

Wind speaker

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MAA in financial and election crisis

By Lesley Crossingham

The Metis Association of Alberta is in a crisis situation says ousted member Ron LaRocque who claims the association is not only struggling with a \$80,000 debt but must deal with allegations of election mismanagement.

The debt occurred, says LaRocque after an honorarium of \$15,000 was given to former president Sam Sinclair and severance pay totalling \$40,000 was paid to two ex-employees who were dismissed shortly after the election. LaRocque claims a further \$25,000 was overspent on the annual assembly.

These figures were neither confirmed or denied by Zone 4 vice-president, Dan Martell. However, he added that the issue of the dismissal of former employees Donna Woodward and Elda Goodin was discussed at the board meeting.

Woodward, who now works at the Canadian Native Friendship Centre in Edmonton says she received a letter of dismissal Sept. 14.

"There was no reason given. I was told just to pack up and leave," she said adding she had worked for the association for four years.

However, Woodward would not confirm or deny the figure of \$15,000 severance pay alleged by LaRocque saying it was her "own business."

"I just want to get on with my life and forget about this whole thing," she said.

However, Elda Goodin who was employed for almost 14 years says she is bitter over her treatment and is in dire financial difficulty as her telephone was cut off and she is unable to pay her rent.

"I came into work on the 14th (September) and saw another girl sitting at my desk. I asked what she was doing and then someone handed me a letter telling me I lost my job. I was so surprised."

Woodward and Goodin claim they did not receive any verbal communication from president Larry Desmeules although their letters were signed by Desmeules.

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STEINHAUER FUNERAL IN SADDLE LAKE



PETER MANYWOUNDS JR...leads funeral procession with chiefs bonnet and portrait

Ralph Steinhauer

Prominent Native leader passes away suddenly

By Dianne Meili

Ralph Steinhauer, who passed away on Sept. 19 after pulmonary problems, will be remembered by many as one of the most prominent Native leaders in the 20th century.

Though best known as Alberta's 10th lieutenant-governor serving from 1974 to 1979, he also established multiple Native organizations to help his own people.

"He led by example. He was a leader who could motivate people sheerly through his own self-confidence and the confidence others had in him," says Hugh Dempsey, associate director of the Glenbow Museum in Calgary and a close friend of Steinhauer.

The Cree leader, born in Morley, Alberta in 1905, considered himself basically a farmer, but he had an "overriding sense of obligation to serve his people," Dempsey points out. Steinhauer is quoted in the Western Producer magazine as having said: "I have farmed all my life — I have no capacity for anything else. Having an education just wasn't all that easy in my time."

Steinhauer did have a desire to get an education, though, and enrolled in Grade 4 at the Brandon Indian Residential school in Manitoba when he was 15-years-old. He originally attended the Red Deer Indian school, but was constantly moving around because his father was involved in United Church missionary work. He eventually finished at the Brandon school with Grade 8.

Perhaps influenced by half-days spent working in the Brandon school farm, Steinhauer established his own farm on the Saddle Lake reserve in 1929. A year before he had married Isabel Davidson, a school teacher at Vilna, Alberta. The couple eventually had five children.

Steinhauer first political ties were with the United Farmers of Alberta in the 1920's; he went on to become district president of the organization. In later years he would become chief of the Saddle Lake reserve, president of the Indian Association of Alberta, and the first North American Indian to run as a candidate in a federal election. In 1963 he made an unsuccessful bid for the Vegreville Liberal seat.

Aside from politics, Steinhauer is credited for

developing agriculture on Indian reserves and Metis settlements throughout Alberta. At the Saddle Lake reserve, he helped develop a project which eventually brought 12,725 acres of land into production. His own grain and cow/calf operation was an example of superior farming techniques.

Steinhauer was appointed to the Alberta Agriculture Hall of Fame in 1984 and was also awarded the Order of Canada medal. But, second only to his appointment as lieutenant-governor, his proudest moment came when he was named to the Kainai chieftainship in 1976.

"They named him Flying Eagle. It was a major concession on the Blood Tribe's part because of past differences. Steinhauer was a Cree — and the Cree are traditional enemies of the Bloods," explains Dempsey. "It showed how much he was recognized by all Native people."

Dempsey, who was an honorary secretary of the Indian Association of Alberta in the late '50s and early '60s, maintains Steinhauer was one of the best presidents the association ever had. "At the time he was with them, there were a number of battles going on with Ottawa. He played a major role in helping protect the rights of Indians in the early '60s." Steinhauer is quoted in a news article as having said, "I was always at loggerheads with the Indian Affairs department. Maybe I was a bit backwards about saying what I thought."

Steinhauer may have had a lot to say concerning political issues because he was so well informed.

"He was a voracious reader. He was tremendously well read," Dempsey says, adding he was also a devout member of the United Church. Dempsey believes Steinhauer may just as well have preferred to stay on his farm reading rather than become involved in politics and fighting for Native rights.

"I remember him as not really wanting to get into politics. He was elected to the tribal council more out of duty than anything. He knew he was needed and that he could get the job done, so he did it. He was a tremendous individual."

About 1,000 politicians, chiefs, ex-chiefs, relatives and friends attended Steinhauer's funeral at the Saddle Lake United Church Sept. 23.

Provincial

Old Sun college attendance up

By Dan Dibbelt

Attendance is up, and more classes than ever are being offered at the Old Sun Community College on the Blackfoot reserve, despite a 15 per cent budget cut by Indian and Northern Affairs and Canada Employment, said Old Sun president Marion Creery.

"Our enrollment in high school upgrading is the highest it has ever been," said Creery. "And we've even added some new programs."

New to the college this year is a glass working program, designed with hopes of providing apprenticeship training, and an agricultural

course which works in conjunction with high school upgrading.

"We're developing an interesting agricultural program," said Creery. "We've taken on an agricultural coordinator to set up the program that will work in conjunction with the high school upgrading course."

"Students who take the agricultural course will be eligible to transfer to colleges such as the one in Olds," said Creery.

The course showing the greatest interest from students is the early childhood education program, which works side by side with Lethbridge Community College, said Creery.

"We are also offering, for

the first time, a community health worker program," said Creery. "It's a good program and there is a definite demand for health workers," she adds.

But the college is feeling the economic crunch despite its numerous improvements. "We are under a lot of pressure," said Creery. "Our funding definitely limits the number of students we can afford to take in."

The program feeling the greatest drop in enrolled students is the Health Sciences program, first

offered at Old Sun two years ago, but not because of budget cuts.

The program which was initially offered to increase the number of Natives working in the health sciences operates in conjunction with the University of Calgary.

The program was intended to serve not only Alberta's Natives but also those from the two territories.

"They, (the Yukon and Northwest Territories) have decided not to participate this year," said

Creery. "They are planning to offer a similar program up there."

Creery said their decision was based on the low standings students were getting, largely blamed on homesickness.

"The students were just too far from home and it was difficult for them to adapt," said Creery.

A student housing block was built at the same time as the Health Sciences program, in order to accommodate those students coming from the north.

Naturally, with the Territories withdrawal from the program student housing is running at minimum capacity.

"We definitely have the room to accommodate more students in the student housing," said Creery. "It's an excellent home. It's quiet and offers a good studying atmosphere."

With the first semester well under way, Creery could not say whether funding cuts would affect January's curriculum. "It's just a matter of wait and see."

MAA staff dismissed

From Page 1

However, Goodin says she has not received any severance pay although after working for 14 years she says she feels she is entitled to "at least a year's salary."

Both ex-employees say they are mystified over their dismissal saying neither were involved in the politics of the organization and that Goodin herself was unable to vote during the election as she had recently regained her Indian status.

LaRocque, who was ousted as a member of the association at the first board meeting after the election, says he is also puzzled over the treatment of the two ex-employees particularly as the association is already in debt.

"This (severance pay and annual assembly funds) totals some \$80,000 that the MAA must or has paid for which there is no budget. Where will that money come from — the only place it can — that which was allocated to self-government," he says.

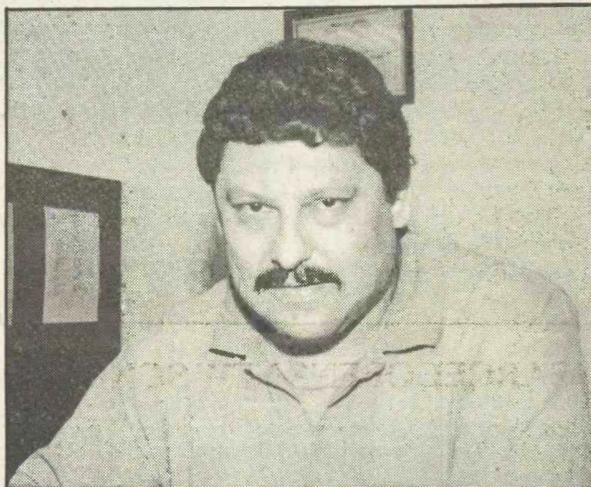
LaRocque is also disputing the MAA election and has sent a letter listing his concerns to Chief Electoral Officer, John Sinclair.

But Sinclair says he "doesn't have to investigate such allegations at all," adding that he is not yet sure of how the investigation "would work because it has never been done before."

Sinclair says he felt the election was fair and democratic and that he had consulted a lawyer before making any decisions. However, he says he is prepared to meet LaRocque in court.

"But I don't think he wants to do that. He won't go through with it. But I am ready and my lawyer is ready if necessary," he said.

Although Sinclair said he was afraid to answer the



RON LAROCQUE
...ousted member unhappy with election

allegations because it "would give ammunition to the other side," Sinclair said the allegation that he was biased because of his brother, Paul Sinclair, had "no basis in fact."

"Paul goes his way and I go mine. I tried to make the election fair," he said.

"It means a lot to keep this association going and this fighting could destroy the association," he added.

However, the Zone 4 returning officer joined the fray this week saying she had seen many irregularities in the election procedures.

Frezien Norris, who was fired from her position says she was dismissed because Sinclair was late arriving at the counting station Sept. 12.

"I was waiting but he didn't turn up so when I went home I received a letter firing me. Larry Desmeules and Len Gauthier came in their car to give me the letter," she said.

"I know what I saw," she added.

Norris, who claims she is still owed about \$370 in expenses, says Sinclair would not allow her to examine oaths, vouchers and ballots on her own.

"I was returning officer at the last (1985) election and

association that treats people this way," she said.

"We don't want to be in an association that kicks its membership in the head," she added.

President Larry Desmeules is also disputing poll at the Owl River local claiming there were more votes and registered members.

However, Owl River director Emiel Cardinal says the president is "out to lunch."

"We are a strong local here and we have a lot of people joining us because we do things," he said. "Larry doesn't know what he is talking about, there is nothing wrong in Owl River. He is just upset because no one voted for him."

Cardinal says he too is upset over the results of the election and predicts Jo-Ann Daniels will win the 1990 election.

President Larry Desmeules was unavailable for comment this week as he is attending a Metis National Council conference. Desmeules will be given the opportunity to comment for next edition of Windspeaker.

Tourists damage Native site

IQUALUIT — Visitors to the historic Inuit dwelling place near here have been damaging the site looking for artifacts, says Regional Tourism officer David Monteith.

Although people caught disturbing the site or removing artifacts without a permit are in violation of N.W.T. regulations and may be charged, many tourists continue to remove priceless artifacts.

Particularly hard hit is the Qaummaarviit site located at Peale Point near Iqualuit. The site contains a number of semi-subterra-

nean stone houses, kayak stands, graves and food caches from the Thule period. It was extensively excavated by archaeologists a number of years ago.

Qaummaarviit is now being developed by the Department of Economic Development as a historical site for local people and visitors, however, much has been lost as some of the rock walls of the Thule houses have been torn down, whale bones and ribs once used as roof supports have been taken from the site and some digging has been done.

PROVINCIAL NEW BRIEFS

Lubicons compared to terrorists, chief calls tie ridiculous

Comparisons between the Lubicon Lake Indian band and Palestinian terrorists made by the security chief at the 1984 Los Angeles Olympics are "ridiculous" says Lubicon chief Bernard Ominiyak.

Edgar Best, former Olympic security chief, says the Lubicon's justifications for protests at the Calgary Winter Olympics are similar to those of Black September, a faction of the Palestine Liberation Organization.

Lubicon chief Ominiyak responded: "We don't have any intention of killing or causing a riot. I can only say that it's something ridiculous."

Black September's attack on Israeli athletes at the 1972 Munich Olympics left 17 people dead.

Indian Affairs man quits, calls treatment 'disgusting'

Robert Laboucane has quit the federal Indian Affairs department calling the treatment by the service "deplorable, despicable, disgusting."

Last year Laboucane was fired for publicly criticizing the department. He appealed the decision and won -- he was then ordered back to work, but transferred to Edmonton.

After he was fired, he couldn't afford mortgage payments for his Kelowna home, Laboucane said. A Kelowna credit union foreclosed and sold the house for \$12,000 less than the mortgage he held. The credit union is now after him for the \$12,000.

"I believe I'm being forced to file for personal bankruptcy," said a bitter Laboucane.

Laboucane also blames the stress caused by the dispute for the breakup of his 22 year marriage. He is now divorced.

"I'm finished dancing with these (government) guys," Laboucane said. In the meantime Laboucane is looking for a job and has filed for unemployment insurance.

\$3.6 million elementary school opened by Blackfoot band

The Blackfoot band officially opened the new \$3.6 million elementary school Aug. 28. The brick structure has eight classrooms, two kindergarten areas, a gym and library. The new school replaces the four portable classrooms used before.

Construction began in 1985 and was completed on time and under budget in time for this school year.

