

INSIDE

Special
tribute to
Native elders
— pg. 7 to 12

Wind speaker

Quote of the week:

"Elders were not picked because they had white hair. They were special people who were recognized by the community. They were living examples of a respected citizen. The ones charging money are not respected." — George Chatsis, great, great grandson of Big Bear.

January 19, 1990

North America's No. 1 Native Weekly Newspaper

Volume 7 No. 46

Slaughter of diseased park buffalo feared

Indian bands want more study

By Jeff Morrow
Windspeaker Staff Writer

LITTLE RED RIVER,
ALTA.

Native bands in northern Alberta and the Northwest Territories need more time and money to study the fate of 4,000 diseased bison in Wood Buffalo National Park.

But they will not consent to have them killed, said Treaty 8 spokesman Johnsen Sewepagaham who is leading the fight to save the buffalo.

That's an option which is being given serious consideration by federal officials because of fears that tuberculosis which has infected the buffalo may spread to the whole herd of 29,000 in the world historic park.

He said the government must be convinced to better understand the relationship between Native people and the buffalo before it can make its deci-

sion to exterminate the life-sustaining animal.

Scientists from Canada Agriculture, Alberta Agriculture, the Canadian Wildlife Service and Health and Welfare Canada, concluded that something should be done to keep the sickness from spreading to healthy bison, wildlife and humans.

Agriculture recommends that the buffalo be destroyed.

Sewepagaham said Native people find that solution offensive.

"We kill for food. We're not wasteful. As Native people we know where we're coming from but we have to translate our thoughts and our position in scientific terms so they can have an idea of what Native people are saying," he said.

Sewepagaham, chief of the Little Red River Band, submitted a request for \$784,000 in intervener funding to evaluate a federal government proposal

to kill tuberculosis-plagued bison in the 45,000-square-kilometre park.

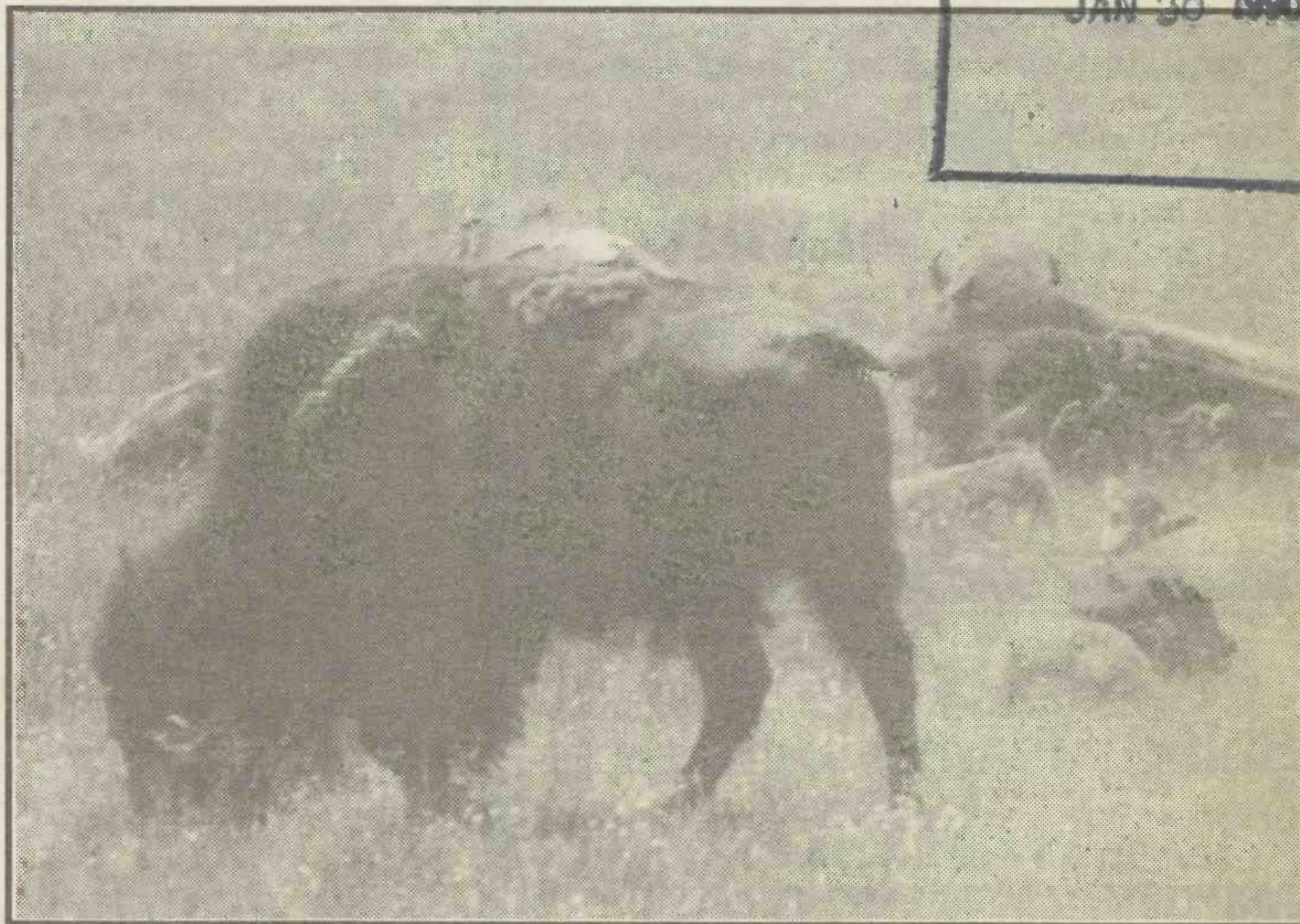
He is also seeking a six-month extension into the public review board hearings being held in northern Alberta until the end of January.

FERO board spokesman Colin LacHance, said the Treaty 8 request is being given "very serious consideration."

"Killing the buffalo is not our only option. The panel is prepared to extend (the hearings)," he said.

The northern Native coalition is made up of 25 communities.

During a January 17 hearing in Fort Providence, NWT, conducted by the Federal Environment Assessment Review Office (FERO), Sewepagaham told the five-member panel that the coalition of northern Native bands aren't ready to discuss the problem yet.



JAN 30 1990

Bert Crowfoot, Windspeaker

Will the buffalo roam again? That's the question for many Indian bands as officials consider an option to exterminate diseased buffalo in Wood Buffalo National Park.

Sewepagaham told Windspeaker that the northern bands want to hire their own experts to study the problem rather than depend on the federal government to draw its own conclusions.

"Native people need more time to come up with

a position that can be understood by the people that are instigating the hearings and are pushing for the slaughter of the buffalo," he said.

FERO was set up by Environment Canada in response to a 18-month-long study that deter-

mined a large number of bison have contracted the contagious lung disease.

It has been gathering public input into how the disease can be contained or eradicated.

FERO will be holding technical meetings in Edmonton Jan. 25-26.

Governments launch probe into Native justice

Task force to study high number of Natives in jail

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

The federal and provincial governments have launched a \$1-million campaign to help Alberta Native leaders determine the impact of the criminal

justice system on Indian and Metis people in Alberta.

A task force has been established to study why a disproportionate number of Natives are in Alberta jails and to provide alternatives for dealing with Natives involved in the criminal justice system.

Indian Association of Alberta (IAA) president Roy Louis said the joint initiative will be more than a forum to air complaints.

"We know what the questions are and what problems exist. The task force is about answers. What are we doing right? What are we going to do about what isn't?" he said during a news conference in Edmonton Jan. 12.

The task force is a combined effort by the province's Solicitor General department, Indian Affairs, the Metis Association of Alberta and the IAA.

"This is a very historic occasion. We should be proud, even celebrate," Louis said.

The seven-member task force, headed by Alberta Court of Queen's Bench Justice Robert Cassey, will be reviewing the 1978 Kirby report on Natives and the justice system.

It will be touring the province to listen to Native groups about the impact of the justice system on Native culture.

"It's not an easy task," said Alberta Solicitor General Dick Fowler. "(But) we believe the system can be adjustable."

He said there's a definite need to determine why 30 per cent of Alberta's prison population is Native while Aboriginal people make up only 4.4 of the total population of the province.

Metis Association president Larry Desmeules said he's not expecting miracles but believes the probe will help the federal and provincial government understand the ways of his people.

"It's not a cure-all," he said, but it is a "major step forward."

Indian Affairs Minister Pierre Cadieux said he recognizes the "urgency" in holding the investigation and said he is optimistic Native concerns will be addressed.

The task force is due to release its report by Dec. 1, 1990.

A schedule for public hearings is not yet available.



Jeff Morrow, Windspeaker

Indian Affairs Minister Pierre Cadieux explains the need for a Native justice probe in Alberta.

Inside this week

- Mohawk reserve threatens to explode — page 2
- Funding for arts' group in question — page 2
- Native suicides drop sharply — page 3
- Richard Wagamese: Father Sun disappears — page 4
- Droppin' In: Adrian Hope's memory lives on — page 6
- Indian Country Community Events — page 6
- Door closed to minor Native teams — page 14
- Sports Beat: Centre starts boxing club — page 15

Sub # 4587
NATIONAL LIBRARY OF CANADA
NEWSPAPERS SECTION
395 WELLINGTON STREET
OTTAWA, ON K1A 0N4

National News Briefs

Bloodshed feared with Mohawk gambling dispute

CORNWALL, ONT. — A bitter dispute on the Akwesasne Reserve threatens to explode into bloodshed. Mike Mitchell, grand chief of the Mohawk Council of Akwesasne, which administers the Canadian sector, said "it's a miracle nobody's been killed, but sooner or later somebody is going to get hurt. And following that, a lot of people are going to die. A whole bunch of Indians are going to die." Anger over the seven casinos that line the reserve's main street erupted into a gun battle last weekend in a standoff between the militant members of the pro-gambling Mohawk Warriors Society, who live on the U.S. side, and the entire 15-member police force, which administers the Canadian side. Police Chief Ernie King said his officers fired as many as 75 rounds at the Warriors. "We didn't have any choice," he said. No one was injured. Meanwhile, reserve police will soon be carrying semi-automatic, nine-millimetre handguns, which will have 17 bullets, 11 more than the .38-calibre revolvers currently in use. King denied the move is related to the Warriors' Society.

B.C. band signs first self-government agreement

KISPIOX, B.C. — The Gitksan-Wet'suwet'en Indians of northwestern British Columbia have signed a ground-breaking framework agreement with the federal government to bring self-government to their 8,000 members scattered on nine reserves. They're the first large group of bands to reach such an agreement and the first to do so while pursuing a land claim through the courts. The Indians remain mired in their landmark land claim involving 57,000 square kilometres. It's the largest Native land claim ever launched in Canada. The case is still before the B. C. Supreme Court.

Flights over Innu land condemned by scientists

OTTAWA — A panel of 22 independent scientists has condemned a Defence Department study, which maintains a proposed \$500-million NATO flight-training base in Labrador would have a minimal environmental impact. The study is "inadequate by all conceivable standards of assessment," said William Montevocchi, an expert on the effects of noise on migratory birds. More than 100 major flaws were identified in the study. Native groups say noise from the flight-training would drive away game and disrupt their lifestyle.

Racism cited in human rights case of Ojibway

REGINA — An investigator for the Canadian Human Rights Commission has concluded an Ojibway woman was subjected to "ongoing racial insults" from Secretary of State bureaucrats in her former Regina office. The office had a "clear lack of understanding of Native culture, which was severe enough to create a poisoned work environment" for Mary Pitawanakwat, concluded the investigator. Ironically, the department is organizing a national anti-racism campaign.

Manitoba Natives face increased risk of AIDS

WINNIPEG — Manitoba Natives stand an increased risk of catching AIDS, because information about the killer virus isn't available in Native languages, say two Winnipeg homosexual organizations and health care officials. A video in Cree and Ojibway explaining the disease and preventive measures is planned. At least two Natives are said to be among the 25 people, who have died of AIDS-related causes in Manitoba. Several Natives are also said to have recently joined the list of more than 40 Manitobans, who have tested positive for the AIDS virus.

Provincial News

Indian arts group forced to lobby for funds

By Josie Auger
Windspeaker Staff Writer

EDMONTON

A new funding procedure has officials of the Alberta Indian Arts and Crafts Society concerned about their future.

The society, which used to be funded directly by Indian Affairs, must now depend on bands across the province for support if it is to continue to receive federal money.

Indian Affairs is leaving it up to bands to decide which societies will be funded.

If the arts and crafts society is to receive any money, it'll have to win the support of a majority of bands in each treaty area, explained society director Lois MacLellan last week.

Treaty 7 Chief Roy Whitney told Windspeaker his Sarcee Band will support the society but the council is waiting for the society to send a band council resolution.

"Indian Affairs says it's

a decision for the chiefs. But it's a way for them to get out of making a final decision," he observed.

The society has until September to submit Band Council Resolutions to Indian Affairs to be eligible for some of the \$8.8 million allotted for Indian economic development in 1990.

"If we funded every society we wouldn't have any money left. It's up to the Indian community to decide who gets the money," said Indian Affairs spokesman Bob MacNeil.

The society has had discussions with bands throughout the province and has received support from the Treaty 8 area so far, said MacLellan. It's eagerly waiting to hear from the other treaty areas.

"We're hoping for more support from Treaty 6 and Treaty 7. Since the bands

have been extremely busy with their issues it's difficult to get the chiefs and councils to talk to them. Teeing up meetings and getting through the red tape is more difficult in some areas than others. We don't have money for travel. It's taking up time," said a worried MacLellan.

One artist is concerned not enough treaty people use the services the society provides.

"There are so many lost people in this country, who are not status (Indians) or Metis. I refer to myself as an urban non-status Indian," said artist Joane Cardinal-Schubert.

She said the old funding procedure worked well. "Why fix something that isn't broken?"

The society, which was formed in 1975, has helped to develop and promote Native artists and craft

producers in Alberta. It has also succeeded in building a greater awareness of Alberta Native art locally and internationally. Two annual trade shows, organized in Calgary and Edmonton, feature both local and national crafts producers.

The society also sponsors an annual fine arts show to promote the growth of Alberta Native artists. Basic business practices and procedures are taught to those, who wish to pursue the production of crafts on a full or part-time basis.

In addition, advisory services are available to assist Native artisans in marketing their work. Information is also provided to retailers, galleries and to members of the public, who are interested in Native arts and crafts and their availability.

Conference promotes understanding of treaty health rights for Indians

By Dana Wagg
Windspeaker Staff Writer

EDMONTON

An upcoming health conference in Edmonton should help Treaty 6 Indians understand more fully their treaty health rights.

"We do try to open some eyes," said Jerome Yellowdirt, Treaty 6 community health liaison officer with the Alberta Indian Health Care Commission.

"Health is a treaty right and there's a lot of areas people don't understand. Hopefully at this conference they'll understand exactly what health is all about," he said.

The medical services branch of Health and

Welfare Canada tries to discourage Treaty Indians from asserting their rights, claimed Yellowdirt.

"They have tendencies of not giving full service whereas in reality they have to give full benefits and medical services."

Health is the most important aspect of community development, says Yellowdirt.

"If you're not healthy, you're not going to get educated and you're not going to have community development," he said.

"People can only make their lifestyle healthy if they work on it."

Recreation as a tool of sound health is often ignored, he noted. Many Indians abuse alcohol and drugs, because they don't know how to use their leisure time. Too few com-

munities have recreation directors, he added.

He said 120 to 150 people are expected to attend the conference.

Richard Saunders, health liaison officer with the Assembly of First Nations, will be a keynote speaker.

The Treaty 6 conference will cover a wide range of issues including optometrics, medical transportation, dental programs, Native handicapped programs, mental health, environmental health, prescription drugs, elders' care and home care.

It's being held Jan. 23-25 at the Capilano Motor Inn (9125-50th St.) in Edmonton.



Good News Party Line

NATIVE BROTHERHOOD ROUND DANCE

Feb. 14, 6:30 to 10:00 p.m.; 7802 - 101 Street, Ft. Saskatchewan Correctional Centre; drumming-singing group available but volunteers welcome for their singing, drumming and dancing services; for more info. call Annabelle McNaughton at (403)992-2440 before Jan. 31.

PUT IT HERE.

Call or write the editor to include good news of non-profit events you want to share, courtesy of AGT.

Dr. Morley Johnson OPTOMETRIST

Serving Slave Lake, High Prairie & Area

For Appointment Call
849-4410 - SLAVE LAKE
523-4617 - HIGH PRAIRIE

OLD RCMP BLDG - 403 - 2ND Ave N.E.
P.O. Box 834, Slave Lake, AB T0G 2A0

West End Bingo

17304 - 105 Ave Ph: 484-7228

50 GAMES - 2 BONANZAS - 1 MINI

Seniors Discount

"Star of the Night"

DOORS 5 P.M. EARLY BIRDS 6 P.M.
PRE CALL 6:30 P.M. REG. GAMES 6:50 P.M.

