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Vol. 16 No. 12

NEW BREED

Voice of the Metis and Non-Status Indians of Saskatchewan

1885



1985



Season's Greetings



L to R - Joan Beatty, Yvonne Nagy, Jo-Ann Amyotte and Vi Sanderson.

The time has come once again when all of us are busy getting ready for Christmas, contacting old friends, cooking, and trying to find that perfect gift. Things don't get easier at Saskatchewan Native Communications as we hustle to get a couple of issues out before the Christmas break.

1985 was a tough year for Saskatchewan Native Communications Corporation because of the uncertainty of ongoing funding from the federal government combined with the provincial evaluation of our programming, but we managed to continue publishing. I would like to personally thank all those individuals, particularly, Jean Paul Claude, Yvonne Nagy, Ray Leibel, Jo-Ann Amyotte, and Ed Poitras, who continued to work to get our magazine published even though the funding was uncertain. With this kind of commitment and dedication, our contribution to the struggle of our people for self-determination will never be hushed. I believe if we continue to foster and build these kind of dedicated and committed people in our movement, we can't help but succeed in our fight for land and the right to govern ourselves as a people.

As we look to 1986, we must work together in ensuring that whatever goals we establish as Native people that they are reached through consultation and involvement of everyone, particularly at the local level. Without that support and involvement we will not have an effective organization to negotiate on our behalf. With this in mind, New Breed can be a tool to provide you with information as to what is taking place within governments and also within AMNSIS but more importantly New Breed can be a vehicle for you to express your opinions on the issues affecting our people. We, therefore, welcome your contribution.

On behalf of the Saskatchewan Native Communications Corporation Board and Staff, we want to wish everyone of you a Merry Christmas and a Happy New Year. As is the custom in some families, invite someone home on Christmas Day and share your food with them, and truly participate and celebrate in the meaning of Christmas.

*Joan Beatty, Executive Director
Board and Staff of SNCC*

NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"



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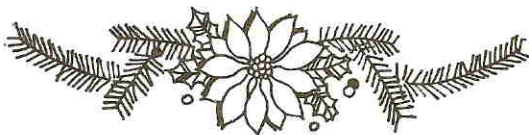
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New Breed is looking for community reporters. If you are interested please contact:

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Freelance Articles and Photos:

Articles submitted to New Breed and subsequently used for publication shall be paid for at the rate of \$2.50 per column inch (10pt., 13 pica). All articles must be signed, however, your name will be withheld upon request. Views expressed are not necessarily those of Wehtamatowin Corporation and free expression of opinion is invited. We reserve the right to publish whole or parts of articles submitted.

Photos that are submitted with articles shall be paid for at the rate of \$5.00 per published photo. These shall be returned upon request.

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Season's Greetings

MESSAGE FROM THE PRESIDENT

Dear AMNSIS Members:

As we approach the Christmas Season once again, we can take new hope from the message of giving, sharing, renewal, and hope, which this time of the year brings. The Christmas season, with its break from the hectic pace of the day-to-day business and politics of our Organization, also provides us with the opportunity to reflect on what has occurred during the past year and what has to be done in the future. Although we have made tremendous strides in the past 100 years in our struggle for self-determination, much remains to be done. I want to take this opportunity to briefly bring you up to date on some of the main activities of our organization.

The AMNSIS elections held this year resulted in the addition of some new people to the Board and the return of others. I believe this is healthy because it allows for continuity and at the same time, new ideas. I would like to personally thank all those people who supported me and for their continued confidence in my ability to carry on the work of getting our rights entrenched in the Constitution. I will continue to work hard in fulfilling this mandate but I also want to remind everyone that we cannot do our job without your support at the local level.

The last First Minister's Conference led us one step closer to having the right to Land and Self-Government entrenched in the Canadian Constitution. The Prime Minister agreed to a political process to specifically deal with Metis Rights. Justice Minister John Crosbie was designated to oversee this agreement. This led to the development of a Tri-Partite Committee which has allowed AMNSIS to negotiate with both levels of government on the kinds of rights the Metis people want. However, we are encountering problems at keeping the negotiations going because of the difficulties being encountered at the bureaucratic level. We are again meeting with the government ministers to ensure that the political commitment made for a trilateral process is adhered to.

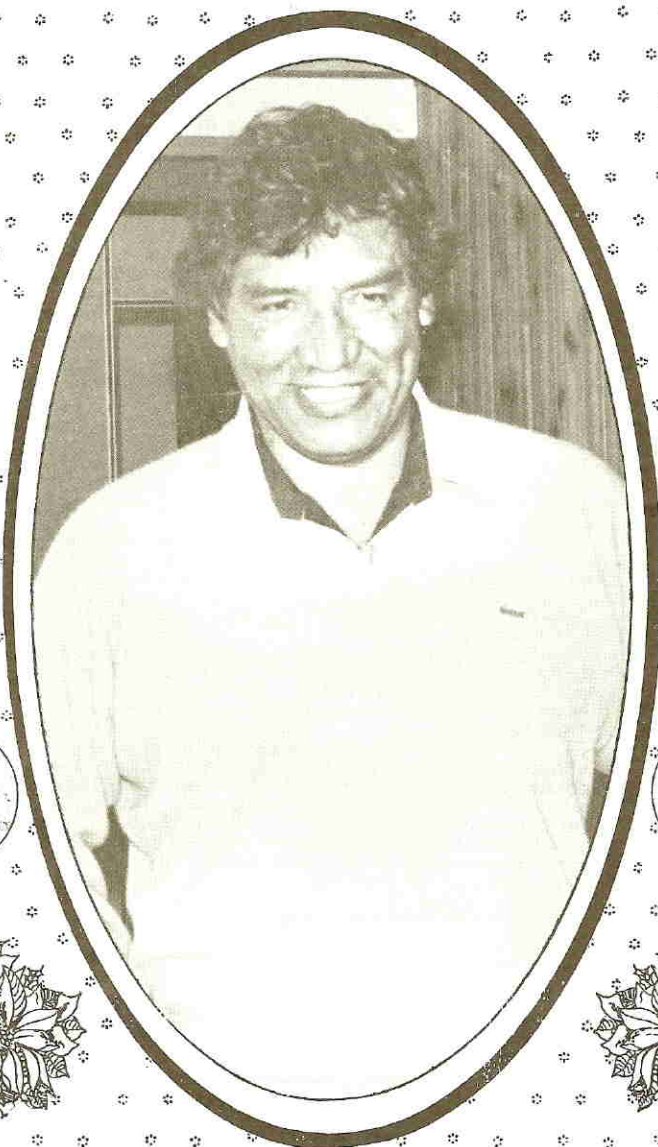
Another issue that must be addressed by our Organization is the matter of the Non-Status membership. The passage of Bill C-31, which gives an opportunity for many of our members to get their status back, will force some changes within our Organization. Policies must be developed to respond to the many issues that will still face our Non-Status members once they are registered in a general list. They will still face the same difficulty of deciding on whether they want to return to existing bands or establishing new bands. There are still others who have been left out and will continue to need the support of our Organization. I recently met with Indian Affairs Minister, the Honourable David Crombie and he fully agrees; this issue must be dealt with. We agreed that AMNSIS will have a policy in place by March and we will be travelling to communities after Christmas to get their input.

