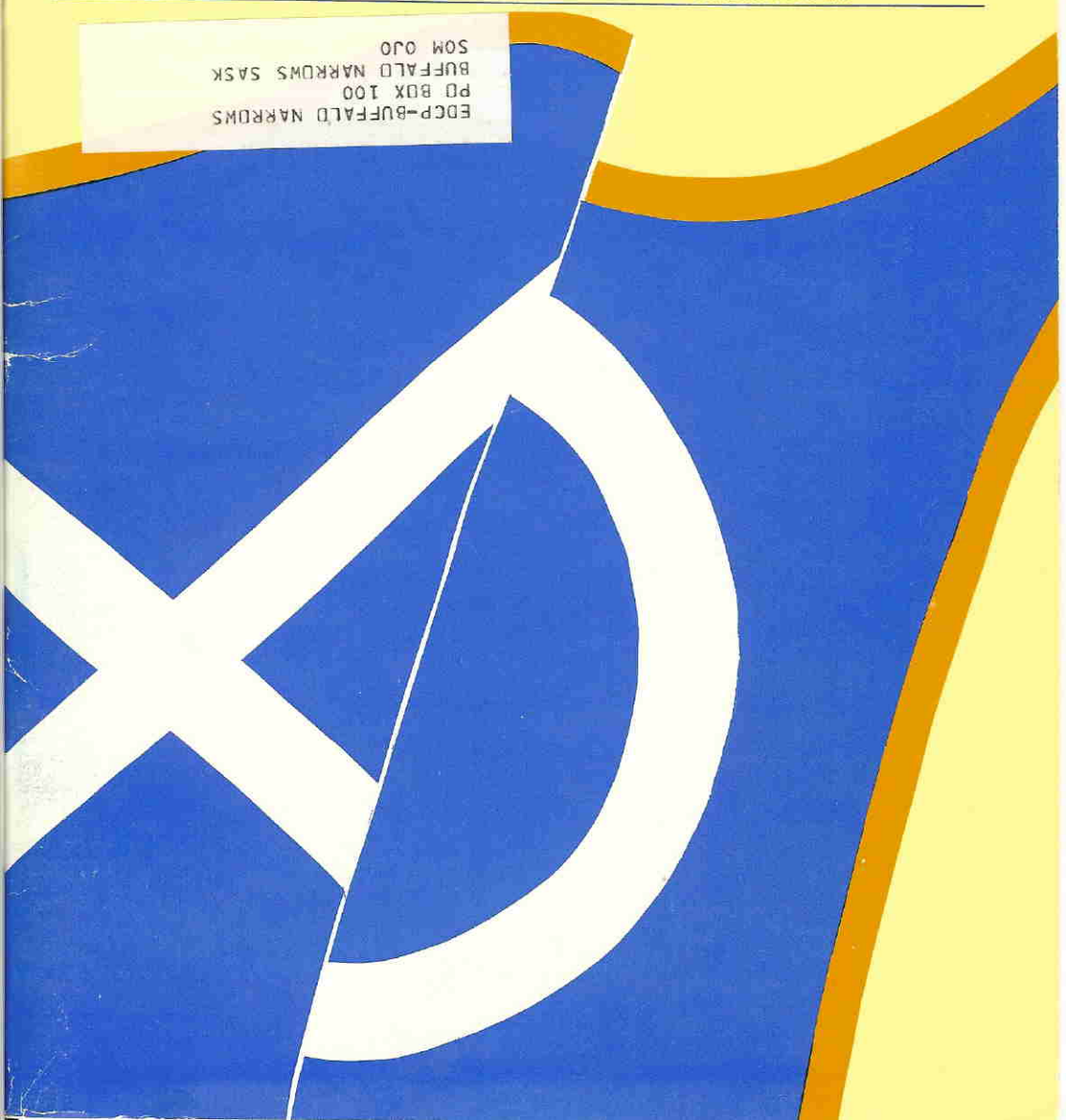


1885 *Commemorative Issue* 1985

NEW BREED

Voice of the Metis and Non-Status Indians of Saskatchewan

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Contents

From the Desk of Editor	
Back to Batoche	2
Editorial - Yesterday The Key to a Better Tomorrow	4
Messages	7-11
Ottawa Talks - Revisited	12
AMNSIS News	14
The Youth of Batoche	15
Murray McKenzie	
Metis Photographer	16
Metis Song	18
Memories of Batoche	20
Green Lake A Historic Composition	22
Interview - Arlo Yuzicapi	
Norman Babineau (Batoche Liaison)	24
The Metis Struggle For Independence Further West	28
Chronology of a Nation	34
Official Schedule of Events	36
Back To Batoche Theme Song Winner and Official Batoche Poem	39
Poems	40-41
Recipes	42-43
Letters	44

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FROM THE DESK OF THE EDITOR

by Jean-Paul Claude

Sinclair Goes 'Back To Batoche'

Yes the news is out, to the dismay of some and joy of most. Jim Sinclair has again received a clear mandate to lead the members of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), for yet another term.

In the past few years, Sinclair has been harshly criticized from many fronts as being unqualified to speak for the Metis factions of AMNSIS on the basis of his being an 'Indian'. It was heard many times that as such, he could not fully appreciate the Metis position and aims and, that being the case, it was often suggested he step aside and allow a 'pure' Metis president to lead the organization. In the same breath these people suggested, as would logically follow, that AMNSIS disband, leaving the Non-Status members to fend for themselves in organizing some form of representation. Although these ideas were well publicized it is only more obvious today that these are views held by a very small segment of the organization.

There are those who might suggest that these individuals who would separate the powerful organization that AMNSIS has become should not be allowed a voice, by which to spread and advertise their ideas. That however would only tend to add more fuel to these simmering fires of discontent.

One of the basic principles both Jim Sinclair and AMNSIS have fought to establish and maintain throughout the years has been a democratic election process whereby the AMNSIS membership would choose their leaders and the direction they wanted those leaders to take while representing them. This one person-one vote system has re-

mained intact and that has become more than evident following the recent AMNSIS elections.

Earlier this year, the AMNSIS general membership again voted unanimously to continue to have their organization represent the position and aims of both the Metis and non-Status Indian people of Saskatchewan and now they have again chosen Jim Sinclair, in a majority takes all, democratic election, to be the man to take them Back to Batoche and beyond.

There is no doubt that those who would hope to divide this powerful organization which has always been at the forefront of Native Canadian politics, will persist in their divisive efforts, and that is as it should be. AMNSIS's strength has and always will lie in it's democratic process. Discontents and even radicals from within the organization must always be allowed a free and equal voice in the general mandates and day to day

direction and operations of AMNSIS. A strong democratic government exists only because of an equally strong opposition. Once that opposing voice is quelled, then and only then does the democracy risk becoming a dictatorship.

If the sacred privilege of opposition is ever denied the AMNSIS membership, the principles upon which AMNSIS was founded will die and with them, AMNSIS itself will most surely follow.

Happily, that is not the case and never will be. AMNSIS is stronger today than ever before. AMNSIS has been, is and always will be a democracy, little different than the democratic system of government that flourished a hundred years ago under Louis Riel and his Provisional government.

Yes, Louis Riel took us to Batoche and Jim Sinclair will be taking us Back to Batoche. □



NEW BREED FILE PHOTO

Back To Batoche

Back to Batoche, a catchy phrase indeed but what does it really mean to you as a Metis, Indian or non-Native participant. Many of you return to Batoche each year for the annual celebrations, so surely it is more than a mere invitation to attend once more. Is it a commercialized slogan by which the organizers of this prestigious event hope to squeeze the last tourist dollar from the holidayers' pockets? One look at the balance book of past celebra-

tions along with the expense sheet of this year's organizers would convince anyone what a ludicrous suggestion this is. Then what is it? What is Back to Batoche and what does it mean?

I suppose one could say it is many things to many people, but to be entirely accurate I would think that the difficulty in definition comes from the fact that it is not really a slogan as much as an idea; a thought; a feeling that anyone who

Yesterday; The Key To A Better Tommorrow

By Howard Adams

It is almost 20 years ago since I went on a trip up the west side of Northern Saskatchewan and visited the Metis communities of Green Lake, Beauval, Buffalo Narrows, and La Loche. Yet it seems like only yesterday. It was a beautiful September day as I rode along with a university professor who was to introduce me to the white establishment officials and teachers. I played the role as a white professor from the university. I never dreamt that I would again look upon the ugliness of racism, discrimination and oppression. Somehow I thought that such things had been removed from Metis communities. I was badly mistaken and severely shocked. We stopped at Beauval and had afternoon tea with the arrogant white teachers in their lovely modern homes with all the conveniences which sharply contrasted with the log shacks of the Metis homes scattered among the dusty streets. The teachers' homes were surrounded by a ten foot high fence of heavy wire, topped with barb wire. As we walked through the heavy steel gate, my feelings compared to those of a Black in South Africa. The teachers were quick to explain this was necessary protection from the 'primitives'. A few years ago that was me. As we drank tea in the lovely front living rooms from bone china cups two little Metis kids ran past the houses. The racist white mother ran out to drag her child into the house to prevent any contact with the brown skin kids. "They are dirty, and often diseased" she claimed. Only with great control I did not throw the cup through the front window.

There was more. We went to the schools and saw some of the nuns who were also teaching Metis kids.

They were just being dismissed for the day. In a most saintly, but patronizing voice as she watched the last kid disappear, she turned and proclaimed to me, "Aren't those dear little kids so cute". But I heard it as "Aren't those dear little animals so cute".

That evening we visited the QNR Council meeting; the white establishment that managed the community. All men, who amused themselves by telling foul jokes about the natives, using the worst form of stereotyped language and images. I went to bed with hate and violence in my heart. I thought I was beyond the age of crying. Crying in agony as I had done so often in my old Metis home at St. Louis. I reran the day's activities through my mind; I was sure I could hear the mournful cries of the many tender-hearted Metis kids.

In La Loche we visited Father Mathieu in his heavenly adorned rectory on the crown of the only hill in town. It looked down over the numerous Metis shacks surrounded in the hollow below. Inside we had a gourmet dinner with the arrogant and egotistical priest, which was served by the subservient nuns. Apparently 'primitives' were not allowed inside God's house. We listened to the great white Father speak of his flock of Metis 'children'. Later, we heard him command these 'children' (adults, as if they were seriously retarded. Yet, they worshipped the ground he walked on. It was pathetic.

The next summer, I retraced my trip to the north west. But, this time I went alone in my little volkswagon bug. Being on my own time, I visited the Metis people as a Halfbreed brother. I held meetings, discussions, listened to their many prob-

lems. That of racism was uppermost, but others included unemployment, police brutality, poverty, poor housing, and oppression in all its ugliness. They were hungry, angry and ready for confrontation with their oppressors. What seemed to be the missing link at this time was leadership to organize the people and articulate their needs to the white establishment.

It is uselessness to attempt negotiations with a colonizer. He has all the mechanisms for control on his side: police, courts, parliament, etc. He can play political games with the colonized and never lose. My intuition urged me to work for political organization and action. From then on I spent as much time as possible in the Indian/Metis communities for political activities. Only by raising the political consciousness of these people and mobilizing them into a wide constituency could we be effective in negotiating solutions for these many problems. We would confront our oppressor with the only tools we had; power that comes from demonstrations, sit-ins, picketing and mass protests. I firmly believed that political education and action had to take place in the home communities of the native people. It was an area they knew well. They could identify their oppressors from their doorsteps. Later, as political consciousness rose and greater sophistication of confrontational actions developed, we could then occasionally mobilize a mass demonstration at the seats of the mighty in their offices in parliament, court house, IAD, and the Welfare Establishment.

In March 1967 the Saskatoon Star Phoenix quoted Professor Howard Adams as saying, "Certainly we are militant, but this does not in-

volve planning open warfare. It will be directed toward organized constructive solutions to our problems. Professor Adams, himself a Metis, appears to be well on his way to becoming such a leader and says quite frankly he hopes he may be the catalyst in welding the Indians and Metis of this province together to promote our own political upgrading and to recognize ourselves as an integral, essential and valued segment of Canada."

From 1967 onwards, it was a continuous struggle trying to get justice for our crucial issues such as welfare, housing, unemployment and education. Already many complaints were being heard from several native communities. They were quickly awakening to the injustices as last class citizens of white supremacy Canada. The national media was shocking the self-righteous and complacent Canadians. Natives began to feel a sense of power. In the summer of 1969 the Federal Government was moved to action by a Task Force on Poverty. The Metis representatives stole the media show in Ottawa. The Telegram Newspaper quoted me as saying, "Metis are developing a political consciousness of their wretched plight - the white supremacy Canadian society. We have realized that we are at the very bottom and have little or nothing to lose."

Welfare payments are being used by the power structure to control us politically. Our native communities were becoming explosive. Later, a Federal report we released that said three Saskatchewan centers were potential sites of racial outbreaks. Although not wanting any racial violence, I was excited by the fast pace of Indian/Metis actions.

Although I was not an official leader of any organization, I was looked upon as a leading organizer and spokesman for native people. At that time two Metis organizations existed in Saskatchewan; The Metis Society of the South led by Joe Amyotte, and the Metis Association of the North led by Malcolm Norris. In 1967 we were successful in amalgamating the two organizations under the title of the Metis Society with Amyotte as President. Without the help of my old friend Rod Bishop, this would not have been possible. Malcolm Norris, one of the most noble and exalted Metis,

surrendered his organization, but only with great disappointment and sadness.

The new organization changed focus immediately from a bureaucratic agency that concerned itself almost exclusively with selling membership cards and revising the constitution to an active political organization based on regional districts with a leader responsible for the actions of the districts.

In 1968 I was elected President of the Metis Society. My efforts were devoted to stepped-up political action and mobilization of community involvement. We had only a budget of two thousand dollars granted by Premier Thatcher, our visible target of dissent. We worked on most of the pressing problems of the native communities throughout the province, but tried to limit our struggles

**“Certainly we are
militant, but this does
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solutions to our
problems.”**

to one issue at a time in order to concentrate the forces which we had. We established Welfare Committees of Native people to accompany welfare recipients who were being denied and hassled by welfare officials. It also raised the political consciousness of the committee people as they were able to confront their oppressors in verbal combat. They saw establishment's power and how they manipulated it to our disadvantage. However, spontaneous conflicts continued to flare up.

The Baldwin Hotel of Saskatoon immediately brings to the mind of many of my old co-workers the unpleasantness of discrimination against the Indians and Metis. After waiting a long time, we moved to the liquor bar and criticized the bartender and the manager. Within moments several police arrived and immediately surrounded the bar,

supplies of liquor and the manager. We took time in condemning the police as oppressors. We told them with angry words how they and the laws worked to discriminate against us. The next day we picketed the Baldwin with support from white liberal supporters. Betrayal of one of our people surfaced, something we as leaders, must always be on guard against. He quietly sneaked over to inform the manager of our upcoming picketing, and tried at the same time to ingratiate himself to this white bigot and enemy. I noticed last year that this same person is still a prominent official in AMN-SIS today.

How well Jim Sinclair, the current Metis President, will remember the struggle for the native workers at the North Battleford Park, who were receiving less pay than white workers for comparable work, as well as doing the dirty manual jobs. We mobilized the local native people through mass community meetings and we were now ready to move for a mass demonstration in North Battleford against the National Park Office. My parting words to the people at the meeting before the demonstration were "don't sell-out. Refuse to accept any offers of high paying jobs elsewhere."

Back in Saskatoon the next morning I received a phone call from North Battleford informing me that the native workers had been visited by government officials accompanied by a Metis brother sometime after midnight. These native workers were suckered into big offers of wonderful jobs elsewhere, and all three left with the midnight raiders. We asked ourselves how could our loyal brothers with whom we had worked so hard, betray us, the organization and all the Metis and Indian people of the province. But, discouraged as we were, we could not give up. We moved to the next struggle with all our intensity and power against the colonizer.

In 1970, I left office as President and supported Jim Sinclair who was elected with a comfortable majority. After that I continued to remain active in the organization and in community struggles until I left in 1975 to teach and do research at the University of California in the Native Studies Program, where I am today. I left a political movement in which I was passionately involved and

which was the heart of my life: the liberation of the Indians and Metis of Canada from impoverishment and powerlessness.

In the past ten years my research has revealed many things about our culture, communities and leaders. Some of it has been discouraging. We have little indigenous culture that we can claim as being authentically Indian or Metis. Our people are still being dominated and inferiorized by mainstream institutions. Because our Metis communities and Reserves have been historically established by capitalism, they will remain permanently underdeveloped as long as capitalism dominates our nation. Likewise we can never become independent and have power over our own destiny under capitalism. Government funding only increases our dependency and powerlessness, thus forcing us to walk forever in supplication with cap in hand to our oppressors. The governments are moving towards establishing political organizations like those of Central America. We have to do more than pray that they fail in their efforts.

Breton, a Canadian anthropologist wrote in 1980 that "Since the government has overwhelmingly greater resources at its disposal than do native organizations, the latter must rely increasingly on paid white consultants to prepare and present their bargaining positions. Legal, rather than moral or political solutions are sought to the problems, and the threat of court action.....is one of the principal devices that are becoming characteristic of the integration strategy."

Notice how the governments can manipulate us without us realizing it. When we are weak politically, we are vulnerable to assimilation. We should not be fooled by a seemingly world-wide right-wing movement. This exists only in the ruling elites, the mass media and a small minority of wealthy right-wingers. There is through-out the world, a large progressive and radical movement by many groups and nations. We do not hear about them because they are denied publicity by the corporate media.

As to the future, I feel that the organization and leaders should be working at the community level, even in the most remote areas and on the smallest of issues. The local

people should be involved in every possible type of political and cultural action. They should be involved in activities that are meaningful to them. By communities, I mean cities as well.

Without the power of a native constituency, the governments can cut off our funding in a minute. If that happens, where does the leadership turn for support? A handful of articulate leaders is a good thing, but that does not constitute a social or political movement. We must involve the masses at all levels. Likewise, involvement in different areas, such as community, education, constitution and underdevelopment.

I sincerely believe that as Indians and Metis we must work on theories of our society. Without theory we

will not grow in the intellectual aspects of our culture. At least, those of us who are in the academic community should be exchanging ideas and working together on building a theoretical understanding of our society and of ourselves. Without theory, we cannot reach liberation. Constitutional negotiations alone, as valuable as they are will not bring our liberation.