This year's Calgary Native awareness days draws crowds

By Dan Dibbelt

"It doesn't matter whether your relatives came over on the Mayflower, or whether you are a Native," said Winston Wuttunee, a Native folksinger and lecturer. "We're all in the same boat."

Wuttunee was addressing a breakfast crowd of 150 people, Sept. 22 at the Calgary Chamber of Commerce, during Native Awareness Week, Sept. 21-25.

"When the earth was flooded, it wasn't just one color that perished," said Wuttunee. "It was all the colors, animals and trees."

Wuttunee's speech revolved around spiritual conservation and was well-received by the approximate 85 per cent non-Native crowd.

"It's what we were hoping for," said Maggie Mowry of Native Outreach and one of the week's organizers. "We were trying to reach out to the non-Native community, trying to familiarize them with the Native lifestyle."

And it was through lectures by Native community leaders and businesspeople, through business and

arts and crafts displays and a Native fashion show, that the week's objective of was met.

The fashion show, organized by Yvonne Wuttunee, shared the stage with nine Native businesses and organizations Sept. 23, and was also held at the Chamber of Commerce.

A small but appreciative crowd that showed up to talk to the business people and to view the talents of Native models and fashion designers, including designs by Doreen Healy and Eulalia Running Rabbit.

On Sept. 24, Richard Price, formerly of Native Affairs, and now a University of Calgary professor of Native studies spoke to a receptive crowd during a breakfast seminar.

Present throughout the five day event was a selection of Native foods ranging from bannock to buffalo stew with artichokes, as well as a good dose of Native hospitality.

The week wrapped up with arts and crafts show and sale at the Friendship Centre, featuring the handicrafts and art of well known artists including Al Many Bears of the Blackfoot reserve.



- DAN DIBBELT

SARCEE OPENS NEW SCHOOL

Preschooler Keven Starlight gets creative during playtime at the new school for kindergarten and preschool children at the Sarcee Reserve.

The Sarcee Nation officially opened the school Sept.

8 with 38 students enrolling on the first day, 20 preschool and 18 kindergarten.

The school will be named in a contest and will be announced later.



OTTAWA REPORT

By Owenadeka

Joe Guy Wood is one of the most respected Indian leaders in Manitoba. He has a reputation as a forceful and articulate fighter on behalf of Indian rights. But there is one group of Native people who he says are not entitled to equal rights. The people he won't fight for -- the people he's fighting against -- are Native gays.

In fact, just the term "Native gays" is enough to drive him wild. "I don't even want to hear those two words put together," is what he says. Joe Guy Wood says homosexuality is worse than an affliction -- it's a disgrace. So you can imagine what he must have said when the government of Manitoba acted recently to outlaw discrimination against homosexuals.

In Manitoba, it's now illegal for employers to refuse to hire gays just because they're gay. It's also against the law for landlords to refuse to rent an apartment to gays because they're gay. But Joe Guy Wood, and a half-dozen other Indian leaders in the province, say it's a bad law. They say Native people should be protected from discrimination -- but not if they're gay. Joe Guy Wood is against equal rights for Native gays because he says the idea goes against traditional Indian religion and traditional Indian culture.

That's what he says. I spoke recently with a Native gay from Manitoba who says otherwise. His name is Albert. He says people like Joe Guy Wood are ignorant. What's more, he says they don't really know their own history and culture.

Native tradition is tolerant toward gays

There is a mountain of evidence to show that Albert is right. The fact is that in days gone by homosexual men were accepted as part of everyday Indian life -- especially on the Prairies. A homosexual man was known then as a berdache. He dressed like a woman and did women's work and no one, apparently, thought anything of it. But the special role of Indian homosexuals began to change once the missionaries and the churches entered the picture. Nowadays, Indian homosexuals are treated as outcasts.

Albert is one of them. He doesn't want his last name used because he doesn't want everyone to know he's gay. He's a 32-year-old Metis/Cree. He grew up in a small northern Manitoba town. He's now a commercial artist living in Winnipeg.

Over the years he's watched other Native gays drift into the city. He's watched many of them drift into a vicious circle of booze, drugs and depression. He's known a half-dozen Native gays who gave up the fight and killed themselves.

One suicide in particular moved Albert to action. A year ago a Native gay, who Albert says had talent, pride and potential, hanged himself. Albert knew it was time to do something. So he put up some posters and invited the Native gays in Winnipeg to a meeting. Sixteen people showed up.

They formed the Nichiwakan Native Gay Society. Nichiwakan is a Cree and Saulteaux word which means "someone who walks beside me." It's a fitting name because the group fills a gaping hole in the life of many Native gays. The weekly meetings and socials help make life as an outcast a little more bearable.

Albert is the president of the Nichiwakan group. He says Native gays are under a lot of pressure in small Native communities.

They either keep their homosexuality a secret, he says, or they move to the big city. (By the way, Albert says the only people who don't pressure Native gays are the Elders.) Once Native gays move to the city, Albert says they face the second half of a double whammy. Shunned by their own people, Native gays are also shunned by the gay community. The reason, Albert says, is pure and simple racism.

Albert is a good example of one of the biggest problems that most Native gays have -- they're afraid to come out of the closet. He says Native gays face a lot of pressure to conform to the image of the macho Indian warrior.

This whole controversy has been more than a little distressing for me. After all, I am by nature a very tolerant kind of guy. I believe in equal rights for everyone -- even for those Native people who play golf, vote Liberal or wear sunglasses on top of their heads.

Seriously, though, the one thing I like about being an Indian is the feeling of togetherness -- the feeling that despite the differences we may have as individuals, we're all members of one big Indian family. Whether it's a barfight or the First Minister's Conference, I think we should continue to stick together. The trouble is that some of our so-called leaders think that some of us are not entitled to the same rights. I object to that because it's tearing our Indian family apart.

The lesson for me in this situation is clear. Like most of the problems we face as Native people today, the solution lies in our history and traditions. So when it comes to the subject of equal rights for Native gays, I think we could use a lot less narrow-minded religious bigotry and a lot more old-fashioned Indian tolerance based on mutual respect.

WHAT'S HAPPENING

Contributing to children's education

Parent's groups add culture to school

By Margaret Koski

GRANDE PRAIRIE

For the second year in a row Native parents have taken a leadership role in the education of their children at Holy Cross School in Grande Prairie. Alice Willier, Fred Gladue, Lena Moostoos, Linda Backer, Maureen Dumas, Shirley Plante, Melvin Willier and Esther Prince provided direction to the school for Native programs.

In 1985-86 the main task was to form the Native Parent Advisory Committee. After meetings with leaders such as Gary Neault the group was finally organized. Activities that year included Cree language and culture classes, visits from Elders such as Eddie Bellerose and exposure to Native people in positions of responsibility

such as Constable Melvin Calahasen of the RCMP.

This year 1986-87, has seen the Cree language and culture program continue with 28 students, 20 Native and eight non-Native students enrolled. This program is taught by Margaret Koski who is also the school's student support worker. The advisory board has been very pleased with Koski's work and credits her with the good relations that exist between students to the school. As student support worker, Koski welcomes students to the school, helps them adjust to a new school, provides assistance with studies and maintains contact with the homes.

The highlight of this year's program was Native Education Week, March 23-27, 1987. In cooperation with three other schools, a varied program of Elders, entertainers and arts and crafts programs were offered to students. Presenters included Winston Wuttunee (songwriter/folk singer), Wasie Valley Dancers, Mary Louis Willier (storyteller/legends), Joe Blyan and Flora Cardinal, Shirley Letendre, Rost Johnson, Octave Ferguson, Bentley Bone (Arts and Crafts), and Cora Voyageur (Tolerance and Understanding). Lunch was served by the Native Parents' Advisory Group to over 200 students, teachers

and guests during this week. These parents also worked on garage sales, bottle drives and raffles to support these programs.

Plans have now been made for the 1987-88 school year. The parents are sponsoring with the school board a self-help class for adults who would like to complete their Grade 12. These parents hope that these studies will help not only themselves but their children as well. They have asked that another student support worker be hired for the high school. These parents support the continuation of the Cree language and culture program and they



LOUISE WILLIER and WUTTUNEE
...storytelling and songwriting for youth

would like to see a visit planned to a Band office on one of the reserves in the area during the next year.

The key to the success of this program is the co-operation that exists

between the school boards and the Grande Prairie Friendship Centre at the administrative level and the co-operation between parents and teachers at the school level.

GIFT LAKE



BRIDE GAIL FLETT and GROOM FLOYD GOODSWIMMER
...with friends and relatives

Goodswimmer and Flett wed

On Aug. 15, 1987, Floyd Goodswimmer and Gail Flett, pledged their love to each other forever. The ceremony was performed by Rev. C Jaycox and Mrs. R. Jaycox played the organ. The wedding took place in the Gift Lake Native Chapel.

The bride wore a beautiful, floor length, white gown with a long train, puff sleeves, and pearl beads on the bodice. She also wore a matching hat with veil attached and pearl beads trimming the hat. A bouquet of royal blue roses and white petals was carried by the bride.

The bride was given away by her father, Douglas (Sr.) Flett. Maid of honour was Sandi Smith, and the bridesmaids were Jennifer Flett and Florence Goodswimmer. The maid of honour and the bridesmaids

all wore beautiful royal blue mid-length dresses, and carried fresh white roses tied with royal blue ribbon. Erin Willier, flower girl, niece of the bride, wore a floor length white dress with royal blue trimming and matching bouquet.

The groom wore a white tuxedo and a red rose. Best man was Curtis Mitchell and the groomsmen were Bryan Goodswimmer and Douglas (Jr.) Flett. The best man and the groomsmen wore black pants and white dinner jackets with royal blue sashes and a blue carnation. The ring bearer, Lee Lamouche, wore a white tuxedo and carried a white pillow with white and blue lace trimming.

Supper was provided by the bride's mother Pauline Flett and the groom's mother Margaret Goodswimmer along with

numerous helpers. A special thanks going out to Angeline Anderson who organized the supper for the reception. The reception was held at the Gift Lake Community Hall with Rev. Larry Jaycox saying grace.

A dance was held in the honour of the bride and groom with music provided by the "Bulldogs."

Master of ceremonies, Allan Lamouche, did a wonderful job. A song was dedicated to the bride by her sister Valerie Willier, she dedicated the song "Mama He's Crazy." The cousin of the groom, Mavis Goodswimmer dedicated a song to the groom "All I Have to Offer You is Me."

The special evening was enjoyed by relatives and friends who attended the celebration of the new Mr. & Mrs. Floyd Goodswimmer.

EDMONTON

Rita Houle Award nominees sought

Applications for the male and female Native athlete of the year are currently being accepted by the Canadian Native Friendship Centre.

The winners of the categories will receive a \$1,000 scholarship from the Alberta government. Candidates must be nominated by a friendship centre, a Tribal council, Metis local or settlement or

any other registered Native organization and be between the ages of 14 and 20. The application deadline is Oct. 28, 1987.

The awards will be

presented Nov. 7, 1987 during the Rita Houle banquet to be held at the Canadian Native Friendship Centre located at 10176-117 Street in Edmonton.

Employment office moves

EDMONTON — Effective Sept. 28, the Edmonton West Canada Employment Centre will be relocated to new offices in the Family Life Complex, #100, 17420 Stony Plain Road.

The Edmonton West Canada Employment Centre serves West Edmonton as well as the communities of St. Albert, Stony Plain, Spruce Grove, Mayerthorpe, Drayton Valley, and Morinville.

"Because of the importance of unemployment insurance payments to our clients, we will ensure that there is no delay in the processing of UI cheques," said Manager Caroline Fairbrother. "The only disruption to service will be the closing of the office now located at Britannia Place, 10158 - 156 Street all day Friday, Sept. 25 to facilitate the move."

Inquiries on employment-related information should continue to be directed to 489-2277 and to 420-2207 for information on unemployment insurance claims. Office hours will also remain the same, from 8:30 a.m. to 4:30 p.m.

OUR MISTAKE

A story entitled "University of Alberta Native student director appointed," which appeared in the September 11, 1987 issue of Windspeaker, contained incorrect information.

Marilyn Dumont is the academic advisor, not Doreen Richardson. Ms. Dumont looks after the essential functions of pre-admission counselling and provides orientation for Native students on campus. Also Native Student Services offers a first year full-time program for students who do not meet the regular admission criteria at the U of A. The Co-ordinated University Transfer Program is administered by Gillian Sanderson.

In a story published in our Sept. 25 edition, Cliff Sinclair was wrongly titled Father Cliff Sinclair. Sinclair is currently studying for the priesthood, but has not yet been ordained. The number of Sinclair's siblings were also incorrect, he has six brothers and five sisters.

Windspeaker

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IN YOUR COMMUNITY

'Taking care of our own' theme for conference

During the past two years, the Lesser Slave Lake Indian Regional Council (LSLIRC) has been bringing together representatives of Indian communities in the region to find ways in which they themselves can develop positive child welfare programs at the local level. "Taking care of our own," they call it.

This year, so much progress was made that the regional child welfare program is casting its net over a wider area.

At the third annual child welfare conference, organized by LSLIRC, Sept. 16 - 17, at Sucker Creek, representatives of the Yellowhead and Blackfoot tribal councils were also invited.

Cheryl Goodswimmer, LSLIRC director for child welfare, said she hoped to see two results from this year's conference:

A network between the three Indian councils which have authority over child welfare programs delegated to them by the Alberta minister of social services so that a united front on issues affecting Indian child welfare can be presented; and, plans for a larger

SLAVE LAKE

conference next year that will involve the member-bands of the Yellowhead Tribal Council, Blackfoot Tribal Council, and LSLIRC, as well as other Indian bands that want to take on child welfare programs and might be able to learn from the regional councils.