AMNSIS and the Metis National Council have also lobbied hard to get support at the international level and this was evident in the kind of support we received from the Roman Catholic Church. The Metis have gained the support of His Holiness Pope John Paul II in their struggle for self-determination. I believe this support is crucial as we continue to negotiate for the same things Riel fought for 100 years ago.

In conclusion, I would like to say that the upcoming Christmas season is a time when we can restore our physical and spiritual energy for the fight ahead. It is also a time when we should reflect on the need for unity, when we should put our differences aside and support each other to ensure that we achieve those common goals and objectives we are striving for.

Have a good holiday. Share, be of goodwill, and I wish everyone of you a Christmas filled with joy and hope.

Jim Sinclair
President, AMNSIS



Season's Greetings

CHRISTMAS MESSAGE

Another year has passed and it is time to share Christmas greetings with you. The Christmas break is a good time for us to reflect on what gains we have made during the past year and where we have not been successful. This helps us get a clearer picture of where we want to go and how we might reach our goals.

Over the last one hundred years, our people have lived in poverty, isolation and lack of opportunity. We also know that the assimilation-mainstream policy which governments have imposed on our people has not, is not, and will not, work to the benefit of our people. This led us to the conclusion that if we are to make progress as a people, we must be able to make the decisions and implement the programs and services which are key to the advancement of our people. To take control, we need the guaranteed rights, we need a political organization and we need administrative organizations. These include institutions like Dumont Institute, SNACC, SNEDCO, the Alex Bishop Child Care Center and many other similar institutions. This is what we call Self-Government.

For the past three years, we have also been involved in multilateral discussions to identify and define the rights of Aboriginal People. The Association, through the Metis National Council, has put forward a consistent position of seeking to have land and Self-Government entrenched in the Constitution. Everything else we want falls under these two rights.

Three attempts to get agreement on these rights and to protect them by a Constitutional Amendment have not been successful. Therefore, it was agreed to move the process to the level of trilateral discussions which would allow the Aboriginal organizations to set up separate tripartite discussions with the object of negotiating and concluding agreements related to Self-Government. It was believed that such agreements might then provide the background information which could lead to agreement of how to amend the Constitution in 1987 to protect the rights of Aboriginal People.

To date, only Saskatchewan has taken advantage of the opportunity to use the tripartite process. Discussions to date have not gone well. It is our view that both the Prime Minister and the Premier have backed away from the commitments they made in April of this year. We have been meeting to try to resolve these problems so we can get the negotiation process back on track.

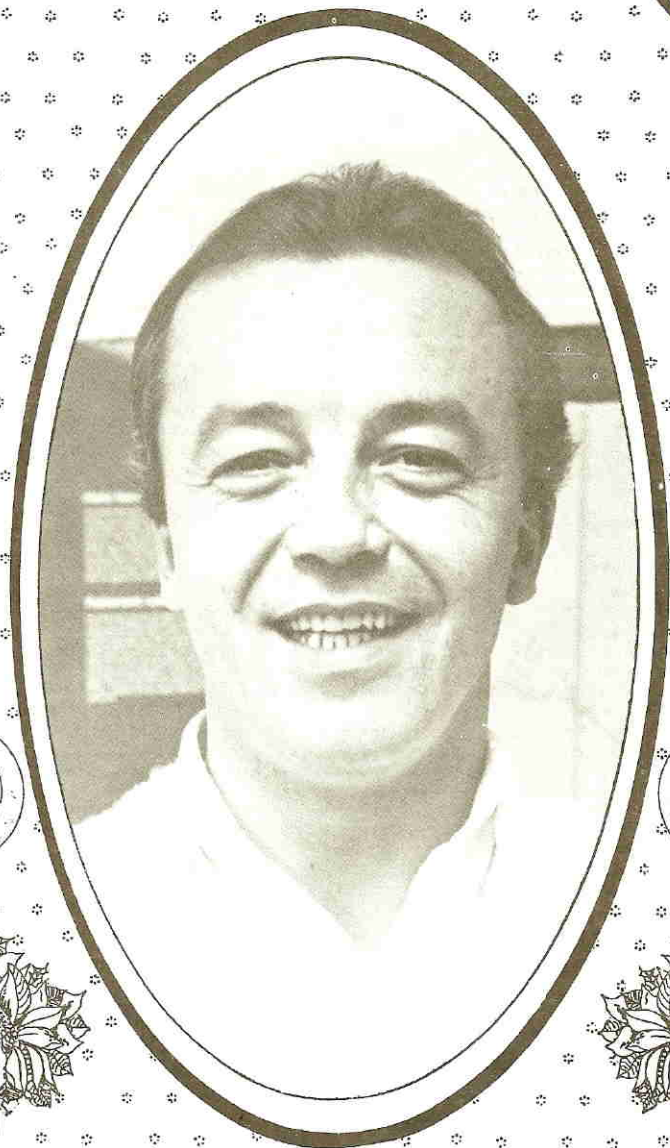
In the January issue of *New Breed*, I will be providing you with a more detailed report on our past and current activities within AMNSIS and also at the national level.

Although we are experiencing problems, we must all pledge ourselves to work toward achieving our long-term objectives. We have struggled for 100 years and the struggle is not yet over. However, the objective is in sight and much nearer to being achieved than it was 10 years ago. Since we are a minority, our cause will always be a struggle.

As we join friends, relatives and acquaintances over the Christmas-New Year break, we should be thankful for what we have achieved. At the same time we should strengthen our resolve to stick to our principles and to work for the achievement of our rights. It is my hope that each of you will be able to reflect on where we have come from and where we want to go. Also, each of us need to ask ourselves: 'What Have I Done?' and, 'What Can I Do?' to ensure that the collective will of our people wins out in the end and that we can truly become a self-determining people.

MERRY CHRISTMAS - HAPPY NEW YEAR

Wayne McKenzie
Vice-President
AMNSIS



CHRISTMAS MESSAGE FROM EXECUTIVE DIRECTOR

This is my first opportunity to share some of my thoughts and to report to you on my activities since I have taken on new duties in the Association as Executive Director. As Christmas approaches, and as we eagerly prepare for a time of visiting and celebration with family, relatives and friends, it is also a good time to reflect on the accomplishments of our organization and on the progress our people have made in their struggle to achieve justice and equality in our province. My activities during the past several months have in part been a continuation of my previous duties and my new duties. I want to review these very briefly for your information.

As you know, for a few years I have served as Chairperson of the Dumont Board. I continued in that capacity until the November 27 Board Meeting when I resigned because I cannot carry out my job as Executive Director and at the same time devote the time that the development of Dumont Institute requires. I was pleased, however, to see two new projects put in place before I resigned. The first was the approval of the STEP III Program. The second was the establishment of the Native Scholarship Program. Wayne has reported on these in more detail so I won't repeat what he has shared with you.

However, I did want to share my concern for the future of Dumont Institute. When the present STEP Programs are completed, there will be no new STEP Programs. The revised training programs under the title Six Directions provide few opportunities for Dumont Institute which will enable the development of permanent and stable training programs related to the skills shortage and skill needs of the Native communities. These needs become particularly important as we prepare ourselves for a greater degree of Self-Government. As a result, we have proposed a "Seventh Direction", that being an agreement with AMNSIS for programming specifically geared to the needs of our people. The government response to date has not been too encouraging. However, discussions continue and the organization will continue to press for favorable response to its proposal both at the political and bureaucratic level.

