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Wind speaker

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INSIDE THIS WEEK

The last weekend of July was a busy one for Saskatchewan Native people. After a short time to recover from the Big Valley Jamboree at Craven, the Back to Batoche Days were the big attraction (See Pages 12 and 15). For added excitement, there was the annual assembly of the Association of the Metis and Non-Status Indians of Saskatchewan (AMNSIS), also at Batoche that weekend (See Pages 1, 2, 4 and 5).

National election of Metis leader?

By Clint Buehler

The grassroots election of a national Metis leader is being proposed by the Metis Association of Alberta.

If approved, the proposal would provide for a ballot for national leader along with ballots for elected officers of provincial associations. This would require that all provincial organizations hold their elections on the same day, and for the same length of term of office.

Ron LaRocque, who works with both the Metis

Association of Alberta and the Metis National Council, (MNC), says the proposal already had the support of the technicians from the MNC and the provincial associations, and will be discussed at an MNC executive meeting in Vancouver August 5 and 6.

It is felt that the election of the national Metis a much stronger position nationally and more media attention.

The proposal could be a reality by 1990, LaRocque predicts.

Saskatchewan opponents fail in bid to oust Jim Sinclair

By Laurent C. Roy

BATOCHÉ, SASK. — An coupe d'état attempt by anti-Sinclair members to oust Jim Sinclair as president of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) failed during the two-day annual assembly of AMNSIS held here on July 24 and 25, respectively.

On two different occasions during the two-day annual assembly of AMNSIS, there was evidence of a lobbying and manoeuvring campaign to remove Sinclair executed by anti-

Sinclair Metis members. This anti-Sinclair movement was at first subtle but soon escalated into a effrontery debate between pro- and anti-Sinclair supporters.

This has been a long standing issue since 1982 withing the rank and file of AMNSIS and the "get rid of Sinclair" campaign usually surfaces at every provincial assembly of the Metis and Non-Status Indians. And every time it appears on the agenda, hidden or not, Sinclair receives a "vote of confidence" from the delegates.

The coupe d'état attempt by anti-Sinclair delegates saw their flaming attack against Sinclair disappear into smoke as the delegates were having no part with the coupe d'état movement to remove Sinclair from the presidency of AMNSIS.

At the outset of the first day, the second Chairman, Jim Durocher, explained to the delegates that "this annual assembly belongs to the members of AMNSIS and although we have an adopted agenda, the floor will be open for issues and concerns not covered by the agenda."

This opened the door for the anti-Sinclair delegation spearheaded by two lifetime members of AMNSIS, Rod Bishop and Frank Tomkins with support coming from George Morin, Morley Norton and Maria Campbell

Other pro-Sinclair delegates, Clem Chartier, James Favel, Clarence Trochie, Max Morin, plus others reiterated that this issue was resolved at the March 26 and 27 Constitutional Summit meeting of

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Kehewin faces dispute over low rental homes

By Donna Rea Murphy

KEHEWIN — A problem in housing has arisen between Kehewin council and reserve members who built homes through the Canada Mortgage and Housing Corporation.

Last month, the CMHC checked the reserve's books to see how it was administering the low rental subsidy. What it found was that the band was letting tenants pay only the difference between their monthly payment (\$150 - \$30) depending on the house and when it was built, and the CMHC subsidy, which covers roughly 90 per cent of the cost.

The band was using natural gas royalties to cover the part of the monthly payment which is then returned as a subsidy by CMHC. However, according to the agreement with CMHC, the tenants must pay the full monthly amount and then wait for the subsidy. CMHC told the Kehewin band council to make the change or face paying back the full \$4 million it now owes the corporation.

In complying with

CMHC's request, the council came under fire from band members who now may have to make full payments. Chief Gadwa says council has no choice but to make the change if it wants to stay in CMHC's low rental housing program.

Those band members who are refusing to make

complete payments every month for the homes they had built under the program are threatening it for the future, Gadwa pointed out.

There have been 84 homes built under the program since 1973 at the reserve.

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Canadian Indians at Nicaragua meet

By Anne Georg

Five Alberta Indians joined the Nicaraguan revolutionary process by attending the International Symposium dealt specifically with the autonomy process now underway pertaining to Nicaragua's Atlantic Coast indigenous peoples.

The Alberta delegation, from Saddle Lake, Cold Lake, Beaver Lake, and the Blood Tribe, was among eleven other Canadians and about 100 delegates from around the world. Included were indigenous people from North, South, and Central American and

lawyers, writers, and social scientists from various countries.

The conference was funded by the Swedish government, traditionally sympathetic to the revolutionary government in Nicaragua. They donated \$70,000 U.S. to fund the conference held in Managua July 13 to 16.

The historic event brought delegates from around the world to contribute their ideas to Nicaragua's autonomy process. The process was officially started in December, 1984 when the Autonomy

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New Zealand's Bill Nathan rubs noses with CNFC President Vic L'Hiron-delle. Nathan and his Maori dance group performed at the Canadian Native Friendship Centre, July 24. See coverage on Page 22.

— Photo by Rocky Woodward

Wuttu nee weds.....Page 13

Grande Prairie park opens...Page 16

Sarcee festivities.....Page 18

Metis Constitution passes

By Laurent C. Roy

BATOCHE, SASK — Allan Morin, provincial secretary for Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) introduced a new draft resolution called, Constitution of the Metis Nation of Saskatchewan, Inc., which was passed at the annual assembly held here on July 24 and 25.

Morin disclosed the new draft resolution calling for termination of the non-profit association and to replace it with a parliamentary system more suitable towards the Metis aspiration of self-government and land rights.

The architect of the new Constitution of the Metis Nation of Saskatchewan, Inc. is Wayne McKenzie, vice-president of AMNSIS and director of Constitutional Senior Officials Committee. Included in this committee are consultants, legal counsel, chiefs of staff-member and national offices.

This committee is responsible to draft new Constitutional strategies, provide necessary documentation, carry out research, provide legal advice, and formulate new innovative policies.

To accompany the new Metis Nation Constitution of Saskatchewan, Morin also introduced a working paper, entitled, Comments and Proposals, Regarding a Portfolio System, to be incorporated in conjunction with the new Metis Nation Constitution. The two working papers compliment each other and both papers were passed by the delegates.

Introducing the working papers, Morin stressed the need of the Metis organization to shift from a non-profit association presently governing AMNSIS to a provincial constituency-legislature format.

He warned the delegates of the amount of work

involved with the new Metis Nation Constitution of Saskatchewan and emphasized that the involvement of the local members is necessary if "we are to ratify the new drafts," said Morin.

"You have a year to discuss the discussion papers, you must study the new Constitution, the proposed legislature assembly, the portfolio system, and throughout the year, the negotiating team will bring into line the operating systems of both party and government structures to govern the Metis Nation of Saskatchewan," explained Morin.

Dona Desmarais, executive director of AMNSIS, reiterated the hope that "a revised Constitution and Portfolio System will do in fact phase in an orderly process for moving from a non-profit organization to an infrastructure which will accommodate our move to self-government."

Jim Sinclair, president of AMNSIS, encourages that the working mechanisms described in both discussion papers be worked out closely with the Metis membership to demonstrate that a "bottom up approach" is carried out, a prerequisite conditioned by governments.

Sinclair told the delegates it was time for "puppet governments" to abandon the non-profit association Constitution and By-laws and initiate constitutionalized government infrastructures recognized by both governments.

Wayne McKenzie, vice-president of AMNSIS, insisted that the new Metis Nation Constitution of Saskatchewan and its portfolio system is the only infrastructure that will guarantee some degree of self-government among the Metis people of Saskatchewan.

McKenzie, known not to mince words, told the

assembly that it better be prepared to deal with hard-core realities surrounding the Metis push towards self-government and land rights and not "to be taken in by the abstract good-will of the federal and provincial governments."

This new Metis Nation Constitution and portfolio system is to give local members the invested powers by its new governing structure to make decisions, to practise their constitutional rights and to pave the way towards self-government, explained McKenzie.

The two drafts calls for the phasing out the present system governing AMNSIS by 1988 and in its place will be the legislature structure encompassing the existing government structures, including municipal local governments.

"These new systems to be modified by the Self-Government Negotiating team appointed by the AMNSIS Board will re-enforced the movement towards self-government. This team will be empowered with authority to sell the constitutional package, to completely explain the roles and functions of each intricate part of the proposed legislature, to develop a comprehensive strategy

to accommodate the definitions of self-government, to design line-systems to facilitate the self-government aspirations of the Saskatchewan Metis," said Morin.

Further explanation to WINDSPEAKER, Morin and McKenzie, are both optimistic because of the favourable optimums surrounding the political struggles of the Metis people in Canada. Yet both are also skeptical in achieving the objectives as laid in the foundational principles outlined in the new Constitution.

"We have a year before the Metis members ratify the modified articles of the New Metis Constitution. By 1987, the New Metis Constitution and its portfolio system should be fully defined and developed to be implemented by the 1988 elections," said McKenzie.

This transitional phase should give the local Metis members the initiative to launch innovative new levels of local government empowered with jurisdiction and authority as guaranteed to municipalities and to be administratively autonomous and to have their separate funding sources to fund their programs services, concluded McKenzie.

NATIONAL NEWS BRIEFS

Esso closing Tuk base

Spokesperson for Esso Resources, Kent O'Conner says the company plans to dismantle their service base in Tuktoyuktuk because the facility is no longer needed since Esso has reduced their drilling in the Beaufort Sea.

O'Conner commented that this move will drastically effect the north's economy, but with the downturn in oil prices Esso cannot justify drilling new wells for at least the next couple of years.

He stressed the fact however, that Esso will not pull out of the Beaufort.

Metis assembly approved

Saskatchewan Metis have given the most significant step towards self government since the days of Louis Riel. A proposal for a Metis Legislative Assembly was approved by the annual assembly of the Association of Metis and Non-Status Indians of Saskatchewan.

Association President, Jim Sinclair, says the establishment of such a government would correct an historical injustice by admitting Metis into confederation with Canada. Sinclair hopes to get final approval on the proposal at the first ministers conference scheduled for next year.

The convention was held at Batocche, July 25-27.

Bridge burning appealed

Residents of the Pegus Indian Reserve in Manitoba are appealing their conviction of burning down a bridge on the reserve.

Chief Louis Stevenson and five other Band members say the judge presiding over the case, erred when he upheld lower court conviction for mischief. Some Band members admitted to burning the bridge in the spring in 1984, claiming it was a protest its state of disrepair to federal officials.

Haida protest "a good thing"

By Owenadeka

I think Miles Richardson has stumbled on to a good thing. He's the president of the Council of the Haida Nation. Along with most of the Haidas (and a lot of other people besides), he's fighting the loggers on Lyell Island.

Lyell Island, of course, is a jewel of unspoiled beauty in the unique environment of the Queen Charlotte Islands and since the Haida say the island is theirs, they want to protect it from clear-cut logging.

In fact, 72 people have already been arrested trying to stop the chain saws.

But the province says the loggers won't damage the fragile landscape and its allowed the logging to resume. The next step in the Haida campaign is unclear. In the meantime, Miles Richardson and eight other Haidas have written a telegram to the Prime Minister telling him they want to renounce their Canadian citizenship. They say that any travelling they do from now on will be done on a homemade Haida passport.

Their rejection of Canadian citizenship is apparently not intended to

Ottawa Report

force the province to stop the logging — just a simple statement to let Ottawa know that the nine Haidas intend to be known as Haidas and not Canadians.

That got me thinking the other day — what if all the Native people in Canada did the same thing? Not to protest land claims, treaty violations, constitutional treachery or the lack of self-government — just a simple statement that a million Native people want to be known as Mohawks, Micmacs, Metis or whatever.

Why, we can start up our own little cottage industry just making our own passports. And think of the other advantages!

We wouldn't have to stand at attention for the playing of Oh Canada at the movies or at a hockey game. If it's done legally it probably means no jury duty either. It definitely means you wouldn't have to trudge to the polls and line up to vote on election day. As for July the 1st, you'd still have a holiday —

if you had a job that is — but you wouldn't have to go on a drunken, flag-waving patriotic binge.

There would be a downside, but I think that even it would have its own advantages. If you renounced your Canadian citizenship, it means that you would not be eligible to work for Indian Affairs or any other government department. Just think of all those government offices unable to hire a new crop of token Native people for token jobs.

Our educated elite, the best and the brightest supposedly, could begin working for the Native movement instead of for the government.

But enough daydreaming. What happens if the Haida move is carried to its logical conclusion? Doesn't it mean that if you reject Canadian citizenship, you should also reject the benefits?

That would mean no more cheques for welfare, baby bonus or unemployment insurance; no more

medical benefits, no more education money and no more grants. In short, can we really have our cake and eat it too? That raises an even tougher question that Native people must answer. Namely, what do we really mean when we talk about the Mohawk, Micmac or Metis Nation?

Are we Indians first and Canadians second? Or is it the other way 'round? Just how should we relate to the government in Ottawa?

Well, the cold hard facts of life probably mean that we, as a people, can't really afford to give up Canadian citizenship, especially since it costs \$40 to submit a legal application to do so.

But maybe we could do something that might serve as a statement of national Native protest without endangering our day-to-day survival — and I think I've got just the idea.

The next time you're in a hockey arena and the crowd stands up for "Oh Canada," stand up too, but instead of singing about standing on guard, I think we should start singing our own national Native anthem.

And since Native people haven't agreed on one yet, how about everyone instead belting out a rousing chorus of KAW-LIGA?

Wind speaker

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No candidates yet for MAA board

By Clint Buehler

There were still no nominations for the six Metis Association of Alberta (MAA) board seats to be contested in elections this year with only 10 days left until the nominations deadline.

The deadline for nominations is August 8 at 5 p.m. Nominees have until August 12 at 2 p.m. to withdraw. Advance polls are set for Saturday, August 30, and the election will be held Monday, September 8.

Polling booths will be set up in each community where there is a Metis Local.

Earlier this year, the MAA unsuccessfully attempted to extend the term of office of the current board so that no election would be required this year, but the motion was defeated at a special assembly called for that purpose.

Chief Electoral Officer Ron LaRocque is still hopeful that there will be candidates from each of the MAA zones for the six posi-

tions. He notes that although there are no bylaws specifying the number of members' signatures required to make nomination papers valid, he is telling those who inquire to get the signatures of 10 members "but I'll probably accept those with only one or two signatures."

LaRocque has suggested a change in the bylaws to require 10 signatures on nomination papers for all MAA board positions.

A smaller turnout at the

polls is expected this year because the MAA presidency and six zone vice-president positions are not being contested since they were elected for president, six zone vice-presidents and six board members, there was a 65 per cent turnout, with 2339 of 3726 eligible electors voting. The highest turnout was. Local 115 at Lac La Biche where 97.5% voted in a heavily contested battle for zone 1 vice-president won by Richard "Sonny" Bourque. The lowest turnout of

voters was in Zone 6, where only 48 per cent voted.

At the MAA annual assembly to be held in Athabasca August 22, 23 and 24, members will be asked to change the election format again. If the proposal is approved, elections will for all positions will be held every three years, beginning in 1987.

The primary reason for the change, LaRocque says, is the high cost of holding elections every year.

To cut costs this year,

there will be no new enumeration of members. LaRocque feels an enumeration is not necessary because the MAA membership list, which is now on computer, is being update on an ongoing and constant basis.

An additional measure to cut costs will be the use of zone vice-presidents as election officials, and having deputy returning officers and clerks responsible for more than one polling station.

Dispute over housing

From Page 1

"At that time the people were made aware if they bought a house they would have to pay for it," Chief Gadwa said. He said he also recalled some other bands decided not to get involved in the program because of fear members possibly couldn't make the payments.

"The intention was to give individuals a sense of pride in their homes," Gadwa noted. House buyers' were involved in the design of the houses and given \$2,500 for furnishings.

The reason Kehewin decided to make an agreement with CMHC was so it could provide better quality homes than the band would receive through the Department of Indian & Northern Affairs.

To date there are 40 band members on a waiting list for new homes. In order



CHIEF GADWA

to receive a home, an approval will depend largely on whether those who already have homes make their payments in full, stresses Gadwa.

A CMHC representative came to look at the band's books at the end of June and then turned over the subsidy cheques, he says, but there are some band members who didn't make

full payments this month.

"What we're trying to do is make them understand we don't want to jeopardize this program for our future generations. If it was off the reserve these people would be evicted," Gadwa pointed out.

The natural gas revenues which was being used to cover the subsidy can now be used to repair and renovate existing homes and the band is also requesting money for a study of existing homes and cisterns to see where improvements should be made.

Right now, council is coming up with policies which will try to ensure band members make their housing payments. If the band fails to meet its agreement with CMHC it will use all future Indian & Northern Affairs' housing funds to pay off its debts to the corporation, Gadwa concluded.

Metis assembly set

By Clint Buehler

Details are being finalized for the 58th annual assembly of the Metis Association of Alberta (MAA) to be held in Athabasca August 22 to 24.

This year the assembly will get off to an earlier start than usual, with registration of delegates beginning at 9 a.m., Friday, August 22.

The official opening begins at 2 p.m., with an opening prayer by an Elder and welcoming remarks from MAA President Sam Sinclair.

Others expected to participate in the opening ceremonies include Ray Martin, New Democrat leader and leader of the official opposition in the Alberta Legislature; Athabasca-Lac La Biche MLA Leo piquette; Liberal leader and MLA Nick Taylor; Mayor A. Schinking of

Athabasca; and the command of the Athabasca RCMP detachment.

Other activity on the agenda for the first afternoon includes selection of the resolutions and grievance committees, discussion and assembly and presidents report.

A dance is scheduled for Friday night. Resolutions will be dealt with first thing Saturday morning. This is a departure from previous assemblies where resolutions were left to the end of agenda where it was felt they were given inadequate attention.

Last year, for example, resolutions were merely tabled with little discussion and no other action on them.

