

Windspeaker

QUOTABLE QUOTE

Travel time!

Hop in the car and follow the Red Road with Windspeaker's Guide to Indian Country.

Special insert

May 9 - May 22, 1994

Canada's National Aboriginal News Publication

Volume 12 No. 4

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Leah Pagett

Lemme at 'em!

Tiny Emily Key is fascinated by the colorful blooms at the nursery where mom Loretta Key is shopping for bedding plants. The six-month-old would love to get ahold of those flowers to see how they feel and taste first-hand.

AFN chief says resist regional settlements

By Deborah Lockyer
Windspeaker Staff Writer

THE PAS, Man.

Grand Chief Phil Fontaine expects he'll have a fight on his hands to see Native self-government replace Indian Affairs in Manitoba, and his first opponent may be Assembly of First Nations Grand Chief Ovide Mercredi.

The dust had little time to settle in The Pas, where the Opaskwayak Cree Nation hosted the Manitoba chiefs in ground-breaking talks on self-government April 19-21. Mercredi told treaty representatives in Saskatchewan Natives must resist regional settlements on self-government.

Mercredi said the Liberal government should fulfil campaign promises by consulting Native groups on treaties and self-government at a national forum. The consequences of regional deals would be a weakened bargaining position of First Nations, he said.

Manitoba First Nations took

a tentative first step toward self-determination during the three-day general assembly in The Pas when they signed an agreement with Indian Affairs Minister Ron Irwin which begins the dismantling of DIAND.

The Memorandum of Understanding signed April 20 "provides the level of comfort required by the Chiefs to know that Canada is committed to ending 150 years of injustice," said Fontaine.

"I am here not to influence your decisions in any way but only to pledge my commitment to work with you," said Irwin in his presentation to the assembly. The Memorandum of understanding will be used to guide future negotiations of the process of dismantling the department.

The assembly focused its attention on a discussion paper, penned by former Indian Affairs deputy minister Don Goodwin, which lays out a series of steps through which the department would be dismantled and self-government implemented.

See Will, Page 3

Metis issues overshadowed financial woes

By Debora Lockyer
Windspeaker Staff Writer

SASKATOON, Sask.

Metis Nation of Saskatchewan president Gerald Morin said his organization chose to deal with other issues and postponed acting on recommendations from contributors to get the MNS financial house in order.

The result, according to a Deloitte and Touche audit, is \$700,000 in errors and mistakes in accounting over the last two-year period and a possible deficit of unknown proportion for 1994.

"We didn't fully appreciate that the problems existed until this January," said Morin, though he acknowledged the financial problems were identified to the Metis Nation soon after a January 1993 financial review of its books by Canadian Heritage and Justice Canada.

"We've made mistakes and we'll learn from the mistakes. That's what self-government is all about."

- Gerald Morin, Metis Nation of Saskatchewan president

"And you know, we had our annual assembly in the early part of December where we concentrated exclusively on this new constitution and self-government, and then Christmas came around and the holiday.

"But as soon as we returned from the holidays, the first week of January the finance committee was put in place and that was one of the recommendations that was identified to us a year ago," said Morin.

MNS was concentrating on land claims, the adoption of a new constitution, and Metis hunting rights and these issues overshadowed the group's financial responsibilities, he said.

"We've focused on Metis rights almost to the exclusion of internal administration and accounting issues," Morin said. "The problems that have been identified in the audit were poor accounting practices, poor administration which led to a lack of internal controls that brought about a number of problems in terms of accounting. It resulted in errors. Mistakes were made."

Those mistakes include missing documentation, unrecorded expenditures and, in 130 cases, double billing on expense accounts.

Morin insists nothing criminal or fraudulent has been identified in the report and the errors are due to weaknesses in the system.

As to possible criminal charges against those who double-dipped, Morin says it's a matter for the government and the RCMP.

"We can't lay charges on our own people."

However, individuals who

received double payments may be required to reimburse MNS, said Morin.

"We're determined to deal with every single issue that's been identified by the auditor. We're determined to turn the situation around and we'll take whatever measures are necessary to accomplish those objectives."

Morin said the Metis Nation was just doing business the way it has done it for the past 20 years—a way of doing business that has been condoned by previous governments.

Morin insists MNS hasn't made any mistakes to any greater extent than any provincial or federal government has in the past. He said Aboriginal people should be allowed to go through the process of learning and growing.

"We've made mistakes and we'll learn from the mistakes. That's what self-government is all about."

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News

Quebec, Crees in standoff over dam

By Debora Lockyer
Windspeaker Staff Writer

WHAPMAGOOSTUI, Que.

The federal government is backing away from active participation in the environmental regime, said Susanne Hilton of the Great Whale Environmental Assessment Office. This leaves Quebec and the Grand Council of the Crees in a stand-off situation over the future of the \$13 billion hydroelectric Great Whale project in Northern Quebec.

Ottawa has announced its

"It doesn't leave much hope in bringing to light the critical issues."

— Susanne Hilton, Great Whale Environmental Assessment Office

intention to appeal a 1991 federal court ruling which forced a federal review of Hydro-Quebec's Great Whale project. This review was in accordance with the environmental and social impact assessment and review processes set out in the James Bay and Northern Quebec Agreement.

The decision to appeal by

Ottawa puts in jeopardy the environmental and social impact assessment and review process of all projects under the James Bay and Northern Quebec Agreement, said the Crees' lawyer James O'Reilly.

The process is now in serious question, said Hilton.

"It doesn't leave much hope in bringing to light the critical

issues."

With the federal government not wanting to be involved in the Great Whale review process, and with Hydro-Quebec effectively silencing the Innu with a \$100 million agreement signed in Montreal last April by the Makivik Corporation, it leaves the small, underfunded Crees as the only serious opposition to Great Whale, she said.

The appeal process is just underway with Canada's lawyers finalizing their case. It could be a number of months before a hearing on the appeal will take place.

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A WAGAMESE TALE

Keeper'n Me, a first novel by former Windspeaker columnist Richard Wagamese, is a moving story of a young man's quest for his home, his culture and ultimately himself. At times poignant and at other times hilarious, his story will strike a chord in everyone who has ever felt lost and alone.

See Page 10.

CHAPTER ONE

Thomas King, author of Medicine River, launches Windspeaker's serial story Looking for Home, the saga of a dad, his runaway 11-year-old son, and the boy's mangy, ill-tempered cat Fluffy. Follow Louis and Billy's adventures off and on reserve as they start their hilarious and perilous journey back home.

See Page R3.

AD DEADLINES

The Advertising deadline for the May 23rd issue is Thursday, May 12, 1994

Native peacekeeper unfit for trial

OTTAWA

A military panel ruled a peacekeeper from CFB Petawawa, a Canadian Native soldier accused of torturing and murdering a Somali teenager, is not fit to stand trial.

Psychiatrists testified Master Corporal Clayton Matchee suffered severe brain damage from a suicide attempt and would not understand the proceedings against him.

Matchee, 28, was found hanging in his bunker after his March 1993 arrest in Somalia.

The suicide attempt left him with spastic limbs, severe co-ordination problems, an inability to concentrate, limited short-term memory and slurred speech.

Matchee was one of six military men charged in connection with the beating death of 16-year-old Shidane Abukar Arone. Pte. Elvin Kyle Brown was convicted of manslaughter and torture, dismissed from the military with disgrace and sentenced to five years in prison for his part in the beating. He plans an appeal.

Sgt. Mark Boland pleaded

guilty to negligent performance of duty for failing to stop the fatal beating of Arone and received a 90-day sentence.

Sgt. Perry Gresty was found not guilty of two counts of negligent performance of duty. He admitted to falling asleep in the command post during the beating.

Maj. Anthony Seward will face court martial May 9 on charges of negligent performance of duty and causing bodily harm.

Pte. David Brocklebank, charged with torture and negligent performance of duty, will

go to trial Oct. 11.

A statement of circumstances read into the record during Boland's trial detailed Matchee's involvement in the beating.

"Master Cpl. Matchee systematically beat Arone in the face, ribs and feet with the baton, a metal bar, his fists and his boots," read the statement.

Matchee will be evaluated every two years to determine if he is able to face trial. His lawyer said Matchee is the only one who could really tell what happened during the youth's beating.

Move closer for Davis Inlet

By Debora Lockyer
Windspeaker Staff Writer

DAVIS INLET, Lab.

The relocation of the Davis Inlet Innu moved a step closer to realization April 27, when Innu leaders accepted a federal statement of political commitments and funding contributions totalling \$4.3 million.

The 14-point statement was accepted by Mushuau Innu Council Chief Simeon Tshakapesh, Sheshatshiu Innu Council Chief Gregory Andrew and Innu Nation president Peter Penashue.

The Ministers of Indian

Affairs, Health, Justice, and the Solicitor General all signed the agreement. It outlines the responsibilities of the federal government to the Mushuau Innu and its support of relocating the community.

The contribution agreements will provide funding for emergency services, the development of a community plan, technical studies to assess the relocation site of Little Sango Pond and outpost activities.

Penashue said the Innu accepted the federal document despite some concerns. He said it's a message to the federal government to begin to try and implement the relocation process. Any concerns the Innu have can be dealt with in negotiations.

We would have preferred stronger wording in the document, Penashue said. As it stands, there is no legal document that binds the federal government to relocating the Innu to Little Sango Pond. By accepting the statement the Innu have effectively given the nod for more feasibility studies on the relocation site, he added.

Still, relocation is a long way off, said Tshakapesh, who believes it will be the year 2000 before the move is made. He said people in the community want to take time to avoid the mistakes that were made the last time the community was moved.

Sentencing circle proposed

CALGARY

Peigan Lonefighter Milton Born With A Tooth may be sentenced with input from a sentencing circle.

Court of Queen's Bench Justice Willis O'Leary agreed to meet with an expert on sentencing circles to decide if it should be used in sentencing Born With A Tooth.

The activist was convicted of five weapons and obstruction charges after he fired two shots in the air during a 1990 confrontation with RCMP at the Oldman River Dam on Peigan land in southwest Alberta.

Justice O'Leary set Sept. 8 as the final sentencing day.

NATION IN BRIEF

Second term sought

Ovide Mercredi announced he will seek a second term as leader of the Assembly of First Nations. He said he would like to see the process of self-government well underway before he steps aside. Mercredi needs more time to achieve his goal of improving the standard of living for First Nations. He is the fourth person to announce his candidacy for the July leadership vote. Candidates must file with the AFN by May 30 in order to run.

Award won by Native leader

Quebec Cree Grand Chief Matthew Coon Come was awarded the Goldman Environmental Prize for protecting Cree land from Hydro-Quebec dam projects and for his efforts to halt the James Bay hydroelectric project. The award, and a cheque for \$60,000 U.S., was presented to Coon Come in New York City last month. The Goldman Environmental Prize, donated by Richard and Rhoda Goldman, honors grassroots environmentalists.

Fisheries coalition slams Fisheries Strategy

The B.C. Fisheries Survival Coalition has accused the

Department of Fisheries and Oceans of reducing budgets for DFO operations to fund the Aboriginal Fisheries Strategy. The Coalition maintains DFO is sacrificing the protection and enhancement obligations to fund "a structurally flawed social engineering program." Dave Secord, a spokesman for the Coalition, said the DFO has been funding the AFS by sacrificing critical enforcement, habitat, science, enhancement, and Green Plan programs. "The time for DFO to terminate the AFS is long past," said Secord. "Not only is the program a costly failure, it's illegal." Secord said the B.C. Court of Appeal determined Natives can only sell fish under the same rules and regulations as all Canadians.

Canada creates Arctic position

Within the next six months, Canada's Foreign Affairs Minister plans to announce the country's first Arctic ambassador. The ambassadorial position will be created to deal with circumpolar Arctic issues, said Andre Ouellet. Canada also plans to work toward the creation of an Arctic Council in which Canada, the United States, Russia, Finland, Sweden, Norway, Denmark and Iceland are

represented. Among the issues and concerns the circumpolar countries share is security, Indigenous peoples, environment and economic development.

Mohawks accused of rights violations

Human rights activists say Mohawks living on the Kanesatake Reserve at Oka in Quebec are physically abusing people who speak out against Grand Chief Jerry Peltier. Complaints have been made alleging those who criticize the Kanesatake Band Council or Peltier are beaten and intimidated. Mohawk women who lost their Indian status by marrying non-Aboriginals have been specific targets of harassment. Complainants say Peltier has not responded to pleas to help the victims of the abuse. The Quebec Civil Liberties Union, the Quebec Native Women's Association and the National Action Committee on the Status of Women lodged the complaints. They say the abuse that has gone on in Kanesatake would have led to criminal charges if it had occurred anywhere else. Mary Cree, an aide to Peltier, called the allegations "garbage."

News

Low-level flying review a PR exercise — Penashue

By Debora Lockyer
Windspeaker Staff Writer

SHESHATSHIU, Lab.

Innu Nation president Peter Penashue said he is disappointed the mandate of an environmental review of low-level flying in Labrador and Quebec did not include halting the program altogether.

He said the consultant concerned himself only with finding alternative ways to keep the military program active rather than finding evidence for having the practice stopped.

Penashue said this is the second environmental review of its kind in the past eight years. The first was disregarded for having too many deficiencies in the statement.

This latest review, released to the public April 21, suggests two alternatives for lessening the impact on the inhabitants over which the military low-level training flights take place. Neither alternative is acceptable to the Innu, said Penashue.

Alternative one is to maintain the size of the training areas of 100,000 sq. km. and reduce the established avoidance program. The avoidance program restricts pilots from flying at low-levels over any known occupied hunting or fishing camps or wildlife species sensitive to disturbance.

The review suggests the avoidance restrictions are too extensive and may hurt Canada's chances in renewing air force training contracts with the United Kingdom, Germany and the Netherlands. Contracts

come up for renewal in 1996 and could be increased to include Italy and Belgium, said Penashue.

The renewed contracts could see low-level training flights double in number, said Penashue. This would mean 15,000 low-level flights undertaken within a nine-month period.

The second option offered by the review is an increased training area of 130,000 sq. km. of which no more than 100,000 sq. km. would be used at any one time. This would allow maintenance of the current avoidance program and shifts training permanently away from land favored by the George River caribou herd and from Harp Lake areas.

Penashue said option two would expand low-level flying

into Innu hunting territory in Quebec.

The review concludes that noise has the most impact on the inhabitants in the training area. Other effects, such as jet exhaust, possible forest fires and contaminants from accidents have only negligible to moderate impact.

It said the jet noise in the training area can startle people and wildlife, but does not seem to have a significant effect on moose, large carnivores, fur-bearing animals or waterfowl.

The Innu leader said the environmental review is just a public relations scheme and that no real studies have been conducted on the animals that live in the area.

There have been caribou, partridge and other wildlife die from no apparent cause and migration paths have changed,

but no studies have been done to find out if low-level flying is a direct cause of the changes.

The report concedes: "There is very little information available on the effects of aircraft noise on many wildlife species. . . ." A proposed effects monitoring program will be conducted over the life of the renewed training program, reads the report.

The public has 90 days to review and comment on the Department of National Defence's environmental impact statement. The panel reviewing military activities in Labrador and Quebec will then make its determination if the documentation is sufficient and could proceed to public hearing by September. The government is expected to determine a course of action with respect to the project some time in 1995.

Racism complaints lodged against radio stations

By Debora Lockyer
Windspeaker Staff Writer

KAHNAWAKE, Que.

Kahnawake councillor Billy Two Rivers is still waiting for a response from the CRTC regarding his complaint that two Quebec radio stations were in contravention of radio regulations when they broadcast racist and disparaging remarks about Indians over the airwaves.

The CRTC is investigating numerous complaints about program content from Chicoutimi radio station CJMT and CKRS of Jonquiere. The offending broadcasts were made as long ago as March 1993 and as recently as November that same year.

Two Rivers said Natives were often referred to as 'sav-

"I think there are going to have to be a couple of rifles that come out. And after that — I know the Indians, I've studied them for 500 years — the very minute one falls, the others flee."

— Serge Cloutier, CJMT Radio's announcer

ages' on the air and, in the case of CJMT, listeners heard a regular contributor to the program suggest a good way of solving Quebec's problems would be to arm a couple of white people and kill a couple of Indians.

"I think there are going to have to be a couple of rifles that come out. And after that — I know the Indians, I've studied them for 500 years — the very minute one falls, the others flee," said CJMT's Serge Cloutier in November.

Two Rivers said the stations have tried to make light of the remarks. He said someone even

got a professor to say that 'savage' in Old French meant something that was free. But words change meaning over the years and the argument doesn't hold water, said Two Rivers. Today the word savage has a derogatory connotation, he said.

"It makes you angry when they just try to laugh it off and try to justify it with some word twisting."

Two Rivers isn't sure how the station intends to pass off the comments made by Cloutier.

"I have to ask 'Who is the savage?' In today's terms, who is the savage?"

Letters acknowledging the complaints were sent by the CRTC to the radio stations on April 13, said Director of Public Affairs Bill Allen. The stations are required to respond to the allegations directly to the complainant, in writing, with a copy to the CRTC, within 10 days of receiving the letter.

Once the CRTC receives the station's response it will decide if further action needs to be taken. If the stations are found not to have satisfied the complaint and to have breached the Broadcast Act or Radio Regulations, there are a number of avenues the CRTC can take, said Allen. It could publicly reprimand the station, call the station before a public hearing, renew its license only on a short-term basis or with conditions and special guidelines attached, or in more severe cases,

prosecute. Ultimately, the CRTC can refuse to renew a station's licence.

Allen said the majority of the broadcast licence holders are responsible and stay within the rules of broadcast. The public is quite sensitive to how people treat each other, he said. However, there are, from time to time, those licensees who go beyond what is responsible and fair.

The Commission treats these complaints very seriously, said Allen, but it always must balance protection of the public from on-air abuse with freedom of expression.

"If I was the CRTC they'd be the hell off the air two weeks ago," said Two Rivers. He said if the CRTC fails to follow through or intends to wash its hands of the complaint, he will be obliged to remind the CRTC of its responsibility.

Financial irregularities form a long list

By Debora Lockyer
Windspeaker Staff Writer

SASKATOON

Missing documentation, unrecorded expenditures, unsupported transfers from program to program, payments made in excess of actual expense reports — the list of irregularities in the financial and accounting practices of the Metis Nation of Saskatchewan goes on and on.

An audit of the Metis Nation's books, undertaken by chartered accountants Deloitte and Touche, was released to the public April 28. Excessive mileage rate claims, double billing, and inappropriate expense claims were also among the irregularities in the audit, which cites severe accounting deficiencies in internal controls inherent within the organization.

These deficiencies made it impossible to determine if the funds received by the Metis Nation were properly spent, states Deloitte and Touche.

Of the many accounting procedures in question is the internal transfer of \$589,000 from the Metis Nations' Core Program to other programs the organization oversees. The auditor could find no support for this allocation but reports the allocation was made under the instruction of Metis Nation treasurer Phillip Chartier in order to match the level of expenditure against the requirements of contribution agreements.

The audit, which concentrated on the travel

and expense accounts of area directors and the executive of the Metis Nation during the fiscal years of 1992-'93 and 1993-'94, also revealed numerous errors, or discrepancies, with individuals' expense claims.

During the fiscal year ending March 31, 1993, the audit reports about \$13,000 in expense advances were made to area directors and the executive in excess of actual expense reports. This money was written off as an expense and not recovered.

The audit identified 299 expense reports, a total of \$102,518, which did not have appropriate documentation to support the claims. Included in this amount were 89 payments for expenses, a total of \$43,232, where the expense claims could not be located.

Expense accounts utilized excessive mileage rates in 15 cases; 49 expense accounts utilized improper meal allowances or accommodation rates; 154 expense accounts appeared to claim excessive mileage based on location; 33 expense accounts were identified as including expenses which had also been included on other expense claims by the same director; and 99 incidents were cited where claims were made by area directors and executives against the society as well as a related organization for what appeared to be the same expense.

The audit also noted 104 inappropriate claims which included mileage claims on the same dates as rental or leased cars were charged to the society, or meals and hotel allowances claimed for trips that do not appear to have been made.

Will of people must be expressed - Fontaine

Continued from Page 1.

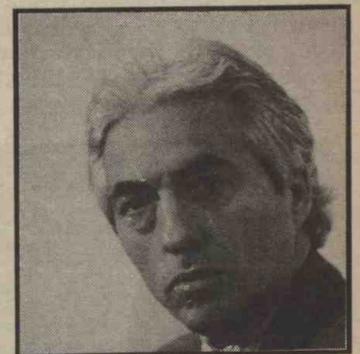
During the first steps, First Nations learn regional programs and services from the inside, said Fontaine. Once they know how the programs work and how money is allocated, then they can begin to address concerns they have about those programs.

The following steps would see a transfer of jurisdiction, designing the structures that would implement self-government.

There is a three-year time frame set out to dismantle Indian Affairs and take on the responsibility of self-government. It is important to learn from history and to realize that a long process is detrimental to native interests, Fontaine said.

At the end of the three days of self-government talks, Fontaine expressed satisfaction with the discussions.

"People were saying 'Look, we may disagree on some points but overall there is very strong support for what we're trying to do. We're united in trying to



Phil Fontaine

pursue this goal'."

The biggest concern among the chiefs was the assurance the process will be community-driven.

"Everything we do must be taken home so that the voice of our people at home will be heard and the will of our people will be expressed," said Fontaine.

A second special assembly of the Manitoba chiefs will be held within the next few months. They will attempt to seek consensus on how to proceed with the dismantling.

Our Opinion

Morin's excuses not acceptable

There is only so much boloney a people can be expected to swallow, and Metis Nation of Saskatchewan president Gerald Morin's insistence his organization is woefully under-funded is just one thin slice too much.

During the course of the Deloitte and Touche audit, which uncovered a sickening degree of financial mismanagement at the Metis Nation, Morin moaned that funding cuts and lack of resources are the reason his organization is in the financial mess it's in. He said government funding just didn't keep up with the growth of MNS Hog wash!

If you don't control where the money is being spent, Mr. Morin, how can you be remotely sure it's not enough? Morin seems to think government funding should keep pace with his organization's unimpeded spending habits. Accountability seems a foreign concept to this free-wheeling, no-holds-barred, spend-thrift executive, and creative book-keeping the only constant.

This pretence of being too wrapped up in the struggle of protecting Metis rights and achieving Metis government to administer sound financial policy and procedure is laughable. Not even the most ignorant of us will swallow that backwash of bilge water. What MNS members have is an executive that can simultaneously walk and chew gum, but chooses not to. All concerns for the organization's financial health were shrugged off, deliberately and willfully.

The good work and the goals of the Metis Nation of Saskatchewan have been severely undermined by the shameful and irresponsible conduct of the executive and its directors in regard to financial management. Whether this conduct has been criminal or just down right contemptible is a matter for the Justice Department, but be sure whatever strides the Metis Nation has made in the past few years have been tarnished without a doubt.

Environmental review a white wash

The current level of militarisation in the Canadian North, and in particular the Innu's traditional hunting, trapping and fishing lands in the Labrador-Quebec peninsula, should not be continued without a complete and impartial review of the environmental impact of the practice of low level flying on the inhabitants of these lands.

Yet in response to the concerns raised about the practise of low level flying (fighter jets flying at below 300 metres), the Canadian military releases an Environmental Impact Statement that not only ignores the hue and cry to halt these training flights, it suggests it plans an expanded program that would see up to 15,000 flights undertaken in a nine month period beginning 1996.

How ironic, that the training by the Allied air forces in Canada is undertaken to enhance the skills needed to protect our rights and freedoms from tyranny, yet those same forces ignore the rights and freedoms they hope to protect by imposing their unwelcome presence in tyrannical fashion.

The Canadian military has lost sight of the purpose for its existence. It is not mandated to sell out a few hundred Innu and the environment for a blank cheque from foreign governments. It is engaged to protect us from infringements of this kind.

The mandate of the Environmental Impact Statement was to determine how military flying training can continue to be best carried out to meet the needs of the people, the environment and the flying program. The bottom line is it can't, not without the proper environmental assurances. This is not only the moral obligation of those who would use our northern lands, but the responsibility.

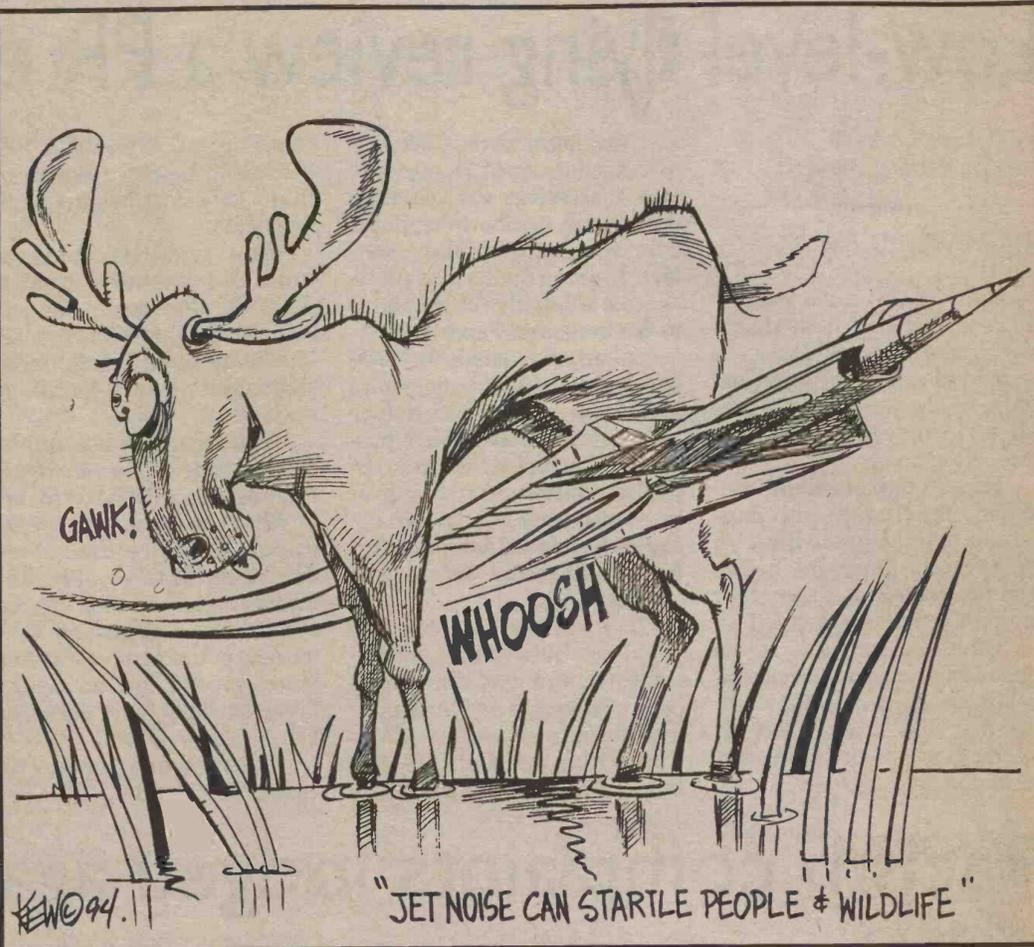


Illustration by Don Kew

Native politicians ignoring people behind stats on inmates

During a recent visit with one of my brothers who is incarcerated in a federal penitentiary, we talked about so-called rehabilitation programs. He told about a speaker from the University of Saskatchewan who spoke to the Native Brotherhood. And then, totally taking my by surprise, he said, "I was going to ask her if she knew you (since you teach there too) but I thought you probably didn't want anyone to know that you have a relative in prison."

After he said that, I thought about all those very comfortably positioned scholars within the university or politicians in the political arena, both Native and non-Native, who too easily espouse theories of colonization and its affects. Yet few have the spiritual strength or emotional courage to get involved in meaningful ways.

How many times have you heard the rhetoric about Native inmates in Canada's federal penitentiaries, and youth



JANICE ACOOSE

detention centres? Every time I listen to Native leaders trading barbs with government, or tune in to an educator's discourse on colonization, I hear about the continually increasing Native inmate population. What distresses me is I seldom hear about Native leaders or educators actually going into prisons, setting up programs, or advocating on behalf of Native inmates.

When I teach classes, I often talk about colonization and the grim realities of prisons, and alcohol abuse that are too much a part of our lives. I tell my students almost all Native people have some familial connection to institutional incarceration, and

abuse; those who pretend they don't have probably shamefully turned away from their relatives.

I look upon my own family as a microcosm of the Native population - within my family we've known only too well the horrific affects of colonization.

I am extremely thankful that there are many Elders who are working tirelessly with the prisons; unfortunately, their work is often compromised by too few resources. Perhaps it's time that those politicians, educators, social workers, and others who use prison statistics to acquire resources in order to keep themselves working do more than just talk about prison conditions!