As oppressed indigenous people, we are no different politically and culturally than the oppressed indigenous people of Central and Latin America, Africa, Australia and Asia. As we move towards liberation we should think about linking together with other repressed minorities of the world. □

Howard Adams, 1983



NEW BREED FILE PHOTO



1885 BATOCHÉ 1985
CENTENARY CORPORATION

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Dear New Breed Readers;

The North West Resistance of 1885 was not only a critical turning point in the history of the Metis nation, it was also an important event in the history of Canada. These deep historical implications have made the five battles of the Resistance and the key figures in them a source of inspiration for historians and writers alike. Despite these many and varied accounts however, the Metis people still believe their side of history has not been fully told or understood. An important factor too, is how the Metis present is so much a product of the past. From the earliest organizing, the Batoche Centenary Corporation (BCC), has stressed the impact of the past on the present and indeed on the Metis future.

It is our hope at BCC, that many hundreds of Canadians and other indigenous peoples will enjoy and learn from the commemorations of 1885. We hope as well, that all participants will see 1985 as a time of uniting all peoples in a spirit of true brotherhood. Our history and our present struggles are similar. We need to come together to renew and rebuild old ties. Let 1985 be a time of commemoration, renewal and a celebration of the possibilities of the future.

*Ms. Roberta Kelly
Chairperson,
Batoche Centenary Committee*



ASSOCIATION OF METIS & NON-STATUS INDIANS OF SASKATCHEWAN



Greetings All;

This year, the Metis people will experience pride and honour as they commemorate 100 years of certain historical events occurred which would establish them as true Aboriginal people of Canada. In 1885, the Metis fought and dies To Establish Their Right To A Land Base And Self-Government In What Has Come To Be Known As The North-west Resistance.

"We shall fail perhaps, but the rights for which we fought will never die." These prophetic words of Louis Riel still ring true today. Although overwhelming numbers of armed Canadian troops overcame the 1885 Metis defence force, they could not quiet the dream to realize the inherent rights of a land base and self-government which is still in the hearts of the Metis today.

For the first time in 100 years, the Canadian government has recognized that the Metis have a constitutional right to negotiate for land and self-government. The Association of Metis and Non-Status Indians of Saskatchewan is working diligently to fulfill the century old mission to negotiate a just Aboriginal rights settlement for the Metis so their right to self-determination is entrenched in the Canadian constitution and can never be taken away by arbitrary government actions.

On behalf of the AMNSIS Executive and Membership, I wish to welcome all visitors to Back To Batoche, as they share with us the spirit of the Metis dream and the pride of the Metis Nation.

*Sincerely
Jim Sinclair
AMNSIS President*



CANADA

MESSAGE FROM THE PRIME MINISTER

MESSAGE DU PREMIER MINISTRE

I am very pleased to offer my congratulations and best wishes to the readers of New Breed Magazine on the occasion of its commemorative edition celebrating one hundred years of Metis history in Canada.

If there is a lesson to be learned from a century of Metis history, it is that determination and courage are essential to the preservation of a people's culture. But the Metis Nation has done more than simply survive; it has grown and prospered to the point where it plays a vital role in Canada's strength and diversity. I know that the hearts of Canadians are with you as you celebrate this landmark year in your people's heritage.

I trust 1985 will continue to be a year of reflection on past successes, and I wish you all the best in meeting the challenges of the years ahead.

Brian Mulroney

OTTAWA
1985



MESSAGE FROM PREMIER GRANT DEVINE

On behalf of the Government of Saskatchewan, it gives me great pleasure to contribute to the commemorative souvenir edition of *New Breed Magazine*, celebrating a century of growth and development for the Metis people.

Preserving history is vital as a measure of our beginnings and how far we have progressed. There have been many changes in Western Canada in the past 100 years, and many positive advances in the Province of Saskatchewan since its formation in 1905.

I join with my colleagues in the Government in extending best wishes to the Metis people as they commemorate the events of the past century, which are part of the history of our country and of our province. We join with the Metis in looking forward to the future. By working together, citizens of Saskatchewan will create a future for our province rich with opportunity for generations to come.

Yours sincerely,

A handwritten signature in cursive script that reads "Grant Devine".

Grant Devine
Premier





Leader of the
Opposition

Legislative Building
Regina, Canada
S4S 0B3
(306) 565-2820
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Dear Editor;

It is my pleasure to take part in this special commemorative edition of New Breed magazine which marks one hundred years of growth and achievement for Saskatchewan and the Metis people.

The contributions of Metis people to our province have been numerous. Unfortunately, these contributions have not always been recognized or understood by all.

On behalf of my colleagues in the New Democrat Caucus, and on behalf of all Saskatchewan New Democrats, I extend our sincerest wishes for the continued success of your struggles, and our deep felt hope that the next century will eclipse the achievements of the past.

Yours sincerely,

Allan Blakeney

OTTAWA TALKS REVISITED

by Jean-Paul Claude

Ottawa—The 1985 First Ministers' Conference on Aboriginal Issues, saw Prime Minister Mulroney host his first Aboriginal Conference and the new kid on the block seemed determined to succeed where the 'good old boys', who preceded him had failed. Time and time again Mulroney was seen to almost bend over backwards to make sometimes, petty concessions to smooth out potentially eruptive disagreements which could, if left unintended, result in an unfortunate impasse.

The conference began with the usual round the table rhetoric which is almost customarily, part and parcel of such meetings. As the conference continued, it became more and more evident that the issues that have plagued any meaningful progress in the past, remained as much a pain in the side to this assembly of lawmakers and history writers as ever before.

Presentations were made in respect to a number of issues which included the special concerns of Native women and youth and although extremely valid, they were dealt with as quickly as common courtesy would allow. Prior to the two day meeting, Mulroney had circulated a proposal which he hoped would lead to entrenchment of self-government for Canada's Native people. He seemed unwilling to allow other issues, regardless how important or valid, to bog down the progress and acceptance of his own proposal.

Mulroney's original proposal was quickly struck down as unacceptable by a good number of the provinces, though accepted by all Native leaders. This disappointing turn of events was followed by a barrage of formal and informal conferences which reportedly lasted well into the early hours of the second day. When government and Native leaders finally emerged from their reclusive and clandestine-like meetings, it was evident that much work had been

done. It seemed that progress might actually be made, with a workable agreement by most, if not all, before the conference was to adjourn later that day.

The second proposal seemed to be going along too well. Three of the four Premiers who had rejected the first proposal, tabled by Mulroney, were in full support of the second which two of them had had a hand in developing. Saskatchewan and Nova Scotia said they were happy with the second draft as they had shared in it's present format which included an important clause which ensured provincial participation in negotiations for Native Self Government.

Alberta was the only province to reject both proposals on the grounds that they could not accept an agreement which did not specifically define the exact structure of a Native Self-Government.

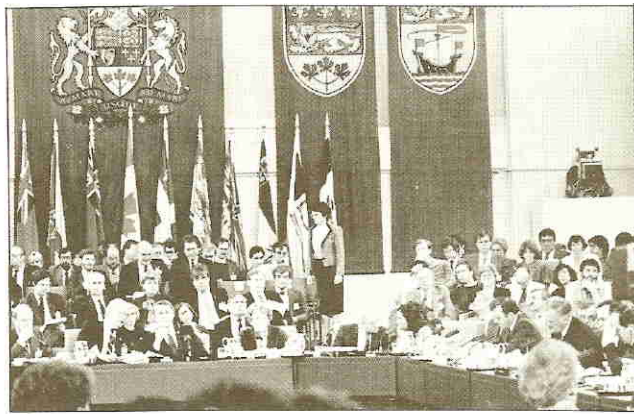
Initially, Bill Bennet, Premier of B.C., rejected the second proposal as he was apprehensive about future law suits. B.C. is the only province with large land tracts that are not attached to treaties or aboriginal land claims. However, Bennet changed his mind when pounced

upon by Mulroney with accusations of bureaucratic stereo-typing. Mulroney said it was time the government and Indian people sat down together to settle a wrong that had plagued Canada for much too long.

Premier Hatfield of New Brunswick, was by far the most vocal in his support of Native Self-Government when he said that Canada had, for too long, taken the Native people for granted and should give them their fair share of justice.

Just as there was serious disagreement among the government leaders, so was there on the other side of the table. Native leaders from the Assembly of First Nations (AFN), the Native Council of Canada (NCC), the Metis National Council (MNC), and the Inuit Committee on National Issues (ICNI), had all accepted the proposal tabled on the first day of talks. The second proposal however was found to be wanting by two of the Native groups.

Chief David Ahenakew, speaking for the AFN said that the second deal was no more than a 'watered down' deal of the first draft. While commending Mulroney for his exhaustive efforts, Ahenakew said that the second deal contained some serious flaws which rendered it totally unacceptable. His first concern was that the second draft failed to constitutionalize Native rights prior to negotiations while at the same time, it did not contain any compelling commitment to negotiate. In addition, the new deal



gave the provinces veto power over Native groups if they should feel that negotiations were not leaning in their own favor. This provision was not in the original proposal.

The second Native group in opposition to the second deal was ICNI, who voiced many of the concerns expressed by Ahenakew. In addition, ICNI spokesman Zebedee Nungak said, "The way this (the proposal) is drafted, we are putting in jeopardy the conditions of Inuit who live in the provinces. We have very serious concerns and reservations about the clauses and the clause specifically that deals with provincial participation."

The MNC, came to the constitutional table with a definite goal as stated by Sam Sinclair, president of the Metis Association of Alberta, in his opening remarks when he said the main objective of the MNC was to fulfill the wish of their forefathers which was the right to a land base and self-government.

At the close of the conference they left with much less, for although they had reluctantly accepted the second proposal, consensus could not be reached and Mulroney looked somewhat dejected as he adjourned the meeting until the end of May. Jim Sinclair, president of the Association of Metis and Non-Status of Saskatchewan ended his comments by saying he hoped his native brothers did not feel he had sold them down the river by accepting the second deal rather than going along with those who opposed it.

Fred House, president of the Metis Association of British Columbia left by saying that he was still optimistic. "I feel good about the conference because the Prime Minister said very clearly, he is willing to meet the Metis and Non-Status Indians. The Prime Minister gives me more encouragement to continue the fight."

It was clear from the onset, that the Metis and Non-Status Indians were coming to the table with an obvious handicap in that the Federal Government had no specific responsibility in terms of their demands. Such was not the case with the Inuit or Indian groups who came to the talks with established rights which had been negotiated with previous governments. It was

thus clear that the MNC was indeed under heavy pressure to an agreement. As Jim Sinclair put it, "A heavy load will rest on my shoulders if we do not return with agreement."

Although the conference ended without an agreement persay, there was what seemed to be an honest and concentrated effort by most present to continue working towards that agreement as soon as possible. The Inuit leaders would return for council from their people, as would the other Native leaders. The Provincial governments would return to the bargaining tables with the Native groups in their respective provinces and the Federal government would continue to seek an acceptable compromise if indeed one existed. As well, Mulroney would have to make good his promise to meet with Metis and Non-Status Indian people for the express purpose of discussing land and self-government issues as this was the commitment which gained MNC support to the final proposal. According to Jim Sinclair, the MNC came away from the conference in a much stronger position than before they arrived if not for Mulroney's personal commitment alone. MNC has no need to feel they have failed for they above all have improved their lot greatly through the series of First Minister's Talks on Aboriginal Issues. Prior to this process, the Metis and Non-Status Indians were not recognized officially at all. The Non-Status Indians, due to the fact that they had lost their status, one way or another had a basis to begin negotiations to regain that status. The Metis however, had never been recognized, in fact had been denied recognition over the years and ultimately had no constitutional grounds to base their negotiations on. Both groups then have made tremendous advances in their quest to be recognized as true Aboriginal people of Canada with all the rights inherent with that status constitutionally enshrined and protected from the courts or future law makers.

The planned meeting for the end of May did take place behind closed doors, put provided little in the way of a final solution for any of Canada's Native groups. The meeting ended earlier than planned

due to the fact that there were too many people with too many opinions who were left lost as how to entrench Aboriginal Rights in the Canadian Constitution.

Premier Hatfield of New Brunswick, who originally suggested the two month leave from the talks commented that the resulting meeting was a waste of everybody's time. Hatfield had left the April meetings as the strongest supporter of entrenchment to Aboriginal Rights, but it was obvious from his comments that his support was seriously waning.

The result of the disastrous meeting was that the Provincial and Federal Governments will meet alone in the hopes of reaching a consensus. Once they have accomplished that; if they can accomplish that, then they will meet with the Native groups on an individual basis in an effort to reach an agreement there as well.

The outcome should please MNC, for not only did they not lose any ground from the results of the April meeting, but the governments conclusion would tend to recommit the Federal as well as the Provincial Government to meeting with MNC to discuss and arrive at a workable solution to the problem of agreeing on self-government and land base rights as well as entrenching those rights in the Canadian Constitution.

The Status people couldn't have been more pleased as evidenced by Ahenakew when he called the final result a blessing in disguise. "It's what I wanted in the first place," he commented as he rushed off to catch a pre-scheduled flight.

Keith Penner, Federal Liberal critic for Indian and Northern Affairs, seemed more upset than anyone over what he referred to as a never ending stalemate over a "simple affirmation of self-government." Are we going to keep Aboriginal people locked up under a totalitarian department and an outmoded act forever?" he asked outside the meeting.

Mr. Penner's sharp remarks had the true ring of an opposition critic, though with a somewhat hollow tone, as many will certainly remember the limited success of the past Liberal Government when faced with the same perplexing problem.

NEWS



AMNSIS Election Results

By Jean-Paul Claude

If there were any surprises to be realized after the recent Association of Metis and non-Status Indians of Saskatchewan (AMNSIS) elections, it certainly wasn't to come in regards to the office of AMNSIS president. Jim Sinclair, who has led AMNSIS as President for the past 16 years, came away from the polls with a comfortable 723 vote lead ahead of Rod Durocher of Prince Albert, who was the only other candidate seeking the office of president.

Following is the official count of all candidates as released from the offices of Mark Winkler, Official Returning Officer.

AMNSIS Provincial Election Official Count

President:

Jim Sinclair - 2698
Rod Durocher - 1975

Vice-President:

Wayne McKenzie - 2231
Ray Hamilton - 1080
Phillip Chartier - 978
Gary Laplante - 355

Treasurer:

Jimmy Durocher - 3424
James Daigneault - 1214

Secretary:

Allan Morin - 1053
Rod Bishop - 897
Frank Tomkins - 885
Kevin Daniels - 601
Winston McKay - 513

Page 14

Eugene Aubichon - 411
Claude Petit - 266

Northern Region I:

Emil Hanson - 29
John (Sonny) Lepine - 27

Northern Region II:

Norman Hanson - 435
Armand Murray - 159
Remi Murray - 152

Northern Region III:

Jim Favel - 413
Tommy Roy - 160

Eastern Region I:

George Morin - 209
Bill Daniels - 140
Pierre Dorion - 30
Leon McCauley - 27
Leonard Morin - 17

Eastern Region II:

Alvin Campeau - 147
Robert Harris - 49

Eastern Region II-A:

Edwin Pelletier - 75
Gary Martin - 74
Dennis Langan - 62
Lawrence Pelletier - 15

Eastern Region III:

Dominique Lafontaine - 81
Paul Tourand - 63
Maurice Blondeau - 36

Western Region I:

Rose Bishop - 228
Mary L'Heureux - 172
Euclid Boyer - 66
Larry Nault - 66

Western Region I-A:

Morley Norton - 163
Dave Ross - 163

Western Region II:

Merle Fidler - 241
Norman Babineau - 122
Clovis Regnier - 109
Henry Cummings - 67
Aurele Lalonde - 65

Western Region III:

Ed Neufield - 399
Don Ross - 346
Paul Lafontaine - 52
Conrad LaVallee - 22

New Breed has been informed that there may be some by-elections and in the event that such by-elections occur, New Breed will report them as announced. □

Charlebois School Cultural Week 1985

By L.R. McKay

Cumberland House - The students of Charlebois School put down their pencils and textbooks and took time to learn about their people and themselves - the Metis.

From May 6 - 10, the staff, stu-

dents and community members celebrated the Third Annual Cultural Week.

The Cultural Week started off with a Buckskin Day on Monday morning and throughout the week,

New Breed/July-August/1985

students were involved in various activities. They listened to Jim Sinclair deliver a lecture on the Constitution; were amused by Cree Legends about Wesakechak; had a chance to tour a local artist's work and watched him sketch wildlife; attended workshops conducted by the Gabriel Dumont Institute and the Saskatchewan Indian Federated College; and even watched a slide presentation on Thailand given by two teachers who visited us during our celebrations.

Key events for the week were a Cultural Supper and a Cultural Entertainment Night. The free Cultural Supper comprising of traditional Indian food such as: moose stew, roasted muskrat, bannock and putchin was served to those who attended. The following evening, a Cultural Entertainment Night featured the students competing for medals in bird/animal imitation calls and in Metis dancing, skills previously

taught to them by community volunteers. Both events took place in the school gymnasium where projects completed by the students were on display for public viewing.

Profiles of Metis Leaders; painted illustrations depicting Metis life; dioramas and mosaics of northern wildlife; snowshoes; miniature log houses and dogsleds; a photo gallery; research on animal/plant life and background information on the past and present day conditions of Cumberland House were the products of the efforts made by the teachers and students.

We have experiences that the Cultural Week celebrations are successful only because of the dedication given by the staff and students of Charlebois School and by the community of Cumberland House. It is only through this spirit of cooperation that we can continue to celebrate together, the life of the Metis. □

The Youth of Batoche

by Karen LaRocque

More than a commemoration of past struggles, Batoche is a celebration of the continued survival of a great nation; the Metis Nation. The proud children of this hardy nation are perhaps the greatest single element that has ensured its' enduring presence on the North American political, economic and cultural scenes. In acknowledging this fact it is more than appropriate that the youth would receive special attention during the planned 1985 Batoche activities. Such is certainly the case with the planned International Indigenous Youth Conference at Batoche from July 22-26.

The Metis youth have been politically active for many years and their contributions cannot be overlooked. One of those young people who is zealously aware of what it means to be a Metis youth in North America today is Karen LaRocque, who is both an active member of the Association of Metis and non-Status Indians of Saskatchewan and the

Saskatchewan Metis Youth Movement.

Karen is a third year education student at the Gabriel Dumont Institute of Applied Research and Native Studies in Regina, Saskatchewan. Karen hopes one day to be a contributor to the political solutions to the many problems facing her people in today's highly technical and fast paced world.

New Breed recently asked Karen to share her views on the Back to Batoche celebrations and beyond. The following are her own personal comments.