Goodswimmer said since LSLIRC took the first steps toward taking over child

welfare programs from provincial authorities, much progress has been made: "people are more aware of the philosophy of taking care of our own," and also -- perhaps more important, "Of all our children (56 under care), only a handful are in non-Native homes" -- a sharp contrast with the past.

Last April, LSLIRC

formally took over authority over Indian child welfare programs on the reserves of its nine member-bands, after new provincial legislation allowed the minister to delegate to such organizations.

There are now local child welfare committees on each reserve. Typically, said Goodswimmer, such committees are made up of

Elders, councillors, band staff, and concerned residents.

"They sit as the decision-making body," Goodswimmer said, in local custody or support agreements, placement of children, or to provide assistance to families to avoid having children removed.

"The committees know

the local situation," she said, adding that although they have no legal authority, the committees can direct band child and family service workers and regional child welfare workers in implementing actions that are effective in dealing with the problems.

This work on the local level and the authority of the Indian regional council should prevent Indian communities losing their children to an alien and often distant culture.

Sometimes, it can even help set past errors right.

Goodswimmer cites the case of a Whitefish Lake family which came to LSLIRC to ask for help in locating a daughter's children who were taken into care by provincial authorities many years ago.

"We found three girls in B.C.," Goodswimmer said. They returned as adults to the home reserve which they had been forced to leave.

"They didn't even know they were Treaty Indians," said Goodswimmer.

LSLIRC hopes that with its child welfare program in place, this will be a story never again to be repeated.

Esso man gets Native Outreach award

Honourable Rick Orman, Minister of Career Development and Employment presented an award to Native Outreach's longest standing board member, Garth Leask.

Orman made the presentations at his office at the legislature Aug. 13, 1987 before senior staff and board members of the association. The minister expressed, on behalf of the Alberta government and Native Outreach, his congratulations to Leask for 14 years of consistent service as a board of director.

Leask, who is the Senior

GRAND CENTRE



MP RICK ORMAN
...gives award to Garth Leask

Community Affairs Advisor for Esso Resources, is located at Grand Centre, and was one of the original

board members of Native Outreach. He was instrumental in the formation of the association in 1973,

and since that time he has maintained a close liaison between Esso and Native Outreach.

The recent announcement by Esso to expand its production in the area reaffirmed the commitment by Esso to utilize Native Outreach services to hire locally. Leask plays a key role in Esso's community relations program which further demonstrates his commitment to the Native people of the region.

The silver tray presented to Leask acknowledges his contribution to the Native people of Alberta.



DROPPIN IN

By Rocky Woodward

Hi! Isn't this a great trapping and hunting special...which reminds me of the time I went trapping with an old trapper at Salt Creek.

Naturally being from the city I came prepared. When I first talked with the old man, he said we would be trapping for beaver, lynx and any other worthy fur. So I brought some dynamite, a rifle that shoots grenades, and since we would be hunting rabbits for food, I brought with me land mines that I could plant on the little rabbit trails.

Now I'm not saying I forgot my Native roots while growing up in downtown Anzac...it's just that after living in the city for so many years...I became modern!

Anyway, when I arrived at the old trapper's cabin, he greeted me as old trappers will with some potato moonshine and a chunk of dried moosemeat. Oh, it was great to be out on the trapline again...with all my equipment...rope, nets with spikes in them to catch those little beavers underwater...the ones I couldn't blow away with my dynamite...or shoot down with my automatic high powered rifle...hey! This was gonna be fun!

The next morning after dipping into some great steaks and lobster I had brought just so we could have a good breakfast...we hit the trapline-trail...in my Overlander four wheel drive high powered 1987 Jeep of course.

I really had fun! For some reason the old trapper didn't know where to look for any game, and we found no beaver dams...so instead I just threw grenades, blew away trees with my automatic high powered rifle and made the odd raven invisible with my time exploding tipped arrows, tin cans...garbage bags and all kinds of junk...simply disappeared!

Rocky goes on hunting trip, turns into a Metis Rambo

When we got back to the cabin...let me tell you...I was plum tuckered out from all that driving and blowing up things...but hey...I felt real good.

When it was time to head back to the city...the old trapper gave me a fox pelt and a couple of skinned rabbits for the trail. That was great because we both knew I would tell all my friends how I tracked and killed those sly little devils.

In return I handed him a brand new \$500 bill and we called it even. We walked outside and I in my army briefs...smelt the clean forest air and said...Next time old trapper...I'll come by helicopter...why we'll bolt down a machine gun and..." The old trapper gently pushed me into my Jeep while he muttered to himself..."I wonder what he would do if I really took him hunting...thank the Lord for dump grounds..." he chuckled to himself.

CALGARY: Winston Wuttunee just called and what he told me I think is worth sharing, especially with all you fantastic performers we have had on Native Nashville North.

He said: "Rocky, remember one thing when you're up there doing your job as host of the show. Remember that it is a talent you have a God-given talent that is supposed to be shared with everyone. God didn't give it to you to keep for yourself, so share it."

The other evening when one of my guests was experiencing a letdown, I took him aside and told what Winston had shared with me...and it helped! I don't think my guest will care if I mention his name, because all professionals, like Marcel Gagnon, feel stage fright before they get up in front of a crowd, let alone television cameras, to perform.

So when the shows air January, watch for Marcel, because he did indeed take Winston's words at heart and performed brilliantly.

PINCHER CREEK: Will be the site of the first

INDIAN SUMMER WORLD FESTIVAL OF ABORIGINAL MOTION PICTURES. The festival is a non-juried event for films and videos made by, for or about Aboriginal peoples of the world.

The festival includes films and videos from around the world as well as workshops and seminars and cultural events and attractions.

If anyone is interested in travelling to Pincher Creek near the Peigan Indian reserve, the dates are Oct. 8 - 11.

I understand that it has become a big affair and many people from all over the world are scheduled to attend. It was thought, because it was the first time a venture of this magnitude was ever undertaken that the participation would be somewhat less than the huge response received.

So hats off to the Pincher Creek Film Society...for making it happen. Another big step for Native people. **GIFT LAKE:** For all you Leonard Flett fans, Leonard says to tell you that he is just taking a break...sort of a holiday, from his sports work and reporting to Dropping In. "I need time to relax," said Leonard.

So Leonard packed his bags for a great fun filled trip to High Prairie, Alberta! Get lots of sun, Leonard!

DROPPING IN: Well now that the Native Nashville North shows are all in the can...it's time for me to jump in my Native pickup truck and head north to visit with various communities.

By the time some of you northerners read this... Dropping In...will have already stopped at your house, ate a meal, petted your ugly dog...done a story and left.

Places I will be visiting are Boyer River, Fort Vermilion, Tall Cree, Little Red River Band, High Level, Paddle Prairie, Slave Lake, Salt Creek...Opps!

Have to run...have a safe weekend everyone. Actually the date right now is Sept. 25, Friday, and we have one more show to do for Native Nashville North... guess who?

That's right...WINSTON WUTTUNEE.

Special Report: Hunting & Trapping

Inhumane and cruel or a way of life?

Trapping protested

By Lesley Crossingham

The anti-fur street demonstrations that dominated the media last summer may have actually been beneficial to many hunters and trappers, however the Ontario Humane Society says it will continue to oppose what it calls the "inhumane and cruel" practice of trapping.

Since the demonstrations took place in Toronto last June, featuring a protest rally complete with an inflatable beaver and a video showing blood oozing from fur coats, many trapping and hunting organizations have formed, including two in Alberta. The federal government has also been forced into a more active role which has seen the Fur Institute, based in Ottawa, expand its operations and coordinate many programs through Environment Canada and the provincial governments.

The Fur Institute of Canada was formed four years ago and is funded by the federal government and private sector fur industries, however, institute spokesman Kirk Smith says his organization was not formed in reaction to the anti-fur lobby.

"We were formed to look at research into the environment and into the harvesting of furs as well as looking to educate both hunters and trappers and the public," he said.

The institute keeps a close eye on the numbers of certain animals killed each year and ensures that no species is over-harvested.

Although Smith dismisses the anti-fur and anti-seal skin groups as "extremists" he does feel the industry was adversely affected by the publicity surrounding the controversy.

"A lot of innocent people have been hurt, including the general public, over the media extravaganza. Most of those hurt were the Inuit and inshore fishermen."

However, Smith feels that the publicity surrounding the annual seal-kill in eastern Canada will not be repeated over other fur-bearing animals because most of these animals are not so "eye-appealing" as the baby seals.

"We'll probably never see another white-coat kill because of that lobby, but that's as far as it will go... other organizations have tried the same tactics with other animals, such as the crocodile and the elephant, but they have not succeeded," he said.

Smith also feels that the average Canadian is "tired"

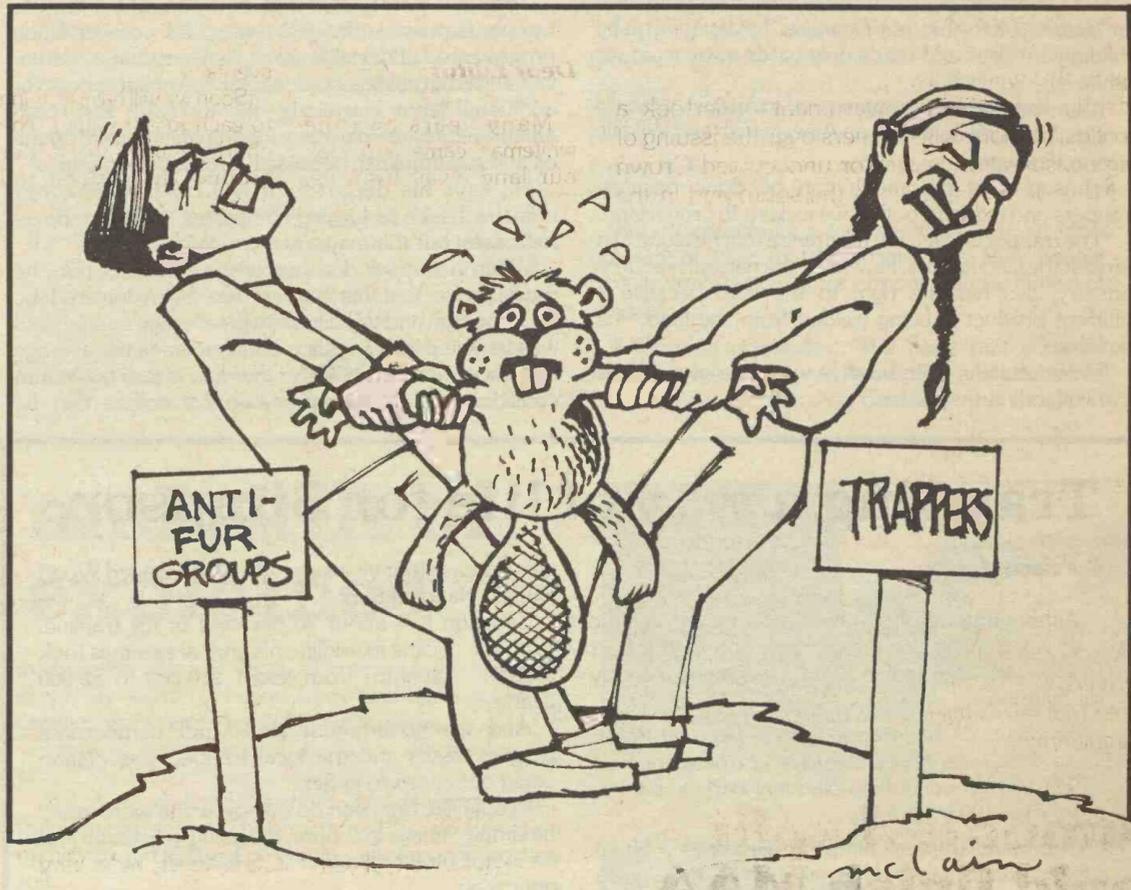


ILLUSTRATION BY KIM McLAIN

of the extreme and often violent methods used by the anti-fur groups.

"Many realize that the ends do not justify the means and we can't destroy Native people just to protect the environment -- we can't destroy property to preserve animals."

Other government-funded departments have joined with the Fur Institute to look into education including Environment Canada which has formed a trap research program based in Vegreville and is currently working on a series of trapper education programs.

Research into new and more humane traps is being studied in Vegreville and the controversial leg-hold trap has been modified, said a Canada Environment spokesman.

However, these concessions do not appease the opponents of the fur industry. One of the organizers of the recent protests is Ottawa Humane Society Public Relations officer Christine Mason, who feels that like bear-baiting, cock fighting and pit-bull fighting, trapping will eventually die out.

"There is public awareness of the cruelty of traps," says Mason, whose group maintains that humane traps are impossible.

"Yes, you could invent a trap that would kill immediately, but the pelt would be ruined. And that is why people trap," she says.

Mason feels Aboriginal people are being used as a "front" for unscrupulous non-Native business people who want to make a "living from the suffering of animals."

"Right here in Ontario we have 1,500 licensed trappers -- only 300 are Native as opposed to 1,200 non-Natives. I'd like to question who those government departments are protecting. It certainly isn't Native people," she says.

"No one disagrees with the idea that Natives must trap to supply their needs. But non-Natives don't have the right to do that."

Unlike most government officials who feel the seal kill protest was just an isolated victory for the anti-fur lobby, Mason says she is confident that within a century there will be no fur harvest.

"It's not going to happen overnight but eventually it will happen. I realize that to many people we are attacking a tradition but all our ancestors were hunter/gatherers; we all had to adapt to our changing environment. Native people must adapt too."

"Trapping is cruel and inhumane and I don't think the fur industry can dispute that," she says, adding that "in the end we will win this battle because we have right on our side."