Windspeaker

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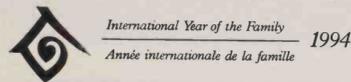
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IT TAKES MORE THAN A HOCKEY BROADCAST TO REACH SOME KIDS.

For the kids on the Rankin Reserve, it took a little human contact. □ The kind Ted Nolan, former Rankin resident and winning coach of the Sault Greyhounds, brought to a boy struggling to perfect a wrist shot. □ And the special knack for instilling confidence displayed by broadcaster and ex-NHL coach Gary Green. And in renowned power-skating instructor Marianne Watkin's magical ability to correct a bad stride. □ For forty-six boys and girls facing the onset of another north shore winter, we couldn't think of a better way to reach them than through TSN's community hockey clinic program. □ And at the end of the day,

about the only thing open to debate was the question of who got more out of it... them or us.



**Wind
speaker**

GUIDE TO INDIAN COUNTRY

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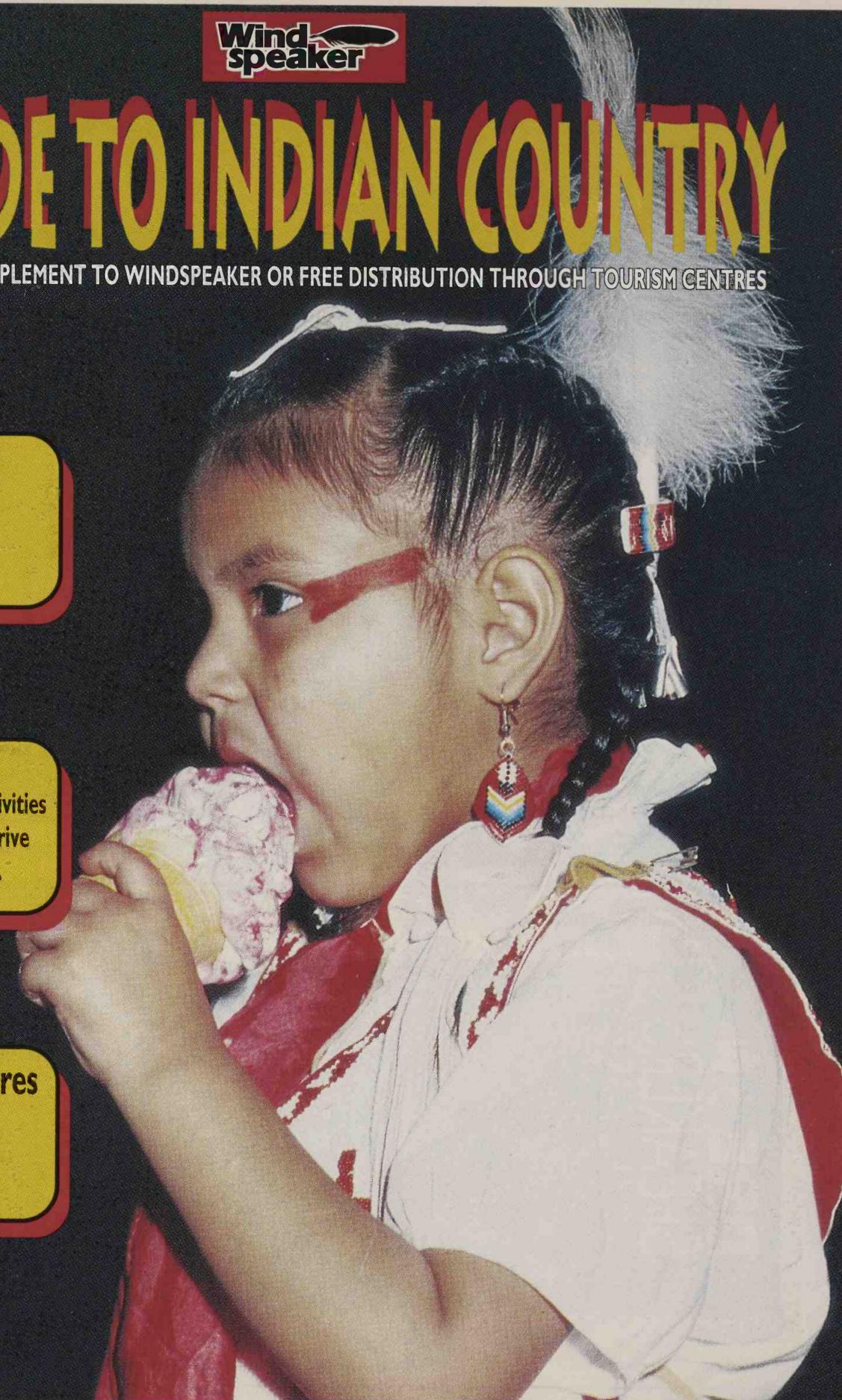
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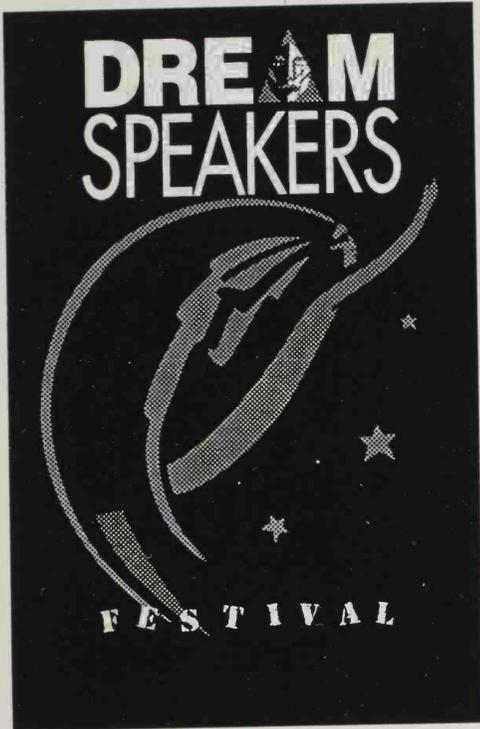
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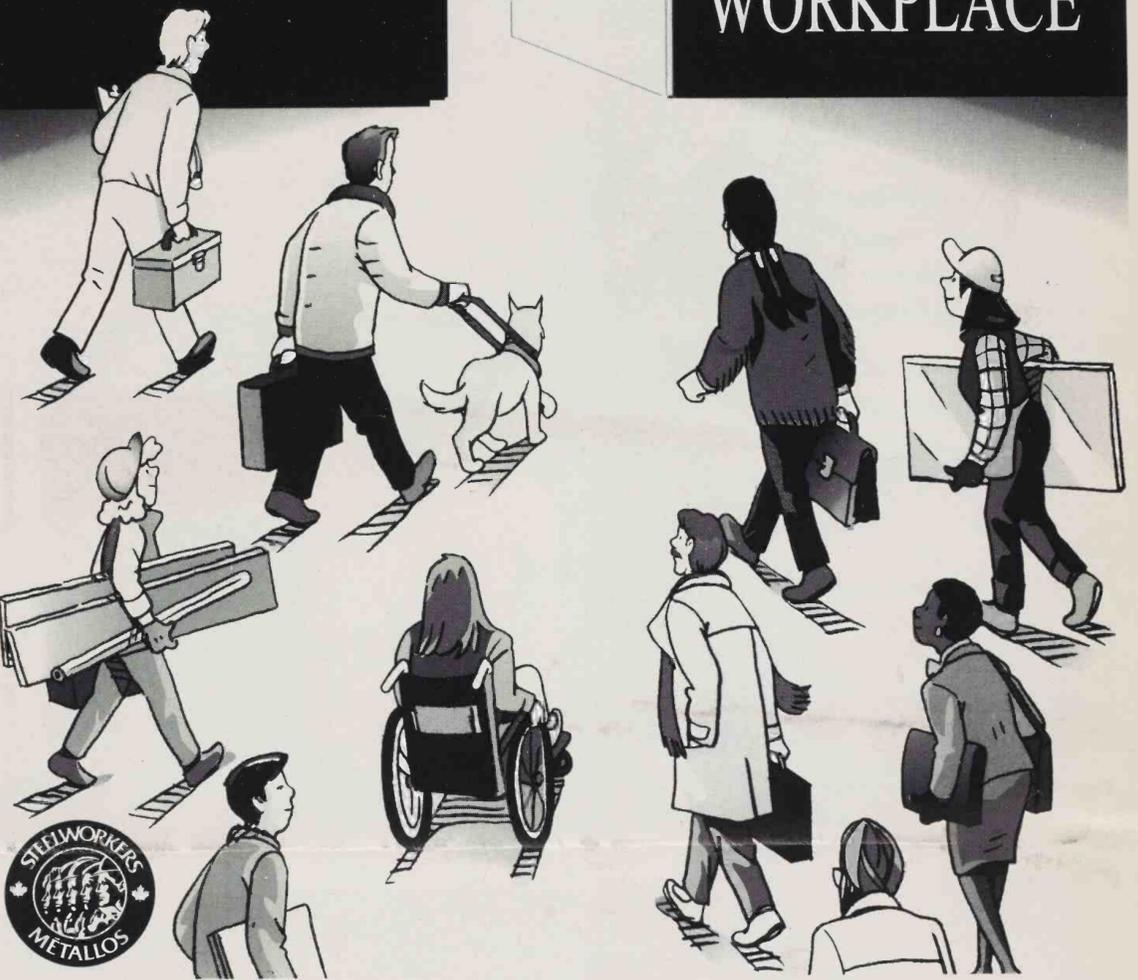
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Welcome
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GUIDE TO INDIAN COUNTRY



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Travelling the Red Road

Culture, history, festivities, sports — there's

Windspeaker Staff Writers

Welcome to Windspeaker's Guide to Indian Country. In this guide we'll explore the beauty of First Nations communities, festivals, events, special attractions, historic sites and museums across Canada.

Let's hit the road in the beautiful province of British Columbia, which has a variety of events, cultural and recreational activities. With 352 scenic parks in the province, people can experience river rafting, hang-gliding, mountain climbing, white water kayaking and scuba diving, to name just a few activities.

Between April and September, British Columbia hosts thousands of annual events that attract millions of visitors from across Canada and around the world.

Come view the many historic sites, museums, galleries, restaurants and celebrate the many traditions of Aboriginal people in British Columbia.

Start by following the Totem Circle (see map), which takes you to historic sites of the Coast Salish, Haida and Tsimshian Nations. The entire circle takes anywhere from seven to 14 days to complete and covers a distance of about 3,000 km.

If you start off on the northwest coast at Prince Rupert, about 1,500 kilometers north of Vancouver, you'll find an area rich in Tsimshian history and culture, kept alive by dedicated members of the Aboriginal community, which represents 30 per cent of the city population.

Striking out on the road, take Highway 16 north of Prince Rupert for a three-hour drive to the Ksan Indian Village in Hazelton, approximately 250 km north of Prince Rupert or 439 km west of the north central city of Prince George.

Nestled in the Hazelton Mountains, the Ksan Indian Village is a fascinating complex of structures which will take you back to the life and times of Aboriginal people before the arrival of Europeans. View the tribal houses, historical sites and see Ksan dancers perform in their traditional style. Guided tours are available. (See story, Page 5.)

Nearby in Kispixio, you can see the largest grouping of totem poles in North America.

After spending some time in the beautiful settings of Hazelton, start heading southwest. Continuing on Highway 16, visit friends in Burns Lake and Nasleh Whuten (Fraser Lake) Aboriginal communities before heading off to the city of Prince George.

Prince George is nestled just below the elbow of the great Fraser River. For entertainment, visit the Fort George Park and Museum and stretch your legs. This is the last major city along the highway to Vancouver, some 800 kms south,

so take advantage of its conveniences.

Continuing your trek down to Vancouver, turn south of Prince George onto Highway 97. Ahead lies Red Bluff (Quesnel), Alexandria, Soda Creek and Williams Lake Aboriginal communities. Stop in and visit First Nations People and participate in traditional cultural events and activities posted throughout the summer months.

This is Peace River and Alaska Highway Region, the starting point of the Alaska Highway, offering amazing scenery and opportunities for the outdoors person.

Excellent fishing spots are found on the way, as well as camp grounds to catch some rays or settle down for the night in the camper. But watch your map, because the grounds are spread out along the highway — they're sparse from Prince George to 100 Mile House (three in a 500-km stretch), then there are none close to the highway until the Goldpan grounds, 300 kms south of 100 Mile House, on Highway 1.

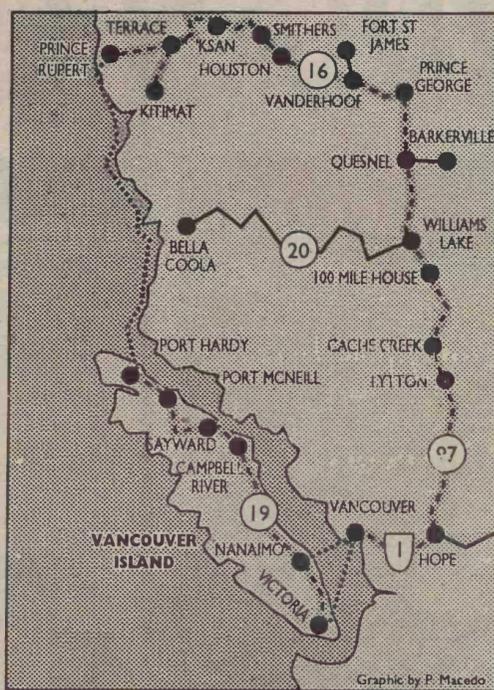
The drive into Vancouver is truly spectacular, moving along the Fraser Canyon, passing Hell's Gate and the Alexandra's suspension Bridge. Why not take a break and brave the engineering wonder?

The sagebrush country of the Cariboo Chilcotin and Vancouver Region is famous for its scenic beauty and truly a unique place to see.

The ride into Vancouver from here is a short one on the map but beware of tedious traffic jams as eager commuters make their way either to or from the hub from towns like Coquitlam and Burnaby.

Once in this famous coastal city, there are a hundred and one places to go and that's just in the downtown area! The favorite Vancouver spot is the Museum of Anthropology, on the University of British Columbia campus. Make sure you have enough time to view the stunning exhibits of First Nations art, including a rich collection of historic masks and jewelry. The museum has a variety of monumental totem poles to view, along with a traditional outdoor lodge. (See story, Page 7.)

Once you've had your fill of beautiful, cosmopolitan Vancouver



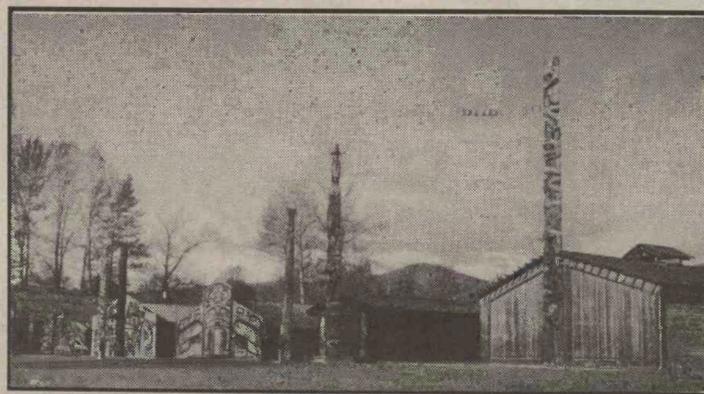
Totem Circle

and its many parks and beaches—don't miss Stanley Park in the heart of downtown—you'll probably want to head for the Gulf Islands.

There are three major ferry routes between Vancouver Island and the mainland. They include Victoria-Tsawwassen, Nanaimo-Horseshoe Bay and the Mid-Island Express, which runs from Nanaimo to Tsawwassen.

Each one-way trip takes between one-and-a-half and two hours, depending on the route. There are at least 48 sailings per day year-round and at least 72 per day in the summer.

You can walk on board, drive your truck, car or RV. Reservations are recommended on the Inside Passage, Queen Charlotte Islands and Mainland/Gulf Island Routes. Call (604) 669-1211 in Vancouver or (604) 386-3431 in Victo-



'Ksan Indian Village

ria for information.

When you get to Victoria, be sure to visit the Royal British Columbia Museum. The museum houses many traditional historic works of art and totem poles dating back as far as the mid-1800s. See Aboriginal artists at work in the Thunderbird Park next to the museum.

If you're in Victoria between Aug. 18-28, you might want to take in some of the events of the Commonwealth Games. (See story, Page 6.)

Head north from Victoria to Duncan, known as "the City of Totems" and home to the Cowichan Reserve, where the famous hand-knit Cowichan sweaters originated.

A summer highlight is the Feast and Legend program at the Native Heritage Centre in Duncan. Every Saturday from May 24 until early October you can take part in this four-hour celebration that highlights story-telling and a six-course feast. But you must book space for this highly popular event. Call Ron or Laurie at (604) 746-8819 for more information.

Heading north from Duncan on Highway 19, you'll reach Campbell River, which is famous around the world for its salmon-fishing.

From there, take a trip to Quadra Island to visit the Kwagwiltz Museum, well known for its Potlatch collection. Potlatch, an elaborate give-away feast used to elevate social status and redistribute wealth, was outlawed by the government in 1880-1950. Just recently, objects that were used in Potlatch ceremonies were returned to First Nations Aboriginals in B.C. Visitors can see the magnificent display of art and see dancers perform daily ceremonial dances.

Another ferry trip you might want to make is to the Queen Charlotte Islands. You can learn more about Haida Native culture at the Queen Charlotte Island Museum or visit old Indian village sites.

On Highway 19 north of Duncan is Port McNeill, where you can get another ferry to Alert Bay, which offers a fascinating collection of totem poles, the

view of the majestic Rockies, canyons and the Fraser and Thompson Rivers.

A worthwhile side trip is Kelowna, in the Okanagan Valley, some 395 km east from Vancouver.

This region is known as one of the major fruit baskets in North America. The Okanagan Valley also boasts a number of excellent wineries, which offer tours and tastings, and many beautiful lakes which offer boating, swimming, windsurfing, etc.

Making your way down to Penticton, 390 km east from Vancouver, make sure you stop at West Bank and enjoy Aboriginal hospitality.

Swinging on to the Trans-Canada Highway, it's time to say goodbye to British Columbia and hello to the Wild Rose province, Alberta.

ALBERTA

Located in the beautiful Rockies of western Alberta, Banff National Park offers numerous activities, including hiking through the breath-taking beauty of the Rockies. A must-see in Banff is the Luxton Museum, and if you're there Aug. 20, take in the Buffalo Nation Tribal Days.

Making a detour to the north of Banff National Park, we head off to the breathtaking scenery of Jasper National Park. Jasper Tramway is the longest and highest in Canada and it will take you to Mt. Whistler. While in Jasper, explore the breath-taking Tonquin Valley and visit the beautiful Amethyst Lakes.

Heading west from Jasper, a four-hour drive will take you to the provincial capital of Edmonton. One of the city's biggest attractions is West Edmonton Mall, which has more than 800 stores, an indoor ice rink and water park and much more.

Edmonton is sometimes called Festival City because of the many festivals and major events it hosts during the summer months, including the Heritage Festival July 30, 31 and Aug. 1, and the Folk Festival Aug. 4-7. A highlight of Aboriginal culture, film and video arts is the International Dreamspeakers Festival Aug. 24-27.

In the heart of downtown Edmonton at the Convention Centre, the White Braid Society of Edmonton will celebrate their 20th Anniversary Dinner Gala June 10. The event will start off by recognizing people that helped out the society for many years. The White Braid Society dancers will perform a dance production.

Celebrate with Edmonton on their annual Klondike Days Celebration July 21-30. This is a 10-day event highlighting the 1890s gold rush. Enjoy the midway, outdoor concerts and casino.

Continued on Page 3.

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hundreds of reasons to yell "Stop the car!"

Continued from Page 2.

Alberta hosts many cultural events in the Native communities. Come and share the beat and the rhythm of First Nations Powwows — check our powwow calendar for dates and places.

A short side trip from Edmonton will take you to Enoch Cultural Grounds on the Stoney Plain Indian Reserve on Highway 60, just 15 minutes southwest of Edmonton. Drop in and celebrate with Enoch at their annual Powwow July 15-17. The host drummers for the event will be the Blackstone Singers from the Sweetgrass Reserve in Saskatchewan.

Head south on Highway 2 to the city of Calgary, well known for hosting the greatest outdoor show on earth. The Calgary Exhibition and Stampede July 8-17 is a 10-day event featuring the wildest rodeo action and chuckwagon races you will never forget.

While in Calgary, make sure to visit the Glenbow Museum (See story, Page 9) and Canada Olympic Park, site of the 1988 Olympic Winter Games.

Don't miss the International Native Arts festival, August 13-23.

Head south on Highway 2 almost all the way to Lethbridge, in the southeast corner of the province, to Fort Macleod before heading west to Head-Smashed-In Buffalo Jump, one of the oldest sites on the western plains. The Aboriginal people of the Plains stampeded the buffalo over the cliff, a very efficient way to kill the huge animals, which they used for food, clothing, shelter and tools.

The Head-Smashed-In Buffalo Jump has been carefully persevered, giving visitors a unique opportunity to explore the way Ancient Aboriginal people lived. (See story, Page 8.)

Southwest Alberta is home to many Aboriginal people. The Peigan, Blood and Blackfoot bands have annual powwows that attract people from across Canada and U.S. (See our Powwow Calendar for places and dates.)

Head back to Lethbridge and get on Highway 3, which will take you to Medicine Hat, the site of the 20-storey tipi, a monument to the rich cultural past of Aboriginal people. The tipi was designed for the 1988 Calgary Winter Olympics.

South of Medicine Hat is Writing-On-Stone Provincial Park, featuring one of the largest collection of petroglyphs and pictographs in North America. A total of 50 sites of rock carvings and paintings can be seen here. (See story, Page 12.)

SASKATCHEWAN

Head east on Highway 1 into the heart of Canada's old west, the province of Saskatchewan. Rich

in Indian and Metis history, Saskatchewan has a wide variety of historic sites you can visit. Saskatchewan is known for the armed confrontation between the Metis and Canadian authorities, known as the Northwest Rebellion. Every Aboriginal community along the route has lots to offer visitors in their annual traditional celebrations.

Head along the Trans-Canada highway to Swift Current, about 226 km east from Medicine Hat. Take a detour south on Hwys. 21 & 271 to Cypress Hills Provincial Park. The Cree named the Park "ayun-atauh-gow" or beautiful highlands.

Just 27 km south of Maple Creek, Cypress Hills Provincial Park is 1,392 metres above sea level and it is the highest point between Labrador and the Rocky Mountains. The park has lots to offer visitors and is open year-round. Call (306) 662-4411 for information.

Some 301 km north of Swift Current on Highway 4, North Battleford hosts the city's top annual event called the Northwest Territorial days July 17-20. The four-day event in July features livestock competitions, chuckwagon races and more. Stop in and view the art by acclaimed Cree artist Allen Sapp in his gallery. Sapp, a successful artist from Red Pheasant Reserve, has won numerous awards including the Order of Canada.

About 50 km west of North Battleford, visit the Chief Poundmaker Reserve near Cut Knife, where Chief Poundmaker and his Cree followers faced the Canadian militia, sent to quell uprisings, in 1885. See the Cut Knife Battle Site on road #674, north about seven km, and turn on a gravel road going east through the Poundmaker Reserve and watch for signs. See the grave of Chief Poundmaker on the top of the hill inside an open framed tipi.

Be sure to see the world's largest tomahawk in Cut Knife. It is said that the tomahawk is a symbol of friendship between the whites and Natives.

Next stop is Prince Albert, 208 km northeast of North Battleford on Hwy. #40 & 3. August 9-11, more than 400 Aboriginal dancers from across Canada take part in the Prince Albert Powwow. Enjoy Aboriginal music and feast on variety of Aboriginal food.

South of Prince Albert, about

141 km away on Hwy. 11 & 12, is the city of Saskatoon. About five minutes north of Saskatoon is Wanuskewin Heritage Park.

Wanuskewin is a Cree word meaning "seeking peace of mind." Come share the experience of Aboriginal history at a site dating back 1,500 years. Watch traditional performers in the 500-seat amphitheatre.

Festival Week, July 4-10, Indian dances and crafts are celebrated. Sept. 3-5, visitors can celebrate the season of gathering, when Northern Plains Indians prepared for winter. If you're a winter visi-

Saskatchewan River to Batoche National Historic Park. Revel in the history of Metis culture and society and relive the event that led to the 1885 Rebellion, led by Louis Riel. View the mass grave site of the Metis who died in the Battle of Batoche. Batoche National Historic Park is open daily from the Victoria Day Weekend to Thanksgiving day from 10:00 a.m. - 6:00 p.m. and during other months from 9:00 a.m. - 5:00 p.m. Phone: (306) 423-6227.

Next stop is Saskatchewan's capital city of Regina, 259 km south of Saskatoon on Hwy. 11.

But before you see the beautiful city of Regina, make a detour to Craven on via Hwy. 11 & 20, 37 km northwest of Regina.

Craven is the home of the biggest jamboree in North America. The Big Valley Jamboree is held every year with big name country stars from across Canada and the U.S. Jamboree dates for this year are July 14-16. Phone: 1-800-667-7899.

Just 45 minute drive northeast from Regina on Hwy. 10 is Fort Qu'Appelle and 9 km west is Standing Buffalo Indian Reserve. Every year the community host traditional celebrations. This year's Standing Buffalo Powwow is Aug. 12-14. Phone: (306) 332-5412.

The Treaty Four Gathering Sept. 12-18 is a highlight. It features a powwow, ball and golf tournaments, bingo, amateur hour and a fashion show.

Make sure you stop in at the surrounding Native communities and share their traditional celebrations. See our powwow calendar for dates.

Back in Regina, you can choose from a number of things to see and do. The city offers excellent attractions like the Wascana Centre, a park in the heart of the city. Come and be a part of the Buffalo Days Celebration at Regina Exhibition Park. Dates are August 3-8. Phone: (306) 781-9200.

While in Regina, you can see a re-enactment of the dramatic events surrounding Louis Riel, the Metis leader in the Northwest Rebellion of 1885. One of the longest running stage shows in Canada, the Trial of Louis Riel will be performed July 27-Aug. 31, Wednesday to Friday, at 8 p.m. Call (304) 522-4242 for information.

MANITOBA

Next stop: Manitoba, Canada's Keystone Province with lots of scenery and fascinating campgrounds. Manitoba takes pride in the cultural diversity of its festivals throughout the summer months.

During the last two weeks of June, the Red River Exhibition in Winnipeg features a giant midway, huge parade, nightly grandstand performances featuring world-class entertainment and an International band competition that attracts marching and concert bands from across North America.

Take a side trip north of the Trans-Canada highway on Hwys. 41 & 10 to the northern region of Manitoba, where you'll find The Pas. Come and share traditional Native events, singing competitions, jigging, fiddling and the professional Canadian Canoe Classic Aug. 15-20 at Okpasquik Indian Days (The Pas). If you want more information of this special event phone (204) 623-5483.

Just north of The Pas is Clearwater Lake Provincial Park, where you can see Canada's clearest lake.

When you've had your fill of the beautiful lakes of Manitoba, turn your sights east and get ready for Ontario, the land of many scenic parks and sites.

ONTARIO

The first stop is Keewantin on Hwy. 17. Keewantin is the place for the outdoors person, offering excellent hunting and fishing areas. Next, take a detour south of Keewantin on Hwy. 71, stopping in at various campsites and picnic parks along the way.

Sioux Narrows is a prime vacation spot in Ontario with lots of boating and camping facilities. Don't forget to stop at Sioux Narrows Provincial Park and see the ancient Aboriginal pictographs on rocks along the lake. The park has lots to offer visitors — recreational facilities, sailing and canoeing. Stop in at Whitefish Lake and Crow Lake Aboriginal communities and say hello.

Before heading off to Thunder Bay, take a breather at the Kakabeka Falls Provincial Park on Hwys. 11 & 17. There is a story behind this park, the Legend of Greenmantle. It is said that an Ojibwa princess was captured by a Sioux who pretended to guide her to her people. In fact the Sioux led her straight over the falls. The park is full of camping and beach facilities and more.

The third largest port in Canada, Thunder Bay, has lots of parks and recreational centres to offer its visitors. Come visit Chippewa Park on the shores of Lake Superior just off Highway 61B. The park is open from late June to Labour Day.

Continued on Page 4.



Powwows dominate the social summer season both on the prairies and in Ontario. At Poundmaker's powwow, just outside Edmonton, celebrants dance in the shadow of a former residential school, where Indian children were stripped of their cultural identity and forced to learn the white mans' ways. (See Powwow calendar, Page 17, for dates and places.)

tor, stop in Dec. 17-24 to celebrate the season of storytelling. Wanuskewin Park is open all year round from 9 a.m. to 8:00 p.m. Phone (306) 931-6767. (See story, Page 13.)