The celebration of the Centenary of the Northwest Resistance means a variety of things to a variety of people. To non-Native people it is just the celebration of an anniversary. To the Metis it is a time to look back, reflect, find strength and look to the future. Memories of the Centenary will be treasured by this generation of Metis people and by generations to come.

First, the celebration of the Centenary of the Northwest Resistance is a source of personal pride. The fact that I am Metis makes me proud to say I am truly a Canadian. The fact is that the Indians were present on this land and nine months after the arrival of the European

traders, the first Metis was born.

Secondly, the Centenary is a time to meet people from all over the world and share our culture with them. It is a time to listen to others, and through them, learn more about our own culture. The Indigenous Youth Conference is a time to talk with youth from around the world who are struggling just as we are, share our struggles and discuss possible solutions with them.

Thirdly, the Centenary gives Metis people the recognition of being a part of this great nation. It proves we are a Nation of Metis people. No matter what the governments and the critics say, we are being recognized throughout the world as a Nation of Metis people who have had to fight in more ways than one for the rights to our home land.

As a Metis youth I am sad when I think of the number of Metis who fought and the number of our people who died during the battle of 1885 to establish and uphold the rights and liberties of our Metis Nation. At the same time, I feel a pride and respect for these people because of their heroism and their bravery as they fought not only for their livelihood and the right to self-determination, but for the dignity of future Metis generations. I feel our ancestors should be honored and respected in the hearts of all Metis people. They should be an inspiration to us.

We must continue to ensure that our rights and liberties are entrenched in the Canadian Constitution. We must never be deterred. We must never let our ancestors' dreams and aspirations be forgotten.

The Centenary brings us together as a Metis Nation and rekindles in this generation the flame that once burned within our ancestors' hearts.

Standing on the land where our struggle began, will unite us and give us the determination to work harder to accomplish the dreams and aspirations of our ancestors. It will strengthen the knowledge and bonds of the Metis people. It will increase our determination to control our own destiny.

Finally, the Centenary of the Northwest Resistance, will make the Metis Nation stronger, more determined and more ready to face the struggles that lie ahead. □

Murray McKenzie, Metis Photographer

By Sandy Greer

Forty-one years ago a young patient in a tuberculosis sanitarium started taking photographs with a box camera. He used an intravenous tube as a tripod and the janitor's quarters as a darkroom while charging patients and staff 25 cents a picture.

Today, Murray McKenzie's photographs have been used for journalistic stories in several major publications and have won awards at Manitoba art exhibitions. Wider recognition however, is long overdue a man dedicated to embracing the images of the elders, and the daily life of Native children and adults in the changing North. In this way, he tells the world about the wisdom, humour and way of life that have sustained nations of people for countless ages.

Born in 1927 at Cumberland House, Saskatchewan, to a Cree mother and Cree/Scottish father, Murray spent much of his life in northern Manitoba, particularly in The Pas. To raise his family and provide a good education so his four children would have choices in the modern world, Murray worked as a trapper, fisherman, pulp wood cutter, miner and hydro worker.

He shot photographs wherever possible. Some have been printed in the Winnipeg Free Press, (former) Pemmican Journal, (former) Winnipeg Tribune, Toronto Star, Maclean's, Time, US Camera and Photo Life.

Four exhibitions in 1984 marked a red-letter year for Murray. He won a bronze medal as third prize at the Manitoba Winter Games' juried art show. He participated in the Gillam Art Fair. A collection of his prizewinners over a five-year period were displayed at Care Lake, a famous summer resort area. Finally, he was invited to show in 'Art Images of the North', an exhibition of winning artists at the Winnipeg Archives Building.

"It's really thrilling for me, not for myself personally, but for the Native people that I've been trying to show. Because these are the peo-

ple you never hear about, and they are the backbone of the Native people. These are the people that other people draw strength from."

Fluent in Cree, Murray has become a familiar friend in several northern communities. Here he explains why he wants to take a photograph, and later gives a gift of a large signed print to those who appear in it. Each photograph is a story, and special moments in his photographic career have been connected to some of his favourite subjects.

The highest praise, according to Murray, came for his 1976 portrait of Daniel Spence, a 102-year-old trapper. Murray asked in Cree, "Grandfather, I want to hear what is disturbing you." As Daniel gazed out the window and related his sadness that he couldn't go trapping, Murray took a picture. He sent it to Yousuf Karsh, the photographer he most admires, who congratulated Murray on the emotional power and beauty of the portrait. The New York Institute of Photography (where Murray took a two-year correspondence course in the late '40's) uses Daniel Spence's portrait in their advertising and enlarging kits

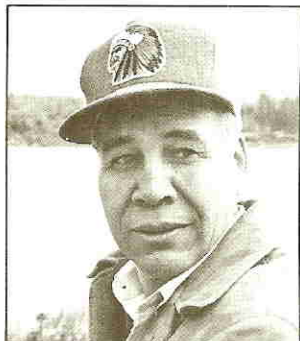


PHOTO CREDIT - Murray McKenzie

for their international students.

Another of Murray's memorable experiences was photographing a steam locomotive on one early sub-zero morning, while the trees glistened with hoar-frost. He used infrared film with a red filter and quickly snapped one picture before his fingers became numb. Not knowing what would develop, a stunning picture took shape in the darkroom. The Winnipeg Tribune used it below its masthead across five columns; and the widely-read US Camera gave it a two-page spread. "It was one of the proudest moments I guess, up to that time in my life in photography (the '50's)."

Murray has a close rapport with non-Native journalist Bob Lowery, and translates for Bob in the North. Together they created The Unbeatable Breed, a book on people and e-

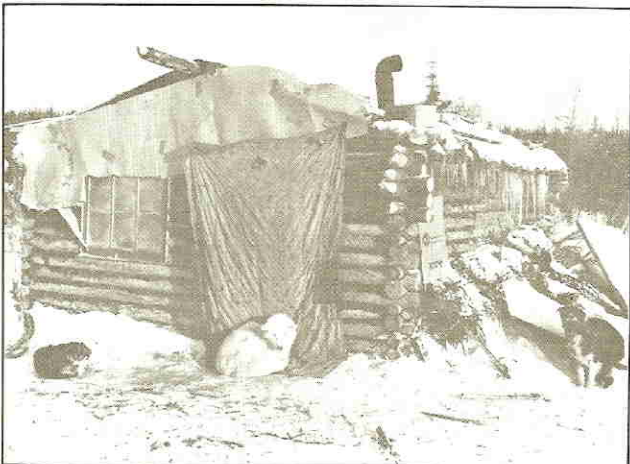


PHOTO CREDIT - Murray McKenzie

vents in northern Manitoba. A second book by the same title also is produced by The Prairie Publishing Company.

A notable occasion, for which Murray says he has waited 30 years, is the 1985 formation of the Native Indian/Inuit Photographers' Association (N.I.I.P.A.). They chose Murray president, following a March first Native photographers' conference in Hamilton, Ontario. Photographers from across Turtle Island attended, from as far north as Yellowknife, west as British Columbia, and east as New York State. Several programmes and archives are currently being planned. As well, a 1986 conference at the Thunder Bay National Exhibition Centre and Centre for Indian Art, in Ontario is scheduled. Charles Sheppard, a photography student in Native journalism at the Saskatchewan Indian Federation College, is co-ordinating an exhibition catalogue from the March conference.

Murray has a dream. A gallery show of the northern people, and a book, where each photographed subject has a page opposite, that conveys bits of wisdom in Cree words and which would be exactly interpreted and unedited. "It would really be a great step towards understanding Native people," says Murray. "Even the faces will give you a message." He says he tries to express what he has learned, such as respect and kindness. In the faces of the elders, he sees "no contamination from the society that is now."

Murray feels good about the increasing number of young Native people in the North who are turning to their elders and their Indian culture.

"When you were raised with candlelight, and now have television, radio, a hi-fi, all blaring in the next room, and a perhaps even a washing machine, it is very hard to bring your beliefs together, as when you were there all by yourself in a log cabin," he says.

He hopes to find the support to realize his dream. "Otherwise it is like a page of history is being held up and burned it away. No one will ever know what was on it."

For further information about N.I.I.P.A., contact Brenda Mitten or Yvonne Maracle, 210 Napier St., Hamilton, Ontario, L8R 1S7; (416) 528-8487. □

New Breed/July-August/1985

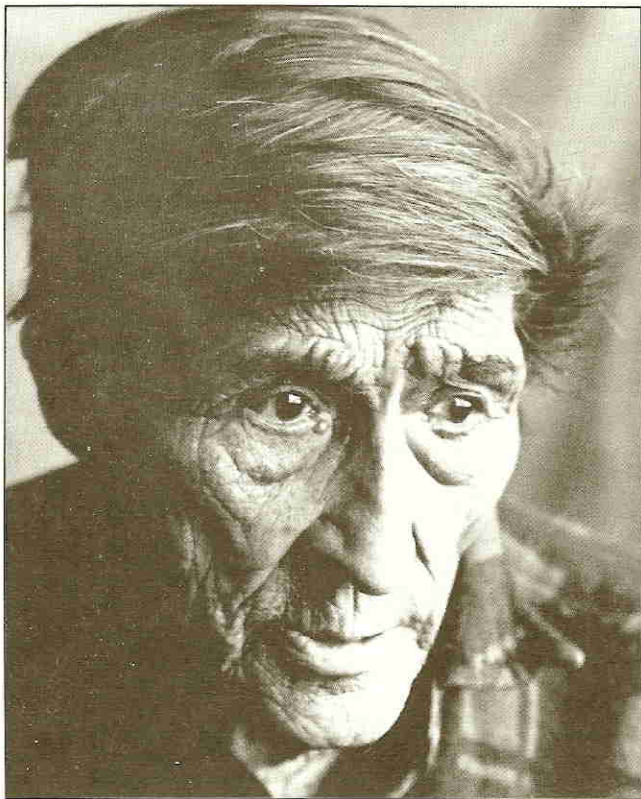


PHOTO CREDIT - Murray McKenzie

Some very proud cree mothers with their babies

PHOTO CREDIT - Murray McKenzie





Gaspard Jeannotte and Nancy Hockley

Photo Credit - Wendy Roy

Metis Songs

Reprinted by courtesy of Western Producer

Concert Singer Nancy Hockley and Gaspard Jeannotte are working together to ensure that future generations of Prairie Metis know their musical heritage.

by Wendy Roy

Ninety-six year old Gaspard Jeannotte and his friend Nancy Hockley have in common a love of the traditional songs of the Prairie Metis.

Jeannotte has been singing since he was a child in North Dakota and is one of the few Metis who remembers the old songs. For the past seven years Hockley has been listening to Jeannotte and recording, transcribing and performing the songs. Both want to make sure the tradition is passed on to succeeding generations of the Prairie Metis.

When the two friends met recently at Jeannotte's home in the senior citizens lodge in Balcarres, Sas-

katchewan, Jeannotte broke into a traditional Metis New Year song. His voice was still true and the beauty of the melody still evident.

Jeannotte told Hockley he had heard her singing one of his songs on the radio. The song was from the record "Une Chanson de Verite" (A Song of Truth), released last fall. Of the 14 Metis folk songs on the record, 10 are ones Jeannotte sings.

The songs are with one exception in French, in the dialect of the Metis of the area around Fort Qu'Appelle, Saskatchewan. Some songs recall the Metis quest for autonomy, from the battle of Seven Oaks in 1816 to the battle of Batoche in 1885. Other

songs are of separation, a common occurrence among the semi-nomadic Metis. Still others tell of the Metis family and religious life.

Jeannotte learned the songs from his grandfather and uncles. At the time they were living at Devil's lake, North Dakota, but the songs had come from Jeannotte's great grandfather, who had left Quebec as a young man to settle in Manitoba. Most were composed by the Metis in Manitoba. Some were songs of the voyageurs. Others had their origins in Quebec, and a few were versions of traditional songs from Medieval France.

Even as a child Jeannotte could hear a song once and remember it. In 1904 when he was a boy of 15 he left his grandfather's home where he had been raised, and walked to Saskatchewan to join his father. The reunion was unsuccessful and Jeannotte was left to fend on his own. He worked at various jobs in the Fort Qu'Appelle area before he began farming. One of the jobs was at the Indian residential school in Lebret and there he learned a few more traditional French songs from one of the priests.

Jeannotte married and settled in the Lebret area. He sang at gatherings of the Metis community, including dances, parties and weddings. He was carrying on a tradition of centuries duration; his songs were a way of passing on the history and culture of a people who had no written history.

Over the years, however, the younger Metis stopped speaking French, and even those who knew Gaspard Jeannotte well did not know that "Uncle Gaspard" sang the old Metis songs. Jeannotte determined to keep the tradition alive by teaching the songs to his son. However when his son died several years ago it looked as though most of the songs would be lost. (Seven had been collected in the 1960s by a Saskatchewan folklorist.)

Then Nancy Hockley discovered Jeannotte. Hockley had been raised on a farm north of Indian Head, 10 kilometres south-east of Jeannotte's little farm in the bluffs. Her grandfather, William Hockley, had come to Fort Qu'Appelle in 1881 to serve as farm instructor on the Indian reserves.

Nancy Hockley considered Indian Head her home, even though for

New Breed/July-August/1985

20 or so years she had been spending half of her time in Italy. She had gone to Italy as a young woman to study music, had been granted a doctorate in musicology (on the development of written music) from an Italian university, and had worked singing solo mezzo soprano on the concert stages there. Still, Hockley had returned to Saskatchewan each year to help run the family farm. She described herself as "a strange combination of a farmer and a singer."

Hockley's concerts in Italy had included folk music of North America as well as classical music. She had sung versions of Metis folk songs including the ones collected from Gaspard Jeannotte, but they had been greatly simplified for use in school texts.

Hockley decided to go directly to the roots. In 1978 she asked Jeannotte to sing his songs for her. Jeannotte was happy to, since he knew her family well and thought she would be able to appreciate the tradition. He was 89 and Hockley said, "At that time he could sing 10 verses and end up absolutely on pitch." After the first afternoon of listening to him sing, Hockley determined she would record the songs and perform them so they would not be lost.

It was a difficult job, one that could be done only by someone trained in traditional music, as she was, or even better, raised in the Metis musical tradition. In each song, no two verses were precisely alike. Rarely did the melody repeat itself exactly. The songs had been created and sung without musical accompaniment; they were in what Hockley calls "natural temperament," which suits the variations of a voice but not the limitations of a musical instrument. They reflected the shifting rhythms of Indian musical tradition. They also reflected the music of the voyageurs, whose full-throated vibrant singing kept the canoes together and prevented boredom during long canoe trips.

Hockley found her background in the development of written music helped her set down on paper the Metis music, which had previously only been passed on orally. Friends who were more fluent than she in French helped her transcribe the words; even they sometimes had trouble understanding the dialect.

Hockley first performed the folk songs in 1979, on a television program produced in Toronto. Since then, however, most of her performances have been in Italy, where she is known as a singer and not as a farmer. There she has always been known by her stage name, Lucinda Clemens. Audiences in Italy found it easier to pronounce the name, and Hockley liked it, since it was her grandmother's name.

In order to explain the history of the Metis to Italian audiences, most of whom have never heard of Saskatchewan let alone of the Metis, Hockley developed a narrative and accompanying series of historical and contemporary slides. She interspersed these in her performance of the Metis songs.

Hockley has performed the show only once in Saskatchewan, and that was to let Gaspard Jeannotte hear what she was doing. She called up the school in Balcarres and asked if she could borrow the auditorium. In return, she said the Metis children in the school could come to listen to the songs.

"Of course they didn't know they had one of the most important folk singers in Western Canada living in their town," Hockley said. Nevertheless, the school agreed, and Hockley performed for a group of wide-eyed children and the enthusiastic senior citizens from Jeannotte's lodge. Hockley thought the acoustics in the auditorium were odd until she realized some of the old Metis people were singing along with her.

Hockley recorded 10 of the 30 songs she had learned from Jeannotte in the fall of 1983 in an old castle-turned-studio in Italy. The record was printed in Ontario last fall, and Hockley is now selling it

through stores in the Indian Head area and at Saskatchewan museums. She took the title of the album from one of the songs, "La chanson de Falcon," written by Pierre Falcon after the Metis victory at Seven Oaks in 1816. An English translation of the first line of the song is: "Would you like to hear me sing a song of truth?"

Hockley is now back in Saskatchewan. She hopes that this year, for the first time she will be performing the Metis folk songs throughout Saskatchewan. She already has plans to sing at celebrations to commemorate the 100th anniversary of the Northwest Rebellion in Batoche. She has decided that at these performances she will be known by her professional name, Lucinda Clemens.

Hockley would like to prepare a recording of Jeannotte singing his own songs for students of music to use in their studies of Metis folk music. She also hopes to find a woman who sings traditional Metis folk songs; she has a feeling these songs might be quite different from those sung by men. There is some urgency in this quest. One woman folksinger that Hockley learned about died before she had a chance to listen to her sing.

"There are fewer and fewer of the old folksingers left, and their memories are getting fainter and fainter," Hockley said.

As for Jeannotte, Hockley marvels that at age 96 he can still burst into the traditional songs, remembering the words and keeping perfectly in tune. She only regrets that his contribution to Metis folk music wasn't recognized earlier.