* 1/2 PRICE BINGO *

SATURDAY, SUNDAY AFTERNOONS

DOORS NOON EARLY BIRDS 1 P.M.

40 GAMES - 2 BONANZAS

Playoff for a 28" Big Screen TV

Last Sunday Afternoon of each month

(gather good neighbor cards)

1/2 PRICE LATE NIGHT BINGO

10:30 EVERY FRIDAY



Macdonald & Freund

BARRISTERS, SOLICITORS & NOTARIES PUBLIC

General Practice of Law Including:

- Native Law and Accident Injuries
- Free Initial Consultation

"Your interests are protected by Macdonald & Freund"

1350 Scotia Place
Edmonton, Alberta
424-7201

Provincial News

Native suicides drop sharply in Alberta

By Dana Wagg
Windspeaker Staff Writer

Suicides in Edmonton double in '88

CALGARY

After rising steadily for the previous six years, the Native suicide rate dropped sharply in Alberta in 1988.

But the number of suicides recorded in Edmonton took a sudden jump to 15, more than double the seven suicides recorded in 1987. Calgary had only two Native suicides in 1988 and four in 1987.

More Native suicides have occurred in the capital city than Calgary ever since 1981. In fact in that year and again in 1985 there were no Native suicides in Calgary while Edmonton had seven and 10 respectively.

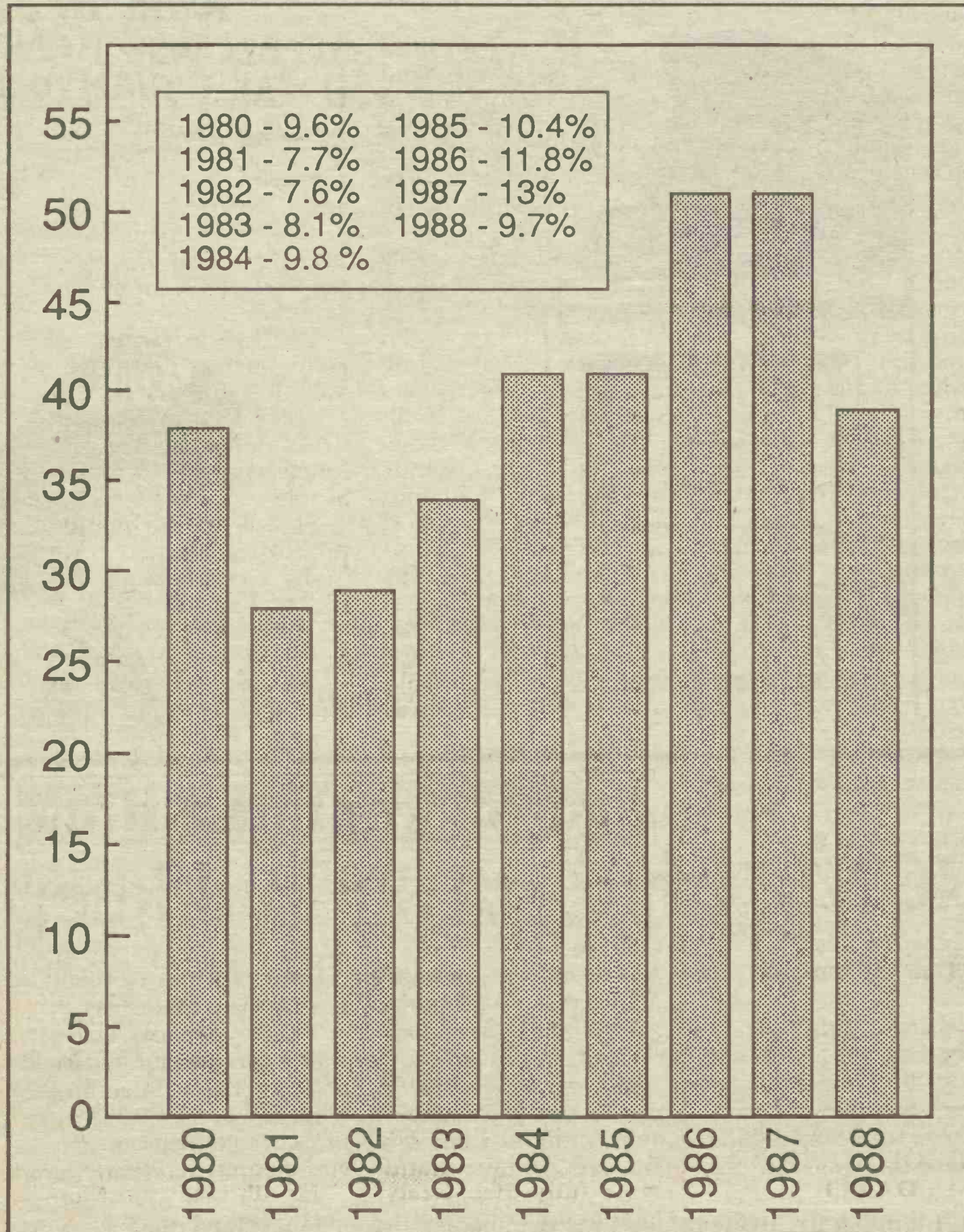
While the provincial suicide rate in the Native community has dropped it's still high, although nowhere near as high as 1987 when 13 per cent of the 391 suicides in the province were Native even though Native people comprised just 4.4 per cent of the population.

But Natives still account for almost 10 per cent of the suicides, according to figures compiled by Windspeaker from the provincial office of the Chief Medical Examiner.

In 1988, the last year for which figures are available, 402 people took their lives in Alberta; 39 of the people were Indian or Metis. Seventy-seven per cent of the Native suicides were male, just one per cent higher than the provincial rate.

Edmonton and northern Alberta accounted for almost 80 per cent of the Native suicides — 15 occurred in Edmonton while 16 happened in the remainder of northern Alberta. The division between northern and southern Alberta is an imaginary line through Hobbema.

Calgary accounted for but two of the 1988 sui-



The graph shows the number of Native suicides in Alberta between 1980 - 1988. The box above shows, what percentage of suicides Natives accounted for.

cides; the rest of southern Alberta recorded six Native suicides — all of them male.

In the 1980s, northern rural Alberta consistently accounted for a majority of the Native suicides in the province.

It peaked at 76 per cent in 1984 when 31 of the 41 Native suicides occurred in northern rural Alberta; only four of the suicides were female.

In that year 420 suicides occurred in the province; almost one in 10 suicides were Native, although Natives made up only 3.3 per cent of the population, according to Statistics Canada.

The provincial suicide figures peaked in 1986 when 431 people took their lives; 51 of those people were Native giving the Aboriginal community a 11.8 per cent rate.

But the Native rate didn't peak until the next year when the provincial total dropped to 391 suicides, but the Native total remained stubbornly high at 51 making for a 13 per cent Native suicide rate.

All other ethnic communities like Blacks, Asian Indians and Orientals are a distant third behind white people and Aboriginal people, according to the provincial figures.

Native Communications

Start a Career in Communications

Native Communications is a one-year college program that will introduce you to journalism, radio, television and other forms of media.

The Native Communications Program is practical in nature and many courses are project oriented, giving lots of hands-on experience. The program is intended to provide Native

students with an introduction to media and allow for wise career choices.

Upon completion, opportunities exist within the college for more specialized training in communications fields

For further fields, contact Native Communications in Edmonton at:

(403) 483-2348
Or 483 2329



**Grant MacEwan
Community College**

Native Communications
Box 1796
Edmonton, Alberta
T5J 2P2

It pays to advertise in

Windspeaker



- Modern Rooms with New
 - Cable Colored TV's
 - Moderate Prices for the
 - Budget Conscious Traveller
 - Klondiker Tavern
 - Dancing Nightly
 - Modern Restaurant
- 15326 Stony Plain Road

KLONDIKER HOTEL 489-1906

Dr. Anne Anderson Native Heritage & Cultural Centre

requires a person with reception skills, typing & basic computer knowledge.

Work 20 hrs per week.

\$7.00 per hr.

Ability to speak Cree would be an asset.

Position available immediate

Please phone Dr. Anne Anderson, 452-6296 to arrange for an interview.

Royal Commission on
Electoral Reform and
Party Financing



Commission royale sur
la réforme électorale et
le financement des partis

PUBLIC NOTICE

The Commission is enquiring into and reporting on the appropriate principles and process that should govern the election of members of the House of Commons and the financing of political parties' and of candidates' campaigns. The Commission will examine issues such as the extension of the right to vote in federal elections, the redistribution of electoral boundaries, the voter registration process, the establishment of a permanent voters' list, enforcement of the Canada Elections Act and other relevant matters. It will also study the financing of political parties including limits on election expenses and contributions, if any, and third party involvement in federal election campaigns.

The Commission is seeking comments and information from all interested persons and organizations with respect to any of the matters within its mandate. Anyone wishing to express an opinion or provide relevant information should submit a written brief to the Commission.

Briefs must be received at the Commission no later than March 9, 1990. This will enable the Commission to consider them in advance of scheduled public hearings.

All briefs, correspondence and enquiries should be addressed to:

Mr. Guy Goulard
Executive Director
Royal Commission on Electoral Reform
and Party Financing
171 Slater Street, Room 1120
P.O. Box 1718, Station B
OTTAWA, Ontario
K1P 6R1
Tel. (613) 990-4353
Fax. (613) 990-3311

Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) each Friday to provide information primarily to Native people of northern Alberta. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index. 35mm Microfilm: Micromedia, 158 Pearl St. Toronto, Ont M5H 1L3

15001 - 112 Avenue Edmonton, Alberta T5M 2V6
(403) 455-2700 FAX: (403) 452-1428

Bert Crowfoot
General Manager
Gary Gee
Editor
Carol Russ
Finance Manager

Viewpoint

Natives need their own justice system

The justice system is stacked against the Native person. It's been found that for years many Native people plead guilty to a crime because the stigma of being in court and the inability to understand the charges force them to give up their rights. Native court interpreters are few and far between in Canada's justice system.

Twelve years ago, a provincial inquiry into Native justice headed by Justice William Kirby recommended essentially that Native people in Alberta have a parallel justice system that would mete out punishment and a standard of justice in their own communities.

Kirby urged that the province train and appoint Indian justices of the peace to handle minor offences on the reserve.

In addition, he recommended provincial court sittings on reserves, training for Native interpreters, and an overhaul of wildlife laws to better serve Native people. He blamed high unemployment and poverty leading to alcohol abuse which has been determined is a major factor when Native people commit crimes.

Since that time, his major recommendations have collected dust on a shelf. But clearly, when Natives in 1990 comprise 29 per cent of the prison population in Alberta yet make up only four per cent of the general population, very little has changed in twelve years.

In 1978, Kirby's inquiry was launched to determine why so many Native people sat in Alberta jails.

Today, in 1990, the Alberta government and its federal counterparts are essentially reinventing the inquiry although the answers are already available.

Much of what Justice Kirby recommended in 1978 was endorsed in 1988 by the Canadian Bar Association. It released a study which concluded traditional western notions of crime, justice and punishment are incompatible with aboriginal values and culture. It recommended a parallel justice system, largely controlled by Indians, be established.

The system proposed would borrow from Indian traditions where practical and be implemented by Natives as much as possible.

For minor offences, Native justices in concert with band elders could arbitrate disputes, dispense justice and mete out punishment with solutions such as banishment or community service.

The study concluded Native self-government, including a Native justice system, was vital to the survival of Native people.

Three inquiries into the treatment of Natives in Canada's justice system — Manitoba, Ontario and Nova Scotia — have painted the same unexcusable, sad portrait of how a white-dominated justice system of courts and police have abused the rights of Native people.

The recurring conclusion of all those inquiries is self-evident: Native people are excluded from the Canadian justice system except as defendants.

Donald Marshall, a Micmac Indian in Nova Scotia, spent 11 years behind bars for a murder he did not commit.

It took 16 years before the killers of Manitoba Cree teenager Helen Osborne were prosecuted despite clear evidence who the murderers were.

In the same province, an inquiry has learned Indian leader J.J. Harper may not have been shot by a policeman in self-defence and that the real circumstances have been covered up by police.

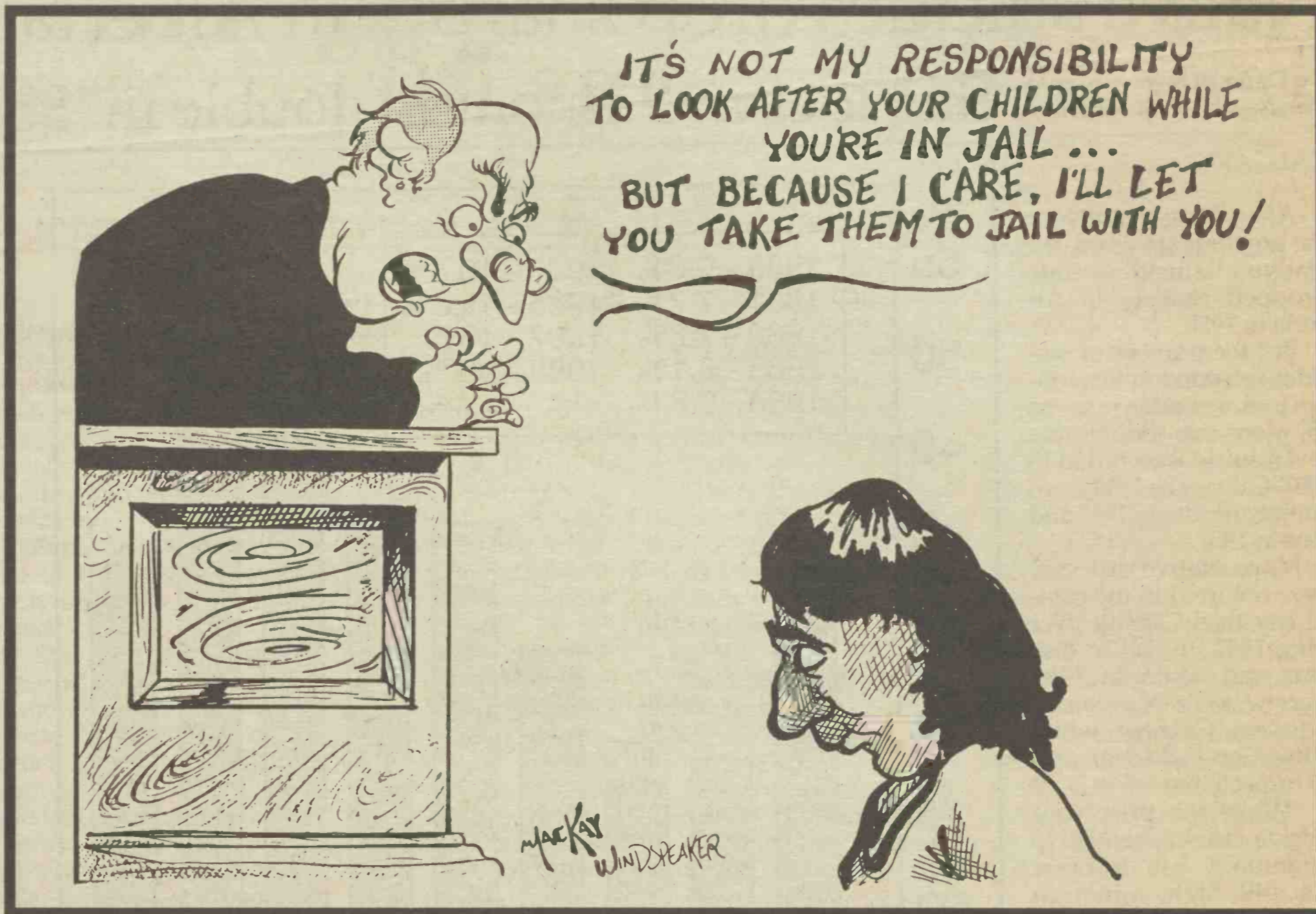
Alberta's inquiry into Native justice will likely find similar startling results.

Native people continue to be victims of a justice system which must be changed because it discriminates against them.

But this time, the politicians who control the purse-strings of that justice system cannot turn a blind eye and hide their heads in the sand.

Justice demands they take action.

Editorial Page



Letters to the Editor

RCMP uniform should keep tradition

Dear Editor:

During the past few months, there has been quite a bit of coverage on both the radio and newspapers regarding the Sikhs requesting to wear their turbans while employed with the Royal Canadian Mounted Police force.

Personally, I don't think we should allow any one nationality to be treated differently as a result of their religious beliefs.

