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NATIVE INMATES fast at Edmonton Max. **Page 3.**

MAA releases position paper

Metis self-government plan proposed

By Clint Buehler

"Metis Self-Government in Alberta — Principles and Parameters" is the title of a new position paper released by the Metis Association of Alberta (MAA) at a press conference November 6.

(Detailed coverage of the paper will be featured in next week's issue of "Windspeaker" because it was released so close to the deadline for this week's issue.)

The paper is the MAA's response to Premier Don Getty's indication he is willing to work out a mutually acceptable definition of Metis self-government before the final First Minister's Conference on Aboriginal Constitutional Matters next spring.

The MAA is seeking entrenchment of the Metis right to self-government, including a land base and resources, in the Constitution.

"Once our rights are entrenched, then we can negotiate the details afterward," said MAA President Sam Sinclair. He said 10 or 20 years of negotiation may be required before Metis self-government becomes a reality.

The Metis proposal calls for the legal recognition of new Metis political institutions to be called the Alberta Metis Authority (which would absorb the MAA) and seven Metis Regional Authorities. It also provides for three Metis seats in the Legislature.

The new institutions "would serve as political representatives of the Alberta Metis in dealing with governments and would assume responsibility for providing programs and services to their constituents," Sinclair said. "The Metis membership in these governing bodies would have the power to set and amend their internal constitutions which would set out governing structures and procedures, including electoral arrangements and membership criteria."

Action considered to prevent access

By Lesley Crossingham

SARCEE RESERVE — The minister of Indian Affairs is considering changing the Indian Act to allow bands to side-step the Access to Information Act which impels the government to hand over financial documents to the public.

In a news conference

held on the Sarcee Reserve west of Calgary Friday, Bill McKnight said discussions were being held between his officials and representatives of 10 Alberta bands who are currently embroiled in a court-case with the Calgary Herald.

"The Indian Act is very old and has not been changed," said McKnight. We are considering changing the legislation that affects Indian people because of the way the act is written. We want Indian people treated with the same degree of confidentiality as other Canadians," he added.

McKnight pointed out that there are no proposals at the moment but consideration is being made over whether to change the Indian Act or the Access to Information Act.

The Calgary Herald made an application through the Access to Information Act for the financial records of the 10 resource-rich bands earlier this year. According to the federal act, the government has an



ROY SALOPREE AND JANE ASH POITRAS
...with entries from Cathie Anderson and Richie Giroux

Winning young artists named

By George Poitras

Judging for the Alberta Indian Arts and Crafts Society's children's art contest took place in Edmonton October 29.

The purpose of the contest was to "encourage Native children to get involved in the art scene and possibly to find potential upcoming artists," said Val Kaufman, program officer for the contest.

Preparations for the contest began in September when the AIACS office contacted a number of schools in the province to have their children submit works. With the deadline on October 24, the kids had about two months to work on a piece to submit to the AIACS office for competition in the first-of-its-kind

contest, provincially.

With entries from 23 different schools in Alberta and a total of 517 entries, judging was not easy, says Jane Ash Poitras, who, along with Roy J. Salopree, judged the entries. Decisions for winners in each grade took three hours of deliberations. The contest was open to Grades Kindergarten to Grade 6.

"We were overwhelmed. We didn't expect this amount of entries to come in from all parts of the province," said Kaufman. "We've certainly had a good response and maybe next time the contest will involve different grade levels."

Of the many entries, the following were chosen winners: Kindergarten - Cathie Anderson, Atikameg; Grade 1 - Pernell Wesley &

Vernon Labelle, Morley; Grade 2 - Dale Janvier, Janvier; Grade 3 - Richie Giroux, Kinuso; Grade 4 - Trudy Olds, Gleichen; Grade 5 - Sarah Sloan, Kinuso; Grade 6 - Peter Meneen, Fort Vermilion.

The winners in each grade category will receive art supplies and a first place ribbon. Participation ribbons will be given to those artists whose work will be on display.

The winning pieces will be displayed at the National Show and Sale of Canadian Native Arts and Crafts on November 7 to 9 at the Edmonton Convention Centre. Exhibits at the show and sale will feature the finest in Canadian Native arts and crafts.

Although there will be no formal presentation to the children for the winning

pieces "we hope the teachers will make the presentations of the prizes and ribbons to the students in their respective schools," said Kaufman.

"There was so many entries submitted, I would've liked to see them all displayed," said Poitras. Poitras was surprised to see that the kids explored every medium including collages, paintings, water colors, pencil drawings and woodcuts, and they came in many different sizes.

Children's art is special. To be able to keep that free spirit as a child, says Poitras, is very important. "It was a real learning experience for me to be a judge for the contest," said Poitras, and as far as she was concerned "they were all winners."

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National



INDIAN AFFAIRS MINISTER McKNIGHT
...Sarcee Visitor

McKnight urges Native involvement in Calgary Winter Olympic Games

By Lesley Crossingham

SARCEE RESERVE—The minister of Indian Affairs has instructed Alberta officials to involve as many Alberta bands as possible in the upcoming Calgary Winter Olympic Games, but denies the new policy is an attempt to stymie the boycott called by the Lubicon Lake band.

In a news conference after a helicopter tour of the Sarcee Indian reserve which borders Calgary's west side, Minister Bill McKnight said he felt the department would be remiss if they did not encourage Alberta bands to take advantage of the economic benefits offered by the Olympic games and confirmed that the depart-

ment has recently held discussions with OCO '88 (Olympiques Calgary Olympics.)

"It's (economic involvement) something we'd want to see happen even if there wasn't an Olympics taking place in Calgary," he said.

Deputy Minister Bruce Rawson, who accompanied McKnight, added that although large contracts, such as the media housing contract won by Atco, have been signed, there are still many opportunities for the Blood band construction company, Kainai Industries.

"There may be a way Atco can accommodate Kainai Industries, and there are other opportunities for Kainai," he said.

The Lubicon Lake band has called for a boycott of

the 1988 Winter Olympic Games in support of their 43-year-old land-claim. McKnight confirmed that the talks between the band and the government remain at a stalemate after the talks broke down in July over a dispute over band membership. Federal negotiator Roger Tasse said at the time that the government was only willing to negotiate a settlement based on half the membership claimed by the band.

"We are available at any time," said McKnight, adding that the government is "willing to sit down and negotiate."

The Calgary Olympic Winter Games are 15 months away, but already the games are being labeled the most controversial in

recent history. Last week a ticket official was charged by Calgary police with fraud, and earlier this week the Queen confirmed she would be unable to officially open the Games.

Late last week three Lubicon band members and officials from the Indian Association of Alberta (IAA) left on a two-week tour of winter sports countries in Europe to promote the boycott.

The minister was visiting the Sarcee reserve to fulfill a promise made by his predecessor, David Crombie, made in Calgary last year. McKnight held a five-hour meeting with band officials and Elders. However, Sarcee Chief Roy Witney said he had no statement for the press at this time.

Action considered to prevent access

From Page 1

obligation to release documents detailing programs paid for with public funds.

However, the 10 bands — Stoney, Sarcee, Blackfoot, and Blood from Treaty 7; Enoch, Samson, Emneskin, Montana and Louis Bull bands of Treaty 6, and Sawridge from Treaty 8 launched a lawsuit in July claiming the financial records should be exempt from certain federal laws because of the treaties.

The bands say that because of the treaties, which were signed between sovereign nations, they are

separate entities and governments in their own right.

Last week the Department of Indian Affairs was ordered to produce the financial records for examination by Herald lawyers in order that they can argue it would be in the public interest that the information be published.

However, the documents will be sealed from public view and kept in strict confidentiality. The Herald lawyers now have three months to prepare court papers before an all-party conference scheduled for mid-February. Hearings are expected to commence in the spring of 1987.

OTTAWA REPORT

By Owenadeka

Hey gang, it's quiz time! Grab your writin' paper, writin' irons and test your knowledge of the latest arcane and trivial goings-on in the world of Native affairs. Prizes will not be awarded and neatness does not count.

First question -- Dorothy Wabisca, the slim trim vice-president of the Native Council of Canada, has joined: (a) the National Action Committee on the Status of Women; (b) the Native Nurses Association; (c) the Progressive Conservative Party; (d) Overeaters Anonymous; (e) a fitness club in Montreal.

The answer is (c). Dorothy Wabisca joined the PCs after she was elected to the Native Council post. She is the only leader of a national Native organization to belong to a political party. She says she joined the Tories to see if they will live up to their promises to Native people.

Question number two -- who went to centre ice recently and dropped the puck to open the hockey season for the Toronto Maple Leafs?

Was is: (a) Federal Sports Minister Otto Jelinek; (b) Assembly of First Nations national chief Georges Erasmus; (c) One-legged runner Steve Fonyo; (d) Ojibway Indian and former Maple Leaf captain George Armstrong; (e) Mohawk Indian and Olympic gold medal winner Alwyn Morris.

The answer is (b) Georges Erasmus. Just what opening night for a second-rate hockey club has to do with self-government or land claims is a mystery to me. For that matter, so is the cost of this junket to the AFN.

I think the idea is to raise the profile of the AFN by using the national chief to get second-hand publicity. If this continues, maybe we'll see the national chief referee a Hulk Hogan wrestling match next or maybe he'll become a contestant on Wheel of Fortune.

Third question -- 317 people voted in the recent election for the president of the Federation of Saskatchewan Indian Nations. David Ahenakew, the former national chief of the Assembly of First Nations, and before that, the FSI president for nine years, was one of the candidates. How many votes did he receive: (a) 17; (b) 53; (c) 83; (d) 124; (e) 211.

The answer is (c) 83 votes. David Ahenakew finished last in a three-man race. After the election, he said: "I think they wanted a fresh face."

Fourth question -- the Assembly of First Nations recently issued a news release to announce its support

for a tribe that's being persecuted by the Government of (a) British Columbia (b) Quebec; (c) South Dakota (d) Nicaragua; (e) Bangladesh.

The answer is (e) Bangladesh. The AFN was reacting to a report by the human rights group Amnesty International that criticized Bangladesh for oppressing the tribes in the Chittagong region.

The AFN announced its support for the Chittagong people on the same day the Amnesty report was released. The trouble is, the AFN still hasn't said anything to support the tribes of Manitoba in their fight with the Department of Indian Affairs, even though it's been weeks since the funding controversy exploded in that province.

Fifth question -- a prominent Native figure will receive the Order of Canada in November. Is it: (a) Pittsburg Penguins centre John Chabot; (b) Native Council of Canada president Smokey Bruyere; (c) former National Indian Brotherhood president George Manuel; (d) Native Arts Foundation founder John Kim Bell; (e) Metis actress Tantoo Cardinal.

The answer is (c) George Manuel. He deserves the honour.

The surprise, though, is that he got it at all because there are some people in Ottawa who would oppose his selection. Some remember a gun-toting incident from years gone by. Some remember his warning that Indian militants were being trained in guerilla warfare. The R.C.M.P. remembers him as a national Indian leader when the Mounties identified Native people as the number one threat to national security. George Manuel's award is a sign either that Canada is growing up as a country or it could just be proof that if you live long enough, the government will forget about the past.

Last question -- In his annual report, the Auditor-General noted that 25 lawsuits have been filed against the Department of Indian Affairs for mismanagement of reserve lands. The value of those lawsuits is: (a) \$7 million; (b) \$81 million; (c) \$350 million; (d) \$900 million; (e) \$1.7 billion.

The answer is (e) \$1.7 billion. That's not all, however. That's just for the 25 lawsuits that have a dollar value attached. Another 75 lawsuits -- three times as many -- have been filed with no dollar figure.

By the way, Indian Affairs Minister Bill McKnight says there's nothing in the Auditor-General's report to get excited about. So what if Indian people are getting shafted on lands, trust accounts, estates, land claims and education? Bill McKnight says the problems aren't really new and besides, he's got them under control. His message to angry Indians is simple -- "trust me."

So that's it gang. Add up your scores. If you answered any of the questions correctly, don't let it go to your head. If you didn't get any of them right, don't worry, you can do better the next time.

Wind speaker

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Reporter

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Provincial

By Terry Lusty

Three Native inmates continue their hunger strike at the Edmonton Correctional Institute just east of the city as a protest to what they consider unfair treatment. Willie Blake (NWT) and Dennis Okeynan (Alberta) began their fast on October 22 and were joined by Wesley Crowe (Saskatchewan) on the 29th in a show of solidarity.

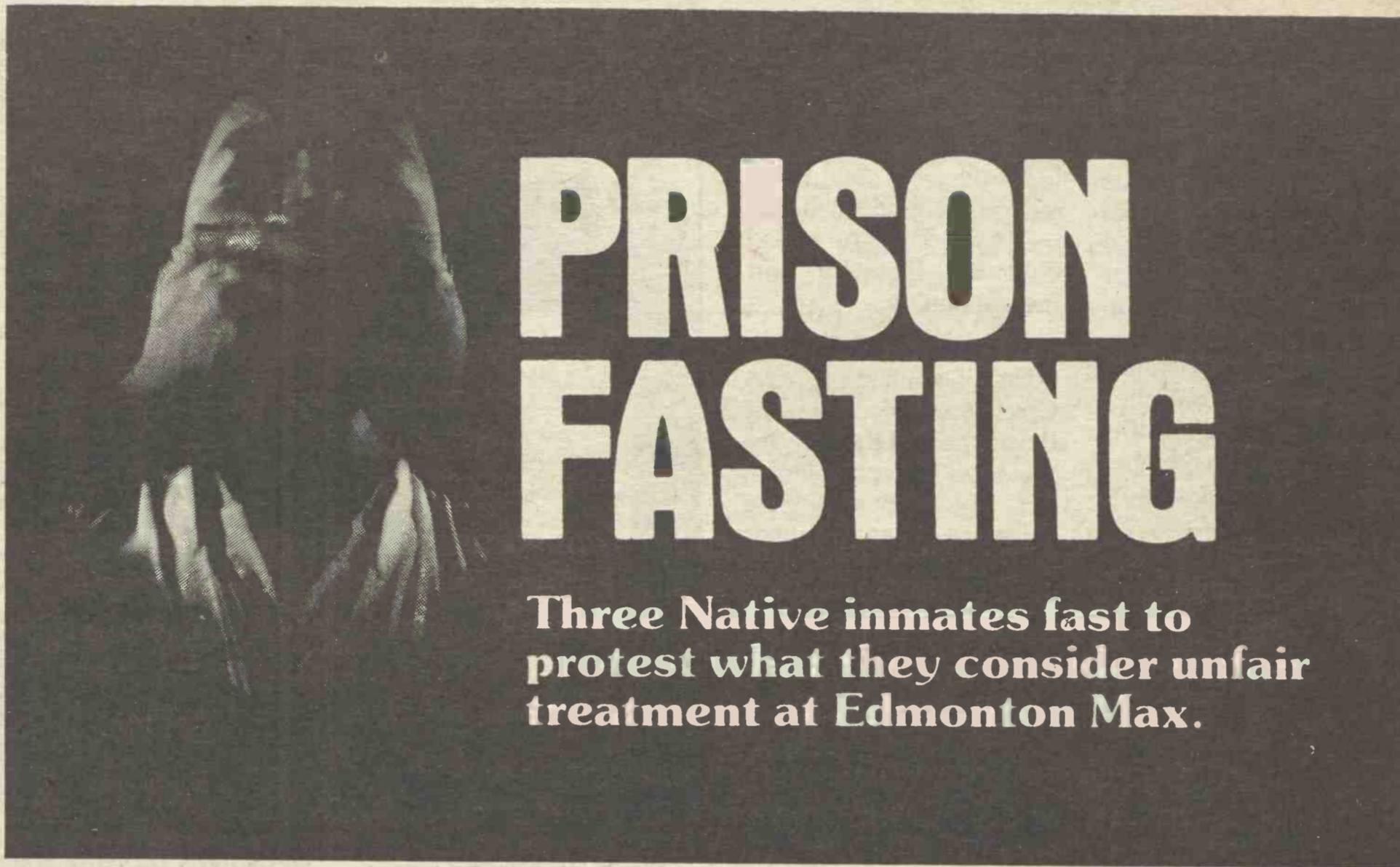
The fast is a direct result of an August 24 incident at the prison when inmate Richard Roche was fatally stabbed and 34 inmates were consequently thrown into the "hole" for what was termed "the good order of the institution," according to then acting warden Tim Fullerton. Since the 24th, the three people mentioned remain in segregation and are trying to draw attention to what they consider an unduly long period of time.