I continue to serve as a member and the Secretary of the SNEDCO Interim Board. I am pleased that here at least we are making significant progress. A plan to capitalize SNEDCO is working its way through the Federal Government and the indications are that we will receive a positive decision. We also have an opportunity to acquire a major financial institution at a bargain price. As well, we are confident some further interim funding will be received to allow the SNEDCO operation to continue until we have a permanent Board in place.

I recently attended a meeting on Native housing in Ottawa called by CMHC. The Federal Government wants to reactivate the Rural and Native Housing Program and also is seeking new agreements with the province with this goal in mind. A federal condition for these agreements is that the Tripartite Housing Committees be re-established. The only thing holding this up at present is the reluctance by the province to sign such an agreement.

This is increasingly taking more of my time. The issues are complex and the agendas and strategies of the two governments are not always clear. The Tripartite Process which was agreed to at the 1985 First Ministers' Conference has begun and two meetings of the Tripartite Committee have been held. So far we have not made much progress as it appears the government's interpretation of what they committed themselves to is quite different than our understanding of the commitment and certainly the process to date has not lived up to our expectations.

We have proposed some changes to the process which if implemented would give some political direction and a firm mandate for discussions which are to take place at the bureaucratic level. At present, we are waiting indications as to whether governments will agree to these proposals, plus other practical proposals that we have put forward. We should have a better picture after the December 11 and 12, 1985, meeting of the Tripartite Committee as to whether the process will produce positive results.

There are many other activities on which I could report. However, the above gives you an update on the events which I consider to be the most important for us in the future.

In observing Christmas and New Years festivities, we need to be grateful for what we have accomplished and the improvements most of us see in our daily life style. I know there is much more to be accomplished and we must use the Christmas break to find new energy and new ideas with which we can carry the struggle forward in the future.

Dona Desmarais
Executive Director/AMNSIS

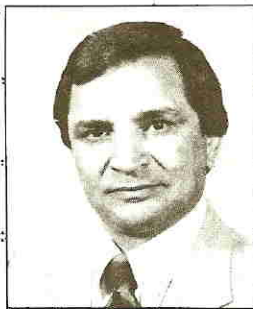


Once again, as the most blessed holiday of the year approaches, it is my extreme pleasure to extend to all my friends and associates the best that the season has to offer.

The past year has seen many changes and we have come through them together in the same spirit of unity as when we set out more than a decade ago.

As the new year approaches, a special year for the entire Association and membership, my special wish for you is that when this time of year rolls around again, in 1986, we can still say that whatever we accomplished was accomplished in the spirit of brotherhood and sharing that our people are so famous for.

Mr. Jim Durocher
Treasurer, AMNSIS



I would like to extend a Merry Christmas, and a Happy New Year to our AMNSIS membership. In this New Year we have to provide more communication to our members for growth and unity within our organization. We have to strive toward self-determination and negotiate a constructive Self-Government master agreement for the AMNSIS membership.

On behalf of the AMNSIS staff and my family, a Merry Christmas and a Happy New Year!!

Allan Morin
Provincial Secretary/AMNSIS



AMNSIS Provincial Staff

May this holiday season be filled with the love of your friends and families, and the good will of people everywhere. We look forward to continuing to work closely with everyone.

We wish all of you and your loved ones a Merry Christmas and a Happy New Year.

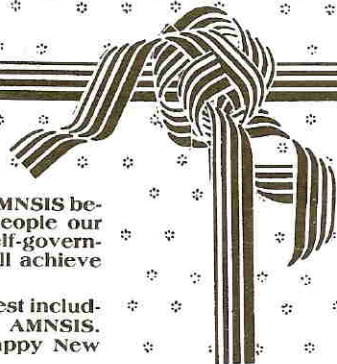
The AMNSIS Provincial Staff



I've always been a supporter of AMNSIS because I believe that as Native people our goal is to get a land base and self-government. I feel very strongly we will achieve that.

I'd like to wish everyone all the best including all the staff that work with AMNSIS. Have a Merry Christmas and Happy New Year.

Jim Favel
Area Director
North Region III



On behalf of Western Region III, I would like to take this opportunity to wish the AMNSIS membership a Merry Christmas and a prosperous New Year. As the New Year approaches I project a lot of hard work lies ahead of us by working in a co-operative manner and in harmony. I am sure our goals and aspirations could be accomplished.

Ed Noffield
AMNSIS Area Director
Western Region III



Once again the Christmas Season brings with it a chance to sit back and speculate on the past year, as well as a chance to rejuvenate ourselves in order to go on with the struggle of aboriginal land settlement and the rights to self-government.

May the festive season bring joy and happiness to the AMNSIS membership and may the New Year be one full of rewards for all our struggles.

Alvin Campeau
AMNSIS Area Director
Eastern Region II



It is my sincere pleasure at this time to extend the heartfelt season's greetings of myself and my family to the entire AMNSIS membership, but especially those within the boundaries of North West Region III.

May the Spirit of Christmas be with you all and grant you and your loved ones a most blessed holiday.

Norman Hanson
Area Director
North West Region II
Buffalo Narrows, Sask.



Once again we are at the time of year where we have an opportunity to sit back and reflect on our past activities and a time to enjoy activities with our families and friends. On behalf of Eastern Region IA I would like to wish the AMNSIS membership a very Merry Christmas and Happy New Year.

Lennard Morin
Area Director
Eastern Region IA

As we come to the close of another year may the comfort of peace and happiness reach you and your loved ones in this joyous Holiday Season and may the good will of people fill the New Year. On behalf of Eastern Region IIA we wish you a very Merry Christmas and a Happy New Year.

Edwin Pelletier
Area Director
Eastern Region IIA



On behalf of Western Region IA I would like to take this opportunity to wish the AMNSIS Membership a happy, safe Christmas. And as we begin a New Year, let us renew our commitment to work together with a spirit of determination and co-operation to build a better future for our people.

Dave Ross
Area Director
Western Region IA



The Southeast Area of AMNSIS and Ka Pa Chee Training Centre, wish to extend a very Merry Christmas and Happy New Year to all.

Dominic Lafontaine
AMNSIS Area Director
Eastern Region III

poetry

INDIAN CAROL

*There came a light a-shining in the night
high up above the foothills
And three men came from their homes
on the range
To follow the light's beam so strange.*

*There was a babe a-laying on the plain,
Jesus was his name
He was born 'neath a tall pine tree
on a wintry day.*

*He was wrapped in swaddling clothes
made from deerskin hide
And in Him, the Great Spirit
knew that He could confide.*

*His hair was black, His eyes were brown,
The color His skin was not white;
But, nonetheless, He said that we
Were all born equal and free.*

*He gave to us rivers, mountains, and streams
All the beauty that you've ever seen
Then he looked down, saw that all was good
And wished,
"Peace on Earth,
Goodwill towards men."*

By Terry Lusty



CHRISTMAS EVE

*Millions of large snowflakes drift slowly past the win-
dow amassed together to form a white blanket below
a pale shroud glimmers faintly in the moon's glow
Silence hovers and settles it's wings for this holy Eve.
Inside the Christmas tree lights blink slowly off and on
as if they just could not wait to whisper to someone
the happy secrets wrapped so carefully, one by one.
Yet, it too must wait and rest for the special day to
come.*

*A mysterious peace settles the earth like a dove
carrying in it's wings the great message from above
a centuries' old promise of God's eternal love
All the universe sings out - 'The rock of Ages has come'.
Multitudes of angel choirs sang loud in the skies
the ancient joyful song of all the ages gone by
'out of Judah's rulers - a great leader would arise'
All Bethlehem rejoices, 'Behold, the saviour has come'.
Two thousand generations have come and drifted
through
yet the eternal message still rings constant and true
great men have lived - died - and are remembered anew
Yet all humbly bowed to proclaim this Lord God as
their King*

Bonita Beatty
Deschambeault Lake, Sask.