If people from other countries wish to join the police force, they should be willing to accept the uniform of the R.C.M.P.

I was employed with the R.C.M.P. for ten-and-a-half years, stationed in Bonnyville and St. Paul, Alberta.

I am proud to say that I am an Indian of the Cree Nation born and raised at the Kehewin Indian Reserve, south of Bonnyville.

During my tenure with the force, not once did it enter my mind to ask for permission to wear a war bonnet

or a headdress just because they represent a significant part of our Indian culture.

I am proud to say that even after leaving the force, that the uniform I once proudly wore, looks better every time I've seen a member. I don't think that we, as Canadian Indians, would like to see a police officer wearing the uniform but with different head gear.

When the Treaties were signed over 100 years ago between the Queen's representative and the Great Chiefs, the R.C.M.P. were present, dressed in their full regalia.

The styles may have changed a few times but at the end, it is still the same uniform today. I don't think the answer is to start changing the uniform. If we do it for one, then we are only setting a precedent and that will be the end of what the police force represents.

In Alberta alone, there is almost 100 Natives within the force and up to this

date, not one of them is wearing a headdress.

They were given a cap to wear in training and still today, this is what all the members wear. Why try and change this now?

I don't have anything against any one wearing braids but I think it would be out of the question to even allow Native people to start wearing braids while in uniform.

I would rather see a member come into my house wearing the cap that he earned during training instead of a turban or a headdress.

I don't have anything against anyone wearing what he or she wants to wear because of their beliefs but I don't believe that this should happen at their place of work.

If this happens then we should be prepared to allow for example the Klu Klux Klan to wear their hoods to work. I just hope that the Commissioner Inkster thinks twice about the situation before he goes

ahead and honors the request by the Sikhs.

To me, an R.C.M.P. member should be a role model to our young children and also to the rest of the people of Canada and we should be proud and honored to have the Royal Canadian Mounted Police.

So let's just keep the uniform as it is today. Let's not start making changes just so we can make other countries happy. Don't forget Canada is our country. Leave the police force as it is today. Let's not forget that the R.C.M.P. force is the pride of Canada and let's not fall into the footsteps of the city police.

P.S. We didn't ask specifically for bows and arrows nor a headdress just because we are of an Indian ancestry. We accepted the uniform as it is and I am sure the Natives within the police force would agree with this.

Yours truly,
Mark Gadwa

A revolution to end all revolutions

Dear Editor:

Windspeaker is performing a service not just for our Aboriginal and Metis people, but for all people and not just people in Canada.

I read every issue from cover to cover. Your readers contribute, in their own way, as effectively as your staff.

One example was Leslie Nelson's letter on the Meech Lake issue Dec. 11, 1989 edition.

This is a superb, succinct statement of the most basic problem, and most glaring omission in that accord.

I am neither Indian nor Metis, but I truly believe that the plight of many in those two groups is but a foreshadowing of what is to come for all of humanity if we do not change our global culture.

Instead of applying pressure for those groups to give up their traditions, and conform to our obviously dangerous ways, we should be adopting their philosophy of concern for the community and the integrity of the natural world.

Industry, of itself, need not be bad. Humankind and civilization have achieved much that is

good as a result of invention and applied technology.

But an industry whose structure separates action from moral accountability — diffusing judgment to the point where it becomes mere bureaucracy; whose accounting ignores inconvenient costs and whose "long term strategies" are myopically fixed on a few years (even months) instead of decades or even centuries — cannot function for the long-term health of ordinary people, let alone those who are victims of discrimination or disability.

I am all for profit, and

jobs, with all the benefits they bring. But we have to redefine the nature and measurement of profit, along with who is entitled to it.

We must truly welcome cultural diversity and, perhaps even more importantly, we must learn to share the best aspects of all cultures, instead of allowing an unrestricted industrial culture to engulf us all.

Done right, this could be the revolution to end all revolutions, and bloodless at that.

Sincerely,
David R. Hill
Subscriber

Opinion

Teaching moons bring light to my world

Tansi, ahnee and hello. In the beginning before time, there was no man. The animal people came together on the face of Mother Earth. All across the land there was a great spirit of cooperation, harmony and balance. The animal people talked with each other and shared their secrets.

Only Father Sun and Mother Earth were put above anything else in the way the animal people regarded their world. They recognized that Father Sun and Mother Earth were the great life givers.

Because of this knowledge, the animal people knew humility and so gave to each other openly and freely.

One day as he was getting ready to climb into his home in the sky, Father Sun became entangled in the branches of a tall pine tree.

He tried and he tried to get free. He wiggled and he tugged but only managed to get himself more and more tangled up in the arms of the tree.

All that morning the animal people awaited the arrival of the lifegiver. After a long wait they climbed back into their beds. Mukwa the bear crawled into his cave.

The little rabbit Wapoose snuggled back down into a thick bush and Ajidimo the squirrel ran back into his home in the trunk of a tree. Only the creatures of the night were happy.

The next day Father Sun still did not appear. The animal people grew worried. A great search was called and everyone hunted high and low throughout the forest but could find no trace of Father Sun.

Only Ajidimo the squirrel kept up the search. He remembered all that Father Sun had provided for him throughout his life and his gratitude kept him going.

All over the forest, the squirrel searched. He grew



TOUCHING THE CIRCLE

By Richard Wagamese

tired. Finally, near exhaustion he found Father Sun completely entangled in the branches of the pine tree.

Father Sun was weak from struggling and his light was growing dimmer and dimmer. He told the little squirrel to come up and give a big push and perhaps he might break free. If he did not get free soon, Father Sun was worried that his light might go out forever.

The little squirrel hurried up the tree. Even though his light was dim, Father Sun still threw off tremendous heat. The little squirrel's fur was burnt to a deep black and he had to turn away.

Father Sun asked the squirrel to try again. The

squirrel remembered that this was the great lifegiver and without his light he and his animal brothers and sisters would perish. He gathered his energy and scurried up the tree.

The heat was incredible. Still, the little brave squirrel ran into the top branches and gave Father Sun a great push. The light blinded him. Still he pushed. Father Sun began to move away. Harder and harder, the squirrel pushed. Further and further away moved Father Sun but still not far enough to break free.

The tiny squirrel pushed and stretched as far as his tiny arms could go. He felt his skin stretch wide. It hurt. Finally though, Father Sun snapped free and be-

gan a slow climb high into the heavens. Light returned to the world of the animal people.

As he climbed higher and higher into his home in the sky, Father Sun felt sorry for the poor squirrel. He was completely blind now and his overstretched skin hurt very badly.

The lifegiver knew the squirrel very well. He'd watched him grow up and knew of all his hopes and dreams. He knew that the squirrel had always dreamed of being able to fly like the great eagle. He knew what to do.

He told the squirrel that because of his selfless act of bravery he would reward him. From now on, he said, you will be able to fly as you have always dreamed. Just then the overstretched skin of the squirrel became a pair of wings.

Father Sun could not return the eyesight of the squirrel but he told him that he would give him a great pair of ears that would catch echoes and vibrations from objects as he flew by them and he would know when to dip

and turn.

Light would always hurt the eyes of a squirrel so Father Sun told him that he would have to only fly at night. During the day he would sleep and rest. And this is how the creatures we know as bats came to be.

These are the teaching moons. For countless generations our people have told each other stories and legends during the long cold winter nights. There was more time to spend contemplating the meaning of every story. Every person took what meaning he could from these stories and grew wiser in the ways of his people.

For me, this little story from my Ojibway people tells me a great deal. It tells me that when I give freely of myself to another, I become more.

When I become humble enough to sacrifice of myself, I make it possible for my dreams to become true. It tells me courage, humility, sharing and kindness will always bring light to my world.

Until next week, Meegwetch.

STAFF

- Jeff Morrow
Assignment Editor
- Dana Wagg
Copy Editor/Reporter
- Josie Auger
Arts/Entertainment Reporter
- Leta McNaughton
Community Reporter
- John Holman
Sports Reporter
- Real Pelchat
Production Assistant
- Susan St. Laurent
Office Manager
- Tina Wood
Marketing Co-ordinator

AMMSA BOARD

- Leona Shandruk
President
- Fred Didzena
Vice-President
- Chester Cunningham
Treasurer
- Rosemarie Willier
Secretary
- Noel McNaughton
Carol Wilson

SUBSCRIPTIONS

CANADA \$20 - FOREIGN \$30 Send cheque or money order payable to Windspeaker and be sure to include your name, address and postal code. Please notify us by telephone or in writing if you have a change of address.

ADVERTISING SALESPEOPLE:

- Mel Miller
- Ron Louis
- Alan Harrison

Advertising copy must be received no later than Friday noon to guarantee publication in the next issue. To advertise call 455-2700.

MEMBERSHIPS

- Native American Press Association (NAPA)
- National Aboriginal Communications Society (NACS)
- SECOND CLASS MAIL REGISTRATION NO. 2177

Provincial news briefs

Al-pac pulp mill trashed by feds

EDMONTON — Ottawa has condemned the proposed \$1.3 billion Alberta-Pacific pulp mill in its final report to the environmental assessment review board. Environment Canada is concerned about the impact of pollution on the Peace-Athabasca Delta and the Athabasca River fishery. Alberta Environment Minister Ralph Klein said he agreed further study was needed. But Al-Pac said any delay in the project would be unfair, unreasonable and could spell its death.

Lubicons, province try to break impasse

EDMONTON — Lubicon Lake and provincial government officials intend to continue meeting in hopes of jumpstarting stalled land claim talks. Negotiators for both sides met this week to study proposals by Premier Don Getty to break the impasse in the dispute. Band negotiator Fred Lennarson said it's premature to say whether talks between the Lubicons and Ottawa will resume. "There are clearly lots of problems left. And some of them are major problems." Getty made the proposals to Lubicon Chief Bernard Ominayak at a Dec. 20 meeting. But neither Ominayak nor Getty attended Monday's meeting.

Fowler wants law to ban lysol abuse

EDMONTON — Alberta Solicitor General Dick Fowler says he remains committed to bringing in a law to fight the abuse of Lysol by some inner-city chronic alcoholics. He was reacting to a call by the Ontario makers of Lysol for a law to eliminate abuse of the product in Alberta. Company president Jim Murphy said his firm is horrified the household cleaning product is being consumed by some low-income alcoholics for its 67 per cent ethyl alcohol content. The results of an AADAC study on Lysol consumption in the inner city are expected to be released later this month.

Bloods feel 'persecuted' by police

LETHBRIDGE — RCMP have been "very mean" to Blood Band Indians, elder Sam Red Crow, 78, told a provincial inquiry this week into strained relations between the Bloods and police. Red Crow, who has lived his entire life on the reserve, said Indians feel persecuted by the police and aren't treated like human beings. Earlier this week two Blood Indian women testified at the inquiry that lack of respect was a main reason for the poor relationship between police and the band. Priscilla Bruised Head and Rosaline Shot Both Sides said liquor, welfare and lack of respect among young people for elders had affected relations with the police.

Translation by Joe Redcrow

Dear editor:

I would like to support and express my opinion towards the Lubicon's land claims issue.

I'm young and may not understand what actions are taking place regarding the land settlements.

However, I am aware of how much perseverance Chief Bernard Ominayak has towards the government and what he has accomplished to show his people how to stand and fight for what is right-

fully theirs.

People of the Lubicon should be proud!

Our ancestors many years ago agreed too easily with the government, losing most of our Indian land.

Now wiser we can prevent losing more and try getting back what was lost.

So the decisions lies with the chiefs of today, and Chief Ominayak sets the example.

Don't give up.

John Cryer,
Saddle Lake, Alberta.

DL'ra+q°PL°

∇Δ°CL° ∇Γ°b°P°: {<> } °Δ°<°\ ∇ΔU°CL° C°? ∇ΔUCL° <°P° b° Δ° b°Γ°N° °a°P° °∇°b°°Δ°° <> ∇Γ°° °∇° °σ°°∇°° b°P°° °P°°° <°Γ°? C°? ∇ΔC°Γ°° ∇∇°L° <°P° b°°C° L°° °σ°°∇°° ∇PL°° ∇°a°° <°Γ°°° <°Δ°°° °°P°L°° ∇Γ°°°P°° °°°°∇°°° ∇∇°C°N°°° ∇ ∇°L° U° °°Δ°°°CL°°?° P°°° ∇∇C°P°° ∇∇°σ°° Δ°°°° CP° L°Γ°°° P°°° b°° b°°P°CL°°° ∇°°° P°J°°°°<°°°° P° <°P°N°°L°° ∇C°°P°°°° L°Γ°° P°°° °C°°°°° b°P°°° q°b°° <U°°° °°°° ∇Δσ°°° <°°°°° P°N°C°b°°°°° <C° b°°° ∇°°° b°°° b°Γ°°°L°° P°C° °°°° b°P°°° P° <°°°°°° <°°° ∇°°° ∇PL°°°° ∇Δ°P°C° ∇°°C°P°° C°? U°° ∇∇°°°°CL°°°° L°° ∇°°° ∇Γ°°° P°°°° b°°°°CL°°° {<> } ∇PL°°°

COPYRIGHT

Advertisements designed, set and produced by Windspeaker as well as pictures, news, cartoons, editorial content and other printed material are the property of Windspeaker and may not be used without the expressed permission of Windspeaker

Windspeaker welcomes your opinion

Windspeaker welcomes letters to the editor. Letters should be brief and include the name, address and telephone number of the writer. We will not print unsigned letters unless there is a good reason for withholding the identity of the writer. Windspeaker reserves the right to edit letters for taste, length and grammar.

Community News

Inspirational Metis leader's anniversary coming up

Hi!

Minor Hockey Week in Edmonton is over and how did the Bulldogs do? As a matter of fact we lasted for three games, something even Terry Jones of the Edmonton Sun would have predicted to be impossible!

It took a very good team from the Canadian Forces Base to outshoot the Bulldogs, who were cast as the underdogs from the beginning.

And so with a taste of victory in Minor Hockey Week, the Bulldogs now look forward to its out-of-town game against the awesome Smurf line of Alexander.

Speaking about hockey, at our game I was introduced by Eric Fayant to Glenn Greyeyes, an account executive for Investors Syndicate here in Edmonton.

Glenn had a son playing in minor hockey week and after introductions were in place, Glenn said, wouldn't it be great to come up with an all Native hockey team from Edmonton to play in the Native Provincial Hockey Tournament?

I understand a couple of people are looking into it with the hope of taking boys from different teams in the city to make up a team for the provincials.

Have you a son out there that plays in the Atom level? If so, give me a call at 455-2700. This could be interesting.

Glenn, the awesome defensive power of the "Twin Towers" defense line is at your disposal for the provincials!

To all the hockey players who played in minor hockey week, hope you had a great time and I'll be seeing you next year from the top of the pack.

PEAVINE: The Peavine Stingers who finished second in the "A" division of the Metis Federation Cup, are interested in entering any Senior hockey tournaments available.

If there is a community holding a tournament, please call Raymond Carifelle at 523-5908 or Terry Gauchier at 523-2960 or 523-5616.

SALMON ARM: This lovely lady and the daughter of



Droppin' In

By Rocky Woodward

one of the founding fathers of the Federation of Metis Settlements, Adrian Hope, sent me a letter. It begins... "Sure nice to see you back at Windspeaker, I have missed you very much."

Charolette Hope, thank you for your kind words and especially for reminding me that the anniversary of Adrian Hope's passing is drawing near.

Adrian Hope passed away on January 31, 1986 at Lac La Biche, near his home at Kikino Metis settlement.

A colorful Metis leader, Hope had been and still is an inspiration to Metis people across Canada in their struggle for a better life.

One of his fondest sayings was: "Politicians never liked me because of my snotty-nosed ideas."

He was recognized by the ten provinces of Canada, receiving an honorary title of "Senator of all Metis people across Canada."

He said then: "Finally, the whole dominion of Canada recognized me."

Charolette also wrote: "We sure miss him."

I can add, Charolette, anyone who knew Adrian and everybody did, especially the Indian and Metis people, miss him very much.

Adrian Hope lives on in our hearts, our minds, forever.

HOBBEEMA: For anyone interested in sports, especially boxing fans, light heavyweight boxer Danny Stonewalker will appear on Shaw Cable's "Monster on Sports" program Monday, January 22, beginning at 10 p.m.

The program is a live phone-in show, so if you have any questions you may want to ask Danny. Be there, Monday at 10.

Danny who trains out of Hobbema, will fight Dave (Machine Gun) Fiddler of Edmonton on January 29th in Red Deer. Both fighters will square off in the ring for the vacant Canadian light-heavyweight crown.

Stonewalker has a record of 14-4-1 with 11 knockouts. Fiddler's record stands at 14-2-1 with nine knockouts. Place your bets.