Media Criticized

Sources closely associated with the inmates are taking exception to recent press statements in daily newspapers such as the Edmonton Journal and Sun which have labelled the strike as nothing more than "a cultural fast" and which blame internal strife on warring factions between Alberta and Saskatchewan Natives. One source is Cheeko Desjarlais, the fiancée of Okeynan; another is Mabel Paquette, an Elder who has been working with Native inmates for over a year.

Paquette reacted strongly to the Journal's story which alleged warring factions. "No way!" she exclaimed when contacted by Windspeaker. "That's a lie. I'm there; I know what's going on. They all like each other no matter where they come from."

A third source, Phyllis Iverson of Vancouver, agrees and adds that prisons practice cultural genocide not only by divorcing prisoners from society at large but by deliberately transferring them to far away jails where they are not able to maintain contact with friends or relatives which



PRISON FASTING

Three Native inmates fast to protest what they consider unfair treatment at Edmonton Max.

are important supports for anyone. Such action, she says, is the one point that Blake expressed and would like the public to be informed about.

At the time of this writing, 14 days have passed since the fast first began. On Friday, October 31, we spoke with Desjarlais and Iverson (a close friend of Blake) regarding Okeynan.

Weight Loss

Contrary to the prison administration's claim that neither Blake nor Okeynan are demonstrating any significant signs of weight loss or dehydration, both Desjarlais and Iverson are steadfast that such is not the case.

Having just visited the inmates on October 31, Desjarlais says that Okeynan is "really weak ... lost a lot of weight (28 pounds we're told) ... his face is gaunt."

"It's only because he's a big guy and that he took such good care of himself physically that he's not showing any obvious signs," explains Desjarlais.

For a little aside, Desjarlais tells of a visit with Okeynan a week after Roche was stabbed. She said Okeynan had shackle burns on his wrists and ankles and that the warden had promised shackles would not be used in his prison.

As for Blake, Iverson says, "he's feeling okay. He knows why he's doing this and is committed to it ... his spirit is really strong." She claims that Blake, like Okeynan, has lost "quite a bit of weight."

Fullerton rejects this line of talk. "There was no signs of dehydration ... and they both had their weight taken," he said.

The newly appointed warden, Wendel Headrick, support Fullerton's statements. When asked by Windspeaker whether he had noticed any actual weight loss, he said "No, not at all." His attempts to discredit the hunger strike were expressed when he said that the institution

"suspects that the inmates are eating ... where one was observed to be eating an orange and another was observed eating chocolate bars and drinking pop."

Although the circumstances regarding the latter individual are unknown, Desjarlais counters Headrick's claim. She had visited with Okeynan on November 3 and says that the reference about eating an orange reflects, but not accurately, on Okeynan. He felt obligated to try to eat something after it was hinted that he would be force-fed, perhaps by intravenous injections, said Desjarlais.

The outcome, continued Desjarlais, was that his stomach rejected the food

and he threw it up. She claims that his fast is, in fact, continuing and that he is resolute about continuing his part in the hunger strike.

When told that the prison administration is saying that the fasters show no appreciable indications of weight loss or dehydration, Desjarlais and Iverson found it hard to believe. How, they ask, is that possible when they have been on a fast for two weeks and "we have seen the persons in question with our own eyes." To them, it's just an attempt to mask the truth from the public and they will do anything to discredit the inmates, they say.

Nor has the media informed the public of the real truth, say the women. Iverson is quite upset with the press for taking things out of context with her comment that, "every newspaper and radio reporter that I've talked to...want to know...what crime they've committed," which is not, in her estimation, central to the real issue. The issue, according to the women, is the reason for the fast, why they are fasting. They elaborate on that by pointing to the fact that they have been in the "hole" for over two months and that some of them are being kept there without ever having been charged.

To their way of thinking, Desjarlais, Iverson and

Paquette feel that the segregation is not warranted and that it has carried on for far too long.

Fullerton doesn't agree. He justifies the prisoners' confinement in accordance with Penitentiary Service Regulation 41(a) which he says states that inmates "can be segregated for the good order of the institution and those functioning in the institution."

He went on to say that "there's no limit on the length of time that they can be held in segregation without charge."

Discrimination?

While discrimination is very difficult to prove, the outside parties claim it has certainly been a prominent feature in the isolation of the Native people who were thrown in the hole after Roche was stabbed. Desjarlais and Iverson charge that more than two-thirds of those inmates were Natives.

When contacted by Windspeaker, Harold Burden, investigator with the Canadian Human Rights Commission was at a loss for words. "There's been no formal complaint (of discrimination) done on this thing," he said. "The problem the commission encounters," he continued, "is that unless a formal complaint is received, our hands are tied."

It gets to be very frustrating at times, says Burden, because there are instances when he feels there's something there but the proof and the formal complaint is lacking and the inmates can't or won't speak up to lodge a formal complaint with specific information.

Windspeaker also contacted Native Counselling Services and was told by their communications contact, Bob Allman, that, to his knowledge, nobody from their services are involved in the affair nor does he think they have been asked to do so.

Whether anyone does anything or not, the fast is a drawing card which casts the situation of the hunger strike into the eyes of the public, organizations and government.

Last Minute Update

It has just been learned that a November 4 press statement from the Edmonton Correctional Institution announced that Willie Blake and Wesley Crowe had been released November 3 and are now in the prison's mainstream population.

Their release culminates in the end of their hunger strike protesting their lengthy confinement in the "hole." Blake fasted for 14 days and Crowe for seven.

The third member of the group, Dennis Okeynan remains in the prison's hospital unit where he is presumably undergoing psychiatric treatment.

Francis still Heart Lake chief

By Terry Lusty

Peter Francis, the chief of the Heart Lake Indian Band, is still in office despite recent attempts to have him step down.

An October 25 article in the Edmonton Journal described the previous day's band meeting as "a hair-pulling, fist-swinging free-for-all" following the chief's refusal to vacate his

position after what had been termed "a six-month probationary period" which the Journal said Francis had failed to pass.

In speaking with Francis, Windspeaker was told that the issue is a "local one" and that he wishes to leave it at that.

The controversy is indeed a local matter in that the reserve operates under band custom and, therefore,

these kinds of issues are internal in nature.

Ken Williams from the Department of Indian Affairs was asked whether the department had been pulled into the picture. "Not that I know of," said Williams. "They're under band custom so we normally don't get involved if we can help it," he remarked.

"As far as I know," said Williams, "they've been

working out their own problems."

Last April Francis was installed as chief by acclamation after the former chief, Eugene Monias, had decided to end a longtime career which spanned 22 years as the band's political leader.

The next election nominations for the Heart Lake Band are not scheduled until early in the new year.

CHRISTMAS MATERIAL WANTED

Christmas is coming, and with it our annual mammoth Christmas issue of Windspeaker will be published December 12.

We welcome contributions to this issue from young and old alike — features, fiction, memories, poetry, drawings, etc., preferably with a Christmas theme.

Deadline is November 30, but don't wait until the last minute.

Send your contributions to:

Editor,
Windspeaker,
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Bloods council admits breaching bylaws

By Jackie Red Crow

BLOOD RESERVE — The Blood Tribe chief and council have admitted they breached the election bylaws in the Indian Act by rescinding an earlier motion on changing council terms of office, says John Chief Moon Sr.

Chief Moon is a member of a protest group who opposed the new four-year council term and stormed the Blood council chambers here October 22. After an intense meeting, they were successful in their efforts to get council to withdraw their original motion. Instead, council voted unanimously to hold a referendum during the Blood elections in November.

Chief Moon said according to the Indian Act, under Section 74, when a by-law is proposed, a meeting must be held with band membership to inform them of the change. Before the new change is proposed, council may discuss the pros and

cons of the issue before a full quorum of council.

He said if council passes a new change unilaterally without the consent of the band or the Indian Affairs minister, it has committed an indictable offense under Section 80 of the Indian Act.

The Bloods did not know of the new change until they read a news article in the Kainai News in September explaining the new four-year system.

Since then, a petition was circulated on the reserve and meetings were held by the protest group to drum up support. They presented their petition to Indian Affairs in September.

The new election system called for the sixth highest vote-getters to receive four-year terms. The next highest vote-getters would serve two-year terms. The Chief would be elected to a four-year term. An election would be held every two years.

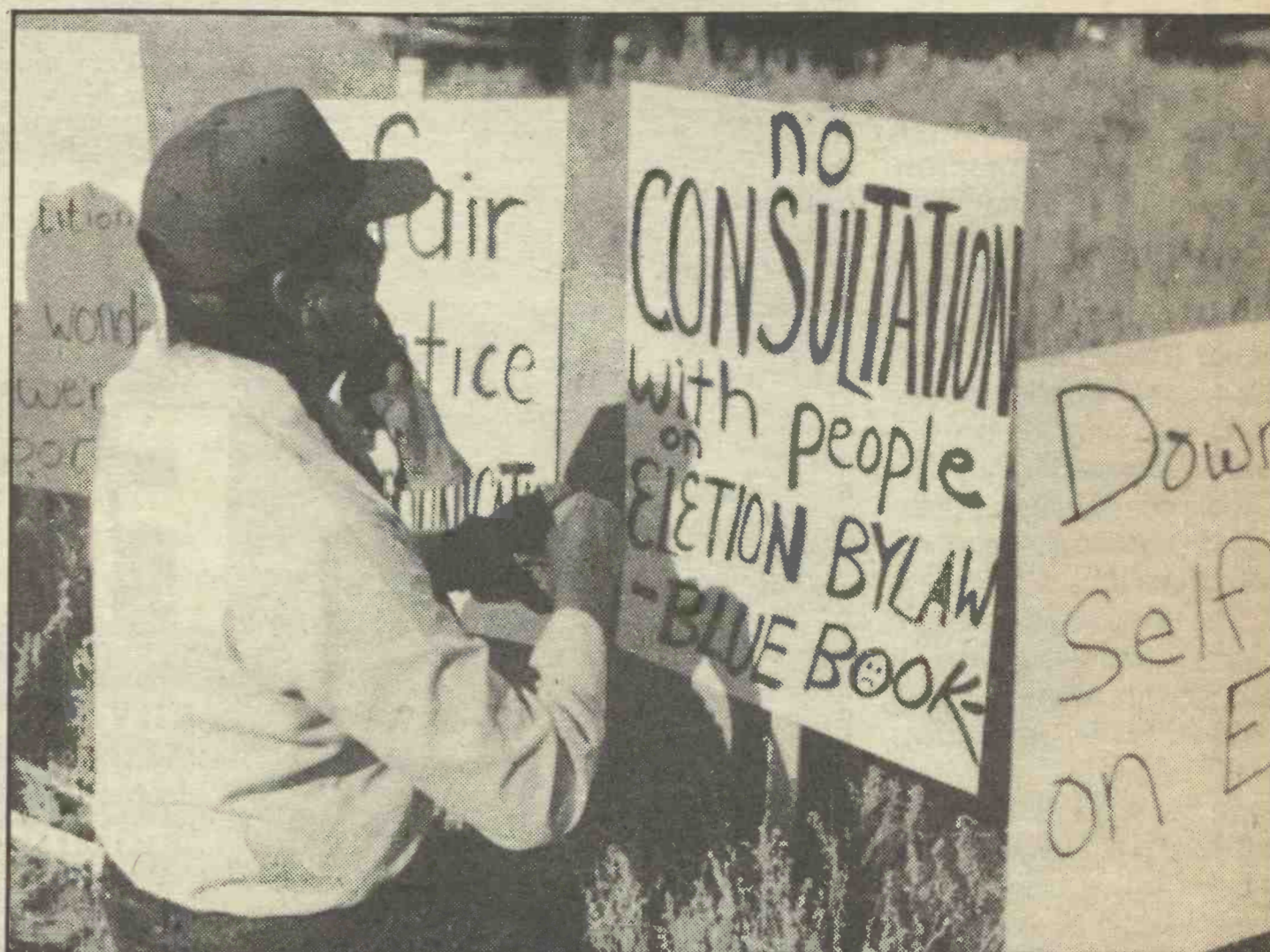
According to the Blood Tribe's solicitor, Eugene

Creighton, council's move to change election terms under band custom was legal. Creighton, a Blood Indian lawyer, said the motion was justified under the Blood Tribe Amended Custom Bylaws and Regulations.

However, this has been a point of contention, says Chief Moon. He said some Bloods believe they are still governed under the Indian Act. But council said the Indian Affairs minister granted approval several years ago that the Bloods can make their own bylaws concerning band nominations and elections. However, Chief Moon said, there was no referendum ever held to determine if Bloods favored Indian Act election regulations or Band custom.

"They have been operating illegally since they started using Band custom. The people did not give consent to this move," said Chief Moon.

Although council did not



JOHN CHIEF MOON
...with protest placards

gave approval on band custom, some Blood politicians believe it was about 1975.

The protest group will continue their sit-in at the

Blood Tribe administration offices until council resigns.

Chief Moon and Duncan Bottle, another protest member, were to leave on October 31 to Ottawa. They were to spend the entire

week lobbying federal politicians to influence the minister of Indian Affairs to declare the Blood elections illegal and ask for the resignations of chief and council.



The ARTS Column

By Ray Fox

concerned. I think I've indicated in this column that the two programs that fund Native communications in this country grind to a halt as of March 31, 1987. So when I mention a follow-up program I am of course talking about what happens after March 1987. As I'm sure I've said before, I sure would be sad to see all the hard work that has gone into Native communications in the last few years go down the drain. I really don't think it'll come to that but just to be sure, I sure would appreciate your support of the Native Communications Programs in your area.

These programs are for and about Native or Aboriginal people, but they're more than that. They are also an education system for both Native and non-Native alike. And of course they also employ people and train people, and most importantly inform by providing fair and balanced reporting of events of concern to Aboriginal people so that Aboriginal people in turn can make valued and informed judgments on matters that concern them.

How did all that sound? Does it sound like I'm running for office or something? I guess the truth of the matter is (no matter how self-serving this sounds), I honestly believe that if our culture and languages are going to survive, it will be because of a strong Native communications system. Having said that then, I would once again urge you to support your local Native communications program, whether by buying a subscription to a newspaper, or writing in to the editor or program director, or perhaps a letter or phone call to your favourite politician might be a good idea. And above all else, tell someone who cares and if they tell two people who in turn tell two people . . . who knows we might one day find ourselves in a shampoo commercial and so on and so on.

Okay, enough grovelling.

This reminds me of an old George Jones song. The title is "At Least I'm Still Man Enough to Stand On My Own Two Knees." And speaking of song titles, Dropping In's Rocky Woodward offered me four ugly dogs to keep me company in Lac La Biche. I think that says something about my love life.

I used to have this girlfriend who Randy Travis wrote a song about. The song's called "Diggin' Up Bones." Anyway, Rocky thanks, but . . .

Speaking of girlfriends. Did I tell you about the one that was so ugly her Mother fed her with a sling shot? Uh oh, I'm getting carried away. I better quit. In closing, however, I would like to suggest that if you have any questions or perhaps answers on or about Native communications, please feel free to drop me a line at P.O. Box 2250, Lac La Biche, Alberta, T0A 2C0. And until next time, remember the world likes you better when you smile and if you can't make both ends meet, make one vegetable.