Currently the Humane Society is running anti-trapping television advertisements on Canada's east coast and in the northern United States. However, Mason will not disclose further details of the Society's plans because she is "well aware of what the opposition, with all their many millions, can do to sabotage our plans."

The rules and regulations that apply to treaty Indians

By Dianne Meili

The following applies only to Treaty Indians.

Treaty Indians who hunt on a subsistence level (killing only enough to feed their families), hunt on unoccupied Crown land or have gained permission to hunt on private land, are generally not subject to Alberta's hunting legislation.

But, Indians who hunt on private land without getting permission from the land owner, or traffic (sell for profit) the meat or hides of animals hunted, can be charged under Alberta's Wildlife Act.

Laws which prevent the wasting of meat or hides of killed wildlife (eg. killing a mountain goat and taking only the horns), and trafficking, also apply to Indians, according to Alberta Fish and Wildlife Native liaison officer Ron Hansen. He adds that safety regulations, such as those which prohibit hunters from shooting too close to inhabited human dwellings, shooting from a highway, or travelling with loaded guns in the vehicle, apply to Treaty Indians just as they do to non-Native and non-status Indian hunters.

He stresses that Indians are free to exercise their

treaty rights only when hunting big game and birds (such as ruff and spruce grouse) that are native to Alberta because these animals are under provincial legislation. However the hunting of migratory game birds is governed by federal legislation. Indians must follow the same legislation when hunting these birds as non-Natives, except they do not need a hunting license. This means Indians must comply with hunting season designations, bag limit, possession regulations and other regulations.

The fisheries act is also under federal legislation, so Indians between the ages of 16 and 64, must have a fishing license to angle or catch fish using a net. Licenses for both types of fishing can be obtained from the government at no charge.

"By issuing these fishing licenses, we can better manage our resources," explains Hansen.

An Indian who traps animals using the fur or meat for his own or his family's subsistence, is also free to exercise his Treaty rights, even though he may be trapping on another person's line.

But, if he sells the fur, then he must register his trapline or obtain a resident trapper's license says Hansen.

Special Report: Hunting & Trapping

Trapper joins in battle against industries

By Mark McCallum

William Beaver has trapped in northern Alberta forests for 34 years but he says the natural resources industry is "destroying" his livelihood.

Beaver, 55, explains his trapline near Trout Lake has been overrun with about 12 industrial companies in the last four years.

The Desmarais-born trapper blames the companies for "scaring off the big game animals" he depends on by building cut lines and roads only yards away from his cabin.

"It's a real problem; trapping and industrial activities conflict," said Bill Johnson, an Alberta Fish and Wildlife resource officer.

Johnson says not much can be done because trappers and industry both have a claim to crown land.

"The trapper is given the assurance that he alone can harvest the land for furs. However, the natural resource industry also has the right to the land because a different product is being yielded from the land," he explains.

"Unfortunately, both have to work the green zone (crown land) in the winter."

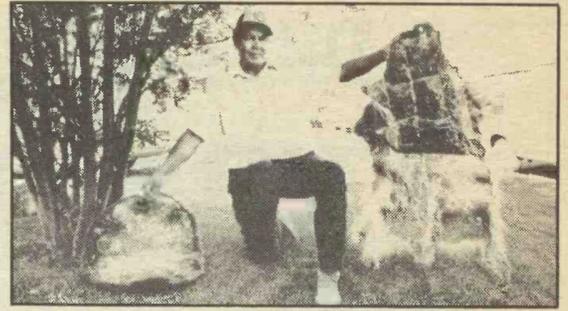
Johnson says Fish and Wildlife "insists industries send trappers a letter, to inform them of their activities and try avoid any possible dangers.

But, Johnson admits most trappers don't get the letters in time to respond because they spend long periods of time in the bush. He also says even if the trapper did respond, he couldn't stop the industry from coming to the land, only stay out of the way.

Johnson points out that compensation for the trapper is possible. In 1980 a trappers' compensation program was undertaken to replace any lost, stolen or vandalized articles as well as pay fees to trappers for additional labor caused by the industry. But, cash amendments are only made for damages caused by the oil and gas industry, because it funds the program.

He says his department will try pursue other industries such as logging companies, to pay trappers for losses, but there are no guarantees.

When a trapper does apply for compensation, he must prove that his harvest has been lowered by showing Fish and Wildlife what his average annual yield was for the past five years. Johnson adds the average harvest of other trappers in the area is also taken into consideration before compensation dollars can be



WILLIAM BEAVER ...trapline overrun

awarded.

Beaver is "not satisfied" with this system. He says his average harvest along with many other trappers in the same area has steadily decreased in past years because the resource industry has taken its toll on the forests. He adds trappers can't wait for the trees to grow and neither can the wildlife.

Beaver is also unhappy with the traplines being issued by Fish and Wildlife. He explains that in the past trappers were given narrow stretches of land about 50 miles long, to combat the changing cycles in wildlife and the advent of industrial companies. If a trapper wasn't harvesting furs on one part of the strip, he could move his traps a fair distance away and hope his luck would change. Today, the average trapline is about eight square miles, limiting the trapper to a small block of land.

Beaver was recently elected vice-president of a newly formed trappers' organization and plans to change present trapping laws.

The organization was formed by the Indian Association of Alberta because it is also concerned that Treaty hunting, fishing and trapping rights may be wiped out if Native trappers don't have proper representation to deal with the government and changing laws.

Association vice-president Lawrence Courtorielle says the more than 500 Alberta Treaty trappers are "automatic" members of the group.

After a series of meetings in five different regions of the province, two representatives from each region were elected to a board of directors and started working on a list of tentative objectives.

One of the groups primary goals is to lobby with the government for control of Alberta forests, to make the land fertile for wildlife again.

"We're the best environmentalists in the country," said president Marcel Piche. "We want to prove this to the general public and educate non-Natives on this topic."

The group also plans to keep Treaty trappers on top of new laws and issues that affect them. Treasurer Francis Alexis says awareness will play a large roll in keeping the Treaty trappers rights intact. He explains "a lot of Indian trappers are losing their traplines because many of them are unable to read. Even renewing a licence can be difficult. We need someone to keep these people informed."

Working out of the Indian Association office through a \$35,000 Indian Affairs grant, executive director Lloyd Antoine was hired to keep the members informed. Antoine is currently trying to secure more funds for the group, but he can be contacted at the association if a member has any concerns.

The group also hopes to expand into the marketing and manufacturing end of fur trade, to get top dollar for its members' furs. Antoine feels the Indian community can "definitely" have a place in the fur marketing industry.

The response from the community has been so great that the group plans to hold a membership meeting either before the trapping season begins or shortly after.

Trapping a way of life for Simpson

By Terry Lusty

Although none of his three sons may ever take over his trapline, for Archie Simpson of the Fort Chipewyan Cree Indian Band, trapping is the only life he knows.

Simpson, 70, has trapped for 55 years at Peace Point which lies about 50 miles northeast of Fort Chip. His Wood Buffalo National Park trapline is more than 100 miles long.

Like many trappers, Simpson also does a lot of hunting and fishing and despite its hardships, it is a life he loves.

Today, times are not quite so difficult for Simpson because he now owns a skidoo. Before that he used dogs, something that very few Fort Chip trappers use today.

Simpson owned several dogs and to keep them fed, he would stock up on fish in the fall and snare rabbits.

Those days were not always pleasant and deep snow and 40-50 below zero weather were constant enemies. He spent at least three weeks at a stretch on his trapline. But, when his dogs were replaced by the skidoo, the three weeks turned into three days. Then trips into Fort Chip became more frequent, almost weekly.

Although Simpson denied any real hardships, he did tell of one time he tried to go home one Christmas. He set out from his cabin on what would be a three day trip but soon discovered that he and his dogs were being stalked by wolves. It happened to be one of those years when the wolf population was higher than usual.

Simpson had to fight off sleep and whenever he stopped, he would have to make a fire. Sometimes, he would have to fire off his rifle to help maintain some distance between himself and his dogs and the wolves. But he did make it home alright.

Another problem is fire. Fire not only destroys natural vegetation, it also chases away the wildlife, as

was the case four years ago when fire ravaged Wood Buffalo National Park.

Simpson lost about 70 per cent of his trapline. With the decline in wildlife, his annual earnings took a sharp downturn from about \$10,000 to \$2,000 yearly.

And the government would not compensate trapper losses and the local trappers association could not afford to either.

People like Simpson do not know the word 'quit,' he simply "hangs in." Sure, the going gets tough and he is not afraid to admit it. However, he is very optimistic.

"The animals and shrubs are making a bit of a comeback already," he says. "Another few years and things might be back to near-normal. Even the moose might be back by then," he smiles.

Simpson feels for his people. He knows that most of them rely on hunting and trapping for their livelihood. It is not just himself or a mere handful of people. Many depend on the traditional ways.

That is why he feels government policies and regulations threaten trappers. One example is the plan to restrict the number of lynx trapped on the basis of their numbers. Simpson says government is claiming that the lynx population has dwindled dramatically.

"I don't believe that," Simpson challenges. "The animals, they're moving; they don't stay in the same place."

Even people move around he argues. Animals are no different. They all come and go in cycles says Simpson who makes examples of muskrats, rabbits, martens, fishers and lynx.

Simpson knows he is fairly powerless to change government policy. He finds he must usually put his faith in the powers that be. In the meantime, he will continue to do what he does best.

At an age when most men look forward to retirement, Simpson looks ahead to his return to the trapline. Come fall, that is where he will be found... trapping in the wilds of Alberta's northeast.

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Special Report: Hunting & Trapping

AVC offers training courses for trappers

By Mark McCallum

If you ever want to learn how to snare a rabbit or catch a grizzly bear, Emiel Robertson may have just what you're looking for.

Robertson is the coordinator for trapper training courses, offered to Alberta students at the Lac La Biche Alberta Vocational Centre.

Robertson explains the courses were developed at the request of Alberta trappers after the public outcry over "the seal hunt" and a call for more "humane methods of trapping."

To satisfy groups that want to see an end to trapping, the course offers details on modern techniques and breakthroughs in trapping such as the "padded foot hold trap." It also shows trappers what standards the fur buying public expects in pelts.

For example, Robertson explains: "The fur industry used to ask trappers to shape beaver pelts in a rounded form when drying them...but now

manufacturers prefer to buy beaver coats that have an oval, more natural shape, to keep the maximum density of the fur."

So, he reasons the course can appeal to even the more experienced trapper, who wants to keep up with changes in the fur industry.

Robertson adds the courses have attracted the attention of the Northlands School Division, which has educational facilities established throughout northern Alberta. He says Northlands asked the centre to offer the trapping courses as an alternative to students lacking interest in regular school subjects.

The student benefits because courses deal with the biology and history that surrounds the fur trade as well as the trapping and hunting aspect. And, each course is taught by two instructors, a trapper and a person with a teaching degree.

The basic trapping course is a 27 hour introduction to trapping. But, the course is unique because it's mobile and travels to different parts of

the province. In a one week span, students receive a hunting manual and written material, ending the week with a field trip.

Robertson said, "Instructors will travel to even the most remote areas of the province on request."

In the advanced course, instructors do not leave the centre, located in central Alberta. "There's more material to cover and students gets hands-on experience with traps...in the three week course," he explains, adding the centre has sleeping and eating facilities to accommodate students from out of town.

Robertson admits a few weeks is "not an ideal amount of time to teach trapping. But, people usually can't get away for a more lengthy period of time."

Robertson concludes, "We hope that younger trappers pick up enough knowledge and interest to develop new skills on their own and stick with it."

The technique and skill of moose calling explained

By Terry Lusty

The success of a hunter is often due to a special technique or skill and when it comes to hunting moose, the technique of moose calling can save a hunter a lot of time and effort.

To lure a bull moose, the hunter should consider

How to make a moose horn

By Terry Lusty

A resourceful tool for hunting moose is a 'horn,' or 'call.' When completed the call should look something like a megaphone. It should be large enough to do the job, yet small enough to not really get in the way when moving about in the bush.

To make the initial pattern, lay flat a large piece of paper or cardboard. At a point near the bottom center, hold onto the end of a piece of string which will serve as a compass.

Tie a pencil about 12 inches from the end of your string and draw an arc that will give a fan shape to your pattern. Near the bottom end of the string, draw another arc which is only three inches and will become the mouthpiece for the horn.

Once the pattern is complete, trace it onto the actual material to be used for the cone-shaped call.

Cut the pattern out, shape it into a cone so it looks like a megaphone, and punch several holes along the seam. Using shoelaces, wire, strips of hide or spruce roots, stitch the seams together to complete your horn.

making a moose call or horn. These are fashioned quite simply by forming a cone from birchbark, linoleum, cardboard, tar paper or lightweight plastic.

Through proper use of the horn, the hunter can practically call a moose to his doorstep.

There are, of course, certain considerations before trying to call moose. The direction of the wind, location of the sun and the type of terrain -- all play an important role.

The hunter should look for an area known for moose habitation and one that shows moose "signs" such as wallows, dung or droppings, tracks and scraped branches.

But the hunter must first learn how to imitate the call of the moose from someone who knows how, and then practice.

As with any skill, practice and develop your ability at calling. Learn the cadence (rise and fall of the voice) and the rhythm. Also, learn how to reach deep into your lungs and stomach for better depth and resonance.

Once the area has been determined, the hunter should be certain to have the sun on his back. High ground is preferred as it gives the hunter better command of the surrounding territory. Any approaching animal will then be easier to sight.

Calling moose usually works best when they are rutting. Between mid September and late November, cows are in heat and easily attract bulls with their low, grunting sounds. It is that guttural "un-waugh" which draws the bull to the cow or, in this case, the bull to you.