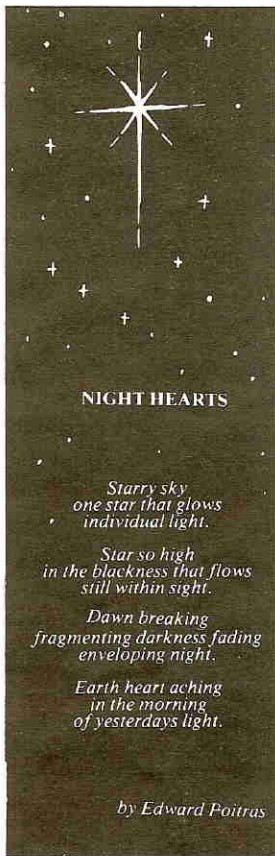
New Breed/December/1985



WOODS IN WINTER

*The trees in winter woods are beautiful
Like patient nuns in listening attitude
Who wait upon some wondrous miracle,
Cloistered in cold and timeless solitude.
But when the restless wind shatters the spell,
Making their tranquil forms to toss and sway
Their antiphonic voices blend and swell
Into a holy Benedicite
Then comes the miracle; some morning bright
When deeply richly blue is all the sky
They stand in jewelled robes of purest white,
Their reverent beauty dazzling to the eye.
How hushed and still! And yet the copses ring
With Te Deums too exquisite to sing.*

By Thelma Foster



NIGHT HEARTS

*Starry sky
one star that glows
individual light.*

*Star so high
in the blackness that flows
still within sight.*

*Dawn breaking
fragmenting darkness fading
enveloping night.*

*Earth heart aching
in the morning
of yesterdays light.*

by Edward Poitras



“What Does Santa Look Like?”



Jana Tapaqon

“He wears red pants and has a white beard and a white hat.”

Dana Laframboise:

“He has a beard and he is red and white.”

Impressions of Santa from the Kindergarten class at Albert School in Regina.

Christopher Fletcher:

“He has lots of beards. And those helpers are there to help him because the bag is too heavy. The bag is filled with cookies, milk and toys.”

Fionna McArthur:

“He has a white, white beard and red clothes.”

Presley Kay:

“He has a beard and whiskers.”

Kirk Mireau:

“He has a white toque and needs helpers because the bag is too heavy.”

Joshua La Rose:

“He has a red toque and a ball, black belt and red pants and a red bag. And the helpers are there because he needs help with the toys.”

Lisa Jeffcott:

“He has a white bag.”

Christopher Spur:

“He has red pants and white gloves and needs helpers because his bag is too heavy, because he is not strong enough.”

Gesson La Rose:

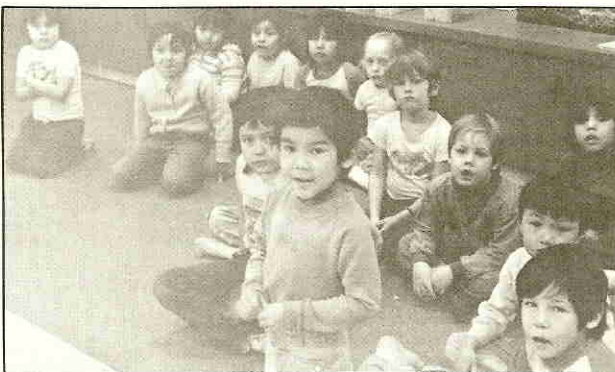
“He needs helpers because he is not strong enough.”

Loni Nahbexie:

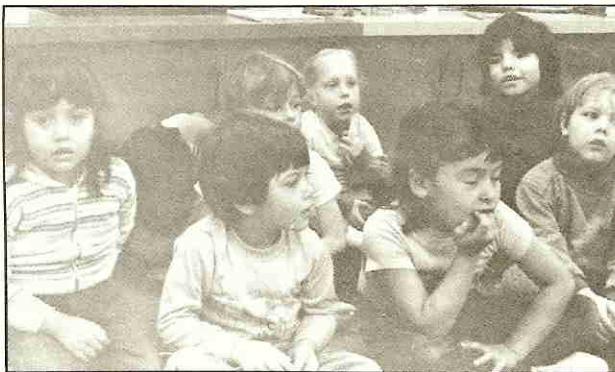
“He is old and he is a big man. His helpers make presents.”



Let Me Think, What Does Santa Look Like?



Oh, I think I can tell you what he looks like!



Gee, all these Christmas Questions!



Eva La Pierre

I Remember Christmas



By Tina La Rose

"I remember when Christmas was a time to look forward to and then some," said Eva La Pierre of Regina. "A week before Christmas, decorations and the trimmings were set up, an event that all family members participated in. Mothers were busy making home made gifts, which were really appreciated by the children. Sleigh bells ringing in the distance was such music to fill the spirit and a constant reminder of what was to come.

"On Christmas Eve our family attended midnight mass, which my children and I still do today. After mass we would return home to eat some delicious donuts and hot chocolate and reminisce of yesterday and plan for tomorrow.

"On Christmas morning, the children would wake up all excited and anxious to open their presents. For hours the children would play

with their new toys. Visiting on Christmas Day was very customary and alcohol wasn't involved. Now that has changed," Eva adds sadly. "Christmas was a time for children and New Years was a special and exciting time for the adults. People went visiting and wishing each other New Year's good tidings. At our house on New Year's morning, the children would kneel before grandpa La Pierre to receive their New Year's blessings. What a joyous time."

Smiling she says, "Then the dances started, lasting right on till spring. We would bake a cake and put a button in it and who ever got the button, made the cake and held the next dance at their house. We had so much fun. Just think we waited for Christmas and New Years just for that", Eva happily says. "That time was good and how

I wish I could go back to those days", she says.

Today, Eva spends Christmas with her children and New Years is celebrated at her house with all the trimmings and lots to eat. She is the mother of 11 children, 58 grandchildren and 25 great grandchildren. Her hobbies are sewing, knitting and crocheting, which she gives each year for much appreciated Christmas gifts. Afghans, bedspreads and, more recently, cabbage patch kid outfits are her specialties. Another hobby is studying people and how they have changed, "I feel sorry for the children today. People don't realize the importance and the meaning of Christmas. People and times have changed, and the old fashion way has died," concludes Eva sadly. □



The Christmas Story

The Living Bible and Cree Bible

Luke 1: 26 to 31 Luke 2: 3 to 16

ST. LUKE 1

26 The following month God sent the angel Gabriel to Nazareth, a village in Galilee, to a virgin, Mary, engaged to be married to a man named Joseph, a descendant of King David.