Bye.

Blood council rescinds four-year council terms

By Jackie Red Crow

BLOOD RESERVE — The Blood Tribe chief and council unanimously voted October 22 to rescind an amendment to hold a referendum during the November band elections on the new four-year council terms.

In a telephone interview with Chief Roy Fox, he said council made the motion while a Blood protestor's group occupied their council chambers to demand the withdrawal of the new amendment made in August.

Fox said council decided to hold a referendum because there were over 800 names on a petition who opposed the new four-year system. The petition, which was circulated on the reserve for almost a month, was presented to Chief Fox during the occupation.

The new four-year system which was to have been in effect after the new Blood council was elected in November calls for the sixth-highest vote-getters for council and the chief to be in office for four years. The four remaining highest vote getters for council would serve two-year terms. But there would be an election every two years.

Chief Fox also said that council also rescinded an amendment which stated that 20-year-olds will be entitled to vote. The voting age will remain at 21.

But Chief Fox said council will not resign as demanded by some of the protestors. He said there

were only three Blood signatures on a written statement who wanted council to resign.

"The petition only referred to changes in the amendment (new election term)," said Fox. Council voted in August in a closed session to change the election term and voting age under the election regulations in the Blood Tribe Custom Amended Bylaws.

Chief Fox said Council has appointed Martin Heavy Head as the chief electoral officer for the band nominations and elections. Heavy Head is a Native counsellor for the Native American Studies program at the University of Lethbridge. He served as the chief electoral officer in the last Blood elections two years ago.

Nominations for 12 councillors and one chief will be held November 3 from 4:30 to 7 p.m. Elections will be held November 27 from 9 a.m. to 7:30 p.m., according to the chief electoral officer. A meeting was held October 28 to inform band members about election rules and regulations.

He said Council will continue to carry out their duties and responsibilities until the results of the voting are tabulated. "If the people want the new four-year system or remain at the two-year system, we will follow it," said Chief Fox.

There are about 3,000 eligible voters on the Blood Reserve. It has a population of over 6,000 people.

Well I'm back. I made it back from Ottawa in one piece, believe it or not.

Actually, the first annual board meeting of the National Aboriginal Communications Society was a good meeting, and I think we got quite a bit done. Among other things we — that is the 21 societies that make up NACS — were able to hammer out a unified position on program renewal, and thus gave birth to a NACS position paper.

I guess the thinking behind the position paper is simply that the government and other interested parties have had every opportunity to study the Native Communications Programs in this country. And we just felt it was time that the Native Communications groups themselves put forth a position for the whole world to see.

Although I don't think we say a lot that hasn't in one form or another been said before, I think what is significant here is that all 21 groups had direct input on all 61 principles identified in our position paper. And although we didn't all agree with every point, we did reach a consensus and hence our unified position.

It should be noted there that a lot of people did a lot of hard work to bring all this about. I'd like to take a moment and just say thanks to Greg Smith, Jeff Bear, Lindsay Greene, Shelleene Paull, Nicole Turcotte, and of course all of the directors who make up the board of the National Aboriginal Communications Society.

Another highlight of my Ottawa trip that bears mentioning is, of course, the opportunity to see some old friends and make some new ones. I got to meet the Minister of the Department of the Secretary of State David Crombie and I had a very brief meeting with Chief George Erasmus. I also had the extreme pleasure of moderating a panel discussion in which Gerry Caplan, Florian Sauvegeau, (co-chairmen on the Task Force on Broadcast Policy), Real Therrien (CRTC vice-chairman), and Brian Cousins (vice-president of CBC Northern Services) were participants. The panel discussion itself was mostly a question and answer session and very interesting.

Everything seems to look pretty good as far as a follow-up Native Communications Program is

Native exhibit plans going ahead

By Leslie Crossingham

CALGARY — Final plans are going ahead for Glenbow Museum's special exhibition of Native artifacts, known as the flagship project of the 1988 Olympic Arts Festival, despite the surrounding controversy.

The \$2.6 million exhibition, called "The Spirit Sings," is an ambitious undertaking which calls for museums from all parts of the world to lend ancient North American Native artifacts to the Glenbow. The exhibition will take up 12,000 square feet on the museum's third floor which will couple with a permanent exhibition of Native artifacts on the second floor.

"I initially developed the idea after visiting Europe," says Julia Harrison, the curator of Glenbow's ethnology department. "I saw that the oldest material had been sent in trade to Europe and these artifacts, some dating back to the 1500s, are not seen here readily," she added.

Harrison points out that because most museums in Canada just have artifacts dating back to the 1800s, many people are unaware that beadwork is a relatively new art.

"Due to the influence of the Europeans, the old decorative materials of grasses, quillwork, seeds and shells were replaced with beads. This was because beads are much easier to work with and Native people quickly adopt new materials to their own culture."

Harrison adds that the exhibition hopes to show this continuity among Native people and how, long before European contact, the Native population traded among each other and exchanged ideas and designs.

"You know, the old idea of the Cree guide goes back to this fact. The guide had to know where he was going and he did, because he had been there before to trade with other Native people," she said.

Harrison adds that one of the main themes of the exhibition will be to show how adaptable Native people are and how easily they adopt new ways.

"Compared to them we are all 'stick-in-the-muds,'" she laughs. "In fact, without this ability to be flexible, I am sure Native people would not have survived all the pressures to assimilate."

Harrison, who is best known for her 1985 book, "The Metis, The Forgotten People," also wants to emphasize that most of the artifacts are not sacred objects but souvenirs and gifts specially made to be given to the first European explorers.

The exhibition will highlight each geographical

area of Canada and the Aboriginal people who lived there at the time of contact. This time frame ranges from the 1500s in the east to the early 1900s in some parts of the Northwest Territories.

The exhibition will emphasize "the strengths, resilience and adaptive quality of Native people and their unique world view," says Harrison. "The main objective is to educate Canadians as a whole and of course, people visiting from other countries."

The museum is hoping to get some funding from the federal and provincial governments to enable Native people from all parts of Canada to see the exhibition and the artifacts their ancestors made. And the Olympic Organizing Committee (OCO '88) Native liaison coordinator Sykes Powderface recently announced that plans are underway to bus young people to both Calgary Olympics and the Glenbow exhibition.

However, there is a dark cloud hovering overhead. Recently Chief Bernard Ominiyak of the Lubicon Indian Band announced a boycott of the Olympics and the Glenbow exhibition. Ominiyak sent letters to the curators of the European and United States museums who had promised donations of artifacts for the Glenbow exhibition. Ominiyak asked them to withdraw the artifacts in order to pressure the government into reopening the band's land-claim.

So far, museums in Germany and the United States have joined the boycott and other museums have said they are still considering the Lubicon request.

"Right now, only a few museums have refused to send their artifacts," says Harrison. "But we are still moving ahead with our plans for the exhibition."

The Lubicon band has called for a boycott after negotiations with the government broke down recently. The band has claimed that the provincial government and petroleum interest groups are preventing their 46-year-old land-claim from being settled.

Chief Ominiyak said recently that he feels it is hypocritical for the Games Arts festival to glorify the cultural past of Indians when the people who benefit from the Olympics are the same people committing cultural genocide against his people.

However, Harold Millican, chairman of OCO's Native People's Committee, bristles at the chief's comment and denies there is any "old boys network."

"You know, I've heard this argument many times, but I work within OCO and

Provincial

I know that this is just not the case," he said in an interview last week.

"I ran as a Liberal candidate in the last federal election. And you know, it wasn't easy being a Liberal in Calgary. But I was still able to work with other people of different political persuasions on these projects."

Chief Ominiyak has also been critical of the sponsors of the Glenbow museum and points out that Shell Petroleum has donated \$1.1 million and yet it is the petroleum companies who have destroyed traplines on the band's traditional lands east of Peace River.

Millican says he feels Ominiyak is attacking the

wrong people and points out that it is not easy to get a corporate sponsor to "cough up more than a million for an exhibition."

"I have a lot of sympathy for the Lubicon claim but I feel by these actions that the band might antagonize the public. A lot of people are looking forward to these games and don't want them turned into a political football."

Harrison is also concerned about what many people are calling the politicization of the Olympic Games and the exhibition and adds that she feels that the true intentions of the exhibition are being neglected.

"Years ago museums

took away artifacts and locked them away. These days we are trying to overcome our past reputation and work with Native people to our mutual benefit," she said.

Harrison points out that the Glenbow has worked very closely with the Sarcee band and their museum, and with the Blackfoot band. Glenbow staff have a close liaison with Blackfoot Elders and hold workshops and seminars on the preservation of artifacts. There is also an internship for young Native people where Glenbow staff teach buckskin preservation and maintenance and other skills.

"I feel strongly that museums have an obligation to the public to show the artifacts and provide a visual learning experience, and that is what we are trying to do with 'The Spirit Sings' exhibition," she added.

"The Spirit Sings" exhibition will open at the Glenbow Museum mid-January 1988 until May and then travel to the new Canadian Museum of Civilization in Hull, Quebec and the premiere exhibition for the museum's opening and focus of the Canada Day celebrations July 1, 1988. The exhibition is to be opened by a member of the royal family.

Book your space

The Native Communications program is now accepting applications for the winter term, beginning in January. Winter courses include:

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Interpretation of news stories questioned

Dear Editor:

I would like to reply to a letter from Ms. Sharon Collins published in Windspeaker October 24.

As the reporter/writer of the stories published in Windspeaker, October 3, I would request she read them again, carefully. I draw your attention to the story on front page: "Slim win for Ronnenberg." Please re-read paragraph three: NCC(A) officials refused to release the vote totals to Windspeaker...

As I wrote in the article, I approached chairman Smokey Bruyere shortly after the meeting was adjourned, introduced myself as the Windspeaker reporter and requested the voting figures for the newspaper. Mr. Bruyere refused to give me the information. I pointed out that it is in the public

interest that these figures be released but he said he was under instructions not to release the figures.

Therefore, I was forced to use the only figures available to me and the rest of the assembly by Mr. Russell White. I should add that Mr. White used the four-vote difference on several occasions during the public discussions, yet no one "corrected" his statement or complained he was misrepresenting the facts.

Further in your letter you accuse me, and other reporters, of not verifying the facts. I was present the full two-day assembly and any accusations made by Mr. White were fully investigated prior to publication.

I should add also, that as a graduate journalist I am fully aware of the laws of libel and certainly would not be foolish enough to

contravene these laws.

In fact, Mr. White made several accusations which were not published due to the fact he could show me no evidence. However, he did show me, and other interested members of the assembly, copies of bar bills with Mr. Richard Long's signature. These bills amounted to just under \$10,000 and were mainly for meals and alcoholic beverages from a well-known downtown Edmonton hotel.

As for the financial records, I did indeed obtain a copy of the audits and took notes while Price-Waterhouse auditor Fred Dunn addressed the assembly. What I wrote is what Mr. Dunn said. Mr. Dunn had several com-

plaints about the financial situation of the NCC(A), including the fact that the executive and board members did not complete expense claims properly and that payroll deductions for staff members were not remitted to the government. Mr. Dunn also made some recommendations which included a "survival budget" which Ms. Doris Ronnenberg later said she would support. I should also add that this story was based on the audits and Mr. Dunn's statements, not on statements from Mr. White, as you said in your letter.

You further accuse Windspeaker of looking for "juicy" stories and of not checking the evidence. All evidence was checked prior to publication and any

accusations made by Mr. White and his supporters were brought before Ms. Ronnenberg and Mr. Long, who took advantage of their opportunity to reply. Both sides of the argument were reported equally and the reader was therefore allowed to make-up his or her own mind about the situation.

However, the underlying complaint in your letter seems to be that Windspeaker reported the assembly. As a newspaper serving the Native people of Alberta, Windspeaker has a duty to report, accurately and without bias, the events that shape the Native world.

Sometimes, these events are not pleasant. But we owe it to ourselves and to

our children to look these problems in the eye, to deal with them and not allow them to fester underground. This can only be achieved in an open forum of discussion. All parties in the NCC(A) dispute were interviewed and given an opportunity to refute any accusations. If you, Ms. Collins, or any other member of the NCC(A), has a problem with statements made by Mr. Dunn, Mr. White or Ms. Ronnenberg, you should take the matter up with them. Windspeaker is only the messenger. We do not make the news, we only report it. So please, don't shoot the messenger.

Lesley Crossingham
Calgary

The Windspeaker Calendar of Events

✓ Check it out!

□ **Alberta Indian Arts and Crafts Trade Shows**, November 7, 8 & 9, 1986, 11 a.m. to 6 p.m. daily, Edmonton Convention Centre & November 14, 15 & 16, 1986, 11 a.m. to 6 p.m. daily, Calgary's Marlborough Inn.

□ **Horse & Cattle Sale**, November 10 & December 15 at 6:30 p.m., Panee Memorial Agri-Plex Hobbema. Call 585-3700.

□ **Gary Leflew Bull Riding School**, November 13, 14 & 15, Panee Memorial Agri-Plex, Hobbema. Call 585-3770.

□ **Round Dance**, November 15, 1986 at 8:00 p.m. - 4:00 a.m. For more information call Alfred Bonaise at 458-1884, Poundmakers Lodge.

□ **Junior Rodeo #2**, November 22 at 10:00 a.m., Panee Memorial Agri-Plex, Hobbema. Call 585-3770.

□ **Native Arts & Crafts Show & Sale**, November 22, 1986, 11 a.m. - 3 p.m., Sagitawa Friendship Centre, Peace River. Everyone invited to attend.

□ **Edmonton Branch of the Alberta Genealogical Society Workshop**, November 27 at 7:30 p.m., Lions Senior Citizen Centre, 111 Avenue & 113 St., Edmonton. Speaker Dr. Olive Dickason on Metis History. For more information call Sheila Hayes at 424-4429.

□ **Alexander Oldtimers Earlybird Hockey Tournament**, November 29 & 30, 1986. For information call Tony Arcand or Norm Kootenay at the Band office, 939-5887.

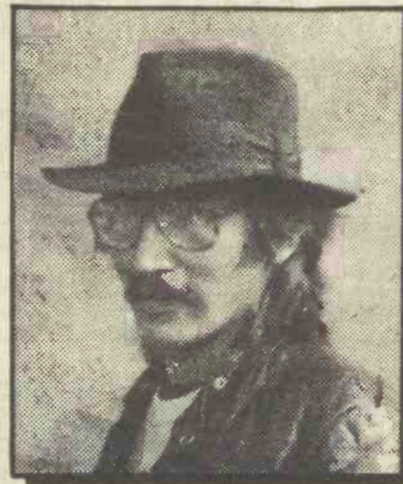
□ **Sampson Band Open Men's Basketball Tournament**, December 6 & 7, Howard Buffalo Memorial Centre, Hobbema. Call 585-3012.

□ **OKI 10th Annual Men's Basketball Tournament**, December 21, 22 & 23, Pincher Creek. Call 627-4224.

□ **Memorial Hockey Tournament**, December 26, 27 & 28, 1986, Saddle Lake.

□ **Hockey Tournament**, December 27 & 28, 1986, Kehewin.

From One
Raven's Eye
wagamese....



"...because of culture differences, language differences and the fact that interpreters were not 100 per cent on our side either, we could claim we didn't really know what it was we were signing."

Hello, ahneen and tansi. A few weeks ago we left off our treaty talk on how land could be lost by one and acquired by some other. Remember that? It's sorta like us as owners or landlords of a building. These tenants show up asking to move in. A deal is made. They move in. All of a sudden, though, those renters start complaining about the rent. Back in the days before some of us became steadily businessmen, the rent wasn't set high enough to begin with. Then those talents begin heavily insinuating that they, not us, owned the place after all.

Is there something in that little story that sounds slightly nuts to you? Well one time we came on the verge of saying that about ourselves, and in public yet.