When first starting to call, it should be done softly because a bull may be quite close. The call should be a series lasting three to four minutes, then stopping for about 15 before repeating with increased volume. After another 10 minutes of calling, wait 10-15 minutes again. Maintain this sequence for up to two hours. If there is still no results, try another location.

Calling should be done by open plains, lakes or



— LYLE DONALD

swamps, or along rivers, cutlines of logging trails. That way, it is far easier to spot the intended target. Also, even when your quarry is close by, continue with a few soft calls to keep its interest and to encourage its continued advance.

There are a few other devices one can use to lure moose. One is to snap twigs or to splash a paddle in the water to imitate the sound of another moose making its way through the brush or water.

Yet another scheme is to pour water from a container onto a river or lake to imitate the sound of a female moose urinating in the water.

Whatever method you may choose, your hunting can be made simpler and you could get quicker results by resorting to the lures just mentioned. Good luck.

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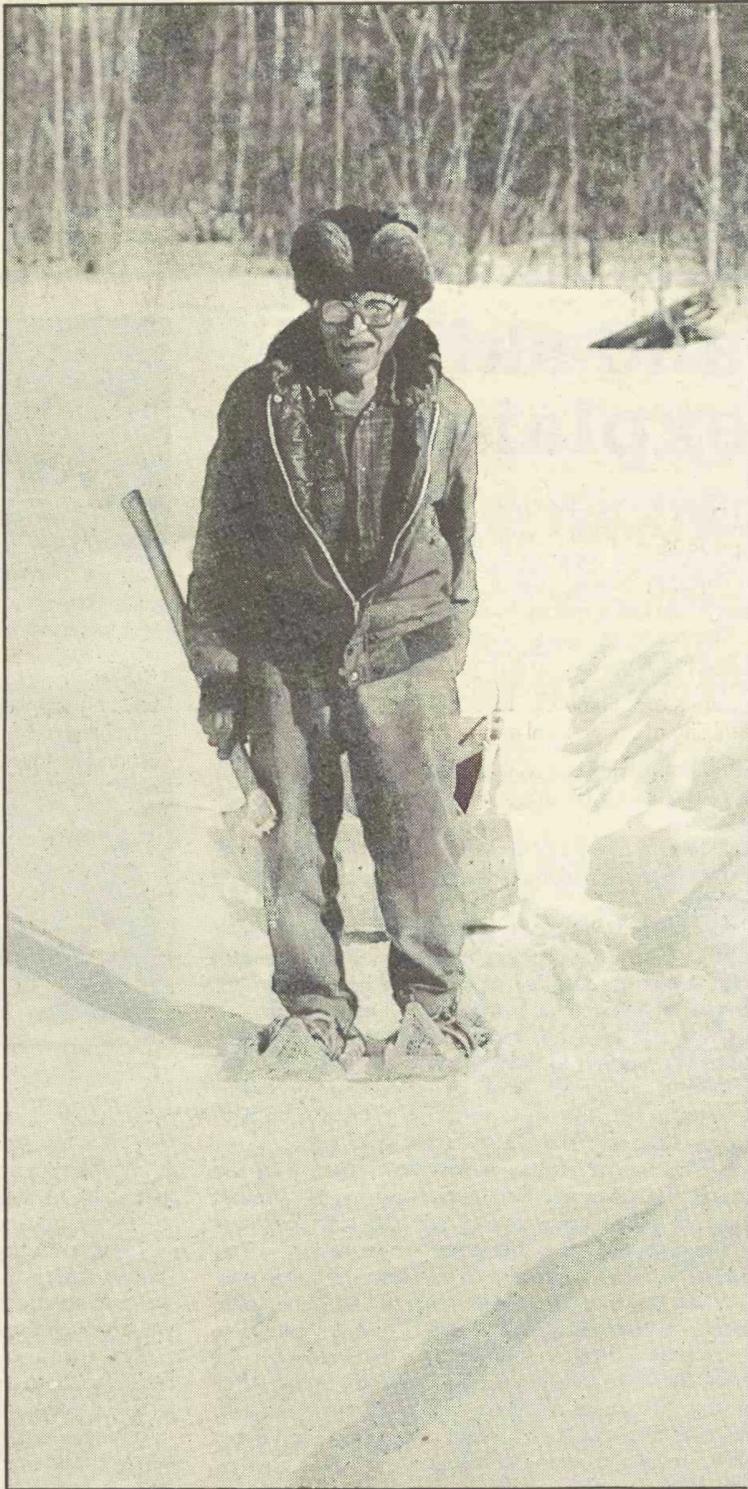
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Special Report: Hunting & Trapping

THE FUR TRADE:

And the vital contribution of the Aboriginal people to the history of the trade.



— COURTESY OF FUR INSTITUTE OF CANADA

While the names of the Scottish, English and French fur traders and explorers have left their traces in the history books and on maps and street signs across Canada, Aboriginal hunters were the key to the fur trade from the start. Not only did they trap the fur but, especially in the earlier periods, they provided European traders with food and transport, and the knowledge necessary to survive in a difficult land. They were also customers for manufactured products from Europe — guns and ammunition, traps, metal utensils, and footstuffs.

The contribution of Aboriginal people to the development of the fur trade was vital. Recent historical research shows that — to a far greater extent than is sometimes realized — early traders and Hudson's Bay Company managers were often dependent upon Native hunters, even for their own food supplies. The Indian people, by contrast, especially before guns were in common use, were largely self-sufficient.

Letters from post managers to their principals in Europe record a never-ending lament about the difficulty of securing furs. Logically enough, hunters brought in only enough fur to satisfy their relatively modest requirements for manufactured goods. Or worse, they brought their furs to competing posts, run by the North West Company. Until the two companies were merged in 1821, hunters in many regions grew skillful at playing one company off against the other. Letters like the following, from a frustrated post manager to his suppliers in London, were not at all uncommon:

The guns that came up this summer, the Indians all refuse them, being so bad locks on them, which is a great hurt to this place for this year's trade...

Master James Forget,
Neoskweskau Post,
14th October, 1806

Terms and protocols of the fur trade were often influenced by the Native hunters. So, while the prices paid for furs in London might vary greatly, the Indians refused to accept such fluctuations, and prices in Canada remained quite stable over long periods.

Most important, many post managers, especially in northern regions, were Native people, often Metis descendants of early white traders and their Native wives. The vital contribution of Indian women to the development of the fur trade is another story which is only beginning to be appreciated.

Native North Americans, of course, have always trapped and hunted animals. They also traded furs from one region to another. The growth of major foreign market for pelts certainly caused significant changes: some groups specialized as traders, carrying European manufactured goods far into the hinterlands. Others began to trap more extensively than before. European weapons and tools made it easier to catch animals — not a small thing for people whose very survival depended upon the success of the hunt. On the other hand, as some traditional hunting methods gradually fell into disuse, Indian hunters became dependent upon supplies of ammunition and other manufactured goods.

Still, the fur trade was one of the few sectors of the European economy in which Aboriginal hunters could participate while maintaining — and reinforcing — their traditional lifestyle and cultural values.

The fur trade in Canada, moreover, served to some extent as a brake on the expansion of European settlement. Colonists cut down forests to plant their crops, thus reducing wildlife habitat and therefore the number of furbearers. They were not seen as friends of the fur-tarding companies, any more than they were welcomed by Aboriginal hunters. This explains, in part,

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Special Report: Hunting & Trapping



—COURTESY OF FUR INSTITUTE OF CANADA

why Indian-European relations were often less violent in Canada than in the United States, where the fur trade was never as influential.

Native hunters & wildlife: reciprocity

Even today, the fur trade is important for the livelihood of many Aboriginal Canadians. Much of Canada is unsuited to agricultural development, and a bush-oriented lifestyle remains a viable, and often the only, economic alternative. About one half of Canada's 80-100,000 trappers are Aboriginals -- Indians, Metis, or Inuit.

Hunters today may use snowmobiles and high-powered rifles, which make their work easier and, sometimes, safer. But this is often a change of "artifacts" rather than a real difference in culture and lifestyle. In many regions traditional attitudes about hunting and the relationship between man and his natural environment remain surprisingly unchanged.

For Native people, the proper relationship between the hunter and his prey was one of respect and reciprocity. They believed that animals "gave" themselves to the hunter. If proper respect wasn't shown for these "gifts," they would be withdrawn, with disastrous consequences for the hunter and his family.

On the ecological level, Native hunters were required to respect animal populations by not taking too many individual animals. In part, this was achieved by dividing the land into traditional hunting territories, with family elders deciding who would hunt when and where. And even today, among the James Bay Cree, if a man kills more animals than he can use, it will be said that he hasn't many more years to live -- a clear reminder of the close interrelationship between human and animal destinies.

On the level of the individual creature, hunters respected animals by making every effort to "kill well," and by ensuring that once an animal had been killed its "gifts" were not wasted. Allowing meat to spoil (perhaps by not taking enough care in preparing it) might lead to the hunter failing in future hunts, for the offended animal spirits would no longer come to him.

Respect for animals was also expressed through many hunting rituals and procedure: beaver and salmon bones are still often returned to the water, the element from which they came. The James Bay Cree

hang the trachea of Canada geese from the branches of trees, so that the wind can blow through them, "calling other geese."

It was believed that for every animal taken a human was given in return, on another "dream" plane of existence. At the end of his own life the hunter himself passed over to the other side, and often some animal or bird would appear near the hunter's village to take his place.

All of these rituals and beliefs had the effect of uniting humans and animals in one complete, reciprocal relationship. Humans were required to respect animals because they were so completely dependent upon them. Today, we are only beginning to appreciate the full ecological wisdom of the Aboriginal hunter's understanding of himself within nature. For we too, of course, are ultimately dependent upon the health and stability of our natural environment.

Wildlife management in Canada: respecting animals

In wildlife management, many Aboriginal practices and beliefs are now being confirmed. Of the furbearer management tools which have been developed in Canada over the past 40 years, one of the most important is the Registered and Resident Trapping Areas (RTAs). Under this system trappers are granted exclusive trapping rights within their areas, which ensures that they become fully committed to responsible management of the furbearers they contain. This arrangement is in some ways similar to the traditional Aboriginal hunting territories, and in fact many Native RTAs are the very territories in which their families or communities have traditionally hunted.

The Aboriginal understanding of the need to not take too many animals has now been codified into a system of licensing trappers, closed seasons, scientific monitoring of wildlife populations and, in some cases, quotas. Native hunters also believed that animals would be offended if their "gifts" were not taken and, interestingly enough, this notion too is now being recognized as ecologically sound. Populations which are allowed to grow too large may outstrip the capacity of their habitat, resulting in disease, starvation, and drastic population declines.

The most important element of continuity is that many Canadian trappers still are Aboriginal hunters for

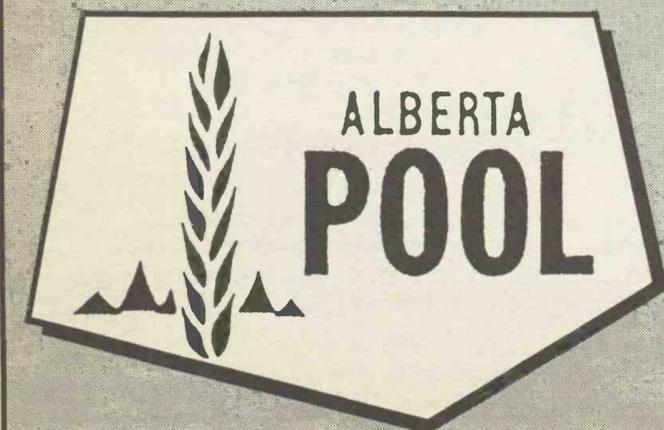
whom trapping income continues to play a vital role in the maintenance of a traditional bush-oriented way of life. Surveys have revealed that in many cases the value of the meat obtained from trapping may actually be greater than the money received for the pelts. Native hunting communities regularly eat beaver, muskrat, and rabbit, and sometimes lynx and bear. These animals provide them with an important source of protein in regions where nutritious food is otherwise scarce. But even though the cash received from the sale of furs is limited, it is needed to buy equipment and supplies, ammunition and gasoline, without which subsistence hunting could not be continued. For many white trappers, too, income from furs is needed if they are to remain in a rural setting where they are able to supply many of their requirements for food, fuel and building supplies from the natural environment.

While traditional hunting values have been severely eroded in some areas, in many other parts of Canada they have survived and may even be regaining lost ground. The James Bay Cree have begun a major program to codify traditional hunting procedures and rituals in writing to allow them to be taught to their children who now spend much of the year in schools. And, after a period when many people left the bush to seek employment in the towns, there are now more "full-time" Aboriginal trappers/hunters in the James Bay region than there were 10 years ago.

Not least important, recent conflicts in many regions of Canada over land rights in the face of impending hydro-electric, pipeline, and other industrial developments have allowed many Canadians to learn for the first time how important hunting and trapping still are today for Aboriginal communities. Nor is this merely a "northern" question, for the Aboriginal vision of man's place in nature has many important lessons for a world where there is increasing concern about the impact of industrial society on the natural environment.

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Special Report: Hunting & Trapping

Profiles of the hunted

Twenty different Canadian wildlife species are used in the fur trade today. Ten species account for over 95 per cent of trapper income in recent years, while just five species make up close to 90 per cent of all animals trapped: muskrat, squirrel, beaver, raccoon, and marten.

None of the 20 furbearers trapped in Canada is endangered. Those most commonly used in the fur trade are abundant. None of the Canadian furbearers is listed as endangered by the Convention on International Trade in Endangered Species (CITES), an international control body governing trade in endangered animals or products derived from them. Trade in otter, wolf, lynx, and bobcat, however, is closely monitored, because they resemble species which are endangered in other countries.