Southeast of Saskatoon about 120 km via Hwys. 16 and 365 is a place known as "the place of healing waters," Little Manitou Lake. Every year this place attracts people from all over North America because of the similarity of its waters to those of the Dead Sea, renowned for the healing properties of its waters.

To absorb some Metis history and culture, visit Batoche, 88 km north of Saskatoon via Hwys. 11, 312 and 225. Come and celebrate Back to Batoche days in July 22-24. For more information contact Claude at (306) 975-0840.

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Summer's the time to expand horizons through travel

Continued from Page 3.

Visit the display of Aboriginal artifacts at the Thunder Bay Historical Museum. The museum is located at Highway 219 South and it is open all year round.

Visit Ojibwa Kessigan at Thunder Bay, commemorating the contribution of Aboriginal people to the fur trade. Festival dates are Aug. 20-21 on Broadway Avenue off Hwy. 61. For more information on Ojibwa Kessigan phone (807) 577-8461.

Travelling east on via Hwy. 17, turn onto Hwy. 627 and visit Pic River Aboriginal community. Make time for the Powwow and Traditional Ceremony, July 8-10, at Pukaskwa National Park. Phone (807) 229-0480.

Make sure you visit Pic Mobert, Michipicoten, Batchewana and Garden River First Nations and stop in at various Provincial Parks along the way to Sault Ste. Marie.

Sault Ste. Marie is a major stopover for tourists travelling east and west. Visit the museum, one of the oldest stone houses in Ontario. Built in 1814 by a fur trader, Charles Ermatinger, it was built for his Ojibwa princess, daughter of an Ojibwa chief. Ermatinger Old Stone House is located at 831 Queen St. East.

For nature lovers, the Agawa Canyon is a must-see. Open in early June to mid October, for more information phone (705) 946-7300.

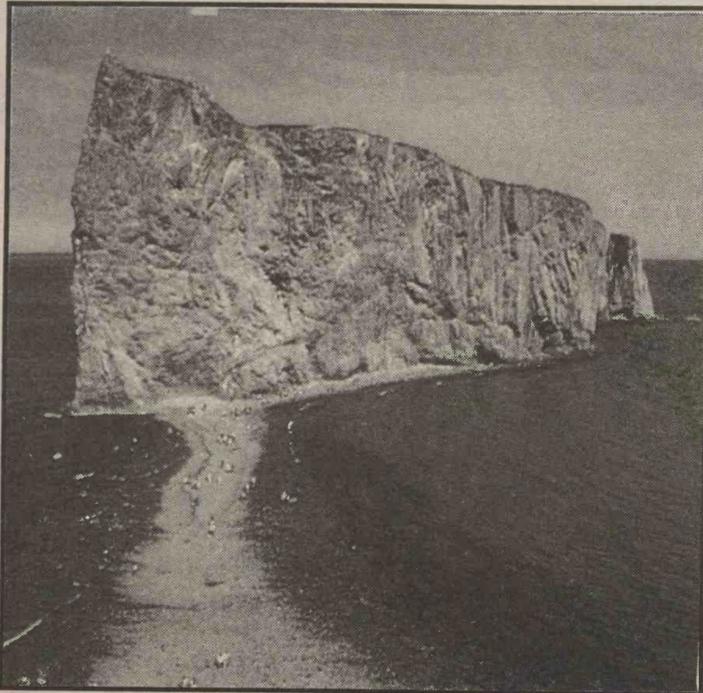
Before Sudbury take a detour south on Hwy. 6 to Manitoulin Island and come and celebrate First Nations 34 Annual Wikwemikong Indian Day Powwow July 30 to August 1. Phone: (705) 859-3122.

Visit Sucker Creek and celebrate their 5th Annual Powwow in June 4-5.

Travelling on Hwy. 17 east, visit Lake Nipissing, well-known to fishermen and hunters and offering lots of activities during the warm summer months.

Headingsouth on Hwy. 11, stop in and enjoy various tourist sites along the way to Windsor, visiting at Barry, Waterloo, Kitchener, Stradford, London, St. Thomas. Just before heading to Windsor, take a detour on Highway 401, 90 & 40 to Walpole Island. An Aboriginal community, it has lots to offer its visitors, including parks and sandy beaches.

Stop in at Kettle Point and celebrate with them during their annual powwow July 9-10. West of London, take Hwy. 22 and turn north on Hwy. 21. Phone: (519) 786-6680.



About a day's drive north of Quebec City on Highway 132, you'll find the bay at Perce and its spectacular rock rising out of the sea. This five-million ton mammoth has been carved by the sea, wind and cold for 350 million years.

Heading east to Brantford, stop in at Woodland Cultural Centre and explore the history of Aboriginal people of the east. Located at Brantford at 184 Mohawk St., the centre is open year round except statutory holidays. Phone: (519) 759-2650. Brantford is located on Highways 401 & 403.

Southeast of Brantford is the Ohsweken - Six Nations of the Grand River on Hwy. 54. Six Nations offers visitors a variety of historical and cultural events, including Ohsweken Grand River Days, June 25-26, featuring Maori singers from New Zealand at Six Nations Pageant Grounds, 2nd Line and Sour Springs Rd. Ohsweken "Champions of Champions" Powwow is July 23-24 at Chiefswood Tent & Trailer Park, Hwy. 54 and Chiefswood Rd. Phone: (807) 229-0480.

Visit one of the greatest wonders of the world, Niagara Falls. Every year, Niagara Falls attracts millions of visitors from all over the world. The falls are open daily year long.

Milton, situated just off Highway 401, offers many historic 19th-century buildings. Visit an ancient historic Aboriginal site at Crawford Lake Conservation Area, located on Steeles Ave., 5 kms south of Hwy. 401 via Guelph Line. Open all year round, the phone number is (905) 854-0234.

Next stop is Toronto, Canada's biggest city, alive with vibrant and exciting sights and places to see. Visitors can go on a world tour by

visiting Toronto and taking in its huge ethnic community — Toronto's Chinatown is the largest in Canada. Come and check out the variety of restaurants and sample food from all over the world, in various communities dotted throughout Toronto.

This city has more live theatres than anywhere else in the world except for London and New York. Visitors can see the historic sites and museums, visit the glass palace Eaton Centre with more than 300 stores and stop in at the SkyDome, home of the Toronto Blue Jays.

Take Hwy. 2 and head south on Hwy. 49, turning left on Hwy. 14, to celebrate with Deseronto. The traditional Powwow is Aug. 13-14 on Bayshore Rd. Phone: (613) 396-3424.

Get back on the main highway and head to Canada's capital, Ottawa. It will seduce you with its gothic buildings, fine museums, scenic streets, canals and more. Visit the Parliament Building and see the changing of the Guard.

Journey through time and visit the Canadian Museum of Nature, where you can view the exhibits of dinosaurs, birds, mammals and plants. Located at Metcalfe and McLeod Streets, it is open all year.

QUEBEC

Next stop: Quebec. Inhabited by Inuit peoples and by the Amerindian, Quebec is Canada's French-speaking province. Quebec is the crossroad between

French and English culture in the new world. Celebrate with Kahnawake July 9-10 at Kanien'Kehaka Raotitionhkwa Cultural Centre at their 4th Annual Echoes of a Proud Nation Powwow. See traditional, fancy, jingle, grass and team dancing, just south of Montreal. Phone (514) 638-0880.

Designed by Metis architect Douglas Cardinal from Alberta, visitors must see the Canadian Museum of Civilization at Hull. This vibrant museum highlights the Amerindians, the continent's first inhabitants. For more information phone (819) 776-7007.

The Indian and Inuit Art Gallery in the museum is featuring an exhibition of works of major artists of the 20th century Native American Fine Art Movement from May 12-Sept. 18. Shared Visions: Native American Painters and Sculptors in the Twentieth Century, is borrowed from the Heard Museum in Phoenix, Arizona.

While in Quebec, don't miss Quebec City, a romantic metropolis filled with old buildings overlooking the St. Lawrence River offering a sight-seeing and culture-filled respite from the road. At Wendake, (Village-des-Hurons), come and visit the Hurons. Experience their fascinating heritage exhibited in a museum, at Autoroute 73 and Hwy. 369 West, just a few minutes drive north of Quebec City. Phone (418) 843-3767.

Don't miss the Innu Nikamu Festival on the Malienam Reservation in the Duplessis region, 14 km from Sept-iles, Aug. 4-7. This four-day event highlights traditional and contemporary Native performers from all over Quebec. (See story, Page 16.)

NEWFOUNDLAND

Newfoundland and Labrador are rich with history, culture, environment, and lifestyles that attracts thousands of visitors from North America and around the world.

From July 29 to Aug. 7, St. John, Newfoundland will host the World Women's Fast Pitch Softball Tournament. About 20 countries from around the world will participate in the tournament.

LABRADOR

Labrador City and Wabush, just outside Labrador City, offer visitors excellent outdoor activities and summer spots. Visit Duley Lake Provincial Park, 10 km from the city. The park has more than 100 campsites and swimming and boating facilities, boasting an excellent sandy beach.

Visit Happy Valley-Goose Bay, Labrador on Hwy. 500. It's the site of Happy Valley-Goose Bay annual Labrador Canoe Regatta, a weekend of music and traditional food.

For a change of pace, why not fly to Hopedale and visit Agvituk Heritage Museum? The museum features artifacts from Inuit people of the area and is open daily during the summer. Phone (709) 933-3833.

NEW BRUNSWICK

When you are visiting New Brunswick, make sure you visit the various Aboriginal communities like Oromocto, Fort Folly, Big Cove, Burtoche, Red Bank, Eal River Bar, Indian Island and much more. Stop in and enjoy their cultural events and hospitality.

Visit the reconstruction of Beothuck Indian Village, which records the lifestyles of central Newfoundland's Native inhabitants. The village includes a smokehouse, an authentic burial site and Beothuck canoe. For guided tours contact Rod French at (709) 489-7251. It's located at St. Catherine St., Grand Falls, 456 km west of St. John and 272 km of east of Corner Brook, Grand Falls.

A number of festivals will fill the summer in New Brunswick. At St. John is The Festival by the Sea, where about 350 performers will perform in 10 locations throughout the city Aug. 5-14. Phone (506) 632-0086.

In Fredericton, the Harvest Jazz & Blues Festival, Sept. 14-18, will feature bands from across Canada that will join local groups performing in local bars, restaurants, blues gardens and theatres. Fredericton is located north of St. John on Hwy. 7.

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History recreated at 'Ksan

By Dora Wilson

HAZELTON, B.C.

At the junction of the Skeena and Bulkley Rivers, in one of the most historic regions of northwestern British Columbia, stands a fascinating village, monument to the lives and culture of the region's First Nations.

The community is called 'Ksan, named for the Skeena River, "the river of mist" in the Gitksan language, and is a replica of an authentic Gitksan village in the 1800s. The village was built in 1968, a joint project by the 'Ksan Association and the governments of B.C. and Canada. It opened to visitors in 1969.

There are four communal houses, totem poles and canoes. The construction was complete in every detail and similar to one that stood on the site when the first explorers and traders came into the Hazelton area. Since 1974, a studio and an exhibition centre has been added to the project.

The Frog House of the Distant Past, the Wolf House of the Grandfathers, the Fireweed House of Masks and Robes, the Today House of the Arts, the Carving House of All times, the Studio, and the Northwestern National Exhibition Centre are decorated with house paintings, carved interior poles, and painted scenes in the classical West Coast Indian Style.

In the Today House of the Arts and in the Carving House of All Times artists may be seen producing a wide range of high quality native arts and crafts. These products, together with other products of Gitksan and Wet'suwet'en artisans, are offered for sale to visitors. The

'Ksan trademark guarantees the authenticity of each article.

The Fireweed House of Masks and Robes is a "hands-on" museum where visitors see and touch the masks, robes, moccasins and carvings displayed in various stages of production.

The Wolf House of the Grandfathers displays a good straddled after the first traders came into the area. Muskets, iron pots, blankets, knives and other paraphernalia are laid out as if in preparation for a feast.

In the Frog House of the Distant Past, visitors can see how the Gitksan utilized the animals and natural resources to exist at a high subsistence level without the benefit of the techniques and technology available in Europe and eastern North America of the 18th century.

The Studio - silkscreened prints, for which the 'Ksan artists are noted - originate here.

The Northwestern National Exhibition Centre is one of Canada's 26 National Exhibition Centres. In the Treasure Room, Gitksan and Wet'suwet'en heirlooms are displayed and protected. The Chiefs' regalia are preserved and are kept in readiness for the use of their owners at feast or similar occasion.

Guided tours through the village are available at a nominal charge from May 2 to October 15.

Located adjacent to 'Ksan village is the modern well-maintained 'Ksan campground and trailer park consisting of 30 fully serviced trailer sites and 32 camp site.

The 'Ksan village is about eight

kilometres (five miles) from the Highway 16 and Highway 62 junction at New Hazelton.

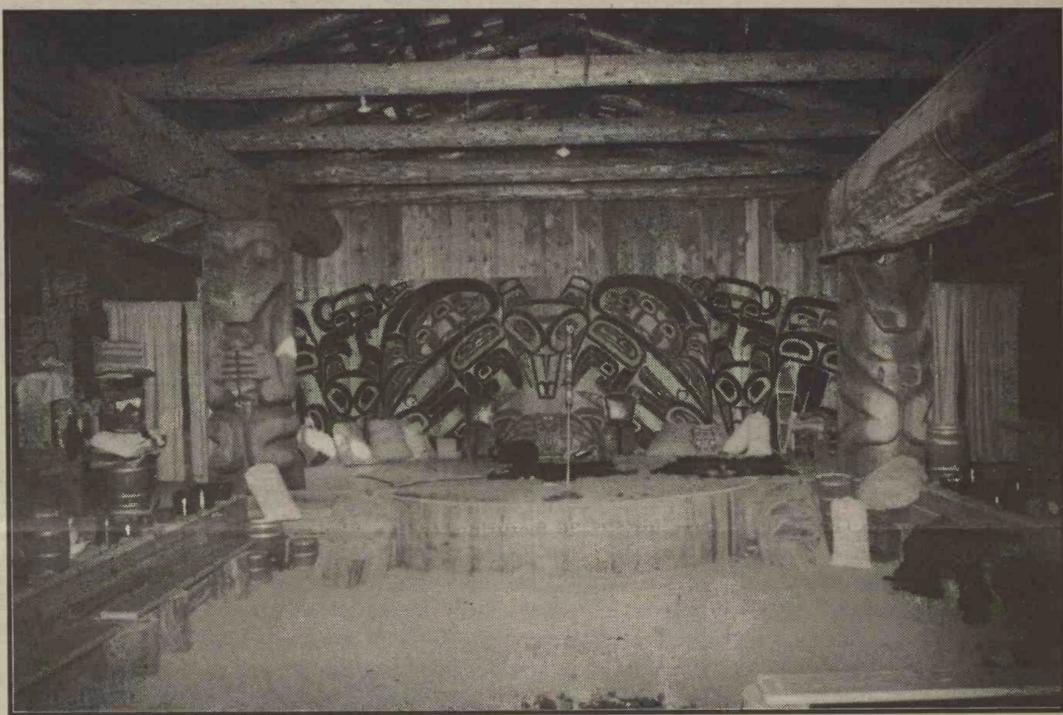
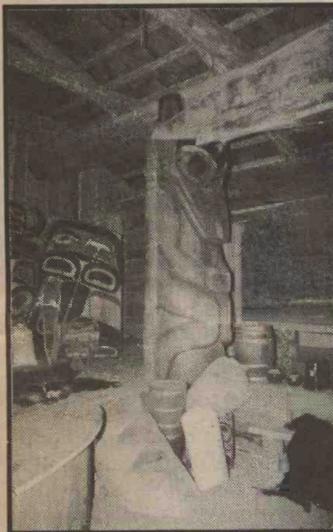
The 'Ksan village is only one of the attractions of the Hazelton area.

A tour, "Follow the Hand of History," indicated by strategically located markers leads to over 20 historic sites, including the Indian Garden of Eden, the Man-Made Hill, Cataline's Grave, the head of river boat navigation, and the oldest totem pole in the world standing in its original location.

The surrounding country is home to a wide variety of game. Nearby rivers, streams and lakes attract fishermen from all corners of the globe. The world's record steelhead and chinook salmon were both taken near 'Ksan.



Performance of traditional dancing and singing are presented by the 'Ksan Performing Arts group every Friday evening from July 8 to August 11 in the Wolf House. This group has performed, by invitation, in the National Arts Centre in Ottawa, in New York and other United States venues, Japan, Australia, and Korea. Clan symbols are depicted on the inside totem of a 'Ksan lodge.



The interior of a Gitksan family lodge is meticulously reproduced in 'Ksan Village, down to the furs used to sleep in, giving visitors the impression lodge occupants have just stepped out for a moment.

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Native culture emphasized at Victoria Games

By Susan Lazaruk
VANCOUVER

The Commonwealth of Nations doesn't officially include Canada's first Nations, but you wouldn't know it from this summer's XV Commonwealth Games in Victoria.

Participation by Vancouver Island's Aboriginal peoples in the cultural aspect of the competition for athletes from the Queen's colonies and former colonies August 18-28 is significant.

Never before has there been such a cultural emphasis in the Games history, according to the Native Participation Committee. The committee is coordinating Aboriginal events, hosted by the Coast Salish Nation, with the involvement of the Nuuchahnulth and Kwakwaka'wakw nations.

Vancouver Island Natives will carry the Queen's Baton (which is the Commonwealth Games what the Olympic Flame is to the Olympics) on its final leg of its journey from Buckingham Palace to officially open the games. The baton is silver engraved with traditional designs - a frog, wolf, raven and thunderbird. The symbols were designed by three First Nations artists: Charles Elliott of the Coast Salish Nation, Art Thompson of Nuuchahnulth Nation and Richard Hunt from the Kwakwaka'wakw Nation.

Some 300 million television viewers from around the world will watch as traditional canoes paddle into Victoria's Inner Harbour to launch the opening ceremonies at Commonwealth Stadium at the University of

Victoria at 4 p.m. Aug. 18.

"Our main purpose will be to welcome as many First Nations people as possible and welcome all the different nationalities to the Games," said Danny Henry of the Native Participation Committee. "We hope the whole Commonwealth family will be educated about First Nations people."

On August 4, canoes will be launched from Bella Bella, Alert Bay, Campbell River, Qualicum Beach and Parksville. On Aug. 18, dressed in full ceremonial regalia, the paddlers will glide into Victoria for a traditional Coast Salish welcome.

A day before the official opening is the Parade of Nations, in which First Nations peoples will exhibit the similarities and differences of each tribal nation through its languages, regalia, music, dance, traditions and culture. The parade will also honor Aboriginal war veterans, who will join in full uniforms and stripes.

The Aboriginal influence on the Games also include the Saanich Commonwealth place, the aquatic center designed in part by Tsimsan artist Roy Henry Vickers. His work lends a Native theme to the interior and exterior of the swimming complex, including the welcoming totem pole at the entrance and the nine-panel wooden carvings of Elders and chiefs.

And the 3,000 athletes will stay in the athletes village, called Thuleescha, or lookout point, at the university. First Nations dancers will perform traditional songs and dances for the international residents throughout the Games.



Aboriginal culture makes an impression throughout the Commonwealth Games in Victoria, with Native themes being used in ceremonial items such as the Queen's Baton, and the landing of traditional Native canoes on the island for the international games opening ceremonies.

Thuleescha will be blessed by Coast Salish Elders on Aug. 7.

Even before the Games begin, early visitors can take part in the Gathering of the Nations 94', a cultural and sporting event for all Island First Nations, as well as the visiting Mohawk Nation from Central Canada and the Maori Nation of New Zealand, that tie in with the Commonwealth Games.

On August 6-7, the annual festival will feature war canoe races on August 6-7 in Tsartlip Village at Brentwood Bay, just

north of Victoria, an annual tradition on the Gorge Waterway from the 1800s until the mid-1900s. It's open to spectators and a traditional salmon barbecue is available for a fee.

Also on August 6-7, the Coast Salish are holding a traditional Lahal tournament at the Tsawout Longhouse in Saanich, which is open to the public.

Lahal is an ancient form of entertainment, more a game of chance than of skill, played to the beat of drums and traditional chanting.

Two specially carved bones are exchanged by teams that are lead by a 'guesser' whose job it is guess which of the concealed bones is the unmarked or female, bone. When the guesser misses, the other team score points. The winner is the team that collects both sets of sticks and the king stick.

The game can be over quickly, or can sometime last for several hours. And it was usually made a little more exciting with the laying of wagers on the outcome.

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- Before you set out on your adventure, visit the library to get some tips on camping and hiking.
- Contact your local office of the natural resources department to find out if there is anything in the area you'll be visiting that you should be aware of, such as rare plants or dangerous animals.
- Take along a camera or binoculars and a guidebook to help you identify animal tracks.
- Keep your load as light as possible. Pack a refillable water bottle and purchase foods that have little packaging, such as fresh fruit and vegetables.
- Always carry out what you carried in. Don't leave garbage behind: bottles, wrappers, and even pieces of string can be dangerous to wildlife. Birds can be strangled by plastic rings from six-packs, and other animals can choke on smaller items like bottle caps or tabs from soft-drink cans.
- Use washing products that don't damage the environment.
- Learn the rules for starting and putting out camp-fires. Never leave a camp-fire until you've doused it completely. Don't forget: a smouldering ember is all it takes to start a forest fire.

Now you're ready to head outdoors and enjoy nature in all its splendour. But remember to leave the wilderness as you found it. After all, other wildlife lovers — and wildlife itself — deserve to enjoy it too.



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UBC Museum celebrates Northwest cultures

By Susan Lazaruk
VANCOUVER

The Museum of Anthropology, perched on the Pacific Ocean on the lush green campus of the University of British Columbia, celebrates the Northwest First Nations' rich and fascinating cultures.

It displays thousands of artifacts, from art works to totem poles to simple items used every day by B.C. Natives, as well as archeological material from Aboriginals around the world.

But the most interesting aspect of the diverse collection may be what's NOT on display, something visitors to the museum from now until September will be asked to think about.

When the museum opened in 1976, housed in the impressive building designed after the post-and-beam structures of the Northwest peoples by Canadian architect Arthur Erickson, the artifacts deemed worthy enough to be included were chosen by white European curators.

Now, almost 20 years later, a group of UBC archeology students challenge their selection based on "Western values of beauty, proportion, color and craft."

The students of Archeology 431, Museum Principles and Methods, with the permission of the university, have installed a thought-provoking display in the Masterpiece Gallery that includes a showcase of artifacts entitled What's Missing?

They display photographs glued onto cardboard cutouts to symbolize the exclusion of various articles for different reasons:

- A Native speaking stick to signify the lack of Natives' important oral history.
- Textiles, like button blankets, that are absent because of problems with preservation under the museum's lights.
- A woven basket to question the exclusion of what was largely women's artwork.
- Culturally sensitive material not on view because of its spiritual or ceremonial significance.
- Tools whose aesthetic value was often ignored.

And throughout the glass cases displaying "masterpieces" including intricately carved silver and gold bracelets, statuettes carved out of a dark grey stone called argillite, bone clubs and frightening rattles of painted wood, the students have tucked in little red cards bearing questions such as "Who has the right to decide what is and what is not a masterpiece?"

Next to the argillite carvings that were first produced for sale to Western people, they ask: "Do you think tourist arts can be considered masterpieces?"

On another card, next to jewelry designed by one of B.C.'s most well known artists, the students ask if the celebrity of the artist confers masterpiece status on an object.

It's the students' intention to provoke thought, and with that they provoke controversy, which incidentally is the purpose of art.

In a blank book inviting comments on their questions set up at the exit, visitors from as far away as Sweden and France aren't shy about offering their opinions, many unsigned: "Indigenous people should decide what is a masterpiece. Are we going to impose our values again!?!? When are we going to learn?!"

"They aren't masterpieces. They were once household objects used by Natives, now, due to western influence and opinion, they are masterpieces? This is bullshit. 431, I think you're on the right track. Keep asking questions."

But others disagreed, calling the questions "self-obsessed and juvenile," intellectual masturbation and politically correct: "The annoying red signs in each display case are distracting and so P.C., it's borderline laughable."

"Why don't you ask the Haida what they think instead of putting all this negative input into it from the 431 class."

"If this is how we teach our students, God help us all!! Harry."

One visitor chose instead to comment only on the project itself: "I've never been in a museum that challenged it's own exhibits. Very interesting."

It is very interesting, and a potentially valuable

art education for young and old, Native and non-Native alike. And it's just one small part of the museum.

Equally as thought-provoking is the wall of pictures and text documenting the history of the potlatch, a feast to celebrate the transfer of rights and privileges in ceremonies to honor the dead, the newly married, a new house or the raising of poles, at which the host presents gifts to invited guests.

The potlatch, an important link to the past and tradition for Northwest First Nations, was banned by Indian Affairs up until as recently as 1951.

Included in the display is a comment by William Halliday, a government Indian agent in Alert Bay in northern BC in 1922: "... There is absolutely no danger of any great potlatches taking place again. ..."

The artifacts of the celebrations on display include elaborately carved feast dishes as large as canoes, with matching spoons bigger than paddles.

Totem poles and house posts, their wood bleached by the elements and rotting because of age, are placed through The Great Hall, with (50-foot) ceilings. The poles, most from around the turn of the century, have been transported from Hope Island and other far-flung places.

Some tower several metres high and are so wide around that it would take three adults holding hands to encircle them. All bear carved images of humans, snakes, wolves, eagles and bears.

The items tell intriguing stories, like a seat fashioned out of a wooden plank placed over the

backs of two kneeling humans that the informational plaque says were "possibly slaves."

The Research Collections gallery offers a rare glimpse into the breadth of a museum's inventory through what's called "visible storage." Augmented by thick catalogues with corresponding data on each piece, thousands of Native artifacts from around the world are on display on glassed-in shelves.

The museum isn't exclusively devoted to ancient art. A modern visual arts display called Multiplicity showcases works by seven Aboriginal artists from across North America, presented by guest curator Robert Houle of the Sauteaux Nation. The artists, including Faye Heavyshield, a Blood Indian from southern Alberta, explore their Native roots in contemporary artworks. (This display wraps up May 22.)

And opening June 28, the museum will be adding Bill Reid's masterworks in wood, silver and gold for permanent display in the Rotunda with his massive wood sculpture The Raven and The First Men, which tells a legend of Creation.

And throughout the summer, Haisla artist Lyle Wilson's Transforming Grizzly Bear Human will be on display. The two-metre (seven-foot) transformation mask of a grizzly in full regalia, which opens to reveal a human mask through the power of robotics, was commissioned by the B.C. government for Expo '92.

Also through July and August, Native youths from the Native Indian Youth Advisory Society will give presentations on traditional uses of cedar tree, the Kwakwaka'wakw feasting system and offer guided walks focusing on the outdoor totem poles.

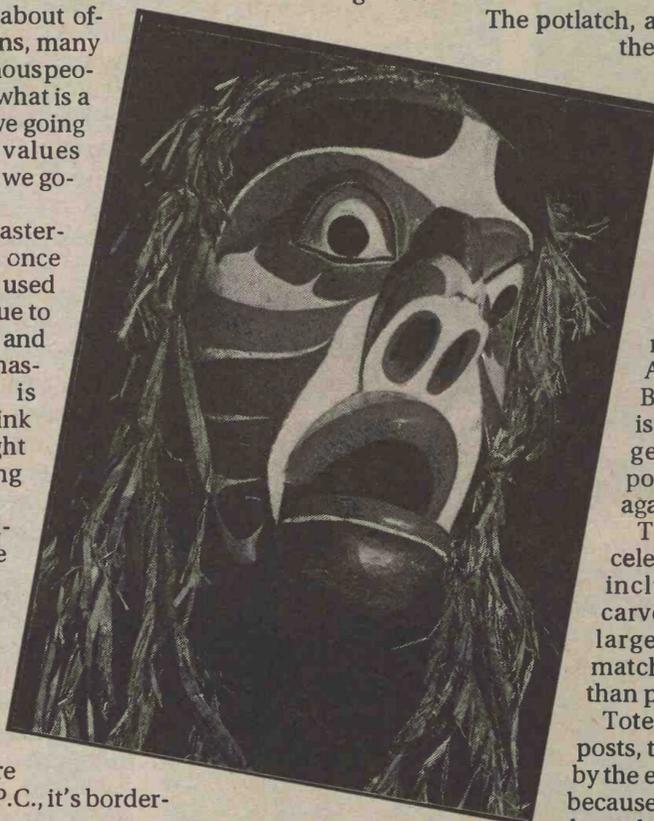
Guided walks throughout the museum are available daily, from April to August, 11:30 a.m. and 2 p.m. (Thursday at 2 p.m. only)

Summer hours: July 1 to Sept. 6, 11 a.m.-5 p.m., Tuesdays to 9 p.m.