Way back in 1969, the government came up with this original idea they keep having over and over every three or four years since then. The idea is that us Indians would be better off without any treaty rights at all. They never consult Natives of any kind about this subject first, however. If they ever do, we should get them to ask the Metis and non-Status people. They have had legislated equality for years. They have been worse off than we have been for all that time, also.

Anyway, as a result of opposition to that, government-funded Native organizations sprang up across the country. In the early seventies I got a job doing some research for one of those offices in Manitoba. Those guys came up with an idea on how to convince the federal government to renegotiate the treaties. Actually it was the high-priced non-Native lawyers and consultants who thought it up. They said the whole thing was "unconscionable."

That means because of culture differences, language differences and the fact the interpreters were not one hundred per cent on our side either, we could claim we didn't really understand what it was we were signing. Of course the word also means loco, out to lunch, off your rocker and so on.

The idea to bring those treaties up to date was a good one, though. Five dollars a year as a symbol is fine but two pounds of baloney and a box of macaroni later and its pretty much gone. Why couldn't we have just gone to Ottawa and said, "if you guys can mess around with the deal like you have since day one, well then so can we."

I can't remember whether that temporary insanity idea got adopted as an official position or not. I went a little off the deep end myself around that time and lost my job, but I do remember reading later what Ottawa said.

"Well, yeah, okay. But what about the Indian Act now? Shouldn't we revise that a little. Take this annual budget and see what you can come up with."

After that they've suggested we work on the Constitution, Bill C-31, and now self government. When are we going to get back on that original idea? That had the most practical potential to positively affect how things are with us?

Now there is something we do in our dealings with our treaty partners that is truly unconscionable, right. That's when we go to and accept as final judgments of their courts. Are they going to say that because no treaties have been signed in B.C., no government apart from the Aboriginal ones have any right to be there? That they therefore have no jurisdiction there, no legal right to rule in the question.

As party to the treaty we agreed to live under their laws. This however means the ones that apply to individuals, not the ones that apply to nations. What I mean is that next time a question of treaty rights comes up, we should set up a council of Elders to rule on the thing instead of going to them.

Another time the government tried to dump its treaty responsibilities was during the writing of the present Constitution. All the premiers except Rene Levesque signed this one which left out Indians, women, the French. We travelled to Edmonton to join the protest against that. My clearest memory of that day is these three old women, in braids, blankets wrapped around their shoulders. They had their hands raised in anger.

"You lie, you lie," they were saying. "We are honest people. We have always kept our word. All you have done all these years is lie, lie, lie."

As a result of this and other protests they drafted up a new version of the things that included us and those others once again.

Why is it though that they have a tough time living up to their solemn word? Not only to us but certain of their own people as well.

One time as a student at a small American college, we were sitting around planning for our yearly Indian Days stuff. Someone came up with the idea. Dress up somebody in the traditional Hollywood Indian style. Have them stand on a marked off square foot of land. Tie a rope around their waist and put up a sign that said, "pay your quarter and rip the Native off for his land." We might have made some money on that, but then again maybe not. Those disputing our claims these days try to be a little more subtle than that.

What are we talking about in all this really is in terms of what's in their hearts. Our patience shows that despite the evidence of our eyes, we keep believing that our treaty partners are capable of more than they have shown us yet.

Well, thanks for reading another one of these. Meegwetch, and see you next week.

NOTICE OF PUBLIC MEETING

The Board of Trustees of the Northland School Division No. 61 will hold its Organizational Meeting on Friday, November 14, commencing at 7:00 p.m. The Regular Meeting will commence immediately following and continue on Saturday, November 15, 1986 at the Northland School Division Board Room 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
Secretary-Treasurer
Northland School Division No. 61



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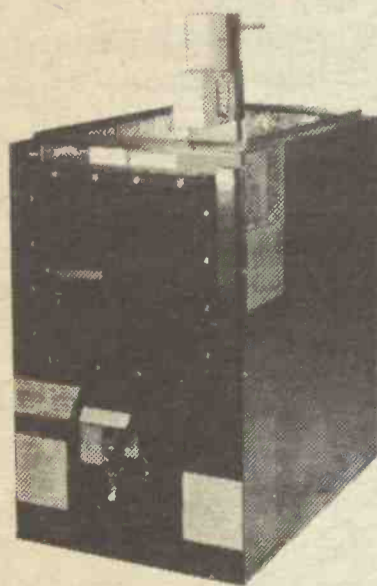
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WHAT'S HAPPENING IN

ELIZABETH

Youth walk to raise funds

By Donna Rea Murphy

ELIZABETH — In an effort to raise funds for their youth club, a group of Elizabeth Settlement students undertook a 20-mile Walk-A-Thon.

With two chaperones carrying refreshments in two vehicles, the walkers left Elizabeth at 10 a.m. on a clear, sunny morning. By 10:30 they'd covered seven miles and were still going strong, with hopes to be in Grand Centre by approximately 3 p.m.

The enthusiastic group, with club membership between 10 and 15 young people at present, hopes to raise money for a trip to the U.S. during next year's Easter break.

Club members canvassed Grand Centre stores and Settlement individuals for sponsorship. Most sponsors

chose a set sum paid for the walk and others set sponsorship on a per mile basis. Sponsors pledged between .50¢/mile and \$20 for the completed walk.

The club grew out of a desire for more recreation activities for youth. Originally comprised of members of a girl's baseball team, the group evolved into a club taking in both boys and girls. The club meets once a week at the Resources Centre. August Collins, Elizabeth Settlement resident, and his wife Darlene, acted as advisors for the group but, Collins points out, all decisions were left up to the club members.

The walkers taking part in the Walk-A-Thon were Stacy Desjarlais, 12 and the only boy in the group; Jeanette Gadwa, 13; Cassandra Collins, Diane

and Christine Desjarlais, and Tina Cardinal, all 15; and Joan, Irene and Theresa Desjarlais, all 16 and 17 respectively.

Tina Cardinal had cut her foot while swimming a few days prior to the walk but she participated anyway, crutches and all, with encouragement from the rest of the group. Later, however, she had to drop out due to fatigue in her arms.

Theresa and Joan Desjarlais completed the walk by approximately 5 p.m., while the others slowly had to give up the activity from fatigue and heat exhaustion. Collins explains "it was really hot and the walk was twice as hard for them since there's a gravel road most of the way and that made it very tiring to walk on, even with four rest stops."



TINA CARDINAL
...lame but still game

He points out, however, "they all did a good job and I feel they accomplished what they started out to do — raise money for their club."

Other fund-raising activities are dances, bake sales and yard sales. Their bank account is growing with money taken in from operating a concession booth during a talent show and a gymkana. They raised about \$200 from a walk-a-thon.

BLOOD

Old Man River Bridge opened

By Jackie Red Crow

BLOOD RESERVE — Located near where an old Indian burial site and a whiskey trading post existed a hundred years ago, the Old Man River Bridge was officially opened here, October 14.

After 13 years of negotiations between the Blood Band, the County of Lethbridge and the provincial government, the opening ceremonies culminated the highway and bridge construction started two years ago.

Known as Secondary Highway No. 509, the new highway and bridge will improve the Blood Band's access to Lethbridge. The new bridge will shorten the travelling distance from Standoff to Lethbridge by approximately 50 kilometres.

Al "Boomer" Adair, provincial minister of Transportation and Utilities, Jack Ady, Cardston MLA, unveiled the Old Man River

Bridge plaque. They later joined Blood Traditional Chief Jim Shot Both Sides Sr., Blood tribal councillor Randy Bottle (representing Blood Chief Roy Fox) and Richard Papworth, reeve of the County of Lethbridge, to perform the ribbon-cutting ceremony to officially open the bridge.

Dan Weasel Moccasin, a Blood Elder and councillor, said in Blackfoot that the Bloods used the area near the Old Man River Bridge as a prime wintering spot. He said the area was eventually abandoned because it became a whiskey trading centre.

"Today marks a historic day because we (Bloods) will come back to an area we abandoned many years ago due to unfortunate reasons. Hopefully we'll create a better community here," said Weasel Moccasin.

Reeve Papworth said there were many meetings held since 1973 between the Bloods, the county, and

the provincial government, to decide on the route of Highway No. 509.

"The county preferred the old route (the existing gravel road commonly known as the Lease Road) but the new route was finally agreed to by all parties concerned," said Papworth.

He said the new highway and bridge will improve the Band's access to Lethbridge, especially for students attending Lethbridge schools.

Ady said the Old Man River Bridge signifies a "physical and social link bridging two communities (Native and non-Native), fostering understanding and reducing barriers."

The new bridge will reap social and economic opportunities which "is an investment for the Bloods that will pay dividends in the future," said Ady.

Bottle said the highway and bridge construction "was done in a spirit of co-operation between two

groups of people."

He said over 200 Bloods were trained in various construction jobs and their skills will be utilized in the construction of the proposed irrigation project on the Blood reserve.

"There will be a lot of economic and employment opportunities especially for Blood entrepreneurs who may wish to look at this area for possible businesses," said Bottle.

Adair said the total cost of Highway No. 509 and the Old Man River Bridge is about \$18.5 million. The project was totally financed by Alberta Transportation. Final surfacing of about another 20 kilometres will be completed next spring, said Adair.

The bridge is 175 metres long, 10.5 metres wide and the deck is 13 metres above the river bed.

The Bloods plan a golf course and townsite near the Old Man River Bridge in the near future.



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YOUR COMMUNITY

FORT CHIPEWYAN

Gardens tried at Fort Chip

(From Alberta Agriculture)

One of Alberta's most northern Indian bands may be starting a new trend of eating better and saving money this winter, thanks to a trial gardening project near the shores of Lake Athabasca.

With the advice and help of an Alberta Agriculture specialist, the Chipewyan Indians are expecting to harvest nearly nine tons of potatoes grown on three separate blocks near the town of Fort Chipewyan, 700 kilometres north of Edmonton.

The harvest of home-grown produce is breaking new ground for the 1,600 residents of the community who rely on all food supplies, sold at two local grocery stores, to be flown or floated into the Lake Athabasca community.

The success of the trial potato harvest could mean that not only potatoes but other hearty vegetables such as carrots, cabbage, peas, and broccoli could be grown here for local consumption.

Because the locally grown vegetables would be cheaper they would be more readily included in the diet of reserve residents and contribute to improved health conditions, say band officials.

Fort Chipewyan is an isolated community just outside the east boundary of Wood Buffalo National Park on the southwest shore of Lake Athabasca. Just across the bay from the town site is the sprawling delta where the Athabasca River empties into the 200-mile-long lake that stretches northeast into Saskatchewan.

The community is the headquarters of two Indian bands — the Crees with a population of about 1,200 and the Chipewyans with about 300 people.

A land of lakes and rivers, the primary access in or out of Fort Chipewyan is a 10 to 12-hour boat ride on the Athabasca River to Fort McMurray or the daily two-hour Time Air flight from Edmonton.



DIGGING POTATOES IN FORT CHIP
...eat better, save money

The idea of growing a potato crop was developed by Chipewyan band manager John Rigney, who sought the advice of Alberta Agriculture vegetable specialist Phil Dixon at the Alberta Tree Nursery and Horticultural Centre in Edmonton.

"I received a call from the band administrator asking for my advice on whether potatoes would grow and how to go about it," says Dixon, who has just returned from helping with the start of the late-September harvest.

Relying on produce shipped in from Edmonton or California, Fort Chipewyan shoppers are faced with high food bills because of transportation costs.

"Potatoes can reach a high of 90 cents a pound in the local stores which really begins to hurt when you consider a 100-pound sack costs \$90," says Dixon. "The band is hoping they can develop a cheaper source for some of this produce. The community has high unemployment and generally low incomes. Less expensive produce would help improve nutrition as well."

Noting that this year's demonstration got off to a late start, Dixon helped band members seed the first potato patch in mid-June with Norland, a standard early red potato variety.

One plot is near the town site, while two other plots are out on the reserve about 30 miles south of Fort Chipewyan along the Athabasca River.

The ground was overgrown with grass and brush and had to be dug by hand

before a rototiller could be used to work the soil.

Accessible only by boat, the plots were tended by a band work crew during the summer and barely escaped damage from the July flood which raised havoc with farmland and communities in north-central Alberta.

"The crop was planted a little too late and it didn't have a chance to mature before frost," says Dixon. "What they were getting in late September was like the new potatoes they dig around Edmonton in late July."

"But it's estimated they were getting about eight tons to the acre which is pretty good. All together this year from these three plots they should harvest about nine tons."

The potatoes will be loaded on a scow by the band and taken to Fort Chipewyan where the produce is expected to be sold at the dock for about 40 cents a pound.

As with many other band projects, Chipewyan officials hope to prove the project over two or three years and then turn it over as a private business to a reserve member.

"Next year they have plans to expand the potato crop and plant other vegetables suitable to conditions here," says Dixon. "The idea is not only to grow cheaper produce, but to develop a business for someone here who wants to take on the job as a commercial vegetable grower."

He expects that with an earlier start, improved soil conditions and a more accurate fertilizer application that the project will be even more successful next year.



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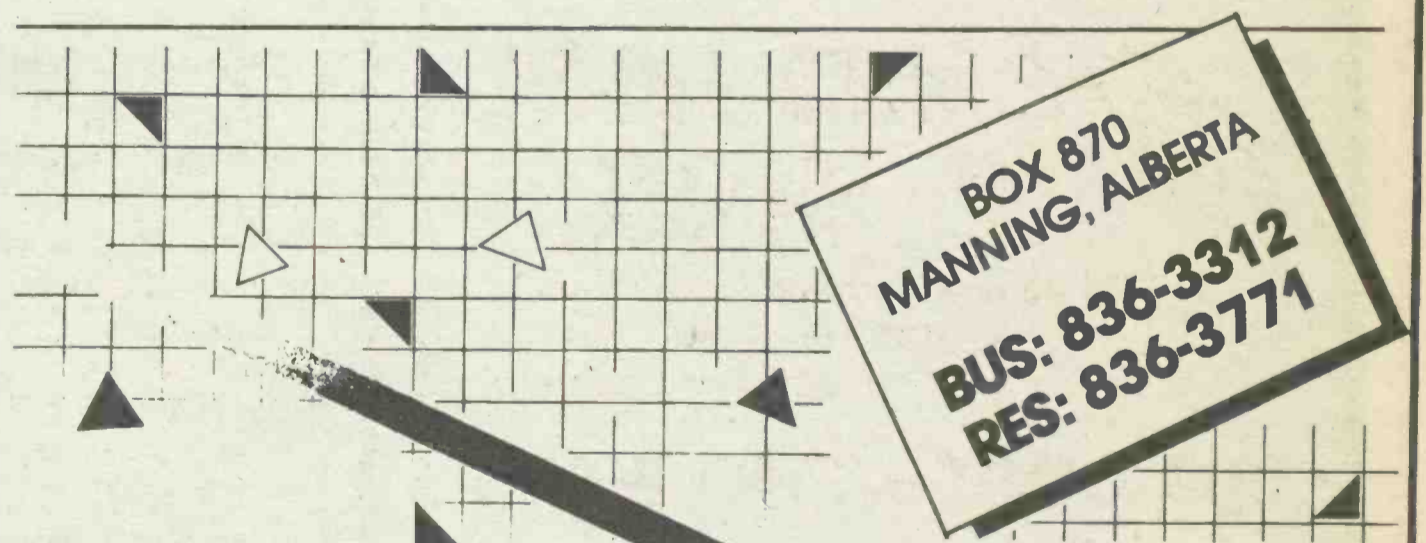
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Ghostly, Ghastly, It's Hallowe'en

By George Poitras

This is the night we see the goblins and ghouls play. Cut out pumpkins on window sills with candle's burning bright. This is when the mean 'ole witches ride their brooms across the moonlit skies. "Trick or treat!" being shouted by the children dressed in their garb dreamed up from one year ago as they bang and rap on their neighbour's door for goodies. Needless to say this is October 31. And like any other Hallowe'en, this year was no different. All was evident on the streets, on windows, and the dance halls as everyone got set for an evening of fun and funnies.