Naturally, an avid fan of Stonewalker's, I predict Stonewalker will win.

Another Native boy, Stan Cunningham of Edmonton, will be matched up against Denver, Colorado fighter Donald Payne.

The bouts are being dubbed: "The Judgement Day Card."

GRANDE PRAIRIE: It's been a long time coming but I now understand that about 30 people are taking traditional dance lessons at the Native Friendship Centre. Also, the dancers are involved in making their own traditional dress, and according to my friend Ed Louie: "It is great for this area."

Hi Ed! Ed's on compensation right now but expects to be back at work shortly. Thanks for the info Ed and I'll definitely be in touch with the coordinator of the dance lessons, Celina Van Dale, soon.

Well that's about it. Oh yeah! George Lavellee is still trapping on his trapline near Fort McMurray. The location? Salt Creek.

Someone asked, so now you know.

Have a pleasant weekend everyone, smile and remember — keep your back to the wind.

To have your event appear in "Indian Country Community Events" call Tina Wood at (403)455-2700.

C.N.F.C. MODELLING PROGRAM; Jan. 17, 24, 31 & Feb. 7; male & female; 13-18 years of age; for more info. call Rene at (403) 452-7811.

11th ANNUAL MIXED CURLING BONSPIEL; Jan. 19 - 21; Lesser Slave Lake; entry fee \$100; limit of 32 teams; for more info. call June Houle at (403)849-3039.

REGIONAL ABORIGINAL AWARDS; Jan. 20; hosted by Nistawoyou Friendship Centre; recognizing people that have contributed to their community; to be held at Mackenzie Park Inn, Ft. McMurray; supper at 5:30; \$15/person; dance, powwow dancers, guest speaker — Chief Billy Diamond; for more info. call Dora Palmer at (403)743-8555.

14th ANNUAL NEW YEAR'S POWWOW; Jan. 20 & 21; Napi Friendship Association, Pincher Creek; grand entry 1:00 p.m., feast for elders and visitors at 6:00 p.m. on the 20th; and special memorial for Sam Provost; crowning of NAPI Princess; for more info. call (403)627-4224 or 627-4234.

HEAD SMASHED-IN BUFFALO JUMP; Mini Events; every Sunday thru to March; Jan. 21 - Native Crafts Display; Jan 28 — Native films; events start at noon; arrangements can be made to accommodate large group tours; for more info. contact Louise Crow Shoe, (403)553-2731 or Calgary office, (403)265-0048.

CREE MASSES; beginning Jan. 23 each Tuesday evening; Rocky Native Friendship Centre Society, Rocky Mountain House; for more info. call Iris Schenk at (403)845-2788.

TREATY SIX HEALTH CONFERENCE (HEALTH DEVELOPMENT FOR THE FUTURE); Jan. 23, 24 & 25; Capilano Motor Inn, Edmonton; keynote speakers, presentations, workshops and displays; banquet Jan. 24 (6:00 p.m.), round dance 8 p.m. to 1 a.m.; for more info. call Jerome Yellowdirt or Henry Quinney at (403)426-1213.

WHITEFISH LAKE BAND OFFICIAL OPENING; Jan. 25 at 10:00 a.m.; Pakan Park, Goodfish Lake; opening vehicle services (10 a.m.), health centre (11 a.m.); sewing & garment factory (noon); cultural centre/library (1 p.m.); lunch at 2 p.m., dance at 9 p.m.; for more info. call Roland Bull at (403)626-3622 or (403)428-9501.

CLIFFORD METCHAWAIS MEMORIAL HOCKEY TOURNAMENT; Jan. 26 - 28; Goodfish Lake; no contact but slapshots are allowed; for more info. call Randy Metchawais at (403) 594-1457.

MEMORIAL ROUND DANCE IN MEMORY OF SIMON PROSPER JACKSON; Jan. 27; Goodfish Lake, Alta.; pipe ceremony 5 p.m., supper to follow; there will be giveaways; singers will be paid; everyone welcome; sponsored by Prosper Delver & Lillian Jackson & family.

Indian Country Community Events

ONION LAKE TREATY 6 NATIVE RECREATIONAL HOCKEY TOURNAMENT; Jan. 27-28; Lloydminster Centennial Civic Centre; \$2,400 in prizes plus trophies; entry fee \$200; deadline Jan. 19; certified cheque or money order; for more info. contact Ron Harper at 344-2107 (days) or Ray Chocan at 344-4673 (evenings).

HEALING MASS; Jan. 29 at 7:30 p.m.; Native Pastoral Centre (10829 - 105 Ave., Edmonton); celebrant - Fr. Maurice McMahan; for more info. call (403)424-1431 or (403)428-0846.

GOODFISH LAKE NATIVE SON'S HOCKEY TOURNAMENT; Feb. 2, 3 & 4; Lakeside Arena, Goodfish Lake; 8 teams wanted for no hit 'B' caliber tournament; entry fee \$200; for more info. call Leon Cardinal during business hours at (403)428-9501, ext. 24 or (403)636-2863; after hours call Roland Bull at (403)636-3903.

4th ANNUAL 1990 TUNE-UP GOLF; Feb. 2-5, 1990; Sahara Golf & Country Club, Las Vegas, Nevada; for more info. call Gina (403) 585-4298 (home) or Bill (403) 585-2139 (home) or Emile (403) 585-3805 (home).

CO-ED NATIVE VOLLEYBALL LEAGUE; for interested Native groups and associations; registration deadline, Feb. 5; for more info. call Brian Gladue at (403) 452-7811.

C.N.F.C. NATIVE RECREATION HOCKEY TOURNAMENT; Feb. 16, 17 & 18; Enoch Recreation Centre; for more info. call Rene Houle at (403) 452-7811.

REACHING JUST SETTLEMENTS (LAND CLAIMS IN BRITISH COLUMBIA); Feb. 21 & 22, 1990; University of Victoria, Victoria B.C.; conference sponsored by the School of Public Administration & The Division of University Extension and Community Relations, University of Victoria; for more info. call (604) 721-8055.

NATIVE BROTHERHOOD ROUND DANCE; Feb. 14, 6:30 to 10:00 p.m.; 7802 - 101 Street, Ft. Saskatchewan Correctional Centre; drumming-singing group available but volunteers welcome for their singing, drumming and dancing services; for more info. call Annabelle McNaughton at (403)992-2440 before Jan. 31.

PITCHING CLINIC (ADRIAN HOPE YOUTH CENTRE); Feb. 16 - 18; Edmonton; George Jones (professional coach) will head the clinic; fee \$30; for more info. call Gordon Russell at (403)456-1039 or (403)479-8609.

SNOOKER TOURNAMENT; Feb. 16 - 18; Donny's Arcade, Bonnyville; room for 32 players, cash prizes; for more info. call Donny at (403)826-6810, Eugene (Ext. 14) or Herman (Ext. 10) at (403)826-3333 or Ray at (403)826-4732.

POUNDMAKER/NECHI ROUND DANCE; Feb. 17, 8 p.m. - 3 a.m.; Poundmaker Lodge, St. Albert; lunch will be served; drummers will be paid; everyone welcome; (403)458-1884.

C.N.F.C. SENIOR NO HIT HOCKEY TOURNAMENT; Feb. 23, 24, 25; Edmonton; for more info. call Rene Houle at (403)452-7811.

SENIOR HOCKEY TOURNAMENT; March 16, 17 & 18; Regina Exhibition Stadium - Exhibition Park; Regina, Sask.; over \$7,000.00 in prizes; entry deadline Mar. 9; for more info. contact Milton Tootoosis at (306) 584-8333.

EDMONTON NATIVE SNOWBIRDS (LADIES FASTBALL) TRYOUTS; Mar. 31 to Apr. 1; Enoch, Alberta; must be 18 & under; team may qualify for the 10th ANNUAL PAN-PACIFIC NATIVE WOMEN'S TOURNAMENT in Hawaii; for more info. call Gordon Russell at (403)456-1039 or 479-8609.

NATIONAL FILM BOARD; every Wednesday at noon, 3 p.m. and 7 p.m.; special screenings of Aboriginal films; NFB Theatre, 120 Canada Place, 9700 Jasper Avenue, Edmonton; admission is free.

ST. HENRY'S CATHOLIC CHURCH SUNDAY SCHOOL; every Sunday; Ft. Vermilion; 10:15 a.m.; children 3-8 years old are invited to attend; for more info. call Leona Skulmoski at (403) 927-3712.

POWWOW DANCING LESSONS; Mon. from 3:30 - 5:30 p.m.; and Wed. from 7 - 10 p.m.; Bonnyville Native Friendship Centre; for more info. call (403) 826-3374.

AA MEETINGS; Tues. & Thurs. starting at 8:00 p.m.; Bonnyville Native Friendship Centre Hall; for more info. call Larry Ducharmes at (403) 826-3374.

SWIM NITE; Fridays 9 - 10 p.m.; Bonnyville Swimming Pool; free to all members; for more info. call (403) 826-3374.

TALENT SHOW; Jan. 19; High Level Friendship Centre; \$10 entry fee for adults, \$5 for kids (15 & under); cash prizes and trophies; admission \$3 for adults, \$1 for kids under 12, 65 and over free; for more info. call Howard Walker at (403)926-3255.

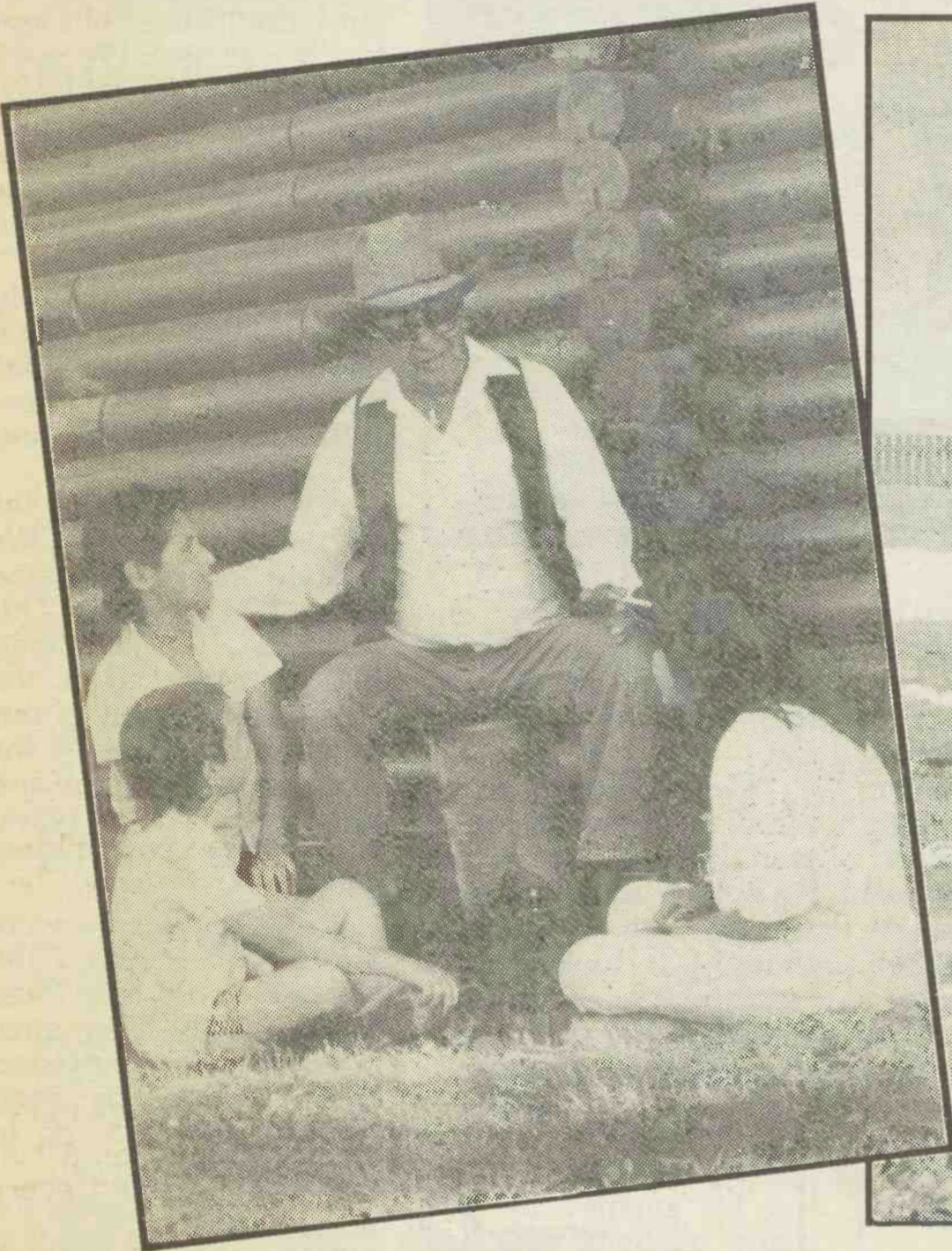
BUFFY SAINTE-MARIE: LIVE IN CONCERT; Mar. 30, 1990 at 8 p.m.; Calgary Centre for the Arts, Calgary; for ticket info. call (403) 294-7472.

NATIONAL INDIAN ATHLETIC ASSOCIATION VOLLEYBALL CHAMPIONSHIPS; (Men/Ladies), April 7-8, 1990; University of Regina Physical Activity Centre; entry deadline Mar. 29; for more info. contact Milton Tootoosis at (306) 584-8333 or fax (306) 584-0955.

12th ANNUAL SPRING POWWOW; April 14-15, 1990; Canada Centre, East Building, Regina Exhibition Park; for more info. contact Melody Kitchemnia at (306) 584-8333 or fax (306) 584-0955.

BIRTLE INDIAN SCHOOL RENUNION; July 1990; Winnipeg, Manitoba; for more info. write to W.C. Thomas, Box 280, Hodgson, Manitoba, R0C 1N0 or call (204) 645-2648 (bus.) or (204) 645-2456 (Hm.).

Native Elders A Special Tribute



Wisdom of elders still vital with changing times

By Josie Auger
Windspeaker Staff Writer

"The way of life is different now than in the old days. The elders still have to live. In the old days they were given a horse or buffalo robes. Nowadays nobody is sleeping on buffalo robes. They are given different gifts," says Pat Shirt, director of Poundmaker's Lodge.

Changes for Native people and their culture began during the days of European exploration and the fur trade. As Europeans moved westward they introduced their money, alcohol, religion and residential schools to Native people. Over the years Native people became bi-cultural.

Traditionally all elders received tobacco for their wisdom and healing. But if someone wanted to give away food, horses, buffalo robes or blankets, the gifts were accepted.

Today's elders are given tobacco, blankets and other items they need including money. There is a growing demand for cultural knowledge and people are asking the elders to come and educate them. While cash payments are freely offered, sometimes they're expected.

But when elders work for money, the community questions their traditional values.

To be an elder once meant taking part in ceremonial rituals, being wise and having white hair. An elder is a healer and teacher of the people.

Today as long as someone is over 50 years old and has wisdom and knowledge, he can be considered an elder — he doesn't have to be highly spiritual, says Raven Makkannew, head of the IAA Elders' Senate.

But he questions whether it's proper for elders to charge for their services. But, he adds, elders will accept gifts.

"When you approach an elder or healer, it's up to you what you want to give. In some areas I've heard they (elders) have been charging for their services. I don't think it was ever meant (for them) to charge. It's the Creator's blessing, the Mother Earth is growing these plants. We don't buy the animal parts or plants," says the 65-year-old Makkannew.

Meanwhile, work in institutions, schools and hospitals is being done by the elders. Money can be given as a gift or as a payment for services. If someone asks for payment, it's crossing traditional boundaries.

"If the institution is paying for the knowledge I don't see anything wrong with that. As long as the students are getting something out of it, it's up to the institution what to give," says Makkannew.

Gas, meals and parking tickets have to be paid for, he chuckles.

Elly Cadieux of the Edmonton Public School Board's Sacred Circle says the younger Native generation has a duty to take care of the elders, the teachers of Native society. Many of the elders don't have jobs, she notes, adding it's important to approach them as well as to show them respect and give them offerings. Teachers get paid for their work, she observes.

But George Chatsis, great, great, grandson of Chief Bigbear, slams elders, who charge for their services. He calls them "instant" or "contemporary" elders.

"It's not right! A true elder will not do that," he says. While traditional people accept tobacco for their work, they don't charge a fee for their services, says Chatsis.

"If I was a drunk and wanted to get rid of my habit, I would give him (elder) tobacco and sit down and talk to him. If he believes you will follow through with your pledge to stop drinking, he'll perform the required service. It could be a pipe ceremony or a sweat," says Chatsis.