Admission: Adults \$5, students or seniors \$2.50, children under six free, family (two adults plus up to four children under 18) \$12. Admission free (by donation to Native Youth) Tuesdays 5-9 p.m.

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Kwagiutl mask (top) attributed to George Walkus, from a now-deserted village on Smith Inlet. The mouth is movable and the dancer tickled the nose with cedar bark to provoke a sneeze; hence its name the "sneezer" mask. The Great Hall (bottom) features totem poles from the Haida, Nishga and Gitksan people, circa 19th century.

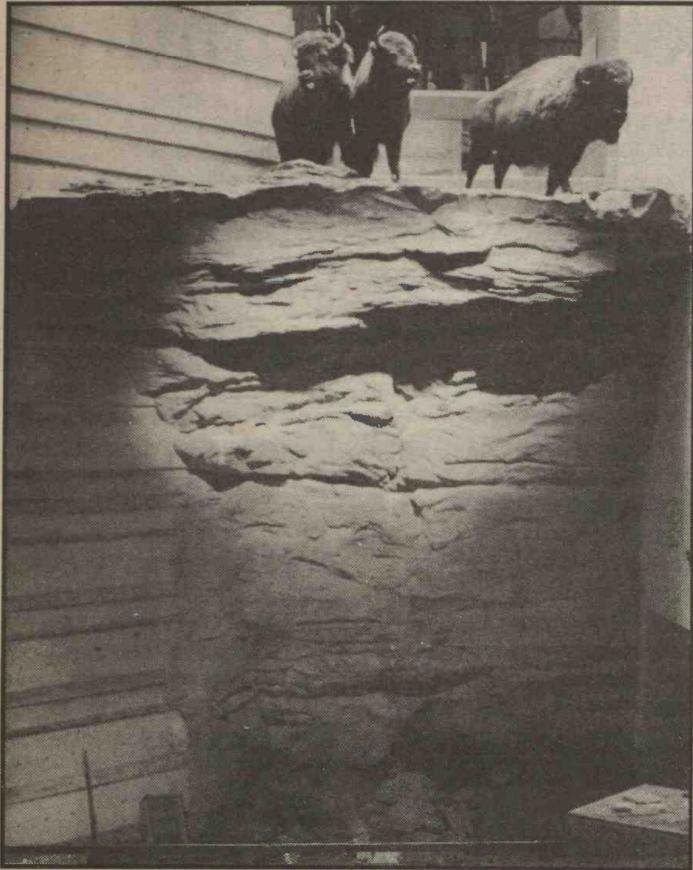
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Life-size exhibits and real-life guides make Head-Smashed-In Buffalo Jump an exciting place to visit, for young and old alike. Interpretive guides explain the details of the buffalo hunt, essential to Plains Indians survival, and demonstrate crafts which evolved on the dusty prairie.

Hunt re-inacted

By Barb Grinder

HEAD-SMASHED-IN, Alta.

Imagine a late summer day in the foothills, along the eastern front of the Rocky Mountains. A strong wind is blowing, the sun is shining and a small group of women, children and old people are waiting at the base of a steep cliff.

Suddenly, the thundering sound of a hundred hooves is heard from atop the cliff and the people gather close, anxious to start the days of hard work that will mean their survival through the winter months ahead. The year is 4,000 BC. The place is now called Head-Smashed-In Buffalo Jump.

Head-Smashed-In, in the Porcupine Hills of southern Alberta, is the oldest, largest and best preserved buffalo jump in North America. Like all such sites, it's a place where Plains Natives stampeded buffalo over steep cliffs.

But here the length of time the site was used and the number of buffalo slaughtered was so great that in places more than 10.5 metres of accumulated bone and tool fragments have been discovered.

The site was first set aside as a protected area by the federal government in 1968, and designated a provincial historic site in 1979. Two years later, the United Nations recognized its importance by adding the area to UNESCO's list of World Heritage Sites.

Plans for the current interpretive centre were put together in 1982 and five years later, Prince Charles and Lady Diana joined the host of dignitaries who offi-

cially opened the building. Since then, Head-Smashed-In has become one of the most popular of the Alberta government's cultural and historic sites, visited by more than 115,000 people last year alone.

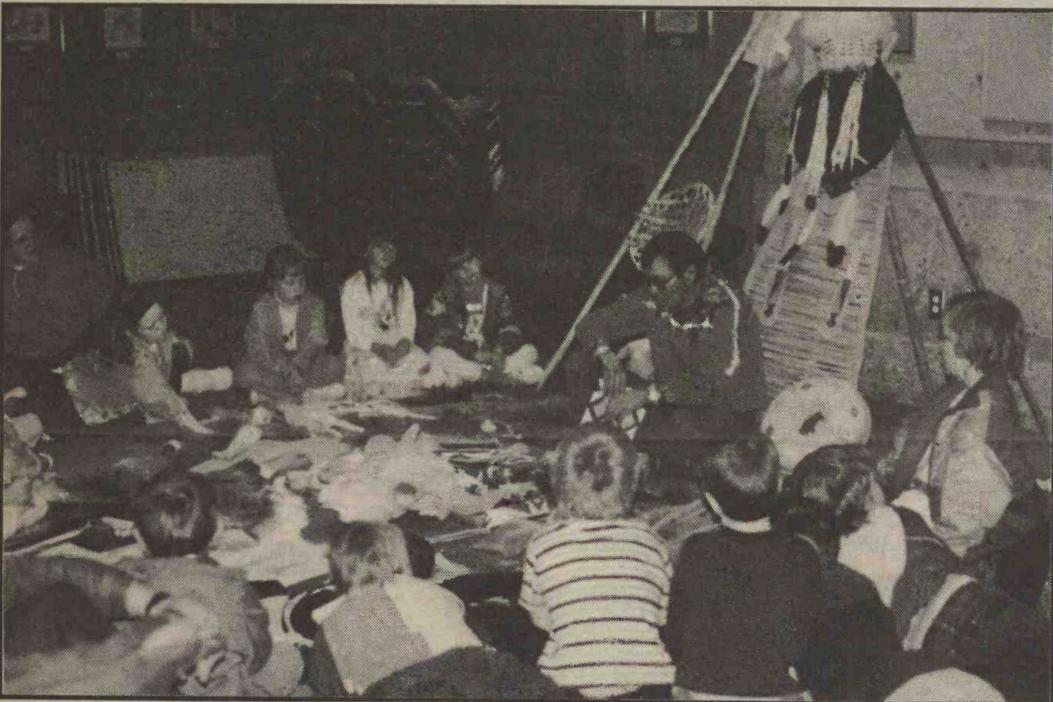
In addition to its exhibits, Head-Smashed-In is still a working archaeological site, as well as an interpretive centre. Scientists continue to excavate bones and other artifacts from the kill sites that testify to the immense harvest of buffalo that took place here.

Artifacts are also plentiful in the adjacent campsites, where the meat was dried for storage and processed into pemmican. Here too, skins were scraped and tanned, bone was carved and made into tools, and even the buffalo bladders were saved to be used as pouches for storage or carrying water.

Visitors to the centre are advised to start at the top — with a walk outside, along the cliff top, kill site and campsite trails. Interpretive signs explain the significance of these sites, and visitors also get a feeling for the prairie landscape.

This year the centre will be offering peak season visitors a regularly scheduled guided tour of the lower campsite trail twice a day.

Inside the building, exhibits lead the visitor from the top down, through a series of displays. The interpretive centre explains the details of the hunt itself and the lifestyle of the people — all centred around the buffalo. It also tells the story of the end of the lifestyle, with the arrival of the white man and the disappearance of the bison.



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Glenbow showcases Native cultures

By Debbie Faulkner
CALGARY

The evidence was there in black and white. The Assiniboine artist, Honegeeyesa, had been sitting in front of the store when it was robbed. All he had to do to identify the thief was to draw his picture. The police then arrested the guilty man.

Visitors to the Glenbow have until June 5 to see that drawing, along with 40 other of Honegeeyesa's pictures. The exhibition of the southern Saskatchewan Native who lived from 1860 to 1927 is entitled Reclaiming History: Ledger Drawings by the Assiniboine Artist Honegeeyesa.

Honegeeyesa's work is done in graphite, pencil, crayon and ink. The pictures are called ledger drawings because they were sometimes done on lined accountant's paper provided by government Indian agents.

He used his talent to illustrate Native life in the mid to late 1800s: the buffalo hunt, battle, dance and ceremony, clothing and hair design, and scenes of everyday activities. His drawings also record historical events, such as the use of sternwheelers on the Missouri and Saskatchewan river systems.

Besides this special exhibit,

museum visitors will want to take in the entire First Nations display on the Glenbow's third floor. About 3,600 square metres are dedicated to six First Nations: Woodland Cree; Cree and Objibwa; the Metis; the Plains Indians, including all Treaty 7 Nations; First Peoples of the American West, such as the Sioux and Cheyenne; and the Northwest Coast people.

The most dramatic exhibit is a full-size Siksika tipi.

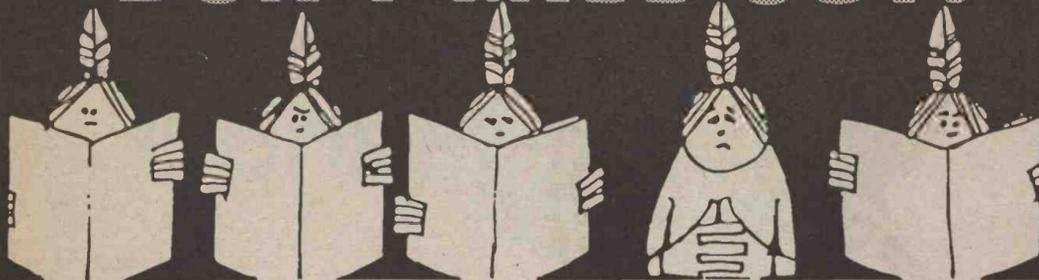
"The Glenbow probably has one of the best collections of Plains First Nations material in Canada — especially for the Blackfoot peoples," said Gerry Conaty, the Glenbow's senior ethnologist. One of the most recent additions to the collections is one of Louie Riel's vests.

Some sacred objects, said Conaty, have been returned to their original owners, but there's still plenty to see.

Native input to the museum's proposed exhibits and commercial ventures is important, he added. A Native Advisory Council, a group of Elders from across Alberta who meet four times per year to advise the Glenbow on First Nations programs, is now in its fourth year.

"We think we have a good balance of Treaty 7 and non-treaty 7 people," Conaty said about the Native Advisory Council.

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Ermineskin Tribal Giveaway, Sunday

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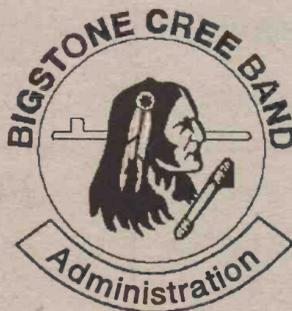
The Indian Association of Alberta



Desmarais, Alberta
June 27, 28, 29, 1994

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- Security
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- Powwow
- Cultural Dancing
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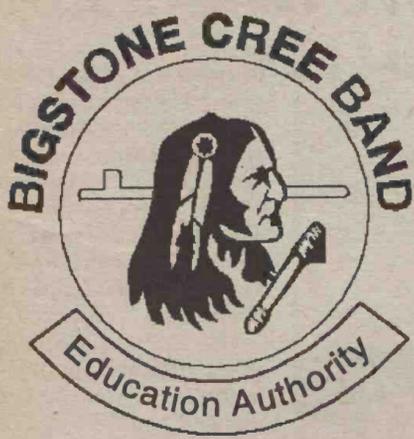
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For more information contact:
IAA Assembly Coordinator

Judy A. Yellowknee at: (403) 891-3836 or Fax: 891-3942





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THEME
“Neesokamatotan”

**DESMARAIS,
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**June 25th-26th
1994**

The Bigstone Cree Nation Education Authority and N.N.A.D.A.P. are hosting the First Youth and Elders Conference, theme: “Neesokamatotan” on June 25 & 26, 1994, Desmarais, Alberta

This intensive two day conference is your opportunity to come and share information and ideas with our youth and elders, as it will offer a variety of topics on - Community History - Sexual Abuse - HIV/AIDS - Bigstone Cree Nation History - Drug and Alcohol Abuse - Our Language and Why It's Important - Culture and Spirituality - Traditional Foods - Family Tree - Self-Esteem - Storytelling.

In addition there will be nightly events such as a round dance, hand games, dancers, drama, youth dance, banquet and powwow.

REGISTRATION FEE IS \$50.

For more information contact:

Irene R. Gladue: (403) 891-3825 or 891-3529
Tracy Cardinal: (403) 891-3825 or 891-3999
Cecile Young-Auger: (403) 891-3777 or 891-2563

WORKSHOPS

- Community History
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- HIV/AIDS
- Bigstone Cree Nation History
- Drug and Alcohol Abuse
- Our Language
- Culture and Spirituality
- Traditional Foods
- Family Tree
- Self-Esteem
- Story Tellings

NIGHTLY EVENTS

- Round Dance
- Hand Games
- Powwow
- Dancers
- Drama
- Banquet
- Dance

Haunting hoodoos offer a legacy of Native art, history

By Barb Grinder

WRITING-ON-STONE, Alta.

Impressive sandstone land forms and a host of recreational activities make Writing-On-Stone Provincial Park a good stop for any travellers in southern Alberta. But for Native people, the ancient rock carvings and paintings that give the park its name provide a cultural focus that shouldn't be missed.

Writing-On-Stone lies in the Milk River Valley, a leisurely two-hour drive southeast of Lethbridge and almost on the U.S. border. Here water and wind have eroded the rocks into strange mushroom-shaped formations, called hoodoos, and the river has carved a deep valley in the flat surface of the prairie grasslands. On these tall sandstone cliffs of the river valley, ancient Native people have left a legacy of art and inscriptions that tell their story.

The rock carvings, called petroglyphs, and rock paintings, called pictographs, tell a story that's almost 2,000 years old. Archaeologists know that Native people have camped at Writing-On-Stone for at least 3,000 years, drawn here by the abundant wildlife and vegetation that grew in the area and by strange, almost ghostly rock formations.

These people — primarily Blackfoot, but including the Shoshone, Gros Ventre, Assiniboine, Crow, Kutenai and Cree, left a record of their history carved and scratched into the rocks or painted on with red, iron-rich mineral ores with water.

Simple drawings of shield-bearing warriors, bison, dogs and other wildlife adorn the cliffs in great numbers. In more



BARB GRINDER

Strange rock formations have taken centuries of wind and water erosion to achieve their unique shapes. Carvings and pictures drawn on the stone date back 2,000 years and tell the history of Native peoples who occupied the area, including their first encounter with the white man.

recent years — starting from the early 1700s when horses first arrived — the rock art tells the story of the Natives' first encounters with the white man.

Although Writing-On-Stone gets between 40-50,000 visitors a year, chief park ranger Robert Ward says very few are Native people. Ward says there haven't been any studies done on why Natives don't visit the park, but comments he gets from those that do give him a

possible clue.

"I think many Natives don't feel comfortable here. This is a very sacred place and there are many spirits here. Even those who come, don't usually stay for long."

Ward says he particularly enjoys getting Native visitors to the park, so he can learn from them about their culture and their reactions to the area.

"We've occasionally had Native people work here as seasonal staff, but not for quite a

while," he adds.

Though Ward says there aren't any special programs for Native people, staff will try to accommodate those who want to come to the park to make an offering or hold a sweat, providing they call ahead. He will also allow Native people into the restricted archaeological preserves in the park.

"It's their cultural heritage. We certainly can't keep it closed to them."

Regular guided interpretive

tours of the rock art areas are given throughout the summer — from the May long weekend till September — but Ward himself will arrange tours for Native people at other times. To preserve the work, most of the petroglyphs and pictographs are accessible only on such tours.

The river itself provides another attraction, and the possibility of an adventure. Commercial raft tours are available in the summer that give visitors a different perspective of the rock art. A variety of packages offer two-hour to four-hour trips on an inflatable eight-person raft. An experienced guide pilots the raft and gives interpretive commentary.

Those with their own canoes can enter the river at the town of Milk River, or even further upstream, and float with the current through some beautiful scenery and historic locations. Swimming is great in the warm river water, but beware of rattlesnakes if you go ashore.

The snakes are common in the area and can be seen sunning themselves on the rocks on hot, summer days. Usually, they'll slither off to cover at the approach of humans, but better safe than sorry. Antelope, deer, coyotes, badgers and rabbits are abundant and a garden of prairie wildflowers greet the spring and early summer visitor.

A small, attractively laid-out campground is available for those wanting to stay overnight, but book the space in advance in the group camping area.

Camping is also available at Gold Spring Provincial Park, about 16 km west. The nearby town of Milk River offers a motel, restaurants, some services and a few additional campsites.

Luxton Museum

Banff

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11:00 am	Craft & Storytellings
1:30 pm	Craft Demonstration or Hide Processing
3:30 pm	Storytelling - Legends
7:00 pm	Storytelling - Legends
8:30 pm	Closing Ceremony Smudging & Prayer

Mark these special events & days on your calendar

MAY 21 - 23, 1994
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JULY 1 - 3, 1994
(Canada day Weekend)

JULY 30 - AUGUST 1, 1994
(Heritage Day Weekend)

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Bring a blanket,
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Sunday: Healing Circle

Tour Guides and Interpreters will be at the tepee site daily throughout the summer.

Saamis Tepee Association: (403) 527-6773

Medicine Hat, Alberta

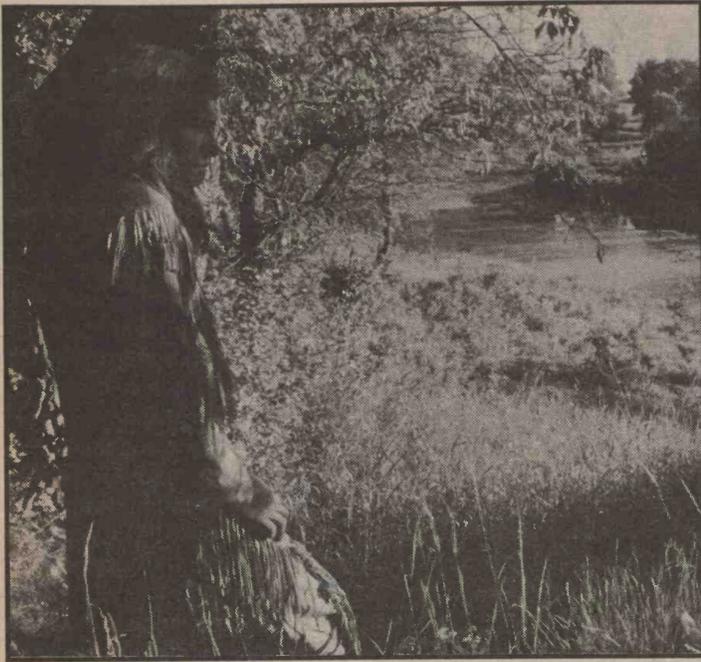
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Walk through our ancestors' past, and experience 6,000 years of history and the wonders of 21 pre-historic sites of Canada's First Nations at the Wanuskewin Historical Park.

Wanuskewin (Wah-nus-KAY-win) - a Cree word meaning "seeking a peace of mind" - is a sacred place where one can experience the tranquillity of cultural and spiritual teaching of the Northern Plains Indians.

Aboriginal guides will take you along eight kilometres of walking trails that lead to the most significant historical sites in North America. You can view where buffalo were forced down a cliff and the buffalo

pound where the animals were skinned and processed.

You can see the tipi rings which mark the location of the magnificent ancient campsite of our ancestors. View the mystery that surrounds the 1,500 year-old medicine wheel, possibly a sacred place for ancient spiritual ceremonies or a device to measure the stars or the changing seasons.

Some of the sites that were uncovered date back 5,000 years, making the park one of the oldest archaeological sites in North America. The University of Saskatchewan has an on-site laboratory that provides hands-on archaeological activi-

ties for inquiring minds.

Visitors can view the audio-visual presentation in the main theatre with high-tech imagery of a simulated buffalo hunt, smell the fragrance of buffalo hide while listening to Cree storytellers.

Watch a variety of performances in the 500-seat outdoor amphitheatre or participate in a variety of cultural activities throughout the day, like learning spear throwing, and tanning hides.

Wanuskewan Heritage Park is located 5 kilometres north of Saskatoon, on Highway #11. For more information phone (306) 931-6767.

Saskatchewan Highlights

Tomahawk Park, Cutknife, Sask. — Visit the world's largest tomahawk, the symbol of unity between the Indians and the whitemen. The park is adjacent to the Clayton Mclain Memorial Museum. Phone: (306) 398-2590.

Sakimay Indian Powwow, June 24-26 Grenfell, Sask. - Fancy and traditional dancing, with competitors from prairie provinces and states, Sioux, Cree, Dakota, Assiniboine, Apache, Saulteaux tribes. Treaty day princess pageant. (306) 697-2831.

96th annual Onion Lake Sports Day June 30 - July 1, Onion Lake, Sask. - Ball tournament, gymkhana, chuckwagon races, thoroughbred racing, foot races and horseshoe tournament. Country and western dance. Call Grant Whitstone, Sr. at (306) 344-2107.

Peter Ballantyne Cree Nation Celebration June 30 - July 3, Pelican Narrows - Phone: (306) 632-2125.

Cut Knife Battle Site, where one of five major battles took place during the North West Rebellion, and burial site of Chief Poundmaker. About 50 km west of North Battleford, visit the Chief Poundmaker Reserve near Cut Knife, where Chief Poundmaker and his Cree followers faced the Canadian militia, sent to quell uprisings, in 1885. See the Cut Knife Battle Site on road #674, north about seven km, and turn on a gravel road going east through the Poundmaker Reserve and watch for signs. The legendary leader's grave is inside an open tipi framed with embedded stones.

Fort Qu' Appelle Museum, Bay Avenue and 3rd Street, open July and August — Just a 45 minute drive from Regina. Contact (306) 332-5941 \6443.

Standing Buffalo Indian Powwow, August 12-14 - Dance competition and powwow and princess contests. Groups from Western Canada and USA. 9 kilometres west of Fort Qu'

Appelle. Phone: Sharon Wuzicappi at (306) 332-5412.

Batoche National Historic Park - Environmental Week, June 5-11, Canada Day Celebration, July 1. Parks Day, July 16. 11 kilometres north of Hwy 312 on Hwy 225 along the south Saskatchewan River. Contact Irwin Wilson (306) 423-6227.

Back to Batoche Days July 20-24 - Memorial service for those lost in the Riel Rebellion of 1885, in which Metis, lead by Louis Riel, fought government forces, culture events and Metis dancers and much more. Batoche is 88 kilometres north of Saskatoon via Hwys 11, 312 & 225. Phone: (306) 975-0840.

Onion Lake Powwow July 23-25 - Arts, crafts and powwow competition. Contact Grant Whitstone, Sr. at (306) 344-2107.

Prince Albert Annual Powwow, August 9-11 - Drummers and performers from across North America. Grand entry. Phone: (306) 764-3431.

Muskoday First Nation Powwow, August 12-14 — 19 kilometres south east of Prince Albert, Sask. Phone: (306) 764-1282.

Big Valley Jamboree, Craven July 14-16 - 37 kilometres northwest of Regina, Via Hwys 11 & 20. A hugely popular music festival which is attracting more and more international attention for its star line ups and good-time feel. For more information phone 1-800-667-7899.

Piapot Indian Powwow, August 18-21, Cupar, Sask. - Princess pageant and powwow participants from Canada and USA. Phone: (306) 781-4848.

Myths, Legends and Heroes '94, Moose Jaw, August 20-21 - Historical festival focusing on Sitting Bull, Al Capone and much more. Phone: (306) 693-5889.

Yorkton Powwow and Chuckwagon Races, August 26-28 - Powwow, chuchwagon and chariot races. Huge barn dance, arts and crafts and much more. Phone: (306) 782-2822.

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The power of Wanuskewin captures your imagination as soon as you enter the park gates. You feel the thunder of the great bison. Sense the vitality of the Northern Plains Indians who gathered here for thousands of years.

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Manitoba Highlights

Wasagaming First Nation Celebration—Native dancers, hoop dancers, square dancers, drum groups and Native singers. Come and see the display of Native arts and crafts. Riding Mountain National Park. Phone: (204) 848-2742.

Long Plains First Nation Powwow—15 kilometres southwest of Portage La Prairie. Phone: (204) 252-2731.

Opaskwayak Indian Days (The Pas)—Come and share the experience of traditional Native events, singing competitions, jigging, fiddling and for the sports inclined, the professional Canadian Canoe Classic Aug. 15-20. Phone: (204) 623-5483

Bannock Point—North of Betula Lake at Whiteshell Provincial Park. Going a little off the beaten track will lead you to

some of the most fascinating pre-historic sculptures in Canada. At this site, explore mystic petroforms—stones in the shapes of snakes, fish, turtles and birds. Stories handed down from generation to generation tell us the petroforms were made centuries ago by Native people for initiation ceremonies.

Sakeeng Museum at Pine Falls—Native art and crafts. Tel.

(204) 367-8740.

Riel House National Historic Site—Tour the various demonstrations of Metis life in the 1880s. This historic site belonged to Riel's family from 1880 to 1969. 330 River Road, Box 73, Saint-Vital, MB R2M 4A5. Tel. (204) 257-1783.

Historical Museum of St. James-Assiniboia—Metis and Native artifacts displaying the history of St. James-Assiniboia

area. Portage Ave., Winnipeg. Tel. (204) 888-8706.

Louis Riel's Grave—Visit the grave of the "Father of Manitoba" at Basilica Church yard, 190 Cathedral Ave., Winnipeg. Riel was responsible for entering Manitoba into Confederation. Born in St. Boniface in 1844, Riel was executed in Regina, Saskatchewan in 1885 for his part in the Northwest Rebellion.

Ontario Highlights

Woodland Cultural Centre, 184 Mohawk Street, Brantford—Explore the fascinating history and culture of the eastern Aboriginal people. (519) 759-2650.

Crawford Lake Conservation Area, Milton—Experience the fantastic glacier-formed lake and an ancient historic Aboriginal village site. Steeles Avenue 5 Km south of Hwy. 401 via Guelph Line. (905) 854-0234.

Chippewa of Nawash First Nation—The Ojibwa community is open to all visitors. This unique community offers visitors a variety of crafts shops, picnic areas, camping sites, swimming and boating. Phone: (519) 534-1689.

Fort Malden National Historic Site, Amherstburg—Visit the stone buildings that house mementos of Aboriginal people, French, British and Americans. 100 Laird Ave., 1 block west of Highway 18. Phone: (419) 736-5416

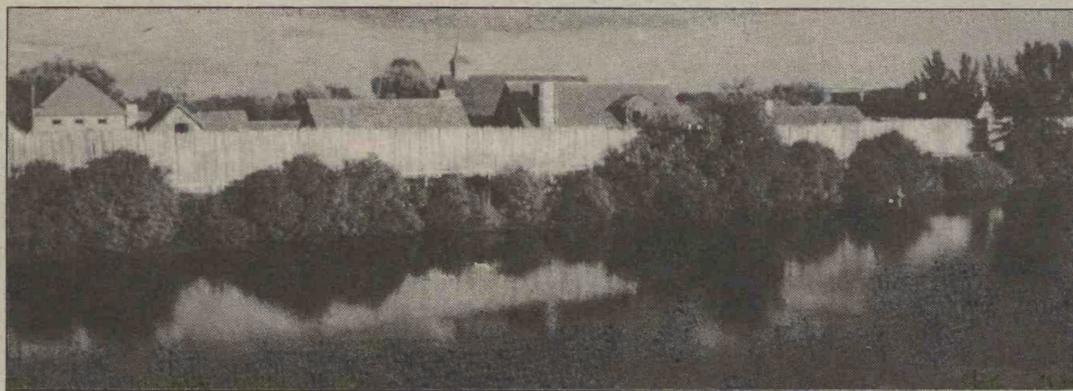
Ska-Nah-Doht Indian Village—This is a prehistoric re-creation of an Iroquoian village. Longwoods Road Conservation Area, 32 Km west on Highway 2, past Delaware. Phone: (519) 264-2420.

Macdonald Stewart Art Centre—A collection of Canadian and Inuit art. 358 Gordon St., Guelph. Phone: (519) 837-0010.

Niagara Falls—Come and visit the breathtaking beauty of one of the great natural wonders of the world. Open daily, year-round. Phone: (905) 356-6061.