Thank goodness this only happens once a year. I mean I just saw Darth Vader drive past me and, stopping at the red light, Miss Piggy and her famous beau Kermit just pulled up next to me. Across the street a young one dressed to kill is awaiting, probably frightened by the skeleton man who is also waiting to cross the street. Poor kid.

Let's take a drive in Indian country and see what they've got going for a spooky and dreadful evening.

First stop, the Canadian Native Friendship Centre. Who am I greeted by but Darth Vader himself. Wonder if this is the Darth Vader I saw earlier on

Jasper Avenue? Is this a set up? Did he know I was coming here? I don't know. But it looks like the weapon in his hand is pretty deadly. Better not mess with him, or else...

I am beckoned to come in by Darth Vader, with his laser in one hand and his arm swinging in the direction of the main entrance. I don't want to refuse or object in this case.

I walk in and am greeted at the entrance by a happy and cheerful clown. Seems like a good time, as everyone is on the floor dancing and having a swell time. There's even a witch on the floor and she's smiling, too. She seems to be having herself a ball. This is a first for me, to see a witch square dancing? Kind of offbeat, yes, but it's true, there she was "a do si-doing and a swinging" her partner round the dance floor.

Scarrrry stuff! as I look around the room. Uh-oh! Here comes Darth Vader again, lurking around the dance floor, threatening lives with that deadly weapon. Better try and avoid him.

Someone from Sesame Street is with us. It's Cookie Monster. "I want cookieeeee!" Yep, it sure is Cookie Monster. Don't

know what he's complaining about, he must have more than enough for himself. Maybe he's thinking about later.

There sure is a mixture of people here. What I find strange is the fact that they can all practically do the same dances. Whether it's square dancing, Drops of Brandy, polka or just some good 'old time waltzing, they are perfect. This is okay. Even Darth Vader is joining in the fun on the floor. It's strange, but it's okay.

Art Burd and his boys sure do a fine job of keeping the crowd entertained and on the floor, or is it that mean old Darth Vader who comes around the floor that makes them get up to dance? Don't know what it is but as long as everyone is kept dancing and they are enjoying it, that's alright, Darth Vader.

Would like to stay longer but have to run before the night ends. Sure would hate to miss seeing other fun parties with the goblins and what have you.

Think I'd go over to the dance that AMMSA, who I work for, is co-sponsoring, along with the Indian Association of Alberta, Native Outreach and Metis Local 1885.

Not again! First it was Darth Vader, now it's Miss

Piggy. Don't see Kermit, though. Maybe, as usual, they had a disagreement and went separate ways for the evening. Yes, it's Miss Piggy and she's the hostess for the night.

It's darker in this dance. Makes it all the more spookier! This certainly is the right setting for Count Dracula, dark lit rooms and plenty of people to feed on blood from. Better be careful in this place. Maybe if I hung out and stayed close by Sister Mary or the priest I'd be safe from all this evil.

There's even a drunkard and a couple of derelicts in here. Wonder how they managed to get in.

Would you look at that, a couple of babies with a bottle and who is it, a Raggedy Ann Doll? Isn't that cute. Wonder if they lost Mommy? They sure take good care of each other regardless. See them play together as one carries the other to the dance floor. They sure aren't dressed for the weather, that's for sure. They sure are cute with their bibs on and little caps on their heads.

In the corner I can see an old lady and next to her is Little Red Riding Hood. Wonder if that's her grandmother that the big bad wolf ate? There's no sign of the big bad wolf, though. They look good together, as long as that wolf doesn't come and spoil the moment.

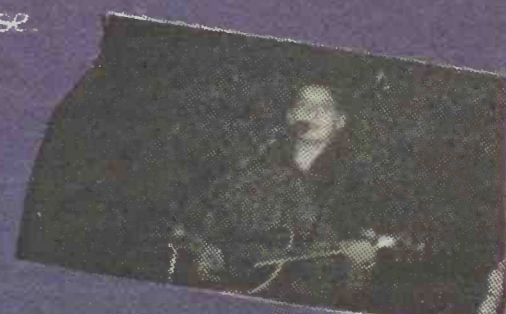
The entertainment is super, just like the last place. The boys in the band are dressed for the occasion also, which is nice. The Wildwood Band, as Miss Piggy puts it, "are some very good looking boys and moreso they sing a fine tune."

Proceeds from this dance will go towards the Indian and Metis Children's Christmas Party.

Whew! What a night. Interesting to say the least.

As I drive home the night is calm, the moon brightly lit and it's evident that the goblins, ghouls, witches, and all the not-so-sightly creatures have gone away for another year.

The parties I attended were a blast. Even though that Darth Vader was a little pushy and Cookie Monster persisted to bother me for cookies which I didn't have. Yes, I'll say it was a good time, otherwise.



By Dorothy Daniels

We are the world and we are the children in it. And it was the children who filled the concert halls and schools of Norway with songs, dances and performances from 11 countries around the world.

Among them were 10 members of Alberta's White Braid Society Indian dance group.

For a week and one-half, White Braid and groups from Africa, Turkey, Mexico, Singapore, Indonesia, Israel, India, the United States and Czechoslovakia were on a whirlwind tour of Norway. They performed in various Norwegian communities like Arnes, Auli, Oslo (the country's capital city), Baerum, Bergen and in Sorumsand. They also went on sightseeing tours to such places as the internationally known Holmenkollen Olympic ski hills.

The schedules were hectic, but the groups saw a lot, met many people, and did many things.

The special occasion for which all were invited was the official opening of the International Children's Museum located in Oslo. For years the organizers of the museum have been collecting children's creations from every corner of the earth. Seventy thousand pieces of work, representing more than 80 countries, have been obtained. Children's creations include pictures, ceramics, collages, tapestries, sculptures, books, dolls, costumes and more.

The guiding philosophy for the museum is that "children are people who belong to the future. But people do not exist without a culture. Children have a right to their own language, their own culture, their own art and history. The museum attempts to contribute to furthering these rights of children." The museum's efforts and the attention placed on children's imaginations and their worlds were celebrated continuously throughout the tour.

In honour of the special occasion, the performing groups were invited to attend formal receptions with the Norwegian prime minister and with the mayors of the towns they visited.

The young performers were popular everywhere they went. They signed autographs, exchanged addresses for pen pal purposes and their pictures appeared in major newspapers. At one point of the tour, 14-year-old Stanley Isadore of Edmonton said he felt like the singing star Michael Jackson.

N · O · R · W · A · Y

White Braid among children welcomed from many countries

—Photo by Dorothy Daniels



WHITE BRAID DANCERS IN NORWAY
...with children's Museum found Rafael Goldin

And indeed, the welcomes were overwhelming. Some

of the Norwegian students and their families had members of the White Braid group stay in their homes. Thirteen-year-old Michele Paul, also of Edmonton, had to be "rescued" from all her newfound friends at Auli School in order not to hold up the tour bus for too long when it came time to take the dancers to the next scheduled performance. The hospitality of the Norwegian people was evident everywhere the group went.

In newspapers, the White Braid members were called "the carriers of their culture" and "ambassadors of Canada and Alberta."

The young dancers lived up to their commitments without fuss or too many complaints, although it did take some getting used to the differences in food and some of the ways by which certain things are done. Breakfasts particularly

were much different than in Canada. Cucumbers and tomatoes accompanied slices of meat, cheese and a variety of breads and crackers.

"I can't wait to get home for some fried bacon and eggs," commented nine-year-old Bobby Hunter of Morinville. Frank Morin, one of the two chaperones on the tour, added "and a pile of toast." Although bread was a part of the breakfast, toasted bread was not.

Throughout the 10 days, the dancers either wore their Indian outfits all day or they carried their gear in and out of buses into concert halls and schools; to television studios; and onto a night train which took them into the far northwest border of Norway to a mountain town called Bergen. They were on time for every rehearsal and performance and according to the Norwegian television crew, the White Braid dancers were one of the few groups who stuck to

their timing for the national television recording session.

By the time the first public performance was over at Oslo's great concert hall, the Canadians, Africans, Mexicans and Turks were backstage teaching each other steps and movements to their dances and taking pictures of one another. By the end of the second performance at Baerum hall, they were exchanging gifts, listening to pop music together, and forming friendships.

The atmosphere, even though busy, still allowed for openness and sharing. This pleased the organizers as well as the touring participants. According to Linda Henriksen, the Canadian contact for the Norwegian experience and a member of the Canadian delegation, "providing a way for children of different countries to get together is what the tour is all about." It was also a way, according to Bergen's major newspaper, the Tidende, "for the Norwegian children to

become familiar with traditions, cultures and customs never before known to them.

"Young people performed their rich traditional folk dances and played their country's music with a splendid precision and joy," wrote the journalist for the Bergen newspaper, adding that "the contact between audience and stage was marvellous from the first number where Indian children from the Cree tribes in Canada danced in beautiful costumes with eagle feathers, to the group from Senegal (Africa) which made the audience boil in rhythms and wild dancing."

Young Norwegians were fascinated with the stories told about how the White Braid members, along with their parents and/or grandparents, participate in making their own dancing outfits with materials mainly from nature. Of special interest was an eagle claw dancing staff and the porcupine hair head roaches that the boys wore.

Rhonda Cardinal's dress was often referred to as it is made of moose hide, stroud and seashells. She wears eagle feathers in her hair, and while dancing, she uses a fan also made of eagle feathers. These items were all explained to the audiences. Rhonda is also the White Braid Princess and this caught the attention of many young Norwegian males.

Rhonda's younger sister and brother were also part of the tour group. Thirteen-year-old Corrine demonstrated female traditional dancing while nine-year-old Ian, who has been dancing with White Braid since he was a two-year-old youngster, demonstrated fancy dancing.

Nine-year-old Shawna Bellerose has a smile that warmed audiences wherever the group performed.

And perform they did. Even when drummer Morris Crier of Hobbema played the drum fast and loud. It was explained that the ability of each dancer to listen for the changes in the drumbeat is an integral part of Indian dancing.

When called upon to join in the round dance, the young Norwegians were more than willing to participate and show how well they could "pick up the beat."

As much as possible, audiences were provided an opportunity to participate in performances and to interact with the "young ambassadors" from all of the visiting countries.

In their detailed and extensive planning, the organizers thought of as many events as possible to have the ambassadors learn about Norway and to have the people of Norway learn about the different cultures represented.

Continued Next Week

Cold Lake artist looking forward to greater exposure for his work

By Donna Rea Murphy

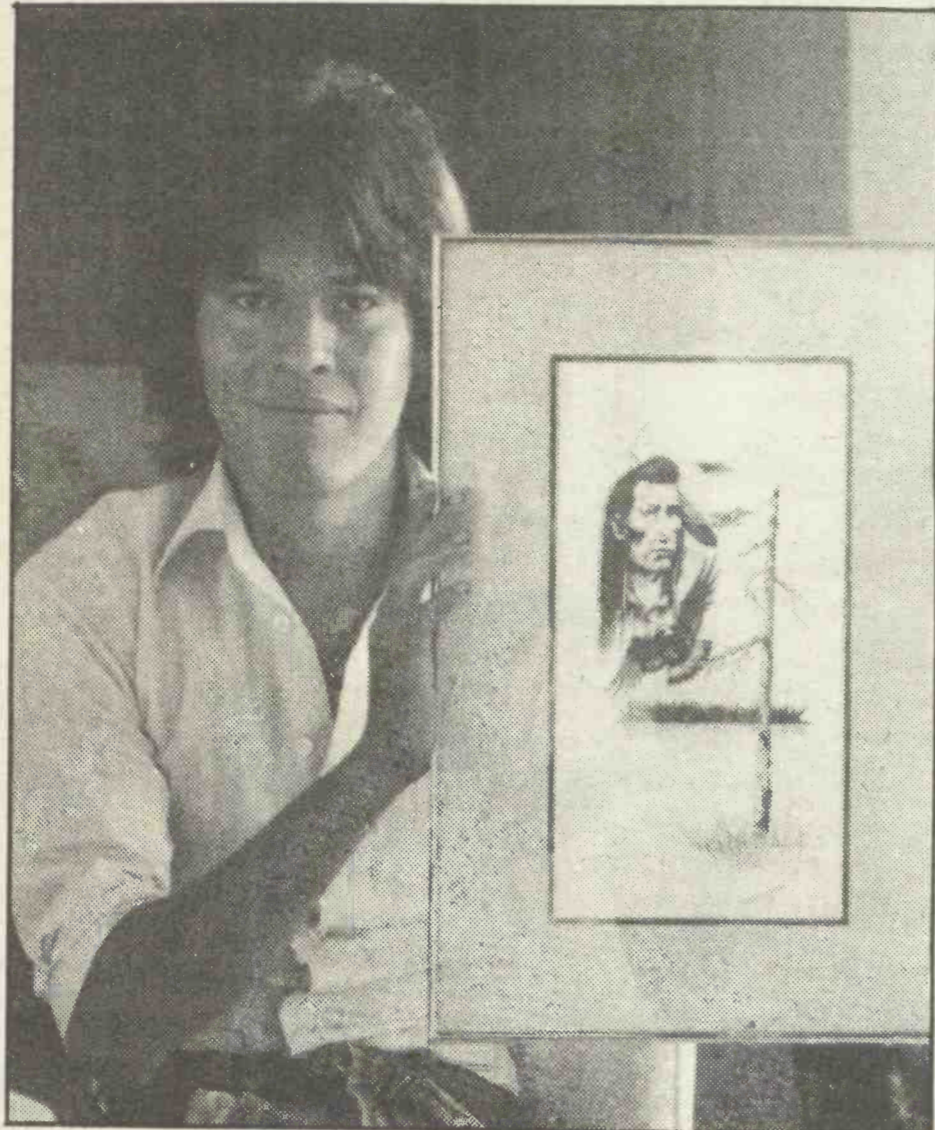
COLD LAKE — A promising young Cold Lake artist may get a chance to display his work in stores throughout the Prairies if it gets a positive assessment by the Saskatchewan Indian Arts & Crafts Society.

Dale Delorme, 22, already has artwork on display locally and has sold paintings to the office of the Department of Social Services in Grand Centre. Others have been sold to individuals and he's given many away.

An avid sketcher, he remembers his first drawing, a Charlie Brown cartoon character drawn when he was seven years old. Always getting into trouble for doodling more than paying attention in school, he consistently covered his school books with fictional characters, nature scenes, animals and surreal designs. In the years following, he advanced to serious work the first one I'd show. He always bought me art paper and stuff to use."

About September of 1985, Delorme says he started getting serious and began to expand his drawing more than before, studying subjects with a different attitude. Rather than drawing for personal pleasure and as an outlet for a strong talent, he began to look at ways to improve the quality with a view to marketing and profit.

Towards this end, he approached local artist Marsha Hayward and Alex Janvier (who has an international reputation) for ideas of perspective and background, exposure and sales. "They helped me a lot and gave me ideas I've been able to use for better effect. I don't have any art



DALE DELORME
...with one of his works

training so I have been able to work these ideas out myself."

Dale's unofficial agent is George Blondeau, an employment counsellor at the Grand Centre Native Outreach office. George is interested in seeing Dale emerge as a recognized artist and contacts various agencies and individuals who can help Dale achieve that goal. So far, Blondeau has contacted Herb Fiddler of the Saskatchewan Arts & Crafts Society. If Dale's work is acceptable, the society will display it for sale in their five stores located in Regina, Saskatoon, Waskesieu (in the summer tourist season) and two

Alberta stores, one in Londonderry Mall and one in West Edmonton Mall. Blondeau is also encouraging Delorme to enter art shows and displays for exposure, and tries to keep him apprised of local and provincial art contests.