"Elders were not picked because they had white hair. They were special people, who were recognized by the community. They were living examples of respected citizens. Those charging lots of money aren't respected. But there are elders, who are doing the traditional thing, who are highly respected," he says.

Native people lived in harmony with the land. Today's Native is bi-cultural. Some people believe combining cultures is helpful in treating alcoholism since it crosses traditional boundaries.

At Poundmaker's Lodge Alfred Bonaise, the cultural coordinator, also takes on the role of a resident elder. He's paid for his services.

"We have always given tobacco at Poundmaker's. We (also) pay an elder at Poundmaker's. He needs to eat. He may want to buy a bike for his grandchild. He's done more for us than we could have ever done for ourselves. We've used a number of elders over the years. We can't give them a horse or buffalo robes," says director Pat Shirt.

"The way of life is different now than in the old days (when) they were given a horse or buffalo robes. Nowadays nobody is sleeping on buffalo robes. But the elders still have to live. They are given different gifts," he says.

Denys Auger, an Indian Association of Alberta (IAA) board member, says more parents should pass on cultural teachings to their children in the home. He says it may take another decade but people will turn back to their roots and live traditionally.

"You can't force anybody. It's important for them to look around and ask themselves what they want. It takes one to start things going."

While residential schools, alcohol and drugs had a negative effect on Native cultural development, extended families played a positive role, according to Native leaders.

Walter Lightening, dean of cultural studies at Hobbema's Maskwachees College, says Native culture thrived because of extended families. With the grandparents, parents, aunts and uncles all living together, a child had many different people from whom to learn.

"Interaction needs to happen for a culture to flourish. Extended families were important. The parents weren't the only ones to influence cultural development," he says.

But the residential schools dampened culture by keeping children away from the extended family for as much as 10 months out of a year and by discouraging them from speaking their language, says Lightening.

Drugs and alcohol has concealed the genius and kindness of Natives and has been a great destroyer of their culture, says Shirt.

"Alcohol was introduced to Indians so they (non-Natives) could take our furs, take our women, take our land. It bugged up our judgment and behavior," he says.

But he notes alcohol treatment programs have helped preserve Native culture and helped people feel good about themselves.

He says Natives have learned self-hatred from residential schools, jails and the Indian agents who put them on reserves and put them down. But they've learned their culture through the elders. Today more people are coming to powwows, which are a form of cultural expression learned from the elders, says Shirt.

"Why be so rigid? We can't go back to the old ways, we can't live in tipis in the bush. It's a matter of being able to survive," he says. "I wear shoes because I know moccasins would not last on a cement sidewalk. I have to live in both cultures."

Differences among Native people exist and bi-culturalism is crossing traditional boundaries. The methods people use to educate others about Native culture have worked.

Whatever path is chosen remains a personal decision. Elders, parents, teenagers and children must take time to clearly think and decide what they want.

According to the elders, people must unite and work together.

"When we do speak together, we have a powerful voice. We have to continue to try to speak with a united voice. Even if we have differences, it's up to us to iron them out," says 66-year-old Lee Willier, of the IAA's Advisory Council for Treaty 8 Women.

A Special Tribute To Native Elders



The importance of prayer for elder Alexis Seniantha

By Dianne Meili
Windspeaker Correspondent

ASSUMPTION, ALTA.

The sinking sun's red light splits the western sky as night drops around the tea dance ring at Second Prairie on the Assumption Reserve, 90 km. west of High Level.

In the darkness, young people move from the outer fence of the circle to join the ring of dancers moving around the fire. The flames light up their excited faces as they step in time to the pulsing beat of the drums.

Earlier in the evening, the people offered tobacco for the fire, feasted on potatoes, chicken and bannock and listened to the elders speak about their dreams and remind them to live a good life.

Alexis Seniantha, 83, talked about the importance of prayer and his belief the world will be safe if people honor the cere-

monies and treat the earth and each other with love and respect.

Then he picked up his drum from the rack and other elders joined him in song, the centuries-old spiritual communication of the Dene Tha'.

Alexis watches the dancers leave their footprints in the dirt around the fire. He smiles because he knows the more prints put there, the more to please God.

To the Dene Tha' of northern Alberta, Alexis is Ndatin — a dreamer. He's earned the right to direct tea dance ceremonies because he's visited the other world — heaven — in his dreams. He's lived an honest life and receives messages from God for his people.

For years he has been the head Prophet in Assumption, named the spiritual leader by Nogha (pronounced No-ah) before he died in the 1930's. The Dene Tha' say Nogha was



Elder Alexis Seniantha

Dianne Meili, Windspeaker

a great prophet and many of his predictions have come true.

In his childhood, Alexis absorbed the teachings of his elders. Youngsters destined to be prophets listened to stories of animal people and powerful ancestors who had performed heroic deeds.

These children were sensitized to see things ordinary people could not. They were urged by their fathers to sleep beside a tree that had been split by thunder (the active component of lightning, the Dene believe) if they wanted to have a vision.

After the young person had spent time alone, he might receive a song or an animal helper. Once, the Dene believed almost exclusively in animal spirits, but as Christian missionaries influenced them, they added Catholic beliefs to the Dene tradition.

Today, when people place their tobacco in a bowl inside the tea dance ring, to be offered later to the fire, they kneel and make the sign of the cross before getting up.

Some children who became prophets had the ability to journey to heaven.

Alexis speaks about his own journey, closing his eyes as he remembers what "the other world" looked like and grabbing his shoulders and shaking them when describing how he was thrown out.

"I was sick and just about died. If I put an offering in the fire for myself, I knew I might live. I wanted to know what would happen so I placed an offering on the fire. I started to sleep. I don't know what happened. I must have gone to my Father's land."

"He (God) saw me. 'What do you want over here?'" he said. I answered: "I'm very tired and ill but I wanted to go to You."

He was smiling, looking at me. "Way down there, people are pitiful. Work for them," he said.

"I was grabbed and pushed out. There was nothing but blue sky. That's where I was set free. He's holding my arm. I went back to earth. I was so thankful when I saw the world. My feet were together on the ground again."

Alexis has not forgotten what he was told during his journey. He lives to

help his people and encourages them to live pure lives so they can return to their Creator when they die.

"Heaven looks really nice. There is no dirt in that land. There is tall grass, but it's not the same as here. I saw it with my eyes. I thought it looked very beautiful."

"When the people die, we remember the dead. There is a land for them. All the nations are together," he explains. During his journey he saw many relatives who had passed on and they waved to him in recognition.

Alexis prays constantly for his people. "When I go to bed, I pray, then I sleep. In the morning I get up and pray again. After that I drink tea. I don't eat, I just drink tea. I look what is happening."

"Why do people drink? I pray they won't do that. It should be quiet. They should just pray. Myself, I don't bother with liquor. Never once has liquor touched my mouth."

Alexis realizes how complex the world has become and that his people are challenged by the changes the dominant society has brought upon

them. He recalls how simple life once was when the Dene lived off the land.

"We lived at Tu Lonh (Zama Lake, west of Assumption). I lived in a tent but it was nice. We were heading further and further with our traps. Out there, I killed three moose. Three cow moose. It was wonderful to feed everyone, I thought."

"We went for furs. My traps were still set. We set camp for the night. At the next camp I killed three moose — one fat cow and two young, quite big."

"Next morning we started on our journey. We headed back for Zama Lake. I had good dogs. Our blankets... all our belongings were packed on the sled. We returned to our house. I cut some of the wood and made a fire and went back out to work. When it got warm, I went inside."

Years ago, people were strong and believed the Creator would help them in their lives. They gave offerings to the spirits and were shown, in their dreams, where to go to find animals for meat.

Alexis often repeats the prophet Nogha's words at ceremonies today, urging the people to listen to songs sent to them from the other world, and to pray with all their strength. Only by being true to Dene traditions and God will they survive and find happiness.

Alexis grew up with the prophecies and knows the people need to gather strength from a power greater than themselves, to prepare for the future. This is why he call tea dances and finds the energy to attend meetings, funerals and gatherings, gently reminding the people to pray.

And, as long as he's alive, they will.

SUPER A FOODS



Your Home Town Food Store

High Level Super A

P.O. Box 1080
High Level, AB T0H 1Z0
Ph. 926-2231

Salute to the elders.

We honor and thank you for everything.

May the Great Spirit bless you. From the Chief, Council, Band Members & Staff.

ENOCH TRIBAL ADMINISTRATION



Box 2, Site 2, RR#1
Winterburn, Alberta T0E 2N0
(403) 470-4505
Counselling Services: 470-5677



We take this opportunity to SALUTE OUR ELDERS. Thank you for the numerous contributions you have made and we wish you many more years of prosperity.

From the



NATIVE HIGH PRAIRIE FRIENDSHIP CENTRE

Box 1448, 4919-51 Avenue
High Prairie, Alberta T0G 1E0
523-4511 OR 523-4512

A Special Tribute To Native Elders



Dying promise leads elder home

By John Holman
Windspeaker Staff Writer

EDMONTON

Doris Paul feels she may have died long ago if she hadn't promised her dead daughter she would take care of four children she left behind.

Tears welled in the eyes of the 75-year-old Cree woman as she recalled going to Lac La Biche to identify her daughter, who died in a car accident 15 years ago.

"I saw her at the morgue and I couldn't believe it. I couldn't cry. I made her a promise I would take her kids," Paul said. "That's when I felt she died."

Paul was 60 at the time and didn't have the will to go on.

But her sorrow was quickly replaced with the responsibility of raising the family, who she considered

her sons and daughters.

There was a large "communication gap" between her and the children. The youngest and eldest were boys, aged five and eight. The girls were six and seven-years-old.

"I didn't think of what I was going to do. I wasn't in my right mind," she laughed, adding it was a lot of hard work to raise the kids.

The children's father couldn't help because he had no house and his job took up all his time. He eventually drifted away from the family, Paul said.

Now the four children have families of their own.

That she had been orphaned at the age of two was a "heavy factor" in her decision to raise the family.

It wasn't until she was 14-years-old that she found out her mother and father were actually her aunt and her uncle.

Her mother, a Cree, had died when Paul was two years old. And her father couldn't take care of her after her mother died.

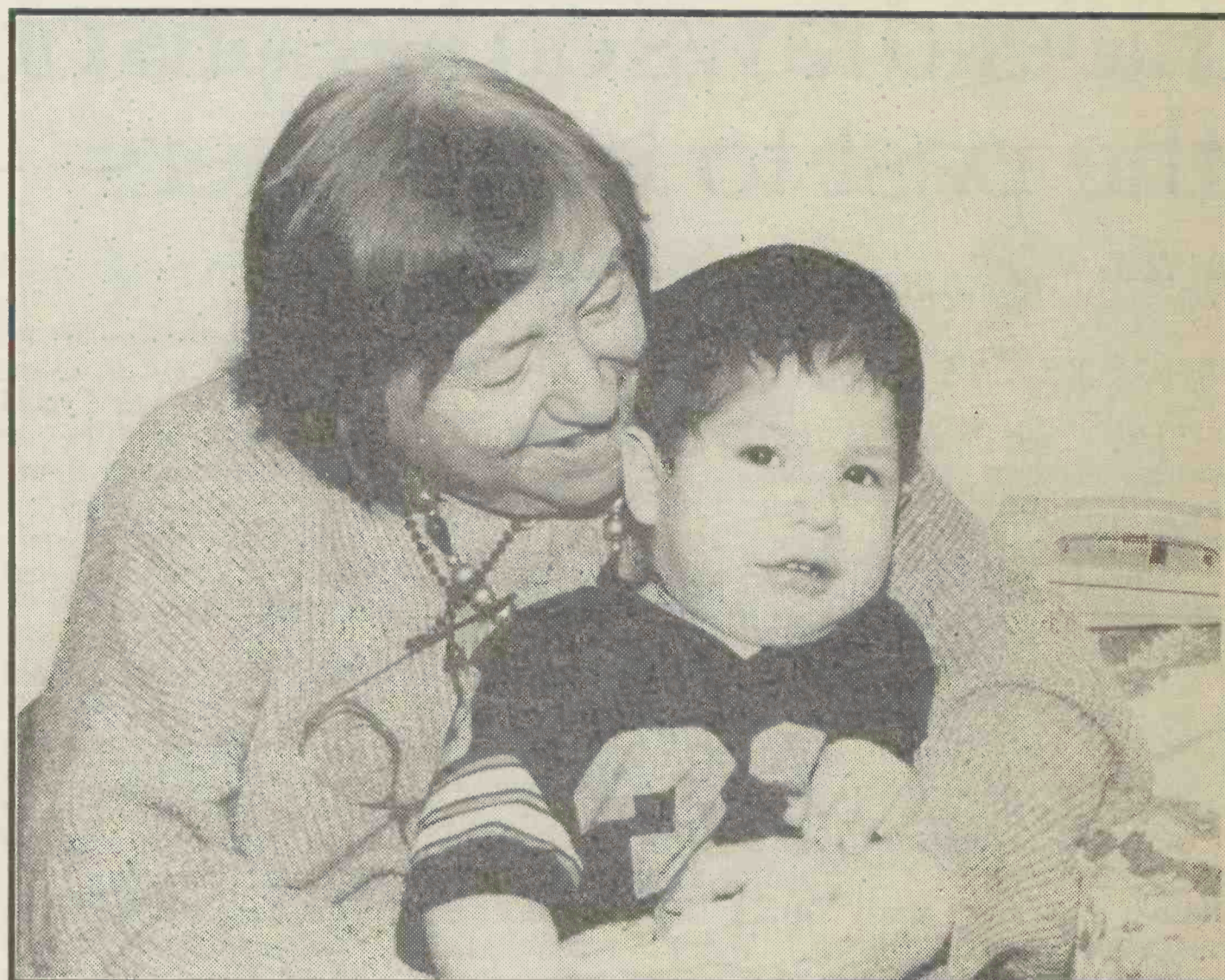
"Someone came down here and told me (of my adoption)," Paul said. "I used to do all my cleaning and cooking lovingly for my mother (her aunt). After that, I rebelled against anything and everything. The cleaning and cooking became more of a chore."

Because of her own experience, Paul pities foster children from broken homes, who are searching for their original parents.

"I feel sorry for the ones wanting to be accepted somewhere and finding nobody."

Paul finished school, took a business commerce course and got married right after graduation at the age of 17 and promptly moved to the Enoch Reserve with her husband.

Her life took many different turns. She left her husband and found an-



Doris Paul cuddles her nephew's two-year-old son Raymond Roy who she considers her grandson.

other. Later she left him, as well. When her life seemed to be coming apart, she turned to drinking.

Life was "rough" for about 15 years until she finally settled down with a fisherman from Lesser Slave Lake.

"I had five good years with Frank. He died," Paul said with a sad expression on her face.

Paul would rather not mention the trials she endured but took her last drink when she was about 52 and began to live a life of "total sobriety".

About three years ago unable to cover her medical expenses stemming from the arthritis in both knees and diabetes, she successfully applied for treaty status under Bill C-31 so her bills would be paid by Ottawa. Her mother was a Treaty Indian from the Sawridge Band near Slave Lake.

Her ill health hasn't been without its embarrassing moments, she says, recalling the first, and last, time she used the city's Disabled Adult Transportation System (DATS), which provides shuttle service to anywhere in the city.

She called the DATS office and asked to be picked up.

"They sent me a big vehicle, all to myself. I felt so guilty," Paul said, smiling. "The driver asked me where I wanted to go, and I said to him, 'The Moose Hall'."

"He said, 'Moose bingo?'"

"I said, 'Yes.'"

"I never got a DATS (vehicle) after that." Before she had treaty status, a lot of her money went for taxis and medical bills. "Now I don't pay anything. I just give my treaty number."

That's how she got a walker, a wheelchair and other needed medical equipment.

When Paul got her first \$5 treaty payment she "almost framed it. But I needed it, so I spent it," she laughed.

Now there are no major trials for the senior to face. She's enjoying her old age in Edmonton.

Paul has faced a lot of difficulty during her life: dealing with deaths in the family, having to raise young children and overcoming alcohol abuse.

Now living in the stability of the Ansgar Villa seniors' complex near Edmonton's downtown, life seems to be getting easier and more fun as she grows older.

Kentucky Fried Chicken Chicken Village

"Itta Kameyo Nokwatami Michchesa"

- CHICKEN • BURGERS • SALADS
- FRENCH FRIES • DAIRY PRODUCTS
- CATERING



Grimshaw, McKenzie Hwy.
332-1300

High Prairie, 5100 - 53 Ave.
523-3233

Peace River, 9501 - 100 St.
624-2141

Friesen's General Store

- Building Supplies • Hardware • Groceries
- Imperial Products • Tires • Propane

Box 339

Fort Vermilion, Alberta T0H 1N0
Ph. 927-3444

KEG RIVER CABINS(1986) LTD.