Landing of the Mohawks—May 22. Re-enactment of the arrival of the Mohawks in the Bay of Quinte in 1784. Tyendinaga Territory, 8 Km west on Bayshore Rd. Phone: (613) 396-3424.

Odawa Powwow, Nepean—May 27-29. International Aboriginal



Sainte-Marie among the Hurons is a recreation of a 17th century Jesuit mission to the Huron people, the first European community in Ontario. The mission was built in 1639, but in 1649, the Iroquois declared war on the Huron Nation, captured and tortured several of the priests. The missionaries and their Huron converts burned Sainte-Marie to the ground and fled. From Midland, travel 5 km east on Highway 12.

Powwow competition and much more. Nepean Tent and Trailer Park, 411 Corkstown Rd. Phone: (613) 238-8591

Sucker Creek 5th Annual Powwow—June 4-5. Phone: (705) 368-2228

Buzway Powwow—June 4-5. Phone: (705) 859-3122

Barrie Powwow—June 11-12 at Barrie Native Friendship Centre, Barrie. For more information: (705) 721-7689.

Kitchener: KW Urban Wigwam Project—First Nations Cultural Celebration, Kitchener Memorial Auditorium Complex, 400 East Ave. Phone: (800) 265-6368.

Chippewas of Sarnia 33rd Annual Powwow—June 18-19, Community Centre, Marlborough Lane and Virgil Ave. Phone: (519) 336-8410/332-1831.

Ohsweken Grand River Days—June 25-26. Featuring Maori dancers and entertainers from New Zealand. Six Nations Pegeant Grounds, 2nd Line and Sour Springs Rd. (519) 445-4528.

Ohsweken—The Great Law (Kanierenkkowa) June 25-July 6, Six Nations Reserve, Regional Rd. (519) 445-4230.

Whitesand Traditional Powwow—June 19, Armstrong. Contact Gary at (807) 583-2177.

N'Amarind Weekend Powwow, London—July 1-3 at the Fanshawe Conservation Area, Clarke Side Rd. Phone: (519) 451-2800.

Ojibways of the Pic River First Nations Powwow, Heron Bay—Traditional Ceremony July 8-10. Pukaskwa National Park, Hwy 627. Phone: (807) 229-0480

Ohsweken "Champion of Champions" Powwow—July 23-24, Chiefswood Tent & Trailer Park, Hwy 54 and Chiefswood Rd. Phone: (519) 445-4528

Aldervill First Nation Annual Regatta—July 30, Highway 45 to Rice Lake. Phone: (905) 352-2011

International Year of the Indigenous People—Annual Heritage Celebration, July 2-3. Longwoods Conservation Area,

London. Contact N'Amerind (519) 672-0131.

Annual Kettle Point & Stony Point First Nations Powwow—July 9-10, Kettle Point. Contact Kettle and Stony Point First Nations at (519) 786-6680.

Lake Helen Annual Cultural Powwow Gathering—July 16-17. Contact: Dolored Morriveau, Apwaganasing Cultural committee at (807) 887-2414.

Temagami First Nation (Bear Island)—Celebrating Family Unity Traditional Powwow, July 15-17. Lake Temagami. Contact Jim & June Twain at (705) 237-8980.

Walpole Island Annual Powwow—July 16-17. Walpole. Phone: (519) 627-1476.

Sheguiandah Annual Traditional Powwow—July 16-17. Manitoulin Island. Phone: (705) 368-3297.

Fort Erie Aboriginal Powwow—July 30-31. Grounds of historic Fort Erie. Phone: (905) 871-8931

34th Annual Wikwemikong Indian Day Powwow—July 30 to

Aug. 1. Manitoulin Island. Phone: (705) 859-3122 or 859-2385.

Ohsweken Six Nations Pageant—Aug. 5-20. Performances by all-Aboriginal cast. The play focuses on Iroquoian history and culture. Six Nations Pageant Grounds, Sour Springs Rd. Phone: (519) 445-4528

Deseronto Annual Traditional Powwow—Aug. 13-14. Experience the traditional powwow and enjoy the Aboriginal food. Bayshore Rd. Phone: (613) 396-3424

Ojibwa Keeshigun, Thunder Bay—Aug. 20-21. Commemorating the contribution of Aboriginals to the fur trade. Broadway Ave. Off Hwy. 61. (807) 577-8461

Hagersville: Three Fires Homecoming Powwow—Traditional gathering Aug. 27-28 at Mississaugas of the New Credit First Nation, New Credit Ball Park. Phone: (519) 445-4528

Shesheganing First Nation 2nd Annual Traditional Powwow—Aug. 13-14. Contact Dean Roy (705) 283 3292.

Windsor, Ontario 2nd Annual Competition Powwow—Aug. 27-28. Contact Allen Henry (519) 948-8365 and Jean Gagnon (519) 973-9192.

Ohsweken Six Nations Fall Fair and Powwow—Sept. 9-11 at Ohsweken Fairgrounds, Fourth Line Rd. Phone: (519) 445-4528.

Milton Indian Summer—Sept. 11. Traditional drumming, dancing and Aboriginal games.

Crawford Lake Conservation Area, Guelph Line to Steeles Ave. Phone: (905) 336-1158/854-0234

Saugeen First Nation Beads, Rattles & Woodsmoke—Sept. 12. Contact Saugeen First Nation, Hwy. 21. Phone: (519) 832-9463

Curve Lake Powwow—Sept. 24-25, Curve Lake. (705) 676-8045.

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things would be easy. We'd pick it when it's ready and wait for it to grow back.

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GEORGETOWN 2ND ANNUAL NORTH AMERICAN NATIVE POW WOW

May 28 & 29, 1994

The Croatian Centre, Winston Churchill Boulevard, Norval, Ontario, Canada

MASTER OF CEREMONIES: Thurman Bear

HEAD JUDGE: J.B. Schuyler

ARENA DIRECTOR: Joe Plain

DRUMS:

Rice Lake, Eagle Heart, Ontario Travelers

A MEMORIAL POWWOW FOR IRVIN SUNDOWN an Elder that passed away February 22, 1994

DANCER REGISTRATION:

Friday, May 27th - 6 pm to 8 pm • Saturday, May 28th - 6 am to 11:30 am

TRADERS:

Set-up time: 8 am - Saturday, May 28

Grounds open to the public: 10 am, Saturday, May 28, 1994

GROUND OPEN AT 10 AM BOTH DAYS

FOR MORE INFORMATION PLEASE CONTACT:

Ed Cochrane

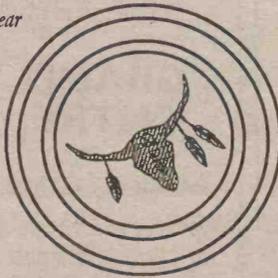
Jean Cochrane

Ron Semerko

(905) 873-6200

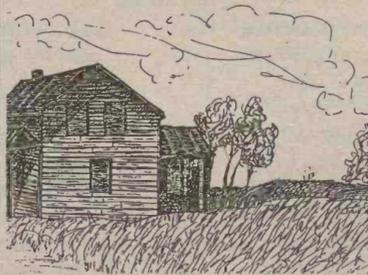
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HOURS: May-June 9:00 a.m.-5:00 p.m.
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September-October 9:00 a.m.-5:00 p.m.

For more information and reservation, call (306) 423-6227 between 8:30 a.m. and 5:00 p.m. from Monday to Friday

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Yukon Highlights

Celebrate the longest day of the year with all-night music and dancing at the 7th annual Summer Solstice Dance, hosted by the Frostbite Music Society on June 18. For more information, call (403) 668-4921.

Kwalin Dun First Nation will be hosting a three-day gathering in June 25-26 to celebrate First Nations Peoples' culture and values. For more information contact Kwalin Dun First Nations (She'll call back)

Try out a truly Canadian Canada Day with the Teslin Band on July 1. Join in for the fish frying, moccasin races, parade, fish derby, greased pole climbing, stick gambling, traditional games and many other events. For more information contact the village of Teslin office (403) 390-2530.

Or get your pan and head off to Yukon Gold Panning Championship held in July 1 Canada Day and compete for the honour of championship

gold panner. Visitors can compete for the Cheechako Award. For more information contact the Klondike Visitors Association (403) 993-5575.

Dena Cultural Exchange in mid to late July will see a week of traditional Native cultural activities and sports, like stick gambling, drumming, jigging, moose calling, story telling and much more at Coffee Lake, east of Ross River on the Campbell Hwy. For more information phone Ross River Dena Council at (403) 969-

2279.

On Aug. 17, 1896, the discovery of gold in this territory changed the history of the continent, unleashing the Gold rush that helped develop the untamed wilderness of Yukon. To mark the occasion, Dawson City will be hosting Discovery Days in August 12-15. The festival includes a parade, ball tournament dances, raft and canoe races and many other events. (403) 993-5434.

And if you really want to get

into the ebullient spirit of those foolhardy miners, register for the 3rd Annual Yukon River Gold Rush Bathtub Race August 12-15. The Rendezvous Society will be hosting the longest bathtub race in history 740 km from Whitehorse to Dawson City. Or just sit back and enjoy it at the beer garden and barbecue in Carmacks, August 13. Grande finale and wind-up festival in Dawson, August 14. For more information call (403) 667-2148.

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Legends, myths come alive at Yukon festival

By Andrea Buckley

WHITEHORSE, Yukon

Sharon Shorty first went to the Yukon International Storytelling Festival about four years ago.

"I got inspired while I was there," said the Tlingit storyteller. "I looked around and there were little kids right up to old people of all races. They were all captivated..."

"There is no way to describe the feeling you have when you hear one of these stories. I saw that it was a very powerful medium for all people."

This year the festival takes place June 24 to 26.

Shorty decided to become involved. She teamed up with her brother, James, a carver who made marionettes for the show.

The first year, the two had Tsonaqua—a cannibal Kwanlin Dun woman—and a grandmother puppet.

"My grandmother was the central storytelling figure in our family," said Shorty. "She could tell 10 stories in an hour. I don't remember her ever repeating a story in my whole life. It was amazing how many stories she had in her memory."

Shorty's grandmother, Carrie Jackson, died last August. But many of her stories have been recorded on tape.

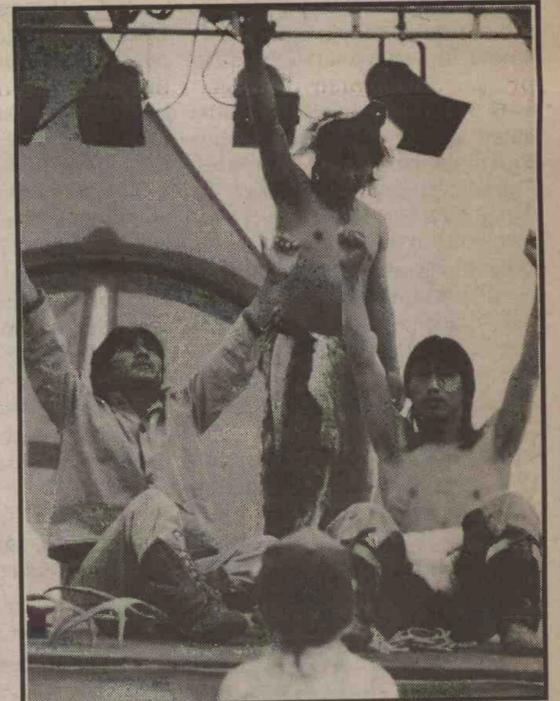
The following year, Shorty went solo to the festival. She wrote some and recounted some of her grandmother's.

Last year, the entire Shorty family got together and performed the stories as a theatre group.

The Yukon International Storytelling Festival started in 1988.

The need for a festival like this became apparent after local groups realized Yukon Elder Angela Sidney, the last of the Yagish storytellers, had to travel to Toronto to perform before an audience.

The festival's main focus is on traditional and modern circumpolar storytellers. Performers have come from Russia, Norway, Finland, Sweden,



The Innuinuit storytelling group.

Iceland, Greenland, Labrador, Northern Quebec, Alaska, the Yukon and the N.W.T.

Entertainers have also come to the festival from Japan, Australia, China, the southern U.S. and southern Canada.

"In the beginning, we had to search high and low to get people to come. Now, we're just loaded with performers who want to come."

The banks of the Yukon River are a perfect place for the festival as well, said Shorty, who grew up here herself.

"There are spirits there. It's a natural place to have a festival because of all the tradition. The fun part is all that energy you have sitting with all the storytellers and performers."

"You meet all the different people from all over the world. At the closing, they have circle dancing with everybody and it's a huge circle. It's incredible."

Innu music festival a community effort

Kuei (Hello),

Situated in the heart of Innu territory, Maliotenam is located 14 kilometres from Sept-Îles. The town has a population of 1,200 people, and most of the year is a tranquil spot on the Quebec map.

But come August, the town bursts into song, with the Innu Nikamu music festival, this year to be celebrated Aug. 4-6. World famous duo Kashtin played their first show at this festival.

The Innu Nikamu festival was launched in 1985 by the young people of Maliotenam (Mani-Utenam). Their goal was to bring together musicians of the 11 nations of eastern Canada to promote Native language and music. The festival gives the people a chance to meet, share and celebrate the traditional way, increasing cultural awareness and pride.

"There are more and more

non-Native people coming each year, discovering and enjoying values and the richness of Native culture," said Sylvain Vollant, President of Innu Nikamu Festival.

Vollant said most of the singers sing in their own Native language and every year there are new singers and musicians giving their first public performance.

Musicians and performers are never left out, said Vollant. The group and performers are adopted by the community during the festival time.

"Innu Nikamu is a 'dry' festival. This means that no alcohol or drugs are allowed on the site in order to respect the musicians, the visitors and the families," said Vollant.

If you want more information on the Innu Nikamu Festival call (418) 927-2985.

Tshineshkuamitin (thank you)!

Quebec Highlights

4th Annual Echoes of a Proud Nation Powwow, Kahnawake July 9, 10 at Kaniëñ'Kehaka Raotitiohkwa Cultural Centre — Cash prizes awarded in the following dance categories: traditional, fancy, jingle, grass and team dancing. Just 16 kilometres south of Montreal, Quebec. Phone: (514) 638-0880.

Wendake (Village-des-Hurons) — Come and visit the Hurons, the region's First Nation. Experience their fascinating heritage, through indoor and outdoor displays and interpretive sites. Autoroute 73 and Highway 369 West. Just 24 kilometres north of Quebec City. Phone: (418) 843-3767.

The Canadian Museum of Civilization - Designed by Metis architect Douglas Cardinal from Alberta, this vibrant museum highlights Amerindians. Hull, Quebec. Phone: (819) 776-7007.

Abenaki event celebrates family

For about 30 years the people of Odanak have been gathering in celebration of culture on the first Sunday on July. In 1993, International Year for the World's Indigenous Peoples, the gathering was extended to a four-day celebration.

This year the gathering takes place July 1-4. Three of these four days are dedicated to the rich gifts of sharing the experience of dance, spirit, teaching and prayer. Sunday starts with a inter-nation march, followed by exhibitions, arts and crafts sales, a presentation by our dance troop, Abenaki story telling, exhibition of totem carving and many more cultural events.

This year being the International Year of the Family we stand to pay tribute to the family

circle. People from all directions are welcomed to share in this gathering. We especially call on spirit dancers and drummers to lend energy to the experience.

To reach the reserve, go east out of Montreal to Autoroute 40, taking Autoroute 20 to Mont Saint-Hilaire, then following Highway 133 to Odanak.

Space will be provided free of charge if you bring your own tent or tipi. Meals are a community effort, with kitchen facilities available for cooks contributing to community, buffet-style meals.

For more information contact the Abenaki Museum at (514) 568-2600 or the Abenaki circle members, Rick and/or Donna O'Bomsawin at centre (514) 568-5551/home (514) 568-0869.

NWT Highlights

Gjoa Haven Hamlet Days - May 21-23. Enjoy the Victoria Day weekend with traditional events like igloo building and dog team races. Contact: (403) 360-7141.

Pokiak River Festival June 17-19 — Come and participate in a variety of events including traditional games, canoe races and square dances and much more. Contact: The Aklavik "Gwich'in Office, P.O. Box 118, Aklavik, NT. X0E 0A0, (403) 978-2340.

Kingalik Jamboree - Holman, Victoria Island - June 17-19 — Take part in the traditional events, like the square dancing and jigging contest. Contact: Holman Recreation and Sports, Tel: (403) 376-3511.

Midnight Madness, Inuvik June 17 — Listen to music, participate in the midnight Sun Fun Run, and shop during the late night sidewalk sale. Contact: Peggy

Curtis, Tel: (403) 979-2607.

Midnight Sun Marathon, Nanisivik, Baffin Island June 30 - July 4 — Runners from Canada, US, Europe and Australia participate in a 10 Km, 32 Km, 42 Km and 84 Km races between Nanisivik and Arctic Bay, on the northwest tip of the island. Contact: Linda Brunner, Strathcona Mineral Services Ltd., 12th floor, 20 Toronto Street, Toronto, ON. Tel: (416) 869-0772.

Taste of the Arctic, Inuvik July 9 — Come and taste the country foods such as moose and Arctic hare and many more prepared by professional chefs. A way of celebrating mid-summer in Inuvik. Contact: Western Arctic Tourism Association, Tel: (403) 979-4321.

Sixth Annual Great Northern Arts Festival, Inuvik July 22-31 — Experience cultural events

and participate in a display of visual workshops. Live performances daily. Contact: Charlene Alexander, Tel: (403) 979-3536. Festival of the Midnight Sun, Yellowknife July 15-22 — Participate in art and cultural activities, Tel: (403) 873-4262.

Folk on the Rocks, Yellowknife July 22-24 — Featuring Inuit and Dene performers and folk artists from across northern, southern Canada and US. Tel: (403) 920-7806.

Sahtu Dene Games, Deline (Fort Franklin) - In August. Participate in traditional and contemporary games, drum dancing, tea boiling, bannock making, tent setting and country food feast. Tel: (403) 598-2231.

Denioo Days, Fort Resolution - August 19-21. Traditional games and summer celebration. Contact: Tausia Lal (403) 394-4556.

Atlantic Highlights

The peninsula of Nova Scotia offers surf and turf to intrepid tourists, from historic towns and seaside villages to inland national parks and the home of Canada's great female crooner, Ann Murray.

Check out Nova Scotia Tourism's seven "Travelway" routes, each highlighting historic, scenic, metropolitan and recreational spots in the province. Detailed maps can be obtained at tourism centres or call 1-800-565-0000 for information on how to obtain maps.

And while on the road, stop in on one of the many festivals which brighten up the province throughout the summer season. Sports fiends will have a grand time following Micmac softball and golf tournaments, and hitting the powwow trail.

Eskason Annual Powwow, June 23-27 — Contact (902) 379-2800 for more information on that colorful event.

The International Tattoo July 1-

7 in Halifax — Featuring music, action and color by military bands and civilian entertainers Antigonish Highland Games July 15-17.

Buskers '94, the Halifax International Buskfest Aug. 4-14 — Watch hilarious outdoor performances by the world's best and wackiest street entertainers, while noshing on festival food. Prince Edward Island 2nd Annual Abegweit Pow Wow August 19-21, Panmure Provincial Park — Phone: (902) 892-5314.

The more densely populated province of Newfoundland is chock-full of parks and community museums. Ferries take you where highways won't on this wind-blown Atlantic island, which has numerous historical and outdoor attractions to offer sea-faring tourists.

However, those seeking Aboriginal culture may have to limit themselves to re-creations of Indian villages, and trips to ancient

burial sites. Aboriginal inhabitants of this province were almost completely exterminated through bounty policies, with the result of there being one remaining Aboriginal community, Maipukek, on the island.

Port au Choix National Historic Site — This is an ancient burial site of the Maritime Archaic Indians who inhabited the Newfoundland and Labrador coast more than 9,000 years ago. Artifacts and remains of nearly 100 individuals were uncovered here in 1968, and carbon dated to between 3,200 and 4,300 years ago. Beothuck Village — The reconstruction of a Beothuck Indian village depicts the lifestyle of central Newfoundland's original Native inhabitants. The village includes a mamateek, a smokehouse, an authentic burial site and a Beothuck canoe. For guided tours contact Rod French at (709) 489-7251. St. Catherine Street, Grand Falls-Windsor.

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Guide to Indian Country

POWWOW CALENDAR

**MAY**

May 27-29
Odawa
Nepeau, Ontario
(613) 238-8591

May 28-29
Georgetown 2nd Annual Powwow (see ad)
Norval, Ontario
Ed Cochrane (905) 873-6200

May 28-30
12th Annual Memorial Day Powwow
Columbus, Ohio
(614) 443-6120

JUNE

June 10-12
Barrie Powwow
Barrie, Ontario
(705) 721-7689

June 18-19
Sarnia 31st Annual Powwow
Sarnia, Ontario
(519) 336-8410

June 23-27
Eskasoni Annual Powwow
Cape Breton, Nova Scotia
(902) 379-2800

June 24-26
Siksika Nation Fair
Gleichen, Alberta
Harlon or Faron McMaster (403) 734-3833

JULY

July 1-3
Poundmakers Powwow
St. Albert, Alberta
(403) 458-1884

July 2-3
International Year of the Family Powwow
London, Ontario
(519) 672-0313

July 8-10
Echoes of a Proud Nation
Kahnawake, Quebec
(514) 632-8667

July 8-10
Whitefish Bay 24th Annual Powwow
Whitefish Bay, Ontario
(807) 226-5411

July 8-10
Yellow Quill Powwow
Yellow Quill, Saskatchewan
(306) 322-2281

July 8-10
Wahpeton Dakota Nation 1st Annual
Wahpeton, Saskatchewan
(306) 764-6649

July 9-10
Wukwemdong Sashoodenong Powwow
Kettle & Stony Point, Ontario
(519) 786-6680

July 15-17
Enoch Powwow
Enoch, Alberta
Beatrice Morin (403) 470-4471

July 15-17
Carry the Kettle Powwow
Sinaulta, Saskatchewan
Contact: (306) 727-2135

July 15-17

Temagami First Nation Traditional
Lake Temagami, Ontario
Contact: (705) 237-8980

July 16-17

Walpole Island
Walpole Island, Ontario
(519) 627-1476

July 22-24

Buffalo Days Powwow
Fort MacLeod, Alberta
(403) 967-2225

July 23-24

Grand River Champion of Champions
Brantford, Ontario
(519) 446-4391

July 29-31

T'suu T'ina Rodeo & Powwow
Bragg Creek, Alberta
403) 281-4455

July 29-31

Muskeg Lake Veterans Traditional Powwow
Muskeg Lake, Saskatchewan
(306) 466-4914

July 29-31

Kawacatoose
Quinton, Saskatchewan
(306) 835-2125

July 30- August 1

Wikwemikong Indian Days
Manitoulin Island, Ontario
(705) 859-3122

AUGUST

August 6-7
Saugeen Traditional
Southampton, Ontario
Contact: (519) 797-3254

August 6-7

Standing Buffalo
Fort Qu'Appelle, Saskatchewan
Byron Goodwill (306) 332-4685

August 9-11

PAIMFC Annual
Prince Albert, Saskatchewan
(306) 764-3431

August 11-14

Ermineskin Powwow
Hobbema, Alberta
Audrey Ward (403) 585-3741

August 12-14

Muskoday Traditional
Muskoday, Saskatchewan
Randy Bear (306) 764-1282/763-1623

August 13-14

Deseronto Traditional
Deseronto, Ontario
(613) 396-3424

August 13-14

Shishequwaning 2nd Annual Traditional
Shishequwaning, Ontario
(705) 283-3292

August 19-20

Long Lake Annual
Long Lake, Alberta
(403) 826-3333

August 19-21

Beardy's and Okemasis Celebration
Duck Lake, Saskatchewan
Dave Seesequasis (306) 467-4523

August 19-22

Piapot Celebrations
Piapot Reserve, Saskatchewan
(306) 781-4848

August 26-28

Yorkton Friendship Center
Yorkton, Saskatchewan
(306) 782-2822

August 26-28

White Bear
White Bear, Saskatchewan
Irene Lone Thunder (306) 577-2406

August 26-28

2nd Annual Abegweit Powwow
Panmure Provincial Park, PEI
(902) 892-5314

August 27-28

Three Fires Homecoming
Hagerville, Ontario
(519) 445-4548

August 27-28

2nd Annual Powwow
Windsor, Ontario
(519) 948-8365

August 30, September 1-2
Nakota Labour Day Classic
Morley, Alberta
(403) 881-3949

SEPTEMBER

September 8-11
127th Annual Fall Fair
Ohsweken, Ontario
Glenda Porter (519) 445-2956

September 16-18

Treaty Four Powwow
Fort Qu'Appelle, Saskatchewan
(306) 332-1874

September 24-25

Curve Lake Annual
Curve Lake, Ontario
(705) 675-8045

OCTOBER

October 8-9
Nikaneet Powwow
Maple Creek, Saskatchewan
Glen Oakes (306) 662-7513

October 14-16

7th Annual Rama Thanksgiving
Rama, Ontario
George St. Germaine (705) 325-3611

October 21-22

32nd Annual All-Native Festival
Edmonton, Alberta
(403) 479-1980

NOVEMBER

November 11-13
Veterans Memorial
Hobbema, Alberta
(403) 585-3739

JANUARY 1995

January 13-15, 1995
18th Annual Napi Friendship Centre Powwow
Pincher Creek, Alberta
(403) 627-4224



Guide to Indian Country SPORTS CALENDAR



1994

MAY 21 & 22
Sturgeon Lake Co-Ed Slowpitch Tournament
Prince Albert, Saskatchewan
Mel Parenteau (306) 764-1872

MAY 21-23
Coquihalla Raiders Fastball Tournament
Merritt, British Columbia
Junior Moses - (604) 378-2720

MAY 21-22
Co-ed Slowpitch Tournament
Shellbrook, Saskatchewan
(306) 764-1872

MAY 26 - 28
NIAA National Boxing Tournament
Cass Lake, Minnesota
Henry Harper - (218) 335-8289

MAY 28-29
Modified Fastball Provincials
Edmonton, Alberta
Noel Cardinal at 451-2642

JUNE 4 & 5
Yorkton Friendship Centre Slow Pitch Tournament
Yorkton, Saskatchewan
(306) 782-2822

JUNE 10 - 12
St. Michael's College Open Track Meet

Duck Lake, Saskatchewan
(306) 467-2102

JUNE 11 & 12
Kikinahk Friendship Centre Slow Pitch Tournament
La Ronge, Saskatchewan
(306) 425-2051

JUNE 24 - 26
Heart Lake Slowpitch Tournament
Heart Lake, Alberta
(403) 623-2130

JUNE 30 - JULY 1, 2 & 3
26th Annual All-Native Fastball Tournament
Prince George, British Columbia
Ken Browning (604) 564-9794

JULY 2 & 3
1994 Canoe & Kayak Racing
Saulte St. Marie, Ontario
Bob Collins (705) 759-6191

JULY 9 - 16
Vancouver Hockey Super Series
Vancouver, British Columbia
Mike Marshall - (604) 871-9003

JULY 11 - 15
Meadow Lake Sports Development Camp
Beauval, Saskatchewan
(306) 236-5654

JULY 22 - 24

Saskatchewan Indian Fastball Championships
Regina, Saskatchewan
Gordon First Nation - (306) 835-2232

JULY 30 - 31 & AUGUST 1
1994 All Native Co-Ed Fastball Provincials
Saddle Lake, Alberta
Sam Cardinal (403) 726-2828

AUGUST 5 - 7
Kikinahk Friendship Centre Summer Hockey
La Ronge, Saskatchewan
(306) 425-2051

AUGUST 13 & 14
Witchekan Lake Sports '94
Witchekan Lake, Saskatchewan
(306) 883-2787

SEPTEMBER 2 - 4
Klondike Mixed Slowpitch Tournament
Dawson City, Yukon
(403) 993-5575

SEPTEMBER 2-4
Wasauksing 3rd Annual Slow Pitch Tournament
Parry Sound, Ontario
(705) 746-2531

DECEMBER 16-18
Sturgeon Lake Aboriginal Hockey Tournament
Prince Albert, Saskatchewan
Mel Parenteau (306) 764-1872



Guide to Indian Country RODEO CALENDAR



MAY 20 - 22
Kehewin All Indian Pro-Rodeo
Kehewin, Alberta
Glen Youngchief (403) 826-3333

MAY 28 & 29
Frog Lake Rodeo
Frog Lake, Alberta
IPRA Office (403) 881-2200

JUNE 18 & 19
Father's Day Rodeo
Morley, Alberta
IPRA Office (403) 881-2200

JUNE 24 - 26
Siksika Fair & Rodeo
Siksika Nation, Alberta
Faron or Harlon at 743-3833

JUNE 25 & 26
Eden Valley Rodeo
Eden Valley, Alberta
IPRA Office (403) 881-2200

JUNE 30, JULY 1 & 2
Canada Day Rodeo
Morley, Alberta
IPRA Office (403) 881-2200

JULY 8 - 10
Watson Lake Rodeo
Watson Lake, Yukon
(403) 633-5300

JULY 15 - 17
Whitehorse Rodeo
Whitehorse, Yukon
(403) 633-5300

JULY 21 - 23
Kainai Fair & Rodeo
Standoff, Alberta
(no contact)

JULY 28 - 31
T'suu Tina Rodeo
Bragg Creek, Alberta
Gilbert Crowchild (403) 281-4455

JULY 31 & AUGUST 1
Buffalo Ranch Rodeo
Hobbema, Alberta
Todd Buffalo (403) 585-3419

AUGUST 4 - 7
Bighorn All Indian Rodeo
Morley, Alberta
IPRA Office (403) 881-2200

AUGUST 12-14, 1994
Kikino Annual Silver Birch Rodeo
Kikino Metis Settlement, Alberta
Gloria Collins at 623-7868

AUGUST 20 & 21
Rocky Lane Rodeo
High Level, Alberta
IPRA Office (403) 881-2200

AUGUST 26 - 28
Silver Buckle Rodeo
Ahtahkakoop (Shell Lake), Saskatchewan
Chuck Saskamoose (306) 468-2326

SEPTEMBER 24 & 25
JT Last Chance Rodeo
Morley, Alberta
IPRA Office (403) 881-2200.