At 2 p.m. Saturday, the assembly will be addressed by Neil Crawford, the Alberta Minister of Municipal Affairs who is also

responsible for Native Affairs and Housing.

Following Crawford's address, Aurele Dumont will present the MAA treasurer's report and President Ron LaRocque will report on Metis Urban Housing Inc.

Saturday evening a successor to 1985 Metis Princess Tracy Ladouceur will be selected at a Metis Beauty Pageant. A dance will follow.

More reports will be presented Saturday, including reports from zone vice-presidents and board members, the MAA housing department, the MAA constitutional committee, the Metis National Council, the Apeetogosan Corporation and on the 1986 MAA election.

The assembly will close with speeches from candidates for board members for the six MAA zones.

Elizabeth school complaints discussed

By Donna Rea Murphy

ELIZABETH SETTLEMENT — The Lakeland Catholic Board of Education has addressed concerns about Elizabeth Settlement School brought forward by a parents committee and several changes will be implemented when school resumes this fall.

This past May, the parents group attended the regular school board meeting to discuss staffing, split classes in early grades and discontinuation of some programs. Also mentioned was the condition of equipment such as textbooks, desks and facilities and the lack of a shop and kitchen to teach Industrial Arts and Home Economics.

Elizabeth resident and representative on the school board, Phyllis Collins, spearheaded the group's efforts to better the

situation. It was pointed out that there is adequate gymnasium space and no resource room, library or infirmary. All these facilities are operated out of one small room which also serves as a computer room and Teacher Aide office. Home Economic classes were taught in the staff kitchen.

A lot of children had shown a slow learning ability, the group stated, and do not receive the individual assistance they need. They require special attention and more teaching time and this process was resulting in a classroom with setbacks for all students. The parents stressed, however, they liked the teachers and felt they were doing the best they could under the circumstances.

Results of the Provincial Achievement test in June 1985, showed that the school scored very low.

Provincial

The averages indicated the school scored 15 per cent below the provincial average in grade three Language Arts and 21 per cent below average in Grade six Social Studies. There are a lot of repeaters, parents said, especially in the early grades.

Following the information meeting, a subsequent meeting was held in June to discuss implementation of improvements. At this time, all improvements are in place and the beginning of the school year will officially bring them on stream.

A major step will be the addition of the Grade eight program. The board approved the move after the addition of the grade

was recommended by the provincial Department of Education Programing Committee. Committee Chairman Richard Papp said the committee discussed the matter with assistant superintendent Henri Lemire and Elizabeth School principal Gerry Letal. Indications are that space will be tight but the school will be able to manage.

The board also approved a Cree language program to be offered from Grades one to eight. Mr. Lemire had strongly recommended the program since it was a pilot project offered by the Department and therefore no cost would be applied to the separate school system. The Lakeland district has

the highest numbers of Cree students in Alberta.

Regarding split classes, from now on there will be morning classes with one teacher for each class in Language Arts and Mathematics. The afternoon classes of Religion, Music, Physical Education, either Science or Social Studies and possible Cree will see double classes of Grades one and two. Even with double classes there will be no crowding as there are only 11 students in grade one and 14 in grade two for a total of 25 students in one class certainly not an overload for one teacher.

There will be one teacher working in the resource room as an aide for the elementary grades. Those students experiencing difficulty in Language Arts and Mathematics will be receiving help from one other teacher, half-days only.

Principal Letal's duties have been altered too for maximum benefit to the students. His time will be divided into quarterly sections for administration and student counselling and the remaining half to teaching.

"We'll be providing student counselling time that we didn't have before," Lemire said.

The older students will basically be concerned with career counselling while the younger grades will have other issues addressed, such as personal problems and attendance. The principal can also devote some of his counselling time to meeting with parents and community liaison work.

With regards to community school status sought by the Settlement since 1984, Superintendent, Bob Lowery said indications

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Bid to unseat Jim Sinclair fails

From Page 1

AMNSIS held in Prince Albert.

The delegates at the Constitutional Summit meeting passed two resolutions which in effect would settle the "unity" and "Non-Status Indian question" of AMNSIS. The two resolutions endorsed by the delegates were: (a) That AMNSIS remain united until after the Constitutional Process is completed; and (b) "That AMNSIS immediately establish an Interim Non-Status Committee...to consist of the Non-Status members of the AMNSIS Board..."

On July 24, immediately following Sinclair's presidential report, Frank Tomkins, accused Sinclair of referring the Metis as "Baboons" during a discussion with the Metis National Council's lawyers and that they display their asses to be easily shafted by the Constitutional negotiators at the First Ministers Conference, 1985.

Tomkins outright accused Sinclair of "...lying to the Metis people;" "Let us down the pipe;" "You're a dictator" and "of being incompetent, for I have no confidence in you, Jim!"

Tomkins lead the charge of the "non-confidence" barrage, followed by Rod Bishop, who alleged that Sinclair was "misleading the Metis people" by exercising too much political efforts on behalf of the Non-Status Indians of Saskatchewan; and that Sinclair had "manipulated the two Metis seats guaranteed at the Constitutional table towards the Non-Status Indians issues and concerns."

Bishop said, "We are at a cross-roads of time, we need a stronger political will of the Metis people who are powerless and landless. The Non-Status Indians have certain options to exercise in obtaining their rights but the Metis have one option, to get the Metis rights entrenched. Let's be responsible towards our people."

Sinclair rebutted some of the accusations but "I do not deny the role of a dictator, for at times, it is demanded of a leader to make arbitrary decisions for the benefits of the Metis and Non-Status people."

He clarified that the Metis seats guaranteed for the Constitutional table are "not threatened by the Non-Status issue" but rather "are secure for Metis agenda items for the upcoming Constitutional talks in 1987."

As for "misleading" and "selling the Metis people down the tube," Sinclair explained that documentations will clearly show that his loyalty is foremost to the Metis people because, "You'll find in the agree-



JIM SINCLAIR

ments signed with governments, that my signature is not on those working agreements but bears signatures of other Metis leaders of the Metis National Council.

"I will not step in the way of the Metis and I clear direction form the Metis assembly," stated Sinclair.

He also reminded the assembly that there are two options open to achieve the aspirations towards self-government and land--(a) "go to war and die again" or (b) "negotiate the Metis rights, peacefully, by working for it, not begging for it!"

Sinclair also stated that the method to achieve some degree of success in obtaining self-government is by "exercising your rights at the local level and not by resolutions endorsed by the assembly."

The trend was in motion for the next day. However, after the first day, there was joke floating around campfires in effect that said, "We are no longer a Metis Nation but a Nation of baboons." This showed the humorous side of the delegates but were not pleased and were dead serious to settle the Non-Status Indian issue the following day.

On July 25, the agenda calling for the Non-Status Indians and Transition report, the "non-confidence" issue surfaced again. This time the attack was based on personalities, character assassinations focused on Jim Sinclair, Rod Bishop, Frank Bishop, George Morin, and at times dragged in innocent delegates into the effrontery discussions.

Accusations of putting "personal gain," "financial rewards," "greed," "setting up a new organization," and "asking for \$1.2 million to finance the startup of the Non-Status organization to be taken from Metis funds" were levelled at Sinclair.

Maria Campbell, pleading to the assembly to resolve the Non-Status issue, revealed that the individuals suffering and "being torn apart from this issue are the mothers and their children.

"The people are the heart and soul of 'Back to Batoche' and the political movement, not the politicians. Settle this issue now. Jim, What do you want?" exasperatedly asked Campbell.

Sinclair reiterated that his intention was to remain with the Association as declared by the AMNSIS members, to represent the Metis National Council for the upcoming Constitutional talks, to keep working for the Metis issues as outlined in the new Metis Nation's constitution and to arrange for a "smooth transition of the Non-Status Indians from AMNSIS."

"I am not starting a new organization, I am not asking for the \$1.2 million to be taken from Metis funds, I am not after personal gains; I've paid my dues and I could go back on welfare.

"I will not beg for the

funding necessary to finance the Non-Status organization, we will find the funds other than from the Metis coffers and you have the right to make a motion to remove from office," deadpanned Sinclair.

Campbell shouted back that "the Metis people are strong, we are capable of looking after ourselves, this was demonstrated during our 100 years of suppression and we have qualified and capable leaders to replace you. You should leave with dignity, Jim!"

At this point, Jim Favel, intervened and spoke about the values and principles of Sinclair and credited him with the success

of the Metis Association in Saskatchewan.

Favel, stressed that Sinclair was instrumental in negotiating for the two Metis seats at the Constitutional table and was the key actor in achieving workable agreements to benefit the Metis people of Saskatchewan.

Campbell, again shouted that the credit, "goes to the Metis people" who had been organized long before Jim Sinclair came into focus as a Metis leader.

Sinclair, again, informed the delegates to make a motion to settle the "non-confidence" debate. He challenged the malcontents to do so but no one came

close to make motion.

Sinclair called their bluff and won. When it was over, Sinclair replied, "I've survived the last fifteen years as a leader because I have the support of the membership.

(Reporter's note: The reason why no one from the anti-Sinclair group made the motion was because it became obvious that the section of the 'Big top' housing and anti-Sinclair members was fast disappearing, when Favel's strong advocacy for Sinclair, resulted in a standing ovation from the delegates. This standing ovation was a signal that the coupe d'etat was finished.)

Canadians in Nicaragua

From Page 1

Commission was established. It is hoped the autonomy question will be settled early next year when it will be drafted into a formal statute to be included in the developing constitution, also due for completion at the same time.

The process of public participation is one adopted by the young Sandinista government in the development of national policies of all descriptions. On a national level they have instituted a series of "cabildos abiertos" (open town meeting) at which the different cultural and economic sectors within Nicaragua are invited to air grievances and offer suggestions for the development of the constitution.

"It is now traditional with us to have participation of all the parties concerned in any issue of national concern to invite delegations from all over the world to hear their experiences and see if they can be helpful to what we believe to be doing," explained Sergio Lacayo, Nicaraguan ambassador to Canada.

"Historically, the division of the two sides of the country is even more pronounced."

A need for mutually acceptable agreement regarding the treatment of the Atlantic Coast Region of Nicaragua is clear. Historically and geographically the Atlantic Coast has always been isolated from the more populated western region of the country. The two parts of the country are divided geographically by a mountain range. The east coast consists of over fifty per cent of Nicaragua's land mass. Just over 200,000 of the country's three million inhabitants live there.



TOMAS BORGE
...Nicaraguan Commander

Historically, the division between the two sides of the country is even more pronounced. While the west coast was conquered by the British, followed by the United States. Economically, the two regions have had separate bases. The British came to the Atlantic Coast to harvest the natural riches, like gold, silver, and fine woods. In order to exploit the region they brought in black slaves and used the indigenous peoples as a poorly paid labor force. The existing indigenous populations include the Rama, the Sumo, and the Miskito Indians. As well, a group of escaped slaves called Garifunos, have lived in the area since the early 1500s.

In order to keep the indigenous peoples on side, in the early 1700s the British took several Miskitos to Britain to adapt them to British ways. On their return to Nicaragua they were crowned as kings of various municipalities. Thus the Atlantic coast was

kept under control until the late 1800s when the Nicaraguan government drove the British out. In 1893, before they left, the British secured a treaty with the Nicaraguan government that obligated them to respect Indian territory for a period of fifty years.

Still the Spanish paid little notice to the Atlantic coast. And in the early 1900s the United States came to exploit the region's resource wealth. They took mahogany, silver, rubber, and gold. Among the multinational mining companies in the area were two Canadian ones: Miranda Mines from Ontario and Windara Mines from British Columbia. Since the revolutionary victory in 1979 the multinationals have left the area.

The revolutionary victory was not the end to misunderstandings between the government and the Atlantic coast region. The Sandinista government wanted to integrate the indigenous people with the rest of the country. The Indians wanted only to be left alone. During their first contact with the indigenous

peoples on the Atlantic coast the Sandinistas committed several errors and the area's original populations struggled against what they perceived as another imperialist power meddling in their self determination. Because of the poor communications and lack of accessibility to the Atlantic coast, the indigenous people had very little to do with the revolution which was concentrated in the mountains and on the Pacific coast.

One of the initial blunders of the Sandinistas was to jail about 350 Indian leaders in 1983 because the Sandinistas misinterpreted the organization of the indigenous community as counter revolutionary. After several months the leaders were released, but animosity towards the Sandinistas continued. That was compounded in the same year when fighting between government forces and the U.S.-backed counter revolutionary forces known as Contra became so bad in the Rio Coco area in the Atlantic coast region that several thousand Miskito Indians were relocated. The government insisted it was for the Indians' own protection, but it only made the indigenous population more angry and more suspicious of the Sandinistas. Thousands migrated into the Honduras. The Contra took advantage of the rampant dissatisfaction of the Indians and began recruiting them into their forces even while the Sandinistas were attempting to handle the situation more delicately.

That same year, amnesty was granted to the Miskito who wanted to go back home from the Honduras. In 1984 the autonomy process was started and in 1985 the relocated Miskitos were allowed to go back to their villages on the Rio Coco.

(Continued Next Week)

Saskatchewan Metis, Non-Status face dilemma

NEWS ANALYSIS
By Laurent C. Roy

It is obvious that a dilemma exists within the rank and file of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) which nobody other than an anti-Jim Sinclair wishes to address publicly. That group had the courage to speak their minds at the AMNSIS annual assembly held on July 24 and 25 at Batoche, Saskatchewan.

The choice of the "dilemma" is in order, for the New World Dictionary defines the noun as: "...an argument necessitating a choice between equally unfavorable or disagreeable alternatives; any situation in which one must choose between unpleasant alternatives.

The reason why this dilemma exists among AMNSIS elected executive, board of directors and members, is Jim Sinclair's political maneuvering other and tactics to delay a little longer his inevitable removal as president of AMNSIS.

Sinclair's clever maneuvering to stay in power, bolstered by the support to the delegates (by, a very narrow margin) has created a major political rift among the rank and file of the association.

This political rift was

clearly demonstrated by some of the attending delegates at the annual assembly, which usually allows for "bear pit sessions." This assembly was no different. This evidence of turning loose the wolves to rip Sinclair apart was a clear indication that there is a silent majority out there wishing that Sinclair would commit political suicide.

This anti-Sinclair movement not only involves the ousted Metis leaders such as Rob Bishop, Frank Tomkins and George Morin, but also includes members from the executive and board of AMNSIS. These members mirror anxiety and unrest to the membership, yet at the same time, try desperately to present a facade of unity and harmony.

Take malcontents who have lost their bids for positions within AMNSIS are making all the noise to "dump" Sinclair from the presidency; however, I suspect that these malcontents, or "honest politicians," are being channelled by some of the present executive and board members to spearhead and anti-Sinclair movement sanctioned by most of them. But they will not come forth to be identified and lay their cards on the table for all to see.

There are power plays quarterbacked by some of the old vanguard who wish to remain anonymous, and in these jockeying power plays, someone will eventually become the sacrificial lamb, a casualty of his own making.

Some of the Metis members are outright bold in asking Jim Sinclair to tender his recommendation does not materialize, a "non-confidence" vote usually develops, with Sinclair always managing to hang on.

This year's annual assembly was no different. There was an attitude of ostracism prevailing through-out the two-day political meetin, but as usual, a "wait and see" game developed.

Again, Sinclair survived another campaign, I suppose much to the chargin of the backbenchers.

To completely understand the existing dilemma surrounding AMNSIS, one must know of its history and how this organization became unique.

In the late 1960s, Malcolm Norris, Alex Bishop, Don Neilson, and a few Metis members reactivated the Metis movement in Saskatchewan. This movement was not new, however, for it was the Metis Society of Saskatchewan

reactivated from its short sleep.

In the recruitment campaigns launched by the late Malcolm Norris, there was no need to classify or identify yourself as a Non-Status or Metis, because you either qualified as an "Indian" or a "Half-Breed." The Non-Status Indian question never surfaced, although a few did maintain their identity as Non-Status Indians. It was never an issue among the membership of the Metis Society of Saskatchewan.

Shortly after Norris's death, the Metis people were inspired by a young, dynamic "half-breed" from southern Saskatchewan. His name—Jim Sinclair.

Sinclair quickly caught the imagination of the "half-breeds" in Saskatchewan. He has feisty, intelligent, street smart, and above all, a great orator inspiring the "half-breeds" to rally around the flag and take up the cause. Sinclair was a protege of the controversial Howard Adams. (I remember the first time Sinclair arrived in Ile-a-la-Crosse, in 1968, to address the Metis.)

Sinclair recruited the best "half-breed" brain power that existed in Saskatchewan at that time, and throughout the years mastered the art of politics. The Metis Society of Saskatchewan was a political force to be reckoned with and some of the credit should be attributed to him.

The foundation of the Metis Society of Saskatchewan was reinforced with staunch Metis support staff, resource personnel and good leaders—leaders with vision and aspirations. The "half-breeds," now referred to as Metis, were represented by one of the most dynamic organization in western Canada.

In 1976, the Metis Society of Saskatchewan officially changed its name to Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) to represent the now distinct two Aboriginal peoples who had two common denominators—poverty and oppression. They were a people with no land, no rights, no guarantees of any type, and yet who survived the hardships because of their adaptability and fortitude.

It was with this persistence, fortified and political clout launched that the leadership of AMNSIS pursued federal and provincial governments to make concessions towards the socio-economic plights of the Metis and Non-Status Indians in Saskatchewan.

AMNSIS was the voice

for both Native groups to equally voice their issues and concerns. Their objectives and goals were the same. Political equity promoted equality among the Metis and Non-Status Indians. There was equal footing both groups.

However, with the patriation of the BNA Act and the amendments of the BNA Act 1982, the signing of the Constitutional Accord, the court injunction and the guarantee of two Metis seats at the Constitutional table the political equity began to disappear within AMNSIS. The solidarity that once was a hallmark of AMNSIS was slowly being eroded by new twists in the Constitutional Process.