OWNED & OPERATED BY MARC & SONDR VIAU

- ESSO SERVICE
- LICENSED CAFE
- PROPANE
- MOTEL
- FAX SERVICE & PHOTOCOPYING AVAILABLE
- GROCERIES
- BUS DEPOT
- POST OFFICE

(403) 981-2231

Box 1000 Keg River, Alberta T0H 2G0

WE'RE GETTING BETTER!

Watch for our five column format
effective February 2nd, 1990.

Subscription prices stay at \$30 per year
but advertising sizes will be bigger and
better!

Ask the sales representative for your area
about advertising rates.

Mel Miller - Alberta Northeast
Ron Louis - Alberta Northwest
Allan Harrison - Alberta South



15001 - 112 Avenue
Edmonton, AB T5M 2V6
Phone: (403)455-2700
Fax: (403)452-1428

BERTHA'S CRAFTS & GIFTS



Glass Beads, Cow hides,
Notions, Dazzle Beads,
Feathers, Kits (Headdress &
Mocassins)
Hand made Gifts, Crocheted
Dolls, Cushions, Cowhide
Jackets, Mukluks, Purses,
Bandanas, Afgans

Phone: 942-4277

R.R. #1
GIBBONS, AB
T0A 1N0

MAIL ORDER OUTLET
FOR NATIVE CRAFT
KITS & SUPPLIES

Alberta CONSULTANT

Competition No: CD90E0676-001-WDSP

EDMONTON - This temporary position will provide you the opportunity to assist individuals and organizations, in Edmonton and surrounding area, to assess the Department's services and programs. You must be aware of Native culture, issues and employment and training barriers. Duties include providing labour market and apprenticeship information and referrals; consulting with outside agencies; assisting with workshops and making presentations. **QUALIFICATIONS:** Several years of related consulting and/or counselling experience. Degree in Social Science or Education. Equivalencies considered. **NOTE:** Temporary position. Must provide own transportation. Smoking restrictions in effect.

Salary: \$31,176 - \$39,096

Closing Date: January 26, 1990

Career Development and Employment

Please send an application form or resume quoting competition number to:

Alberta Government Employment Office
4th Floor, Kensington Place
10011 - 109 Street
Edmonton, Alberta
T5J 3S8

A Special Tribute To Native Elders



Elder draws on lessons of the past to help others

By Dana Wagg
Windspeaker Staff Writer

ST. ALBERT, ALTA.

Elder Alfred Bonaie is someone who has learned from his difficult experiences in his past.

While he has left that past behind him now, the 55 year-old Pine Little, Saskatchewan native still uses it as a series of stepping stones to help lead other Native people to overcome their problems.

As the resident elder at Poundmaker's Lodge, the Native substance abuse treatment centre, Bonaie takes a very active role in helping people break free of their addictions.

Unlike elders before him, as its cultural co-ordinator, Bonaie delivers twice weekly lectures drawing on his own experiences, knowledge, traditions and culture.

As a recovered alcoholic, sober for the past 16 years, — he says he enjoys helping other people get their lives back on track.

"I've been through a lot of hard times. I know how hard it is to have an addiction," he noted.

When he was an alcoholic, Bonaie says he was out of touch with his culture and his traditions.

"I threw that away, I never used that. That's why I was so powerless," he recalled.

But now, 'the sweetgrass way' is a vital part of his life and the lessons he teaches.

"Since I recovered, I really believe in my culture. I went back to the way I was taught, the way I was told," said Bonaie.

Having walked some rough miles in his moccasins, he's now able to walk in those of others, giving them a hand overcoming problems whether they're

physical, emotional, mental or spiritual.

It's essential someone with a substance abuse problem take a good, hard look at these areas before he's able to help them, noted Bonaie, who has worked at Poundmaker's since 1982 where he started as a night attendant.

In 1984, he was appointed the centre's cultural co-ordinator.

"I really enjoy my work, every minute of it," he noted. "I was in darkness for 25 years, Bonaie said of his alcohol problem.

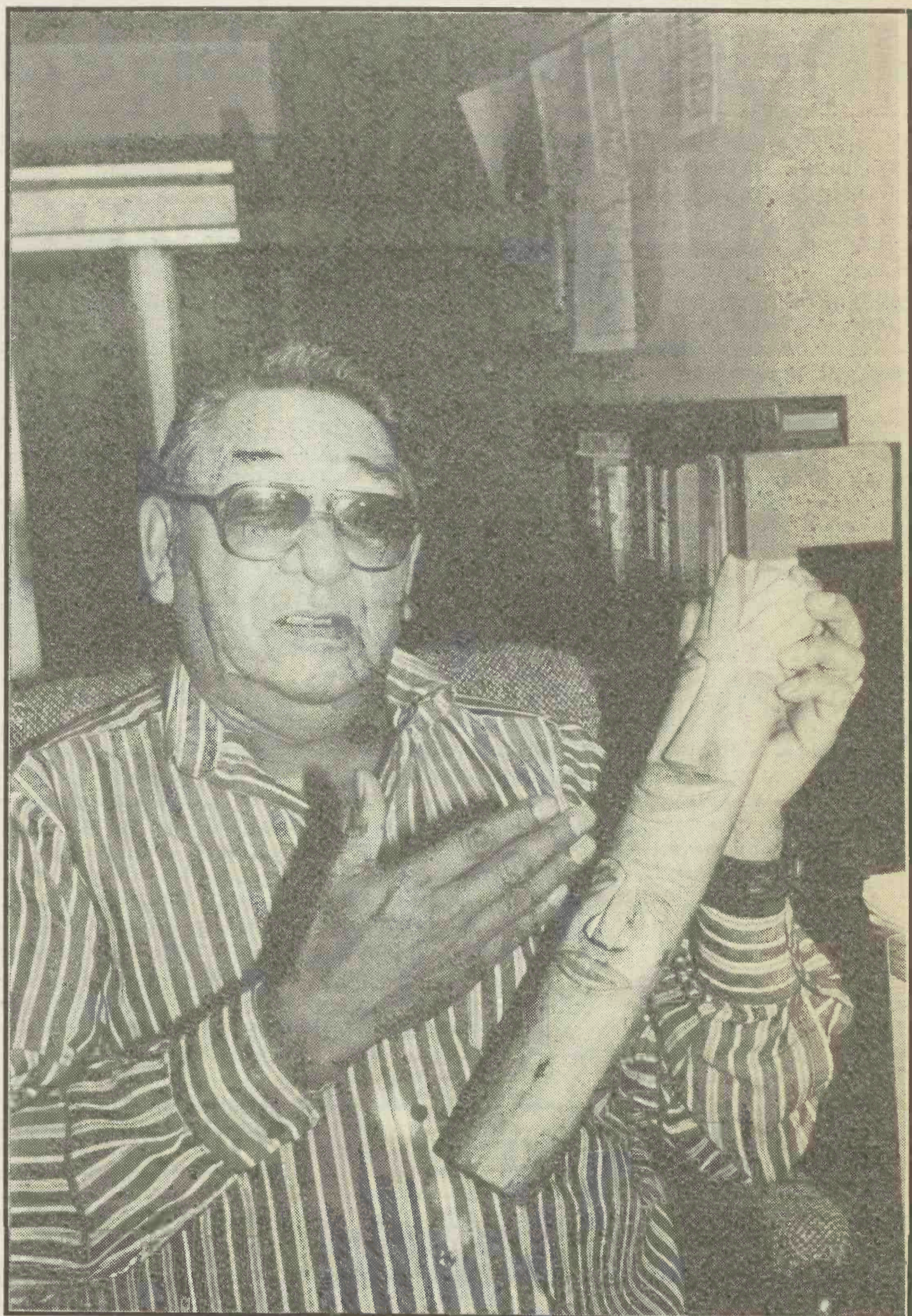
Jail, he recalls, used to be "my second home". He also lived on skid row, was on the run for much of his life because he was unable to face his personal problems.

Bonaie hasn't thrown those memories in the trash can; he's just put them on the shelf.

He draws on those difficult times when he tries to help others who are now travelling the path he once walked.

It's those experiences which he believes are most important when working with people who are down and out.

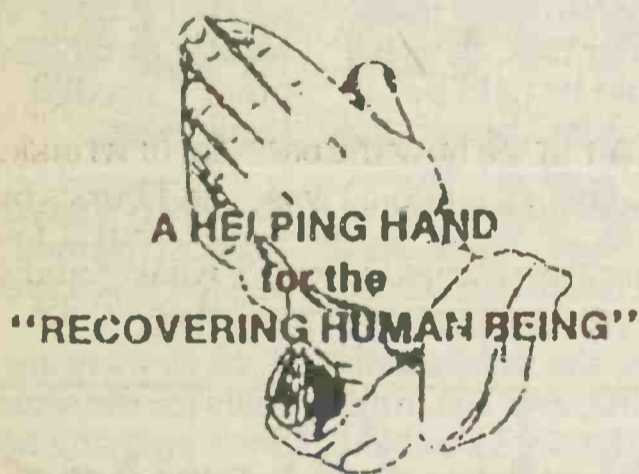
For Alfred Bonaie, his past has helped shape his life today, as he draws on that wisdom in guiding others as a respected elder of the Native community.



Elder Alfred Bonaie

Dana Wagg, Windspeaker

A Salute To All Our Elders



The Metis/Indian Town Alcohol Association (MITAA Centre) appreciate and support the community and area of High Prairie

MITAA Detox Centre

Box 1202, High Prairie, AB T0G 1E0
523-3372

MOOSEHORN MARKET LTD.

• Gas • Hardware • Propane
• Ice • Groceries
Ph: 331-3922
Calling Lake, Alberta

DR. R.F. HAYNES

OPTOMETRIST

MRSH, Visual Training & Contact Lenses

OFFICE: 523-4002

P.O. Box 969 High Prairie, Alberta

We Salute All Our Elders
We Appreciate Your Numerous Contributions And We Wish You Many Years Of Prosperity

From the Chief, Council & Band Members of
Sucker Creek Band #150A



Enilda, Alberta
Phone: (403) 523-3111



We Salute All Our Elders. Your Importance Is Felt By All.

High Level Native Friendship Centre

Box 1735, High Level, Alberta T0H 1Z0
(403) 926-3355

We salute all our elders.

We appreciate your numerous contributions and we wish you many years of prosperity.
From Chief Stan Testawich, Counsellors & Band Members.

DUNCAN'S BAND

Box 148, BROWNSVALE, Alberta
T0H 0L0
(403) 597-3777

A Special Tribute To Native Elders



A life of discipline and respect: Mary Gallant

By Dianne Meili
Windspeaker Correspondent

BUSHE RIVER RESERVE,
ALTA.

I first met Mary Gallant on a bright spring morning in May and we didn't exactly hit it off.

With a scarf over her head and long grey white moosehair clinging to her brown stretch pants, she was busy tanning hides.

I was more than half an hour late for our interview.

It was obvious she was angry as she worked in her yard on the Bushe River Reserve, near High Level, but I was intent on talking to her.

I lamely followed her as she gathered wood for a fire to dry the hides and measured water into pails, moving with a speed that belied her 77 years.

I tried to butter her up, saying: "Think of how your grandchildren will be able to read about you 20 years from now" and "every-

one's told me you're one of the best elders to interview."

She stopped moving and looked at me. "You said you would be here at ten o'clock. I waited for you. It's past that... I have a lot of work to do."

I gathered my camera equipment and headed for the highway.

I'd figured she was an elderly woman who probably had a lot of time on her hands. Wrong. She was busier than three women half her age.

Three nights later, I worked up the courage to phone and ask her if we could try again. I apologized for my lack of respect and she invited me over.

As we sat in her kitchen, she responded stiffly to my questions and thought it strange anyone would be interested in her early life.

But toward the end of two hours, she had transformed into a laughing grandmother, telling me funny stories about tricks

her second husband used to play on people during the years they raised their family together in the bush near Meander River, 70 km. north of High Level.

I learned how discipline and respect was expected of her as a child growing up in the early 1900's. She expected some respect from me and so far, I hadn't shown it. Luckily, she'd given me another chance. Here is part of what she told me:

"They gave me two hours to decide whether to say yes or no," Mary recalls, referring to the summer day in 1928 when her mother brought John Kidney to the convent in Fort Vermilion.

"She told me: 'This guy has come here for you. Your dad said you're to marry him. You can't throw away his words.'" The marriage arrangements had been made before her father died.

The proposal took Mary by surprise. She had been in the convent since the age of nine, placed there by her father so she could learn English.

She realized she would soon be expected to leave to make room for younger children coming in. Since jobs for young girls were unheard of in 1928, marriage was the only choice.

But as her mother, the Mother Superior and John waited for her, Mary fought a war against herself will. "It was bad, very bad if you disobeyed your parents in my time. But I didn't know this guy and I didn't want to marry him. I had never even spoken to him before!"

"Finally, the sister came in and told me to make up my mind because it was getting late. I hated to disobey my mother but I hated to think about going with a guy I didn't know. But my mother kept saying



Elder Mary Gallant tans a moosehide in her backyard.

Dianne Meili, Windspeaker

'your dad has said so.'

"So I finally said yes. We got married right there in the priest's residence and I went home with him."

Though she could scrub pots and pans and bake enough bread to feed over 60 residential school students, Mary could scarcely cook a meal for two. She laughs when she recalls the first supper she cooked for John.

"It was rice and raisins...but it was good. My husband is supposed to like whatever I cook, so he ate it."

The newlyweds didn't say much to each other as they settled into their new life on the Eleske Reserve, just west of Fort Vermilion. Mary, whose mother was Metis and father was Beaver, spoke French and English. John spoke only Beaver but could understand Mary's French. Since he couldn't speak it, he responded in Beaver which Mary understood but couldn't speak.

The language difference meant there was limited communication between the couple, but it suited them. Just how little they shared is evident in Mary's comments about her first

child.

"It took me three years before I had my first baby. . . three years to decide whether I wanted a family or not. John never said anything. I never said anything. I just don't know how to describe it. He never took a child in his arms, he never did."

A neighbor taught Mary to bake bannock, cook, tan hides and urged her to learn to speak her husband's language, which she did.

She taught herself many things, like how to make snowshoes by unlacing an old pair to see how the babiche (animal tendons) was strung.

Once she learned a skill, Mary put it to use and is a

strong tireless worker. Even now, neighbors tell me she is always working in her yard, sawing wood, cleaning up, hauling water or tanning hides.

"I used to tan a hide a day. I'd take the flesh off in the morning, make a fire underneath it to dry it and scrape the whole thing before sunset. You need muscles to do that. Now it takes me a whole week to scrape a hide. I feel useless."

I tell her she does more work than most men I know and still looks young. "Naaaah! I have a lot of wrinkles," she shouts and bursts out laughing.

"But if I sit, I'll just get weaker and weaker... and then I'll die."

A Salute To All Elders

The Grand Prairie Friendship Centre exists to administer and implement programs to meet the needs of Native people either migrating to cities or currently living in them. At the same time, the Centre fills the cultural gap between Native and Non-Native society.

Grande Prairie Friendship Centre

10507-98 Ave, Grand Prairie, AB T8V 4L1

532-5722

We Take This Opportunity To Salute Our Elders Thank You For The Numerous Contributions You Have Made.

- Gas
- Groceries
- Videos
- Laundromat
- Bus
- Fax Service

Open daily 9:00 a.m. to 9:00 p.m.
Located at the Paddle Prairie Metis Settlement on MacKenzie Highway

Kim & Elmer Ghostkeeper
Ghostkeeper's Store
Phone 981-3734

We Salute Our Elders For Our Past, Our Present And Our Never Ending Future.

A message from

Chief Harvey Bulldog,
Council and Members of the
BOYER RIVER BAND
BOX 270
HIGH LEVEL, ALBERTA T0H 1Z0
(403) 927-3697

Native Heritage & Cultural Centre

We salute our Elders across the Nation

Dr. Anne Anderson
10826 - 124 St.
Edmonton, Alberta T5M 0H3
455-9317 or 452-6296

ENOCH CONSTRUCTION & SERVICES LTD.

Box 2, Site 2, R.R. 1
Winterburn, Alberta T0E 2N0



Office: 470-5685 Mobile: 1-551-3646

A Special Tribute To Native Elders



Fred Marcel: Chief of a people swept by change

By Dianne Meili
Windspeaker Correspondent

FORT CHIPEWYAN,
ALTA.

When Fred Marcel was born in 1916 at Jackfish, south of northern Alberta's Lake Athabasca, his father wondered what lay ahead for his son.