OCTOBER 26 - 30
1994 Indian National Rodeo
Rapid City, South Dakota
(no contact)

NOVEMBER 30 - DECEMBER 4
World Championships Indian Rodeo Finals
Phoenix, Arizona
IPRA Office (403) 881-2200

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IRCA number one in Canada

By Jim Goodstriker

Rodeo in Indian country will be in full swing for the summer season, continuing from the winter indoor rodeo season.

The popularity of the number one sport in North America now runs 12 months of the year in most Indian rodeo associations in both Canada and the U.S.

The Indian Rodeo Cowboys Association of Canada, the oldest and longest running circuit in Canada, will be gearing up for the 1994 season with their summer schedule.

The IRCA in 1993 featured 12 rodeos throughout the province of Alberta, ending with the year's finals to determine IRCA reps to go to the Indian National Final Rodeo in Albuquerque, New Mexico.

Indian rodeo grew to prominence through the IRCA in the late 1950s on the Blood Indian reserve. From what was then known as the Lazy-B Rodeo Club, the All Indian Rodeo Cow-

boys Association was formed.

The first executive included Bud and Ed Connelly from Browning, Montana, Rufus Goodstriker, Fred Gladstone, Ken Tailfeathers from the Blood reserve and Gordon Crowchild from the Sarcee Nation.

Blood cowboys have been prominent on the rodeo scene since 1912 when Tom Three Persons won the first bronc riding title at the famous Calgary stam-pede, riding the great Cyclone to a standstill. The great bucking horse had, prior to meeting up with Three Persons, thrown 129 riders.

Three Persons was a direct influence on other Indians and opened the door for numerous cowboys to achieve their goals.

Pete Bruised won the pro circuit (CPA) calf roping titles in 1925 and 27. Jim Wells won the steer decorating competition in 1942. Both cowboys won their titles in Calgary.

Fred Gladstone won the pro circuit (CPA) calf roping titles in

1948-50. His son, Jim, won the World National Finals Rodeo calf roping title at Oklahoma City in 1977, the first and only Canadian to win the NFR calf roping crown. Jim also won two Canadian championships in that event.

While other Indian rodeo associations have been formed in the three western provinces, the IRCA continues to be at the top of the ladder.

Contestants representing the IRCA have won 14 world championships at the INFR since the first one held in 1976 in Salt Lake City, Utah.

The IRCA will be hosting some 10 rodeos for the 1994 season. The top three in the summer circuit include Standoff July 14-17, the Peigan Nation July 28-31 and the Blackfoot rodeo at Gleichen on August 4-7.

There will be plenty of activities for all at these three rodeos as they include powwows, competitions, dancing, fastball and golf tournaments.



Guide to Indian Country SPORTS CALENDAR



Sports calendar continued from page 18

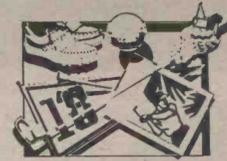
1995
FEBRUARY 3 - 5
 SIFC Invitational Volleyball & Basketball Tourney
 Regina, Saskatchewan
 Athletics Dept. (306) 779-6256
FEBRUARY 17-19
 First Nations All-Native Hockey Tournament
 Prince Albert, Saskatchewan
 Contact: Mel Parenteau (306) 764-1872
MARCH 10 -12
 34th Annual Gleneden Eagles B.C. Hockey Tourney
 Salmon Arm, B.C.
 Sonny Williams (604) 832-8034

MARCH 17 - 19
 SIFC Cup '95
 Regina, Saskatchewan
 Athletics Dept (306) 779-6256
MARCH 24 - 26
 Minor Hockey Tournament
 Prince Albert, Saskatchewan
 Mel Parenteau (306) 764-1872
MARCH 27 -31
 3rd Annual First Nations Sports Festival
 Vancouver, British Columbia
 (604) 652-9150
MARCH 31, APRIL 1 & 2

Alberta Native Provincial Hockey Tournament
 Edmonton, Alberta
 Ray (403) 427-4943
MARCH 31, APRIL 1 & 2
 Battleford Hockey Tournament
 North Battleford, Saskatchewan
 Miles Arcand (306) 445-3319
APRIL 7 - 9
 18th Annual Oki Basketball Tournament
 Pincher Creek, Alberta
 Quinton Crowshoe (403) 627-4224
JULY 29 - AUGUST 6
 3rd North American Indigenous Games '95
 Bemidji, Minnesota



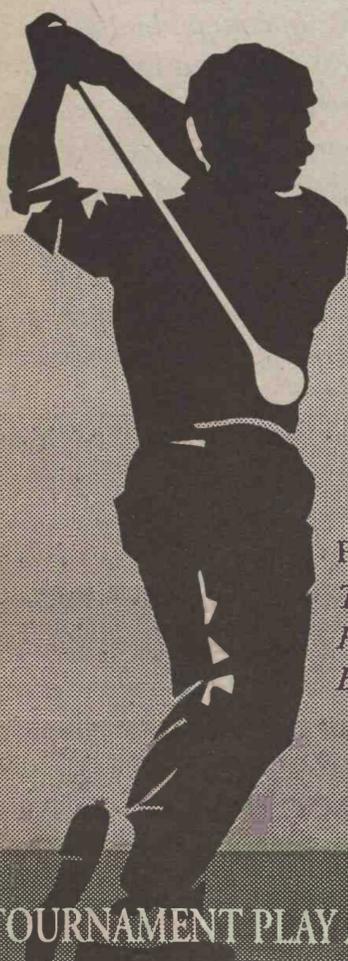
Guide to Indian Country GOLF CALENDAR



MAY 14
 Samson One Day Scramble
 Wetaskwin, Alberta
 Dennis Buffalo (403) 585-3919
MAY 27-29
 Island Lake Texas Scramble
 St. Boniface, Manitoba
 Terry Ross or Roger Carriere (204) 982-3300
MAY 29
 Open Scramble Golf Tournament
 Whitehorse, Yukon
 (403) 663-6020
JUNE 3
 The Classic
 Lake Wabamun, Alberta
 No contact
JUNE 4
 Yorkton Friendship Centre Golf Challenge
 Yorkton, Saskatchewan
 (306) 782-2822
JUNE 4 & 5
 Peguis Open
 Fisher Branch, Manitoba
 Lloyd Stevenson (204) 645-2359

JUNE 4-5
 Poundmaker First Nations Open
 Coechin, Saskatchewan
 Norman Antoine (306) 398-4971
JUNE 11 & 12
 Third Annual Bitterroot Classic (see ad)
 Oliver, British Columbia
 Tony Baptiste (604) 498-3444
JUNE 11 & 12
 Fort Alexander Golf Tournament
 Fort Alexander, Manitoba
 Pat Bruyere (204) 367-2249
JUNE 18-19
 Trevor Ledoux Memorial
 Coechin, Saskatchewan
 Lenard Ledoux (306) 665-1215
JUNE 22
 Golf Tournament '94
 Prince Albert, Saskatchewan
 Mel Parenteau (306) 764-1872
JUNE 24-26
 North American Golf Championships
 Waterton Lakes, Alberta
 Lloyd Gauthier (403) (403) 585-3038

JUNE 26
 Senior Men's & Ladies Open
 Whitehorse, Yukon
 (403) 633-6020
JULY 1 - 3
 Jackfish Lodge Open
 Coechin, Saskatchewan
 Graham Murdock (306) 665-1215
JULY 9&10
 West Region Tribal Council Golf Tournament
 Dauphin, Manitoba
 Charles Cochrane or Larry Catagas (204) 638-8225
JULY 29-31
 T'suu Tina Nation Classic
 Bragg Creek, Alberta
 Charlie Crowchild (403) 251-6727,
 Herb Crowchild (403) 949-3663
JULY 30 & 31
 Squamish Golf Tournament
 Squamish, British Columbia
 (604) 985-7711
JULY 30-31
 Shoal River Golf Tournament
 Pelican Rapids, Manitoba
 Neil Kematch at (204) 587-2012
AUGUST 6 & 7
 Alexander Tribe Golf Tour
 Edmonton, Alberta
 Max Yellowdirt (403) 939-3839,
AUGUST 12 - 14
 Shoal Lake Golf Tournament
 Nipawin, Saskatchewan
 Brad Cooke (306) 768-3551
AUGUST 13 & 14
 Samson Open
 Wetaskiwin, Alberta
 Dennis Buffalo (403) 585-3919
 George (403) 585-3793
AUGUST 19 - 21
 Canadian National Indian Golf Championships
 Coechin, Saskatchewan
 Ken Sinclair (306) 729-4433
AUGUST 20 & 21
 Club Golf Classic
 Whitehorse, Yukon
 (403) 633-6020
AUGUST 20 & 21
 The Pas- Opaskwayak First Nation
 Halcrow Lake, Manitoba
 Wayne Young (204) 623-5483 or 623-5486
SEPTEMBER 3 & 4
 Enoch Golf Classic
 Edmonton, Alberta
 Harvey Morin (403) 470-4653
SEPTEMBER 10 & 11
 Peguis Last Chance Golf Tournament
 Kecla Island Golf Course, Manitoba
 Lloyd Stevenson (204) 645-2359
SEPTEMBER 17-18
 Big Island Golf Classic
 Warroad, Minnesota
 Wes Big George at (807) 488-5602
OCTOBER 8-9
 Oregon Indian Open
 Warm Springs, Oregon U.S.A.
 Levi Bobb (503) 553-1372



THIRD ANNUAL BITTER ROOT NATIVE DESERT CLASSIC GOLF TOURNAMENT

**JUNE 11 & 12,
1994**

For information or to register contact:

Tony Baptiste	Sam Baptiste
Res: (604) 498-4780	Res: (604) 495-2818
Bus: (604) 498-3444	Bus: (604) 498-3552

or write:
 Tourney '93 c/o T. Baptiste
 RR.3, Site 25, Comp 1
 Oliver, B.C. V0H 1T0

TOURNAMENT PLAY AT FAIRVIEW GOLF COURSE OLIVER, BC

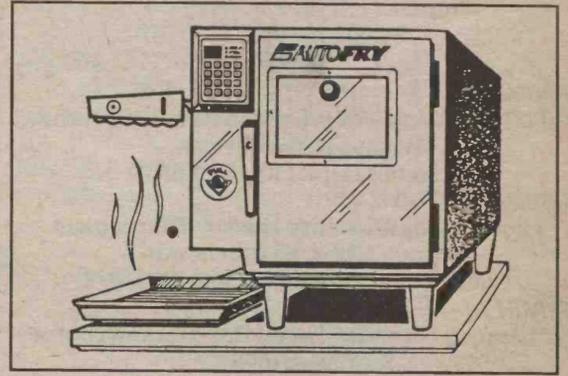
Registration Fee: \$125.00 per person

BUSINESS OPPORTUNITY

AUTOFRY

MAXIMUM OPPORTUNITY EXCLUSIVE to the FIRST NATION'S PEOPLE

FOR FIRST NATIONS PEOPLES



"UNIQUE EQUIPMENT, UNIQUE BUSINESS OPPORTUNITY"

Exclusive to the First Nations people is a business opportunity to provide food service at places that could not be serviced before.

With the revolution of the Autofry deep fryer, Laurwen Investments Inc. and Native entrepreneurs are now able to provide deep fried food product to patrons at schools, bingo settings, recreational centres, rinks, convenience stores and even powwows. Unlimited opportunities.

Autofry is a completely automated deep fat fryer. "The only one in the world." The autofry is self-contained. There

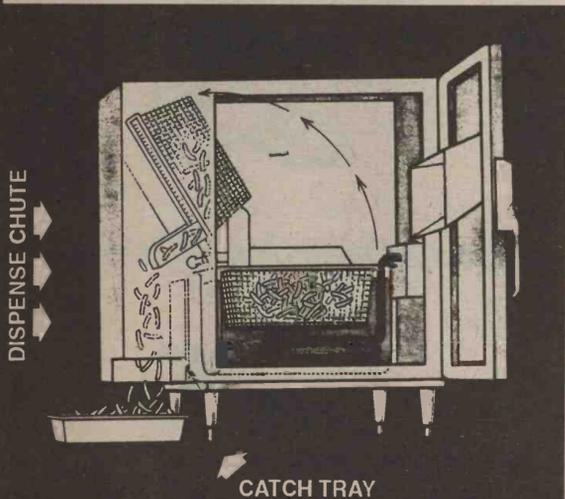
is no way for the operator, either adult or child, to get into the machine and get hurt. The food is placed in a bin located on the front of the machine and is then tilted into the interior. The food product is cooked and drained and dumped into a chute which drops it into a food tray at the side of the autofry. While autofry is working, eight different sensors are monitoring all functions. There is a built-in air purification system, which means it does not have to be vented. It even has its own built-in fire extinguisher system. Autofry is all stainless steel for low maintenance and its small enough to be used on a counter top. Weighs in at approximately 180 lbs.

Laurwen Investments Inc. exclusively deals, Canada wide, with the First Nations people's with autofry. Laurwen can sell the autofry deep fryer if so desired, but why buy, when you can "profit share!"

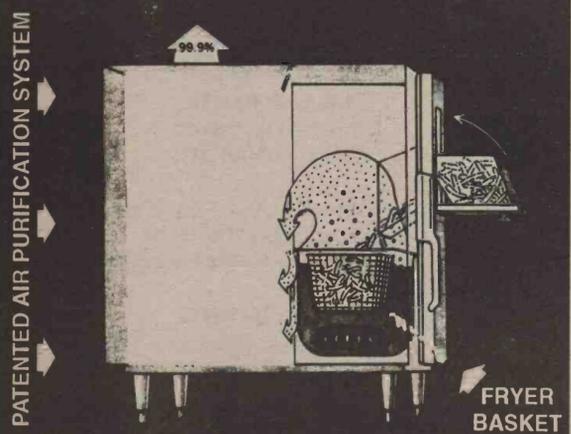
Laurwen's profit sharing venture with autofry stations enables you to be supplied "all deep fried food products at no cost" and condiments of course. Included with the food product would be an autofry deep fryer, a food tray and heat lamp. A stainless steel work table and a 20 cubic foot chest freezer. Laurwen has made available for 1994, 800 autofry stations for this lucrative business opportunity and a call to Laurwen's National Service Line, 1-800-665-5082, Mon.-Fri., will confirm that you can qualify for an autofry station in your community. "Make plans now to provide this needed service."

Expectations over an 8-hour day for example; operating at only 20% of the autofry's capacity, you can produce 72 orders of french fries (\$140.40), 14 orders of onion rings (\$35.00) and 13 orders of chicken strips (\$64.35). With daily sales of \$239.75, the recovery of your investment is 84 days. Now operate the autofry at 100% capacity and recover in 17 days. Remember that all food product and condiments are supplied continuously at "no cost" by Laurwen for as long as you are profit sharing.

Food product is of the highest quality. One of many national contracts in place, for example, is with Cuddy Farms, for all poultry product. Other commitments that have been made by Laurwen are available to all First Nations peoples. If you have ever considered serving fried foods, then with this alliance, everyone wins. Pizza pops, perogies, shrimp, bannock; the delicious food that's delivered to your patrons, the onion rings, french fries and mozzarella sticks that are cooked to perfection. The chicken strips and nuggets and buffalo wings that are crisp and tender. Thanks to this unique opportunity, your customers will be happy, you'll be satisfied and we'll be glad to know that the autofry, which is exclusive to First Nations people is working for you.



The product is placed in feed hatch and when feed hatch is closed, product slides directly into the fryer basket. Once the desired time setting has been selected, the basket automatically lowers itself into the oil and begins the cooking process. When the product has fried for the appropriate cooking time, the basket automatically tilts itself for a 10 second drain cycle. Once the cycle is complete, the basket delivers the product into the dispense chute where it automatically falls into a catch tray located outside the unit.



The cooking smoke and oil laden air passes through our unique patented air purification systems. This system results in a 99.9% efficiency factor. The entire purification system can be cleaned in minutes without any tools or replacement filters.



1-800-665-5082
ASK FOR LAURENCE GAINSBOROUGH

Myth:

Aboriginals always have their hands out!



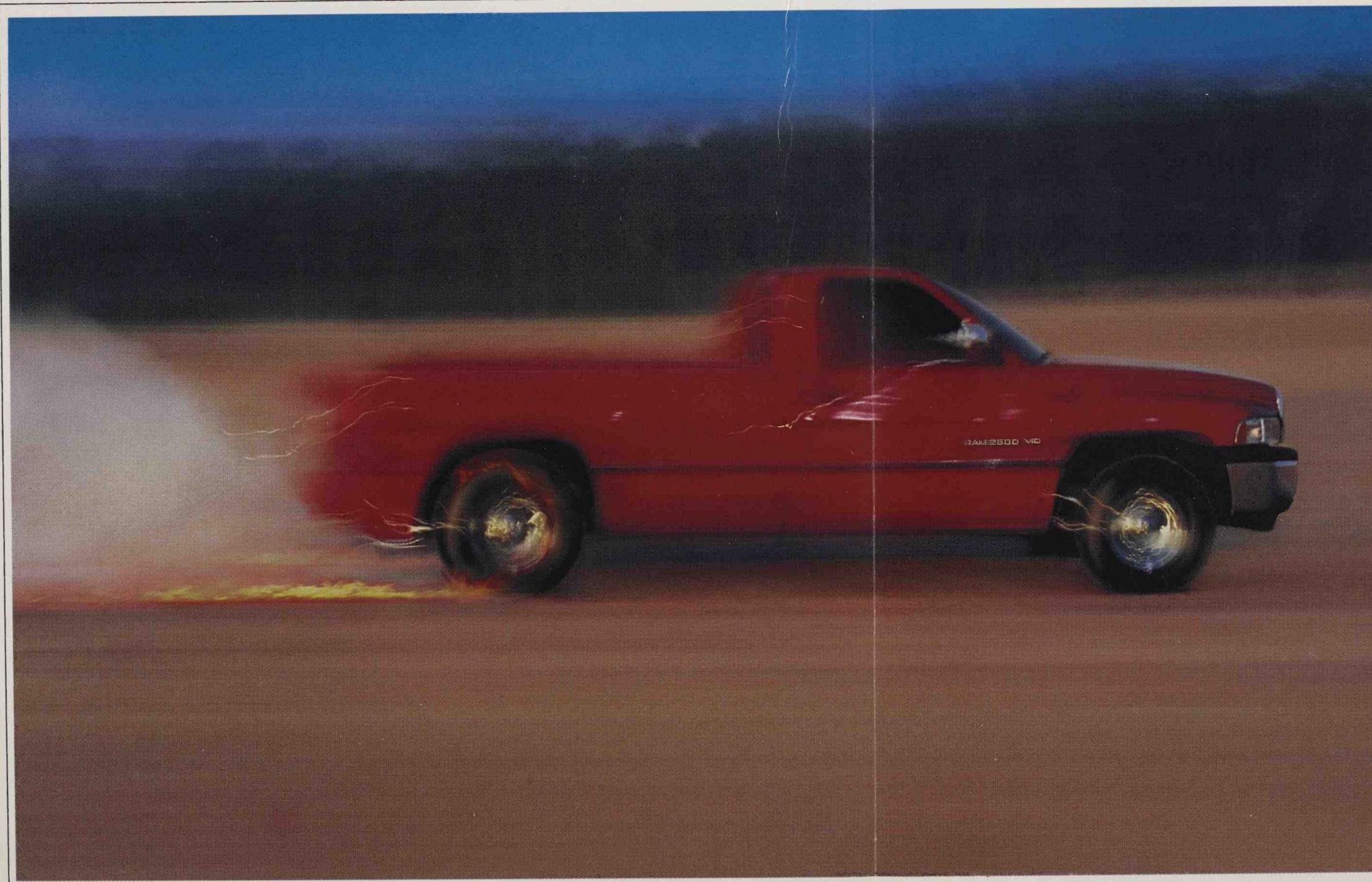
Reality:

We do – as partners!



Canada's National Aboriginal News Publication

Introducing the first truck that lives up to the name pick up.



Ever wonder why they call pickup trucks, pickup trucks?

Well, it's certainly not because of their performance.

At least, not until now.

Presenting the new Dodge Ram. The most powerful over-all line of truck engines. Period.

Take your pick. There's the 3.9 litre Magnum V-6. The 5.2 or 5.9 litre Magnum V-8. The 5.9 litre Magnum Cummins Turbo Diesel. Or the bad boy on the block: the 8.0 litre Magnum V-10 with 300 wild horses and 450 foot pounds of torque. They all leave the competition (if you can call them that) in the dust when it comes to raw power, payload or towing.

What about safety and comfort? Rest assured, no other pickup out-performs the Dodge Ram in those categories, too.



Motor Trend's 1994 Truck of the Year

But enough sell. Test drive the new Dodge Ram for yourself. Or call us toll-free at 1-800-361-3700 for more information.

Either way, we think you'll discover that the Dodge Ram will be very difficult for any driver to pass up.



Some features described are optional at extra cost.

Dodge

REINVENTING THE TRUCK

Your Opinion

Article "vicious propoganda"

Dear Editor,

The Calgary Herald reprint carried by Windspeaker on the Church of Scientology and the drug program Narconon bears a great deal of comment, most of it bad. There is a great deal of prejudice that exists in Canada today and whether it's racial or based on gender or religion, it is not tolerable. The story done by Herald reporter Beaty is nothing short of vicious propoganda that willfully distorts the truth. Had this tale instead involved the Salvation Army Harbour Light drug rehabilitation efforts, there would have been no story at all. Yet Beaty, to further his own distorted ends, has attempted to paint a lurid story centered on old or baseless allegations.

A source of Beaty, Cult Information Services Inc., a money-making racket which tries to instill hatred of new religions into the public, has no validity in the real world. Serious religious scholars and theologians do not take such groups seriously. These groups however create controversy and fear and this is what some reporters like to write about.

A similar group to Cult Information Services, Inc. in the United States, the Cult Awareness Network, has had a rash of spokespeople arrested for kidnapping.

Their former security advisor Galen Kelly was sent to prison for seven-and-a-half years in Virginia for kidnapping late last year. These groups think

it is all right to unlawfully kidnap and deprogram someone for their religious beliefs. The justice system doesn't.

The Church of Scientology helps people. We are concerned about individuals really getting off drugs. The work of Scientology Founder L.

Ron Hubbard has been ahead of its time in coming up with not only a method to help someone recover from the scourge of drugs but to also reduce the level of body toxins associated with the vast number of chemicals used in everyday living. This includes PCB contamination and the infamous military defoliant Agent Orange.

The validity of Mr. Hubbard's research and

Narconon's treatment program has been proven and the following quote from Dr. Forrest Tennant, an expert in drug rehabilitation who supervises 30 community and drug treatment centres in California, is conclusive: There is now unquestionable scientific evidence that, when drugs such as marijuana, cocaine, PCP or methamphetamines are taken, the drugs do go into the body fat and remain for weeks or months. Accordingly, it is entirely possible that Narconon was simply 20 years ahead of it's time."

Al Buttner
Director of Public Affairs
Church of Scientology

Thanks!

Salutations!

Just a quick note to say "Tansi, keep up the great work" and to renew our subscription. Your news publication has been a valued part of our community resource since we opened.

Windspeaker helps community activists keep a pulse on what's happening by providing timely news and solid analysis on a diversity of issues and struggles. At the same time, Windspeaker provides excellent coverage on cultural activities, the arts community and healing initiatives.

Thanks for playing such a critical role on a national and international level. Keep up the great work.

In the Spirit of Solidarity,
Janice Barclay
The Saskatoon Indigenous Coalition

Letters welcome

Windspeaker welcomes letters to the Editor. Submissions should be approximately 300 words or less in length. All letters must be signed with a first and last name or an initial and last name. A phone number and address must be included, not for publication but for verification. All letters are subject to editing.

Please send letters to Linda Caldwell, Editor, Windspeaker, 15001 112 Ave., Edmonton, AB T5M 2V6.

Reader defends rehabilitation program

Dear Editor,

The story on Narconon in Windspeaker taken from the Calgary Herald is nothing but twisted facts and bald-faced misrepresentations. Narconon is one of the most effective drug rehabilitation programs in existence, contrary to the Herald story.

1. Narconon Chilocco is accredited by the prestigious Commission for Accreditation of Rehabilitation Facilities (CARF), widely recognised as the foremost authority on drug rehabilitation programs in the United States. CARF's standards are the highest in the U.S. and have been adopted by many

states and federal agencies as the benchmark for all rehabilitation programs to measure up to.

The Narconon program is nothing but safe.

2. Narconon Chilocco and its programs are supported by many U.S. First Nation counsellors such as Marvin Diamond of the Pawnee Tribe of Oklahoma. "This is a letter in support of your agency and staff providing Alcohol/Drug Treatment Services to Native Americans of the Pawnee Tribe of Oklahoma. You and your staff have done a tremendous job in renovating the building and putting life back into the Chilocco campus. The clients I

have referred to your agency are doing fine and finding a new life without alcohol or drugs. I will continue to support your efforts and appreciate your helping in a time of need."

Kent McGregor, a respected national drug abuse consultant said, "I have been to some of the high-powered programs in the nation and I can say, unequivocally, that what you are doing here is better than anything I have seen anywhere else. Even to the point that if (my sons) . . . had a drug problem, I would bring them here. And that's over the other programs I talked about."

The controversy with the Oklahoma Mental Health Board

is not even worth talking about except to say that Judge Leamon Freeman, who reviewed Chilocco's application, called an independent investigator sent in by the Board "kind of like having an independent investigator to look into the conditions in Kuwait and then sending Saddam Hussein there to do it. . . ." In other words, no credibility.

The article published by the Herald is a thinly veiled attempt to prejudice opinion without providing all the facts. What vested interest prompted it, we can only guess.

Steve Koochin
Friends of Narconon
Edmonton, Alta.

Urban powwow a disappointment

Dear Editor:

It has now been some time since I returned from the Toronto International Pow Wow at the SkyDome. My disappointment with the event is what forces me to write to the organizing committee. As an organizer of our own annual powwow, and of several other reserve and urban powwows, and knowing the amount of work that goes into putting on a powwow, I fully realize the task you had ahead of you.

However, I saved holiday time to attend the Toronto powwow. As it was to be held at the SkyDome, I thought it would be something special. It wasn't. The powwow turned out to be boring, tiring and unspectacular. Upon reflection, it was an urban powwow that gave no thought to its out-of-town visitors.

To begin, when I registered I didn't mind paying the registration fee for dancers. Expecting a nice stamped number with "Toronto Skydome Pow Wow", you can imagine my disappointment with the plain, hand-written number handed to me. The rules and regulations were also expected, but even there I saw several violations throughout the powwow that were not reprimanded or even noticed.

The drums that were singing for the powwow were certainly not what I expected either. Except for Whitefish Bay, there were no well-known or popular drums. With such a high-profile powwow, the dancers expect to dance to GOOD drums. Canada is home to some of the best drums on the powwow trail. Where were they???

The Master of Ceremonies, who no one had even heard of, sounded like he was at a funeral and not at the Skydome Pow Wow. There was not one sign of enthusiasm or excitement in his droning voice for the two days. He obviously had no agenda and no sense of humor, as well. Besides a terrible sound system, which made everything he said nearly impossible to hear, the long pauses between perfunctory phrases killed any powwow spirit that attempted to take force. The job of an MC is to bring the powwow to life. Your MC murdered it.

