world, if you know who you are," said Gadwa. "Start off right and be proud of your culture."

The Pimee Well Services rig number 2 began work on June 8 in Cold Lake.

## PRESS RELEASE

Congratulations to the five graduates of the Recreation Leader Training Program sponsored by Improvement District #18N. George Gladue (Ft. Chipewyan), Sandra Boucher (Ft. McKay), Alice Martin (Anzac), Ron Herman (Janvier), and Veronica Quintal (Conklin) were presented with certificates of completion at the awards evening held recently in Ft. McMurray.

The graduation was the culmination of the six month training and work experience program. Since November of 1986 the recreation leaders have learned to coordinate programs, run tournaments, coach teams, manage facilities, supervise staff and generally organize recreation in their own hamlets. The program was well received with community residents indicating that they noticed more activities and real enthusiasm toward recreation starting to develop.

# Alberta

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# Job makers get awards

By Rocky Woodward

A busy agenda dealing with employment was scheduled at the Interprovincial Association on Native Employment (IANE) conference held in Edmonton, June 2 to 4. When it was all over, two agricultural organizations were recognized for their efforts to enhance Native employment opportunities.

Held at the 700 Wing Hall, the two organizations -- the Alberta Indian Agricultural Corporation and the Saskatchewan Indian Agricultural Program, both received the Ivan Ahenakew award, named after the founding member of IANE.

Prior to the awards ceremony, Pat Ahenakew said some words about her father, now deceased.

"In early 1975, Ivan recognized the need for a coordinated effort to improve the employment of Native people. He, along with a small group of con-



LES ERICKSON

cerned individuals, met together to consider possible options. From this meeting, the Northern Employment Committee was formed.

"In May, 1976, Ivan, as Saskatchewan chairman, opened the Native Employment Symposium. It was at this particular meeting that the concept of the Interprovincial Association on Native Employment (IANE) was established," said Ahenakew, adding that in December 1977, the first board of directors of IANE approved the IANE constitution.

Since the incorporation of IANE, the association has remained dedicated to bringing together individuals who share this same concern over Native employment. Annual conferences have been conducted to bring together business, industry, unions, governments and Native people. Through the sharing of knowledge and experience, networks have developed which are contributing to a fuller understanding of the interrelated aspects affecting Native employment.

Ahenakew said the Ivan Ahenakew award symbolizes the need for concreted

efforts to alleviate the unemployment affecting Native people.

"This award is not restricted to just the association membership. It may be granted by the board of directors to any organization, group or individual who have made a significant contribution to Native employment," Ahenakew stated.

"The two organizations that we are honoring share common goals, to produce economic and viable farm units on Indian lands, to provide advisory services and training to Indian farmers, to maintain fertility and to improve productive capacity of their agricultural lands," said the president of IANE Les Erickson.

Receiving the award for the Alberta Indian Agriculture Corporation, Clem Doore, gave a brief history on the organization: "The corporation was started in 1979 by people who experienced governments, institutional barriers and resistance, but through hard work and sheer determination, we knew the potential that existed on Indian reserves in the province. There is approximately 1.5 million acres of Indian country out there and much of it is used for agriculture today.

"I would like to thank the Ahenakew family for this award. It is certainly an honor," said Doore.

"I think it is kind of appropriate now that these kinds of awards are going to Indian owned and controlled institutions. These organizations are relatively new, they're within 10 years old and a lot has been accomplished by them. My father and Ivan Ahenakew were very close friends and I feel it is left up to us here today, to take up the challenge started by these two men. I would like to thank the Ahenakew family for the award," said Ken Thomas representing the Saskatchewan Indian Agricultural Program.

Erickson added that the two organizations' mandate is to increase self reliance of Indian people in an associated effect with culture and "finally to increase the productivity and incomes of Indian farmers."

In Saskatchewan and Alberta, over 1,500 farmers are directly benefitting from the services and expertise provided within the two organizations. They both have developed a 4-H program for Indian youth and between them another 1,000 to 1,500 Indian youth are being introduced to agriculture.

"Hopefully, they will become productive farmers in the future," said Erickson.