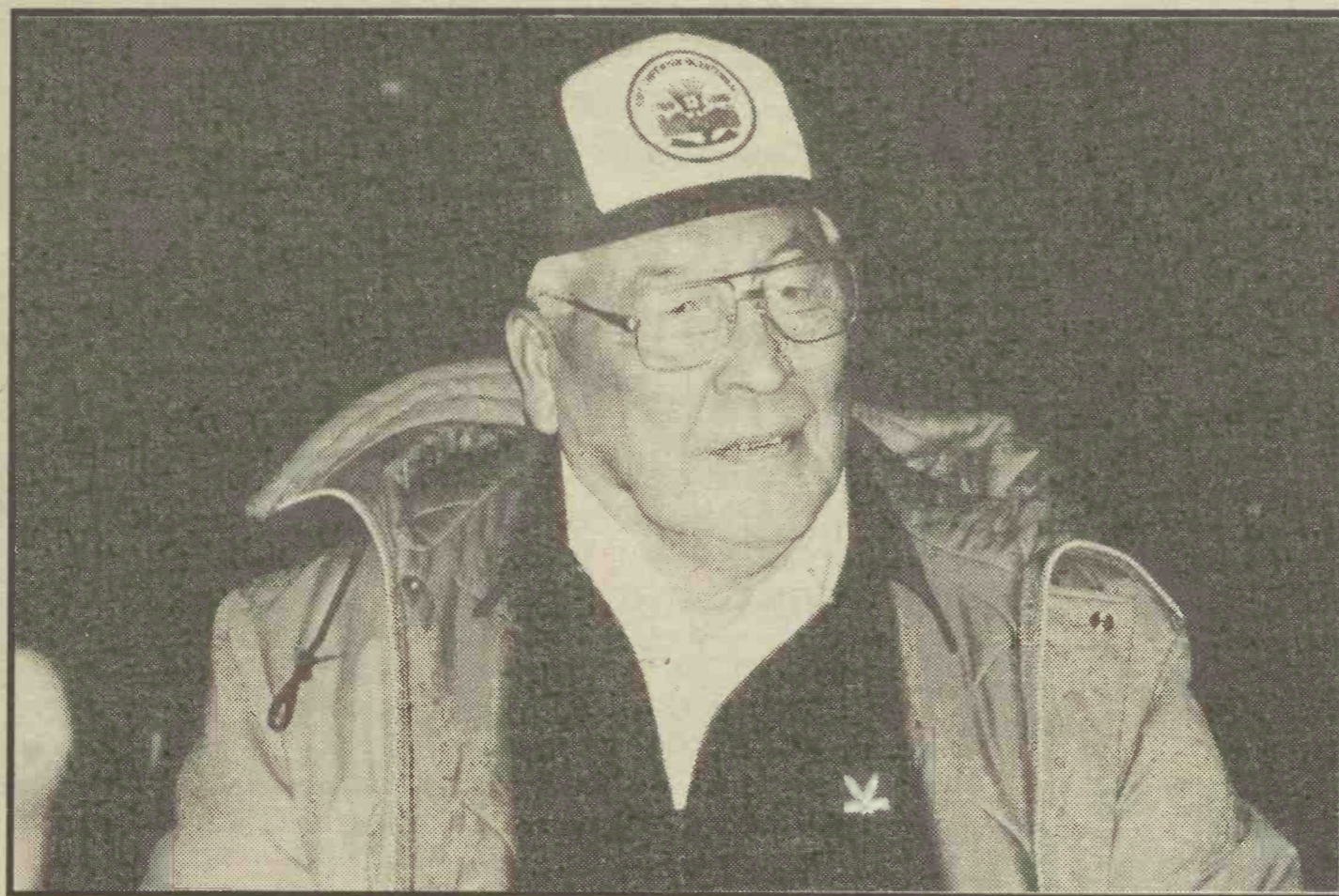
To the 52-year-old Chipewyan trapper, everything was changing.

A year earlier, at Fort Chipewyan, he'd seen the Oblate Mission's Brother Charbonneau sitting in the "Ford", a noisy metal box that moved by itself and smoked like a fire made of wet wood.

And when he'd travelled to the Hudson's Bay Company after a long winter in the bush, the manager told him he'd better get some money to buy guns, kettles and cloth, instead of bringing in fur to trade.

The trapper imagined Fred would grow up to be a good hunter and provider. He pictured himself taking the boy out to hunt as soon as he was old enough.

Fred remembers dog-sled trips made with his father to get fur, and how proud he was to see his son start a family after marry-



Fort Chip elder Fred Marcel

Dianne Meili, Windspeaker

ing in 1942.

But the old man died six years before Fred was voted in as chief of the Fort Chipewyan Band in 1954. No one knows what he would have thought of the many fast-paced changes his son would have to face during his 28 years of leadership.

"It was hard for me to go and meet with the politicians and work with the government when I was chief. I had nothing to work from. I never even had the chance to go to the

mission for school," Fred recalls.

Government and the white man's greed for natural resources seemed like insensitive steamrollers threatening to crush the Indians' way of life in and around the isolated wilderness settlement on Lake Athabasca, 700 km north of Edmonton.

Fred was only four years old when the 1920 epidemic of Spanish influenza killed hundreds, buried in shallow, mass graves.

He saw how the decline of the world fur market, which had made Fort Chipewyan the fur trade centre of the north, affected his people.

He witnessed the depletion of fish in the lakes and the loss of trapping areas in the face of government regulation and development.

In the days before the fur trade, when the Chipewyan led a nomadic life following the caribou herds north into the barrenlands, Fred would have been made a temporary chief needed only in times of war or to lead the hunt.

But as a chief in the mid-1990's, he fought for a good education system. He realized the traditional ways of living off the land were a thing of the past.

"When I came back after being in the hospital for two years for TB, the people were waiting for me to take the position of my mother's brother as chief," Fred explains. He asked for an election, because he was not a hereditary chief, and won the position.

"Before I left for the hospital, there were no treaty Indians in town. When I came back, there were quite a few Indians because the government was pushing them to move in for education."

Some families continued to live outside of town after Fred became chief, but he was kept busy trying to get adequate housing and education for those that did. Since he understood the peoples' attachment to the old way of life and the land, he didn't urge them to move to the settlement.

Fred interrupts the interview to get a long, black metal tube from his bedroom. Removing a rolled paper, he carefully spreads it on the table.

"This is the original treaty signed by Chief Alexander Lavolette in 1899," he says, pointing to the signature. By signing, Alexander exchanged vast Chipewyan hunting grounds for reserves, treaty money, and education, health and social welfare benefits.

Looking at the document, Fred wonders about its worth. Alexander hoped it would mean a better life for children to come. He signed in trust, but present land claims and battles for aboriginal and treaty rights indicate the obligations bound within the treaties have been disavowed.

"The government promised a lot of good things. There were a lot of promises made to the Indians... there was a record of them, but they didn't come out with what they said," he says wistfully.

"We got free school, free health care and things like that. But even today the government is cutting back on education."

The Fort Chipewyan Band struggled as change swept over them. It was uncommon for government officials to ask the Indians' input regarding matters which affected them, and they sometimes had to fight to be recognized.

"In the early 60's, the government told us we would be better off if our education was looked after by the Northlands School Division instead of by the Department of Indian Affairs."

"They went ahead and took down the crucifixes from the school and that was big thing for the old people... they wanted the children to be taught religion. They came to me right away and I went to see the Indian agent. We had a vote and nobody wanted Northlands School Division here. We fought Indian Affairs but they didn't want to take it back."

Finally, Fred joined the Indian Association of Alberta, and with that organization's backing, he was determined not to lose the battle.

At an explosive meeting, the Indians delivered an ultimatum to the government: "Put our children's education back under the authority of Indian Affairs within eight days or we'll take them all out of school."

On the morning of the eighth day a telegram arrived from Ottawa saying Indian Affairs would take over again.

Symbolic of past insensitivity and confusion brought on by the government and laws is Fred's gambling story.

One night, while still chief, he joined a few men in a friendly game of poker, playing for ten cents a chip. An R.C.M.P. corporal heard about the game and showed up to collect the cards and money and inform them they would have to appear before the magistrate.

When the corporal picked Fred up the following week to take him to the barracks, he asked why he had allowed himself to be charged for gambling.

"Well, I asked him, 'where do you go if you

live here in Fort Chip? You go to Peace River, Fort Smith, Swanson Mill and you go to Uranium City for curling. Why do you go?' 'Because I like it,' he said. 'Well, us too, we like to play cards because we like it and we don't hurt anybody. It's just a small amount of money and we never knew it was against the law.'

"He looked at me for a second and then he tore up the statement. He gave me back the money and told me to tell the other men not to come to court. That was crooked work... if I hadn't been there, he would've told the magistrate to fine the men."

Fines were high and jail sentences long, Fred remembers. Many laws were alien to the Indians, yet most RCMP displayed a general disinterest in the Indians and their culture.

As chief, Fred was familiar with misunderstandings between the dominant society and his people. He hasn't grown bitter though, and carries no grudges. Discussions of the pulp mills planned for northern Alberta make him angry, but otherwise he's a peaceful man who likes to talk about more carefree times.

"When I was young, I trapped and hunted. I was free to go wherever I wanted and I had my own dogs. I had good dogs from 1940 to '43 and I'd go for any race," he recalls, laughing.

At an even earlier age he attended tea dances with his parents and listened to the drummers play and sing while the people moved around the fire. The dances would sometimes last for days.

"Sometimes we'd use a big, private house for a hall to have old timer dances. We'd heat it up with the wood stove, and we'd light the gas lamps. Emille Mercredi would make our music with his fiddle. We'd jig, polka, two step, fox trot... everyone wanted to slow waltz. But there's nothing now. They don't know about music. They dance any old way, eh?"

"We had dances at our house at Jackfish too, especially at New Year's. The women cooked all day on December 31 and then the men shot off their guns."

Church services were also held at the Marcel residence regularly. "I remember a priest gave me my dad an old rifle, a .44, and some shells. He used that for his bell. He'd fire two shots and everybody was waiting. Those that lived across the water would get in their boats and start their kickers or people would come walking. We'd say our beads and sing lots of hymns."

On Sundays the Lord's law was strictly observed. "We didn't do anything — no work, just church. And even in the bush, my dad would stay home, he wouldn't work."

Management & Staff would like to salute all elders and to thank them for all that they do for us. We appreciate you and we wish you many more years of wisdom and prosperity.

NATIVE EMPLOYMENT SERVICES ASSOCIATION OF ALBERTA



3rd Floor 10603-107 AVENUE
EDMONTON, ALBERTA T5H 0W5

428-9350

The Chiefs, Councils
& Members of the bands
would like to extend a
note of appreciation to
all our Elders. Without
your guidance we have no
past. Our future is secured
because of your contributions
and wisdom. We
appreciate you and we
wish you peace, wisdom
and happiness.

LITTLE RED RIVER CREE TRIBE

Box 1165, High Level, Alberta T0H 1Z0
Band Office: 759-3912 or 759-3950

FOX LAKE BAND OFFICE
659-3855 or 659-3963

JOHN D'OR BAND
759-3912

GARDEN RIVER BAND OFFICE
659-3677

ARE YOU LISTENING?

Tune in to 89.9 on your FM dial for
CFWE 89.9 FM!

Broadcast 24 hours per day, 7 days per week via satellite
in the following areas:

Conklin Cold Lake/First Nations Elizabeth
Frog Lake Little Buffalo Cadotte Lake
Fort Chipewyan Jean D'or Prairie Loon Lake
Lac La Biche

Listen for a variety of music... Authoritative news, weather
and sports...
and a variety of programs...

Native Perspective

in Cree and English as heard on CBC-TV, weekdays from 6:00 to 9:00 a.m.

Windspeaker

major aboriginal news stories of the week plus top 3 interviews, Fridays
from 1:30 - 2:00 p.m.

Entertainment Flashbacks, Canadian Achievers and The Fishing Line
heard daily

Jazz & Classics at 12:00, Back to the 50/60/70's at 3:00 and Rock
Classics at 6:00 on Sundays.

FOR YOUR ADVERTISING NEEDS CONTACT:

CFWE FM

Box 2250

Lac La Biche, Alberta

T0A 2C0

Phone: (403)623-3333

Fax: (403)623-2811

89.9 FM



A production of the Aboriginal Multi-Media Society of Alberta.

It pays to advertise
**Wind
speaker**

7th Annual International World Gathering

Special Rates
For Seniors
Groups

Dance Contest
For Golden Age



PUBLIC
INVITED

PHOTOS PERMITTED

April 20 & 21, 1990

Doors open daily: 11:00 - midnight

Grand entries: 1:00 & 7:00 p.m.

For more information: 836-2810

Host Hotel: Holiday Inn-Midtown

Manul & University, (505) 884-2511

(ask for Pauline Fagan)



World's Largest
Indian "TRADES" Market

UNM Univ. of New Mexico - Arena

"The pit" I-25 & STADIUM, BLVD.

SPEC. TRAVEL RATES:

American Airlines

1-800-433-1790

Ask for Star File

#S-01484E

North America's 'BIGGEST' Pow-wow!

NOTICE TO HOBHEMA RESIDENTS

DO YOU HAVE FINANCIAL PROBLEMS?
TOO MUCH MONTH - NOT ENOUGH
MONEY?

FREE- CONFIDENTIAL HELP IS NOW
AVAILABLE IN HOBHEMA!

This is a special program arranged with Alberta
Consumer & Corporate Affairs to provide Confidential
counselling for Hobbema Residents.

For an appointment please call Gary Peckham
Alberta Consumer & Corporate Affairs
Camrose Office

Call Toll Free through the Rite Number 352-1211
or
Long Distance - Camrose 679-1733

This project sponsored by Niwihcihaw Acceptance Ltd.
a Division of Ermineskin Tribal Enterprises Ltd.

FORT McPHERSON TENT & CANVAS

P.O. Box 58

Fort McPherson, N.W.T. X0E 0J0

PHONE (403) 952-2179

FAX: (403) 952-2718

ORDERS: 1-800-661-0888

Manufacturers of

Tipi's Prospector Style, Baker, Whelen Learn-to
Pyramid, Tundra Round, custom tents 4, 5 & 6' walls.
All tents in single & double construction. Breathable,
waterproof and/or flame retardant fabrics.

PLEASE WRITE FOR OUR BROCHURE FEATURING
DOUBLE SEWN LUGGAGE PIECES
(Serving All of Canada)



Sports

Native teams shut out in minor leagues

Regulations hurting Native sports participation

By John Holman
Windspeaker Staff Writer

EDMONTON

Edmonton's Native youth need some breaks if they're to get a crack at playing in the city's minor leagues, says Rene Houle of the Canadian Native Friendship Centre (CNFC).

There are too many barriers to their entrance, according to the CNFC program director.

There are no Native teams in the minor fastball, hockey and soccer leagues, because there aren't enough kids in each zone to make up the teams, he said.

Leagues insist teams in each of the five zones consist of minors from that zone.

Houle intends to lobby to have the rule changed, so teams could be fielded consisting of players from different city zones.

Another barrier, he noted, is that most Native youths come from needy families.

"There are a lot of kids, looking in from the outside, who don't have these opportunities," said Houle.

"There are no minor teams for them because there aren't enough people who can afford it."

The families are surviving on social assistance, taking post-secondary schooling or having tough times, he noted.

Since it costs as much as \$300 to register a child with a minor team, enrolling three children could set the family back by as much as \$900, said Houle, who plans to meet the multicultural department of Edmonton Parks and Recreation to outline the problems faced by Native children.

"From there we will go to the sport associations and identify the problem to them and see how they react," Houle said.

"But it's going to be very tough, it's going to be very hard because we're starting something new and there will be a lot of friction between (us and) the sports' associations."

The CNFC will form a minor sports board by the end of February to find funding, coaches and facilities for future CNFC teams. Native support is important for the plan to work, Houle said.

"Parental involvement

must be there for things like this to happen," he added.

"If we have good participation — heavy involvement — the (minor leagues), the recreational government bodies and the funding agencies will have to seriously look at us."

The CNFC will find it impossible to enter the Edmonton Minor Soccer League Association, according to executive director Rick Valentine.

The association's affiliation with the Edmonton Federation of Community Leagues binds them to form teams from "community leagues with community league names," Valentine said.

"The players are (from) within those communities."

The system makes sure players picked up by each community league are paid members of the league — ensuring a spot for them on the team, regardless of ability, because emphasis is on house-league recreational soccer instead of competition.