Canada's strong furbearer populations have not been achieved by accident. They are the result of careful management policies: scientific research and monitoring, licensing of trappers, controlled trapping seasons, quotas when necessary, and especially the introduction of Registered and Resident Trapping Areas in many regions. Trappers thus become responsible for wise management of furbearers within their own licensed areas -- a strong personal incentive to ensure a healthy supply of animals from year to year.

Over 90 per cent of the furbearers trapped in Canada can now be taken by relatively humane means. About two thirds of the furbearers taken in Canada spend some time in water (e.g. beaver, mink, otter, muskrat). These species can readily be taken in quick-killing traps set on land or under water. Or traps may be set near water, to take advantage of the animal's tendency to dive for its natural cover. The traps are attached to one-way slide locks, designed to prevent the animal from resurfacing. This assures a relatively quick death.

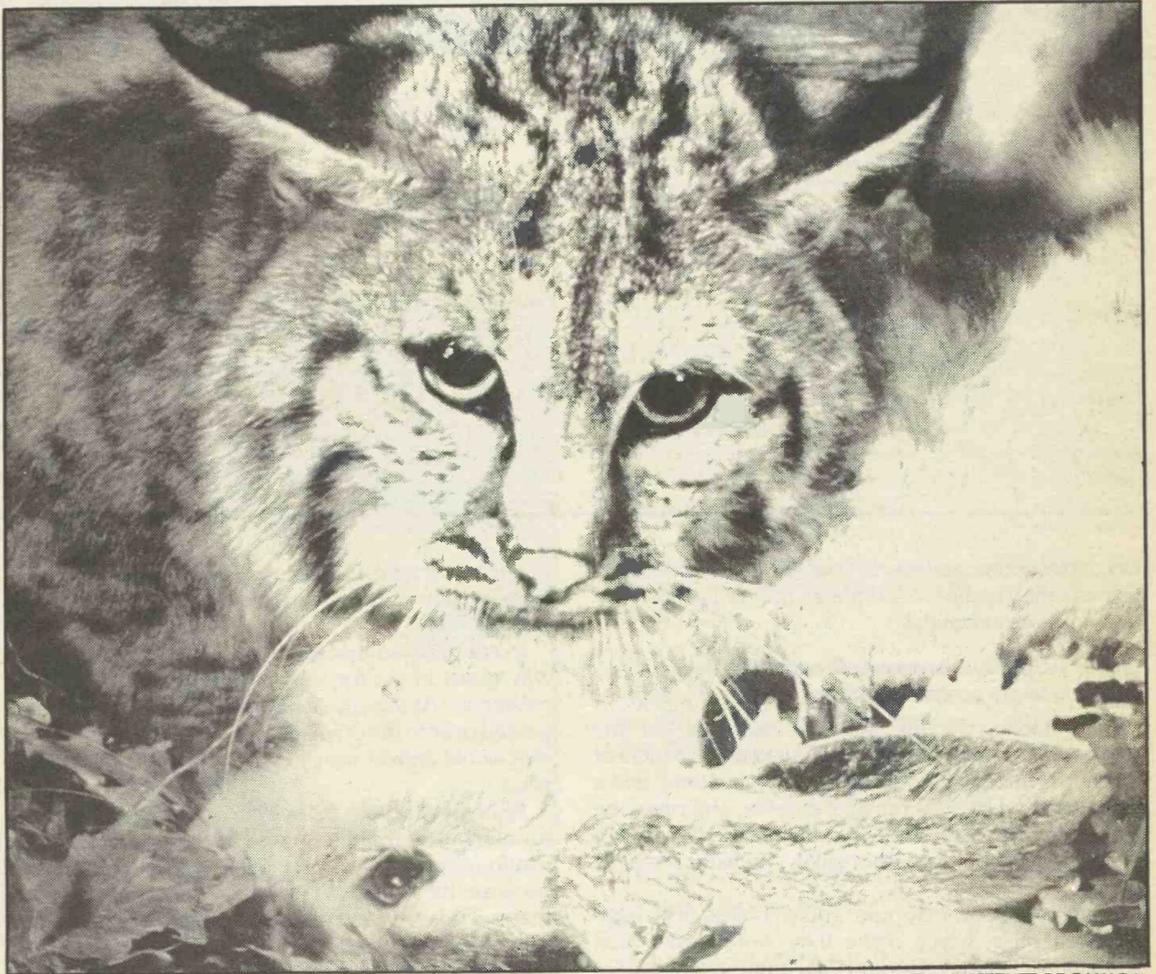
When caught in these sets, beaver and most muskrat do not take water into their lungs, and they expire within minutes through oxygen depletion. This is similar in effect to methods used by humane societies to put down certain animals in shelters, using carbon monoxide or nitrogen.

Most terrestrial species can now be taken in quick-killing systems. If furbearers are to be killed, the Federal-Provincial Committee for Humane Trapping (1974-1981) reasoned, then they should die as quickly and humanely as possible after entering a trap.

No effective quick-killing trap has as yet been devised for the larger predators (wolves, coyotes, lynx, and foxes) which account for about eight per cent of the furbearers trapped in Canada. For these species, the Fur Institute of Canada is now analysing soft-holding legsnare (equipped with a device to prevent them from tightening more than necessary to firmly hold the animal), and a new padded leghold trap. Preliminary tests suggest that these types of traps cause virtually no damage to the legs or paws of captured animals.

Two other areas of humanitarian concern have been the accidental capture of non-furbearers, and the rare cases where animals bite through their own paws to escape from leghold traps. Increasing use of underwater sets, quick-killing traps, and soft-holding devices will virtually eliminate the second problem. Trappers are likely to do their best to avoid it, not only for humanitarian reasons, but also because losses are simply not in their own best interest.

Capturing non-furbearers is not in the trappers' interest either, and they use a variety of techniques to



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avoid unwanted species. Mostly they set traps in special ways designed to be attractive only to the target species. Killing traps for marten or fisher can be set in boxes on tree branches, for example. Birds can feed on the bait through a wire mesh that covers an opening on one side to avoid accidental release and capture of the bird, while the opening for the targeted furbearer is "brushed over" with spruce branches through which the target animal will enter, but not the bird. Sets such as these also protect pets or farm animals.

Some preliminary studies in British Columbia and Manitoba suggested that land-set traps took only about 9 to 10 per cent of non-target species. Water-set traps took only about two per cent of non-target species. With increasing trapper education even these numbers can be reduced. One survey of Ontario Trappers Association members (where education programs have been established for many years) reported that as many as 60 per cent took virtually no non-target animals. Another 25 per cent reported only one to two per cent non-target captures.

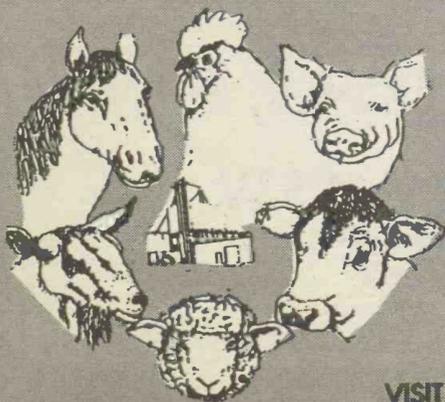
MUSKRAT (*Ondatra zibethicus*) Population status: Abundant. This large member of the rodent family takes its common name from the musky odor produced by well-developed scent glands in the male. By far the most numerous species trapped in Canada, muskrats accounted for fully one half (1,443,000) of the fur pelts taken in the 1982/83 season. The most widely distributed furbearer in North America, muskrats range from the Arctic Ocean to the Gulf of Mexico and from the Atlantic to the Pacific.

A key to their adaptive success is their high reproductive potential: sexually mature by one-year old, females produce from two to four litters and an average of 18 to 20 young each year. Females born in the first litters may already have their own young by fall. Populations tend to follow seven to ten year "boom and bust" cycles. When populations become too dense, muskrats are highly vulnerable to tularemia and infectious hemorrhagic diseases; females neglect their young, and fighting and cannibalism increase. Up to 90 per cent of muskrats may die of natural causes before the end of their first year.

Muskrats are managed by changes to their habitat (e.g. by controlling water levels), and especially by trapping, to keep populations in balance with the carrying capacity of the environment. Fall trapping removes surplus animals, which would in any case probably not survive through the winter. Draining wetlands for housing and agriculture has reduced muskrat habitat in many areas, but the resurgence of beaver populations across the country (and therefore of beaver ponds) has probably compensated for these losses.

BEAVER (*Castor canadensis*) Population status: abundant; range and numbers expanding; causes flood damage to farmland, railways and roads in some areas where trapping is not intensive enough to control numbers. Much of North America was first explored by Europeans in search of new supplies of this important furbearer. Beaver was used to make waterproof felting for hats. By the start of the 20th

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Special Report: Hunting & Trapping

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century, rising human populations and years of uncontrolled overexploitation had virtually eliminated beaver from much of its range.

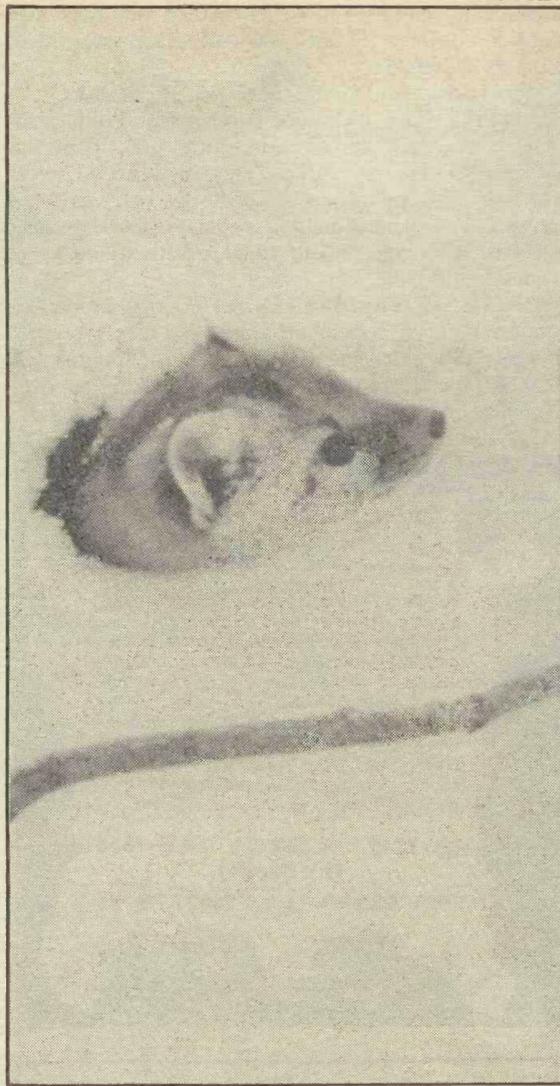
Since the 1940s, vigorous management has brought beaver back in strength throughout their former range: surviving beaver were "farmed" and reintroduced into other areas where necessary, and closed seasons were imposed for many years. Today, wildlife biologists conduct aerial surveys in prime beaver areas to provide trappers with quotas for the number of animals they may take each year. The increase in beaver ponds across the country, meanwhile, has improved habitat for many other animals, especially muskrat, otter, mink, waterfowl and marsh birds. Beaver are territorial animals, and tend to spread into new regions as their numbers increase. Where populations approach or exceed carrying capacity, increased spread of disease can result, as well as drastic habitat damage -- and so trappers are encouraged to take at least three quarters of their assigned quota each year. About 350,000 beaver are trapped in Canada annually.

RED SQUIRRELS (*Tamiasciurus hudsonicus*) Population status: abundant. One of the most common furbearers trapped (350,000 in 1982-83), squirrels nevertheless account for only about one per cent of trapper income, because of their low pelt value. Most squirrels are trapped in B.C. and Alberta, where they are somewhat larger. Only about 10 per cent of the squirrel population across Canada is trapped. Populations are cyclical, following the cone-production cycle of white spruce, which in turn peaks one year after a season of heavy rainfall. The high reproductive potential of squirrels allows them to respond quickly to increased food supplies.

RACCOON (*Procyon lotor*) Population status: abundant; range and numbers expanding across Canada. At the northern fringe of their range, racoons came into many regions of Canada only in this century. They thrive, however, in the presence of humans (and our garbage). This has been reflected in rapidly increasing racoon populations. The numbers of racoons trapped annually has risen steadily -- from about 35,000 per year in the 1950s, to over 150,000 per year in the 1980s.

MARTEN (*Martes americana*) Population status: abundant in most regions (except in the Maritime provinces, where habitat is less favorable). The fifth most common furbearer trapped in Canada, and the third source of trapper income in 1982/83, marten have been greatly desired since the earliest days of the fur trade. Marten suffered from over exploitation as recently as the 1930s when unemployment led many to try a hand at trapping. By the 1950s closed seasons, quotas, and especially Registered and Resident Trapping Areas began to reverse the downward trend. Marten were successfully introduced into some areas -- as recently as the 1960s in some regions of Manitoba. With marten generally expanding their range and numbers across the country, populations and harvests are now as high as they have ever been since record-keeping began in the 1920s.

RED FOX (*Vulpes fulva*) Population status: abundant; populations cyclical; range and numbers expanding. About 88,000 red foxes were taken in



1982/83, for a value to trappers of close to \$5 million. Like racoons and coyotes, red fox adapt well to the presence of humans, and their range has expanded, especially in agricultural areas. Fox populations are cyclical, and these cycles may be related to three- or four-year rabies epidemics. The Ontario Ministry of Natural Resources is working on an anti-rabies vaccine for wild foxes, and on means of getting it to the animals. Trapping is seen as a way of levelling out drastic population swings.