The introduction of Bill C-31 and the implementation of the bill by the federal government, put an additional wedge between the Metis and Non-Status Indians of Saskatchewan, although both sides argue this is not the case.

However, one has only to observe the latest development—the introduction of the new Metis Constitution of Saskatchewan passed at the annual assembly—to confirm that unity and solidarity are fading. The movement to split AMNSIS has started and cannot be reversed. It is inevitable!

The members of AMNSIS passed two resolutions at the Constitutional Summit meeting held March 26 and 27 in Prince Albert to "encourage and welcome Non-Status Indians to remain as full participating members" and to "establish an Interim Non-Status Committee" to begin developments that will safeguard the interests of the Non-Status Indians.

These two resolutions calls for a "smooth transition" and with the groups to remain under the same umbrella until at least 1988.

Again, at the annual assembly these resolutions were challenged with George Morin calling for the separation now. Many members of AMNSIS agreed but refused to act accordingly, holding steadfast to having a "smooth transition." This decision only prolongs the internal rift that has developed among the old vanguards to AMNSIS.

There is a strong undercurrent that implies that Jim Sinclair should remove himself voluntarily and with dignity because some members feel "there are qualified Metis leaders to shoulder the responsibilities of negotiating at the constitutional table."

Maria Campbell outright

asked "What do you want, Jim? We'll give you half of the funding to finance your start-up organization."

Sinclair replied, "I do not want Metis funds allocated to the Metis people of Saskatchewan nor will I beg for it! We'll seek the necessary funding from other governmental departments. Make a motion and let the membership decide."

Once again, Sinclair called the bluff and won. Sinclair is still the leader of AMNSIS. This is fact does not resolve the dilemma, but rather contributes further resentment from some members.

The question remains, "What does Jim Sinclair want?" There are many answers, unqualified of course, to the question. However, it appears Sinclair still wants to be "the champion fighter" for Metis rights at the next Constitutional talks in 1987. He wants to see AMNSIS to remain the same until the "smooth transition" is finalized in 1988.

Sinclair is a master of outmaneuvering his opposition and that is why he is still the leader of AMNSIS. His persistence (although he claims he is an Indian, a Non-Status) to remain as leader of AMNSIS is very admirable and his desire to continue to act as a chief negotiator for Metis rights is very commendable.

However, when he admits that "I'm an Indian" and has taken up the cause of the Non-Status full time, leaving the Metis cause to the Metis executive to develop, it is time for Sinclair to relinquish his stranglehold on the Metis people and pass on the torch to other qualified Metis leaders of Saskatchewan.

There is a principle to be upheld. The Metis people are a race, a NATION that survived one hundred years of suppression. The Metis National Council's Declaration of Rights only identifies Metis rights and the new Metis Nation Constitution of Saskatchewan segregates itself from the Non-Status. It is only politically smart to have a Metis leader at the helm, not a self-appointed "Indian."

To use Jim Sinclair's own word, taken from the sworn affidavit (page 14) dated March 7, 1983: "...it is our view that the Non-Status Indians must be represented by the Indian delegation at the First Ministers Conference. They are not Metis and are not entitled to one of the Metis seats."

Now do you see the dilemma surrounding the Metis and Non-Status of Saskatchewan?

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Editorial

Indian Affairs needs strong leadership

Last week, "Windspeaker's" new Ottawa columnist, Owenadeka, offered a brief introduction to the new Minister of Indian Affairs, Bill McKnight.

It was not an encouraging report. Maybe part of the problem is his personal style, so different from his predecessor, the affable and enthusiastic David Crombie, who always seemed so eager to listen to Indian people and respond positively to their concerns.

As Owenadeka indicated in his column, McKnight did not seem eager at all to answer media question, and indicated even less enthusiasm for finding out about the people who are his new responsibility.

It may be unfair to judge the new minister harshly on his basis of one brief interview, one column about him or even how he measures up to the small in stature, big in service Crombie. But with so many critical issues facing Indian people in which McKnight will have a major role, we can't help but be concerned at the slow speed and reluctant manner in which McKnight is dealing with them.

And we can't help but be particularly concerned over the report that, as Owenadeka wrote, "as the minister of housing and labour...he tended to let the bureaucracy run the show. Civil servants would make the recommendations and set policy and he'd go along."

We have to agree with Owenadeka's conclusion that operating the Department of Indian Affairs that way "would be a recipe for disaster...especially since it's no secret that the real enemy of Indian progress is the department itself. Letting the bureaucracy run the minister would be like letting a child molester run a day care centre."

McKnight has said he plans to spend the summer months on his farm in Saskatchewan reading his briefing books—prepared by the DIA bureaucracy. We don't think he'll get a true picture of the Indian situation in Canada there. It would have been far more encouraging—and beneficial—if he had spent the summer travelling the country visiting powwows and Indians days, meeting Elders and leaders and ordinary Indian people who are now his responsibility. If he really watched and listened, he would get a true and accurate picture no briefing book could provide.

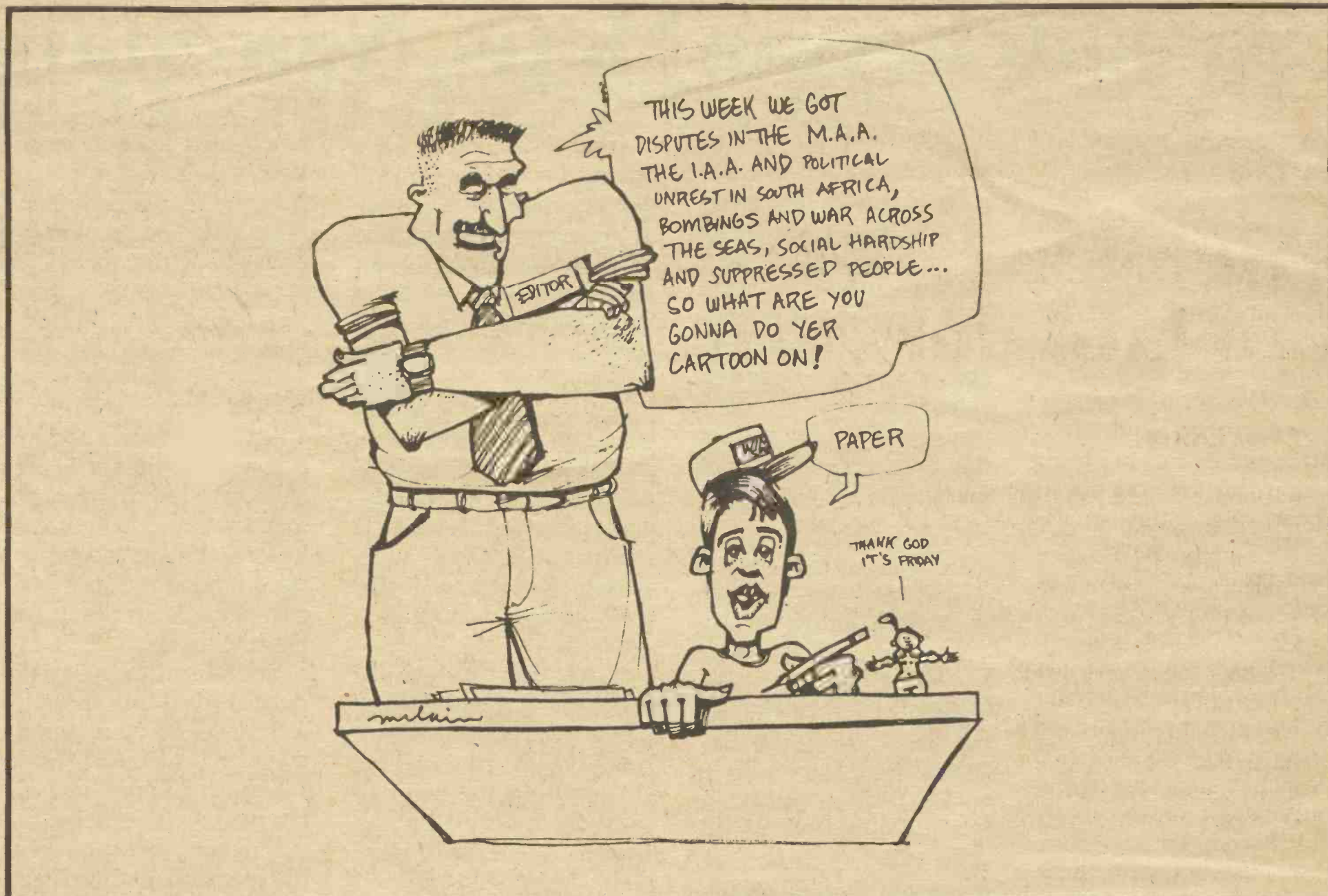
Further more, neither McKnight nor Indian people can afford a summer's delay in dealing with the critical issues facing Native people.

For one thing, there is much to be done and precious little time to do it, in preparation for the final First Minister's Conference on Aboriginal issues scheduled for April 1987.

In addition there a number of ongoing critical concerns which must be dealt with: land claims, self-government, funding, etc.

If McKnight won't act, and act fast, then the onus must be on Indian leaders once again to push for such action.

If McKnight is not motivated to provide strong leadership, his bureaucrats can be expected to drag their feet again until it's too late, and too little has been done.



Lubicon defends protest

Dear Editor:

Your July 18, 1986, editorial on Sports and Politics takes a strange view of the Lubicon Lake Olympic boycott, especially for a Native newspaper.

The modern Olympic Games are not and never have been primarily a sports event. Rather they are and always have been primarily a political event, intended to prove some political point, such as the supposed superiority of one race over another, or one country over another, or one political system over another.

The point which the people behind the 1988 Calgary Winter Olympics hope to make is that they can host a major international event as well or better than anybody else. Pulling it off, they think, will earn them enhanced international respectability and credibility.

These same people are every day using and abusing and cheating Native people in every area that counts, from constitutional talks and Aboriginal rights to treaty rights and land claims. These are the things that really matter to our survival as Native people, not the empty talk about sports and politics not mixing, and not the bones which they throw to us at times like this, such as the little bit of money they pay us for dressing up and performing traditional dances at their opening ceremonies, or the few dollars which they let us make selling handicrafts to tourists.

If these people are successful in their efforts to use the 1988 Calgary Winter Olympics to achieve enhanced international respectability and credibility, then forcing them to take us and our rights seriously will be even tougher. However, if we can use the 1988 Calgary Winter Olympics to focus international attention on the

abuse of Aboriginal rights in Alberta, then we might inspire these same people to take us a little more seriously.

You ask why political leaders don't keep sports out of their political arenas. This is a question which ignores the reality of the modern Olympic movement. A better question might be why athletes don't refuse to participate in international political events.

You say that political leaders who don't "keep sports out of their political arenas" are acting like children, "as if to say my son is not going to play with your son because we don't like your family or the house you live in." You're wrong about whose position is childlike. It's those who refuse to recognize the political reality of the modern Olympic movement, and who therefore allow themselves to be used in ways which are against their own basic interests, who are the children.

Of course we should support and encourage our youth and our Native athletes. And of course we should take pride in their accomplishments. But we're fools if we let the other side dazzle us with talk about sports and politics not mixing, and then let them go unchallenged when they try to use the 1988 Calgary Winter Olympics to convince people around the world that they are decent human beings, while at the same time they are stealing everything we have and are and need to survive as Native people.

Sincerely,

Bernard Ominayak
Chief, Lubicon Lake Band

Reader offers poem

Dear Editor:

Being an attentive reader of your very informative Native newspaper here in prison, I felt it best that I write and contribute a poem that I wrote here in segregation. I hope you can find space for it in your newspaper.

I'm a full-blooded Cree, from Ft. Chipewyan, Fort McMurray, Alberta area. I'm presently serving eight years for fighting with the law, so to speak.

Your newspaper is very informative for me here, as there's always happenings from Alberta in it. I can really relate to the newspaper, as I'm proud to read of Native people, and their achievements and such, through education and Native awareness.

I'd like to have a subscription to your newspaper, but I can't afford it, as the pay level in prison is next to nothing. But I read the odd newspaper I get by chance here in prison.

Keep up the good work you're doing for Native publications.

**Yours in Brotherhood
of Native people,**

G.W. Knife

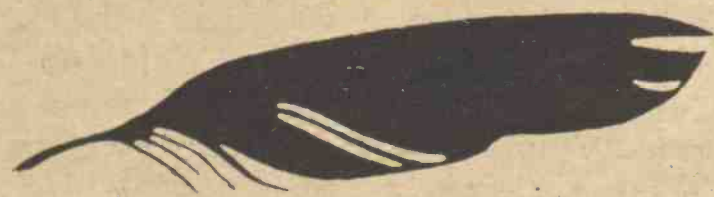
An Indian in Prison Dreams

*I had a peaceful dream, again last night,
I dreamed of Maidens and Warriors, of times gone by,
everything in the dream, really seemed so right,
All were so happy, somewhere in the Great Spirits' sky.*

*They were hunting, living and loving like in the past,
They were not on reservations, or in stone houses so cold,
They were out on the plains, on horses so fast,
racing with the wind, like in days of old.*

*Warriors on horseback, all in a straight line,
graceful in formation, like the Wild Geese,
The Maidens all pretty, and they dressed so fine,
Elders and children too, all living in peace.*

*But all too soon, my dream ended last night,
But someday I know, that somewhere in the long run,
I'll join my people, on my solo spirit flight,
Because in the end I believe, there is peace for everyone.*



We want your opinions

Please write:

Editor
Windspeaker
15001 - 112 Avenue
Edmonton, Alberta
T5M 2V6

Opinion

Reader objects to late delivery

Dear Editor:

I would be interested in knowing why I don't receive my edition of Windspeaker until two weeks after it is published.

I live in Whitecourt and while I realize that the mail is occasionally slow, I don't feel that we can blame Canada Post entirely.

I have been specifically interested in employment opportunities but by the time I receive my copy of your paper, the competition date has already passed or I have only one day to get my resume in. I find this very frustrating as I'm sure others do as well.

Improvement in this area would be greatly appreciated.

Sincerely,

Rose Pelkey



PJPL. bΔ. rLL
DΛΓ GROUARD

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From One
Raven's Eye
wagamese....



Ahneen, tansi and hi, how are ya? Maybe we should be asking how high are you instead. If you weren't high enough a short time ago the North Saskatchewan might have moved your home address a couple of hundred muddy miles east of here.

Of course since most of prairie Indians figure untapped water to be a natural hazard anyway you're probably pretty good at avoiding it already. Us more bush oriented types who figure rivers are supposed to be blue, not gray or green, leave the flatland version of the stuff pretty much alone also.

However, speaking of being swept away, watching water flow, picking berries, driving highways can do that to you. One of the cheapest most relaxing forms of personal entertainment is when we just let our picturesque minds carry us...away...wherever, whenever...wherever.

Living in the city can turn a life pretty wierd. Where do people born and raised there, go in their minds to see beauty and know peace. We have memories of shadow, hills and mornings wrapped in trees. You close your eyes and go there to give your spirit peace. Where do city people turn when they reach out for such as these?

Our rights as Indians are about as popular amongst the non-Native population as in womens' liberation or feminism as it's called these days. In the states they made a silver dollar with Susan B. Anthony, an early American feminist minted on it. People down there refused to use it so the coin is no longer made. When our aquiline brown faces appeared on quarters those got spent along with the rest. If they refuse to respect the basic rights of persons who raise their kids or sleep with them at nights, we are even more distant from their hearts. What do you suppose our chances of having our rights recognized are?

My uncle David told me this story about a friend of his who had a job guiding tourists. One day a forest fire broke out not far from there. Now a person can make better money fighting fire than they can at guiding. So this guy decided to ask for some time off so he could make some quick cash. The grumpy camp owner of course asked him why. "Because my country is on fire," he answered, getting both a laugh and a couple of days off from his boss.

66 per cent of the inmates in the Prairie region of the Correctional Services of Canada are Native in some manner. The steely grip of the law touches many of us sooner or later. Howard Adams, a Native historian once said, "a hundred years ago they sent the North West Mounted Police, who later became the R.C.M.P., out west to save us from the American whiskey traders. I wonder who they're going to sent to save us from the RCMP?" Actually it is not simply a problem of who

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applies the law or even the law as such but it's hard to think that when the Queen's own cowboy is dragging you off to jail by the wrists.

Speaking of dressing funny, what's hapening to Halloween? Last time the kid and I went out, there were very few short ghosts and pint sized goblins out prowlin' around after goodies. In many American cities where kids have swallowed poisoned candy and bitten into raxorblades stuck inside apples, the whole thing has been cancelled. Turns out there are more real creeps and monsters in those housed than there are pretend ones out in the street. When that society criticizes our they don't have to look very hard to find problems with their own.

To explain my dancing abilities I tell my wife that these Aboriginal feet just aren't used to those non-North American rythmns yet. She then gives me a long and convincing list of Indians who can dance like crazy. Using that arguement she got me up for this slow country turn. "Besides that look how dark and crowded it is, nobody will even see you," she said.

Well we went ahead and pryed our way into the middle of the packed dance floor. Just when i figured I had at last found a compatible dance form, my friend Ernie snuck up behind me out of the waltzing shadows. "So Wagamese, I see you can't dance to this either eh?" he says.

Whenever an Indian Affairs official would drive up to the band office someone would always be sure to ask, "Hey there Jim, how is our car running these days?" We thought that pretty funny but Jim never did.

Did you know the world could end in thirty three minutes from now? Eight minutes if they fire those nuclear weapons from submarines. Boom. No more Edmonton. After that radiation and other lethal bomb pollution would get most of us, maybe all of us, no matter how far a person hid in the bush.

Scary right? Which makes me wonder why we aren't involved in the anti-nuclear to find a way to put to stop that craziness. Maybe it's because we've been involved in our own version of that protest for over five hundred years. The peace activist in front of the White House in Washington pleading, "Ronny please don't blow us all to bits," isn't saying anything much different than we've been all this time.