28 Gabriel appeared to her and said, "Congratulations, favored lady! The Lord is with you!"

29 Confused and disturbed, Mary tried to think what the angel could mean.

30 "Don't be frightened, Mary," the angel told her, "for God has decided to wonderfully bless you!

31 Very soon now, you will become pregnant and have a baby boy, and you are to name him 'Jesus.' He shall be very great and shall be called the Son of God. And the Lord God shall give him the throne of his ancestor David. And he shall reign over Israel forever; his Kingdom shall never end!"

St Luke 2

3 Everyone was required to return to his ancestral home for this registration. And because Joseph was a member of the royal line, he had to go to Bethlehem in Judea, King David's ancient home — journeying there from the Galilean village of Nazareth. He took with him Mary, his fiancée, who was obviously pregnant by this time.

6 And while they were there, the time came for her baby to be born; and she gave birth to her first child, a son. She wrapped him in a blanket and laid him in a

manger, because there was no room for them in the village inn.

8 That night some shepherds were in the fields outside the village, guarding their flocks of sheep.

9 Suddenly an angel appeared among them, and the landscape shone bright with the glory of the Lord. They were badly frightened, but the angel reassured them.

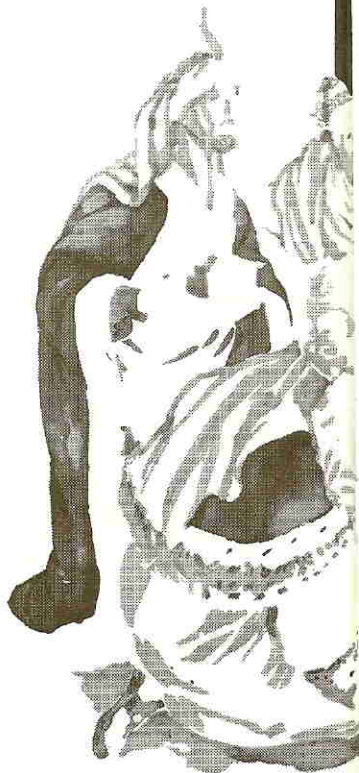
"Don't be afraid!" he said. "I bring you the most joyful news ever announced, and it is for everyone! The Savior—yes, the Messiah, the Lord—has been born tonight in Bethlehem! How will you recognize him? You will find a baby wrapped in a blanket, lying in a manger!"

13 Suddenly, the angel was joined by a vast host of others—the armies of heaven—praising God:

14 "Glory to God in the highest heaven," they sang "and peace on earth for all those pleasing him."

15 When this great army of angels had returned again to heaven, the shepherds said to each other, "Come on! Let's go to Bethlehem! Let's see this wonderful thing that has happened, which the Lord has told us about."

16 They ran to the village and found their way to Mary and Joseph. And there was the baby, lying in the manger. The shepherds told everyone what had happened and what the angel had said to them about this child. □



Christmas Not An Indian Tradition

By Terry Lusty

There is probably no one alive today that really remembers the "old days." Even an 80 year-old elder has memories of the Christian church on the reserve, of the horse, the gun, and of Christmas. Christmas in Euro-Canadian society is the most celebrated of all winter festivals. But, in the Indian world, it was unknown until the arrival of the whiteman.

Thus, it becomes difficult to answer, "What winter celebrations did the Indian participate in before the influence of the whiteman?" Some are known; others are not for they have been lost to the pages of time.

In the main, we are talking about Christmas, attempting to look into the distant past to uncover what Indian people did during winter before learning of Jesus. One mustn't forget that Indians occupied the lands of Canada thousands of years before Christ was born and that knowledge did not surface until almost 2,000 years later. There is no doubt that Christians and Christian ideology significantly altered the religious world of the Indian.

There are many Indian bands which are geographically separate from one another and the memories of old have gradually been devoured and lost to the history of the European in Canada. Most elders, in reminiscing about the old days, remember the stories told by their ancestors about the way life was 50 to 75 years ago.

In the Indian world of the period "before Christ" (B C), there were various winter celebrations. Many have been forgotten. Two, which were common in Canada, were the Winter Solstice and the Feast of the Dead.

Some tribes of Central and South America were knowledgeable about the stars and the seasons of the year. Tribal groups, such as those on the northwest coast and in the interior of British Columbia, and Indians of



the Six Nations in eastern Canada, had many sky stories.

Probably, judging from the many stone drawings and monuments found throughout the Americas, Native people celebrated many events at various times during the course of the year...harvesting, planting, growing times, the shortest and longest days of the year, and other special times of hunting, births and coming of age. Also, winter was the season generally reserved for story telling.

Christmas, however, had not been a tradition of Indian people. The birth of Jesus, far away in Palestine, was unknown in Indian history and folklore. It was as foreign to Indians as was the story of Adam and Eve.

Because the first settlers to arrive in Canada were Christians, the

French Catholics and the English Protestants, the priests and ministers introduced their new religions to the Canadian Indians.

It was through their teachings and later the conversion of Indians to their own thoughts and practices, that Indians came to know and accept Christianity and the notion of the birth of Christ.

It must not be forgotten that Indian people had spiritual beliefs and ceremonies of their own for many thousands of years prior to the concept of Jesus and Christianity reaching the shores of Canada. Knowledge of and respect for the Great Spirit, Manitou, or the Creator had been, and still is for some, a very real concept which is embraced in the modern Indian world as had been the case in the historic era of the Indian.

New Breed/December/1985

As Indians converted to christianity, two institutions aided in the indoctrination of new practices including the celebration of Christmas.

The two institutions were the church and the school. As well, intermarriage with white society resulted in the teachings of the christian faiths through the influences of the white parents.

Until recently, Christmas was a religious and spiritual celebration. Native people went to church, joined in the singing and sharing of gifts, and families visited and ate a feast together.

In more recent years, however, a commercial spirit has engulfed society and placed the emphasis on expensive gifts and on artificial tinsel and glitter. Alcohol has also become one of the traditions associated with Christmas. But, more prominent than Christmas among many Native families has been New Year's Day.

Commonly known to Cree as "oche-tookeskaw", or "kissing day," it was looked forward to with great anticipation, moreso than Christmas Day.

Elder Anne Anderson has shed some light on this subject. In an earlier time she says, it was called "aspin o'ye" which translates as "gone are bygones."

"In the old days," she continued, "the people would all visit the most elderly person, male or female, in the community. That person would treat visitors to whatever food might be on hand at the time."

"But, the best time of all was when friends, relatives, and neighbors renewed acquaintances."

Preparations began a week in advance. Mothers worked vigorously in their kitchens to see that traditional foods would be ready to greet New Year's Day visitors. Boiled or roasted wild meat and dried fish were made ready. With some, pemmican had a special place. So did bannock or fried bread with lard and spiced with mint, tea, and berries. Now there was a real treat!

Berries, gathered and canned the previous summer, would be brought out of storage for this special occasion. They might be saskatoons, blueberries, chokecherries, wild cur-

rants, or wild raspberries.

In the evening, father would hitch up a team of horses to the Bennett wagon, family members bundled up warmly, and off they went from house to house. At each house, they'd be welcomed with a kiss and sit down to a fine meal before moving on to another, and yet another house.