As a friend of Gloria Snow, Miss Indian World 1993/94, I was totally amazed at her treatment by your committee. She was not even acknowledged upon her arrival. No one greeted her, except those of us knew who she was at the hotel. Not allowing her to compete in the powwow should have been

made clear to her before she was contracted as a head dancer. Miss Indian World has competed at every other powwow she has attended. At the first Grand Entry she was not even introduced. She made no speech throughout the powwow, which is one of her duties as Miss Indian World. She had to hunt for a chair to rest in. You finally noticed her on the second day and involved her but by then the damage was done. In all, you treated a lovely, young Aboriginal woman from a highly respected Alberta family with disgrace. You should be ashamed of your treatment of her.

One of the most glaring omissions was the lack of honor songs, special events, honored guests and the entertainment/hospitality to visitors. Toronto is supposed to be home to the Aboriginal entertainment and music industry yet not one member of this supposed vast community was present at the powwow. Not one Special was sponsored. With the number of Aboriginal groups and organizations in Toronto, there should have been at least five or six Specials. With the exception of the very deserving Pikangikum Chief and Council, there were no honorings or recognition of anyone or

anything. These elements are very important to a powwow. By ignoring what makes a powwow special, your committee did the whole Toronto Aboriginal community a disservice.

As a visitor to Toronto, I expected the committee to have an organized evening or entertainment. Even the smallest reserve powwow in Manitoba or other provinces provides a "49", dance, a talent show, a party. . . anything to show welcome to their guests. As a result, we just ended up at the Hard Rock Cafe with a group of other out-of-towners wondering where the Aboriginal action was.

I was very sorry to have attended the Toronto SkyDome Pow Wow. It lacked everything and gave me nothing but a sour feeling toward the organizers for their lack of vision. I was sorry that I convinced other dancers to come to Toronto. Several well-known champions in the West attended.

Oh yes, your program was very nice. If you spent more time on the powwow itself instead of worrying about putting out a splendid program, you might have a success.

But unless you change your style of organization, all you are going to end up with is the urban powwow dancers, who in my

opinion are not what powwow dancers are all about.

I was ashamed of the spectacle that you presented to the non-Aboriginal community in Toronto. I hope they don't generalize and think that what you produced is what a powwow is.

I had been sent by my community to advertise our powwow at Toronto International but all I felt compelled to do was hand out about a dozen flyers — to Whitefish Bay drum members and to about three dancers.

If you would like to see what a real powwow is, then I invite you to attend our annual Powwow. If you would like to put on a successful powwow next year, then I suggest you hire an experienced coordinator, someone who the powwow world knows and respects.

If this letter hurts your feelings then I am sorry for the pain it will cause, but I just can't hold back any longer. You destroyed my whole impression of Toronto's Aboriginal community with your poor judgment and lack of compassion for your guests.

Yours in Aboriginal Spirit,
Karen Olson, Chairperson
Peguis Pow Wow Committee

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE MAY 23RD ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, MAY 11TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

NATIVE ELDERS SOUP & BANNOCK

Every Wednesday at noon
11821 - 78 Street, Edmonton, Alberta

NATIVE AMERICAN FESTIVAL

May 24 - 28, 1994
Orange Park, Florida

FAMILY VIOLENCE & OUR NATIVE COMMUNITY CONFERENCE

May 25 & 26, 1994
Calgary, Alberta

MODIFIED FASTBALL PROVINCIALS

May 28 & 29, 1994
Edmonton, Alberta

FROG LAKE RODEO

May 28 & 29, 1994
Frog Lake, Alberta

ODAWA POWWOW

May 27 - 29, 1994
Nepean, Ontario

12TH ANNUAL MEMORIAL DAY POWWOW

May 28 - 30, 1994
Columbus, Ohio

N.A.C. MEMORIAL DAY POWWOW

May 28 - 30, 1994
Woodstock, Illinois

STO:LO NATION WOMEN'S CONFERENCE

May 30 - June 1, 1994
Pioneer Chehalis Camp, British Columbia

RUDY WASKAHAT MEMORIAL ROUNDDANCE

June 3 & 4, 1994
Hobbema, Alberta

YORKTON FRIENDSHIP CENTRE SLOW PITCH TOURNAMENT

June 4 & 5, 1994
Yorkton, Saskatchewan

WHITE BRIAID SOCIETY'S 20TH ANNIVERSARY GALA

June 10, 1994
Edmonton, Alberta

ST. MICHAEL'S COLLEGE OPEN TRACK MEET

June 10 - 12, 1994
Duck Lake, Saskatchewan

KIKINAHK FRIENDSHIP CENTRE SLOW PITCH TOURNAMENT

June 11 & 12, 1994
La Ronge, Saskatchewan

FATHER'S DAY RODEO

June 18 & 19, 1994
Morley, Alberta

2ND ANNUAL OREGON INDIAN NATION & COWBOY ART CELEBRATION

June 18 & 19, 1994
Portland, Oregon

DELTA PARK POWWOW

June 17 - 19, 1994

1994 SUMMER INSTITUTE FOR ABORIGINAL PEOPLE

June 18 - 24, 1994

NORTH AMERICAN GOLF CHAMPIONSHIPS

June 24 - 26, 1994
Waterton Lakes, Alberta

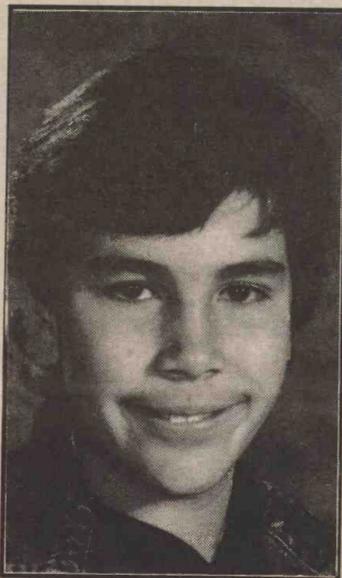
SIKSIKA NATION FAIR

June 24 - 26, 1994
Siksika Nation, Alberta

Oki. I've got the most romantic news for you. When I heard what happened, I was so impressed, I knew I had to tell the rest of you. Well, a friend of mine went to Albuquerque, New Mexico for the Gathering of Nations powwow. As always they had a big turnout. Before the powwow started, a wedding ceremony took place. Michael Roberts of Oklahoma tied the knot. You know what he did to his new bride? He sat her down in the middle of the arena where the powwow was going to take place, and then sang her a love song he wrote just for her. Isn't that so romantic (sigh)?

A heart of courage

Edmonton, Alberta - I want to introduce you to this really special boy I've heard a lot about these last few months. Benjamin Blackman was born three months premature in 1982. Due to complications during birth which damaged his brain, he developed cerebral palsy. If you don't what



Benjamin Blackman

cerebral palsy is, it occurs when parts of the brain that control muscles do not work correctly because they have been injured.

When Ben was small, doctors told his family he would never walk or do anything with his muscles. Ben beat all the odds and overcame all the obstacles, and with two operations which loosened up some of his muscles, he learned to do everything a child can do. As he said, they called him the 'Miracle Child' at the Glenrose Hospital in Edmonton.

He has been very active in all sports since he was two years old, but his true love is swimming. He's won six gold medals in swimming competitions. With all the courage he has, he trained for two straight years just to go to the Nationals. On March 3, 1994, he competed in the Provincials with the 50 m backstroke, front crawl and 100 m freestyle. His qualifying times were faster than any other competitor. He was awarded a spot Alberta's team and will represent the province at the National finals for the Paralympics.

"Sometimes it's hard being physical challenged," Ben told me in a letter. "People stare at me and make fun of me. It makes me feel left out and lonely. Sometimes I miss



PEOPLE & PLACES

by Ethel Winnipeg

being around my friends who are physically challenged, because they understand what I am going through. They don't tease me and they treat me like a normal person. It's difficult for me to get around with cerebral palsy, but I've managed to overcome a difficult hurdle that I've been given to overcome."

Houses in the works

Eagle Butte, South Dakota - The Jimmy Carter Work Project will be visiting the Cheyenne River Sioux Indian Reservation this summer. The special project is made up of 1,200 volunteers and will see 30 houses built in one week. The project is affiliated with the organization Habitat. This group considers housing in Indian Country is not what it should be. They ask for no money to build a home, but do require each family to invest the "Sweat Equity" hours it takes to build their house. Habitat has completed nearly 30,000 homes throughout 40 states in the past 18 years. Happy living to you, Cheyenne River.

Basketball anyone?

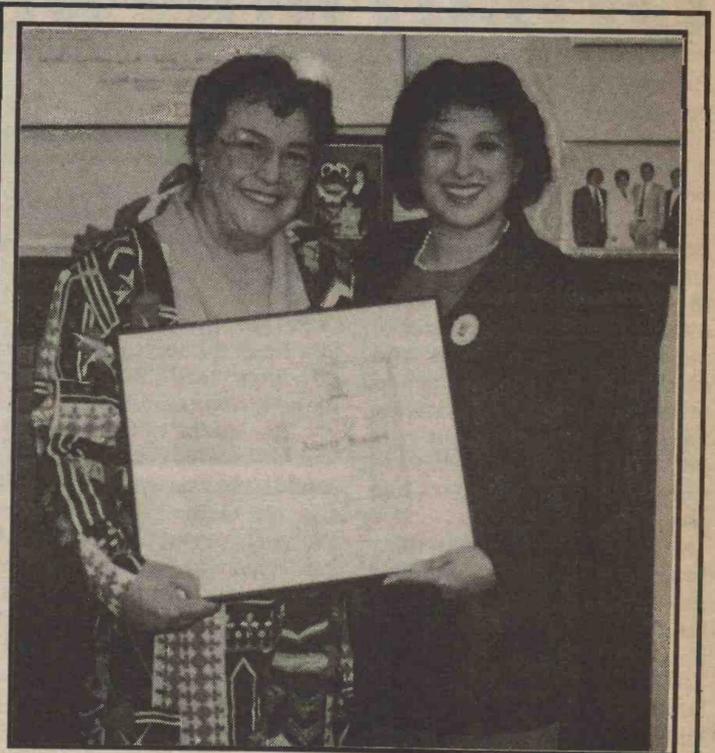
Pincher Creek, Alberta - The 17th Annual Oki Basketball Tournament took place in April. The Peigan community hosted the event which brought teams from Saskatchewan and Montana. The victors were Mr. D's from Calgary. They defeated a team from Browning. Third place

went to JRC Possey, which was made up of a mixture of players from the southern part of Alberta.

Don't blame me for this!
This joke was sent from somewhere in Northern Alberta. I have nothing against the opposite sex but it's funny. Anyway, here it goes...
Man's Sex Life

It seems that when the Creator was making this world he called man aside and bestowed upon him 20 years of sex life. Man was horrified, "only 20 years?!" The Creator didn't budge. That was all he'd grant him. Then he called upon the monkey and gave him 20 years of sex life. The monkey replied, "10 years would be fine". The man spoke up and asked, "Can I have the remaining 10 years?" The monkey agreed. The Creator called the lion and gave him 20 years of sex life. The lion said, "10 years would be fine" So the man spoke up and asked if he could have the 10 years left over from the lion, and the lion said fine. Then came the donkey who was given 20 years of sex life. The donkey said, "10 years would be fine". So the man again asked for the remaining 10 years and again he received them.

This explains why man has 20 years of normal sex life, 10 years of monkeying around, 10 years of lion about it and 10 years of making an ass out of himself.



Congrats all around

Pearl Calahasen, MLA for Lesser Slave Lake is presenting Thelma Chalifoux with a copy of the Alberta Hansard. The Hansard has been autographed by all members of the Alberta Legislative Assembly wishing Thelma best wishes and congratulations. Thelma was one of the recipients for the first National Aboriginal Achievement awards. Ms. Calahasen says, "Be it resolved that the Legislative Assembly congratulates Thelma Chalifoux for winning a National Aboriginal Achievement Award in recognition of her outstanding work on behalf of the Metis and other Aboriginal people in Alberta."

Windspeaker

May 9 - May 22, 1994

Regional Section

Volume 12 No. 4

The first chapter of *Looking for Home* is here! Turn to Page R3 for fun and mystery, in serial story form.



R. John Hayes

Very grand entry

A national Aboriginal youth conference started off on the right foot, with a ceremonial procession by Edmonton hosts. Approximately 900 youths from across the country attended the three-day conference, sponsored by the Yellowhead Tribal Council April 26-29. See related story on Page R2.

Calgary to get an Aboriginal health worker

By Debbie Faulkner
Windspeaker Contributor

CALGARY

The Calgary Native Friendship center could soon be nicknamed the Calgary Native Friendship Clinic.

Starting this fall, visitors to the downtown center will be able to get medical advice from a community Health Representative (CHR). To date, CHRs work only on reserves.

The hiring of the city CHR is part of a two-year pilot project of the Calgary Urban Aboriginal Health Working Group (CAUHWG) in partnership with Calgary Health Services (CHS) and the Calgary Indian Friendship Center.

The \$47,000 project is funded by the Alberta Heritage Foundation for Medical research.

The CHR research project was one of 11 projects selected from 270 research applications.

"It's a prestigious award," says Wayne Courchene, CAUHWG chairman. "The Calgary clinic is needed because Aboriginal people have a lower standard of health compared to the rest of society," said Courchene.

More Aboriginal people are also moving to urban areas. It's estimated between 40 to 50 per cent of all status Natives now live in cities, a 40 per cent increase since 1976.

"What I hope happens is that the project will show there is a need for a CHR to be working on a full-

time basis," he added.

CHR's can help Native people because they are trained within the Aboriginal cultural context.

"They are able to do some teaching and health control of their health," says Donna Lantges, a CHE policy and planning specialist and CAUHWG committee member.

Before a CHR begins working, the project will spend May through October surveying 500 local people to find out how well the city health system is presently being used by Natives. Another six-month survey will evaluate the impact of the CHR's one year of service.

Courchene gives credit to Calgary Health Services for their role in the project.

"People all the way up to the executive director of Calgary Health Services have been really supportive of the Calgary Urban Aboriginal Health Working Group," says Courchene.

Says Dr. Paul Hasselback, CHS's deputy medical officer: "The CHR project is a beginning. It (offers) at least some expertise to the community and some response in providing services directly to Aboriginal people."

Courchene attended the April monthly meeting of the Calgary Aboriginal Urban Affairs Committee (CAUAC) at city hall to officially announce approval of the two-year pilot project.

"We've been trying for years to get this CHR position off the ground," Doug Vivier, CAUAC chairman, said in response to Courchene's brief presentation.

Bold Eagle program spreads its wings

By Debora Lockyer
Windspeaker Staff Writer

EDMONTON

Elder Ernest Crowe believes his experience in the Canadian Air Force was the making of him as a man, and now he's proud to be a part of an organization that offers a similar experience to other Native youth in Canada.

Crowe lent his support to a newsconference April 21 announcing the expansion of Bold Eagle, the First Nations Reserve Training Program initiated to involve First Nations youth in the Canadian Reserves. The six-week, summer

program is designed to develop self-confidence, discipline, respect, teamwork, leadership skills and physical fitness through military training.

Bold Eagle was initiated by the Federation of Saskatchewan Indian Nations in 1990 and was originally limited to Native youth from First Nations in Saskatchewan. This year the program has been extended to Western Canada's four provinces for men and women, 17 to 26 years of age, who meet the military standards for admission.

Crowe described himself as a lost child after years spent in a residential school where he was forced to abandon his culture and language. "I was afraid of my up-

bringing. Afraid of what I'd learned. I had lost my identity. I didn't know who I was or where I was going," he said. But in 1939 he entered the air force and life for him changed dramatically.

Bold Eagle has two components to achieve this link, said Major-General Tom de Faye, Commander of Land Force Western Area. Reserve instructors go through cross cultural training to sensitize them to First Nations and give them a broader understanding of the people in their command. Changes have been made in the dress code, as well. A Native man who wears braids when he enters the program is allowed to wear them throughout the train-

ing.

Participants in Bold Eagle are also given cultural instruction on what it is to be First Nations, said Manitoba training coordinator Melvin Swan. This training involves the teaching of Indian values, customs, histories and traditions. Drug and alcohol abuse, treaty rights, racism and discrimination, are among the other issues also addressed.

Bold Eagle has introduced an advisory counselling component to the reserve training for those participants who find it difficult adapting to the military lifestyle. These counsellors are made up of Native veterans who support and encourage the youth throughout

the program.

Bold Eagle is not a recruitment tool for the regular forces, said de Faye, but it does provide First Nations youth with an opportunity to establish a career with the Canadian Forces.

All candidates undergo a six week recruit course at either the Princess Patricia's Canadian Light Infantry Battle School in Wainwright, Alberta or the Royal Canadian Artillery Battle School in Shilo, Manitoba.

Any band council in Western Canada should have access to information on the Bold Eagle program or application to Bold Eagle can be made through a Canadian Forces Recruiting Centre.

Employment initiatives recognized

EDMONTON

A Syncrude employee's efforts in promoting Aboriginal employment in the province was official recognized during an annual award ceremony in this city recently.

James Carbery is Syncrude's senior adviser for Aboriginal development in Fort McMurray. His work with Aboriginal leaders and communities in the area was recognized by the Alberta chapter of the Interprovincial Association on Native Employment.

Carbery has acted as a facilitator and liaison between Native leaders and the company, said D'Arcy Levesque, Syncrude manager of public affairs.

The company is Canada's largest private employer of Natives, and has a business development

program for Aboriginal entrepreneurs which has helped 20 Native-operated businesses launch themselves into the world of commerce.

IANE also recognized corporate efforts in promoting Aboriginal employment in Alberta.

The company award went to the Calgary-based NOVA Corp.

The natural gas pipeline company offers four programs to Aboriginals. They include reserving contracts for Native businesses, an employment program designed to increase the number of Aboriginal employees at NOVA, to reflect the percentage of Natives in Alberta, a scholarship program to encourage students to pursue post-secondary education in the oil and gas industries, and a Native education program to encourage students to finish high school and make a career plan.

More good news

Calgary Aboriginal Urban Affairs Committee members also heard more good news from the chairman of the Calgary Urban Aboriginal Health Working Group (CUAHWG). Courchene said the Calgary Health Services recently agreed to several CUAHWG recommendations.

First, CHE adopted the principle of employment equity. Secondly they agreed to advocate for Aboriginal representation on regional health decision-making bodies and open a place for an Aboriginal person on the CHS board. Thirdly, CHS sup-

ported in principle a minimum of 4 per cent of CHE's annual budget, which totals \$41.4 million in 1994, be spent on Aboriginal health.

"The (CHS) board is extremely supportive of insuring Aboriginals have a health status is equitable with the rest of the population," says Dr. Paul Hasselback, CHS's deputy medical officer and a CUAHWG committee member.

Calgary's Aboriginal population is estimated to make up at least 4 per cent of the city's 700,000 population.

Ideally, Courchene therefore

wanted 17 people or 4 per cent of CHS's 556 staff to be Aboriginal.

But Dr. Hasselback says a definite target cannot be set right now because of the present healthcare cutbacks. But he added, "There is a recognition by the administration that we are substantially lower in the Aboriginal (staff) area."

CHS also said it will need to find out how exactly how much it is spending on Aboriginal health before it can determine how well it can meet future spending targets.

Introducing Thomas King

The inaugural chapter of Windspeaker's monthly serial story *Looking for Home* (see Page R3) takes its first steps from the sea of imagination to the land of newspapers with the helping hand of author Thomas King.

The first writer in the series, King is known for his humorous style and infectious wit. The son of a Cherokee dad and Greek mom, King is author

of *Medicine River*, recently made into a CBC movie, *Green Grass, Running Water*, and *A Coyote Columbus Story*.

The wily coyote is a regular character in his books, and King often adopts the voice of that silly, yet wise, trickster. His latest endeavor is a collection of short stories entitled *One Good Story, That One*.

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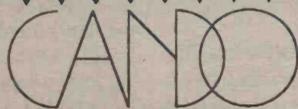
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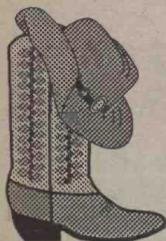
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Looking for Home - chapter one

By Thomas King

Most days, Louis would have started the morning with Fluffy wrapped over his face.

Billy had found the cat in an alley off Yonge St. and brought it home.

"What do you think, dad?"

"What is it?~"

"It's a cat."

"Looks like a dead rat."

The cat was wet and sad and thin as a wire. Each evening it would wander around the house from room to room, crying pitifully. Billy fixed up a warm box for the cat, but it would have nothing to do with it. Then one night it stopped meowing, and in the morning Louis found the cat on the foot of his bed.

Louis was not particularly pleased that the cat had decided to sleep on his bed. For the first week, she was content to stay at the foot of the bed. But, by the fourth week, Fluffy was snuggling up behind Louis' knees, and before the month was out, she was on his stomach.

Louis tried moving the cat back to the box that had gone begging, but each morning, she was back in bed with him. He tried putting her on Billy's bed, and while she was content to stay there during the early evening, Fluffy would be back with Louis before morning.

Once he tried shutting the door so the cat could not get in, but Fluffy leaned against the door and howled until lights in the neighborhood began going

on, and Louis was forced to climb out of bed and let the cat in.

"Billy, I think Fluffy needs a larger space."

"We could move back to the reserve."

"I think we're going to have to give her away."

"Who would want her?"

Which was a very good question.

Fluffy was not a particularly pretty cat. She had a long body with an odd bend in the middle as if someone had folded her wrong. Her fur was different lengths, patches of long hair here, patches of short hair there, and her face was round and flat which gave her a sarcastic look that no one, at least no one Louis knew, appreciated in a cat.

These shortcomings could have probably been made up for by Fluffy's color and markings, but here, again, nature seemed to be at odds with the cat.

Fluffy was a sort of mustard colour. Not yellow, which could have been pretty and not brown, which might have been rich, but

mustard. Of course, there were other colors, too, blacks, greys, whites, all mixed up in swirls and patches and skids, but none of these matched or seemed appropriate to the overall pattern.

And then there was Fluffy's disposition. Louis felt sure he would have warmed to Fluffy and her jigsaw construction had she had a sweet nature. Actually, Louis would have settled for friendly.

"Doesn't this cat ever purr?" Louis had asked Billy one morning over breakfast.

"What's a purr?"

Fluffy growled. Like a dog. She would stand in the middle of the room and growl. If Louis or Billy moved towards her, she would back up an equal distance and growl some more. She growled when she was fed. She growled when she wanted to go out or come in. And she growled when she slept.

The one saving grace that Fluffy possessed was that she would hide for much of the day. Most of the time, Louis never saw her. She would disappear under beds, vanish in closets, fade away under couches and chairs, only coming out in the evenings to growl at anyone who happened to be there.

But Billy loved that cat, and over time, Louis had learned to live with a cat on his face when he woke up.

So when Louis woke up this particular morning to find that Fluffy was not stretched out on his face, he should have known that something was wrong.

Louis struggled out of bed and into the shower, surprised at how good it felt not to have to pick cat hairs out of his mouth. He showered, dressed, and was standing at the stove cracking eggs for breakfast, when he realized that Billy was still in bed.

"Billy."

No answer.

"Billy."

Louis began laying the bacon on the skillet. The smell

rose like a cloud. On mornings when Louis cooked bacon, Fluffy would crawl out from her hiding place, stand at the kitchen door, and growl until Louis threw her a piece of meat. But today there was silence.

No Fluffy. No Billy.

Louis turned the heat down and went to Billy's room. He knocked and then opened the door slowly.

A cold chill ran up his back.

Billy's room was empty, but more important than that Billy's bed was made.

And the room was picked up.

Louis opened the door wide. He hadn't seen the floor of Billy's room in a while, and he couldn't remember ever seeing Billy's bed made.

On the pillow was an envelope.

Louis had brought his son to the city from the reserve three years ago, after Billy's mother died. They had not been easy years and Billy had not taken to the city as well as Louis had hoped. For the first year, all Billy really wanted to do was home. He had even run away once, gotten as far as the bus depot, before Louis caught up with him.

"No, big deal," Billy said. "I didn't have any money."

They caught a subway home.

"Maybe we can go back this summer."

"You always say that."

"My job's here."

"You had a job on the reserve."

"It was cut."

"That's a good excuse, alright."

All the envelope said was "Dad." Louis looked at it for a moment before he opened it. Inside was a short note that simply said, "Went home. Fluffy's with me." It was signed, "Billy." At the bottom, Billy had scribbled, "Grandma Joe said it was okay."

Louis searched the apartment in case the whole thing was a joke, and he called some of the other families in the buildings to see if anyone had seen Billy and the cat.

When Louis got to the bus depot, he expected to find Billy sitting on the bench, waiting, and Fluffy, coiled up under the coke machine, growling at passengers. He walked through the depot several times before he realized that neither his son nor the cat was in the building.

Then he sat down on the bench and read the letter again, this time pausing at the note on the bottom. Grandma Joe. Louis had found it odd the first time he read it, and now he found it confusing and ominous. He remembered Grandma Joe. She was one of Rachel's aunts, the one who looked after Rachel and her brothers when Rachel's parents were killed in a car accident.

Grandma Joe was one of Rachael's best memories of her childhood, but there was no way Billy had heard from Grandma Joe and no way he was going to visit her. The woman had died long before Billy was born.

To be continued in the June 6 issue of Windspeaker.

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Prairies

National youth conference growing

By R. John Hayes
Windspeaker Correspondent

EDMONTON

The third annual National Aboriginal Youth Conference, held in Edmonton April 26 to 29, was the largest ever, but organizers look to continued growth in 1995.

Dennis Arcand, conference founder, co-ordinator and chairman, is planning to invite American youths to the next conference, and sees that, and greater Metis participation, leading to further growth.

Just under 900 young men and women, aged 14 to 20, were in attendance for the three-day event at the Coast Terrace Inn this year. They came from each western province, the territories, Ontario and Nova Scotia. That's up from 500 in 1992 and 600 in 1993. And it's huge step from Arcand's idea to somehow carry on his father's work with kids.

"My father always worked with youth," Arcand says. "And about six years ago, he went to Montana for a workshop look-

ing into his heritage. He came back a day early and had brought a pair of boots. But he died the next day, and those boots seem to me to be a symbol of what he would have wanted to do.

"After a while," he continued, "I thought of the idea of a conference to benefit Native youth, so I went out and knocked on a lot of doors, and finally came up with some backing."

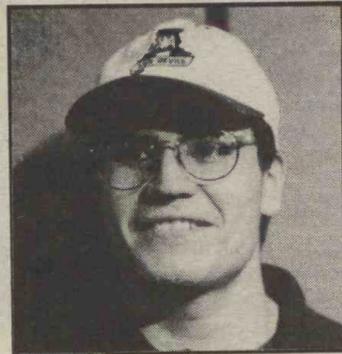
That was the Yellowhead Tribal Council, made up now of five reserves: Alexander, Alexis, Enoch, O'Chiese and Sunchild. Their education department is involved in post-secondary schooling, and the YTC is also involved in providing health care within its system. When Arcand approached them with a plan to further education and cultural awareness for their youths, as well as those from across Canada, they warmed to the idea. The YTC is the major sponsor.

Conference delegates have access to a career fair and high-quality presentations about health and education concerns. The conference focuses on youth issues, with keynote speakers addressing the whole assem-

blage, then breaking down into smaller groups for more intense seminars on such things as art, science, math trivia, rediscovery, nutrition, staying in school and teen sexuality. They also touch on more contentious problems including racism - "from both sides," peer counselling, drugs and alcohol and teenage suicide.

The energetic Arcand has drawn together talents from both the fiscal and conceptual worlds to put the conference together. This is reflected in the makeup of the steering committee, which has members from all over. There are fine original members left on the committees: Leith Campbell, a Native affairs consultant with Edmonton Catholic Schools; Marilyn Caskey, a counsellor with Employment and Immigration Canada; Jo Whitford, a regional adviser for health and careers with Health and Welfare Canada; Greg Dreaver, a peak performance system program development officer; and Arcand himself. These volunteers were joined by seven others this year.

Participants praised the three-day conference. Cody Hodgson, a 20 year-old-univer-



Cody Hodgson

sity-transfer student from Enoch hoping to attend Arizona State University on a football or track scholarship, found the conference a good place to make connections.

"It's a great conference to meet people, to go to the various events and to attend the various sessions. This kind of week allows us to work towards becoming a team, to improve our self-esteem, to help our own youth at home on the reserve, to get a grasp on what's going on and what we, as youth, want to do," he said. Hodgson plans to pursue a career in marine biology or medi-

cine.