There are other ways of looking at things. Your way damages the life of the land and the people. Think of the kids then at least.

Rumours fly around Indian country like seagulls. They're all over the place, squawking and generally making nuisances of themselves. It is only when you pay too close attention to them, to the ones directed at you, the ones that fly by direct overhead that you can end up suffering their messiest consequences.

Oh, okay where are we in terms of our day. Time to get our minds thinking productively again. Too much staring way off at nothing in particular can leave you further and further behind. You could end up completely left behind. Maybe end up in a nice safe room wearing a nice, safe jacket with your arms crossed in fron and tied in behind. It would probably be pretty hard to read next weeks paper like that. It would probably even be harder writing for one in that condition too. Anyway let us both try to not get so tied up we can't get together again next week.

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ΛzΔ^ Δ. ΓC^ Vb. VΓV. P^C^ VαΔ. rσ
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BOYS FANCY 12 yrs. & Under		GIRLS' FANCY 12 yrs. & Under		GIRLS' TRADITIONAL 12 yrs. & Under	
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2nd	\$200.00	2nd	\$200.00	2nd	\$200.00
3rd	\$100.00	3rd	\$100.00	3rd	\$100.00
4th	\$50.00	4th	\$50.00	4th	\$50.00

BOYS FANCY 7 & Under		GIRL'S TRADITIONAL 7 & Under		GIRL'S FANCY 7 & Under	
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Dropping In
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Hi! Winston Wuttunee is branching out. Recently at the opening of the Grande Prairie Muskoseepi Park, Winston and I talked and talked until the early morning hours. At one point he said, "Rocky. Since you're so unsure about yourself when it comes to your music and singing ability, I'm going to show you how to read notes, scale work, where I will sing part of a song and you will note it out on a music chart. All in one hour!"

He did it!
In four hours I learned more about music and how to become better than in all the years that I've learned music.

Winston said the approach to teaching music is not to keep it above people's heads. I've got two weeks to practice before Winston checks up on my progress. Do ..Re..Mi...

Winston wants communities and people in general to know his wife and himself will be moving to Calgary very shortly. His new address in Calgary is:

46 Harrow Place
Calgary S.W.
Ph. (403) 258-2863.

Winston has also formed a company that operates out of Edmonton. The address for his company is

Native Star Enterprise Ltd.
705 Highfield Place.
10010 - 106 Street
Edmonton, Alberta.
T5T 3L8
Ph. (403) 425-6752.

Winston can be reached at either numbers.

SAWRIDGE: On August 15, a celebration will be held at the Sawridge Reserve in honor of 20 years of service as Chief, for Walter Twinn. That's all we have on it but I understand that invitations are being sent out.

DRIFTPILE: On August 13, the Driftpile Reserve will hold their annual Program Takeover Celebration, from Indian Affairs.

The celebration, sponsored by the Lesser Slave Lake Regional Council will see the involvement of many Indian bands from across Alberta.

For more information contact John Giroux at the Regional Council Office or Jim Giroux at 355-3868.

EDMONTON: Metis Local 1885, Bruce Gladue called to let people know a Volunteer Party will take place at the Bonnie Doon Community Hall on 9240-93 Street.

"The party is in appreciation of all the people who have helped and supported Local 1885, since its beginning. A lot of people volunteered much of their time towards the local so we're having a party in their honor," commented Gladue.

The party will start at 6 p.m. on August 15, with the barbecue and at 9 p.m. a dance will be held, featuring the Fourth Generations Band. During breaks the band

will take, a D.J. who will supply music for everyone's enjoyment.

The dance is free to all volunteers and is open to everyone else at the low, low price of \$5.

Gladue said for everyone to come on out and have a good time.

WABASCA: Remember Chuckie Beaver reporting that he was trying to arrange for a concert in his area to help support this Christmas Santa's Anomonyous? Well Chuckie says that is looks like a go for sometime in August and he will get back to us on the dates.

"Right now I am tracking down entertainers who will volunteer their support to this important event," said Chuckie.

Good Luck Chuckie. My ulgy dogs and I are 100 per cent behind you. Need back up singers?

LAC ST. ANNE: Here are some great pic's taken at the annual pilgrimage.



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Kehewin protests trust for minors' funds

By Donna Rea Murphy

KEHEWIN — A move by the Department of Indian Affairs to place all revenue from oil and gas resources paid to minors into a trust account until they are 18 years of age has come under fire by the Kehewin Reserve.

The federal government's decision was sent recently to reserves and DIA regional directors which said: "No transfer shall be made to a parent or guardian of monies payable to a minor unless in accordance with the provincial laws of trusts, until further notice. In the meantime, all per

capita distributions, in full, payable to Band members under the age of majority, shall be placed in accounts established by the Department for these individuals."

Kehewin Chief Gordon Gadwa said the decision is a major one that will directly affect the residents of his reserve many adversely.

Each individual band member receives \$125 per month in royalty revenues for natural gas extracted from the reserve by Novalta, a local oil exploration and extraction company. The payments, under the new decision, would be placed in trust accounts rather

than paid to parents and guardians of the minors on the reserve. The issue has brought about a great deal of consternation and at the last general band meeting, the reaction was mixed.

Many people are not in favor of the move because it looks like the government thinks parents and guardians aren't competent to run their children's lives properly and look after their best interests where this money is concerned, says Gadwa. "On the other hand, some people are in favor of the idea because when these minors are 18 they will have a substantial account they can use to further their education or start a career or business. If there's something out there they want to pursue, the money will be there."

Some large families, however, could face a drastically reduced monthly income that could seriously affect their standard of living. In a family of five, where three children are in elementary grades, the family goes from an added income of \$625 per month to \$250 per month. Some debt loads may not be fully met since this money has gone into appliances and home services in order to better family life for all.

The federal government, however, is arguing that it is responsible for minors on reserves and these minors can hold the government responsible if they never see any of the resource money paid, explains Chief Gadwa. These young people could later sue the government if their parents

or guardians do not turn all their resource money over to them when they turn 18.

The issue has caused contention already between band members and the department of Indian Affairs. Gadwa is especially concerned that the reserves were not consulted fully beforehand when the Department decided on such a drastic move.

"Because there was such a strong reaction from

Kehewin and the surrounding reserves, (Saddle Lake, Goodfish Lake) there has been contact with the new Minister of Indian Affairs, Bill McKnight, regarding the government decision," says Gadwa.

The first deposit of payments into the trust accounts, slated for this month, has been postponed and there will be a legal decision. Both the department and the reserve are

consulting their lawyers over the issue in order to resolve it to everyone's benefit.

The reserves are arguing that under the Indian Act they have the right to control over monies paid to them on a per capita basis for extraction of natural resources from their land. Talks are expected to continue soon with no major decisions made without reserve input.

School gets response

From Page 3

from Alberta Education have been positive. As soon as the community school status is instituted again by the province, Elizabeth would have an excellent chance of gaining it. Elizabeth is currently third on the list for department status and will be the first Native school with this designation.

The school expects 12 students to register for Grade eight in September, six of whom will be in the pre-vocational program, which means that one-half of their day will be spent taking courses that are a modified Industrial Arts course.

Earlier this year a feasibility study was done on modernization and expansion of the school. Len Grant, Co-ordinator of School Building and Services, conducted the study and Lemire says it's not expected he'll recom-

mend Industrial Arts or Home Economics. It would be very expensive to add to the building and also these courses are aimed at the higher grades and only 12 students do not warrant the expensive additions.

"What we're trying to do is answer to their needs as much as possible," Lemire said in commenting about the parents group concerns and changes. "They might not have received a full package but we are doing what can be done and showing that we are committed to the school and its betterment."

One complaint that had been voiced by a parent was the condition of books and desks. It was charged the school receives the rejects of old books and old desks, second-hand material from other schools."

Lemire pointed out that this policy is true throughout the school district.

"We (the school board), are opening up a new school in the town of

Bonnyville and we'll be using old desks and texts from the existing school. This exchange is practised among all school districts where equipment, texts and facilities are kept in circulation and rotated as long as possible. We've purchased new desks for the Grade eight program since they need bigger sizes than what is there. It's just economics and common sense."

Next year the systems evaluation will be done locally, as a final move to meet parent concerns. Each year a school is evaluated, its teachers and programs are scrutinized by evaluators who sit in on classes for one week to determine possible problem areas and suggest methods to better deliver education to the students. In the past it was done by the Department of Education out of Edmonton. This year the evaluation team will be made up of the principal, a few teachers from the school and a few outside administrators. The program will also be designed and prepared locally.

For a final improvement, the opening day exercises, usually held the first day of school on a rotating basis between Bonnyville and Grand Centre, will be held at the Settlement with mass said by Father Bois, the local priest and will only involve students and parents from the Settlement school.

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Metis symposium set for Bonnyville

By Clint Buehler

A Constitutional Symposium will be held at the Bonnyville Agriplex August 9 and 10.

The free symposium, sponsored by Zone II Regional Council of the Metis Association of Alberta,

is designed to address "the basic elements that are critical to our development toward self-government," according to Eric Ward, Zone II vice-president of the MAA.

Resource people for the symposium are expected to include Jack Shields,

Member of Parliament for Athabasca; Ernie Isley, Alberta Minister of Public Works and MLA for Bonnyville; Sam Sinclair, president, and other representatives of the MAA; Ron Rivard and other representatives for a number of other Native

organizations and government departments and agencies including: the Northern Alberta Development Council, Alberta Native Women's Association, Social Services, Small Business and Tourism, Municipal Affairs and Native Secretariat.

Ward stresses that the symposium is open to all people — Metis, Native and non-Native — who are interested in learning how constitutional issues affect Native and non-Native people.

The main thrust of the symposium will be focussed on the four principal elements designated by the Metis National Council for consideration in the re-designing of the Canadian Constitution:

1. That the Constitution requires amending in order to recognize the right of Aboriginal peoples to self-government.
2. That the amendment must commit government to the extent that each has authority to negotiate the jurisdiction and powers of self-government and land.
3. The Constitution must provide protec-

Community

tion for negotiated self-government agreements.

The symposium will devote half a day of discussion to each of the following four topic areas:

1. Self-government — What is it? Who will it affect? How will it affect us?
2. Self-government and land — Is a land base required to establish self-government? If a land base is not in place, how can it be established? Is there an alternative to land-based government?
3. Self-government and social services — Child care. Elderly care. Dependent care.
4. Self-government and economic development — The needs and resources available to Native people in the region. The planning process necessary for economic development.

Each topic area will be dealt with in three stages. First, a panel of government and organizational experts will outline the topic area. Then, the audience will be separated into small groups to discuss the information presented, problems they foresee, potential solutions, etc. Finally, each small group will report back to the whole symposium and there will be further discussion.

A Cree interpreter will be available for all sessions. On Saturday evening, a free dance will be held.

For further information on the symposium, contact Eric Ward, Zone II Metis Regional Council, Bonnyville. Phone 826-7483.

Economic development corporation formed by Zone 2 Metis council

By Clint Buehler

Action to solve Metis economic and employment problems has been taken by Zone 2 of the Metis Association of Alberta (MAA).

The group has formed the Zone 2 Metis Economic Development Corporation to develop economic opportunities and provide jobs, says Eric Ward, Zone 2 vice-president of the MAA.

A major focus of the new corporation, Ward says, will be to seek opportunities in the oil industry, which is a major industry in the area.

In addition to seeking contracts from oil companies, the corporation is also actively seeking oil industry representatives to serve on its board of directors.

"We are also currently seeking resumes from Native business people who are interested in sitting on our board," Ward says.

The corporation will be wholly-owned by the Metis people of the zone through the representation of Metis Local presidents on the Zone 2 Regional Council of the MAA. The council will control selection of corporation board members and their ongoing removal and replacement.

"We want the corporation to be profitable, with dividends going to Metis Locals in the zone to assist in funding their programs and projects," Ward says.

The corporation has applied to the Northern Alberta Development Council for \$13,000 in funding from the Northern

Alberta Subsidiary Agreement. The money will be used for an initial start-up phase which will include hiring an executive director for three months to develop contracts, seek out opportunities and compile an inventory of Native and other businesses.

In addition to seeking out contracts, the corporation will also become involved in providing education and training to operators of small businesses.

Ward says funding may also be available from Alberta Economic Development and other government departments and agencies including the \$245 million Native Economic Development Program, which has set aside \$100,000 for each of 20 regions for economic development activity.



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Phil Boyer has big plans

By Terry Lustig

At 23, Phil Boyer has not yet put a band together but he is sure giving it a lot of thought of late. The young, talented, and ambitious man is in a new phase of life, having recently, cut an album under Winnipeg's Sunshine label. This was largely the result of his winning a talent show, one of many Boyer has already won.

Last summer, Boyer latched onto first place in the "Back to Batoche Days" talent contest. In consequence, one of his prizes was 10 free hours of studio time at Sunshine.

This past spring, Boyer took advantage of that gift and did a taping session. The result, was a new and

first album entitled, "Slow Country" recently released.

The album, also available on casset, contains 10 songs, four of which are Boyer's own compositions. One is a lively two-step balled called "Loui Riel." Another is an easy-going George Straight type captioned "The Waltz." "Please Come Home" is a love ballad and "Say You Love Me," is a two-step, that is probably his best self-composition which has great back up and a pleasing melody.

The remaining six numbers include country chart hits; Seven Spanish Angels, Heavenly Bodies, The Cowboy Rides Away, She's Not Really Cheating, Wait a Little Longer, and I've Been Around Enough to Know.

The songs do not jump out at you with dynamism or high energy. Rather, they extend soft and even vocals of this new artist from Saskatoon, who not only possesses a vitality and quality which one must experience for themselves, but also versatility complimented by a wonderfully controlled vibrato often lacking by other beginning artists.

Boyer's backup comes from two members of the popular Harvey Henry Band - Paul Kelly on base and Craig Fotheringham on lead, keyboard and synthesizers. Fiddle and lead guitar is performed by C-Weed's Clint Dutiaume; drums by Don Yuel and steel guitar by Art Aleya.

A late bloomer, Boyer did not master the guitar until 1980 but now does so with the proficiency of the veteran.

Boyer may not be what one would term a "polished" artist but he's come a long way and is steadily improving with each passing day.

Born at Meadow Lake Saskatchewan, and the third of nine children to Rose and Felix, Boyer has always had a love for country music and a hankering to do something about it.

He won his first talent contest at the tender age of six on the local television show then known as "Tiny Talent" is Prince Albert. After that, there was no looking back as he continued to win competitions,



PHIL BOYER
...slow country and good picking

the most significant being his first place win in 1985, at the annual "Back to Batoche Days." That win holds a special place in his heart because '85 was the centenary of the 1885 Northwest Resistance and Boyer has very strong alignments to his cultural heritage and Metis ancestry.

Boyer has always found an essential element-support in his family; his parents, from brothers and

four sisters. All have been a strong influence and worked to help him achieve one of his goals, to record.

While he continues to draw ever closer to a music career, Boyer is slated to entertain in Winnipeg during Country Music Week and this month at the Back to Batoche Days in Saskatchewan where he will be promoting and marketing his new release, "Slow Country."

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Winston weds Laura

By Terry Lusty

Winston David Wuttunee and Laura Sylvia Calmwind were wed, July 19, in the company of tens of thousands of country music lovers at Craven, Saskatchewan during the Big Valley Jamboree.

The long-time sweethearts looked as if they were made for each other in their colorful ribbon-decorated apparel, buckskin and beads.

A blending of traditional contemporary garments, rituals and ceremonies made for a pleasing and culturally-oriented wedding. The best man was this reporter, a long-time friend of Wuttunee's. The maid of honor was Calmwind's sister, Sarah MacKay. Both wore ribbon garments as well.

The setting for the wedding ceremony was the outdoors in the national surroundings beneath the watchful eye of the Creator.

With patches of clouds, sunshine, and a light breeze, the occasion commenced with Wuttunee and his best man riding horseback, to Wuttunee's tipi camp, from the east.

Once they'd dismounted, the two went and stood before 93 year-old Elder, Harry Bradant, Wuttunee's uncle and adopted father. It

is he who acts as Wuttunee's spiritual advisor and is famous for his fine memory.

Wuttunee, myself, Billy Brittan (world renowned hoop dancer,) and Stephan (Wuttunee's son) then joined together in a sweet-grass smudging.

The bride then approached the group from the west accompanied by her maid of honor, bridesmaid and flower girl.

Once this group had assembled, another sweet-grass ceremony was conducted. Brabant offered a prayer and Brittan sang an honor song.

The Reverend David Squire performed the legal Christian portion of the ceremony, uniting the couple in holy wedlock.

He was especially pleased with the mixing of traditional and contemporary customs for the wedding which included not only the exchanging of vows and rings but also eagle feathers.

The rings, along with the feathers, were smudged in the smoke from sweetgrass and prayed over by Brabant before being exchanged by the bride and groom.

As rings and feathers were transferred, the groom tied two eagle plumes in his bride's hair and she tied one large feather in her husband's hair.

Johnson Anotin, an uncle of the bride was the relative who gave her away to become one with Wuttunee.

Calmwind's mother, Ellen MacKay, sang "Amazing Grace" in Cree for the couple. She had travelled from Ontario for the special occasion.

A specially composed love song by one of Wuttunee's backup singers, Honey Hill, was sung by Hill and Ilana Zaramba to the accompaniment of guitarist and friend Richard Denesiuk. Yet another song was sung by Wuttunee's son, Eric.

Following the formal ceremony, Brittan sang another honor song after which everyone joined hands to participate in a customary round dance led and sung by Wuttunee.

When all had been concluded, the wedding party moved to the main compound of the Jamboree to sit down to a reception and feast replete toasts and speeches. The MC was George Tuccaro of Yellowknife.

After the feast, the bride and her mother presented gifts to family members, special visitors, and official members of the wedding party.