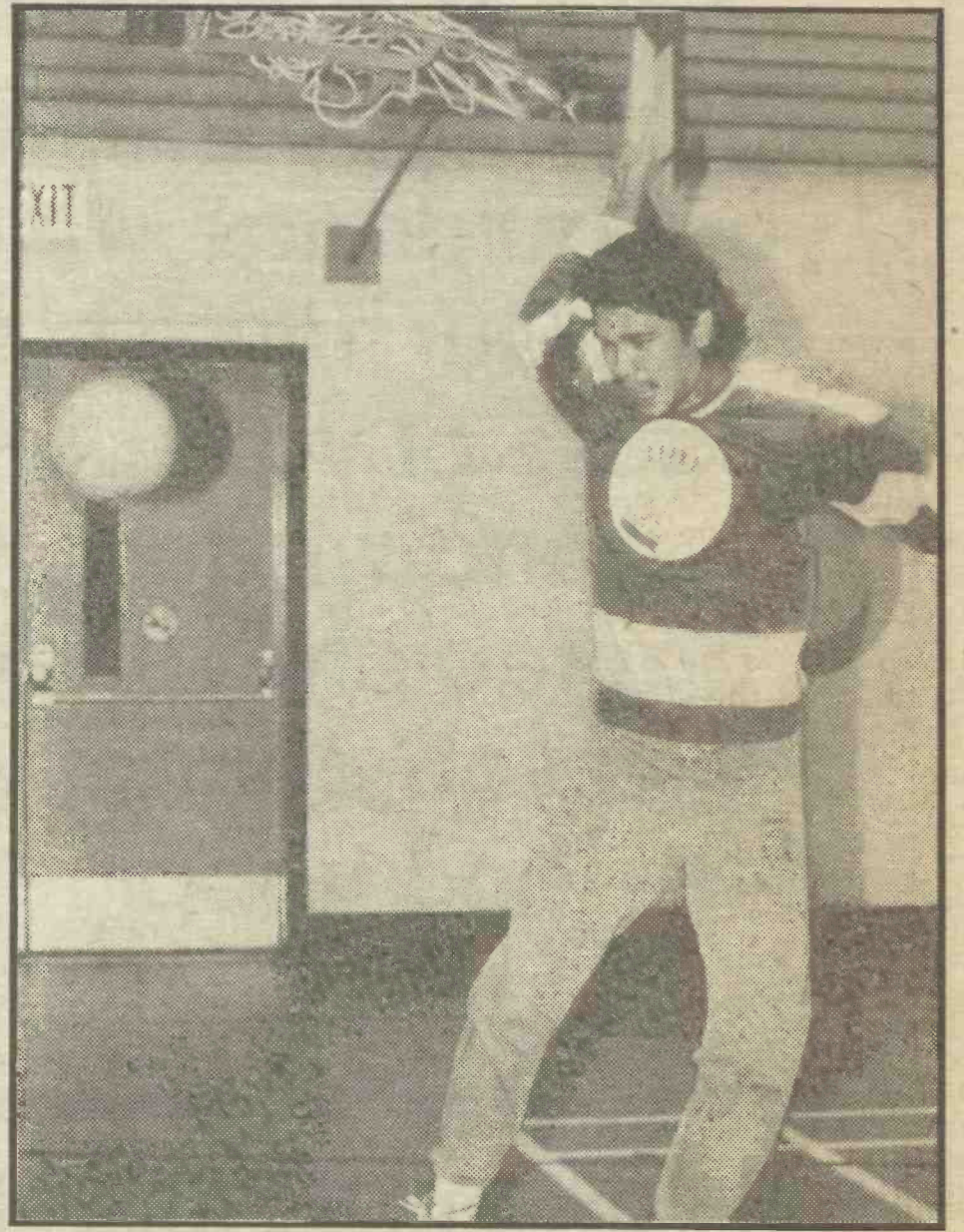
"If we open it up for ethnic groups to choose just players from anywhere within the city, teams that

we established now could do the same thing. There would be nothing but battles for players — players left out, lost in the system and everything else," Valentine said.

"I think it would hurt a lot more players than it benefited."

Valentine suggested the CNFC contact the Edmonton Inter-District Youth Soccer association. Teams can draw a team up from their own zone and a limited number of players from other zones.

The Edmonton Minor Hockey Association could not be reached for comment. The association is divided into five city zones. As part of Minor Hockey Week, a nine-day hockey tournament, which began Jan. 12 runs to Jan. 21. Taking part in the over 700 games are 396 teams and 5,600 players, who range in age from 7 to 21.



Martin Atkinson slam-dunks a volleyball at the Norwood Elementary School gym during a gym night held by the Adrian Hope Centre.

FACULTY OF LAW University of Alberta

The Faculty of Law at the University of Alberta has recently received a grant from the Alberta Law Foundation which will enable it to create a Native Law Student Programme. The programme is designed to increase native enrollment in the Faculty of Law, and to help ensure the success of native law students through the creation and operation of internal and external support systems. The overall objective of the programme is to increase the number of aboriginal members of the practicing Bar.

The Faculty of Law seeks applicants for the position of Director of the programme. This position will be of interest to those persons who are familiar with the problems that exist in this area and who are committed to resolving such difficulties. Candidates should possess an LL.B. and have some appropriate experience in this area. Teaching duties will be assigned.

The University of Alberta is committed to the principle of equity in employment.

Salary range: \$39,000.00 - 43,000.00

APPLICATIONS AND CURRICULUM VITAE TO:



Dean Timothy J. Christian
Faculty of Law
University of Alberta
Room 485 Law Centre
University of Alberta
Edmonton, Alberta T6G 2H5

DEADLINE FOR APPLICATIONS: January 31, 1990

POSITIVE CASH FLOW OPPORTUNITY

FOR SALE BY OWNER

TRUCKING CO. INC.

CENTRAL ALBERTA SERVICING
EDMONTON
WETASKIWIN
HOBBEMA
RED DEER
STETTLE

AND ALL POINTS BETWEEN
EXCELLENT GROWTH POTENTIAL
VOLUME TO DATE MAY REQUIRE
IMMEDIATE EXPANSION

REPLY TO BOX 6724
WETASKIWIN, ALBERTA T9A 2G4



Catch the Spirit

HEARD DAILY ON CBC-TV
6:00 a.m. - 9:00a.m. daily on CBC-TV

Daily broadcasts--- up to the minute news, entertainment and much more.

- Edmonton and Area
- Northern Alberta
- Red Deer & Area

For more information call:
CFWE-FM Ray Fox Station Manager
P.O. Box 2250 Lac La Biche
(Direct) Tel. 423-2800 Lac La Biche Studio 623-3333 Fax: 623-2811

Sports

Adrian Hope Centre starts amateur boxing club

It's nice to know there are some *Sports Beat* readers out there. I'm getting the odd call now and then, asking if tournaments and other sports' activities appear in *Windspeaker* for free.

The answer is yes, yes, yes! If you have an upcoming sports activity or tournament, give me a call — PLEASE. It'll be worth it and won't cost a cent. Free space is hard to come by, so why not use it?

The latest person to take advantage of the column was Gordon Russell of the Adrian Hope Centre in Edmonton.

I watched kids take part in the centre's new recreation night at the Norwood Elementary School gym. Youth just have to show up at the gym Mondays from 5:30 p.m. to 7:30 p.m. for pick-up games of basketball, floor hockey, volleyball or whatever the crowd feels like playing.

Anyway, Russell wanted to tell readers the pitching clinic to be held Feb. 16-18 has been changed. Instead, it'll be held March 30-April 1, during the tryouts for the 18-and-under ladies' fast-ball team, which will be going to Hawaii for the 10th Annual Pan-Pacific Native Women's Tourna-

ment.

The Adrian Hope Centre has also started up a boxing club to prepare for a 10-bout boxing card April 9 at Edmonton's Commonwealth Stadium for which nearly 500 tickets have been printed.

Russell, who coaches the team with help from assistant coach Eric Ward, will also train some competitors for the Indigenous Games tentatively scheduled to be held in Edmonton June 30-July 8.

Ward has 20 years experience in the ring, seven of them as a boxing coach.

The Adrian Hope Centre wants to thank Canadian Olympic boxing coach Paul Hortie for making the Edmonton Cougar boxing club facilities available to them while they search for a permanent home.

Ward said the club is trying to get some funding from the Alberta Sports Council, Native Affairs and corporate sponsors, but they're also hoping to do some of their own fundraising through activities like bottle drives to pay for their equipment and a place to set it up.

If you're interested in any of Russell's activities, you can call him at 479-8609 at the centre or at



Sports Beat...

With John Holman

home at 456-1039.

Peace River: On Jan. 15, the Sagitawa Playgirls smashed, volleyed and spiked with inmates at the Peace River Correctional Centre (PRCC), which is about a 15-minute drive south of Peace River.

The ladies, ranging in age from 19 to 40, played mixed volleyball with the inmates, who are mostly Native. They have rendezvoused many times with the ladies over the past few years, according to Colleen Knott, project director of Peace River's Sagitawa Friendship Centre.

"The Sagitawa Playgirls were a slowpitch team a few years ago," said the former team captain and coach.

"We used to go out there to play baseball and the volleyball just stemmed from there for winter months. The girls just get together and cruise

out there and play a couple hours of volleyball."

Any female can play as long as they have been OK'd a week ahead by security clearance checks run by the PRCC. There are no fees.

"It started quite a few years ago," Knott added. "I had friends, who worked in Native Counselling Services and their liaison officers would set them (the games) up. We would go out there on a volunteer basis."

The only difference these days is there are no more liaison officers to organize the event. The friendship centre deals with PRCC program coordinator Gerald Paradoski.

Sagitawa is running it as a side program now, Knott explained. The last time they played on Nov. 27, the girls "had an absolute blast."

The inmates always

look forward to recreational activities with visitors, she added.

"It gets them out for an evening of planned recreation where they're not just going to the gym and lifting weights," Knott explained.

"It really makes a difference. A couple of times we had to postpone and cancel. It really brings their spirits down when we had something like this planned."

I guess you can call that jailhouse blues, eh, Colleen?

Morley: The second annual Midgets' tournament takes place here Jan. 26-28. Registration is \$300 a team. There's an eight team limit. Bauer skates will be presented to tournament all-star players.

The Adams and Peewee teams will combine their tournaments the weekend of Feb. 2-4. Entry fees for the Peewee tourney are \$200; it's \$175 for the Adams' competition.

As part of the tournament blitz, the Novices are also having a tournament Feb. 17-18. They want six teams and are charging \$150 a team.

The Bantams are having their tournament March 2-4. Details aren't worked out, but keep your

eyes open, according to Terry Rider, the Stoney Band's minor hockey coordinator.

On the next weekend from March 30-April 1, Morley will host the Bantam and Midget Native provincial play-offs. For more information call Rider at 881-3744 (Morley).

Goodfish Lake: The second annual Clifford Metchewais Memorial Tournament will take place from Jan. 26-28. The tournament is limited to 12 teams and there's an entry fee of \$300. Interested teams can call Randy Metchewais at 594-1457 (Cold Lake).

Bonnyville: There's a snooker tournament here Feb. 16-18 with a limit of 32 players. The competition will be held at Donny's Arcade with cash prizes. If you're interested, call Donny at 826-6810, Eugene at 826-3333 (extension 14) or Herman at the same number (extension 10). Herman also has a home phone number, 826-4215. Whew! You can even call Ray at 826-4732.

Keep in mind you can call me at 455-2700 in Edmonton if you want your sports activity or tournament to appear here.

That's all, folks.

BUFFALO NARROWS RECREATION

\$15,000

SENIOR CONTACT HOCKEY TOURNAMENT

FEBRUARY 3 AND 4, 1990

\$500.00 ENTRY FEE. 12 TEAM LIMIT
ENTRY DEADLINE: JANUARY 31, 1990

PRIZES:

"A" SIDE

- 1st: \$5,000.00
- 2nd: \$3,000.00
- 3rd: \$2,000.00

"B" SIDE

- 1st: \$2,500.00
- 2st: \$1,500.00
- 3rd: \$1,000.00

PLUS CHAMPIONSHIP AND INDIVIDUAL AWARDS

SEND CHEQUE OR MONEY ORDER TO:
BUFFALO NARROWS RECREATION
BOX 173
BUFFALO NARROWS, SASKATCHEWAN
SOM OJO

SOCIAL GATHERING

SATURDAY, FEBRUARY 3rd, 1990
LAKEVIEW COMPLEX GYM
MUSIC "T.B.A."
TICKETS: \$12.00
19 yrs and over only

\$10,000.00 BINGO

SUNDAY FEBRUARY 4, 1990
LAKEVIEW COMPLEX GYM
DOORS OPEN AT 1:00 p.m.
BINGO STARTS AT 3:00 p.m.
GUARANTEED \$5,000.00 JACKPOT

FOR MORE INFORMATION OR TO ENTER CALL:

(306) 235-4709 (306) 235-4225 (306) 235-4633

TOURNAMENT COMMITTEE WILL NOT BE RESPONSIBLE
FOR ANY THEFT, INJURY OR DAMAGE THAT MAY OCCUR.

Labatt's Lite



Canada's Largest Annual All Indian "Winter Tribal Days" February 1, 2, 3, & 4, 1990

16th Annual D.O.T.C. HOCKEY TOURNAMENT

BRANDON MANITOBA
32 Teams - Prizes Totaling \$15,000

LAST YEAR'S WINNERS:

- | | |
|---|---|
| "A" SIDE CHAMPIONS:
Winnipeg Tobana - Winnipeg, Manitoba | "B" SIDE WINNERS:
Peguis Mohawks - Peguis, Manitoba |
| "A" SIDE RUNNER-UPS:
The Pas Bladers - The Pas, Manitoba | "B" SIDE RUNNER-UPS:
Saddle Lake Red Wings - Alberta |

Keystone Centre and Kinsmen Arena

Friday, February 2, 1990 - 9:00 a.m. to 9:00 p.m.
Saturday, February 3, 1990 - 9:00 a.m. to 9:00 p.m.
Sunday, February 4, 1990 - 8:00 a.m. to 10:00 p.m.

Cash Prizes, Trophies, Medallions and Jackets totaling	\$15,000
"A" Side	
1st Prize	\$5,000
3rd Prize	\$700
5th Prize	\$500
7th Prize	\$500
"B" Side	
1st Prize	\$1,800
Best Defenceman	\$100
Most Gentlemanly	\$100
Most Valuable Player	\$100
2nd Prize	\$3,000
4rd Prize	\$700
6th Prize	\$500
8th Prize	\$500
2st Prize	\$1,200
Most Point	\$100
Most Goalie	\$100
Outstanding Coach	\$100

Entry Requirements: Registration fee and performance bond of \$500 per team - \$200 refundable. Money orders or certified cheques only! Deadline January 12, 1990. Team limit: First 32 teams entered

ADMISSION:

Adults \$7.00, 13-17 years \$5.00, 12 and under \$2.00

Contacts: Bill Gamblin or Barb Hall
Dakota Ojibway Winter Tribal Days 1990
702 Douglas Street • P.O. Box 1145
Brandon, Manitoba R7A 6A4

(204) 725-3560 DOTC Office, Brandon • (204) 726-5966 DOTC Fax, Brandon

NOTE: TO PARTICIPATING TEAMS AND SPECTATORS

- Book your hotel/motel rooms in advance to avoid difficulties.
- All participants must pay admission!
- The Winter Tribal Days Committee will not be responsible for accidents; lost, stolen or damage to property; or lodging.
- EVERYONE WELCOME!

Sanctioned by M.A.H.A.

Canada's Largest Annual All Indian "Winter Tribal Days" February 1, 2, 3, & 4, 1990

ADDITIONAL EVENTS:

- | | | |
|------------------------|---------------------|---------------------------|
| Mixed Curling Bonspiel | Starblanket Contest | Martial Arts Demo/Seminar |
| Boxing Card | Wet Social | Square Dancing |
| Talent Show | Teen Dance | Fashion Show |
| Princess Pageant | Craft Display | Monster Bingo |
| | | Dry Social |

PLAN TO ATTEND For information, call (204) 725-3560

CASH BACK

H&R BLOCK®

Why wait for your tax refund when you could get Cash Back fast?

If you qualify you can get a cheque for 85% of the first \$300 of your tax refund and 95% of the rest. Plus your tax return will be accurately prepared at no extra charge. So why wait for the refund cheque to arrive by mail? Ask about Cash Back at H&R Block, and get your refund fast.

Athabasca
Camrose
Edmonton
Fort Saskatchewan
Grande Prairie
Lac La Biche
Peace River
Rocky Mountain House
Stony Plain
Wainwright

Barrhead
Didsbury
Edson
Gibbons
High Prairie
Lacombe
Ponoka
Spruce Grove
Sylvan Lake
Westlock

Bonnyville
Drayton Valley
Fairview
Grand Cache
Hinton
Leduc
Red Deer
St. Paul
Valleyview
Wetaskiwin

Breton
Drumheller
Fort McMurray
Grand Centre
Innisfall
Morinville
Rimbey
Stettler
Vegreville
Whitecourt

**Available at most
H&R Block offices.**