And dances! Mustn't forget them. A true highlight. The fiddles and guitars would be taken down from the cabin walls to provide lively entertainment. Square dances, jigs, reels, and other old-time favorites were enjoyed for many hours, even days.

On some reserves, New Year's was a little different as the Indians would gather at the home of someone prominent, like the chief. Mounted on horseback, they would circle the house firing their rifles into the air .. another tradition now lost in time except for some weddings. Then, they would be invited


inside the home to join in a hearty meal.

Over the years, traditional foods gave way to those made popular by settlers and the more recent convenience stores ... mashed potatoes and gravy, turkey and ham, fruit puddings, and, hopefully, fresh vegetables.

Today, it is difficult to tell an Indian or Native Christmas from that practiced in any other christian household. Santa Claus and the Christmas tree, loads of gifts from retail stores and shopping malls have all made our Christmases seem alike. The times when people gave handmade gifts as presents has also disappeared with time.

But, behind it all, there is still the spirit of Christmas when we remember the child, Jesus, or our Creator, and the celebrations of winter and the spring to follow.

However, Christmas is not what it used to be - know what I mean? ☐




NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

SUBSCRIBE TODAY

Suite 210-2505-11th Ave.
Regina, Sask. S4P 0K6



Produced by
Wanda Matwyn
Saskatoon, Saskatchewan
Saskatchewan Metis: Communication Corporation

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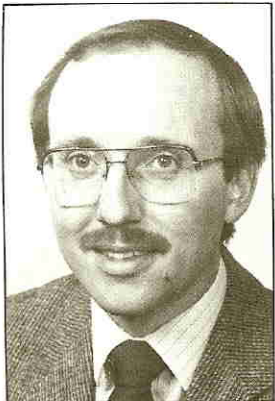
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AMNSIS card NO. _____

Part of the Metis Resource Review



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

A handwritten signature of Sid Dutchak in black ink.

ON BEHALF OF
MYSELF AND MY FAMILY,
AND THE
GOVERNMENT OF SASKATCHEWAN
I WOULD LIKE TO TAKE THIS OPPORTUNITY
TO EXTEND

SINCEREST GREETINGS

TO THE MANAGEMENT, STAFF, READERS
AND THEIR FAMILIES
OF THE NEW BREED

MAY THIS SEASON BRING PEACE AND JOY
TO YOU
AND YOUR LOVED ONES

I LOOK FORWARD TO THE COMING NEW YEAR
WITH RENEWED
HOPE AND DEDICATION

MAY WE WORK AND GROW TOGETHER IN A SPIRIT OF
COMMON UNDERSTANDING
AND
MUTUAL FULFILLMENT

CHRISTMAS CAROLS

SILENT NIGHT

Traditional-Key of B-Flat

Silent night! Holy night!
All is calm, all is bright;
Round yon virgin mother and child!
Holy infant, so tender and mild.
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night, Holy night!
Shepherds quake at the sight!
Glories stream from heaven afar,
Heavenly hosts sing Alleluia.
Christ, the Saviour is born!
Christ, the Saviour is born!

Silent night! Holy night!
Son of God, love's pure light
Radiant beams from Thy holy face
With the dawn of redeeming grace.
Jesus, Lord at Thy birth,
Jesus, Lord at Thy birth.

O LITTLE TOWN OF BETHLEHEM

Traditional

O little town of Bethlehem,
How still we see thee lie.
Above thy deep and dreamless sleep
The silent stars go by:
Yet in thy dark streets shineth
The everlasting light:
The hopes and fears of all the years
Are met in thee tonight.

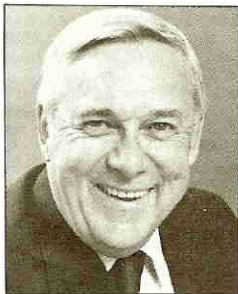
O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord, Emmanuel.

Dear Friends:

On behalf of my colleagues in the legislature and all Saskatchewan New Democrats, I extend sincere wishes that the coming year will bring health, happiness and improved opportunities for all.

1985 marked one hundred years of growth and achievement for Saskatchewan and the Metis people.

Much more needs to be done. In a spirit of co-operation and understanding, let us redouble our efforts in the coming year to make important progress toward our goal of opportunity and prosperity for all.



Yours sincerely,

A handwritten signature in dark ink, appearing to read "Allan Blakeney". The signature is fluid and cursive, written over a white background.

Allan Blakeney
Opposition Leader



Season's Greetings

On behalf of all members of Regina's City Council and citizens of Saskatchewan's Capital City, I am pleased to extend season's greetings to readers of 'New Breed'.

As 1986 approaches, the City of Regina take stock of the year past and plans for tomorrow.

The mayor's Task Force on Indian and Metis Initiatives continues to meet and make a significant contribution. I think 1985, Heritage Year and the centenary of events at Batoche, has increased awareness of our history and created new opportunities for working together for a better Regina.

Best wish to all.

Yours, in friendship
Larry Schneider
Mayor

Christmas Message



As we all sit back and reflect upon the year 1985 and the commemoration of the centennial of the last Metis armed struggle to date, we have to necessarily ask ourselves: "What progress, if any, has been made?"

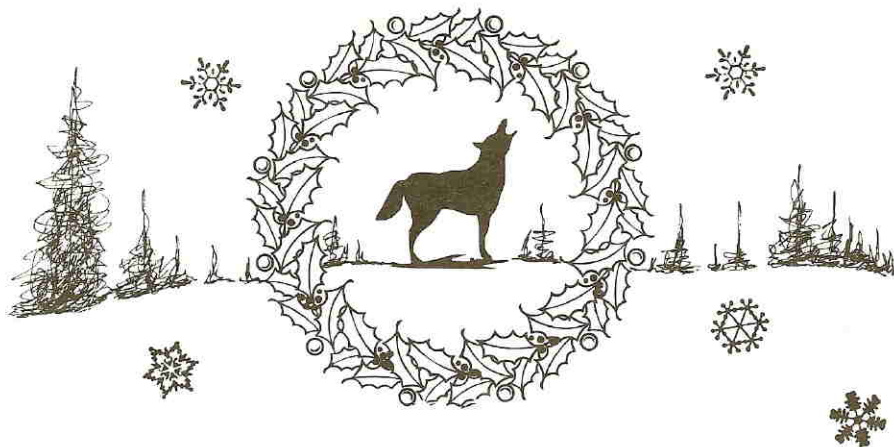
From the perspective of the International community, I can take heart in saying that the Metis Nation has made a contribution to the International Indigenous community and the activities within which we have participated are well remembered around the world.

Of particular significance is the International Indigenous Youth Conference held at Batoche in July. Indigenous youth and leaders from around the world were able to share their concerns with us, and at the same time learn about the struggles and issues of the Metis people. In addition, a Metis youth, Ray Laliberte of Buffalo Narrows, was selected as the leader of the newly created WCIP Youth Wing.

Along with all members of the Fourth World (the Indigenous World), we, as they, are proclaiming our right to land and self-government. In this objective we must all work together as a global unit and at times, we must also give particular attention and support to the struggles of the Indigenous peoples in South/Central America, the Pacific, and Asia where some of our peoples are facing genocide and ethnocide.

Hopefully, our struggles within the Metis Nation and within other Indigenous Nations can move more rapidly towards success in the coming year.