About 40 people, attended the ceremony which was



LAURA SYLVIA CALMIND, WINSTON WUTTUNEE
...under warm summer skies wed on the fields of Batoche

conducted in an open field just north of the Big Valley Jamboree grandstand. The

site and date for the wedding had been decided about two months prior and selected because the groom knew that many of

his relatives would be on hand attending the Jamboree.

In speaking to the guests, the bride and groom told of how they had met and knew they were meant to one day be man and wife sharing their lives together.

The balance of this day was taken up with visiting at the bride and groom's camp and songs performed by these present who are

blessed with the gift of song. In all, it was a moving, colorful, and happy occasion.

(We at "Windspeaker" take this opportunity to congratulate and share in the joy of Winston and Laura's exchanging of vows and commitment in the presence of our Creator.)

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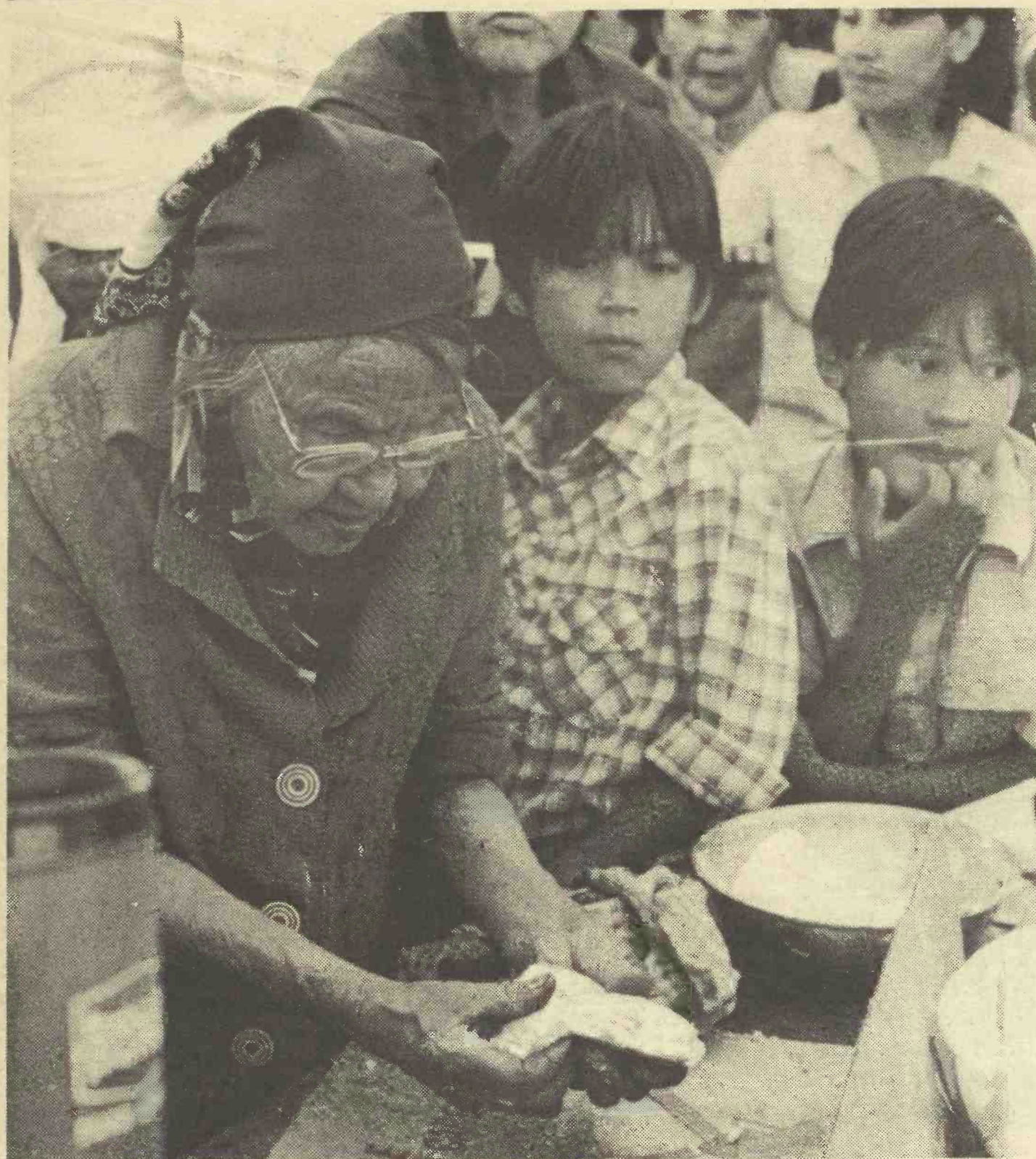
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...along with husband Benjamin, undisputed bannock
and tea maker's since the Treaty Days began



YOUNG PARTICIPATION
...competitions was strong at Cold Lake's Treaty Days but loads of fun

Elders honored

By Donna Rea Murphy

ELIZABETH SETTLEMENT — As a wrap up to Senior Citizens Week, an appreciation night, potluck supper and dance was held at Elizabeth Settlement hall June 18 to honor the local pioneers.

Following the recent death of the second-oldest resident, Monica Jackknife, the number of senior citizens has shrunk to eleven

As an added attraction of popular dance group, Junior Travellers, performed for the guests and were awarded a Certificate of Recognition from AADAC District Administrator Joan Engler. The surprise award was given, says Engler, "in recognition of the fact these young people are outstanding role model for their peers. They've worked together and individually

at developing independence and self-esteem and doing positive things in their lives." She stated the dance group characterized the AADAC media campaign slogan "Challenge '86: Make the Most of a Good Thing - Make the Most of You!"

After the supper the tables were cleared away and a dance was held for everyone's enjoyment.

By Donna Rea Murphy

COLD LAKE — The annual Treaty Days celebration sponsored by the Cold Lake First Nations at LeGoff, near Cold Lake, Alberta, was a success this year with the weekend bright and sunny, after six weeks of rain.

New Recreation Director, Brian Grandbois, supervised the facilities and competitions with able assistance from band

members from both the big reserve at LeGoff and the smaller one at English Bay.

The Bay area, cleared and cleaned, is the site where Treaty Days are held. A concession booth, dance floor and grandstand, out houses and open-sided area for hand games were all constructed as a band project some years ago. This white sand and shallow water at the beach has been a favorite swimming and picnic spot

for both the reserve members and local residents for many years.

Activities this July weekend featured a pie-eating contest, talent show, dance, canoe races, foot races, bannock and tea-making competitions and on-going hand games and a dance with music supplied by a country band from North Battleford, Saskatchewan.

By far the most popular activity was the bannock and tea-making contest with young and old participating. The unbeaten, hands-down champion pair was Catherine and Benjamin Francois. While others were vainly fanning the smoke into flame and trying to keep the dough from catching fire. Catherine was handing out pieces of her already-baked bannock and spectators were drinking her already-brewed tea. Catherine also celebrated her 88th birthday on the same day of the contest. The pair took the top prize of \$50. Since Treaty Days began, the two have been beaten in the contest.

Other winners were Elmer Janvier and Clarence Scanie in the pie-eating contest; Maurice Blackman and fail Muskego taking first-prize in the mixed canoe race and Walter Desjarlais and Stephen Looney took top prize money in the men's canoe race.

Participation in the talent show brought out dancers and singers from local reserves as well as LeGoff. The annual celebration was well-organized and workers carried out their duties competently and cheerfully making the festivities a source of fun for all ages.

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Rain dampens Back to Batoche Days

By Terry Lusty

The 16th annual Back to Batoche Days in Saskatchewan concluded on July 20 in a torrent of rain but those in attendance "hung in" to observe the final events despite the inclement weather.

The celebration which attracts thousands of people each year commenced July 25 in the evening with the official opening ceremonies at which Metis Elder Medric McDougall from St. Louis and Julie Pitzel of Prince Albert offered special prayers.

McDougall also had the distinct honor of being chosen as "Mr. Batoche" for 1986 along with Joyce Racette of Regina who was selected as "Ms. Batoche."

The opening benefited from a ready-made audience that had gathered as a result of the annual assembly of the Association of Metis and Non-Status Indians (AMNSIS) being concluded shortly before.

With all the politics behind them, people were anxious to simply relax, participate in, and enjoy the cultural activities as is customary. And, that's exactly what they did beginning with an evening dance to the music of C-WEED BAND which was fresh from a performance at the Big Valley Jamboree in Craven.

The two succeeding days, Saturday and Sunday, proved to furnish and abundance of talent as Metis and Indians vied for top honors in traditional and contemporary events.

Saturday blossomed into a sun-shiny day as campers continued to roll in. Although the attendance was down substantially compared to previous years, there was a healthy representation of contestants, particularly in the fiddling, jigging, and talent contests as over 30 entries were registered in each of these categories.

In Sports

In the morning, the fast-ball tournaments and children's activities commenced with the fastball finals carrying over the following day. Due to Sunday's rainstorm, the finalists could not play off and had to content themselves with splitting first and place.

In the men's division, the "A" side was split between the Gordon Hawks and the Ochapowace Power Warriors. On the "B" side, first and second was split by the James Smith Reserve and Muskeg Lake.

The Regina Raiders and the Canoe Lake Cardinals split first and second in the women's section with third going to the North Battleford Knights.

In other sporting events, the horseshoe contest was won by Morris Poitras of



MARIA CAMPBELL
...tug of war at Batoche

Regina, followed by Willard Dicus from Leask and Gerie Montgrande of La Ronge who took the women's category.

The men's tug-o-war saw the Regina team beat out second place Cumberland House. In the women's division, St. Louis bested Lisa Sanderson's team.

Cultural Competition

While the sporting events were being contested, the bannock baking competition, co-ordinated by multi-times winner Rose Boyer, produced winners in the person of: 1st - George La Fleur of Slave Lake; 2nd - Edward Peterson from Regina; and 3rd - Flora McKay of La Ronge.

But, it is the fiddling, jigging, and talent contests which have always proven to be the highlight at Batoche and this year was no different. The preliminary rounds of these contests as well as the square dancing were run off on Saturday afternoon and evening.

The only event of these four to conclude on Saturday was the talent contest which attracted 34 entrants. A newly-introduced judging format made the judges' task all the more onerous and no one knows that better than this reporter who happened to be one of them.

As it turned out, both divisions were won by female vocalists with Lisa Lambert of Meadow Lake winning the adult section with her rendition of "Why Not Me." Glen Ireland from Rocanville and Armand Murray of La Loche came second and third respectively. Ireland will be a force to reckon with in future as he displayed good style and fine vocals.

In the juvenile section, 15 year-old Laurie Ann Church, also of Meadow Lake and last year's runner-up, gave a masterful performance as she easily bested her fellow competitors with her version of "Friday Night Blues." Second and third were won by Connie Mike from Duck Lake and Lorena Gardippy of North Battleford.

Both the juvenile and adult winners received a trophy plus 10 free hours of recording time at Sunshine Records in Winnipeg which is their contribution to the Batoche Days for the second straight year.

Throughout the jigging and talent contests, Reg Bouvette again supplied most of the back up. Despite recent surgery which caused him to be in hospital for 93 days and a foot that was shooting with pain, the veteran fiddle player selflessly contributed to the occasion.

The evening dance had hundreds of teenagers lavishing in the music of C-Weed. Unfortunately, their music had little attraction to most of the older generation.

The Finals

As the final events rolled around on Sunday, the cream of the crop surfaced in the square dancing as Alberta's own Kikino Northern Lights danced into the winner's circle followed by the Cote Cloggers and the Chief Beardy Memorial Dancers. The Opitsimok group from Camsack took first in the intermediate section and Cree Land from Duck Lake got third.

In the junior category, Cumberland House won first and Tinyville second.

The senior men's individual jigging was won by Manitoba's Jim Dutiaume with George Geniale of Yorkton taking second and Timothy Cote from Camsack, third.

Travis Youngchief captured first in the intermediate with Dale Cote and Vince McKay following. In the juniors, it was Jason Eyahpaise from Duck Lake winning and Beamer Morrison from Saskatoon and Albert Severight of Camsack placing second and third respectively.

The women's senior jigging had Irene Caplette of Saskatoon best second place Bard Walker and Frances Underwood of Sandy Bay who came third. Connie Mike from Duck Lake came first in the Intermediate while Trish

McKay of Saskatoon took second and Colleen Eyahpaise from Duck Lake got third place.

The premiere fiddle contest won by Steve Burns of Regina with Ernest Eyahpaise of Duck Lake taking second and Henry Gardippy of North Battleford third.

Other Happenings

In other activities, many of the older people felt neglected because, outside of the competitions themselves, there was little for them to do. "Windspeaker" talked with several people who remarked that they would have enjoyed themselves much more had there been some old time dancing. Perhaps, that format will be returned to next year.

One could not conclude a report on the Batoche Days without recognizing the spiritual aspect in reference to the procession to, and services at, the Batoche cemetery.

On Sunday morning, a sweetgrass smudge and pipe ceremony was performed by Jean Baptiste Felix of Sturgeon Lake. Felix is the resident Elder at the Indian Cultural College in Saskatoon.

Graveside services were

presided over by Reverend Adam Cuthand and Father Gilles Doucette before a crowd of approximately 60 people over half of who had arrived by car due to the rain.

Once the services had concluded, this reporter sang a self composition about Batoche and dedicated it to those who had fought and died in 1885.

The assembly then joined together in saying the "Our Father" before dispersing to carry out whatever plans

they had for the balance of the day.

For some unexplained reason, Batoche did not seem to deliver the excitement and vitality of years past. Whether it was because of the lower attendance, a spin-off from the annual assembly arguing, or for other reasons is unknown. Whatever the reason, people will continue to return back to Batoche and, perhaps, the "Spirit of Batoche" will rise once more.



REGINA'S STEVE BURNS
...wins fiddle championship

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The Journal
The efcw

Urban park opens at Grande Prairie

By Rocky Woodward

The announcement by the Provincial Government for the development of an urban park for Grande Prairie on October 17, 1980, with a grand total of 10.7 million dollars allocated towards it, was realized on July 26, when the official opening of Muskoseepi Park was held.

It was, for many years, the dream of many of someday have a park and according to the Mayor of Grande Prairie, E.J. Blais, "dreams can sometimes come true."

"Many visualized this area that stretched through the whole river valley and once called moccasin flats because the Indians had settled here, and also the early settlers, that someday we would have a park here. We dreamed that if we had the money we would have a park and now that dream has been realized," commented Blais.

The opening of Muskoseepi Park, a Cree name meaning "Bear Creek" was not without Native participation. A familiar face at many Native functions, Rose Auger, along with the traditional dance group from the Driftpile Reserve entertained for the public at the grand affair.



FANCY DANCER
...enlightens the crowd on tradition

Rose Auger mentioned she and the group were proud to be a part of the grand opening, but also had another message for everyone.

"We are proud we were asked to come and we are here to make you happy. We as Indian people are the keepers of the land. I believe the Great Spirit has brought us together so we must remember how to live in harmony with each other and the land.

"We will dance but not on the stage. Our feet were not born for cement. We

will dance on the grass, the Mother Earth," said Auger to a hushed crowd.

Their participation was well applauded by the audience who also took part in the last performance.

Well known singer Winston Wuttunee, hot off his performance at the Big Valley Jamboree at Craven Saskatchewan, was also well accepted by the crowd. Invited to perform at the two day event by the Grand Prairie Native Friendship Centre, Wuttunee was not without his wit and humor



SPIRITUAL LEADER ROSE AUGER
... "we will dance on the grass of Mother Earth"

as he went through some very "Native" songs and jokes.

Muskoseepi Park offers residents of Grande Prairie and its tourists many attractions. Since March of 1982, public meetings were held to enable the public to react and submit suggestions on the parks concept planning.

A Pioneer Museum and village is located on the park grounds and farm machinery from days gone by, the original town and fire hall and a early pioneer one room school house are but some of the sights that

people visiting the park can take in.

The park consists of the Bear Creek Reservoir which has been utilized also for canoe rides. Live entertainment, slide and film shows are scheduled at the parks large new Pavilion. Nature hikes are also offered.

Funding for the park was obtained through the Alberta Heritage Fund and according to the past Minister of Recreation and Parks, Peter Trynchy, the provincial government will continue to fund the park until the year 2011.

"Before I left office I left a message. My message was to see a presence of heritage parks in every town in Alberta, that would be beneficial to all Albertan's," said Trynchy.

A time capsule, with the agreement for funding up until 2011, among other items, is to be sealed away on the grounds of the park and not to be opened until 2011.

Other entertainers who performed for the grand opening were, Magician Murray Hatfield, the Legion Marching Band and Paul Hann.

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For more information, contact:

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Zone II Metis Regional Council
Bonnyville, Alberta
Telephone: 826-7483

Alexis Rodeo big all-around success

By John Morneau Gray

The fourth annual Alexis Reserve Rodeo, held July 26 and 27 was a success, despite a storm warning on the first day. The parade, crowning of Miss Rodeo and the events were right on schedule.

The storm warning did affect attendance, with just over 200 the first day, picking up to over 300 the following day.

Most of the registrants were non-Native, but there were a few home-grown such as Ringo Aginas and Frances Alexis.

Ringo Aginas almost made his ride in the bare-back event, getting bucked off beside the fence. He did take a buckle for the Local High Point though, which moved him towards the money.

Not a big man, Francis Alexis took a short ride on Meat Mountain in the bull riding event, getting thrown off at the start. he intends to continue in next years events. Terry Ditchuk from Drayton Valley took the bull riding buckle.