"Wouldn't it have been beautiful to have recorded him at 40?" □



NEW BREED FILE PHOTO

Metis group jigging

Memories Of Batoche

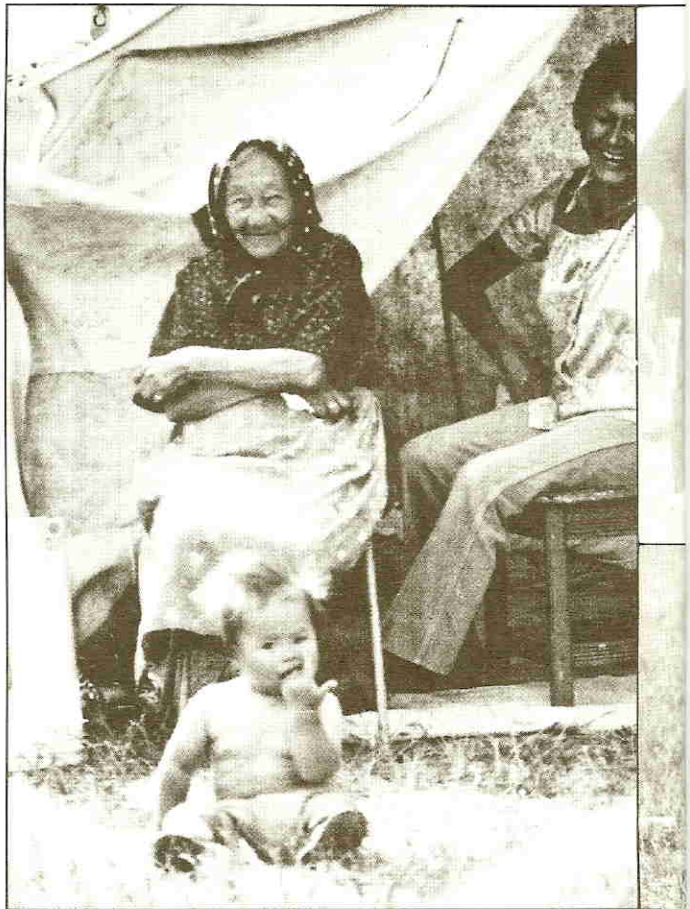
by Tina LaRose

It is time again to celebrate the culture of the Metis people. The 1985 celebrations will be extra special as we are reminded of what our ancestors must have endured one hundred years ago during history's North West Resistance of 1885. Since that time, many more hardships have been experienced. Yet the dream that a great leader and many others fought and fell to realize, has been kept alive and brought closer to true realization through the struggles of faithful generations that have followed.

During the 1885 commemorations, young and old alike will be experiencing the selling pride of the Metis Nation as they participate in many activities that are unique to that culture in a special way. Many will jig to the overwhelming and calming sound of the Metis fiddle, while others merely clap and tap their feet to the time of traditional dance steps while the rich aroma of baking bannock carry them back to memories of what always seem like better times.

The sounds of children's laughter and reminiscing of old and new friends will herald in this special celebration. They will feel the tensions of the day melt away as they are touched by the smiling and laughing faces all around them. This is surely how it should be. Yet, we cannot help remembering that the ground we will be walking on was once washed with the tears and innocent blood of patriotic and faithful comrades. This ground will now be annotated with the happy and prideful tears of grateful and equally patriotic generations of followers.

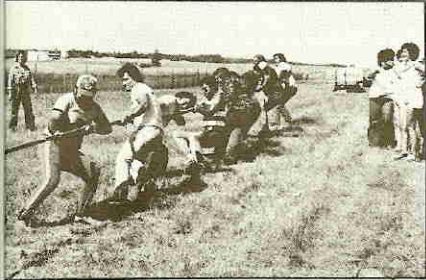
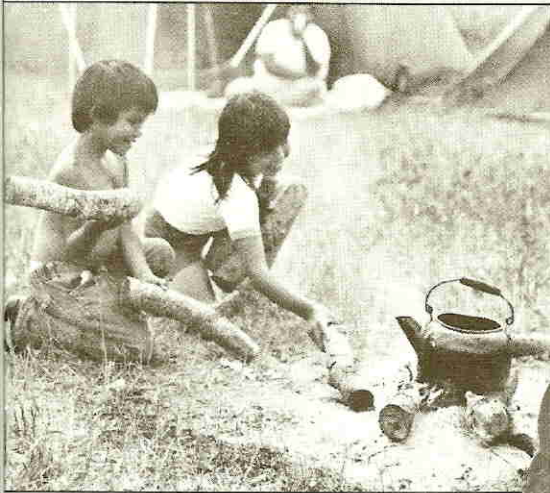
As the Metis people take those traditional steps to the gravesite of our fallen brothers they will once again, as always feel the sting of eternal years which call on the painful memories of yesterday. They will see the weather-worn crosses etched with names that seem as familiar to-day as they must have the day they



were scratched on the timeless stone. They will see the church where many still enter to seek the wisdom and consolation of a Greater Power just as Louis Riel and the Metis of yesterday are reported to have done so many times in their day. See the bullet holds in the century old walls. Feel the bullet holes as they carry the troubled winds of yesterday through to your soul only to remind you of the insignificant refuge reprinted by the trusted, flimsy walls of a haunting authority.

For a brief moment, as you step outside again and the sunshine warms your flesh, the haunting feeling leaves, until your eyes again pass over the resting place of so many never forgotten souls. The desolate

site marks the final chapter in the physical being of only a few of those who were the players in that black drama of the Canadian prairies. And as you feel the tears well up again in your already swollen eyes, another sound intrudes your grief. It is the unmistakable sound of laughter and merry making. The sounds of a new age which celebrates not the memories of pain but of the great accomplishments which those honourable sacrifices represent. They beckon you to the celebration of life. They comfort you with the assurance that the Metis Nation has survived and will survive to know the peace that was willed to you by your great leader, Louis Riel. □





Green Lake: A Historic Composition

By Larry Laliberte

Formerly known as Lac-Vert, records indicate Green Lake was founded as early as 1786. Metis migrated from Quebec through Winnipeg and settled into this timber country on the South end of the lake. During that period, the Metis were a nomadic people that were heavily involved in the fur trade industry. The names Abbey, Tourin, Fulton, and Durocher were but a few of these hardy pioneers that travelled many weary miles by Red River carts and boats and settled in the Green Lake district.

French fur traders passing through the settlement noticed all the green plants floating on its waters, which gave it a green appearance. Thus, the name Green Lake was thought to be quite appropriate. Initially called Lac-Vert, meaning Green Lake in French, the English version was adopted, because the French language began to lose its prominence in the district.

Located at a spot between Fort Carlton and the Methye Portage and with access to the Athabasca river system, the Hudson Bay Company (HBC), soon established a trading post there because of its ac-

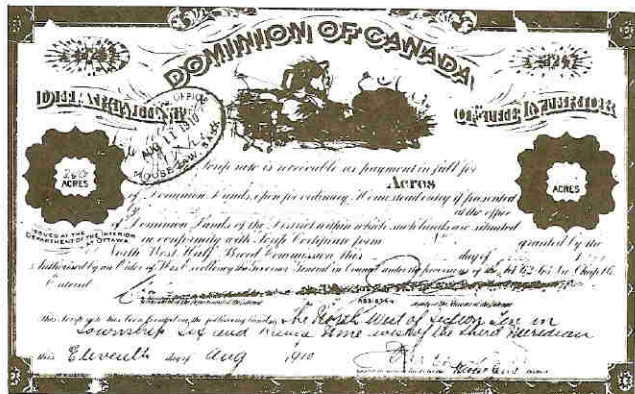
cessibility to major waterways. The locals were making their living by trapping, fishing and freighting for the HBC from Carlton to Green Lake, Ile-a-la-Crosse, Portage and the Mackenzie. They were also building barges, used on the Beaver River, Ile-a-la-Crosse, and even Churchill for the transport of fur to Great Britain.

As a direct result of the HBC in-

volvement in Green Lake, more people began to settle in the district. The fur trade was in full force and northern Saskatchewan was rich in fur bearing animals. The Metis easily adapted to their new surroundings and became very instrumental in the exploration of this new territory.

Historians have failed to give credit to the Metis for their part in the initial exploration of northern Saskatchewan. Most if not all, credit was given to the French fur traders and explorers.

When the Metis pioneers weren't busy trapping, fishing, or hunting one of their priority task was to build houses. Incorporating the methods of their European ancestors, they walked into their back yards and fell enough trees depending on the size of log house they wanted to build. For these projects, the community would all work together while the owner of the log house would act as foreman, giving special instructions. Once the trees were down, they would strip the branches and peel the bark. In some cases it was necessary to lay the log with the only instrument available; an axe. The logs were then measured and chopped to size and grooves were notched into the ends. The logs were then assembled much like a jigsaw puzzle. Clay mixed with water was used to cement the space left between the logs. The roof was made of hay and sod while the floor was just the bare ground. It wasn't long before log houses were erected on both sides of Green Lake.



The lighting system was extremely poor, and when darkness fell the only light in their log houses were the flames from an open stove. Finally one of the settlers introduced what they called the 'Bitch'. Animal fat was placed in a dish while a rag cut into a strip served as the wick. The wick was securely fixed to the bottom of the dish, and this absorbed the fat. Once the wick soaked up enough fat, it was lit. This provided sufficient light for reading, working, knitting, or enjoying some family games.

The Green Lake Metis continued to live this lifestyle into the turn of the century. Of course the fur market affected their lives directly, creating a somewhat flexible lifestyle. One year you would work for the HBC market, the next, if the fur market was down you would be busy surviving.

LAND SCRIPT

In late 1884, Riel and the Settlers Union had submitted a major petition to the Government concerning their land claims and demands. Reports regarding the seriousness of the protest were accumulating in Ottawa. Between 1878 and 1884, 84 petitions had been received from the region on behalf of Saskatchewan's Metis regarding their claim to land. It was undoubtedly the pressure of these events which led to the 1885 authorization to enumerate eligible Halfbreeds regarding Script.

Shortly after, Riel and his Metis troops were involved in the 1885 rebellion against the federal government. This stalled the matter regarding Metis Land Script, however it again became an issue, some years after the rebellion. Finally in the late 1880's, 48 people from Green Lake received land script. Due to various reasons, the foremost being the inability to develop the land and the people not realizing the importance of their script title, most scripts were either sold or lost through bureaucratic red tape. The Metis in Green Lake remained landless into the turn of the century.

In 1912 the Department of the Interior ordered a "Special Survey of Squatters" at the North end of Green Lake. Records indicate land allocations were characterized by confusion, obstruction, and erratic surveying. To add to the problem, New Breed/July-August/1985

authorities would contradict each other as to how the land was to be allocated to the local Metis. One such authority, Homestead Inspector George Clouston, suggested a price of one dollar per acre per year, plus patent fees. He realized that some local residents lived on their lots for up to 40 years. The opportunity was provided so locals residents could buy the land, however at the patent and registration fees, the Metis in Green Lake did not have the money, nor means of obtaining it. Clouston, trying to appear as if he was helping the people, was noted for terming the land in question, "humanly speaking, useless."

Issues were confused further by inaccurate surveyings, affecting the size and distribution of lots. Finally, the government wanted the local people to prove residence back to 1876 to qualify for a free grant. The government realized even those who could prove their residence and qualify for the free land grant, could not afford the patent registration fee.

In 1940, the provincial government designated Green Lake as Local Improvement District No 986, which was later sub-divided into 40 acre plots for lease to the local Metis. The leases were just that, leases.

Title remained with the Crown, as did the right of transfer and control of all resources.

THE FIRST SCHOOL

The Roman Catholic Church played a major role in establishing the first school in Green Lake. It was some local people who approached the church and suggested the establishment of a school. Thus began the initial discussions, which eventually resulted in the establishment of St. Pascal school. In 1890, Father Teston, who came from Ile-a-la-Crosse to reside in Green Lake, converted his 20 by 20 log house into a school. Apparently this log cabin was given to the priest by a Mr. Nicol Sinclair, a Scottish HBC Manager and the father of Mrs. Gilbert Roy and Mrs. Oscar Roy.

In 1893, St. Pascal School became officially incorporated with the Education Department of the North West Territories. Father Teston served as the first teacher with a salary of \$300 per year and continued to teach for ten years. When

Father Teston's other duties had him in Meadow Lake and district visiting Indians, Mr. J. B. Payette, a Metis who worked for the HBC for 27 years would teach. Basically the only subjects taught in those days were English and Arithmetic. Father Teston's successor was Mr. Carpenter of Meadow Lake, who remained at St. Pascal School for approximately four years.

1921 school officials were; Peter Villebrun, Chairman, Trustees S.R. Bell and J.B. Aubichon, and the Secretary/Treasurer post was held by Horace MacBeth. One of the major concerns the local school board had to deal with was that 90% of the male population was absent during the balance of the hunting season.

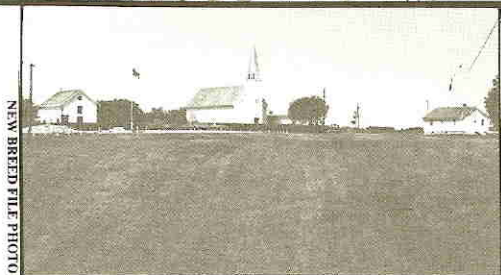
St. Pascal school experienced financial difficulties during 1937-38, which forced the school to close its doors. The students were shipped to Ile-a-la-Crosse to resume studies at the residential school there. While there, disaster struck, and 19 students died in a fire, including two from Green Lake. Many of the Green Lake students ended up returning, and again efforts were made to re-open St. Pascal's doors.

Father Lacombe, who was in charge of the school and mission during this period, thought the best solution was to have sisters as teachers. Father Lacombe finally received a favorable response from the sisters of the Presentation of Mary and was successful in recruiting six of them to come to Green Lake and teach. When they arrived, the teacherage in which they were supposed to live, was still under construction. Therefore they remained at the rectory of the old mission. The rectory was a little house 24 feet by 14 feet, which was previously built for the priest and was situated well over a mile from the school. On the 14th day of October, 1940, the Sisters Stanislaus-Koska, Principle and Superior, Andre-Marie, who taught Grades three to six, Therese-Odile, who taught beginners who did not speak English, Joseph-Etienne, a Nurse, Dorthee, who cooked for the convent, and St-Thomas, Assistant to the Superior, all moved into the new Teacherage.

On June 7, 1945, excavation started for the construction of a new

continued on pg.33

Interview



NEW BREED FILE PHOTO

Batoche church yard

Update on Parks Canada

The following is a recent conversation between BCC media liaison, Arlo Yuzicapi and Norman Babineau, Batoche Liaison, with Parks Canada and the Batoche area Metis locals.

AY: *Maybe what I can ask you first Norman for those New Breed readers who did not read your Profile in an earlier article, what exactly is a Batoche Liaison work-er?*

NB: For readers who don't recall your interview of me last year in the New Breed, I came on stream to facilitate communications between Parks Canada (Batoche National Historic Site) and the Local Development Board which is comprised of members of the Metis locals at Duck Lake, Batoche and St. Louis. The reason I wanted to talk with you today was to familiarize you and the readership of New Breed with the current developments at Batoche Site. A lot has been happening. Hopefully, everyone has visited our national shrine and, even if they have, they'll be interested in returning for another visit because of all the changes that Parks Canada has undertaken.

AY: *Well, yes the Batoche Centenary Corporation is al-so hoping for a turnout in the thousands for Batoche '85 this summer. I'd be interested to know what you mean when you say "changes"?*

NB: Parks Canada has been reversing the March of Time. After a lot of public consultation they undertook to effectively turn back the hands of time to restore a vast area of the present-day site to its original "North West Rebellion" appearance. I personally think that this is a terrific salute to the memory of our Metis ancestors. It's been a really painstaking restoration. Quite a number of very qualified people have been involved - historians, restoration experts, the works.

AY: *Sounds impressive but what exactly have they done?*

NB: To date they've done several very apparent things. I have to explain that even more of their plans will be complete by Batoche Days with this phase of the project finishing in 1986. When our people come to Batoche this year, the first thing they'll notice is that the highway

isn't where it used to be. The No. 225 highway was re-routed around the historic features of the site. The public now does not have to worry about getting run over by vehicles when walking from the church to Middleton's encampment site.

AY: *So what is it I'm going to see anyway?*

NB: I'm coming to that but while we're on the subject of highway relocation, right now I'd just like to mention the other effect of the highway relocation is it eliminates modern-day vehicles from the battlesite which really helps the visitor to feel he's stepped back in time. In fact, the original Humboldt Trail ran about where No. 225 was located, so what Parks Canada did was down-grade the road surface as a first step in simulating the old Trail.

AY: *Won't that make it inconvenient for people who are used to driving right onto the site?*

NB: Well no, not really Arlo. A road has been built down into the site from the new Highway No. 225 location, which now avoids all the historic features. At the end of it people will find a new expanded parking lot. There will be additional transportation from there to other areas of interest on the site for the handicapped and elderly people if they need assistance in that way.

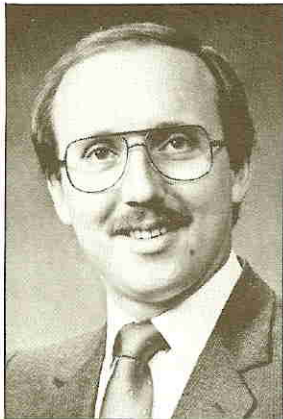
AY: *When you say restoration, do you mean restoring old buildings, etc.?*

NB: Yes, They've done that sort of thing in spades. June 13th the Church will re-open and be completely re-furnished with period pieces and furniture. Same thing with the Rectory on July 14th. It will be quite a show for people coming to visit for Batoche '85. While we're on the subject of buildings though, I should mention that most modern buildings will have been removed from the original site as well as the over-head lines and services. So you can sort of get the picture now of what to expect.

AY: *I think the timing is really good. A lot of things will be in place for our celebrations in July, yes?*

NB: Yes, a lot of the plan has worked out nicely. I just wish that the new Visitor Reception Centre (VRC) would be open. That's a treat we'll have to put off until next year.

AY: *Why is that?*



Honourable Sid Dutchak Minister Responsible For Indian and Native Affairs, Government of Saskatchewan

1985 is a special year for Saskatchewan and its citizens. It has been designated as Heritage '85, a year of commemoration of our past and the celebration of our future.

We have much to remember from our past, and certainly the contribution of Native people to our province and our history is one to be appreciated and remembered. On behalf of the Government of Saskatchewan, I would like to congratulate the Native people of Saskatchewan for their vital role in building our great province.

The North West Centenary marks one hundred years of peace in Canada, an event of which all of our citizens can feel justly proud.

The United Nations General Assembly has designated 1985 as the International Year of the Youth. The nations of the world celebrate the gift of our young people in a theme of participation, development and peace.

The Government of Saskatchewan joins with all of its citizens in a spirit of gratitude and commemoration.

By celebrating together our faith in our land, we unite in the spirit of our forefathers who built our land. In doing so, we pledge ourselves to working towards a future of which we can all be proud.

NB: Even without the delays caused by the changes in government and subsequent delays in Treasury Board approval for expenses involved in building the Centre, we would not have had it in place for Batoche '85. I visited in Winnipeg with the people who are putting this together and was really impressed with their work. The Visitor Reception Centre will do just that - receive visitors. There will be food facilities and toilets, but more importantly, the Centre will give visitors a background on the history of Batoche. The historical interpretation has been sent to the Dumont Institute and the Local Development Board for approval. There will be a museum containing artifacts from the time but also a multi-media show. This last item is still in final planning stages but we've seen a fair bit of the preparation to date. This is going to be a theatre show which will tell the story of Batoche in an interesting way. We're working with Parks Canada on that. It's really a matter for a complete other article sometime down the road.