WILD MINK (*Mustela vison*) Population status: adequate to abundant. Mink were heavily exploited, and often overexploited, as recently as the 1930s. Since

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then, management policies have stabilized and increased mink populations. The rapid increase in ranched mink production, in any case, has meant that wild mink are subject to less trapping pressure. Wild mink accounted for about four per cent of trapping income in 1982/83.

COYOTES (*Canis latrans*) Population status: abundant; range and numbers expanding. About 75,000 coyotes were trapped in Canada in 1982/83, but the popularity of long-hair furs increased their value to the sixth most important source of trapping income, close to nine per cent of total sales that year. Coyotes have been successful despite the increased presence of humans, and their numbers and range are expanding in all regions. Increased trapping is not inhibiting their expansion in their range.

ERMINE (winter coat of the short-tail weasel, *Mustela erminea*) Population status: adequate to abundant everywhere in its range. Little desired by the fur trade today, trapping pressure on ermine is low. Populations are considered strong. Some biologists are concerned, however, that long-tail weasels in the prairie provinces may be suffering from the extensive use of herbicides and pesticides on agricultural lands.

LYNX (*Lynx canadensis*) Population status: 10-year cycles; strong pressure at the present time may be causing overtrapping in some areas. Although only 10th on the list of furbearers trapped in Canada (29,500 in 1982/83), very high prices made lynx pelts the top money-earner for Canadian trappers for the last few seasons. Lynx pelts brought an average of \$300 in 1982/83; top pelts were worth much more. Lynx populations are cyclical, following hare population swings.

Generally, as the low points of the cycle are reached, lynx become harder to find, and trapping eases. Recent high prices, however, combined with increased access into even the most remote areas stimulated by mineral exploration and the use of all-terrain vehicles, led fur managers in Ontario to impose "zero quotas" for lynx in many areas in 1984/85. Other regions of Canada may adopt similar measures. In the Northwest Territories, a major producing area, lynx populations still appear to be strong, although it is possible that here too they could be overexploited if careful management is not maintained.

FISHER (*Martes pennanti*) Population status: adequate in most areas; range expanding. Fisher is an excellent example of the success of careful management policies. Overexploited into the 1930s, the species has been brought back to strength with such management techniques as transplanting, closed seasons, quotas, and registered traplines. Ontario, which produces up to one quarter of all fisher in North America, harvested only 600 pelts in 1950; now 3-4,000 are taken annually. Total Canadian production rose from about 5,000 in the 1950s to 21,000 in 1982/83. However, biologists continue to monitor fisher closely because, like all members of the **mustelid** (scent-producing) family, they reproduce relatively slowly. High prices (\$150 for an average pelt in 1982/83) necessitate continuing monitoring and active controls in some areas.

Continued Page 14

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Special Report: Hunting & Trapping

Profiles

From Page 13

TIMBER WOLF (*Canis lupus*) Population status: adequate throughout most of its range. Despite the popularity of long-hair furs, wolves are subjected to relatively little trapping pressure. Wolves are difficult to trap, and their numbers are quite constant in any single area. Studies have suggested that as high as 50 to 80 per cent of a wolf population can be taken before there is any negative impact on the population. Wolves have suffered much loss of habitat in populated southern

areas, but elsewhere their range and numbers are considered stable. About 7,000 wolves were trapped in Canada in 1982/83.

Other furbearers are trapped in small numbers: **ARTIC FOX (*Alopex lagopus*)** Population status; highly cyclical; adequate and probably undertrapped in many areas. Almost all Arctic foxes are taken in the Northwest Territories by Aboriginal hunters. Fox populations follow cycles of food species, such as lemmings. About 14,000 Arctic foxes were trapped in 1982/83.

BADGER (*Taxidea taxus*) Population status: range expanding; population density low. The badger is of very little importance to the fur industry. Only about 4,000 badgers were trapped in 1982/83. After serious declines, badgers have considerably expanded their

range over the past decade, but densities remain low because of intensive agricultural activity in much of their traditional range, especially the prairie provinces.

BOBCAT (*Lynx rufus*) Population status: only in southern regions; adequate. Bobcats are at the extreme northern fringes of their range in southern Canada. Their small feet are not adapted to deep snow. Canadian lynx have broad paws to keep from breaking through the snow. Only 2,000 bobcats were trapped in Canada in 1982/83.

WOLVERINE (*Gulo luscus*) Population status: rare in eastern Canada; elsewhere adequate; range expanding over the last decade. Wolverines need a hunting territory of close to 300 square miles and are very difficult to trap. Wolverine has virtually no significance for the fur trade. Its main value is for parka trimmings, especially favored by Native hunters as frost will not collect on it. About 1,000 were trapped in 1982/83.

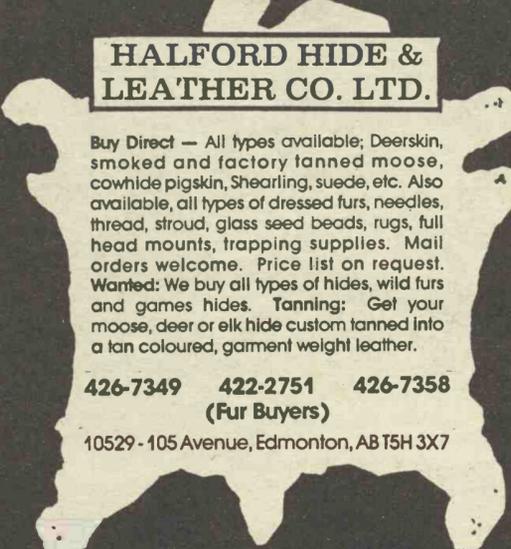


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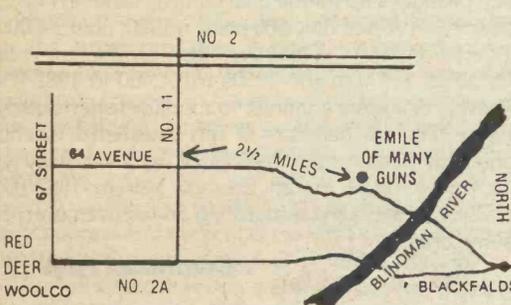
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YOUTH FIDDLING CHAMP — Scott Lawrence, 7, and Kookum Queen Mable Courtrielle (right).



— LYLE DONALD

Slave Lake hosts a fantastic three-day cultural extravaganza

By Lyle Donald

Good organization, good community participation, great music and all-round great Indian Summer weather, made the Slave Lake Native Cultural Days a success. Alex Courtoriell, the executive director of Slave Lake Friendship Centre, who sponsored the event said he was more than pleased with the turnout for the event.

Participants from the ages of two years old, a powwow dancer from Driftpile, to 87-year-old Mooshum King Bernie Bottle and his wife Mellany took part in the cultural day held Sept. 18 - 20 at the Slave Lake Friendship Centre.

Bernie and Mellany Bottle are the longest living couple in Slave Lake, Bernie said he met this beautiful woman back in 1921 and still feels the same about her even though she spends a lot of time at bingo.

Guest master of ceremonies and morningman for the Native Perspective, Ray Fox kept the audience going with some good one liners and stories of his late grandfather.

Day one consisted of pageants. This year's princess, Rita Bellrose of Driftpile had a very impressive speech on the travelling she had done while dancing in different powwows across North America, and lessons she has learned from listening to the Elders not only about dancing but about life.

The Little Brave Contest for six years and under, saw

Blair Auger, 6, tell Ray Fox in Cree that he lives with his Kookum and Mooshum and goes fishing with his Mooshum.

Earlier in the day, the Friendship Centre held a feast for elementary students in Slave Lake.

Day two started with a pancake breakfast and at noon a jam session got underway. Slave Lake is not short of home grown talent. The Slave Lake Blue Grass Indians and young 7-year-old fiddler, Scott Lawrence impressed everyone. The jam session was covered live by local radio station CKWA. A relatively new powwow group from Slave Lake started the powwow off which included

powwow groups from Kinuso and Driftpile. That was followed up by hoop dancers, Jerome Youngchief Jr. and Sr. of Kehewin displaying their talents. The Red River Jig Contest followed and Mable and her niece, Bidy Courtriell, performed a blue grass version of the jig dressed-up like hillbillies.

Later that evening, the fiddling competitions took place with Henry Roy of Falher taking the honors. Leonard Lawrence took the Novelty Contest with his version of Orange Blossom Special. Oldest

fiddler, John Sinclair, 63, and the youngest, Scott Lawrence, 7, also won awards. A dance featuring Edmonton young rising stars, the Fourth Generation played to a packed house.

Day three, was the team events which was won by C.D.L. Express and Slave Lake Friendship Centre placing second. The event included a running course, a pie eating contest and tug-of-war. Ricey Gullion held on to his reign as Bull of the Woods with that competition consisting of power log sawing, individual log sawing and using an axe.

BREAKDOWN OF COMPETITION & WINNERS

Jigging Contest: Little Jigger, Dion Brule; Jr. Boys, Sheldon Sewepogaham; Jr. Girls, Gina Donald; Sr. Men's, Leon Tanghe; Sr. Ladies, Teresa Bellanger; Sr. Citizen Ladies, Mable Courtoireille; Sr. Citizen Men's, Francis Cardinal.

Fiddling: 1st, Henry Roy, Falher; 2nd, Leonard Lawrence, Slave Lake; 3rd, George Breland, Lac La Biche.

Team Competition: 1st, C.D.L. Express Team; Charlie Snow, Dalmer Cardinal, DAvid Twinn, Sharon Rye, Delores Odegard. 2nd, Slave Lake Friendship Centre & 3rd, Kapown Centre, Grouard.

Bull of the Woods: Ricey Gullion

Cow of the Woods: Teresa Bellanger

Little Brave: Blair Auger

Little Maiden: Mickey Fedorus

Little Princess: Shauna Bellrose

Little Chief: Sheldon Sewepogaham

Princess: Rita Bellrose

Kookum Queen: Mable Courtrielle

Mooshum King: Bernie Bottle

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Indian Association of Alberta is having an All Chiefs Meeting Sept. 29, 30 and Oct. 1 at Enoch. Call Lorraine at 470-5647.

Anyone who wants to play Minor Hockey this year, we are now taking registrations. Contact Lorraine at 470-5647.

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Sports

Indian Rodeo Cowboy Association

Indian cowboys get last chance at Morley

By Dan Dibbelt

Three action filled days of rodeo events filled the arena Sept. 25 - 27 at the Chief Goodstone Rodeo Centre at Morley.

The indoor rodeo saw a good turnout of participants as well as spectators. "We were really pleased with the turnout, especially Sunday," said Darrell Strandberg, one of the rodeo judges and an organizer of the event.

While no one was seriously injured during the rodeo, there were the usual array of bumps and bruises shared among the contestants.

And while the sun shone for most of the weekend, with only Saturday bringing rain, the weather was just fine inside the arena.

Final results of the rodeo are: BAREBACK - Tim Pankrantz, score 69, won \$203.70; CALF ROPING - Wright Bruished Head, time 10.27, won \$445.23; BOY'S STEER RIDING - Dwayne fox, score 71, won \$207.77; STEER WREST-

LING - Bruce Labelle, time 4.89, won \$397.70; SADDLE BRONC - Split, Kim Colliflower & Lionel Wildman, score 69, won \$195.21 each; TEAM ROPING - Larry Bull & Lyle Little Poplar, time 7.41, won \$399.88; BULL

RIDING - Jake Crasco, score 69, won \$242.50; LADIES SR. BARREL RACING - Loretta Lefthand, time 15.539, won \$362.78; LADIES JR. BARREL RACING - P.J. Daniels, time 15.783, won \$180.42.

ANNOUNCEMENT

The Institute of Intergovernmental Relations, Queen's University, Kingston, announces the following New Titles in its series "Aboriginal Peoples and Constitutional Reform."

Background Papers:
Aboriginal Self-Government Arrangements in Canada, by Evelyn J. Peters, ISBN 0-88911-450-4, 1987, 76pp, \$10.

Providing Land and Resources for Aboriginal Peoples, By Bradford W. Horse, ISBN 0-88911-437-4, 1987, 76pp, \$10.

Workshop Report:
Issues in Entrenching Aboriginal Self-Government, by David C. Hawkes and Evelyn J. Peters, ISBN 0-88911-449-8, 1987, 144pp, \$12.

To order please write: **Publication's Coordinator, Institute of Intergovernmental Relations, Queen's University, Kingston, Ont. K7L 3N6.**

The Windspeaker Calendar of Events



- Tai Kwon Do Lessons**, Oct. 1, Enoch. Taking registrations now, contact Lorraine at 470-5647.
- NIAA North American Golf Championship**, Oct. 2 - 4, Albuquerque, New Mexico. Contact Leona LaFond for info at 585-4101, Hobbema.
- Free Cree Lessons**, Oct. 6 - Jan. '88, CNFC Edmonton. Everyone welcome. For more info call Charlene at 435-2043 or 471-2661 after Oct. 1.
- Minor Hockey**, Enoch. Anyone who wants to play minor hockey this year contact Lorraine at 470-5647.
- IRCA Final Rodeo**, Oct. 9, 10 & 11, Diamond 5 Arena, Montana Band.
- Foothills Cowboy Association Rodeo**, Oct. 9 - 11, Red Deer.
- 6th Annual Stick Game Tournament**, Oct. 9 - 12, Brocket Community Hall. For more info call Jim Swag or Nancy North Peigan at 965-3940.
- Thanksgiving Day Rodeo**, Oct. 12, Panee Agriplex.
- Waspison Child Care Society Annual Meeting**, Oct. 14, 7 p.m. at Daycare Centre in Wabasca. For more info call 891-3850.
- Bear Shin Bone Family Reunion Powwow**, Nov. 1, Blood Reserve.