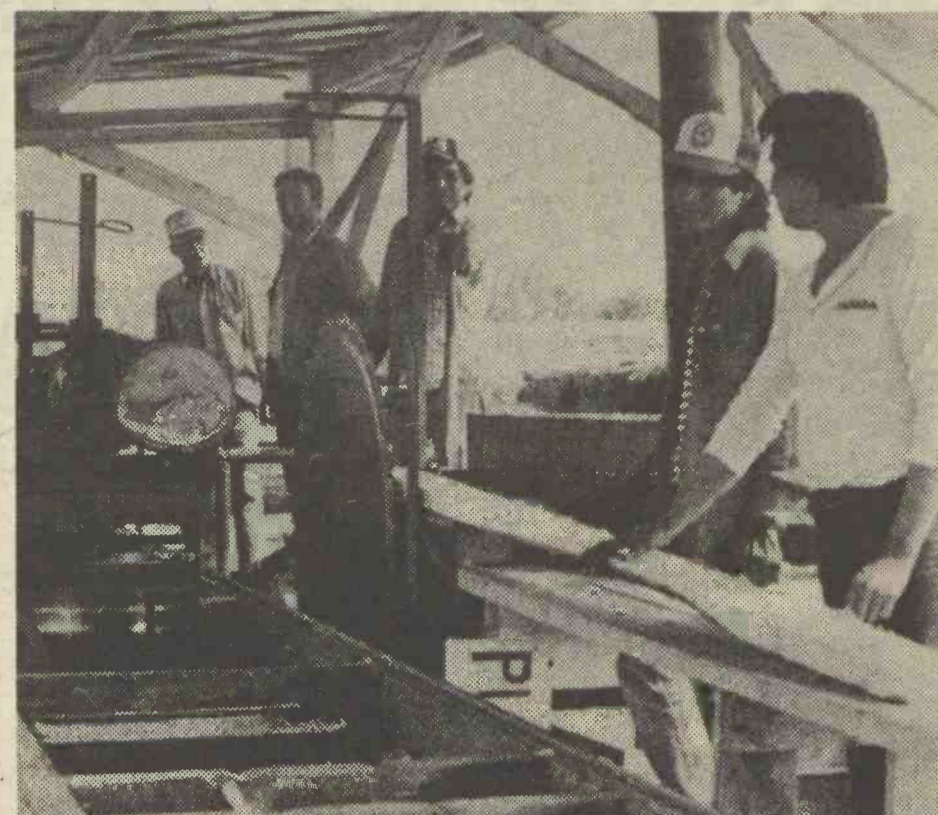
# Lumberjacks 'saw' the future

By Donna Rea Murphy

LEGOFF — The first load of lumber slated for Edmonton's markets is being assembled on site at the Cold Lake First Nations sawmill operation. Half a semi-truck has been stacked and logs are being sawn daily by the nine-man crew in order to convert the raw timber into cold, hard cash.

Late last year, the chief and council drew up plans for a large-scale lumber operation that would provide employment and a viable economic base for the reserve. The band received a \$100,000 bank loan from the Grand Centre Imperial Bank of Commerce to purchase equipment and start up the project. Their first acquisition was a 48 inch portable head rig from Coutts Manufacturing in Edmonton. An edger was bought later and plans to purchase a drying kiln are in the works.

Since then, crews have logged out about 300,000 board feet of poplar, birch and spruce for the mill. A full semi-truck load can bring in between \$180 to \$300 per thousand board feet and a truck can haul



SAWMILL WORKERS — (l to r) Francis Piche, Mitch Kilgour, Frank Minoose, Chris Grandbois and Delmer Charland.

about 12,000 to 18,000 board feet.

Mitch Kilgour, a consultant hired by the band says, "We have a respectable market lined up in Edmonton that will take two semi-loads a month." He says a fair amount of the rough-sawn lumber will be sold to local markets and the money will be turned back into the project to expand the operation.

Recently, the band contracted a sawyer/instructor from McRae.

over full operations.

Kilgour says logging in this area is traditionally done in winter simply because most of the timber stands are virtually inaccessible in summer. Also, summer logging poses a real danger to the soil.

"We've applied to Alberta Forest Service for some summer logging area but it's difficult to log right now without doing long-term damage to the soil. Most of these areas are inaccessible unless the ground is frozen. We're thinking about contracting people with horses to log this summer."

Pine, he says, grows on sandy soil and the land is easily damaged with tractors and skidders but a horse and man operation is environmentally safe. "This goes on quite regularly around Dillon, SK," he pointed out. "They had pulled out about 5,000, 12 to 16 foot poplar logs using man and horse power. We could probably put four or five people together with two or three teams and accomplish the same thing. It all depends on our budget but we definitely could use the logs now that the markets are secured."

Sam McConnell has seen for the Cold Lake First Nations in previous years and will train applicants for the job.

Kilgour has submitted training program plans to both provincial and federal governments through the Canada Employment Centre and Alberta Manpower. The bulk of the manpower utilized will be reserve residents, but outside employees will be hired until local residents are fully trained to take