AY: *I'm curious as a Metis person, is it going to explain Middleton's encampment - the opponent's site?*

NB: Yes, Arlo. To most people, me included, it looks like a little bit of dirt piled up. But then again, so do the rifle pits. This and all other aspects of the site will be explained at the Visitor Reception Centre. You have to bear in mind that those bits of dirt are all that's left of something much more elaborate 100 years ago. This year visitors will be able to educate themselves about Middleton's encampment (called a Zareba) and the former village of Batoche by way of educational exhibits. There will also be a temporary reception booth at New Breed/July-August/1985

the parking lot where people will be able to pick up the new park brochure. It's a great souvenir.

AY: *Our people are going to come to Batoche '85. It promises to be one of the biggest and best Metis gatherings since the uprising itself. It's great Parks Canada will have most of their plans in place for the occasion.*

NB: Yes. I think it will be a good show, even at its proposed stage of development. I hope that we'll all come out and visit our Metis home base. After the dust settles on this year's commemorations maybe we'll get together and discuss the VRC further. In the meantime I'll give you a picture of it. The site and a lot of the recent work areas are going to be extra muddy so try and stay away from it until the period landscape is established. Parks Canada is undertaking even another restoration project at Batoche. Since the story of Batoche is better understood knowing where all the trees, bushes and grasses were 100 years ago during the battle, Parks Canada is also going to try and simulate the actual landscape. I think the whole venture is exciting.

AY: *I'm sure there are a lot of Metis people as well that appreciate Parks Canada's endeavours to preserve Metis heritage for the generations to come. Thank you very much for sharing this with us.*

NB: Thank you as well Arlo. Anyone that would like further information is more than welcome to call me at the Prince Albert AMNSIS Office at 764-9532. Written inquiries should be addressed to me at West Central Region II, 30 - 10th Street East, Prince Albert, Saskatchewan, or call Parks Canada at 423-6100. □

Golden Stardust

*Are we carbon, are we stardust?
We seek the caretaker, laid in rust.*

*Following the fading trail, hearing the anguished wail.
Soft-trodden, the fresh fallen snow, soul ponders directions to go.
Technology drawing to the right, minus acknowledgement from the white.
Tradition slumbers on the other side, my brothers step with leery stride.*

*Are we carbon, are we stardust?
We seek the caretaker, laid in rust.
Are we blue, we seek the cultural clue.
Are we black, the prism colours turn their back.
Are we gold, both sides of the coin are cold.
Are we green, slowly being engulfed by the machine.
Are we white, approach is cautious, uptight.
Are we red, best of cultures we seek to wed.*

*Are we carbon, are we stardust?
We seek the caretaker, laid in rust.*

*We are a nation yet we stand alone,
Melting footprints against technological drone.
Striving to walk the white light,
We see the rejection by their sight.
Feeling at home in the red light,
Where to go when denied the eagle's flight.*

*We are carbon, we are stardust
Awaken sage, laid in rust.*

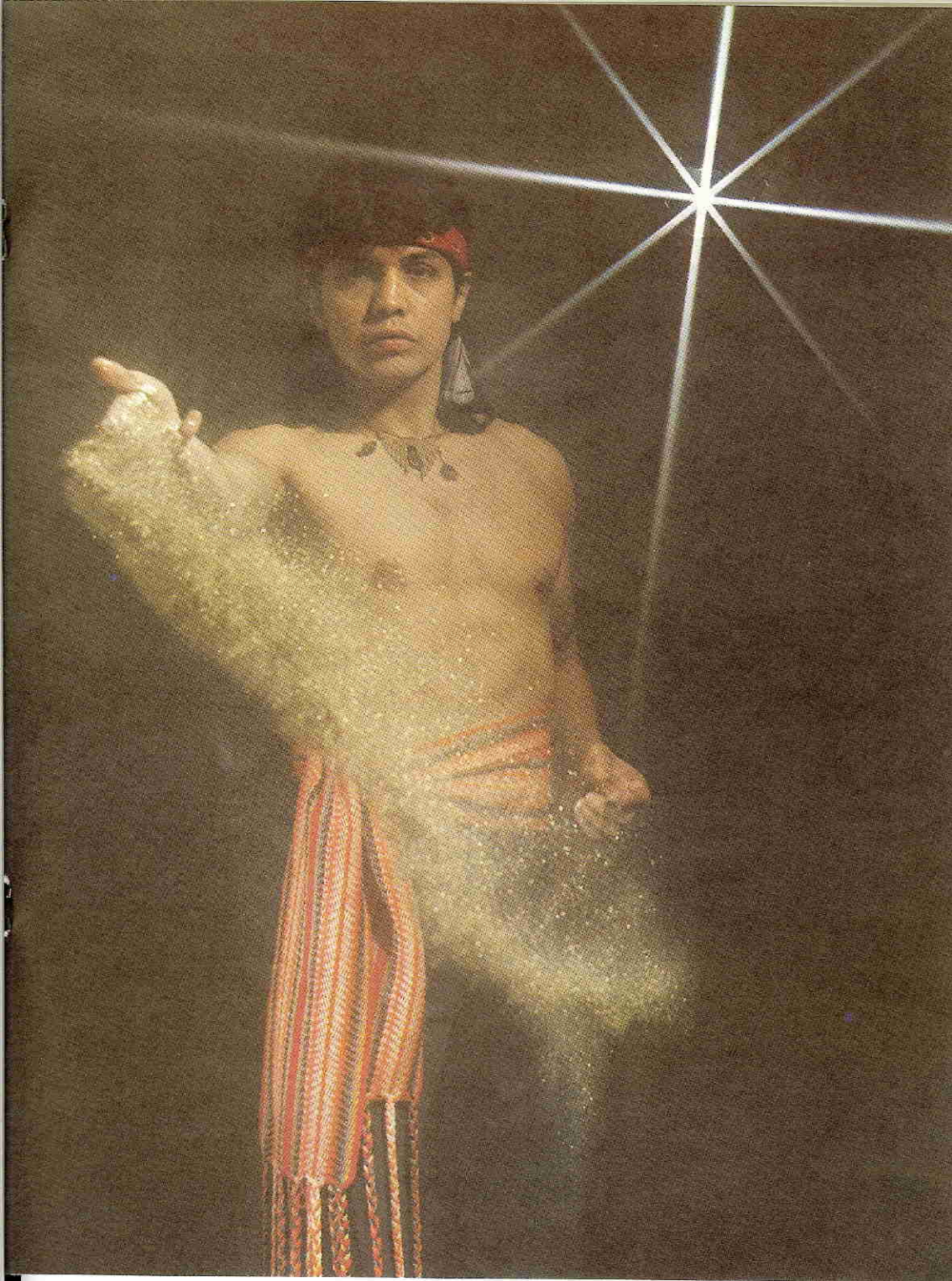
In Spirit

Dennis Robson

In Essence

Terry Fisher

Concept: Terry Fisher
Photographs: Marcel Marcia
Jeff Guilbeault



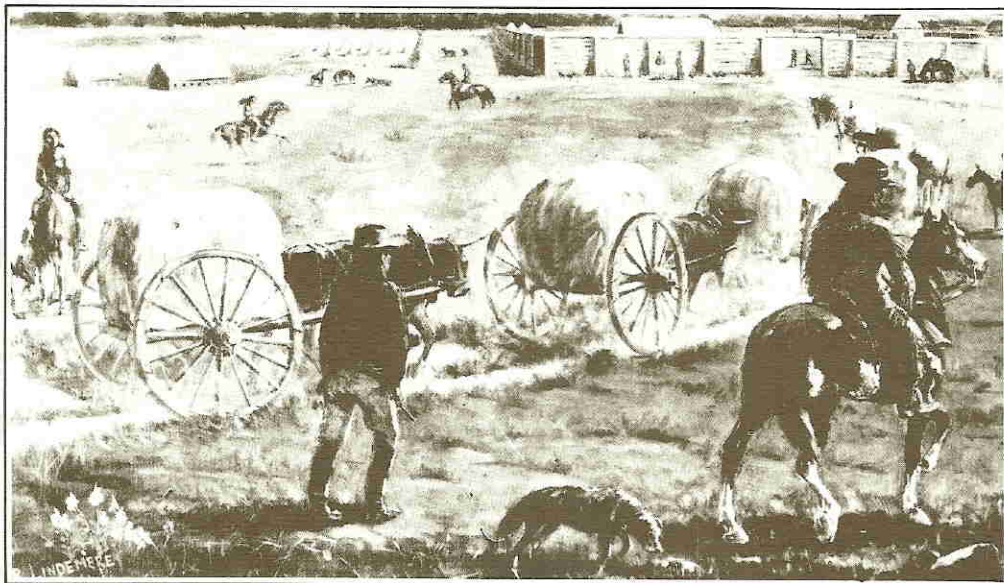


PHOTO CREDIT-PUBLIC ARCHIVES OF CANADA

Traders approaching Battieford, stockade

The Metis Struggle For Independence In The West

1870

*By Don McLean,
Gabriel Dumont Institute*

The Metis communities that grew up along the South Saskatchewan River, such as St. Laurent, Duck Lake, St. Louis, St. Antoine de Padre (now Batoche), were important in Canadian history for a number of reasons. These communities were peopled by the French speaking Metis, who evacuated from the Red River area after the invasion of Colonel Garnet Wolseley and his troops in 1870.

The Metis first settled in the region near the Hudson's Bay Company's (HBC), Fort Carlton in 1872. Here, they hoped to escape the persecution imposed upon their old community of Red River by the new Canadian government after 1870. But even in the territories beyond Manitoba, the Metis could not es-

cape British/Canadian rule. Although the Canadian federal government did not effectively control the North West Territories (now Saskatchewan and Alberta), it did claim jurisdiction over the region.

By 1875 however, the only effective law in the North West Territories was 'Metis Law', having no connection at all to the Canadian legal system. For decades prior to 1875 the Metis economy of the Prairie West had revolved around three interrelated activities - buffalo hunting, subsistence level farming and working as cartmen, voyageurs and middlemen in the fur trade for the Hudson Bay Company. The legal system that grew from this way of life were formalized and institutionalized into a written code of laws on

December 10, 1873. Known as the 'Laws of St. Laurent', these regulations provided for the good order of the communities taking shape along the South Saskatchewan River.

More importantly, they governed all facets of the vital buffalo hunt, ensuring that the rapidly diminishing herds would be used in an equitable way to ensure the continuance of this all-important food staple for both the people of the Metis communities, and the Hudson's Bay Company. Although the laws of St. Laurent were very well suited to the political economy of the region, they were seen by government officials as a threat to both the Canadian government (who had colonizing designs on the area), and to the Hudson's Bay Company who still car-

1885

ried on a lucrative fur trade in this region from Fort Carlton to Fort Edmonton. Under the old Hudson's Bay Company regime, all of the company's chief factors had also served as judges or magistrates so as to ensure that no free trading in furs could take place.

After 1870, the new Canadian government, ruling the territories through its North West Council, an appointed governing body under the wing of the federal government's Department of the Interior, continued to use Hudson's Bay Company factors as magistrates. This played into the hands of the Company. The Hudson's Bay Company needed control over the hunting of the diminishing herds of buffalo in order to ensure a continued supply of pemmican. As a result of the density of buffalo, Lawrence Clarke, the Hudson's Bay Company factor at Fort Carlton, (and magistrate for the northern district), required Canadian law and Canadian police in the district in order to wrest control of the buffalo hunt away from the Metis who still dominated and controlled the hunt across the west.

In the early spring of 1875 Clarke sent his faithful servant, Peter Ballendine, and a party of Hudson's Bay Company hunters out to hunt buffalo. This action ran contrary to the laws of St. Laurent, since it could have resulted in driving the buffalo away before the communities basic food requirements were met, thus resulting in starvation for many. Consequently, Gabriel Dumont was ordered by the Metis council to arrest Ballendine. This,

A Metis brigade sets out for the buffalo hunt

Dumont quickly accomplished.

Ballendine was fined \$25.00 and his carts were confiscated. Clarke, in his capacity as magistrate, wrote to the authorities in Ottawa demanding a police force to be stationed at Fort Carlton to control the Metis, who he claimed, were "passing laws of a cruel and tyrannical nature" Clarke complained:

"...unless we have a certain protective force stationed at, or near Carlton the ensuing winter, I cannot answer for the result. Serious difficulties will assuredly arise and life and property be endangered...I have thus presumed to address you not as an officer of the Hudson's Bay Company but in my magisterial capacity."

As a result of Clarke's alarming reports, a substantial police force was sent to Fort Carlton. The Metis Laws of St. Laurent were invalidated and the scarce herds of buffalo became "open game" for anyone who wanted to hunt them for sale to the Hudson's Bay Company. When police investigated the events leading to Dumont's arrest of Ballendine during this affair, the Commanding Officer concluded:

"They [Dumont's party] caught up to Ballendine, took his carts and fined him twenty five dollars and sent him back home. He reported to the Hudson's Bay Company all kinds of things, thus the excitement. It seems the Hudson's Bay Company are the cause of it. They supplied this man with goods and sent him out secretly ahead of the rest."

Although the police recognized that the Metis were in no way attempting to usurp Canadian law, they were nevertheless, permanently stationed at Fort Carlton where they were used by Lieutenant Governor Alexander Morris, to act as a coercive force that was instrumental in negotiating Treaty Number Six with the northern Cree in 1876. Without such a force he would have been unable to negotiate with Chiefs Starblanket, Mist-a-wa-sis and Big Bear. As it was, Big Bear refused to sign. Nevertheless, the police presence at Fort Carlton did help to secure this region that was vital to the plans of the Federal government as a rail centre needed for the colonization of the west.

It is felt that Lawrence Clarke was working with the blessings of the Lieutenant Governor when he orchestrated the affair that led to the arrest of Peter Ballendine by Gabriel Dumont. This incident provided the necessary excuse to bring in the police who were then used as agents of social control over the powerful Cree bombs in the North. The end of Metis law in the west resulted in the destruction of the buffalo herds upon which the Cree and the Metis both depended for their very existence. A priest of St. Laurent wrote of this episode:

"This affair had other results. It was that the Laws of St. Laurent, having no longer that right to punish the delinquents naturally lost all sanction. They exterminated the poor buffalo with more frenzy then ever, so that the po-

Photo Credit - Public Archives of Canada





Gabriel Dumant, the Prince of the Plains

NEW BREED FILE PHOTO

lice recognized a little later the wisdom of the laws. They announced, besides with the scarcity of buffalo, misery and near famine."

When the buffalo disappeared from the prairies the Metis of the North West Territories turned to farming as an alternative means of survival. By the late 1870's the Hudson's Bay Company was no longer employing as many Metis in the fur trade because agricultural settlement was encroaching. Thus, if the Metis of the North West hoped to survive in the new economy, they had to acquire title to the lands they occupied. As well, they needed capital to obtain the expensive farm equipment needed to move from subsistence level farming to commercial farming.

Meanwhile in Ottawa, the Conservative government of Sir John A. McDonald was returned to power in 1878. The government's new mandate enabled them to move vigorously to colonize the west and turn it into an investment bonanza for the eastern merchants and industrialists.

The conservative government's plans, (known as the National Policy) were uncomplicated. The Indians were to be placed on reserves through the treaty process and the Metis were to be shuffled aside, thus opening up all the land in the prairie west for the ownership of the colonization companies. A privately owned trans-continental rail line (CPR), was to be constructed, largely with tax money taken from the Canadian public. Once the rail line traversed the continent, immigrants

would be brought in by the hundreds of thousands to settle as wheat farmers. Eastern industrialists, protected from foreign competition by a system of tariffs, would charge exorbitant prices for farm machinery. Profits were to be extracted from the western farmers through the grain marketing system and the whole settlement process would create an investment bonanza for the bankers and speculators.

This plan, the National Policy, had no place for either the Indians or the Metis of the west, since it was their land that the federal government planned to use to generate capital for Canada's entry into the industrial revolution that had been taking place in Great Britain and America throughout the 19th century.

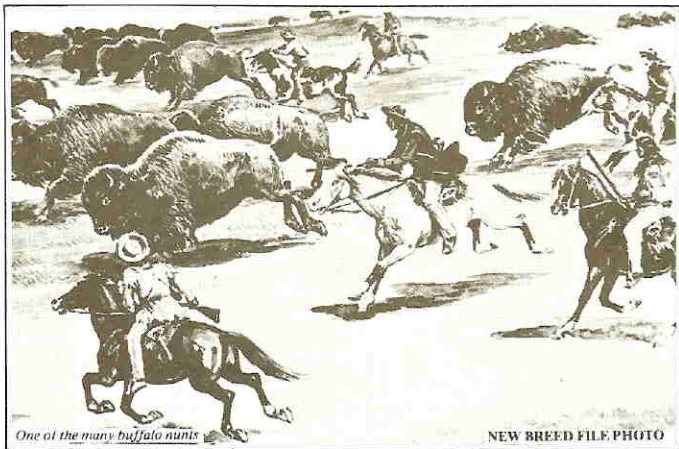
Before success for the National Policy could be assured the "Indian question" had just to be settled, so as to provide the stable climate necessary for investment capital. As the buffalo disappeared, the Plains Indians began to recognize that they were in no position to fight a war without an independent food supply. Since their traditional society and their entire economy had depended on the buffalo, the demise of this species spelled disaster for them.

To add to the seriousness of their situation, devastating epidemics of smallpox had decimated their numbers, at times virtually wiping out entire communities of people, leaving the shaken survivors weak and disorganized. Yet, under strong leaders like Almighty Voice and Big Bear of the Plains Cree, resistance

did occur. Most of the Plains Indians, however had no choice but to settle on reserves, bargaining as best they could with the federal government rather than face death through starvation, and the federal government used its control over the food supply to force Indians bands onto reserves.