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- Keep matches away from children.
- Unplug your radio and TV before going on extended trips from home.



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SPORTS ROUNDUP

Ouch! Boy, do I ever feel sorry for that guy who got knocked out at last weekend's slowpitch tournament at Hobbema. Story has it that our Windspeaker team was up against the Hobbema Sluggers when our mild-mannered reporter Mark McCallum knocked the Slugger's second baseman out cold.

Here's how it happened. First Mark knocked the ball out into right field and scampered around past second base. He was on his way to third when the ball came in from the outfield putting Mark in a hotbox situation. Mark figured he had a better chance back at second so he dove back toward second when the collision happened. First Mark's shoulder hits the second baseman above the knees, then the baseman flips over Mark's body and lands on his head.

"I thought he was dead," said Mark, "it took a minute before the guy woke up." Apparently somebody yelled for water and no one could find any -- so they splashed orange juice all over the poor guy's face. So the guy wakes up, everyone's standing around him waiting to see if he's okay -- his face a confused grin, he says, "Netch."

After a few innings this bald buy walks up to the diamond, the same bald guy that was heard to have said, "I better put on a hat or the shine from my head will blind my teammates," and he walked up to the injured second baseman who is now watching from the bleachers. "Can this guy hit?" asked the bald man nodding his head over to the batter. The shaky second baseman looks over the recognizes Mark up at the bat. "Can he hit," replies the second baseman, "like a Mac truck."

Mark McCallum is the Clark Kent of Native journalists and I can't understand his outbreak of beast-like, wildman behavior -- maybe there was a phone booth in the dugout.

HOBHEMA: Anyway, the Windspeaker slowpitch team edged out the Hobbema Swinging Devils to take home third place.

The big winners were the Gooch Busters. The Busters beat the Ermineskin Mallers 8-7 in the final game.

Seven out of ten teams showed up for the last weekend's slowpitch tourney, the winners determined by round robin and \$500 for the Hobbema's Gooch Busters, \$400 for the Mallers, \$300 for Windspeaker and \$200 for the Swinging Devils.

GRANDE PRAIRIE: The Grande Prairie Native Friendship Centre Falcons hockey team is the only Native team in the area's Industrial Hockey League. The Falcons are up against eight other teams. Although last year was the team's first year in the league, they placed fifth overall.

Recently, the team played two exhibition games and another against the local Horse Lake team -- they won all the games so far. Regular season play starts this

Golf group winds up season with banquet and awards night, best Native golfers announced

week and Windspeaker will keep you up to date on the Falcon's progress in that league.

There's baseball action in Grande Prairie, too. The friendship centre's team placed second in a mixed slowpitch tournament Sept. 12 and 13. They call themselves the Phantoms and they out-swung the Kelly Lake Trappers to take home \$300. The \$500 first place went to Horse Lake D and Ds.

According to the Phantom's pitcher, Mark Calliou, eight out of twelve teams showed up. Calliou also added that most of the country has Windspeaker hats -- except for him. Relax Mark, we got a hat in the mail for you and thanks once again for all the info.

BONNYVILLE: Tired of getting sand kicked in the face? Try the new Bonnyville Friendship Centre body building plan.

No really, anyone interested in having access to a roomful of gym equipment better get down to the Bonnyville Friendship Centre. They have a universal gym, weights, exercise bike, mats, etc. And all it costs is a dollar for membership.

The gym room is open to members Monday through Friday, nine to five.

WIN: Western Indian Native (WIN) Golf Association have just ended their season with a big awards banquet and here are the best overall golfers of the year:

Best peewee golfer for the second year in a row, Garth Buffalo, second is Dwight Buffalo and Lenny Buffalo is third.

Teddi Littlechild is the top junior girl golfer, Cheyenne Fletcher placed second and Lori Mandamin third.

In the junior boy's category, Steven Buffalo is first, Travis McGuinis second and Tyrone Potts is third.

Wilf McDougall, ex IAA prez, won best overall senior golfer for the second year in a row, plus he had the most points in the whole association. Behind him was Phil Thompson and Simon Threefingers. By the way, Phil and Simon were tied at the end of the season and had to have a playoff.

Best men's golfer for the year is Hobbema's Chris Johnson. Second is Lloyd Gauthier and Dale Spence is third.

And finally, for the second time in a row, Leona

Lafond swung herself the title of best overall women's golfer. Sarah Threefingers is second and Debra Morin third.

The WIN golf association is two years old and had 12 sanctioned tournaments this year. Last year they had 58 paid members, now they've grown to 86 paid members. The association starts the 1988 season next May. But in the meantime, if you want more info about the association or want to join, contact the new WIN golf president Marlene Buffalo at 585-3790 or Leona Lafond at 585-4101 or her Edmonton direct number 428-6778.

ALBUQUERQUE, New Mexico: What a sports town. This is where the national Indian rodeo finals are happening plus the national Indian golf finals.

Best of luck to all our Canadian golfers heading down there. You might recognize a few names: Alexina Hodgson, Leona Lafond, Willie Littlechild, Ellie Cadieux, Mildred and Herb Dion, Ron and Carla Buffalo, Wilf McDougall, all from Alberta and Saskatchewan's Roy Albert and Ray Ahenakew.

The golf tourney takes place this weekend and Windspeaker will let you know how our Canadians do down below the 49th parallel.

INDIAN RODEO COWBOY ASSOCIATION: About those cowboys and cowgirls going to the national Indian rodeo finals in Albuquerque -- we don't know who's going until after the final IRCA sanctioned rodeo Oct. 9, 10 and 11 at Diamond 5 in Ponoka (contrary to what I said last week). Once again, just to let you know that Windspeaker will tell you who's going to the finals -- those who win at the upcoming IRCA finals 1987 season rodeo at Diamond 5 plus the overall top money-makers in the association this year.

But we did get the results from Morley's Last Chance Rodeo last weekend -- the winners are published elsewhere in this paper.

Now it's time to go, no more space, catch ya later.

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People

The highs and lows of an Olympian jumper

By Mark McCallum

Olympic ski jumper and world cup winner Steve Collins didn't have to look very far to find a mountain when he was growing up in Thunder Bay, Ontario. The record-breaking Native champ could see Mount McKay which lay from his kitchen window.

The mountain houses "one of the best ski jumping facilities in central Canada," explains Slaveomir 'Slav' Kardas, who coached Collins on the Canada National Ski Jumping Team.

When Collins first challenged the mountain at age 10 and started hurling his body off 70 and 90 metre ramps at speeds reaching nearly 100 km an hour, he had no idea it would lead to much bigger heights.

Collins was ranked 12th in the World Cup Circuit when he pulled off a



STEVE COLLINS
...today at 24

stunning victory, winning the World Cup and World Junior Championships in 1980.

The winter Olympics in Lake Placid then set the stage for his best performance. At 17 years of age, Collins earned Olympic glory with an impressive 11th place finish in the 90m jump and 28th in the 70m.

For the next four years, the Native athlete reached record heights, and while



DICK LOCK, Toronto Star

waiting for his next crack at Olympic history, Collins broke records in Thunder Bay and Finland before recording the longest jump a Canadian has ever made - 172 metres. At that time he was only four metres off the world record, which stands at 191 metres today.

The Sairavo winter Olympics in 1984, however, were not so kind to him. Dropping several places, Collins finished in a disappointing 21th position in the 70m event and 32th in the 90m.

But, he suffered the most punishing blow in his young amateur ski jumping career from national team organizers who sent Collins and five other team

members instructions to move from their Thunder Bay homes to a training facility in Ottawa or be cut from the team.

"It wasn't very good judgement in my mind for them (national team officials) to force us to move and tell us to do it or else," remarks Collins, who decided to quit the team.

It was a difficult decision but, he says, there was no other choice because he couldn't leave his family and house mortgage payments behind.

Collins also felt it was time for a rest after his showing in Sairavo. In a soft spoken voice, he explains: "sometimes when you're involved in a sport,

you compete with your head more than anything else...You get frustrated and don't perform well."

But, Collins says he's ready for competition after being out for a year. He's training independently in Thunder Bay, working closely with his former coach, Kardas.

"Slav is a big help to me. We analyze my jumps together and try figure out what I'm doing right or wrong when we view the videos," explains Collins, who has been training for five hours a day since June.

Kardas believes Collins has an "excellent and realistic bid" for the national team. He notes that Collins is "a 23-year-old athlete who's very talented and determined. I think he can do it and go all the way."

In December Collins will enter the World Cup Circuit which will decide whether he makes the team.

National team officials have refused to sponsor Collins' bid for a spot on the team. However, through an Olympic poster fund raising drive, former Olympians Bruce Kidd and Abby Hoffman have given the Fort William band member \$1,200 and the city of Thunder Bay has raised \$1,000.

Readers wishing to give their support to Collins can send cheques or money orders made out to the Canadian Ski Jumping Association to Windspeaker.



COLLINS, 17, AT THE 1980 WINTER OLYMPICS
...and jumping at the World Cup (inset)

INDIAN YOUTH MAGAZINE, March 1981

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Russell Willier

Medicine man's cures studied by U of A

By Mark McCallum

Indian medicine man Russell Willier has been treating patients for about 10 years at his home on the Sucker Creek reserve (about 380 km northwest of Edmonton) and is now getting recognition by overseas doctors in China, after the University of Alberta recorded several successful medical cases he performed on non-Native patients.

Willier was invited to China to be a guest speaker at the "World Congress of Acupuncture and Natural Medicine" in November shortly after U of A scientists noted a "remarkable" recovery rate in the non-Natives he treated.

Treating nearly 500 people a year for everything from headaches to cancer with secret mixtures of herbs he collects from simple roots and plants in Alberta, Willier agreed to treat non-Native patients with psoriasis in 1983 while being closely monitored by a university research team.

Often caused by stress, psoriasis is a chronic skin disease, which leaves its victims with red scaly patches of skin and may effect large portions of the body. There is no cure for it.

In Edmonton, there are 25,000 cases of the hereditary skin disease, which affects 2 to 5 per cent of the population.

Cotison is a drug western doctors most often use to treat psoriasis, according to Dr. Steven Aung, a practising Edmonton family physician and acupuncturist. But, the drug causes "side effects" to other parts of the body, says Aung, adding "most drugs have side effects."

'Priests are starting to realize that the power of healing comes from the Great Spirit...we can't contact the Great Spirit by ourselves because we're not worthy of that until we die.'



RUSSELL WILLIER
spends days preparing herbs

COURTESY OF UNIVERSITY OF ALBERTA

He feels western medicine has too many specialists, who don't diagnose the rest of the body properly. "But, Native medicine treats the entire body," added Aung, who has worked with Willier and feels his results deserve note. Aung is one of the doctors who invited him to the conference in China.

The research team was "astounded" with the results, but Willier was not as pleased, saying the "concrete" city environment had slowed the rate of recovery and made it a "100 times" more difficult to treat patients.

U of A anthropologist Dr. David Young, who convinced the 37-year-old medicine man to do the treatments in Edmonton, asked him to treat another patient, an 11-year-old non-Native Toronto girl. But, this time the procedure would take place at Willier's Sucker Creek home.

"She was completely covered with psoriasis," said Young, who has before

and after pictures recording the girl's progress. "Within just a few days all the skin came off with psoriasis... (and) she has remained free of it now for about a year."

The non-Native patients Willier treated earlier in Edmonton "became skeptical because he performed Native religious rituals before treatment started," explained Young. Some did not return, but about 10 patients remained.

Willier treated these people four times in a period of six months, ending treatment in a sweatlodge ceremony. His only payment was tobacco or other small gifts usually given to Native healers.

The university research team, which was made up of doctors, nurses and chemists, that documented his work were not allowed to record the sweatlodge ceremony. Willier also keeps the combination of rare herbs he uses a secret. "I don't intend to tell the combinations to outsiders," he said, explaining he fears

the non-Native society would abuse such knowledge. He points out that in the past non-Natives have mass produced products from plants and animals to near and sometimes complete extinction.

Willier treats a number of afflictions with herbs that can take anywhere from an hour to a month to prepare. "Headache medicine (for example) only takes a couple of hours to get ready. "You just chop up some herbs and the patient inhales its smoke," he

explained.

But, the herbal tea he gives to people with psoriasis takes nearly a month to prepare. Willier chose to treat people with the skin disease so "the camera could see the results."

Ailments that can't be seen would remain questionable, he explained. "But, with psoriasis western doctors can't say recovery is only in the head when they can see results."

Willier says there are hundreds of medicine men in cities and reserves

across the country at present afraid to come forward with their secrets, fearing religious groups might condemn them.

"That's what opened my eyes. Native healers were considered black sheep in strongly religious communities," recalled Willier, adding the church and many of its followers have since changed their views of these practises.

"Priests are starting to realize that the power of healing comes from the Great Spirit...We don't pray to other gods; we use helpers like the great bear spirit only to communicate with the Creator. In our Indian religion, we can't contact the Great Spirit by ourselves because we're not worthy of that until we die."

Willier hopes the attention his work is creating will become a stepping stone to a hospital, devoted to Native medicine. He dreams that a clinic will be established on a reserve where patients can be treated with Indian medicine and Native youths can train to be medicine men, mixing the secret combinations Willier and others like him could keep on record in the hospital.



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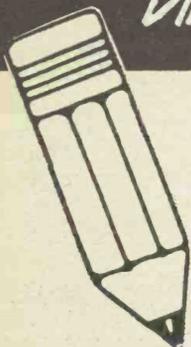
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