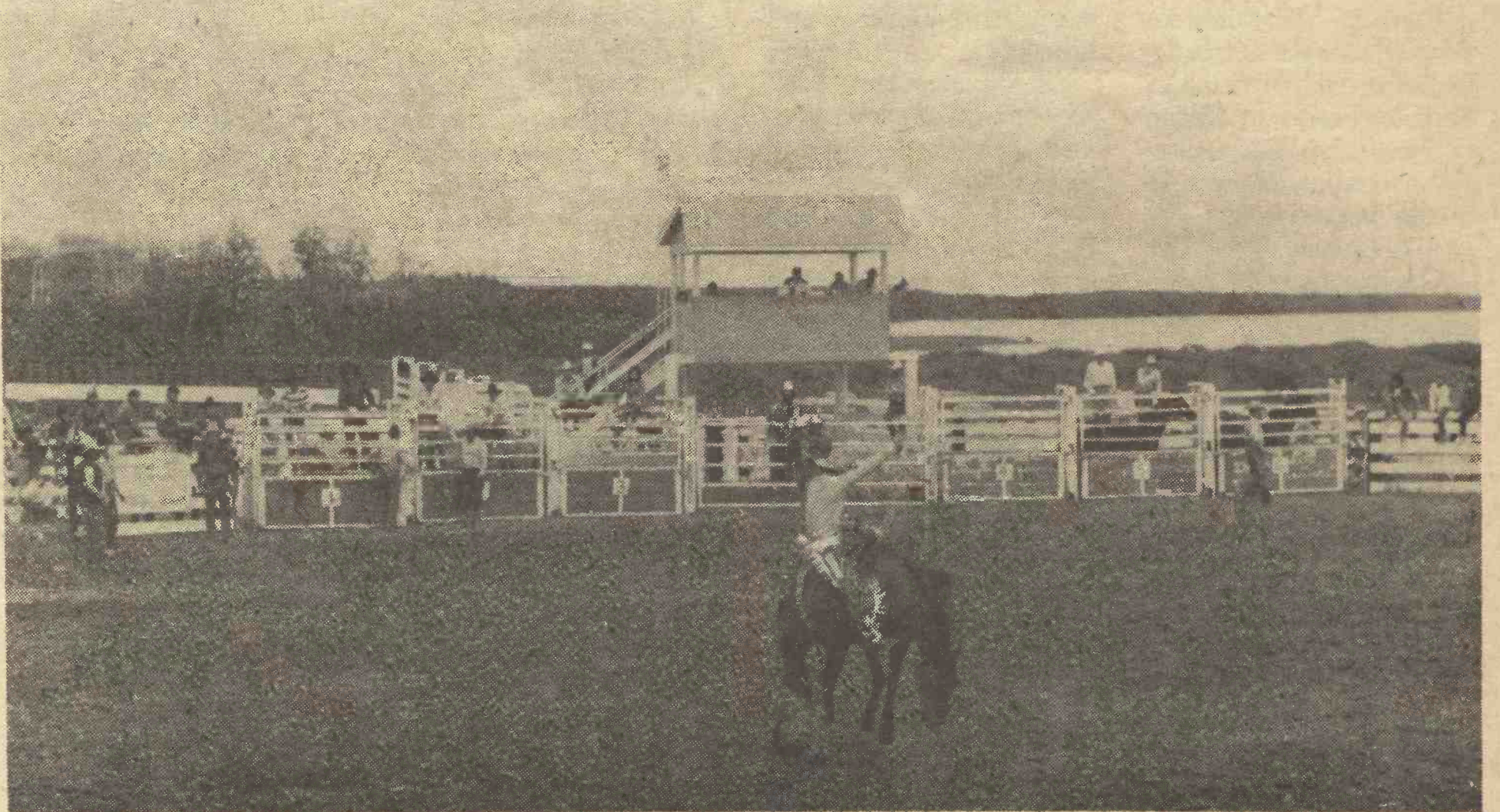
The Rodeo Queen was none other than Alexis local Robin Kyme. Kyme did receive a buckle and prizes. Gladis Helicrow, from Grouard, won half the ticket sales, with the rest going towards Robins' prizes.

Young Denny Cardinal, a 15-year-old also from Alexis, took a good three second ride in the steer riding event. Mark Shirley of Edson, outlasted Cardinal to win the junior steer riding buckle.

In the saddle bronc competition, Jerry Rosen from Gunn, Alberta, made a good ride, but was knocked off, breaking his arm in the fall.

The rodeo clowns did an excellent job keeping the crowd active and the riders safe. "Many people don't realize how much these guys do to stop accidents, with their props and acts," said Mel Paul from the Paul Band.

One bull got out of hand and gored the scarecrow, tossing it quite a ways. Then one of the clowns drawing the bulls attention



ALEXIS COWBOY

...it's a tough job for Native cowboys, especially when they draw a great ride on the rodeo circuit

to him, helped get the bull in its pen. Which shows, it is a risky job.

Everyone did a great job in getting the rodeo together and making it happen.

Alexis Band picked the bill for the whole thing.

Francis Alexis, also band councillor in charge of recreation said, "When it comes to making events like this happen, it takes

more than having committee meetings and planning. It takes people working together, supporting each other, encouraging each

other, and above all...co-operation."

Good luck in your future rodeos, guys and gals.

Order Form for 1987 NATIVE BUSINESS DIRECTORY FOR ALBERTA

As part of BANAC's continuing efforts to increase awareness in communications between Alberta industry and Native business we are again producing the **Native Business Directory For Alberta** for distribution in January of 1987.

In order to present a complete profile of Native business in Alberta we are requesting all Native businesses and organizations, small or large, profit or non-profit, to send us their operations information for inclusion in this annual publication. Please fill in the following order form and mail immediately. If you appear in the 1986 Guide please notify us of any changes for the 1987 Directory.

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"Asum Mēna" is Cree for Once Again



Sarcee powwow, rodeo success despite storm

By Bert Crowfoot

Rain or hail failed to dampen the spirits of participants to the fourth annual Sarcee (Tsu-T'ina) Nation Powwow and Rodeo Classic held on July 24 to the 27 on the Sarcee reserve, just west of Calgary.

The rain made the rodeo

events a bit sloppy but the cowboys and cowgirls made the best of the situation.

On the first event of the day, J.R. Simon used wootite to clean up in the Junior Mutton Bustin event.

In the bareback event Byron Bruisedhead scored a 78 on Flipper and his

combined score of 143 was enough to earn him top spot.

Wright Bruisedhead tossed his steer in 7.5 seconds for a total of 15.5 in two gos. Second place went to James Wells of Standoff with 16.8 seconds for the two gos.

In calf roping Ken Whyte

of Crown Point, New Mexico with a combined time of 12.4 seconds.

In the senior barrels Anne Lefthand rounded the barrels in a time of 18.42 to win the event. Fiona Weldman won the Junior event.

In the Saddle bronc, Wayne Andrews scored a

69 on Bobby Blue and combined with his score of 74 on his first go was enough to put him in top spot.

In the team roping event Bert and Carter Yellowbird stretched the beef in 16.6 on the two tries. Most of the other entrants had rough time, the steers getting the best of them.

In the final event of the rodeo, the bull riding, Darrel Big Plume stuck on Candy and scored a 71 to

win the trophy Buckle. Darrel also won the trophy saddle donated by the rodeo committee as the local Sarcee cowboy to win the most money of 1187.00.

The all round cowboy was selected on the basis of the cowboy who earns the most money working both ends of the arena (timed & riding events.) Oliver Louis of Vernon, B.C. was the winner as he placed in both team roping and saddle bronc.



JIM RED BEAR
...from Rocky Mountain House, enjoying Sarcee Rodeo



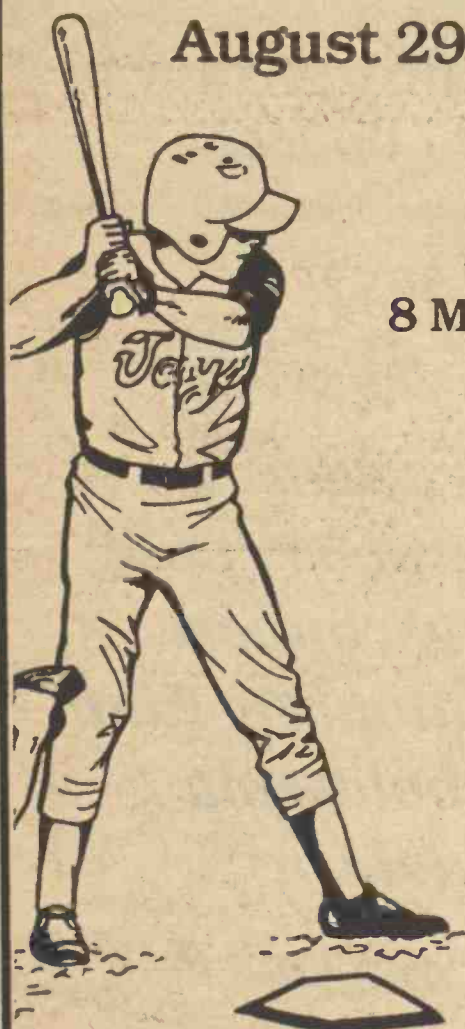
TYRONE TOOTOSIS
...taking a breather at Sarcee Powwow

The powwow results are as follows.

Drumming Old Agency	Boys Fancy 11-16 Bruce Starlight Jr.
Hand Drumming Bruce Wolfchild	Girls Fancy 7-9 Elaine Raine
Mens Traditional Earl Healy	Boys Traditional 7-10 Ardele Weaselchild
Women's Traditional Muriel Cuthbert	Girls Traditional 11-16 Gloria Snow
Mens Fancy Perry Snow	Boys Traditional 11-16 Curt Frances
Ladies Fancy Rachel Snow	Hoop Dance Ronald Many Heads
Mens Grass Dance Winston Wadsworth Jr.	George Heaven Fire Memorial Chicken Dance Walter Bull
Boys Traditional 11-16 Joey Healy	Ladies Buckskin jean Healy
Girls Fancy 14-16 Roana Bird	Mens Buckskin Harold Healy

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For more information call Marilyn in High Prairie at 523-4800, or Bruce at 523-2217.

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5th Annual Beaver Lake Fastball Tournament Beaver Lake Reserve

August 16 and 17, 1986

12 Ladies Teams
entry \$200.00
\$2,400 in prizes

12 Men's Teams
entry \$250.00
\$3,000 in prizes



Modified Double-Knockout

A & B Divisions in both Men's and Ladies sides

DANCE Saturday August 16, 1986
Band Community Hall — 9:00 p.m.— 1:00 a.m.
\$5.00 Admission

Music By
Peter Morin & the Winterburn Travellers

MAA to reconsider old resolutions

By Clint Buehler

The deadline for resolutions to be considered at the Metis Association of Alberta (MAA) annual assembly is August 1.

However, there are already a number of resolutions to be considered - those tabled at last year's annual assembly.

The old and the new resolutions will be considered at the MAA annual assembly, to be held in Athabasca August 22 to 24.

And this time, they'll be considered early on the agenda - beginning at 9 a.m. August 23 - to ensure

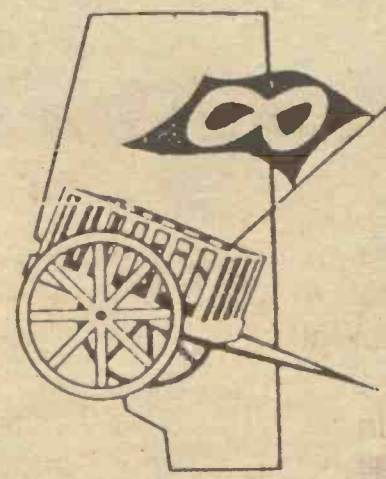
there is adequate time for discussions and decisions.

Among the resolutions are 27 presented by MAA Local 1885 with a number of bylaw revisions, including:

- allowing Local presidents to appoint alternates to represent them on regional councils;
- adding "accepted member" and "associate member" to the existing categories of "lifetime member" and "honourary member," with any non-Metis person who supports the aims and objectives of the association to be an "associate member," and any spouse or adopted son

or daughter of a lifetime member may be accepted as an "accepted member" with the rights of any other member;

- having membership fees retained by the locals which sell the membership card;
- changing voting rules so that "the voting delegates for an annual general assembly, special or general meeting of the association shall be two delegates from each Local with membership under 25 people, with one additional delegate for each 25 members thereafter. The board members shall be voting delegates."
- changing voting rules so that, at all meetings of the association, every question or resolution put to vote at the meeting shall be decided by a majority of the votes of the members present in person entitled to vote unless otherwise



expressly required by the bylaws of the association or the Societies Act. Every question or resolution put to a vote at any meeting shall be decided in the first instance by a show of hands. A ballot may be demanded by five members entitled to vote.

to allow the president to be removed from office by a recorded vote of all of the board of directors polled for improper conduct or for just cause, with such action requiring no less

than nine votes in favor of such a motion, and providing the director has the prior approval in writing of his/her regional council.

Any five or more Metis people may apply to the regional council to form a Local, with the boundaries of any local in any particular zone to be determined by the regional council, which can alter them from time to time.

Also included are house-keeping resolutions proposed by the MAA board regarding the election process.

Had one of them passed at the last assembly, it would have extended the term of regional board members from one to two years, making this year's election unnecessary.

Another resolution specifies that MAA annual assemblies only be used for the purposes of association business and that membership at annual assemblies be by a delegation system representing registered Metis Locals, and that Local delegates reflect the membership on a per capita basis.

INDIAN TRANSPORTATION

A serial about Indian methods of transportation

Indians manned early motor boats

By Terry Lusty

Earlier forerunners to Canadian steam vessels which plied rivers and lakes beginning about 1860 were the American ones of the early 1800's.

Imperfect as they were, the first steamboat constructed must be credited to John Fitch of Connecticut on August 22, 1787. His failures and those of another half-dozen "experimenters" eventually knew success at the hands of John Fulton.

Fulton launched his 140 X 16 X 7 feet deep "North River Steamboat of Clermont" on a trip from New York to Albany on August 17, 1807.

The 'Clermont,' as it was generally known, was a side-wheeler. A side-wheeler was a boat that was propelled by a large paddle-wheel attached to its side. The boat itself was

a grandiose model of a boat with cabins or rooms built above, or on top of, its base platform in a one or two-story fashion.

As early as 1789, side-wheels, as a means of propulsion, had been experimented with.

Fulton's political contacts granted him exclusive privileges of New York state waters for steam vessels.

Yet another 'wheeled' boat was the "stern wheeler." This type had its large paddle wheel located at the back end of the boat.

As a conveyor of goods, paddle wheelers became a common sight due to their economic advantages. In short, they were not a costly operation.

And, who do you think were the stevedores (loaders of cargo,) boiler-men (who fed the fires,) and suppliers of firewood? You guessed it—mainly Native people (in Canada that is.)

Ex-Native Air Cadets Your Attention Please!



We are currently seeking information about the "#570 Edmonton Indian Residential School Air Cadets" that were active from 1953 to 1962.

We are currently researching people, places and activities during these years. If you were a trainer, a cadet, or civilian personnel during this era please contact me at your earliest convenience.

Todd — 426-3217 or write:
P.O. Box #11302
Main Post Office
Edmonton, Alberta

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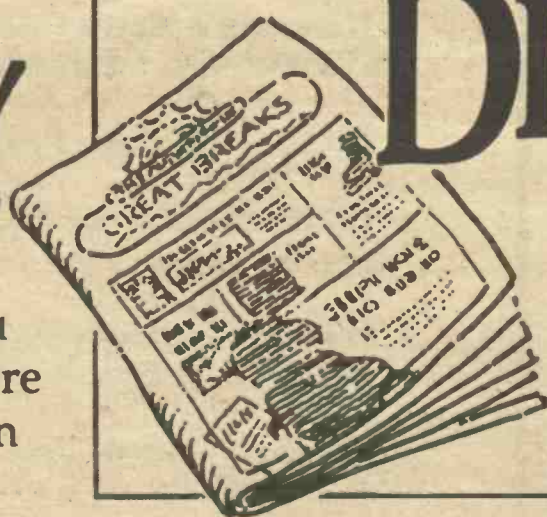
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Travel Alberta

Museum exhibit reviews Metis history

By John Morneau Gray

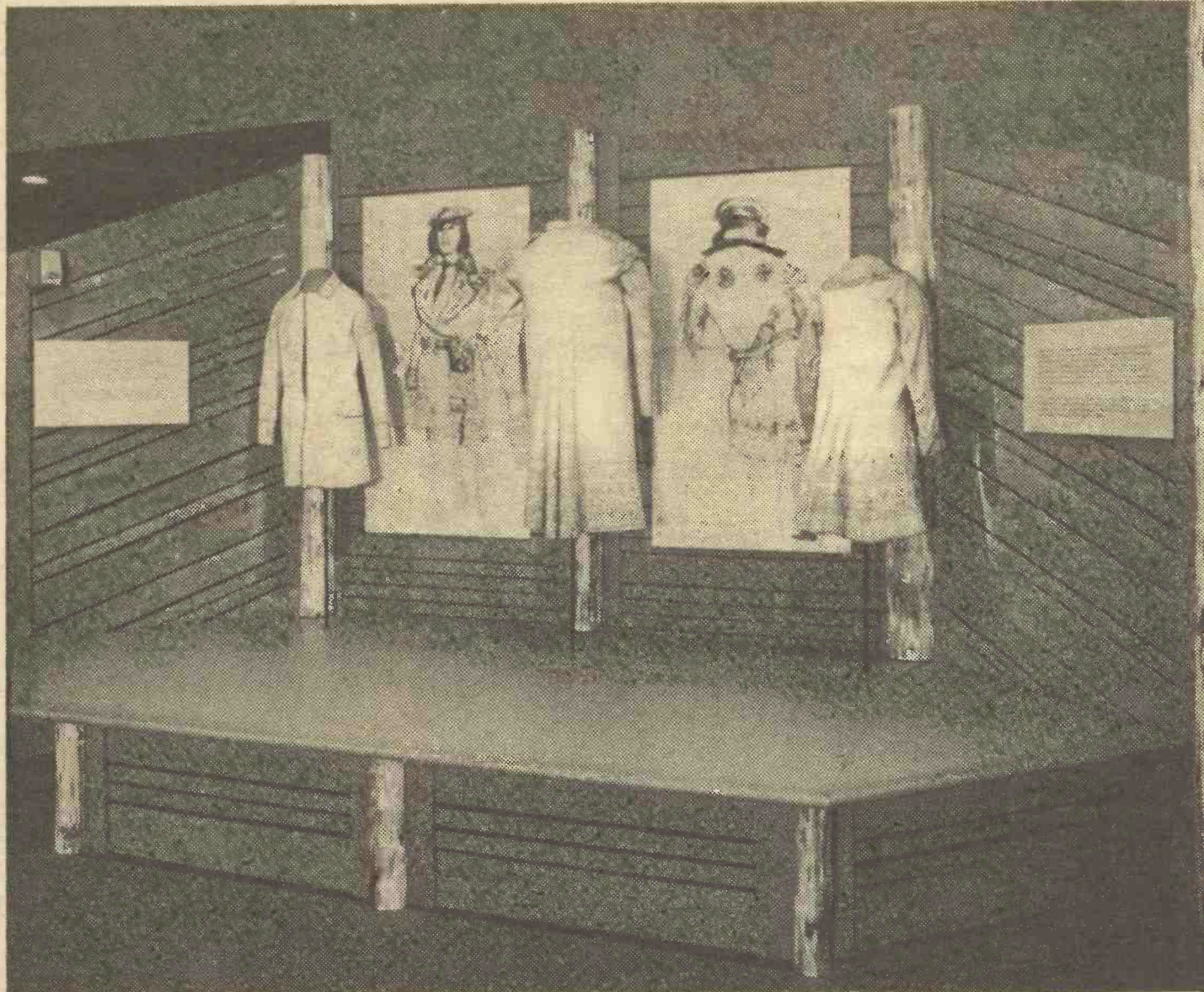
The Edmonton Provincial Museum hosted an exhibit called, "The Metis 1885-1985" this past June and July. Put together by the Glenbow Museum in Calgary with support from Gulf Canada Ltd. and the National Museums of Canada, the exhibit is an attempt to define Metism and its ethno-cultural origins from the past to its present state.