Yours For Indigenous Freedom
Clem Chartier
President
World Council of Indigenous Peoples
and
Member of the Metis Nation



Merry Christmas Joe

A.E. Blythe

It is a long time ago, I know, but Christmas always has a way of bringing back memories. We lived on a hard rock piece of land in the middle of Saskatchewan during the thirties when everyone was so damned hard up you were lucky if you didn't wear your belly button out from rubbing on your back-bone. I was only a kid then, craving for all the things kids crave for at that age...You made your own fun and your own toys and your own clothes. Mind you, it wasn't all bad, I can remember doing a lot of laughing during those years. But like everyone else we lined up in church hand-out lines and took what ever was given us. I can't remember ever having more than one pair of pants at a time.

I remember the year my heavier winter pants wore out in the seat and had to be patched and re-patched. One especially arrogant older boy dubbed me, "Two eyes in the ass". It seemed such an insult and I hated wearing them pants but as mother pointed out they were better than none. I guess Joe Moore, who lived to the north of us and who hardly ever made it to school, saw that it bothered me and one day he waited at the bridge just when the first break of winter came. When the taunter came along, Joe dumped him into the tumbling water and held him there until he promised to undo the name he had called me. On the third time down and bawling with all his mite the pasty-

faced fellow made Joe his solemn promise.

The name stopped after that and with the coming of spring I changed my pants and the incident was forgotten. Joe quit school that year and I hardly ever saw him again. Three years later I quit and shortly after that the war broke out and like other guys my age the army beckoned and we found ourselves in some country we didn't know anything about, doing things we didn't know the reason for.

I was in Caen, France on Christmas Eve and more homesick than a prairie dog in New York City. The lump in my throat was as big as a turkey egg and my eyes weren't watering from the whiskey I was trying to dissolve the lump with, when a pair of piercing black eyes looked me up and down and a deep voice said, "I'll be damned if it ain't two eyes in the ass' himself." I wept--I cursed--and I hugged that big lunk as hard as I would have hugged my own mother if she'd have turned up there. God--was I glad to see him.

Joe and I spent the next days together hashing over all the old day stuff and filling in the between day stuff and Christmas came and went just a little easier...I like to think Joe felt the same as I did. I never seen Joe again and it wasn't until I came home that I found he had been killed just a week after that, in the move from Caen to Chartres. Like I say, it is a long time ago but to Joe Moore, once again I say Merry Christmas Joe and thank you.

Dumont Institute Staff



The Board and staff of the Gabriel Dumont Institute wish you and yours a very Merry Christmas and a Happy and Prosperous New Year. We look forward to working with you in 1986.

**Chris Lafontaine, Director
and Staff**

The Board of Directors and staff would like to wish you and your family a Merry Christmas and Happy New Year.

SNEDCO Board and Staff



Prince Albert SUNTEP



The students and staff of the Prince Albert SUNTEP Center would like to extend Christmas greetings to all and wish everyone a Happy New Year.

**Dave Adams
SUNTEP Co-ordinator
and Students**



The students and staff at the SUNTEP Regina Centre wish everyone a happy holiday. May the spirit of giving and sharing continue throughout the year.

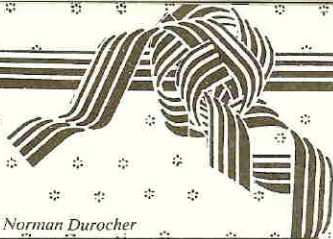
**Marion Desjarlais, Co-ordinator
and Students**



L to R - Stu Herman, Doug Sinclair, Ken Sinclair, Joyce Racette and Bernie Amyotte.

It is that time of year again when people come together to celebrate that historical event, the birth of Christ. When we gather with our family and friends, we can reflect on the past year with pride in what we have achieved in having passed on to our people a sense of well being and pride in their new and sober way of life. So with this pride, we at the Saskatchewan Native Alcohol Commission wish you and your families a very Merry Christmas and a Happy New Year.

Ken Sinclair, Director and Staff



Marie Brooks and Norman Durocher



The Management Staff of PMSHA would like to take this opportunity to wish you a very Merry Christmas and a Happy and Prosperous New Year.

Norman Durocher, Director and Staff



Saskatoon SUNTEP Students

The students and staff of SUNTEP Saskatoon are really busy just now with mid-term exams and end-of-term assignments but, as this picture clearly shows, they are filled with enthusiasm and festive spirit. They want to take this opportunity to wish all the readers of New Breed a Merry Christmas and a successful New Year. They also wish to extend their warmest wishes to the New Breed staff and to congratulate them on producing a consistently fine publication.

Saskatchewan



Premier
of Saskatchewan

Legislative Building
Regina, Canada
S4S 0B3



Christmas is a special time for all of us. It is a time of festivity, shared with our loved ones, when we celebrate the joy of giving. It is also a time for rejoicing in the message of hope which accompanied the birth of the Christ Child on that Christmas long ago: Peace on Earth and Good Will to all men.

On behalf of my wife, Chantal, and our family, I wish you joy and happiness throughout the Christmas season and all the best in the New Year.

Grant Devine
Premier



On behalf of Local II, Saskatoon, I would like to wish all the AMNSIS membership a very Merry Christmas and a Prosperous New Year.

Clearence Trotchie
Executive Director
Local II-Saskatoon



As the Christmas Season draws near, we reflect back to the simple family gatherings at the trapline in Northern Saskatchewan. The basic principals we lived by such as sharing our food with friends and loved ones, the giving of home made gifts and the special midnight mass attended by every family in the area. I hope that your families will be able to get together to celebrate Christmas in our traditional way.

On behalf of myself and family, I would like to extend our sincerest greetings and a fulfilling New Year.

Lawrence Yew, MLA
Cumberland Constituency.

On behalf of the staff and students, we would like to extend our sincere wish for a happy fulfilled holiday season.

Terri MacPhail
Director
Saskatchewan Training and Employment Program



Minister of State
Youth

Ministre d'État
Jeunesse



As Minister of State for Youth, I welcome this opportunity to extend Season's Greetings to Native Youth.

International Youth Year is drawing to a close and I am heartened by the contribution and participation of our young people — particularly young Native Canadians.

Canada is a growing nation. Young Canadians are building the Canada of tomorrow. We look to young Canadians to contribute to our nation's spirit and dynamism.

Your country needs your energy . . . your freshness of approach . . . your willingness to experiment.

For without these qualities, we are in danger of not growing up . . . just growing old.

Audrey Champagne

Canada

IT'S THE
SEASON

Husky's Native Affairs Program Coordinator and Staff would like to take this opportunity to wish you a very MERRY CHRISTMAS and a HAPPY NEW YEAR.

The Native Affairs Program function is primarily responsible for Native Employment and Business Development. Other areas that Native Affairs is responsible for are the Educational Awards and Native Training programs.

We would be pleased to provide further information.

Husky Oil

Native Affairs Program
Husky Oil Operations Ltd.
P.O. Box 6525, Station "D"
Calgary, Alberta T2P 3G7
Telephone: (403) 298-6666



Saskatchewan Native Recreation Senior Hockey Tournament, January 11 and 12. Held at the Saskatoon Arena. First 12 teams accepted with entry fee of \$300.00. Prizes include: Winners of the A side - 1st \$2,000.00, 2nd \$1,000.00, 3rd \$500.00. Winners of the B side - 1st \$1,000.00, 2nd \$500.00, 3rd \$300.00. Send entries to Claude Petit at 806 Victoria Avenue, Regina or phone (306)525-6721 or 1-(800)667-5625.