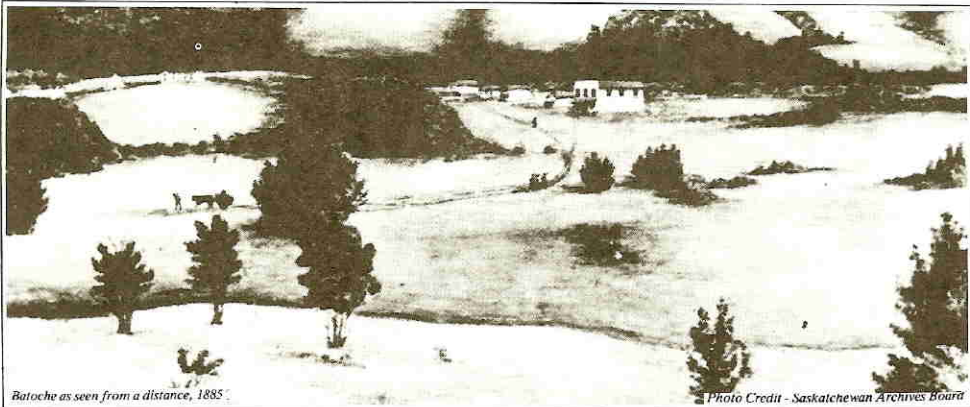
When Big Bear refused to sign treaty number six, the federal government responded with threats of withholding food supplies, while at the same time, denying sufficient capital to those Cree on the reserves to enable them to begin to farm on a viable basis. In the end, these policies brought old chiefs to the bargaining table, since Big Bear did not want to see his people starve. Thus, Indians resistance to the federal government's National Policy was never very effective.

By the early 1880's, governments agents and police officials in the west recognized that the Indians could not wage a full-scale war. Functionaries and police consistently informed the Prime Minister and other officials of the Department of the Interior that it was the Metis, not the Indians, who were capable of carrying an original resistance to the governments plans for the colonization of the west. They consistently advised the government to treat the Metis fairly if it wished to maintain peace in the west. Officials did not heed the advise of their own police however. Instead, they listened to Lawrence Clarke, who advised them that the Metis should be dealt with harshly. Clarke, as a local land speculator was aligned with others who had received large grants of



One of the many buffalo hunts

NEW BREED FILE PHOTO



Batoche as seen from a distance, 1885.

Photo Credit - Saskatchewan Archives Board

land near the present city of Prince Albert. This was at the heart of the country through which the main line of the CPR was to pass.

One of the largest and best located grants of land was owned by the Prince Albert Colonization Company (consisting of Conservative members of parliament and their friends). This grant contained the Metis communities of St. Louis, Duck Lake, Batoche and St. Laurent. The owners of the company, as M.P.'s, knew of the governments plans to have the CPR pass near their holdings. Indeed, a major rail centre and the potential capital city of the North West Territories was to be within a stones throw of this property. Thus, land purchased by the Company for a dollar an acre would appreciate to ten dollars per acre, perhaps much more, when the CPR was completed.

As a result of the needs of the government and speculators, the Metis who had lived for years on this track of land near Prince Albert were unsuccessful in obtaining title for their lands from the federal government. The land title was being held by the Conservative government and speculators for future urban development and profitable land speculation deals.

The Halfbreed and "White" residents of the region, located on properties not owned by the Prince Albert Colonization Company, did eventually get title to the lands they occupied. Many received this title just prior to the outbreak of hostilities in 1885. In order to prevent them from supporting the Metis, Lawrence Clark, who became the first elected member to the North

West Council March 25, 1881, worked with Father Andre and other Prince Albert speculators to petition the government to grant land title to local residents. He was successful in this, but Andre never did get the title to Metis lands held by the Prince Albert Colonization Company. He was in fact, a strong supporter of both the local conservative party under the domination of Lawrence Clarke, and of MacDonalds federal conservative government.

Andre sent many petitions to the government on behalf of the Metis. These, and other petitions, were unanswered in respect to whether or not the government would relent and grant them title as it had for the other settlers. Metis petitions did not see the light of day in Ottawa. Officials simply buried them somewhere in the Department of the Interior, often denying in parliament that they had even been received.

In 1882 the CPR syndicate pulled a surprise move that smashed the plans of the Conservative speculators who had acquired land holdings along the original northern route for the CPR. The syndicate simply ran the CPR through the south 200 miles from the existing northern settlements. In this way the syndicate regained control of western development which simply had to follow the CPR main line. In 1882, Regina became the capital, and later Moose Jaw became the major rail centre.

When the line was pushed through the south, it left Lawrence Clarke and the other Conservative speculators holding practically worthless land, since it was located

200 miles north of the railway. There was no way to move wheat to the international market place until branch lines were constructed. Consequently, a devastating economic depression hit the Prince Albert region after 1882.

In 1883 a "White" radical political organization emerged in Prince Albert. Under the direction of Dr. Andrew Porter, the first physician in the North West Territories, and young William Henry Jackson, a liberal reform group known as the Popular Movement, challenged the Conservative political machine. Dr. Andrew Porter ran against MacDonald of the conservatives in the election of 1883. These progressive "Whites" were receptive to a union with the Metis. Indeed, they had a good understanding of the negative effect of the National Policy for the west, and had incorporated Metis and Indian rights into the election campaign of 1883. However, Father Andre steered all the Metis votes into the camp of the conservatives and as a result, the Popular Movement was soundly defeated at the polls. Father Andre wrote of this:

"The elections this year took place in March. Two candidates stood, Mr. MacDonald, representing the Bourgeoisie (the rich) and Dr. Porter for the lower classes and Free Masons...but thanks to catholic support, the candidates of the (rich) has been re-elected and to recompense his Metis voters he gave \$100.00 for the election of the church of Saint Antoine."

A short time after his defeat,



Louis Riel, a great Metis leader

NEW BREED FILE PHOTO

Lawrence Clarke cajoled the illiterate White farmers into allowing him and his fellow speculators into the farmer's Union. He simply bribed them with a gift of \$100.00 dollars, took over the meeting and had young Jackson expelled. These two defeats for the Popular Movement, set the stage for the tragedy that followed. It successfully reported the poor white farmers and the radical intellectuals from the struggle of the Metis of the region. After this defeat Jackson awaited the coming of Louis Riel, who had been sent for by a delegation of Metis and White farmers following a meeting in the Lindsay district school house in the spring of 1884.

When Riel returned to the North West in June of 1884, control of loc-

al resistance to the National Policy passed into the hands of the Metis. However, the tactics of resistance remained much the same. Many public meetings were held in which all residents, regardless of race, were asked to join the Political Movement. Petitions asking for provincial status and responsible government were sent to Ottawa. Riel pursued a moderate line within the parliamentary process. However, Lieutenant Governor Dewdney, bribed the Prince Albert papers owner to switch allegiance away from Riel to the conservatives. Once again, the Conservative Governments local political machine, with its system of widespread patronage proved to be indestructable. Soon Riel was being condemned as a mad-

man. White and Halfbreed support dropped off. Dewdney passed an ordinance forbidding the sale of fixed ammunition in the region. The Indians were told that they would be rewarded if they did not join the Metis. The federal government geared up for war with the Metis.

By March 1884 the CPR had gone bankrupt. Construction stopped along the line. This caused a major crisis for the Nation as a whole, since all its plans for survival depended upon the construction of the CPR. With no railway, there could be no agricultural colony in the West. Without such a colony, capital could not be raised by eastern industrialists to enter the industrial revolution. By this time it had become impossible to save the CPR, which had already gobbled up over a hundred million dollars of the people's money.

Lawrence Clarke had been sent to Ottawa by Father Andre as an emissary of the Metis in February 1885. Clarke was asked to negotiate for Metis land claims, for those people located on the track of land controlled by the Prince Albert Colonization Company. When Clarke returned from Ottawa on March 18, while acting in the official capacity as an emissary, he told Gabriel Dumont, "Your petitions will be met with bullets. Five hundred police are on their way to take Riel." This was a lie, but it caused the Metis to set about raiding local stores in an effort to secure provisions with which to resist the expected police attack. This action was interpreted by Major Crozier, Commanding Officer of the local police garrison as an act of insurrection.

The war that followed destroyed the hopes and dreams of the Metis in the west who wanted nothing more than the opportunity of entering the new wheat economy as participating citizens. But it saved the CPR from bankruptcy and the federal conservatives from political oblivion. When the CPR delivered troops to the west to crush the "rebellion" it was seen by the public as the Nation's saviour. A grateful nation supplied the remaining millions needed to finish the line to the west coast. While the "rebellion" saved the corrupt government and its' National policy, it left a legacy of 100 years of misunderstanding and racial strife for Western Canadians, both Native and Non-Native. □

school. August 30, 1947 Mr. John Poitras arrived in Green Lake to take on the principal duties. On the 13 of October, 1947, the old schools were abandoned and the new school was open with four classrooms. In 1949, Mr. Waugh was appointed as the new school inspector which was followed by the nomination of three school trustees on November 2, 1949. The successful nominees were Alex Bishop, James Elliott, and Father Le Bre.

During the early 1960's, a new school building was constructed, because of the increasing number of students. Throughout the following years, St. Pascal school grew according to demand. The first gymnasium was added to the newest school in the early 1970's. The gymnasium proved to be the finest of its kind in Northern Saskatchewan and introduced new levels of recreation, not only for the students but also for the residents of Green Lake.

Most recently, St. Pascal School opened new doors to their most recent unit, adding yet a new chapter to the history of this educational institution. From a log cabin in 1893 to Green Lake's most attractive building. St. Pascal School has come a long way.

CENTRAL FARM

In to the early 1930's the Metis population of Green Lake survived through hunting, fishing, and trapping. Other resources such as agriculture, and logging were undeveloped. As trapping lost its market value, this generated income dropped proportionately affecting a majority of local people. Welfare dependency rose, triggering concerns from the Provincial Government. The government began to realize the need for development of a transportation network and a skilled labour force to decrease welfare dependency. Through various studies, the government became aware of the agriculture potential in Northern Saskatchewan and Green Lake was sitting on some of the richest fertile land in that area of the province. The government therefore established subsistence level farms in the district, partly to maintain a resident labour force and more importantly to reduce relief payments, New Breed/July-August/1985

Initially, the government had no intention to turning the Metis into commercial farmers. The farms were viewed as a resource to supplement their traditional hunting, fishing, and trapping occupations.

Part of the Local Improvement District (LID), was set aside where the government was going to establish a training farm, which later became known as Central Farm. The intended purpose of this government operated facility was to provide the local Metis with training in agriculture and industrial skills so they could eventually become competitive commercial farmers.

Central Farm was initiated by Tommy Douglas's Co-operative Commonwealth Federation (CCF), Provincial Government, through the Department of Municipal Affairs. On the surface, the overall project did have an appeal for a community that suffered because of the bad state of the economy. The local people realized this agriculture operation was badly needed as a simple matter of survival. Central Farm was first cropped in 1940.

The short term government intention for the farm could have been beneficial and as various reports have pointed out, "The farm could have become viable." Unfortunately training Metis farmers and viability may have become secondary to another concern of the government, one that the local Metis were never made aware of. That was using Central Farm as a stepping stone in exploiting Northern resources, such as lumbering and later mining.

In supporting this theory, one would just have to examine the reason why the government shipped approximately 100 Metis to Green Lake from Lestock at a time when the locals were suffering the economic slump. Nevertheless, this movement provided a larger labour force, which would be required to exploit the North. Furthermore, this sudden increased resident labour force ensured depressed wage levels for the Metis training at Central Farm. At the same time the government made purchasing farm land virtually impossible for Metis who wanted to branch out on their own. This of course, ensured continued dependency on off-farm employment. Taking these facts into consideration, one tends to believe, the original purpose of Central Farm, a

training base which was to allow Metis to eventually branch out on their own, becomes an impossible reality.

What ever reason the government had in migrating Metis people from Lestock to Green Lake, remains uncertain. These families that made the move, were not at all experienced in living in an environment such as Northern Saskatchewan, and more importantly the promises the government made to them of free farm land, was never fulfilled. Thus, the majority ended up moving back.

Central Farm on the other hand, continued to operate and the avenue in which Metis farmers could branch out was never put in place. Throughout the years the farm basically provided employment for local Metis residents. The farm did however, expand through the years. By 1960, they were 300 acres seeded to grass, 54 acres in summerfallow, 63 acres newly broken, and 600 acres in cereal crops. Even though Central Farm eventually became a successful venture, owned and controlled by the Saskatchewan government, its primary purpose of training competitive commercial Metis farmers was never realized.

By 1979, Central Farm had expanded to 1,548 cultivated acres and consisted of a total 6,380 acres. In addition, the farm has yearly livestock production of approximately 300 head of cattle. The hog barn operation has sales of about 2000 hogs per year.

It is difficult to determine how much Central Farm profits on a year to year basis, because of hidden cost, and de-appreciated capital assets. Generally, the farming industry has been suffering in the last few years, affecting all farms, private and otherwise.

Central Farm is now administered by the Provincial Department of Agriculture. The Metis farmers are all unionized, making them Provincial Government civil servants.

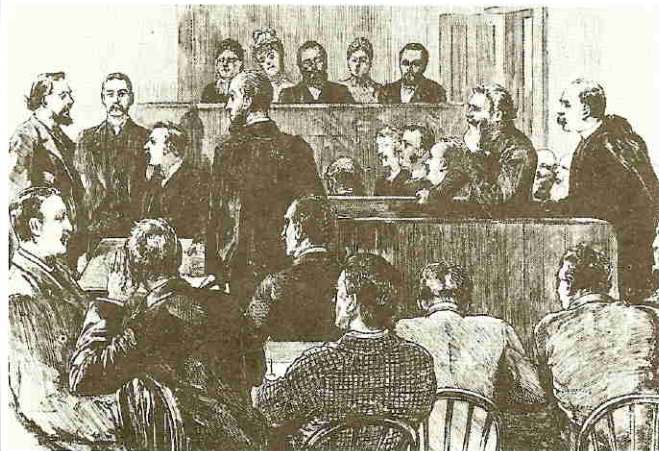
The future of Central Farm is up in the air. Recent reports indicate the government may dismantle Central Farm into private sectors. At the same time the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), has expressed an interest in obtaining the farm if it does indeed go on the open market. □

Chronology of a NATION

by Dr. Peter Charlebois

1885 - 1923

Part 6



Riel on trial

NEW BREED FILE PHOTO

June 1

After being released by Big Bear's band, Cameron, Dufresne and Quinney eventually meet a detachment of Strange's troops, under Maj. Dale near Frenchman's Butte.

7 nurses arrive at Moose Jaw, under the charge of Mother Superior of the Society of St. John the Divine of Toronto. Where they form a major base hospital.

June 2

Middleton arrives at Fort Pitt by steamer. He writes a letter to Big Bear demanding his surrender.

June 3

Maj. Steele and his men come suddenly upon Big Bear's band at Onion Lake and fire at the retreating Indians.

Middleton starts after Big Bear with a mounted force of 260 men.

June 4

A courier arrives at Middleton's camp at Frenchman's Butte from Steele, telling of his skirmish with Big Bear, 50 miles northeast of Frenchman's Butte.

Page 34

N.W.M.P. ordered from Prince Albert to Green Lake to intercept Big Bear.

Second chase of Big Bear by Middleton.

Strange reaches Frog Lake to try and block Big Bear's escape.

June 6

Strange and his men reach the Beaver River trying to cut off Big Bear's escape.

June 9

Unable to get his troops and equipment across the second ford and muskeg, Middleton abandons pursuit of Big Bear at Loon Lake.

Father Legoff pleads, in Middleton's camp, for terms of peace for these Chippewayans who are led by Chief Beardy and who had been with Big Bear at Frenchman's Butte.

June 11

Middleton arrives back at Fort Pitt.

June 15

Middleton, Strange and Fr. Legoff meet with the Chippewas who have been with Big Bear.

June 17

Middleton's scouts report the McLean family has been released by Big Bear.

June 20

Scouts report Big Bear is at Pelican Lake, where Colonel Irvine and his force are stationed. Big Bear is being followed by Otter.

June 22

22 captives of Big Bear's band arrive at the safety of Fort Pitt.

June 24

Strange and Middleton's combined troops arrive at Fort Pitt.

June 26

Base hospital at Moose Jaw closed and the nursing sisters of St. John the Divine return to Toronto.

July 1

Big Bear, his youngest son Horse Child, and a councillor surrender near Fort Carlton, 200 miles east of Fort Pitt.

July 3

Base hospital at Saskatoon closed.

July 4

Col. Williams dies aboard the Northwest.

July 6

Formal charge of treason laid by Alexander Stewart against Riel while Riel is in jail at Regina.

July 20

Louis Riel escorted to the prisoner's dock in the court room by Capt. Richard Deane and Corporal Piggot.

11:00 a.m. Trial of Louis Riel opens. Riel's lawyers state that they have not had time to prepare a proper defence against a charge of treason.

July 21

Riel files affidavit of U.S. citizenship and requests court obtain the certificate.

July 28

Trial of Riel begins.

Riel, in chains in his cell, questioned twice by Drs. Roy and Clark.

July 29

Clark visits Riel for the third time.

July 30

Lawyers for Riel begin the defence.
New Breed/July-August/1985

August 1

12:15 p.m. Jury leaves the court, returning at 3:15 with a verdict of guilty but recommending mercy.

Riel is sentenced to death.

September 9

Riel's lawyers appeal to Queen's Bench.

September 18

Death sentence reaffirmed by Ottawa.

September 22

Wandering Spirit appears in criminal court at Battleford, charged with shooting Thomas Truman Quinn, Indian agent at Frog Lake. He does not deny it.

September 23

Trial and conviction of Louis Monrain, Charlebois, and Dressy Man.

October 1

Trial and conviction of Round the Sky.

October 2

Trial and conviction of Bad Arrow and Miserable Man.

October 5

Trial and conviction of Man Without Blood, Itka, Missinas, Copunowayin, Peeyaychew and Wahpiah.

October 8

Trial and conviction of Iron Body.

October 9

Trial and conviction of Little Bear.

October 16

The second date set for the execution of Riel.

October 24

Riel's appeal to Privy Council filed by his lawyers.

November 7

Drs. Lavell and Valade make new inquiry into Riel's sanity.

November 8

Valade reports that he finds Riel sane.

November 10

Third date set for the hanging of Riel.

November 15

Riel notified he will hang early next morning. While exercising in the New Breed/July-August/1985

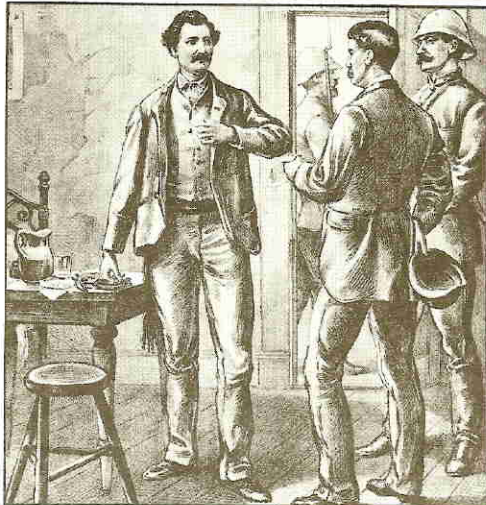


PHOTO CREDIT - The Public Archives of Canada
The last day of the confinement

court yard of the Regina jail, Riel examines his scaffold.