Corinne Goulet, the 21-year-old Metis role model for Alberta Metis from Gift Lake, was an invitee and guest speaker. She was enthusiastic about the potential to improve Metis awareness and Aboriginal education in general, things she spoke to the whole assembly about on the Friday morning.

"The best thing about the conference isn't the speakers, though," she said. "It's the individual work sessions that are going to involve the kids more."

She graduated this spring from Red Deer College and plans to start in recreation administration at the University of Alberta in the fall.

The hope of conference organizers is that participants take back some of what they learn and apply it at home.

"It's not so much learning," says Arcand, "as learning about learning. The conference isn't teaching them things they'll learn in school. They've already got access to that. What we want to do is to give them a better chance to make use of what they have, in school and in life."

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David and McGoliath: The politics of food

It was a beautiful Easter weekend and the Skydome was abuzz with the sounds of thousands upon thousands of people enjoying the first-ever Toronto International Powwow. People of all nations were bustling around shopping at all the Native arts and crafts booths, or watching the dancing and drumming taking place on the field. To these powwow-jaded eyes it looked like people were having a grand time.

Unfortunately I, on the other hand, was not. Off in the corner at one of the nine food booths that were to sell a variety of traditional Native cuisine, I was being involved as a reluctant participant in an amazingly stupid corporate food fight. As strange as it may sound, it was between the clown and the deer.

Like all great wars, the inciting incident is often the silliest thing you can imagine. And far too often, innocent civilians are often drawn into the line of fire. Case in point: Native Earth Performing Arts, the Native theatre company I am affiliated with, had co-



**DREW
HAYDEN TAYLOR**

sponsored a Native nouvelle cuisine food stall with the award winning and equally innocent Native chef David Wolfman. There we were, happily cooking away — grilling venison burgers, buffalo sausages, and heating a succulent salmon chowder when the proverbial corporate boom was lowered.

According to a McDonald's spokesperson who was making the first of several trips to our humble little stall, because of all the money the Big Mac Boys had put into the Skydome, (which by the way is an Iroquois term used to describe the shape of the sky), we were not allowed to sell burgers or anything named a burger. If we did, they had full authorization and inclination to

shut our little fundraising booth down. It seems the Quarter Pounder carries a lot of weight at the Skydome.

We had already been informed that we could not sell any soft drinks or coffee because of that same monopoly. Fine, we thought, a little paranoid, but we figured if you're going to put millions into a place like this, you're entitled to some perks. But venison burgers?! Somehow I couldn't imagine David's tasty creations taking away any part of the McDonald's market share. Somehow I had trouble imagining all those kids from Scarborough rushing out of the Towncentre McDonald's down to the Skydome to get a Venison

burger. David should be so lucky.

So not wanting to be argumentative, David changed the offending item to venison Manwhiches (though I had suggested the more PC name of Venison People-of-nonspecific-gender whiches). Still not good enough, according to the McPolice. It was still a meat patty in a bun. To the uninformed public, that would be a hamburger, or more specifically, a McDonald's hamburger.

Uh huh. David's bright solution — cut the burgers into quarters and sell them as grilled venison meatballs. It seems that was acceptable except we were also informed that we could not place the meat inside the bun but had to put it beside the bun. Those damn hamburger bylaws again.

And to add further insult to bizarreness, our buffalo sausages seemed to the BMBs to resemble their hot dogs a wee too much so David was forced to cut them into one inch lengths to confuse the public. They also had to be put on the side, not in

the bun. The hamburger bylaws, subsection B - the Hot Dog amendment.

Needless to say, we at the booth just shook our heads in amazement. One would think this big enormous faceless entity would have better things to do than tell us we were not allowed to cook our traditional food.

Later that day, my mother and I talked about the interesting events of the day. We marvelled at how well organized the Powwow was overall, but we couldn't help but think how lucky it wasn't a dance or music studio that had put money into the Skydome or all the dancers and drummers would have been out of luck, not to mention all the people who came to watch.

Then we shook our heads over all the fuss being made about the buffalo and deer meat and its shape. She was pouring a cup of coffee from her thermos and I quickly told her to keep it hidden or the McPolice would get her. We had learned the fearful wrath of Ronald McDonald. Bambi had been run out of town.

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Business

Conference unites Native, non-Native businesses

By Frank McLean
Windspeaker Contributor

TORONTO

The message is clear. Aboriginal First Nations and communities in Canada, and around the world, are actively shaping the size, strength and use of their economic power. The ripple effects of this force are only beginning to be felt.

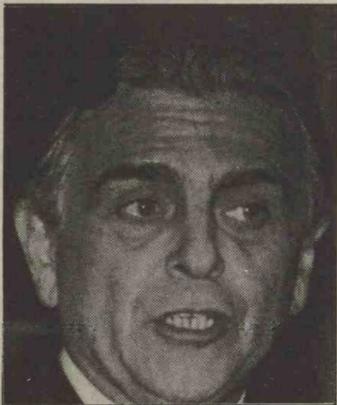
This message was heard again and again in Toronto by participants in Open for Business: Doing Business With Aboriginal Canada.

The Financial Post's third business-to-business conference drew business leaders from Aboriginal communities in Canada and other countries last month.

Aboriginal communities in Canada are stronger. Their quality of life has improved. They are creating organizations, jobs and investment.

They are making economic development and growth happen in ways consistent with Aboriginal value, conference attendees heard.

As a result, many of Canada's financial institutions and other sources of business



Ron Jamieson, vice-president of Aboriginal banking, Bank of Montreal, spoke of the need for partnerships now among corporate Canada, government and the Aboriginal Community.

capital and expertise are getting yet another wake-up call from Aboriginal and non-Aboriginal leaders alike.

This message is also clear. Those who haven't already done so should get on the plane before they are left sitting at the airport.

The positive experiences of Aboriginal First Nations and communities described at the conference show that there are many ways they can take control of their lives and create a new future for themselves and their

children.

In an interview, Chief Peter D. Quaw of the Lheit-Lit'en Nation in Northern B.C., who had spoken on his community's experience with community renewal, said:

"Are you or are you not an Aboriginal Nation? If you are, then act like one — not like an Indian Band under the Indian Act.

"As Aboriginal Nations we have a purpose on this earth, and that is to share with our non-Aboriginal brothers and sisters the beliefs and values that are enshrined in our traditional systems handed down to us by the Creator and implemented through our Elders."

In his opening remarks, Conference Chair Patrick Lavelle, Chairman and CEO, Canadian Council for Aboriginal Business, said the council expects to announce in a few weeks the appointment of an Aboriginal person as its incoming President.

Lavelle called on Native and non-Native leaders in government and the private sector "...to do something about providing access to capital, education, jobs, and the economic infrastructure to make it happen."

Specifically he cited proposals included in the Liberal Party's "Red Book" commitments:

- Settling land claims, treaty violations, and self-government by Jan. 1, 2000;
- Eliminating the Indian Act and the Department of Indian Affairs by Jan. 1, 2000;
- Creating tax-free opportunity and development zones for Aboriginal communities;
- Establishment of an Aboriginal Trade Commission.

Among the presenters to the morning plenary session were:

- Warren Hannay, CEO, Peace Hills Trust, talked about Edmonton-strategic alliances, co-management, joint ventures and the business planning and financing options;

Afternoon workshops provided first-hand looks at successful approaches to economic development:

- Katherine Robinson, Nuu-Cha-nulth Economic Development Corporation — Aboriginal-run umbrella group's high-end tourism in an expanding international market;
- In his luncheon address, Gatijl Djerrkura, also a senior Elder of the Wanngurri

Aboriginal clan in Australia, said Australian and Canadian Aboriginals have much in common.

"Aboriginal Canada and Aboriginal Australia share a common background of past European settlement and influence on their traditional and cultural lifestyles.

"In Australia, this has resulted in the situation where real progress in Aboriginal economic development will only come when self-esteem, economic independence and self-determination are fully restored. 'Restored' is an appropriate word, because Aboriginal people in Australia are a fiercely proud people and very capable of chairing their own destiny.

"A similar situation exists here in Canada and I believe that you, the Canadian First Nations, and the Australian Aboriginal community can learn a lot from each other."

The conference was financed through Industry Canada's Aboriginal Economic Programs, co-ordinated by the Financial Post Conferences organization and Canadian Council for Aboriginal Business, with sponsorship by Air Canada.

Long road worth the trip

By Heather Halpenny
Windspeaker Contributor

The name of Mark Taylor's company is Atoskotum, which in Cree reads "He works on it." Taylor had the logo painted on the truck because it makes Native people more visible to the public. In his own way he is working to change negative stereotyping.

His mobile mechanical repair service got started on the road February 1993. To hear his story, it took more than 10 years of work to come together.

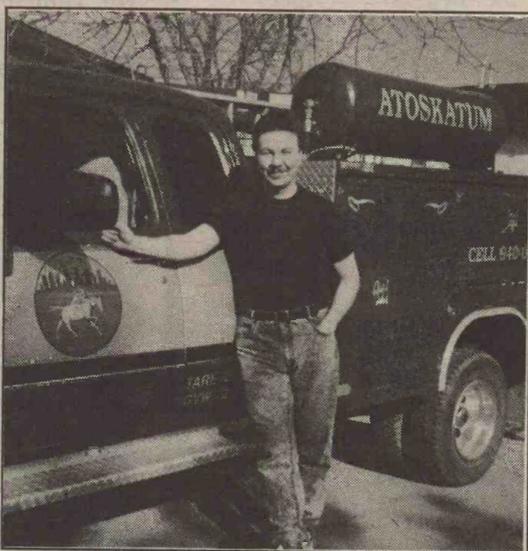
In 1982 he had a job repairing tires in a shop. He liked his job just fine but his friend the mechanic in the shop asked him if he wanted to repair tires the rest of his life. This got Taylor thinking. He had a lot of experience repairing tires and jobs were scarce. Just the same, he and the mechanic took a chance and went to talk to the boss. The boss put him on a three-month trial period to see if he was mechanically inclined. At the end of the three months, the boss called him to the office and the papers were ready for Taylor to sign.

He was 28 years old when he started his apprenticeship. He went to school for two months a year for four years.

The rest of the time was practical work in the shop. This made more sense to Taylor because he likes to learn by doing, not from a book.

Time passed and he began to dream about being in business for himself. He wanted security for his family. He had a taste of being an entrepreneur in Winnipeg when he ran his own mobile repair business. Taylor saw there was a need for a mobile mechanical repair service. Truckers told him that at the end of a haul they just want to park their trucks, go home and then hop back in their trucks and get back on the road.

Taylor took his business idea to the Aboriginal Business Development Program. They paid part of the expense of writing a business plan as he got help with start-up costs for his business. One of the reasons he



Mark Taylor and his company truck.

got a contribution from ABDP was he went around getting letters of support. He asked firms if they would use a mobile mechanical service and would put their answer in writing. Once he got his truck on the road, he could go back to them for service contracts.

Taylor's long-term goal: He wants to be able to take on Native apprentices, if they want to learn the trade.

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Cheery disposition lands teen a TV role

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

The young Inuk working at his dad's gift shop-video rental outlet in Iqaluit had bags under his eyes and his voice was practically gone. He had the flu and should've been home in bed instead of serving the white-haired gentleman with the British accent looking for a polar bear carving.

But the 18-year-old pleasantly helped him, making small talk as he rang up the purchase.

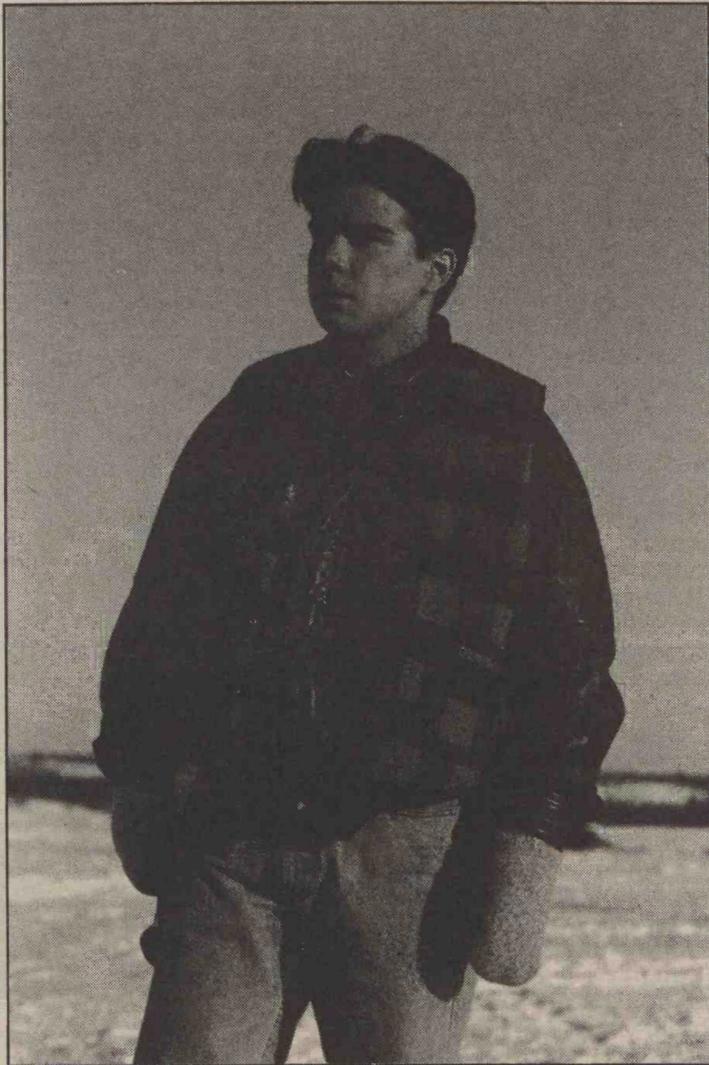
Turned out his customer was director David Greene, who was in the Far North looking for Inuit actors for Frostfire, a made-for-TV feature movie to be broadcast by the CBC later this year.

And less than a year later, Moshia Cote, who hadn't as much as uttered a line in front of a camera before, has one of the lead roles in the movie that was being shot in Vancouver in April.

"Thank God I was being so nice to him," recalls Cote in between rehearsals at old Shaughnessy Hospital.

Wearing jeans, high-tops and a grunge-inspired hooded plaid shirt, all from wardrobe, and his own black leather jacket, the "almost five-foot-eight" actor easily passes for the 16-year-old Inuk character Nelson Nagaruak.

Director Greene is the four-time Emmy-winner whose work includes Roots, Small Sacrifices (featuring Farrah Fawcett as a mom who murders her small children), and more recently, the



Wearing an uncharacteristic scowl, Moshia Cote faces the camera during a shoot of made-for-TV movie Frostfire.

shot-in-Vancouver Beyond Obsession, with Victoria Principal as a Mommie Dearest-type.

In a break between shots, Green confessed he initially

thought he'd made a mistake asking Cote to read for him.

"For the first 15 minutes I thought he was hopeless . . . he was inexpressive, shy, fidgeting,

didn't know about making eye contact — all the things you learn about making eye contact — all the things you learn about in acting school," said the tall, outspoken director, his straw-like white hair tamed by a baseball cap.

"But then he put down the script and he already knew the lines by heart and had all the nuances of the character down. I knew he had the potential."

Cote's character Nelson is a "troubled teen" who gets caught up in an international conspiracy involving a Russian scientist contaminated by radiation. A reporter, played by Wendy Crewson, takes him out of his northern element and into the big city as the plot thickens.

Watching Cote over three hours do several rehearsals and five takes of a short scene with the more seasoned actors, repeating his one line: "Is she going to be alright?" it appears it's not that big of a stretch for the actor. Like Nelson, Cote looks like he just tripped upon the scene.

Born and raised in Iqaluit, it's Cote's first visit to Vancouver, and he's left his community only a few times before for family trips and to play soccer in the Arctic Winter Games.

"I'm a lifer," he says impishly of life north of 60. "It's home and I love it there."

The movie has also taken him to Yellowknife and Taloyoak in the Northwest Territories and kept him on the road for almost two months.

"I'm homesick. I miss my family, I miss my girlfriend, I miss my friends," he says.

For someone who only

fantasized about what it would be like to be on one of his favorite TV shows, like Kids in the Hall, Cote says he picked up on the routine the first day. His quick and easy smile has made him friends on the set. But he admits to being out of his element.

"I'm not used to being a stranger," he said. "I just don't like the feeling of not knowing all the people around me."

In his home town of 3,500 people, working in its hub, there's always someone to talk to.

"I come here and it's . . . silence," he says. And as if on cue to make his point, a makeup artist pokes her head into the lunch room and turns to leave without a greeting until Cote calls out "Hi."

When Cote's not in school he's occasionally hitting the tundra with his older brothers to hunt caribou or seal to stock the family larder, or taking care of his sisters, two and four.

And he likes watching the occasional video — Amadeus is one of his favorites.

"It has excellent music in it."

Besides Mozart, his musical tastes run to Eric Clapton, Talking Heads and Pink Floyd — "more of the old stuff, not all that dance and rap crap."

And like a typical teenager, Cote hasn't thought much beyond graduation, or about whether he will follow his older brothers to college.

"Just go with the flow, I guess."

That is, until now: Cote has stars in his eyes.

"The more people talk about it to me, it keeps sounding better and better," he says.

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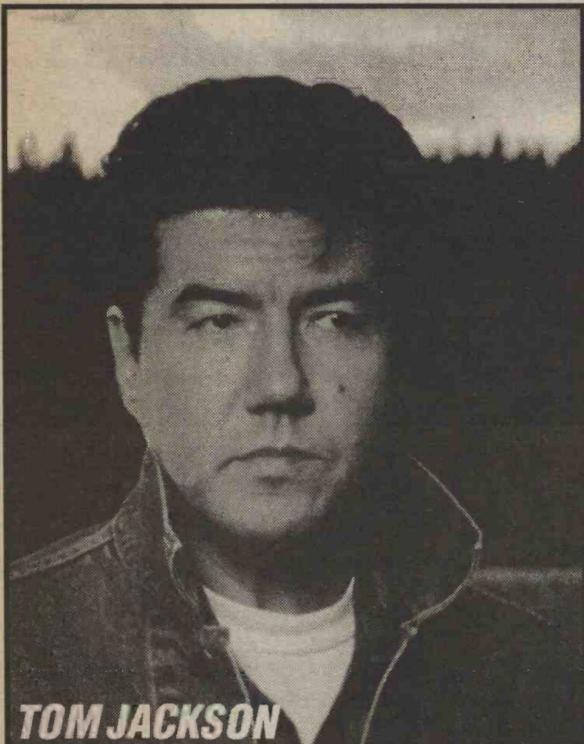
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CONFEDERACY OF TREATY SIX FIRST NATIONS



Canadian Council for Aboriginal Business

Arts and Entertainment

Wagamese novel an absorbing journey



By Linda Caldwell
Windspeaker Staff Writer

Keeper'n Me
By Richard Wagamese
Paperback, \$13.95, 214 pages
Published by Doubleday

Former Windspeaker columnist Richard Wagamese has turned a spiritual quest into a moving, highly readable story in his first novel, *Keeper'n Me*.

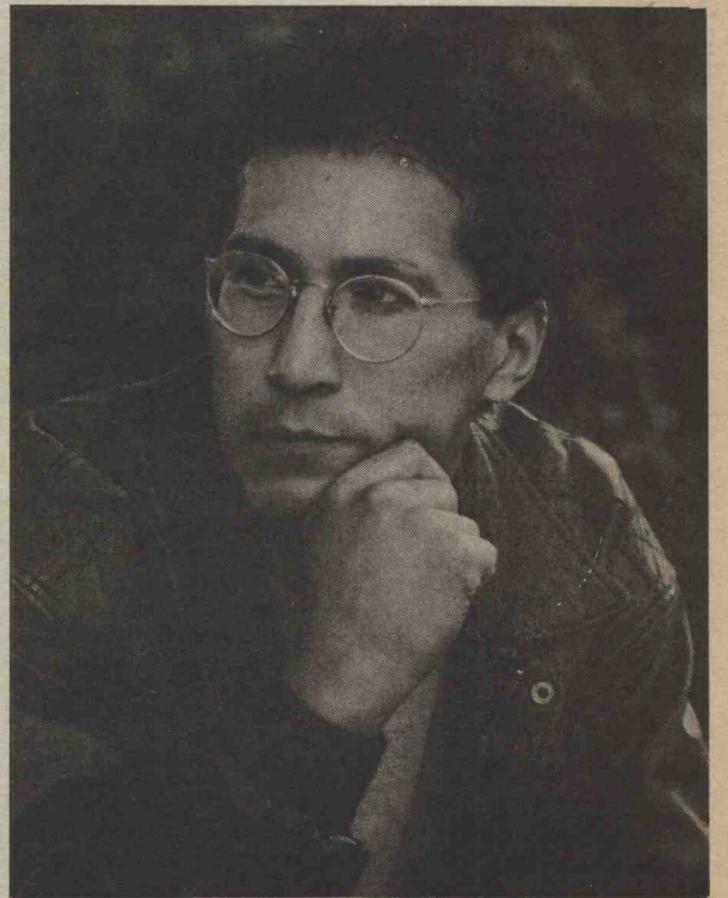
Part autobiography and part fiction, the tale of Garnet Raven's reconnection to his family and culture is a tale of self-discovery. The journey begins when Garnet leaves the last in a series of foster homes at age 16, hitting the road with his thumb out and no particular place to go.

Raven wanted to be anything but Indian. Being yanked away from his home and family at the age of three and raised in white foster homes from that time on, he didn't know any Indians, except for a group of alcoholics on skid row a foster father once showed him.

With that image and those of TV Indians in his head, he tried to pass himself off as Chinese, Mexican, even Hawaiian—until he discovered the blues and became a wannabee black.

Raven was still in his black incarnation when he returned to the White Dog Reserve in northern Ontario, his birthplace and home to the rest of his family. There he meets his mother for the first time and starts to forge bonds with his brothers and sister.

But it is his relationship with Keeper, an Ojibway Elder and recovering alcoholic, that



Richard Wagamese

Leah Pagett

introduces Raven to his culture and spirituality. By setting an example and using his storytelling skills, Keeper helps Raven understand what it means to be an Indian.

It is through Keeper's eyes we see the evolution of a lost young man into an assured Indian at peace with himself and his surroundings.

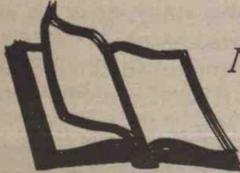
Wagamese, a former columnist for the Calgary Herald and winner of a National Newspaper Award, displays his

own considerable storytelling skills in *Keeper'n Me*.

He moves the story from poignant moments to hilarious anecdotes while recounting a young man's acceptance of his own culture.

Windspeaker readers may be familiar with parts of Raven's story, as told by Wagamese in his columns. But his full-length novel offers much more insight into an intriguing past and the shaping of a modern-day storyteller.

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The Hollywood Indian image of Natives was perpetuated through staged photographs like this one, taken in the late 1800s.

Face Pullers an eye-opening book

By Charles Mandel
Windspeaker Contributor

EDMONTON

Indians called the camera the "face-puller." They distrusted the "white man's mystery box," and regarded it with a mixture of curiosity, hostility and fear.

Now, the photographers and their subjects are the focus of *The Face Pullers: Photographing Native Canadians 1871-1939* (Fifth House, 184 pp, \$29.95) by Brock Silversides.

His book, packed with 192 pictures, is an eye-opening look at the trickery of the camera. Silversides reveals how photographs of Natives showed just about everything but the truth.

"One thing I would like to see is readers looking over this material and maybe their ideas of Natives have come from the photographs they've seen," says Silversides, who is the chief audio-visual archivist for the Provincial Archives of Alberta.

Silversides found white photographers' ideas of Natives fell into four groups. Documentary photography came out of the first contact with Natives, when genuine curiosity motivated the photographers.

Towards the end of the 19th century, white society believed Natives were a dying race. The photographers fanned out to take shots of famous and representative Indians.

"It made for some very nice

photographs," says Silversides, "but it followed European conventions of portraiture."

A transition period followed where Silversides says white society took it upon themselves to "Christianize" Natives. The resulting photos show pictures of Aboriginals in white clothing, doing white activities.

And the last group of photographers tries to recapture the exotic idea of the Indian by depicting them in headdresses, buckskins and other foreign-looking outfits and settings.

"We all have a certain Hollywood postcard image of the Indian and I don't think that has anything to do with reality whatsoever," says Silversides.

As an archivist, he came across fascinating pictures of Natives, many of them without identification. Starting about 10 years ago, Silversides began to research the photos. He discovered a wealth of material — more than 400 related photographs.

As archivist for the Provincial Archives, he looks after some half-a-million photographs dating back to the 1860s, as well as a film collection and an archive of some 10,000 sound recordings.

Silversides says he tries to put historical material into a form where people may learn from it.

"Obviously, one person can only do so much, but even if it helps a little bit to bring out the idea that there is something of value in prairie culture, then I think it's worthwhile."

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KEYANO COLLEGE

Native issues a dud at student conference

By R. John Hayes
Windspeaker Correspondent

EDMONTON

Organizers for a conference on impaired driving were disappointed at the lack of Native representation.

The conference, organized for Alberta students by People Against Impaired Driving and Research & Education on Impaired Driving was held April 21 to 24 in Edmonton. Drawing on previous attendance, the conference, called Accept the Challenge IV, included several sessions focussing on Native issues.

But speaker Allan White, a worker at the Nechi Institute on Alcohol and Drug Education, and conference organizers were surprised when realizing the two session groups of 40 students each included only one or two Natives.

"Last year, we had a larger conference overall, and we had quite a good number of Native delegates. But this year, for whatever reason, there were few Natives," says a disappointed Fern Palylyk, conference organizer.

Many of the participants wondered what their (non-Native) situations had to do with Native issues. Palylyk thinks the students may have missed the point.

"It's not so much that the students can contribute to the Native situation, but that the Native

experience and tradition may offer some solutions to some of the participants exposed to it.

"And if half of the kids missed the point on the Native issues sessions, they miss the point in a lot of other sessions, too. Quite a few of those at the conference were not what I'd call right for delegates. Some were there just for a good time or to get away or for some other reason of their own, hardly connected with the issue."

White began his sessions talking about himself and his years as an active alcoholic, drug user and drunk driver.

"It was just the way it was supposed to be. I didn't know there was any other way to live. I drank, smoked dope, drove. We all did. Some of us are now dead, and so is a lot of my family," he told the students.

The session moved on to an explanation of Nechi, which is a Cree word meaning "either 'one of the people' or 'my spirit touches yours'," said White.

"We work on self-government through mutual aid, and one of our strongest equations, which I shared with the students, is change and healing equals awareness plus action.

"If we can have a person with a problem really take that to heart, we have him or her on the right road. But it's not something anybody can do for anybody else. Strength comes from within. The will to change, the will to save yourself, those things must come from within, too."

If you can't find Windspeaker in your Band office, ask why.

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Mail to: White Braid Society, 10590 - 109 Street, Edmonton, Alberta T5H 3B2

NAME: _____ Please send me _____ tickets at \$75.00 each
ADDRESS: _____ or _____ a table for 10 people at \$700.00
CITY/TOWN: _____ I will pay by Cheque (enclosed)
POSTAL CODE: _____ Money Order
PHONE: (W): _____ Visa Credit
(H): _____ Card #: _____
Expires: _____
Signature: _____
OR CALL 423-1744 Receipt required (tax): _____

DREAM SPEAKERS

FESTIVAL



WINDSPEAKER IS PROUD TO
SPONSOR DREAMSPEAKERS '94

CALL FOR ENTRY

DREAMSPEAKERS AUGUST 24 - 27, 1994

An International Aboriginal Cultural, Artistic and Film Festival

9914 - 76th Ave., Edmonton, Alberta, Canada T6E 1K7
Phone: (403) 439-3456 Fax: (403) 439-2066

Dreamspeakers, a non-competitive festival, is now accepting film and/or video entries for its 1994 annual Film Symposium and public screenings venues. Submissions must fall within one of the following 'First Nations Participation' categories:

- **Total**
production is done solely by an aboriginal director, producer and writer
- **Collaborative**
an aboriginal and non-aboriginal joint production
- **Theme**
a non-aboriginal production focusing on aboriginal themes/issues

Entry deadline is 5:00 p.m., Wednesday, May 31, 1994. Producers of film/videos selected for public screening will be notified before June 30, 1994.

This year Dreamspeakers is introducing a Film and Video Trade Fair in conjunction with its Film Symposium. Suppliers of goods and services relevant to this are welcome to inquire about reserving exhibiting space at the Westin Hotel.

If you are interested in submitting a film/video, attending the Film Symposium, becoming a Trade Fair exhibitor or would like to be a part of our mailing list, please contact Sharon Shirt, Film Programmer, at the above address.