Dale's ideas for a drawing and the inspiration to draw come from all over and at virtually any time. "I'll be in a meeting or a waiting room," he says, "and an idea will come to me and I start then and there to draw. When that happens, I'm in a world all my own, doing what I like best whether there's 100 people watching me or if I'm in the bush by myself."

His latest inspiration came while waiting in an office. A magazine picture spurred his imagination and he took out his pen, asked for a piece of paper and began. That idea culminated in "Wandering Spirit," a pen and ink drawing that later was joined by a twin picture, both of which he sold for a tidy sum.

He says he believes his art has matured and the subject matter has more depth and meaning now. "I started out just fooling around and having a good time being able to draw cartoon figures," he explains, "but now each (subject) has a certain story behind it; it relates to something meaningful, not just Mickey Mouse in big shoes."

and now also does portraits.

While his talent and penchant for drawing on anything available did not endear him to his teachers, his sister Rose (Bairnes) of Edmonton always encouraged him.

"When I was small she always praised my work. I was drawing stick-men and she'd point to a picture on something — a cereal box or a magazine and say 'draw that.' I'd try and sometimes they turned out good. After a while I realized I'd been born with a natural ability to draw and it soon came out with the result of better and better work."

Dale started sketching in pencil and later used pens, any pens — Bic pens, felt tip ones and ordinary ballpoint pens. Although the equipment was unsophisticated, the work was high quality.

"My father also always encouraged me and when I'd finish a drawing, he was



GUESTS VIEW ART
...landscapes featured



ARTIST BUEHLER (BEARD)
...at opening reception

Editor surprises with art exhibit

By Kim McLain

Clint Buehler, veteran journalist and broadcaster and current Director of Print Media for AMMSA, surprised the public by announcing a showing of his own paintings.

The exhibition opened at Edmonton's Marc Bistro and Gallery on October 30 and received considerable success. A large steady crowd from the Native and non-Native community flowed through the gallery throughout the evening. Besides the 40 paintings, the audience was treated to tables of food and drinks, live music and the comfortable and luxurious atmosphere of the Marc Bistro.

It is a well known fact that communications is an important aspect of Buehler's life, "that's what my life is all about," states Buehler. Painting for Buehler is communicating "more than just mere facts," he said, and "a willingness to reveal myself, my feelings, my emotions."

Although the exhibition was billed as a collection of "landscapes," the artist went beyond the traditional landscape and used the imagery to "convey emotion and trigger a response." Judging by the crowds response, their interpretations paralleled the artist's intentions. Buehler says one of the biggest rewards is "listening to the people's comments and seeing them sense the feelings and get it."

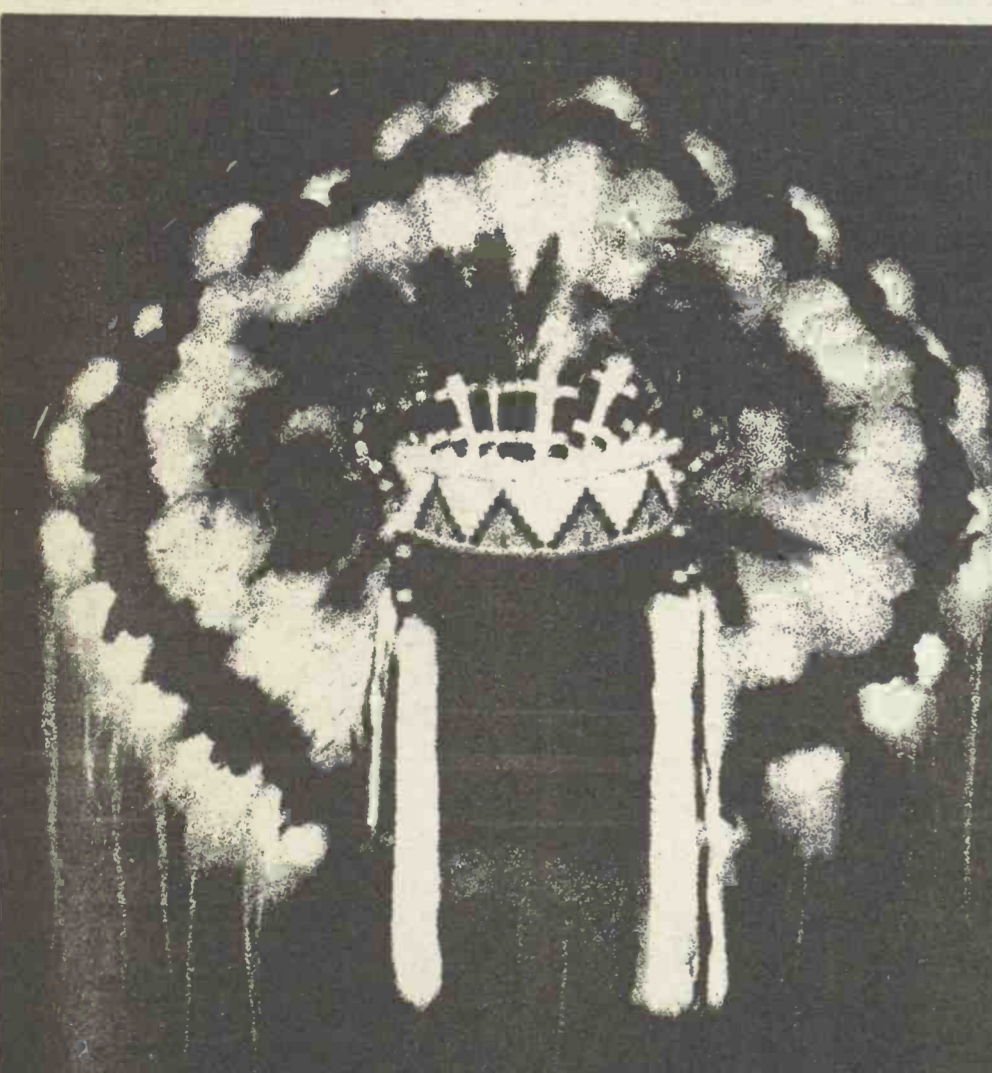
The work itself features landscape imagery that is open spaced, minimal shapes and forms and seemingly simple compositions. Buehler spent his growing up years on a farm in rural Alberta and says some of his paintings "portray what it was like to grow up there." Through his paintings, he accurately conveys those impressions of isolation and openness.

Other paintings depict mountains, seascapes and deserts. Buehler says that "they're not about creating lifelike renderings." Instead, he says, "they're about expression ... landscapes of the soul." For example, the desert imagery would symbolize the desolation of the inner self and the seascapes could represent the sparseness of life, our own insignificance as humans because of the infinite and vast nature of the ocean.

So what started out as an activity to "buffer stress and tension," has ended up as another avenue for expression for Buehler. He is already planning for another surge of new paintings. He foresees the work getting larger, and perhaps painted in oil (he now uses acrylics). Admitting that showing his work in public "is still very scary," he has been encouraged by the acknowledging comments he has been receiving.

Personally, I'm looking forward to further developments in his work and am anxious to see more. For now, Clint Buehler's paintings can be seen at the Marc Bistro and Gallery, 10042-104 Street, until November 15. Afterwards, a viewing can be arranged by phoning the Vik Gallery at 425-0897.


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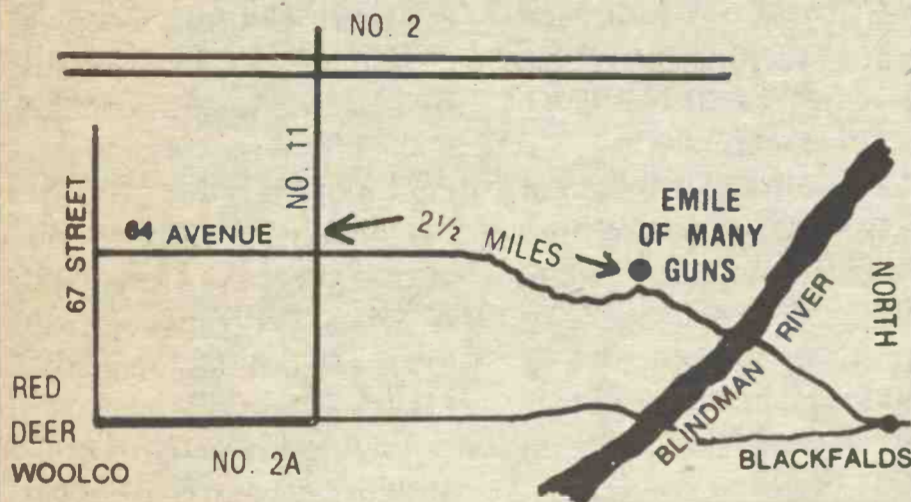
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Native teams first in AMHL

By Mark McCallum

The Hobbema Oilers and the Alexis Saints are the first Native hockey teams to enter regular season play in the Alberta Major Hockey League (AMHL).

The two teams will have a chance to play for the Harding Cup, the equivalent to the Stanley Cup for senior hockey in Canada. More importantly, they are taking a gigantic step for Native sports in Canada.

On Saturday, November 1, the Hobbema Oilers opened their season at home in the Four Bands Arena against the Stony Plain Eagles. The Oilers gritty and fast skating style

of play won them the game by a score of 9 to 7.

The home team had a 3 to 1 lead after the first period and built up a 7 to 3 margin by the end of the second. In the third frame the Eagles showed some life, coming back with 4 goals. But Oilers number 10, Dennis Whitebear, who had 3 goals and 2 assists on the night, scored the winning goal at 5:56 of the last period to put Stony Plain away. Hobbema's Paul Pilon added an insurance goal and also had a big night with 2 goals and 1 assist. Other guns for the Oilers were Steve Ermine-skin (2 goals) and Keith Johnson and Dennis Buffalo, who each had one.

Then, less than 24 hours later, the Oilers and their six rookies faced-off against the Fort McMurray Blades. With aches and pains from the night before, Hobbema won the game in overtime on a goal from Dennis Buffalo.

After Saturday's game, a very vocal Buddy Currie was quick to say he was unhappy with the support the local Hobbema newspaper, *Bear Hills Native Voice*, was giving the hockey team.

Since September, he said, team organizers have been trying to get some coverage in the paper but have not succeeded. Oiler management openly wondered why a newspaper

from Edmonton could travel 60 miles to cover their game and the local paper, one mile away, could not.

Buddy, who is the promoter for the team, feels it is essential to make the community at Hobbema aware of his team because they have not played organized hockey for over four years. He added that without the support of the community, the team will suffer greatly.

FOOT NOTE: The Hobbema Oilers are still looking for hockey players, preferably defensemen, to fill up their roster. Phone acting coach Peter Johnson or Buddy Currie at 585-3744/3771

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Golfer Gauthier has winning ways

By Mark McCallum

Lloyd Gauthier, who won the North American Indian Golf Championship last year, did it again this year. He scored a 72 after the first 18 holes and a record 68 on the second day of play at the Wandermere Golf and Country Club.

Leading up to the championship showdown held at Spokane, Washington, Gauthier won almost all of the 20 Indian golf tournaments he has played in '86, with the exception of four. He was handed one of his losses by Bill Mistakenchief. "It was only fitting," chuckled Gauthier when

he recalled the loss, because Bill introduced him to the Indian tournaments last year.

When Gauthier first started playing golf in 1972 in B.C., he never looked at it as a career, just a challenging social game. The champ was playing senior hockey at the time but felt that golf had a greater longevity. "You can play it well into your late years," as he put it.

His golf career has seen him play in such tournaments as the B.C. Amateur in '75, the Alberta Amateur last year and mini-tours in the U.S. when the weather up here gets too cold. However, Gauthier

has played much of his golf in Calgary for the past 10 years.

The native of McLennan, Alberta says the Indian tournaments have taught him how to win and be more confident with his game. He believes the strength of the tournaments lies in the experienced golfers because they have paved the way for the younger players. Gauthier praised the likes of Leo Saskamoose, Charley Smallface, Len Ferguson, Ron Albert and brothers Dwayne and Bill Mistakenchief for their abilities, and the golfers' contributions to Native golf.

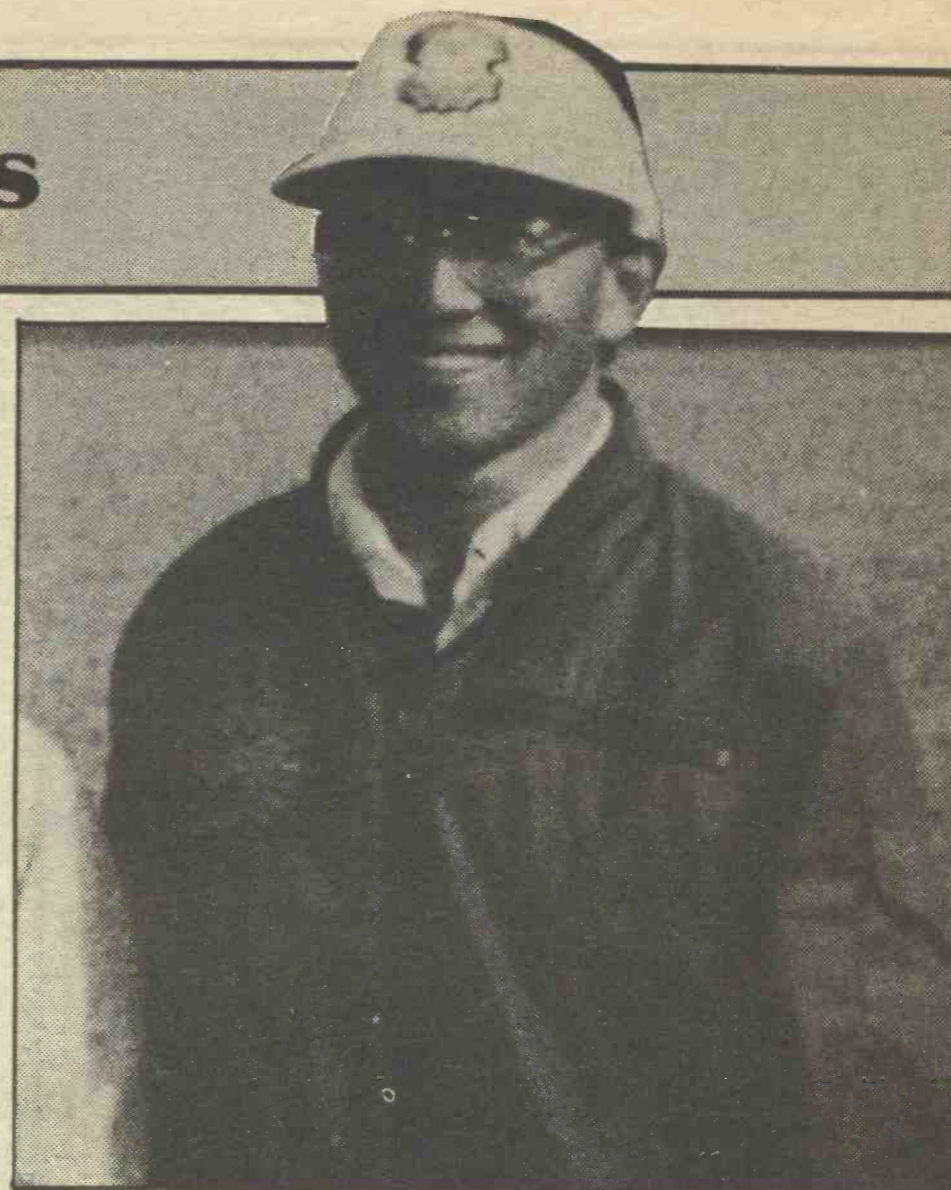
"It's up to these guys to

do their best because the younger golfers look up to them and follow their example," he said. Gauthier added that all of these golfers are more than just competitive counterparts. They are also close friends and camaradery is constantly present among all of them.

"A lot of times people look at golf as only a sport, but it's more than that ... it brings people together," said Gauthier, as he began to explain his theory on golf to me.