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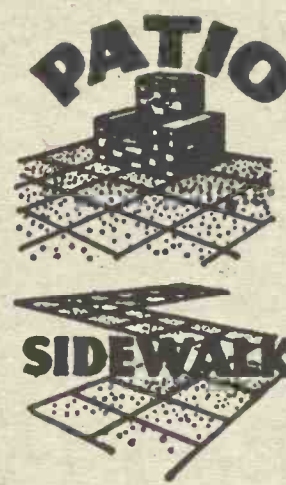
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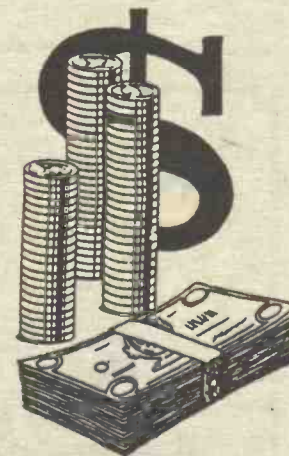
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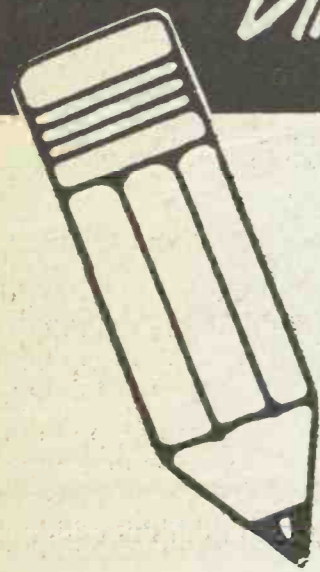
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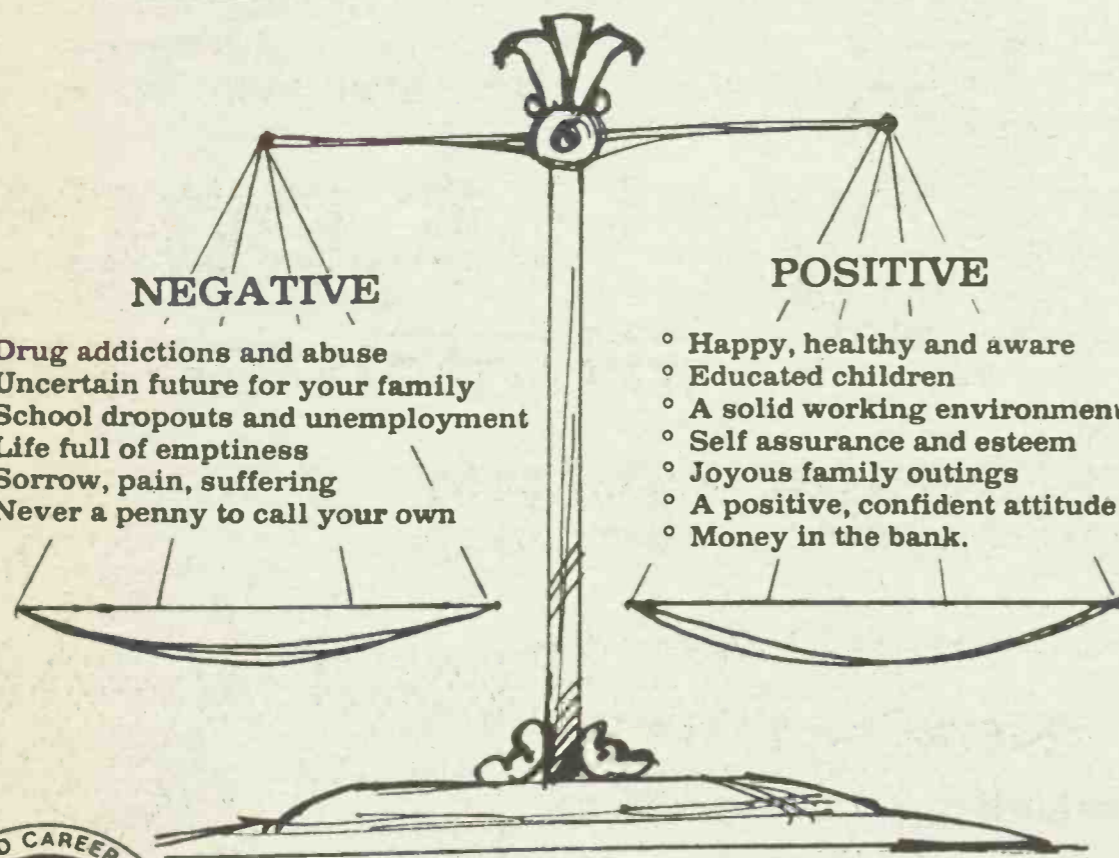
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The participants will learn how to collect the appropriate types of information for the proposal; how to prepare a winning proposal; and how to make an effective presentation based on the contents of the proposal.

#### WHO SHOULD ATTEND

This seminar will be two days in duration for a maximum number of 30 participants. Using relevant materials, the participants will prepare an annual proposal. The materials will be relevant to Native people.

#### DATES AND REGISTRATION

The seminar will be conducted at the Friendship Centre on July 16th and 17th for a cost of \$150. The cost includes course materials but not accommodation or meals. The Red Deer Native Friendship Centre will be using resource people from RPM Planning Associates.

Registration must be completed by July 7th. Please contact the Friendship Centre at 340-0020 for any further information.

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