November 16

5:00 a.m. Riel rises and attends a special Mass given said in prison.

7:00 a.m. Fr. McWilliams, a former classmate of Riel's in Montreal, arrives to aid in administering the Last Sacraments.

8:00 a.m. Sheriff Gibson arrives at Riel's cell to conduct him to the scaffold. Riel instantly replies that he is ready.

8:18 a.m. Hangman Jack Henderson, a bitter enemy of Riel's, speaks of his hatred as he pulls the lever.

8:22 a.m. Coroner H. Dodds pronounces Riel dead.

November 26

The day before he is to die, Wandering Spirit makes his only speech explaining and defending his actions.

November 27

8:00 a.m. Wandering Spirit and 7 other Indians hanged at Fort Battleford.

Madeline Welky wife of Gabriel Dumont dies in Minnesota, U.S.A.

December 9

Pascal Bonneau places Riel's body on a railway car in Regina for transportation to St. Boniface.

December 12

Louis Riel's funeral at the Cathedral

of St. Boniface.

1886

April

Marguerite Monette Riel, wife of Louis Riel, dies.

June 13

Six priests sign a statement to the effect that Louis Riel does not merit the sympathy of the Roman Catholic Church.

July 21

Dumont hears news of Canadian government amnesty while riding in a Northwest Show with Buffalo Bill Cody in New York City.

1888

Dumont speaks in Quebec elections against the Conservative candidates.

1890

Dumont returns to Gabriel's Crossing on the South Saskatchewan River to retire.

1905

Saskatchewan and Alberta become provinces.

1906

May 19

Dumont buried at Batoche.

1923

June 8

Death of Ambrose Lepine at Forget Saskatchewan. □

BACK TO BATO

FRIDAY JULY 19th	SATURDAY JULY 20th	SUNDAY JULY 21st	MONDAY JULY 22nd	TUESDAY JULY 23rd
<p>9:00 A.M. Relay run begins at Duck Lake on foot, to river, canoe across river, portage to top of river bank, then horseback to finish.</p> <p>NOON - 3:00 P.M. • Relay run finishes at Back to Batoche site. Winner breaks ribbon to commence Opening Ceremonies featuring Metis, Federal and Provincial spokespeople. • Mr. and Ms. Batoche presentations.</p> <p>3:00 - 4:00 P.M. Metis Red River Jig (main tent) — history — demonstration</p> <p>4:00 - 5:00 P.M. • King Trappers Demonstration (main tent) — history — demonstration</p> <p>5:00 P.M. Mr. and Ms. Batoche finals.</p> <p>5:00 - 6:00 P.M. Winston Wuttunee (main tent)</p> <p>6:00 - 9:00 P.M. Rodeo begins.</p> <p>7:00 - 9:00 P.M. Cultural Drama & Dance Performers (main tent)</p>	<p>9:00 A.M. Fastball Eliminations begin Rodeo continues. Cross-country Runs (6 km & 10km)</p> <p>10:00 A.M. Horseshoe Tournament begins</p> <p>10:00 A.M. - 4:00 P.M. Children's Activities begin (children's area)</p> <p>11:00 A.M. Tug-Of-War Eliminations begin Bannock Baking Competition (Cultural Village) — sponsored by Sask. Native Women's Association</p> <p>NOON Fiddling Competition begins (main tent) — sponsored by Prince Albert Local 7</p> <p>2:00 P.M. Jigging Competition begins (main tent) — sponsored by Metis National Council Artists Workshops begin (Cultural Village)</p> <p>4:00 P.M. Square Dance Competition begins</p> <p>6:00 P.M. Pow Wow Dances (main tent)</p> <p>6:00 - 10:00 P.M. Bingo & Casino (sports area)</p> <p>7:00 - 9:00 P.M. Cultural Drama & Dance Performers (main tent)</p> <p>9:00 P.M. • Round Dance • Dance featuring Reg Bouvette. \$3.00 per person; 14 & under free</p>	<p>9:30 A.M. Procession to Batoche cemetery</p> <p>10:00 A.M. Commemoration Services at Batoche Mass Grave Site</p> <p>11:00 A.M. Fastball Eliminations continue Horseshoe Tournament continues Rodeo continues</p> <p>11:00 A.M. - 4:00 P.M. Children's Activities</p> <p>NOON Fiddling Competition continues (eliminations-main tent)</p> <p>2:00 P.M. Jigging Competition continues (eliminations-main tent) Artists Workshops (Cultural Village)</p> <p>4:00 P.M. Square Dance Competition continues (eliminations-main tent)</p> <p>6:00 P.M. Pow Wow Dancers (main tent)</p> <p>6:00 - 10:00 P.M. Bingo (sports area)</p> <p>7:00 - 9:00 P.M. Cultural Drama & Dance Performers (main tent)</p> <p>9:00 P.M. Open</p>	<p>9:00 A.M. - 6:00 P.M. International Indigenous Youth Conference (main tent)</p> <p>10:00 A.M. - 4:00 P.M. Children's Activities</p> <p>10:00 A.M. - 10:00 P.M. Cultural Village</p> <p>6:00 - 10:00 P.M. Bingo & Casino (sports area)</p> <p>7:00 - 9:00 P.M. Campfire Talks Winston Wuttunee (main tent)</p> <p>9:00 P.M. Dance featuring Lawrence Joseph Band \$3.00 per person; 14 & under free</p>	<p>9:00 A.M. - 6:00 P.M. International Indigenous Youth Conference continues (main tent)</p> <p>10:00 A.M. - 4:00 P.M. Children's Activities</p> <p>10 A.M. - 10:00 P.M. Cultural Village</p> <p>6:00 - 10:00 P.M. Bingo & Casino (sports area)</p> <p>7:00 - 9:00 P.M. Amateur Aboriginal Talent Competition begins (main tent) Song & Instrumentals</p> <p>9:00 P.M. Dance featuring Laurence Joseph. \$3.00 per person; 14 & under free</p>

CHE DAYS 1985

WEDNESDAY JULY 24th	THURSDAY JULY 25th	FRIDAY JULY 26th	SATURDAY JULY 27th	SUNDAY JULY 28th
<p>9:00 A.M. - 6:00 P.M. • International Indigenous Youth Conference continues (main tent) • Metis National Council General Assembly.</p> <p>10:00 A.M. - 4:00 P.M. Children's Activities</p> <p>10:00 A.M. - 10:00 P.M. Cultural Village</p> <p>6:00 P.M. - 10:00 P.M. Bingo & Casino (sports area)</p> <p>7:00 P.M. - 9:00 P.M. Amateur Aboriginal Talent Competition continues</p> <p>9:00 P.M. Dance featuring C-Weed - \$3.00 person; 14 & under free</p>	<p>9:00 A.M. - 6:00 P.M. • International Indigenous Youth Conference continues (main tent) • Metis National Council General Assembly</p> <p>10:00 A.M. - 4:00 P.M. Children's Activities</p> <p>10:00 A.M. - 10:00 P.M. Cultural Village</p> <p>6:00 P.M. - 10:00 P.M. Bingo & Casino (sports area)</p> <p>7:00 P.M. - 9:00 P.M. Amateur Aboriginal Talent Competition finals</p> <p>9:00 P.M. Dance featuring C-Weed - \$3.00 person; 14 & under free</p>	<p>9:00 A.M. - 6:00 P.M. International Indigenous Youth Conference</p> <p>9:00 A.M. Fastball Eliminations continue Soccer Tournament begins</p> <p>10:00 A.M. - 4:00 P.M. Children's Activities</p> <p>10:00 A.M. - 10:00 P.M. Cultural Village</p> <p>NOON Fiddling Competition continues (main tent)</p> <p>2:00 P.M. Jigging Competition continues (main tent) Artists workshops (Cultural Village) Trappers workshops (Cultural Village)</p> <p>4:00 P.M. Square Dance Competition continues (main tent) King Trapper's Events (Cultural Village)</p> <p>6:00 P.M. - 10:00 P.M. • Bingo & Casino (sports area)</p> <p>6:00 P.M. - 10:00 P.M. • Music Festival (main tent)</p> <p>9:00 P.M. Dance featuring Laura Vinson & Red Wvng - \$3.00 person; 14 & under free</p>	<p>9:00 A.M. Fastball Finals begin Soccer Tournament Finals begin</p> <p>10:00 A.M. Horse Shoe Tournament Finals Begin</p> <p>10:00 A.M. - 4:00 P.M. Children's Activities</p> <p>10:00 A.M. - 10:00 P.M. Cultural Village</p> <p>11:00 A.M. Tag of War finals Bannock Baking Competition (Cultural Village) - sponsored by Sask. Native Women's Association</p> <p>NOON Fiddling Competition Finals (main tent) - sponsored by Prince Albert Local 7</p> <p>2:00 P.M. Jigging Competition Finals (main tent) - sponsored by Metis National Council Artist Workshops (Cultural Village) Trappers Workshops (Cultural Village)</p> <p>4:00 P.M. Square Dance Competition Finals (main tent) King Trappers Events (Cultural Village)</p> <p>6:00 P.M. - 9:00 P.M. Music Festival (main tent)</p> <p>6:00 P.M. - 10:00 P.M. Bingo & Casino (sports area)</p> <p>9:00 P.M. Dance featuring Laura Vinson & Red Wvng - \$3.00 person; 14 & under free</p>	<p>10:00 A.M. Procession to Batoche Cemetery</p> <p>11:00 A.M. - 1:00 P.M. Commemorative Service at Mass Grave Site - guest speakers</p> <p>2:00 P.M. - 6:00 P.M. Pit Barbeque - Buffalo and Beef - Entertainment will feature finalists in the fiddling, jigging, square dance and amateur talent competitions.</p> <p>DARK Farewell Fireworks</p>

DULE OF EVENTS

MEADOW LAKE DISTRICT CHIEFS
JOINT VENTURE

Indian Governments of Saskatchewan

P.O. Box 1287

MEADOW LAKE, Saskatchewan

S0M 1V0

(306) 236-5654

(306) 236-5655

“Congratulations to the Metis Nation and best wishes for the future on the occasion of the observance of a century of hope and achievement from the Chiefs, Management and Staff of Meadow Lake District Chiefs.”

Sincerely,
MEADOW LAKE DISTRICT CHIEFS



Ray Ahenakew
Executive Director

Back To Batoche Theme Song Winner

The Batoche Centennial Committee recently sponsored an extensive talent search and contest for the express purpose of choosing a theme song for the 1985 Back to Batoche celebrations. Musicians from far and wide competed for the honour of having their material chosen for this purpose. The competition was stiff but a decision was finally made when the committee chose Rocky Woodward's 'When the Sun sets over Batoche' as the song best able to convey both the message and spirit of Batoche to the world.

Although Mr. Woodward could not be reached for a comment, this Native entertainer's heart must feel warm with the news of his successful entry.

'When the Sun Sets Over Batoche', is a highly emotional ballad that you will no doubt be hearing a lot of during and following this year's special celebrations at Batoche.

Following are the lyrics to that song, but we invite you to try to find an opportunity to hear it only as the man who wrote it could present it. He will be singing it at Batoche so you have one more good reason to come Back to Batoche in '85.

When the Sun Sets Over Batoche

In the spring of eighteen-eight-five
Brave men laid down their lives
Knowing all would be lost
On the prairie of Batoche.

Outnumbered by the troops of General Middleton
Sent to squash the Metis Rebellion
Young and old made their stand
For Riel, Dumont and their land.

When the sun sets over Batoche
When Riel mounts the gallows
Holding his cross
Will the fiddles hung on the wall
Ever be brought back down
To play once again
The Metis proud song.

They died fighting from rifle pits and trenches
In the cold morning sun
Nails and stones used for bullets
Against the cannon and Gatling gun.

On the fourth day, the twelfth of May
Was heard the last battle cry
Middleton's forces over ran the rifle pits and trenches
Where the proud Metis lie.

When the sun sets over Batoche
We will watch mounted horsemen
Following a ghostly cross
Across stormy red sky
And we'll know all is not lost
We will raise our heads up high
As the sun sets over Batoche.

Music and lyrics by Rocky Woodward
New Breed/July-August/1985

Official Batoche Poem

The Batoche Centenary Corporation recently selected the official Centennial Poem for Batoche. The poem entitled, "Arrival in Glory" by Leila Hill of Fort Erie, Ontario will be used to promote Batoche '85.

Mary Morin, Co-ordinator of the Batoche Centenary Corporation stated, "The poem encompasses the three overlapping themes of Batoche '85: a commemoration, a celebration, and a cultural renewal."

The words are very commemorative of the struggle of 1885, for not only will the Metis be commemorating their fallen heroes, but they will also be celebrating the continued strength of the Metis Nation while promoting the culture of the Metis.

Arrival In Glory

Proud and free the red Metis man
as he ruled o'er the grassy prairie land.
Abundantly roamed the wild buffalo
to suffice a need a nation to grow.

For food, clothing and shelter did he kill
this gift of nature with incredible skill.
When warrior whoops sounded a victory
much jubilation filled every teepee.

Then one fatal day the invader came
inflicting the land and people with pain.
A civilized breed they thought we were not
that every last one of us ought to be shot.

Quelled by cannon and Gatling gun
a retreat for safety was soon begun.

Slaughter the buffalo is what they said
with their livelihood gone of them we'll be rid.

Louis Riel, the leader a man without fear
proclaimed out loudly for the people to hear,
"We're going to die if we stay in this place
we can't let this be the end of our race."

In a courageous battle were they to ensue
but weakened, outnumbered they were too few.

Louis Riel was taken and given the rope
his death for a nation an heir onto hope.

'Twas for our liberty that drove Native men to rebel
of a heritage pending a vision beheld.

Faith was of the fallen soldiers strong
his foresight we honour and continue on.

From the North West Resistance a century ago
the remnant Metis did flourish and grow.

Remember Eighteen Hundred and Eighty Five
from whence an image to remain we do survive.

A nation intense to edify self through deed
to new fields of accomplishment we do accede.

Valued customs of old cherished on the way
to adapt in harmony for modern day.

In the home, on the stage a scene to delight
a culture redeemed in all of its might.

Sixty miles North East of Saskatoon
is a historic revival occurring there soon.

For a festive summer celebration grand
we welcome you all to Batoche land.

Hail to Nineteen Hundred and Eighty Five
for the Metis in their glory have arrived.

Leila Hill

History Rewritten

*A year like any other, though many years too late
A time when tear-stained eyes view the swinging of
the gate
A time of recollections and reflections old and new
A time to count the blessings though their numbers
may be few*

A mirror stands before us, it echoes heartaches true

*Dark eyes scan reflections of secrets still untold
trying to understand historic tales of old
Who did what, when, where and how
And the why of all these questions grows wrinkles on
young brows*

*But the mirror holds its secrets captive in its
shallow depth*

*A hundred years have come and gone; the time is
passing still
Our fathers footsteps hardly show in history's
biased swirl*

*But as fast as tracks fill up with mire that blinds
the hungry masses
New tracks of progress will we make in defeat of
time that passes*

*Fragments of a shattered past reflecting from a broken
looking glass*

*A new history will be written to correct the biased page
and the old will join the new in a proud and bold
new age*

*No more we will stand by and watch as others cast our
captive lot
We join the spirits of our past; we write the page that
all read last*

*New images shine brightest in the mirrored shield
of honesty*

By: Jean-Paul Claude

My Brother And I Are Free

*I've Heard the eagle call my name
My time will come to pass
We will fly high and free
Just my brother and me
A mountain ridge will be my perch
The sky will be my home
I'll fly o're the land and sea
And laugh at world that always held contempt for me
The eagle, my brother and I are free*

*By: Emily Major
Page 40*

Images

*The wind is screaming by my window tonight,
As the northern lights dance in the sky.
There's a song in the wind my ancestors sing,
of day's that have long gone by.*

*They sing of a place were the eagles did fly,
And their cry could be heard far away.
A place where the beaver and muskrat once lived,
And where the rabbits and deers used to stay.*

*They tell of a place where the buffalo ran wild,
And the water is cool and clear.
Where once our nations stood proud and tall,
but were soon to disappear.*

*They whisper of a place where many campfire once
glowed, and there was peace in everything you did see.
A place where once our ancestors stayed,
A place that still lives inside me.*

*The wind is screaming by my window tonight,
As the northern lights dance in the sky.
There's a song in the wind my ancestors sing,
of day's that have long gone by.*

*When the world dies
I'll hold out my hand
And together will go
to the promised land.*

by: Daryl Piche

Metis

*They rode red river carts.
They had proud hearts.
With mixed blood,
made houses of wood and mud.*

*100 years ago,
A life based on buffalo.
Trading between brothers,
now segregating one another.*

*A life now smothered,
by greed and gain.
Brother against brother,
buffalo versus train.*

*Many fell in battle.
A war never won.
Drowning rattle
of a gattling gun.
Guns now silent.
Metis still strong.
Past more reliant,
what really went wrong.*

*100 years ago,
we did see a loss.
Metis spirit did grow,
back to Batoche.*

By: Pierre Poitras

Thomas Scott 1870

*As the west recreates its past,
who pauses to remember me
first sacrifice in the long conflict
over Native land claims?*

*Now that history is being rewritten
and the search for heroes is on,
Riel's long shadow
hovers over the plains.
Traitor and madman they called him;
now revered as a martyr.*

*Though my bones lie
in an unknown grave
my spirit haunts Fort Garry.
Is there even one postage stamp
that shows a blindfolded man
facing six Metis rifles?*

By: Thelma Foster

NIGHT MARES

*Sneaking up the stairs
Crawling on the floor
Standing very still
Watching me.*

*Eyes behind closet doors
Something under the bed
It is there
Silently, watching me.*

*I try to run
My body will not move
Closer and closer
It creeps so slowly.*

*My body begins to sweat
My heart beats rapidly
I wake up screaming
My nightmare is over.*

Lois Vandale

Poem

*Seeds are born in the ground,
But we can not. Because we are big.
And our mom and dads cannot
find us.*

*So we are born in our mommy's
tummy.*

*That's where we belong, not
in the ground.*

**By: Jamie Shannon Lee Jessop
Grade Two
Sutherland School
Saskatoon, Sask.
New Breed/July-August/1985**

Come Together My People

*We the Metis Nation
Struggle for Metis salvation
Every Metis must fight
For our aboriginal rights.*

*Our people are poor
and our hearts are sore
But yet we must still strive
To keep our nation alive.
We hear our children cry
And we see our people die.
But our struggle must go on,
Until all genocide is gone.*

*They pick at our remaining culture,
Like a flock of starving vultures.
Now is the time to stand and defend,
Or our Nation will come to an end.*

*No longer can we wait,
For them to seal our fate.
We have to fight together
Or remain this way forever.*

**Dwayne Ross
Regina, Sask**

ACCEPTANCE

*Acceptance is saying its right
your future can be bright
to help you to be happy
instead of always snappy.*

*Acceptance is letting go
because it helps you grow
not thinking about the sorrow
but living for tomorrow.*

*Acceptance is forgiveness
not minding others business
because if you give into pain
it will always come again.*

*Acceptance is remembering
the joy you used to bring
but now I can accept today
I need to live life, my way.*

Darlene Delorme

How Do You Celebrate?