Everyone is equal on the green, he emphasized, regardless of origin.

Gauthier went on to say that golf brings out people's true qualities. After the first four holes you can usually see what a person is made of, their strengths and weaknesses, because "when you're out there (on the golf course) your life is an open book," he said. "If you



LLOYD GAUTHIER
...won 16 of 20 tournaments

throw a temper tantrum everybody can see it. You have to control your emotions. Golf is a patient game ... (and) you must stay mentally strong."

Lloyd Gauthier will be

going south this winter to play in the Florida mini-tours, but he'll be back next year to try and win the North American Indian Golf Championship title again.

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Kevin Atkinson outstanding in football and classroom

By Mark McCallum

While I was on one of my adventurous treks spanning the sports world (and often getting lost or running out of gas) I came across an outstanding young Native athlete.

Multi-talented Kevin Atkinson plays football for the Victoria Redmen in Edmonton's high school junior football league. Redmen coach John Kates uses Kevin on both offence and defense as a running back and a linebacker. The team captain is also utilized on all the specialty teams and is the team's long snapper.

"The only time he gets a breather is at half time," joked one of his friends.

Kevin started playing organized football last year for the Redmen junior team and was quickly moved up to the senior team. At age 15, he played seven games with them at split end receiver and safety back positions. The senior Redmen went all the way in '85 and won the city championship title.

Unfortunately, this year Victoria Composite high school has no senior team. But Kevin is still eligible to play junior, where he is a standout. In seven games this season, the Redmen

product has scored four touchdowns and has accumulated almost 600 yards.

The qualities Kevin displays on the field also appear in the classroom. Aside from his numerous awards for athletic achievement, he has won many other awards for his academic performance.

October 29 Kevin received a minor curricular award for averaging 70 per cent in each of his classes.

He plans to continue his education at the University of Alberta and maybe play for their football team, the U of A Golden Bears.

The Edmonton-born athlete says that one day he would like to play with the Edmonton Eskimos, his favorite team, in the Canadian Football League.

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SPORTS ROUNDUP

By Mark McCallum

Computers have almost become a family institution over night. With the affordability of home consoles, a lot of us have had a chance to experience Space Invaders

first hand. Perhaps one day, these electronic gadgets will even have a place in the sports world.

Pac Man could become a Olympic event. Max Headrum, the computerized host from MTV, could do the play-by-play commentary. And we could all speculate on what the Russians are doing that enables them to win all the video events. Sound silly? So did going to the moon less than a life-time ago.

The National Football League is testing instant replay for close calls this season and most of the other leagues are considering it. But can machines ever replace the human emotion and intensity of an umpire at work, for example? We would lose the traditional sand kicking ceremonies that follow a close call. And there would be no more heckler's wit, that I always look forward to, about the official's eyesight. In short, we would lose the human part of the game.



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"To err is human," and let's face it, no matter how hard we try, no one's perfect. You can't go through life without making some mistakes. A mistake-free world would be boring, which is exactly what would happen if you let a mindless machine replace a human being.

FORT McMURRAY — As you might remember from last week's Sports Roundup, the Nistawayou Friendship Centre's weekly winter recreational schedule had something for everyone. And they still have more for the Fort McMurray community to do, such as the volunteer appreciation banquet they are holding November 20. Recreation organizer Ed Courtoreille says they will also hold an oldtimers' banquet December 4. Then, on December 21, a children's Christmas party will be held at the centre followed by one for teens at a later date. Ed was unsure of the dates, but added that sometime after Christmas, a winter carnival, a youth fashion show and a talent night are definitely in the works. You can phone him at 743-8555 if you're interested in any of these special events.

FROG LAKE — Larry Quinney, recreation director, says they need help at Frog lake. They recently received a CRC (community, recreation and culture) grant of \$20,160. \$15,120 of this money will be spent on recreation, and Larry told me that the community will have a say on where the money should be spent. If you have any ideas for him you can call 943-2211, and help Frog Lake become more active.

BLUE QUILLS (POST SECONDARY) — A Native provincial volleyball tournament will be held on November 28, 29 and 30. Mens and ladies teams have until November 21 to register and pay an entry fee of \$100 to \$150, depending on the number of teams that show up. Contact Lorny Metchooyeah for more tournament details at 645-4455.

HOBBEWA — Bull riding anyone? On November 13, 14 and 15, the Gary Leffew bull riding school will be held at the Panee Memorial Agri-Plex. The same facility will be used when the junior rodeo #2 begins events on November 22, at 10:00 a.m. Phone 585-3770 for more information.

The Agri-Plex at Hobbema is a busy piece of real estate because on November 15 a wind-up golfers' dinner will also be held there. You can obtain the \$15 tickets for the dinner or additional information by phoning Leona Lafond at 585-4101.

Until next week, that's all.



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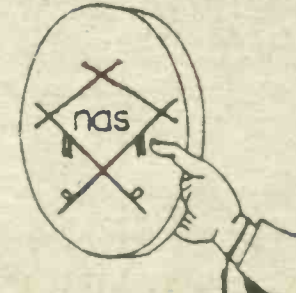

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LEST WE FORGET

Lest We Forget

By Guiou Taylor

Every year, now, Canada joins with other nations to observe "Remembrance Day," this year November 11.

On that day in 1918, the great and little guns were silenced in "The Great War," World War I. This was to be "the war to end all wars."

Canada had sent its 600,000 troops to join the Allies against Germany. Sixty thousand were killed. Four thousand Native soldiers took their place in this struggle, and hundreds never returned, now buried in foreign soil.

Today a veteran of that war would be in his 80s, and there were women serving, too. There are still a few who will remember the horse cavalry charges along with the new armoured cavalry tanks. The rifles were now joined with machine guns, airplanes were in the sky with guns and bombs, radio was a new invention and poison gas was used.

Wars fought before 1918 were personal — one-to-one combat, killing other soldiers. There was still a kind of military honor. Civilians and prisoners were protected, cities and towns (usually) were not targets, there were limits to war which were to be detailed in the Geneva Convention.

The Native soldiers were not yet citizens of Canada. For the most part, they fought a European war for reasons that were not too clearly understood. But they fought well, were decorated, some as heroes, and returned to the reserves and villages and towns from which they had left years before.

But they had changed. They had seen Paris and London and Canadian cities. They had fought side by side with European immigrants living in Canada, and they knew their own world had been expanded.

World War I was the first global war. In a way, these Native warriors had been introduced to a world society, and the world had been introduced to a New Indian.

On this one day we call to remembrance the sacrifice that 10 generations of Indian and Native warriors have made since their just European contact.



Remembrance of many conflicts

By Guiou Taylor

"Remembrance Day" — November 11 this year, has been established by Parliament in Canada as a day to commemorate those Canadians who died in wars. A similar day is observed in many countries around the world.

Canada's wars — big and little — date from before Confederation. As a new colony of Great Britain, an outpost of France, European troops regularly were involved in military action against Indian owners of the continent. The string of "Forts" across the land documents the total involvement of the military in the settling of the nation.

Following Confederation, and the BNC Act, the Canadian Nation has been involved in a series of major conflicts:

- The Northwest Rebellion (Riel) - 1885
- The South African War (Boer) - 1899-1902
- World War I - 1914-1918
- World War II - 1939-1945
- The Korean War - 1950-1953

In addition to these major conflicts, Canadians, including Native troops, have been stationed with NATO and UN forces around the world: Egypt, Israel, Syria, Lebanon, Cyprus, Korea, India, Pakistan, West New Guinea, the Congo, Yemen, Nigeria and Vietnam.

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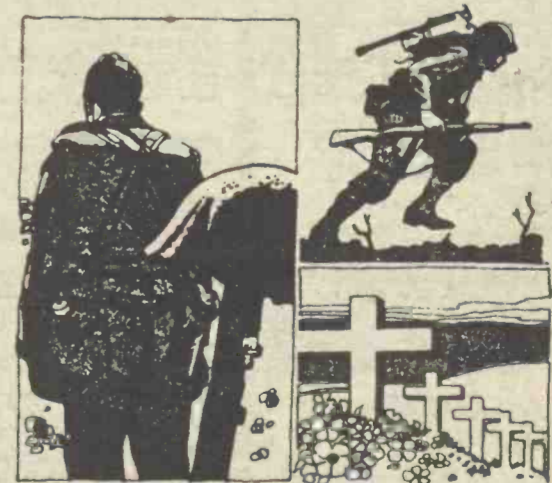
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Wars evoke personal memories for veterans

By Guiou Taylor

Ask a vet what "the war" was about, what do they remember, and you usually get personal memories.

Vic L'Hirondelle, president of the Alberta Aboriginal Veteran's Society remembers "riding all the way into Edmonton in a truck." He remembers too, "the noise, the stinking cold and the dead."

Other vets - Bob Berard and Herb Bell, now 40 years after World War II - say what they remember most, and will never forget "is your friends dying right beside you." L'Hirondelle and Bell who also served in Korea (1950-53) remember that war as "like stepping back in history. Korea," says Bell, "was a primitive country, and we fought out in the countryside - muddy hills, people with horses and oxen and wagons," and the dead and wounded.

To another Korean era vet, Francis Hegedus, the war was spent in Canada - behind a desk. "People seem to forget that most soldiers never get to combat - somebody has to do the paperwork."

These three veterans, all active in the AAVS, somehow talked little about the glory and patriotism that makes a television hero. They remember going into service "because there were no jobs around in 1940 - the army was steady work."

"Most vets will tell you, too," says Bob Berard, "the army teaches discipline. You've got a job to do, and the guy next to you has to depend on it getting done." Herb Bell adds "too many young people today have no sense of responsibility or directions. Being in the army might help them deal with reality."

Each of these three combat vets recall that "we were bush people, so combat living, the wet and cold and slit trenches, wasn't too tough on us."

"It was pretty hard for the city boys," remembers L'Hirondelle. "And we had been raised with guns and killing animals - maybe that helped."

The Alberta Aboriginal Veterans Society began as a small group of vets about 14 years ago, and has been formally organized for four years,

says L'Hirondelle. "We're essentially a social club, and have 125 members and associates. Our work includes talking at a number of schools, and we always lay a wreath on Remembrance Day."

The society, with offices now located at 10174-117

Street, Edmonton, is involved in a drive to expand its membership and to build a new centre. "Vets understand each other, says president L'Hirondelle, "and need to be able to support each other. That's why the society is a social club."

60 'little' wars since WWII

By Guiou Taylor

By recent count, there have been over 60 "wars" fought since the end of World War Two in 1945. These wars have been waged between Jew and Arab; Moslem and Hindu, North and South Korea and Vietnam, between governments and contra's, rich and poor, black/brown/yellow/white.

Little notice is made that many of these "little wars" are between Native peoples and ex-colonial powers. These wars are called, for lack of a better word, conventional wars. They are fought at a low level of technology — men with ideas and weapons are still important.

Since 1945, however, a new kind of war has developed. High Technology: nuclear weapons, star wars, guided missiles, invisible ships and airplanes. No more Sgt. York, or instinctive soldiers. Today's warriors are educated, highly trained and strike at unseen targets from half a world away.

Over the past 25,000 years most warriors knew that they were fighting for — home, wife, children, life. "War" was a sometime thing — no local economy could support a full time army or prolonged battle.

In the past 200 years, the modern nation has been born, and along with it new "realities." Nationalism and internationalism, patriotism, world economics and world creeds.

And a world super technology that has made the individual soldier — the individual himself — obsolete. If people would lay the guns aside when they had enough to eat, the battles would cease.

It is a strange picture. While suprenation threatens suprenation with atomic oblivion, the struggles for survival of the villages in Iran, Afghanistan, Cambodia, the Philippines, Nicaragua have not been answered.

The plight of the planet is not between peoples, but between dinosaurs who have eaten up Natives.

The threat of nuclear war — the unconscionable waste of nature and people in pursuit of "security" — has placed a burden of fear on every person — Natives included.

Remembrance Day is based on a hope that we, the living, have learned from the past.

There is, still, wisdom in Native and world elders. If we cannot listen, cannot learn, Remembrance Days may cease. There will be no one left on earth to Remember.

LEST WE FORGET REMEMBRANCE DAY



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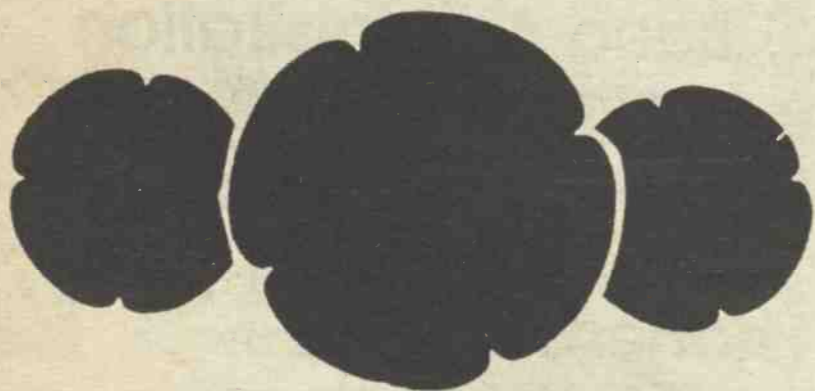


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By Guiou Taylor

Ask people "What is Remembrance Day?" "what do you feel about nuclear war?" "is Peace possible?" "would you kill for Canada?" — and the responses are staggering.

A retired army nurse of 18 years service answered: "I seen it all, death is never good."

A 13-year-old youth, said: "Sure, I'd fight for Canada. It's my country."

Derek Fisher, student artist: "It takes a lot of guts to be a soldier, so all I know about it is TV and movies and books. But, there is a legitimate love of country, and a distorted love. But war is senseless. Who wants to be vaporized?"

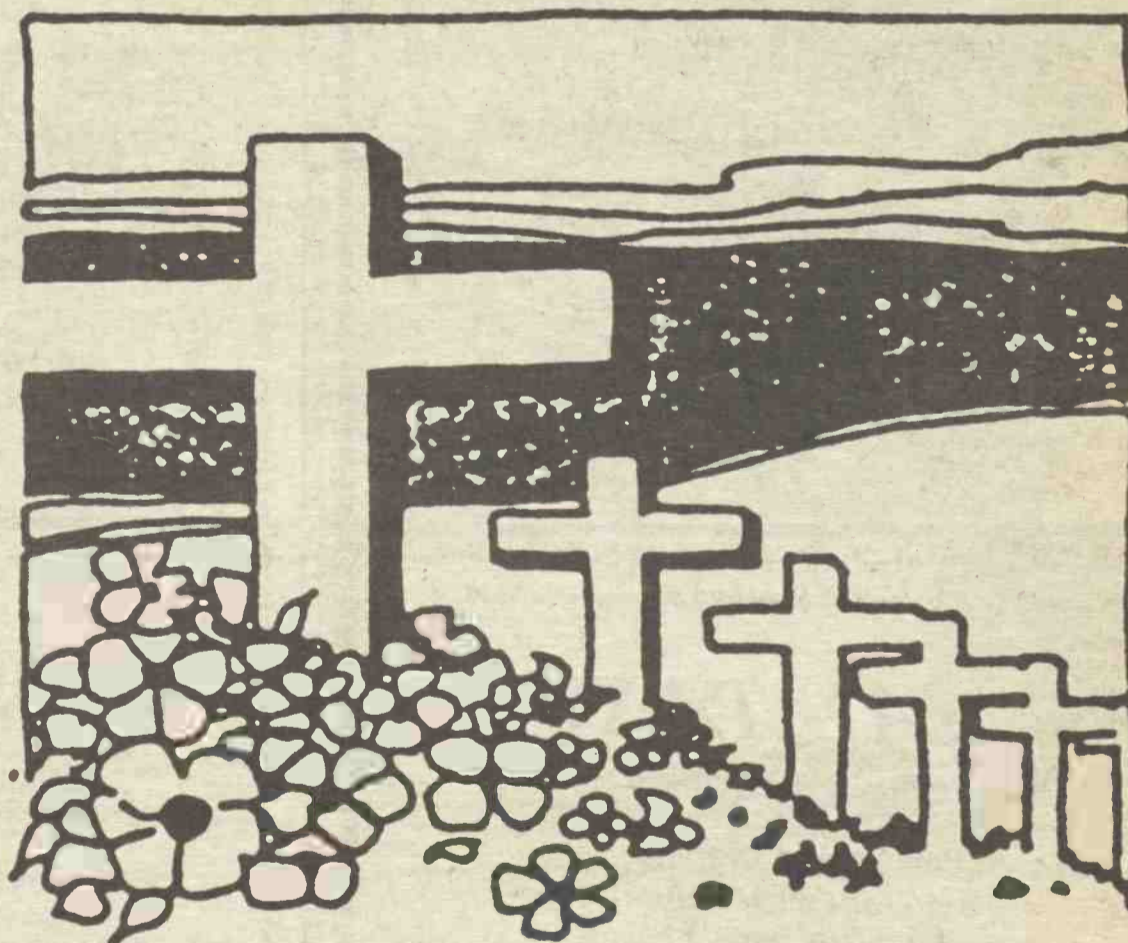
Yvonne Bedard, mother: "I feel for all people — those who have been soldiers, and who might be. I especially feel sad for mothers. War seems so senseless now, but I don't really know what to teach my children. What do we know as Natives . . . it's very frustrating.