On display were artifacts such as sashes, quill and beadwork, clothing, tools and handicrafts, and surprisingly, "Metis Pipes." The exhibit was intended to cover the chronological history of the Metis and their present day situation. Unfortunately, it fell short in many areas.

As was pointed out by Dr. Patricia A. McCormack, Curator of Ethnology at the Provincial Museum, the majority of the display depicted the ethno-cultural identity of the Metis originating at the Red River area, and spreading to other parts of the Northwest after the Riel Rebellion. There was little representation for Northern Metis.

Artifacts were gathered from the Red River area, the Manitoba Museum of Man and Nature, The Haffenreffer Museum of Anthropology at Rhode Island, U.S.A. and the Provincial Museum. It attempted to cover the fur trade up till 1885, and Metis struggle with poverty and non-recognition till World War 2, and the post-war period moving into today and its present state.

There is a book that goes



METIS JACKETS

...beautiful with their bead/quill work but lacked a proper explanation

with the Glenbow display titled "Metis" which was not very enlightening to myself. It tended to focus on the Metis as stemming from Red River and Louis Riel. The book states, "Colonization and a declining fur trade eventually challenged their freedom. The two rival trading companies were forced to merge under the Hudson's Bay Company name, abandoning forts and leaving the Metis jobless. Families were encouraged to adopt a stable, agricultural way of life by moving to the Red River colony." The book later goes on to say, "The Metis now had to diversify in order to survive in a land swept by change. Ironically, settlers were pouring into the area on a

railway that had been completed only because the supply of troops during the rebellion had given John A. McDonald justification for its continued construction. As had occurred after the 1870 rebellion, 1885's aftermath was migration and adaptation."

What happened to the other colonies and settlements? The book fails to mention influences from other settlements that were there before Red River such as Fort Chipewyan.

Since it did focus on these particular Metis, the Museum should have mentioned it as such.

When I saw the Metis pipe display, there was only mention that the men were proud of their pipes. One of them was made of pipes-

tone and had a detachable stem. Most Native pipeholders would call it a ceremonial pipe. Another soapstone and wood pipe looks Ojibway in origin. The rest look Eastern and European in origin, reflecting the various Native and non-Native influences.

The leather jackets and clothing were beautiful with their bead and quill work, but again lacked a proper explanation. The book explained the clothing was noted for its rich variety and a Metis may wear fashionable Victorian clothes, dress as an Indian, or combine both to make his own style.

The photos of Metis men, women and families on display showed them dressed in drab clothing,

with no beadwork or quillwork in them. One photo shows a family dressed very plain, with two of the men smoking from store bought tobacco pipes. Most visitors ignored the photos, or just glanced over them.

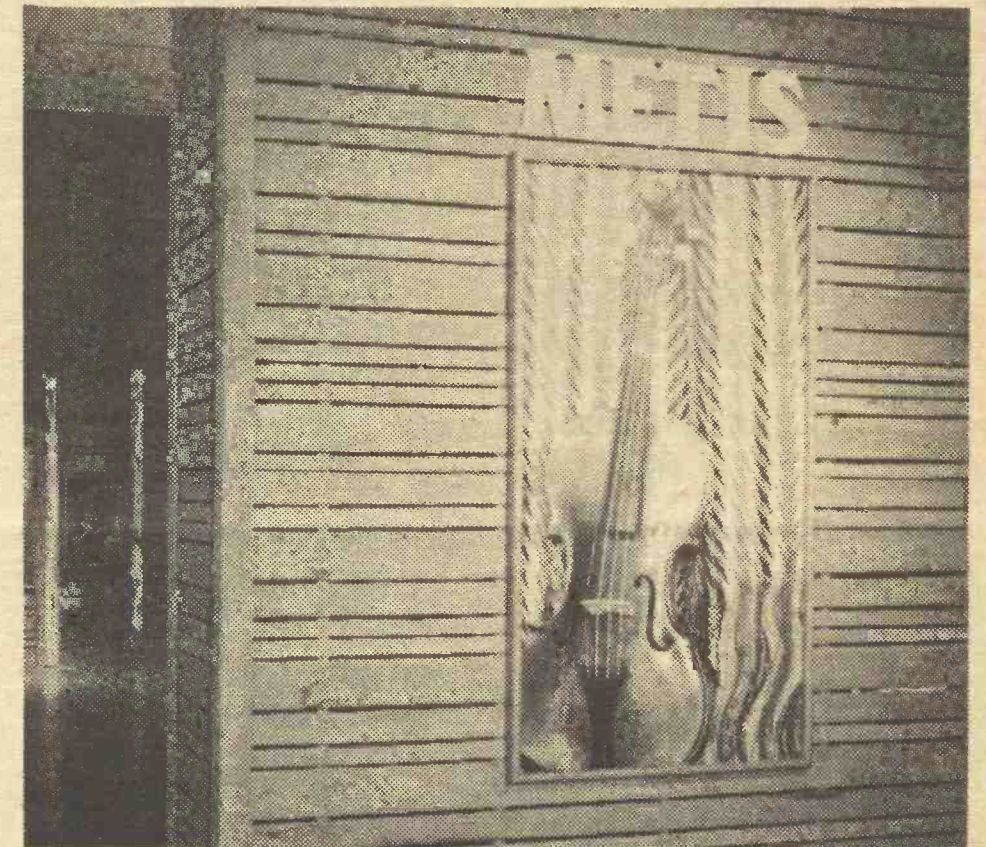
I phoned around to a few Metis people to see if they had seen the display and how they felt. One man said the permanent exhibit was like an R.C.M.P. display, and the one here is a bit better. Another man said he liked it fine, but that the museum should have explained it better. It was supposed to be a comprehensive history of the Metis people. There is little mention of Metis other than the French. There was a small paragraph in the book which notes, "The English and Scottish Metis, generally of Anglican and Presbyterian faith, were more willing to adapt to agriculture or business. They formed a stable group in Red River, supporting British institutions and linked by religion to other settlers." Then

they vanish from the face of the earth never to be heard from again. This is very perplexing.

The Glenbow Museum should have been more extensive in their research. As it is, the display is "slanted," giving non-Native people a look at Metis this way. They knew that the Metis are of various mixed origins, yet they failed in trying to explain them.

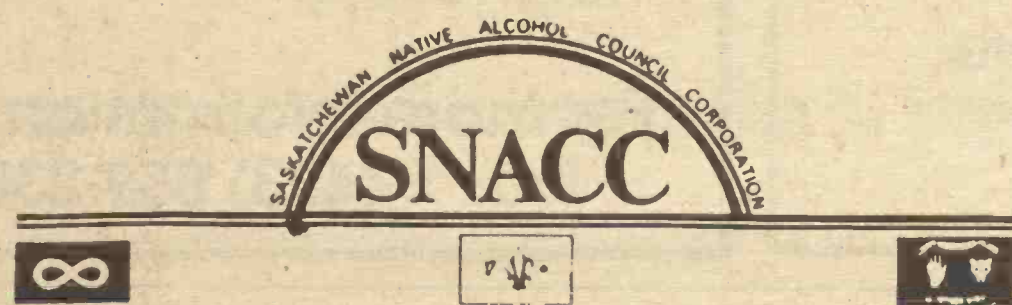
Dr. McCormack feels that future museum curators and researchers will benefit from the exhibit by seeing the flaws and taking a deeper look at Metis history and forming a better representation in their exhibits.

Dr. McCormack will also be putting together an exhibit on Fort Chipewyan and the fur trade. She will include the Metis, as they have been an important factor in that community. Eventually the Museum intends to put together a major exhibit on the Metis in Alberta.



METIS FIDDLE

...relics of a Metis past



"Future Leadership Is Sober Leadership"

The Saskatchewan Native Alcohol Council Corporation will be sponsoring a Provincial Summer Youth Camp at Deschambault Lake from August 6-9, 1986.

The theme of the Camp is "Future Leadership is Sober Leadership" and a number of activities will be organized for the purpose of informing the campers of the far reaching and devastating effects of continued alcohol and drug use.

With lectures, workshops, as well as the usual camping activities, campers will be assured of a fun summer that will linger in their memories for years to come.

If your boozing & losing, Ryeing & Dying, Smoking & Choking, Drinking Whiskey. Realizing that life is getting riskey and then these 4 filled days with excitement, fun, and leaving are just for you, and then come out — participate, you'll be glad you did.

For further details and registration information, contact Gary Daniels c/o SNACC at 1166 Board Street in Regina, Saskatchewan or call (306) 522-3681 during normal business hours. Larry Beattie, Creighton, Saskatchewan, 632-4525.

CALENDAR OF EVENTS

- **St. Paul Art Gallery**, June 15 to August 15, Louis Riel Exhibit. St Paul.
- **Indian Ancestral Village Festival**, July 1 to August 31, Fort Edmonton Park. Phone 425-8942 for more information.
- **"Asum Mena" Third Annual Native Art Festival**, August 7 to 30, Front Gallery, Edmonton. Sponsored by Alberta Indian Arts and Crafts Society. Phone 426-2048 for more information.
- **North American Indian Classic Rodeo**, August 7, 8, 9 & 10 at the Panee Memorial Centre, Hobbema. For information call 585-3884.
- **Western Indian Native Golf Association**, August 8 & 9, Hobbema 4 Band Recreation hosted by Wolf Creek.
- **Erminskin Band Pow Wow**, August 8, 9 & 10. For more information call Maurice Wolf at 585-3741.
- **Kehewin's Men's Golf Tournament**, August 9 & 10, Kehewin Reserve. Call 826-3333 for more information.
- **B.C. Indian Days Festival**, August 10 to 17, Coquitlam B.C.
- **White Buffalo 1st Annual Pow Wow**, August 15, 16 & 17 at the Wetaskiwin Areal. Wetaskiwin.
- **Western Indian Native Golf Association**, Kehewin Open Golf Tournament at Cold Lake Air Base, August 16 & 17. For more information call 826-3333.
- **Kehewin Annual Pow Wow and Unisex Ball Tournament**, August 22, 23 & 24, Kehewin.

Grande Centre gets Junior Forest Wardens

By Donna Rea Murphy

GRAND CENTRE — The Junior Forest Wardens, an exciting new young people's group open to both boys and girls, has been formed in the Grand Centre area to teach survival skills and conservation principles to children ages six to 16.

Sponsored by the Alberta Forest Service (AFS), the program is a challenging and rewarding outdoor experience designed to develop an appreciation, respect and awareness of the environment and the preservation of renewable natural resources.

George Blondeau, a staff member at Grand Centre's Native Outreach office, in Grand Centre says he was encouraged to form a group and offer the program in this area after a conversation with a local Alberta Forest Service member. Following that, Blondeau had a meeting with the programs regional co-ordinator in Edmonton, Connie Simmons, who later came to Grand Centre for the first meeting with parents and young people interested in applying for a club charter.

Recruiting paid off and 11 boys and 7 girls were officially registered as Junior Forest Wardens. There are three age groups in the program - Pathfinders for ages 6 - 10, Trailblazers for ages 10 - 15 and Adventurers for ages 16 - 21. A fourth group, Challengers, are those who have gone through the program and return after training as club leaders.

There is also a plan for these challengers to be hired during the summer months to work in the AFS at different localities, learning while working at firefighting, park maintenance, forestry methods, with a view that these young people will eventually find a career with the Service.

The AFS provides a sponsorship role to promote, initiate and coordinate the orderly development of JFW programs. Along with providing regional clinics and work-

shops to train leaders and club volunteers, they provide leaders manuals, and have a communication system to assure that club leaders and supervisors can access the consultant services and resources available. In addition, leadership workshop programs include training in cross-country skiing, orienteering (compass and map reading), canoeing and kayaking, program planning, preventive safety measures, environmental education activities and communication skills.

The majority of these training activities take place at Long Lake Outdoor Education Training Center situated 18 km north of Edmonton. This particular facility was completed in 1981 and includes a dining room, kitchen complex, a wash house with showers and fourteen tent cabins heated with wood stoves. Each summer Junior Forest Wardens and leaders come to Long Lake to learn new skills and new ideas which will enable them to move safely in the outdoors and develop an understanding and responsibility toward the use of natural resources.

The new Grand Centre group will be going to Long Lake September 27 and 28 for fall start-up. During the fall, through winter to spring, the groups are active and summer brings a halt to meeting and outings.

While the AFS does not fund any beginning club, it does have a user system for all outdoor gear, sleeping bags, tents, cooking utensils, axes, compasses, maps, and other necessary items. Clubs are expected and encouraged to raise funding through their own methods in order to have their own equipment.

Shortly after registering as a club and receiving the charter, Blondeau made a successful application for funding to Native Secretariat. A \$2,500 grant awarded for uniform and equipment purchasing. The leader says the club raised \$310 in a recent bottle drive and the Grand Centre Rodeo Committee paid \$200 after

the club cleaned the rodeo grounds.

About his involvement with the new program, Blondeau says "there wasn't this sort of thing when I was a kid" and while there are the beavers, cubs and boy scouts groups active in the area, he says "sometimes kids and par-

ents just don't have the money to register and outfit their kids in (those clubs) and they don't have transportation or the opportunity to belong. I felt this was a needed program here." The cost to register a child and buy the shirt, cap and lanyard uniform is \$20.00, while the cost of registering

in the boy scouts is \$40 and does not include uniform costs which are over and above that price.

Elizabeth Settlement School teacher, Met Skipsky, said "it's an ideal program for the children out here since the bush is right in our backyard and many of our young people

are already doing these things with no organized system. It fits in perfectly with the Hunter Education course that was taught here this past year." He says he plans to look into the possibilities of organizing a group for the Settlement after school begins again in September.

BLUE QUILLS — A BRIEF BACKGROUND

Blue Quills is an Indian-controlled education centre serving the academic and training needs of Native people from Saddle Lake, Goodfish Lake, Kehewin, Frog Lake, Cold Lake, Beaver Lake, and Heart Lake reserves (bands). Recently, Native and non-Native students from other provinces have enrolled in the programs.

Blue Quills is located on 160 acres of federal land near the town of St. Paul approximately 200 km northeast of Edmonton, Alberta.

TRADE PROGRAMS OFFERED AT BLUE QUILLS

AUTO MECHANICS — Pre-employment
CARPENTRY — Pre-employment
HEAVY DUTY MECHANICS — Pre-employment
PLUMBING — Pre-employment
WELDING — Pre-employment

Auto Mechanics

Dates of Courses: Fall Session — Sept. 29, 1986 to Jan. 16, 1987
Spring Session — Feb. 2, 1987 to May 22, 1987
Enrolment: August 18 & 19, 1986 at Blue Quills Native Education Centre
Duration: 16 weeks - continuous - full time.

Carpentry

Dates of Courses: Fall Session — Sept. 29, 1986 to Jan. 16, 1987
Spring Session — Feb. 2, 1987 to May 22, 1987
Enrolment: August 18 & 19, 1986 at Blue Quills Native Education Centre
Duration: 16 weeks - continuous - full time.

Heavy Duty Mechanics

Dates of Courses: Fall Session — Sept. 29, 1986 to Jan. 16, 1987
Spring Session — Feb. 2, 1987 to May 22, 1987
Enrolment: August 18 & 19, 1986 at Blue Quills Native Education Centre
Duration: 16 weeks - continuous - full time.

Post-Secondary Programs 1986/87

1. University Program

Description: A combination of Athabasca University and University of Alberta courses will be available commencing September 8, 1986 for students interested in pursuing a University degree.

2. Business (Management) Studies Diploma

Description: This 2-year Diploma program will be delivered at Blue Quills by Grant MacEwan Community College beginning in September 1986. The objective of the program is to train and prepare Native people to assume management roles with their own organizations.

3. Registered Nursing Program

Description: Blue Quills has contracted with Grant MacEwan Community College for the offering of this program, commencing at Blue Quills in September 1986. Students will be able to complete approximately one-third of the program on site and the remainder in Edmonton.