The wind is restless tonight.

*It sighs through coulees
whistles through wolf willow and aspen
stampedes the prairie grass.*

*Where are the heroes? it cries
How do you celebrate
one hundred years of peace?*

*Listen! Province-wide they assemble:
civic parades*

*speeches and unveilings
poetry drama and dance lauding our past.*

Only here and there---

but insistent---

*the beat of tom-toms
the shuffle of moccasin and feather.*

Listen!

*The ghosts of Riel and Dumont
ride along the shining steel
gallop over plains and ridges
laugh above the towns:*

*We are the heroes
Only wars make heroes*

By: Thelma Foster

from the kitchen



Moose Bone Lard or Fat

Boll moose bones for three hours on top of the stove or outside on an open fire. Take the fat from the broth, skimming with a spoon, and place in container to harden. Then it is ready to eat with dried moose meat, crushed dried meat or pemmican.

Moose Broth

(Re: Moose Bone Lard recipe)

1. Drink as is—add salt to taste. Eat with dried moose meat.
2. Make a soup with it—mix flour, rolled oats, meat from moose bones, boll together until thick like gravy. Serve with bannock.

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Dried Meat

Cut a piece of moose meat (about 2 lbs.) into 16-inch strips. Then place the strips of meat over the outdoor fire to dry. When the meat is dark brown in color, it's cooked. Serve with butter or moose lard. It can also be cooked in the oven. This is called panisu wan or pasta weyas.

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Crushed Meat with Onions

Grease a frying pan with margarine or butter. In the pan combine crushed meat, green onions, and sugar. Stir well while cooking. Should be done in 5 minutes.

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Cracklings/Fat

Cut moose fat into small pieces. Put pieces in a pan and melt the fat until all you have left is cracklings from the fat. Use the fat for frying or making bannock. You can eat cracklings separate from the fat.

Cranberry Jam

4 cups cranberries
1 cup sugar
6 cups water
2 tbsp. flour

Boil cranberries in the water, add sugar and stir. When the berries are just about cooked, add flour to thicken. Cool, and serve with dried fish.

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Dry Fish

Scale, clean and remove the head and tail from the fish, when cleaning be sure to open the fish from the back. Next, thin the meat and remove the bones, now lightly slice both sides of the fish taking care not to cut through. In the same manner as drying meat, dry the fish in an open fire, or if you are so inclined, use an oven. When done, serve with cranberry jam or sauce.

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Pemmican

(From pasta weyas or dried crushed meat)
Pemmican is made from dried deer, buffalo and moose meat. Crushed fat from the animals and put into moulds (like a firm ball). You can mix lard and sugar or mix with cracklings and let set. Can be used as a base for soup. Another way you can use pemmican is to combine green onions, sugar and butter or margarine. Mix well. Fry for about 5 minutes.

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Bannock

4 cups flour
1/2 tbsp. baking powder
2 tbsp. lard
2 1/2 cups warm water

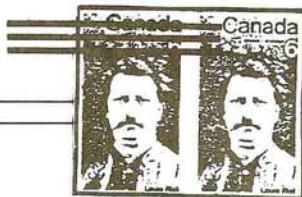
Mix flour, baking powder and a pinch of salt together. Add lard to flour mixture, mixing well. Make a well in the centre, add water. Stir. Knead the dough. Poke holes in top of dough before baking. Shape and bake at 450° until golden brown. Serve with butter, syrup or jam.

Roller Stick Bannock

Use the same bannock recipe as on this page only roll the dough on a stick. Bake in an open fire. Be careful to turn the stick for even browning.

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Dear New Breed:

I would like to use your letter page to express my reasons for being frustrated with the administration of the Ile-a-la-Crosse Village Council. The Council made a decision, without consulting me, that had a bad effect on my livelihood. This irresponsible action has made it harder for me to continue earning my living, but in the end such an attitude will also hurt other people. This is why I think it should be brought out in the open.

I own a taxi business in Ile-a-la-Crosse and was making a fair living until last April when the village council gave a license to another person from the Village to start a taxi company. I used to hire two or three drivers but I can no longer afford it. I am sure the other cab driver is not having an easy time of it either. This decision of the Village Council has made it harder for other people to make a living.

The main complaint that I have about the Village Council is that although they are elected by people like myself, they do not consult us when they are making decisions that will affect our lives. It took me four years and \$27,000 to build up my business. It takes \$40,000 a year to keep it going. Yet, the Council can destroy my livelihood by making an overnight decision that the Village will support two taxi companies. They could have asked my opinion about what sort of living one taxi owner can make in this village. As well, they should have studied the situation, it is a village economic development issue. More than that though, they could have shown respect for my experience as one of the village businessmen.

I could have told them what keeps a taxi business alive. Most of the Members of the Village Council are snug in their work as government employees and have no experience in managing a business. The Page 44

Councillors should keep in mind that they are also representing members of the community who do not have the regular income that they have. They are also representing fishermen, trappers, people on welfare, tradespersons and labourers. When they are about to make a decision that will affect an individual or a group within the village, they should consult with the individual or group for advice.

I would like to suggest that in my situation, that they should have placed a restriction on the number of licenses to be given to owners of taxis. In my opinion, a village of this size can support only one cab. A north Saskatchewan town, La-Ronge, has a restriction on the number of licenses it issues. This, I feel, is part of village economic planning and a more thoughtful way to run things. This consideration can later save other village businessmen the problems that the Council has caused me. □

**Another Voter,
Jeff Morin**

Dear Editor:

We commend the Metis people for their progress and achievements of the past one hundred years. We wish you continued success with your endeavours.

We would appreciate receiving information on your subscription fees, etc. and the price of purchasing a souvenir edition. □

**In Friendship,
Glennice Smith
Asst. Ex. Director
for
Viola D. Lerat
Executive Director**

Dear Editor:

As a former Canadian resident I was thrilled to learn of the relegalization of Imperial measures. I hope

the people of Saskatchewan will now start buying gas by the gallon and petition the provincial legislature to follow the example of Nova Scotia by restoring miles to the signposts. Canada has now reached the point where miles must return to be congruent with acres, sections and townships, or hectares will have to be instituted to be compatible with kilometres.

Kilometres are alien and imposers on any map. One of the cardinal principles of metrology states that the value of any measurement system lies solely in its ability to divide into the maximum number of whole number submultiples possible. Navigation is a prime practical example, where it is imperative to produce the maximum number of whole number co-ordinates for position-finding to fly or sail by.

All ideal multiples for dividing come from duodecimal systems. Geometry renders an abundance: the 360s of circumferences, the 180s of semicircles and longitude, the 60s and 120s of equilateral angles, the 90s of right angles and latitude, and the 60s splits of degrees of arc into minutes and seconds. Time furnishes the familiar 60s, 12s and 24s, while the mile has the 3, 12, and 36 ratios of the foot, inch and yard. This trio is totally compatible.

The kilometre can never be the international mile in length, granted, but even if it was it would still be functionally useless. No ten-base system can be divided by 3, 6, or 12 to render any definite resolutions, not even in fractions. In practical effect, there are no thirds, sixths or twelfths. Making circles 100 degrees and clocks 10 hours (which would cripple geometry and time as effectively as metrics) would still render divisional results too horrendous to contemplate.

Foreign pilots forget their metres to fly in feet for two sound reasons: they like to live, and it is far easier
New Breed/July-August/1985

with our sexagesimal clock to convert mph to ft. per sec. than kph to metres per sec. Questions then arise: why are children forced to learn elevations in meaningless metres, and why do metric mapmakers presume to see no conflict with time and geometry? Why bother to learn a defective, inferior system when you have to turn to a superior one to be bailed out?

Stonehenge was built on a 1 and 6-mile pattern which is probably why we find the solar system mapped in a natural decimal mile pattern. In ball park figures, rarely more than 5-10% off, the Earth is 100 million miles from the Sun, Mars is 150 (mean), Jupiter is 1/2 billion, Saturn 1 billion, and Uranus, Neptune and Pluto are further out by 1 billion mile increments. The Sun's effective gravity reaches 50 billion miles and the nearest star is 25 trillion miles away. There is a similar pattern in speeds of planetary orbits ranging from the 110,000 mph of Mercury to the 10,000 mph of Pluto.

Nearer home, the Moon is 1/4 million miles from Earth (Cislunar Space). The Earth/Moon gravity system (Translunar Space) reaches 1 million miles. The Earth's circumference is 25,000 miles, its rate of spin just over 1000 mph. The atmosphere reaches 100 miles. Magnetic North is 1000 miles from True North, and so on.

There is a correlation between miles and fahrenheit in assessing wind chill factors. For every 1 mph increase in wind strength deduct 1 degree F. On mountains, deduct 3 degrees F. for every 1000 feet elevation. Fahrenheit grouped all Earth's moderate temperatures between 0 and 100 degrees. How accurate he was is shown by today's extremes of -128 and +136 being virtually equidistant from zero. There is a similar balance in the equatorial regions of the Moon of -280 and +260F.
New Breed/July-August/1985

Isn't it logical and natural to record hot days in the 80s and 90s instead of the high 20s and low 30s? As a water scale masquerading in air (an entirely different element), Celsius sacrifices double the accuracy of fahrenheit with its too-widely-spaced gradations geared to water. Freezing point as a base is a sorry choice as can be seen by its placement a third of the way up the fahrenheit scale. It is not even down in the moderately-cold range. Fahrenheit's zero is far more important: the point at which all the oceans would freeze solid regardless of their degree of salinity. Yet Fahrenheit is still a true air scale. Would you dig a garden with a trowel or a hoe instead of a spade to give proper results? Celsius could be made valid, however, if we started living in water and breathing H2O.

Canada once had a scientific measurement system till politics and Big Business interests dictated otherwise. Isn't it time the people started yelling the metric Emperor has no clothes to bring them back again? □

Sincerely,
Ian B. Patten

Dear New Breed:

This letter is to inform you of a certain individual who feels he is being discriminated against because of him being Native, and of a certain Administration Security staff having a personal grudge against him while serving time here at the Regina Correctional Centre.

This man has been up on a security range now going on three (3) months for being suspected of an assault on another inmate. This security range being 3-D with 231/2 twenty three and a half hour lock up. The inmate who was assaulted has cleared him on that charge-thus no outside charges were laid or Institutional charges, but still the man

in charge of Security placed him up on 3-D and still has him there for that incident.

Two months ago, administration sent out for this mans penitentiary record to see what kind of attitude he has and also to see how this individual got along with other inmates. His penitentiary record along with his provincial record are good except for this one incident, but still they persist on transferring this man out to a federal institute.

Administration reviewed him 4-5 times already and the last time Mr. T. Lund was approached about this individual, he said they were looking at three options to do with him. 1/ Keep him up on three "D" for the duration of his time. 2/ Put him back into population. 3/ Transfer this man out to a federal institute. The latter of course being what the administration wants. This being because they have viewed this man's criminal record, which, when one looks at and judges a man by, it tends to give the viewer a biased opinion of him when this approach is used alone.

What about his Federal and Provincial records?? Both show that this man gets along good with other inmates. The inmates here along with a few staff think that this man shouldn't be kept locked up, but put back into the mainstream of population.

This individual does not want to go to a federal prison because he's not doing federal time and for humanitarian reasons - his family reside in the city of Regina, and by transferring this inmate out, could possibly result in a marriage breakdown due to no funds to travel and lodgings if transferred to a penitentiary out of the province or even Saskatchewan Penitentiary in Prince Albert, Saskatchewan.

Enclosed is a list of cases of racial discrimination, and one of his

own account of his problems with the mentioned security staff.

Would your office(s) kindly look into this particular case and also those mentioned on the following page.

**Thank-you for your co-operation,
Elwood Nanapay-for
Alvin Norton**

"CASES OF RACIAL DISCRIMINATION"

1/ Cases of double punishment. Sandi Johns was placed on 3-D for the same reasons as Mick Davies. Already Sandi is doing double the time as Mick Davies.

2/ D. Bellegarde was put on 3-D for the same reasons as C. McKenzie. McKenzie done 21 days and Mr. Bellegarde is doing 4 times the amount of time as McKenzie.

3/ Alvin Norton. I was railroaded to 3-D by Mr. Tony Yanick. I was called into the A.D.D.'s office where Mr. Yanick and another person were. Mr. Yanick said to me, "just between you and I, you can tell me" (referring to the mentioned assault) I said just between you and I there is another guard besides you. Mr. Yanick then asked that guard to leave the room and again Mr. Yanick said to me "Between you and I, we don't have fancy ways of finding out things like in the penitentiaries. If you admit to the assault, there will not be outside charges laid and you will be placed on 3-D for a period of 21 days. It was at this time that I denied having anything to do with that assault. I was in 3-C 15 visiting with a friend Clarence Tiefenbach when that was going on. I also have another inmate as a witness which I wouldn't disclose his name because the institution will harass this inmate. However as soon as my lawyer prepares this case, this witness is prepared to come forward. I have been reviewed 4-5 times already and have been recommended I get off 3-D. One guard even asked me what I ever did to Mr. T. Yanick. I believe this man is personally prejudiced against me and the other Native inmates here.

Page 46

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To All Centenary Visitors:

I would like to take this opportunity to welcome all visitors to the Prince Albert Indian and Metis Friendship Centre in this the year of the Centenary.

The Prince Albert Friendship Centre is the host for the 14th General Assembly of the National Association of Friendship Centres on July 18-22 and we invite everyone to stop in for a visit on your way to the celebrations at Batoche.

Congratulations to the Metis Nation and the Centenary Committee and everyone have a safe and enjoyable time.

Sincerely,
Eugene Arcand
Executive Director



The Board and Staff of

**Moose Jaw
Native Friendship
Centre**

extend sincere congratulations to the Metis Nation on achieving a Century of progress! We commend the "peoples" strength, determination and ingenuity in being a true nation of survivors.

May the Creator continue to guide your paths.

**Indian Metis Christian
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3309 Dewdney Ave
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Publications The Institute of Intergovernmental Relations Queen's University Kingston, Ontario

The Institute of Intergovernmental Relations announces the publication of a new series on Aboriginal Peoples and Constitutional Reform. The six papers in the series examine conflicting attitudes towards the principle of self-government for Aboriginal peoples, identify and elaborate different models of self-government, and compare international experience to the Canadian situation. The papers may be purchased separately or as a set. To order, write: Andrea Purvis, Publications Co-ordinator, Institute of Intergovernmental Relations, Queen's University, Kingston, Ontario K7L 3N6, or telephone: (613)547-2619.

Background Papers

Aboriginal Self-Government: Rights of Citizenship and Access to Governmental Services
Noel Lyon (\$10.00).

Forms of Aboriginal Self-Government
David A. Boisvert (\$10.00).

Aboriginal Self-Government in Australia and Canada
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Douglas E. Sanders (\$10.00).

First Principles: Constitutional Reform with Respect to the Aboriginal Peoples of Canada 1982-1984
Bryan P. Schwartz (\$15.00).

Discussion Paper

Aboriginal Self-Government: What Does It Mean?
David C. Hawkes (\$10.00).

Set of Six publications (\$60.00).

The National Association Of Friendship Centres

Seeks A Communications Officer

TO:

1. Produce a monthly newsletter for distribution to the NAFC Membership and interested individuals/-groups.
2. Respond to specific request and information needs of the NAFC Membership.
3. Receive and maintain information relevant to Friendship Centre Programmes and Activities.
4. Administer the implementation of an approved Communications Program.

QUALIFICATIONS:

1. Highly developed written and oral skills.
2. Adequate training or experience in Research and Data Collecting.
3. An understanding of Native Culture and Current Native Affairs.
4. Fluency in both official languages would be an asset.

SALARY:

\$22,000 to \$25,000 depending on qualifications.

Resume Should be Submitted By July 26, 1985 To:

**Personnel Committee
National Association of Friendship Centres
3-200 Cooper Street
Ottawa, Ontario
K2P 0G1**

The coordinator and staff of Native Affairs extend congratulations to the Metis People in acknowledgement of a century of determined struggle and achievement. We hope the next century will be a time of understanding and greater cooperation by all.

Husky's Native Affairs function is primarily responsible for Native employment and business development, and provides a Native educational awards program.

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Regina Police Service

1717 Osler Street Regina, Sask.: Telephone 306-569-3333



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Congratulations!

New Democrat members of the Saskatchewan Legislature wish to congratulate the Metis people on a century of determined struggle and achievement. We hope the next century will be one of greater understanding and co-operation.

*Allan Blakeney, Opposition Leader
Dwain Lingenfelter (Shaunavon)
Murray Koskie (Quill Lakes)
Allen Engel (Assiniboia-Gravelbourg)
Norm Lusney (Pelly)
Ned Shillington (Regina Centre)
Fred Thompson (Athabasca)
Lawrence Yew (Cumberland)*



South East Area AMNSIS

South East Area AMNSIS membership wishes to congratulate the Metis people in acknowledgement of a century of determined struggle and achievement. We hope the next century will be a century of understanding and greater co-operation by all.



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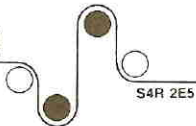
Gabriel Housing Corporation would like to congratulate all Metis people for their past contribution and sincere participation in the development and struggle for the universal understanding that Metis people have secured equal rights in the community of Canada. The children are our future leaders please give them the opportunity to assist in our growth for the next Century.

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Remuneration:

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References:

Three personal or professional references required.

For detailed job description contact:

Nena Byl
Box 106
La Ronge, Saskatchewan
SOJ 1L0

Closing date: July 12, 1985