A 79-year-old grandmother: "I'm from the old country, I know what they were fighting about. Canada is a good place, my children are safe here. You've got to stop evil before it takes over.

A 25-year-old Korean immigrant: "Why did I come to Canada? — 'cause of opportunities. My country was destroyed by war — I guess most Canadians come here for the same reason.

To many, the history of World Wars I and II have folded into some distant past, along with the Magna Charta and the Crusades. There have been no battles on Canadian soil in 100 years — most Canadians see the world through tourist or media eyes.

All these comments reflect a Canada, and Native people in particular, struggling to form a reason for the arms build up, trying to make ends meet in practical terms at home, and hoping that Canada can remain, safe.

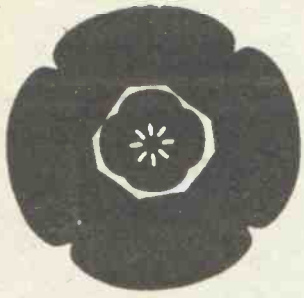


'LEST WE FORGET'



Louis Bull
Band Administration
Box #130
Hobbema, Alberta
T0C 1N0
Phone: 585-3978
or 423-2064

from **Louis Bull Band**
Chief & Council & Members



**Special Salute to
Native Veterans Everywhere**

*Valiant hearts, who to your glory came
Through dust of conflict and through battle flame.
Tranquil you lie, your knightly virtue proved,
Your memory hallowed in the land you loved.*

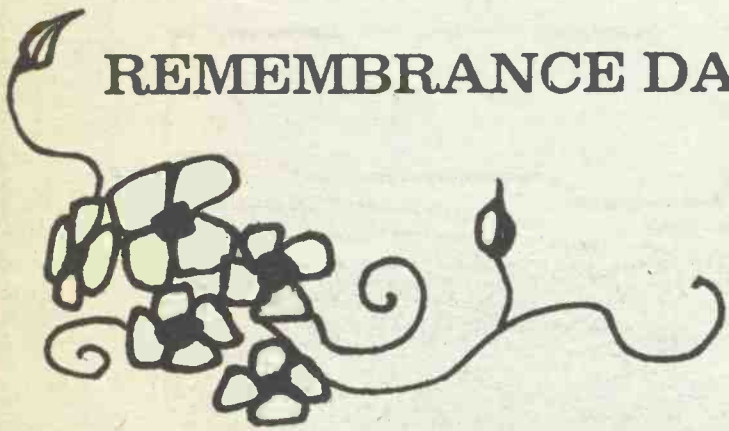
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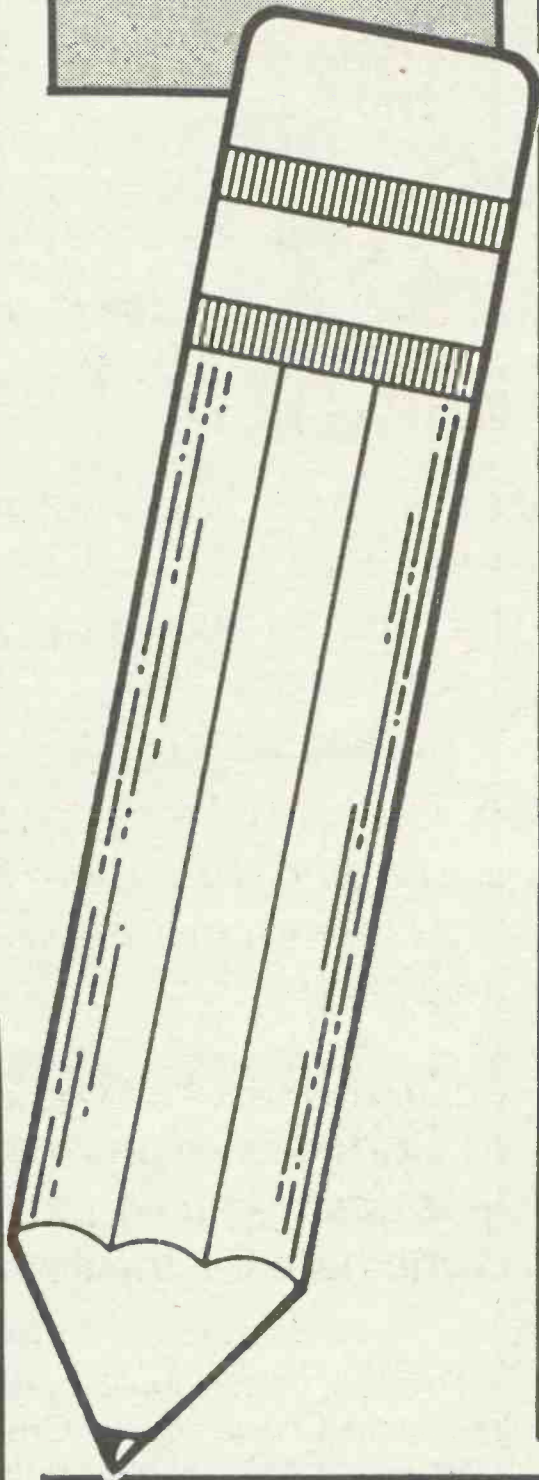
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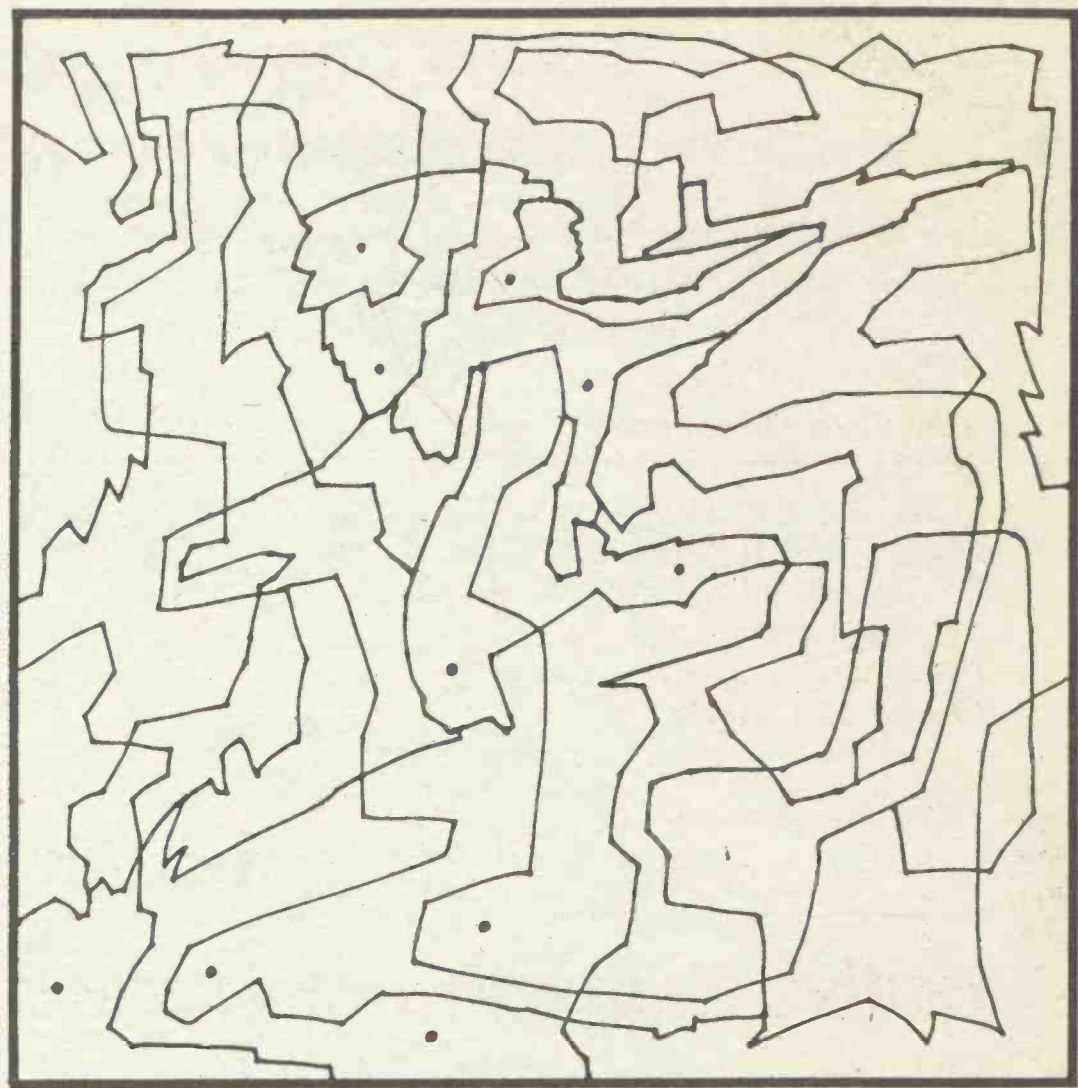
**THE
ACTIVITY
CORNER**

**FUN FOR
ALL AGES!**



WINDSPEAKER PICTOGRAM

By Kim McLain



Use a pen or pencil and fill in the segments that contain a dot. If done correctly, the filled in segments will reveal a hidden picture. This week's pictogram will be shown in next week's paper in completed form.



LAST WEEK'S SOLUTION:

WINDSPEAKER WORDSEARCH

By John Copley

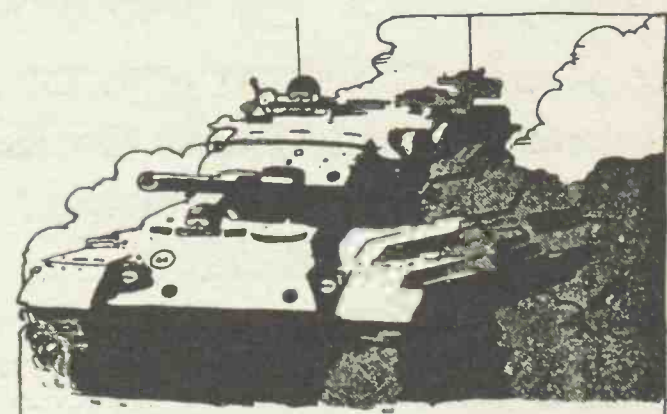
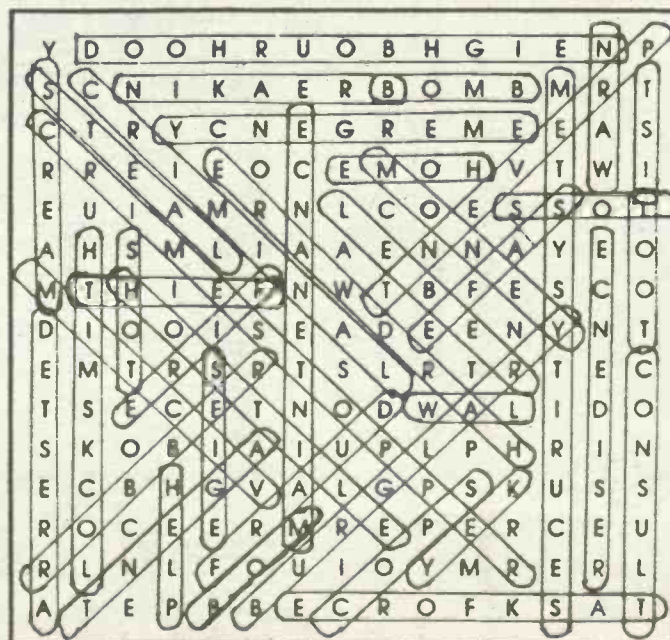
Circle the words from the following list and the remaining letters starting from left to right (working across) will give you a phrase or sentence. Letters may be used more than once in order to achieve another word. Words may run vertically, horizontally, backwards and diagonally.

THEME: Remembrance Day

W L T N O R F E L T T A B D E
K W O B E Y C R O N O H C L O
N A O V M A E R E M E M B E R
A R E M E L A G N I T H G I N
T F K P E N I M O D E E R F O
T A R O N N R E D C R O S S I
N R I E U E S U A C G E S R G
A E K V G L E A O R H T R E E
C A N A D I A N R C M J E D L
I E U R B B V I N M U E I N E
R D D B M E S E R S Y Z D A A
E A A E Y R R P T M A C L L R
M R D V E T E R A N A H O F C
A A N A V Y M R A T E N S R M
L P R D O O H R E H T O R B P

WORDLIST

- 3 - letter**
Gun
- 4 - letter**
Army
Jeep
Just
Love
Mine
Navy
Nazi
Obey
Tank
Taps
- 5 - letter**
Armed
Brave
Cause
Fever
Honor
McRae
Medal
Peace
Rabbi
- 6 - letter**
Airman
Convey
- 7 - letter**
Dunkirk
Freedom
Liberty
Veteran
Warfare
- 8 - letter**
American
Canadian
Red Cross
Remember
Soldiers
Trenches
- 11 - letter**
Battle Front
Brotherhood
Nightingale
- 13 - letter**
Flanders Field
- 14 - letter**
Womens Army Corp
- Legion**
Parade



LAST WEEK'S: You can Stop Crime

We salute those who gave
their lives so that
we might live in freedom.

MASKWACHEES MALL

Thank you
for your
patronage

Big Way Foods
Peace Hills Trust Company
Little Cree-ations
Hobbema Insurance Agency
Maskwachees Cafeteria
Rocket Gallery
Cherish Fashion & Hair Design
Littlechild & Co. Law Office

Hobbema



Think of those who WENT
TO WAR AND did NOT
RETURN. REMEMBER their
SACRIFICE AND WORK TO
PRESERVE THE TRADITIONS
of CANADA AND THE FREEDOM
WE ALL ENJOY. If you do
this you will UNDERSTAND
THE TRUE MEANING
of REMEMBRANCE.

... A MESSAGE FROM THE



Indian Association of Alberta
11630 Kingsway Avenue
Edmonton, Alberta
T5G 0X5

(403) 452-4330



HERE RESTS IN
HONORED GLORY
A CANADIAN
SOLDIER

KNOWN BUT TO GOD

LITTLE RED RIVER BAND

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T0H 1Z0

BAND OFFICE 759-3912 or 759-3950

FOX LAKE BAND OFFICE
659-3855
659-3963

JOHN D'OR BAND
759-3912

GARDEN RIVER BAND OFFICE
659-3677

'LEST WE FORGET'



Sucker Creek Band 150A

ENILDA, Alberta
Phone 523-3111