Blue Quills Native Education Centre
P.O. Box 279, St. Paul, Alberta T0A 3A0
Ph. (403) 645-4455

Plumbing

Dates of Courses: Fall Session — Sept. 29, 1986 to Jan. 16, 1987
Spring Session — Feb. 2, 1987 to May 22, 1987
Enrolment: August 18 & 19, 1986 at Blue Quills Native Education Centre
Duration: 16 weeks - continuous - full time.

Welding

Dates of Courses: Fall Session — Sept. 29, 1986 to Jan. 16, 1987
Spring Session — Feb. 2, 1987 to May 22, 1987
Enrolment: August 18 & 19, 1986 at Blue Quills Native Education Centre
Duration: 16 weeks - continuous - full time.



Blue Quills



Blue Quills

Premiers' meeting agenda announced

Premier Don Getty, chairman of the 27th Annual Premiers' Conference, today announced the agenda for the conference to be held on August 11 and 12, 1986, at Government House in Edmonton.

Agenda topics will be the economy, trade, and federal-provincial relations including the Constitution. "Under these broad top-

ics Premiers will be able to discuss a wide variety of issues important to their provinces and to Canada," Premier Getty said.

Approximately 100 delegates from the provinces and territories are expected to attend.

Alberta last hosted the Premiers' Conference in August 1976.

Enoch women is first Indian woman electrician

By Rocky Woodward

After four hard earned years as an apprentice electrician, Enoch Band member, Elizabeth (Liz) Morin can take pride in knowing on July 28, she became the first Native woman in Alberta, to complete the program and walk away with her journeyman status.



LIZ MORIN

Presenting Morin with her journeyman certificate and journeyman card at the Enoch Arena, Manpower Minister Rick Orman, was not hesitant to say he considered it a great accomplishment by Morin.

"Liz is a fine example to Albertans and Canadians as a whole. She showed an example of what dedication can do against physical and psychological behaviour. It is a special day for Liz."

Orman added that women should be encouraged at an early age to keep all career doors open, so their future opportunities are not restricted.

Morin is the fourth Enoch Band member to become a journeyman. She became an apprentice electrician in 1982, and gained her practical experience (4 years) at the Enoch Reserve. Her technical training, a

total of 36 weeks of classroom based instruction was completed at Westerra Institute of Technology.

Public Relations officer for the Enoch Band, Irene Morin, presented Liz with a statue carving of a Chief on a reared horse. It was given in recognition of her feat on behalf of the Enoch Band.

"We are all proud of Liz as I know her family is," said Morin.

Chairman of the Board of Governors of Westerra Institute, Jim Baker complimented Morin on her achievement and said everyone at Westerra sends their sincere congratulations.

"We recognize the efforts of our students at Westerra and feel it is the best post-secondary education going. Congratulations Liz, on becoming the first pledged Native woman electrician in

Alberta," commented Baker.

"This a proud moment for me. I would like to thank my family for the support they gave and also the staff at Westerra for lending me their support and help," said a beaming Morin.

"Asked if she intended to apply for work on Enoch reserve, Morin's answer was a strong no, saying she would rather see someone else go into the apprenticeship area, so she would make room.

"The economy is not the best so I would rather see someone else fill a spot here. The department of transport Canada has offered me a position with them once an opening becomes available, possibly in British Columbia. This way I will be able to see Canada with the company but not until I work with the northern division branch," said Morin.

A lot of nice things have been happening for Liz Morin this year. On June 4, she was married.

It was also understood that Morin's record book will be handed over to her which regards her work experience for possible future employers.

Currently there are 18,627 apprentice's in Alberta's apprenticeship program which is delivered by Alberta Manpower. Female participation represents approximately seven per cent of that total.

Natives welcome Maori

By Rocky Woodward



NEW ZEALAND MAORI
...fine form and perfection

It was a happy occasion when members of the Ngati Poneke Young Maori Club paid a visit to the Canadian Native Friendship Centre in Edmonton, July 24.

The troupe are a part of New Zealand presentation who performed at the Edmonton Klondike Days and visited with some of the reserves close to the city during their stay.

After a steak dinner prepared by Director of Recreation, Gordon Russell and staff of the friendship centre, the Maori were invited to the gymnasium where special guests were introduced prior to the White Braid Society Traditional Dancers afternoon entertainment.

Federation of Metis Settlements, Sooniway Corporations' Muriel Stanley Venne, welcomed the Maori dance group to the Centre.

"We would like to offer our warmest welcome to our friends from New Zealand, to Canada,"

Progressive Conservative MLA for the Stony Plain Constituency Jim Heron, although welcoming the special guests from "way down under" slanted his comments towards the Native audience.

Heron who was the president of Native Venture

Capital, assured the approximately 200 people gathered for the special event that he was very much aware of Native problems and his door would always remain open to the Native people.

The White Braid Society dancers put on a tremendous show of traditional dance routines for the guests. Following the dances, young members of the White Braid group handed out sweetgrass, individually, to members of the Maori. Two turquoise necklaces were also given away as a token of appreciation from the Native people.

The Maori dancers put on a terrific show while their co-ordinator, Bill Nathan, explained the different movements and song the Maori went through.

In his Native tongue, Nathan, thanked members of the CNFC which included "hallowed ground."

"There is not so much difference between our two cultures. We are here for

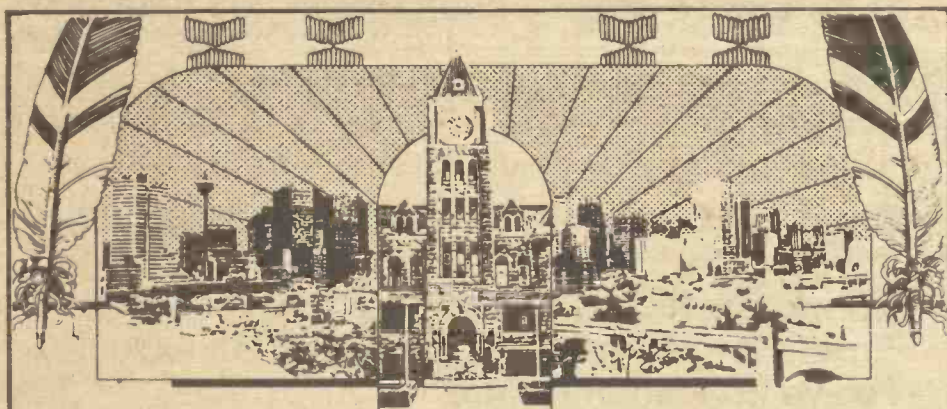
the Klondike Days but, we are also delighted to be here.

"In New Zealand we have approximately 3 million sheep which out number the population. The sheep are important to us and therefore we would like president Vic, to accept this sheep (a small stuffed toy sheep), in appreciation for the dinner and people here," said Nathan.

Much of the afternoon was spent between the two cultures explaining the different costumes that the two groups wore.

At the end of the celebration, prominent Metis leader in the community, Thelma Chalifoux presented a gift to the Maori on behalf of the Metis while commenting that the Metis are also a Nation and, "we would like to show our appreciation by giving you this gift."

The main comment for the afternoon affair was that it was in fact a "delight" sharing with the Maori while basking in their warm friendliness.



NOMINATIONS CHIEF DAVID CROWCHILD MEMORIAL AWARD

Nominations are requested for the Chief David Crowchild Memorial Award. City Council and the Native Urban Affairs Committee have established the Award to recognize an individual or group of individuals within Calgary who:

- (a) create bridges of understanding between native and non-native cultures;
- (b) create, within Canadian society, an understanding of the uniqueness and value of native culture;
- (c) encourage, or are involved in, cross-cultural experiences between native and non-native communities.

Please forward nominations in writing to:

Office of the Mayor
City of Calgary
P.O. Box 2100, Station "M"
CALGARY, Alberta
T2P 2M5

All nominations should be received by August 29, 1986. Nominations should include a resume of the candidate and a description of the contribution for which recognition is being sought.

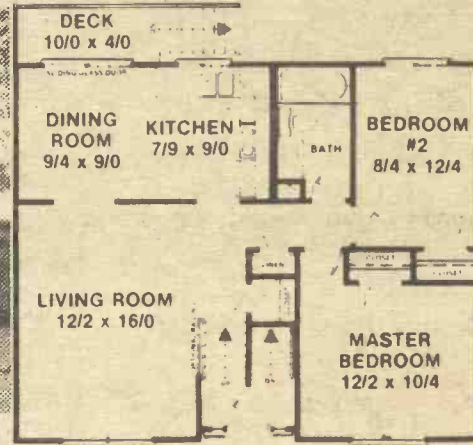
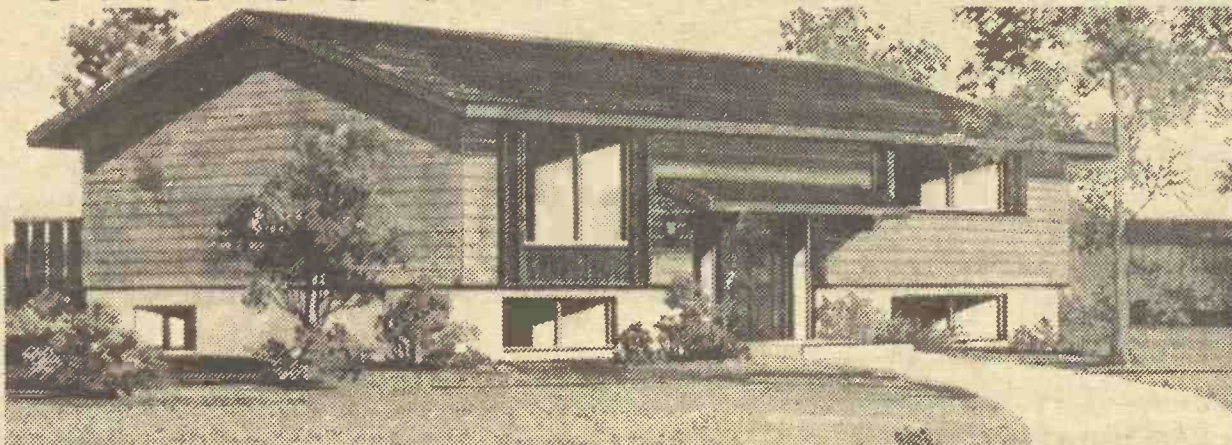
All nominations will be reviewed by the Native Urban Affairs Committee. If further information is required contact N. Bilodeau at 268-5111.



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NN/6/86

REVELSTOKE HOMES

Personal Metis history 'important'

(Continued from Page 10 of Windspeaker's last edition, July 25.)

By Dorothy Daniels

I take effort to explain these aspects of my family's history because of the importance of their impact effect. The slight cautions I use in my explanations are intended --- particularly when I refer to the "freedons" we took to express and practise our culture. These slight cautions can be interpreted as the way it was and has been in many respects for Indian and Metis people. Sometimes even within the sanction of our own homes, we spoke of "our ways" in secrecy and with caution because of the misunderstandings and severe judgements of the past regarding "our ways".

In order to understand these cautions, one has to take into consideration the atmospheres of society and the varying periods of history for Native people.

Rather than going into any detailed description of

historical situations and attempting to examine their causes and effects, I would like to describe some events and relate them to what I think was a cause and effect by what was happening in the larger society; within the Native society; and to what I grew up finding out about Meits history.

As I mentioned, both my grandparents were extremely proud of their families. This pride should naturally fuel a continuing sense of pride, self-awareness, self-assurance and self-reliance to the offspring. The dynamics of this concept should dictate this.

Why then the repeated denial over the years of one dear aunt who in her repetitive way would often say "I'm not Indian, I'm not Indian I'm French". When she was young she had fallen off the back end of an old truck and hit her head. She developed to the equivalent of a twelve-year old child. It's only been within the last decade that her denials have stopped.

The community she was

raised in was once known as St. Paul des Metis, Canada's first and only "Metis Reserve" established in the 1890's. However, when the French settlers moved west into Alberta with the rest of the immigrant movement in the early 1920's and 30's, the "des Metis" of St. Paul was dropped. My auntie therefore grew up most of her life in what became known as a primarily French community although there were still many Metis in the area.

Perhaps part of the answer to my auntie's staunch denials may lie in a description of father often used in his political career when describing the atmosphere he grew up in and one that was used by Maria Campbell in her book, "Halfbreed". Maria describes my father's situation in the following way,

"Stan Daniels, a Halfbreed from St. Paul, Alberta was one of many children raised on bannock, rabbits and tea. The French kids used to kick his ass home

from school, as he said, and his sanctuary was a sixteen by twenty-four foot mud shack where he'd hide and cover his ears from the taunts of 'Savage Savage!' When I grew up in small town Alberta (my father was a carpenter so we moved from location to location depending on where he worked) I didn't hear the word "Savage" very often. Instead, I heard "Halfbreed". But even in my young years, I was able to interpret the not-so-complimentary connotations of the word.

It was not until the publication of Maria Campbell's book that the word changed for me and many other Half-breeds in this and other provinces. The connotations shifted a great deal at that time. We adopted a pride in being known as "beautiful Half-breeds". Then another change quickly followed. Whether it was society's preference or the preference of our own people, the word "Metis" became

much more commonly used. I point these name changes out to you because I believe there was and still is today, effects attached to the terms used to describe Native people. It's these effects which have had a great deal to do with how we think of ourselves and how society thinks about us.

As an example, I have a bright red T-shirt that has written down the front of it, a list of ways to write Metis. Written on the shirt is Mate, Matis, Matte, all crossed out and then Metis at the bottom. The shirt was printed about ten years ago --- during a time when there was much questioning both within the Native and non-Native community, and when scholars as well as laymen began looking into just who these Metis were.

Just prior to the inquiry into seemed to some as a new phenomena, the Metis had become a very vocal group in Alberta society. The vocalness came in a large part from aspirations to improve our lot and in an effort to define or readefine certain Metis rights as related to what seemed to me at that time, some distant historical maze.

In order to unravel the maze, the concentrated research began. All across this country, bureaucrats, academics, and we ourselves wanted to know just who we were and what that meant individually and the Canadian society.

One of the early descriptions that entered from the research was "The Forgotten People". Although personally the term never



DOROTHY DANIELS

sat well with me, it indeed could and did describe a large part of the situation that Metis people were in. I only had to think back of the conditions I saw when still in high school travelling weekends into the Native communities --- particularly the remote and isolated communities. These sometimes deplorable conditions could only be brought about because these people somehow were not involved in reaping the benefits this great country has to offer. The situations could probably be easily explained away if it was only a small portion of the people who lived in these conditions but there were entire communities and regions at that time.

The Forgotten People could not easily be recognized in the work force, in business, government, or any other aspect of Canadian society. As the research continued and the Metis leaders remained active and vocal, the Metis began coming out of the "woodwork". As they came forth, my resource base as well as society's resource base broadened. I no longer operated solely from the community based and organizational perspectives.

(Continued Next Week)

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QUALIFICATIONS

Qualifications are knowledge of bookkeeping to trial balance stage, should be well organized and possess good verbal and written communications skills, type (60 plus) words per minute, filing and experience in office procedures, must have general knowledge of word processing and micro-computer usage, a knowledge of the aims and objectives of the Alberta Federation of Metis Settlement Association and Settlement Sooniyaw Corporation, would be an asset.

This is a term position to December 31, 1986. Possibility of extension to the right candidate. This competition will remain open until a suitable candidate is found.

SALARY

Salary is commensurate with experience.

Please forward all resumes with salary expectation in confidence to:

Ms. Cyndy Bedard, Coordinator
Metis Settlement Carpentry Training Program
Settlement Sooniyaw Corporation
2nd Floor, 11104 - 107 Avenue.
Edmonton, Alberta, T5H 0X8

Addictions Counsellor

Duties Include:

1. One-to-one counselling to individuals and families who are affected by alcohol and drug abuse.
2. To be familiar with Provincial Treatment Centres and treatment services in order to make referrals.
3. Must be able to maintain positive working relationships with local agencies.
4. Must be willing to attend further training and workshops on addiction.
5. Must be willing to travel to isolated communities and stay in those communities for up to an average of one week a month and provide service.
6. Must have valid drivers licence and own vehicle.

Salary: Negotiable, depending on experience.

Closing Date: August 8, 1986.

Please submit resume to:

Carol Dillman, Program Director
Box 856
Slave Lake Native Friendship Centre
Slave Lake, Alberta TOG 2A0
Phone: (403) 849-4089

The Blue Quills Native Education Centre at St. Paul has the following positions available for September 1986:

1. PRINCIPAL — The successful candidate will:

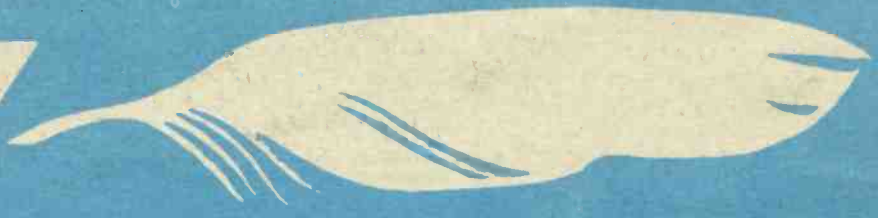
- a) have demonstrated leadership skills
- b) have excellent inter-personal and organizational skills
- c) be experienced with, have knowledge of, and have a dedicated commitment to Native education

2. CREE LANGUAGE INSTRUCTOR — This position will be the teaching of written and oral Cree to Grades 9 through 12.

Please forward your application by August 8, 1986 to:

Leona Dion, Executive Director
Blue Quills Native Education Centre
P.O. Box #279
St. Paul, Alberta TOA 3A0
or call (403) 645-4455

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Enoch Reserve's Elizabeth Morin, and mother of four children proudly displays her journeyman's certificate after four years of apprenticing.

— Photo by Rocky Woodward