Beaver River Senior Hockey League and the North West Old Timers Hockey League will be commencing December 17, 1985. Schedule appearing in this issue. For further information contact Louis Gardiner at 833-2143.

Recreation Hockey Tournament, held at Duck Lake, January 18 and 19. Contact Claude Petit for further information.

Colts 5th Annual Hockey Tournament, December 21, 22 at Ile-a-la-Crosse arena.

AMNSIS Open Bonspiel, December 28, 29 at the Prairie Land Exhibition Grounds in Saskatoon. Admission \$200.00 per rink. Contact Claude Petit.

Easter Bonspiel will be held at the Granite Curling Club in Saskatoon. Further details will be announced later on. □

Beaver River Senior Hockey League

B.R.S.H.L. 1985-1986 Schedule

Tuesday, December 17, 1985

Buffalo Narrows vs Ile-a-la-Crosse
Beauval vs Canoe Lake
Patuanak bye

Tuesday, January 7, 1985

Buffalo Narrows vs Canoe Lake
Patuanak vs Ile-a-la-Crosse
Beauval bye

Tuesday, January 14, 1986

Canoe Lake vs Ile-a-la-Crosse
Beauval vs Patuanak
I bye

Tuesday, January 21, 1986

Buffalo Narrows vs Patuanak
Beauval vs Ile-a-la-Crosse
Canoe Lake bye

Tuesday, January 28, 1986

Buffalo Narrows vs Beauval
Patuanak vs Canoe Lake
Ile-a-la-Crosse bye

Tuesday, February 4, 1986

Buffalo Narrows vs Ile-a-la-Crosse
Beauval vs Canoe Lake
Patuanak bye

Tuesday, February 11, 1986

Canoe Lake vs Patuanak

Thursday, December 19, 1985

Patuanak vs Buffalo Narrows
Ile-a-la-Crosse vs Beauval
Canoe Lake bye

Thursday, January 9, 1986

Beauval vs Buffalo Narrows
Canoe Lake vs Patuanak
Ile-a-la-Crosse bye

Thursday, January 16, 1986

Ile-a-la-Crosse vs Buffalo Narrows
Canoe Lake vs Beauval
Patuanak bye

Thursday, January 23, 1986

Ile-a-la-Crosse vs Canoe Lake
Patuanak vs Beauval
Buffalo Narrows bye

Thursday, January 30, 1986

Canoe Lake vs Buffalo Narrows
Ile-a-la-Crosse vs Patuanak
Beauval bye

Thursday, February 6, 1986

Patuanak vs Buffalo Narrows
Ile-a-la-Crosse vs Beauval
Canoe Lake bye

North West Old Timers League

Mondays and Wednesdays
Same Schedule

End Of Schedule

- Top 4 teams make playoffs
- First round is best of 3
- Finals best of 5
- 1st place team vs 4th place team
- 2nd place team vs 3rd place team
- Team with best season record will have home ice advantage for finals.

Up-Coming Events

* Cabaret and Dance held at the Saskatoon Indian and Metis Friendship Center, January 11 and 12, 1986. Sponsored by Saskatchewan Native Recreation Corporation. Contact Claude Petit for further information at (306)525-6721.

* Rainbow Youth Center of Regina will be holding their gym night, every Wednesday from 7:00 - 9:00 p.m. at the Sacred Heart Church.

* Saskatchewan Native Recreation Banquet and Dance held December 21 at the D.V.A. Hall, 1876 St. John St. and 12th Ave. Music provided by "Leather and Lace". Tickets available at \$10.00. Contact Kathy Olshanoski at AMNSIS, 525-6721 or Erma Taylor at Dumont Institute, 522-5691 for further information.

* Open A.A. Meeting held at the Native Alcohol Center in Regina, every Wednesday from 6:00 - 7:00 p.m. □

THE GREENS OF CHRISTMAS

Researched by Paul Lovgren

The use of plants and greens as winter decorations began almost two thousand years ago, before the birth of Christ.

Evergreens are plants that are continually green all year round such as holly, laurel, and pine. The pagans in their belief, believed that evergreens stood for life. When the sun reached its lowest point they brought evergreens indoors, believing this would make the sun rise.

They used the evergreens to scare away ghosts and witches that tried to come inside their homes. They used thorns of holly leaves to prick witches with and burned juniper berries to chase away demons. Evergreens with berries such as mistletoe, holly, and ivy were considered sacred.

MISTLETOE

About twenty-two hundred years ago the Celts, who occupied the British Isles and France, and their priests, called Druids, believed that mistletoe which grew on oak trees had special powers. They thought the oak tree god, lived in the mistletoe after the oak branches died. When winter came the high priest, dressed in white, cut down the mistletoe with a gold sickle. The mistletoe was caught in a white cloth so it wouldn't touch the ground where witches could harm it. They placed part of the mistletoe on the altar and killed two white bulls as gifts to the gods. Later, they gave the rest of the mistletoe to the people to hang over their doorway for good luck. They called mistletoe the "all healer" in that it would cure all manner of ills.

Kissing under the mistletoe comes from Scandinavian legend. One of the gods, Balder, was afraid he was going to die. His mother, Frigga, made everyone and everything promise not to harm him, but she forgot to tell the mistletoe, as she thought it wasn't important enough to cause trouble. Another god named Lokki, who was envious of Balder, asked the blind god Hother to throw a mistletoe dart at Balder and kill him. Frigga having lost her son cried so much that the



tears became white berries on the mistletoe. She pleaded with the gods to bring back Balder. The gods, liking Balder, did so. Frigga was very happy and pleased. She stood under the mistletoe and kissed everyone who passed beneath.

In time the mistletoe became the symbol of peace and love. Enemies, upon meeting beneath it, laid down their arms and made peace. Because of the pagan origins it is usually not allowed inside churches. It is hung in homes where people kiss under it to end arguments and bring good luck.

HOLLY

The early church leaders tried to stop the pagan custom of bringing greens indoors, even after becoming Christians they continued to do it. The church leaders decided to make greens, part of the story of Christ's life. One story suggests that the crown of thorns Christ wore at his crucifixion, was made of holly leaves. When the thorns pricked his head, his blood changed the white berries to red.

IVY

This took a much longer time to be accepted, as ivy was the symbol of the Roman god of wine, Bacchus. As time passed ivy became the symbol of everlasting life and was used as a Christmas decoration as well.

Holly and ivy are mentioned together, since they were the symbols of the male and female halves of

nature. Holly was man's plant, as it was protected by thorns as man would protect himself with weapons. Ivy was known as woman's plant, as it had to be supported by wall or tree in the same way women were thought to need the support of man in the Middle Ages.

ROSEMARY

Rosemary has a sweet aroma and a gray-green colour. The story goes that it received its smell when Mary hung baby Jesus's blankets over it. Its colour is said to come from Mary's gray-green coat, which she threw over the branches.

CHRISTMAS TREE

The tree stands for life, as evergreens did before Christ was born. The custom of cutting down a whole tree is just a few hundred years old. Only the branches were brought indoors during the pagan festivals.

It is not known clearly how the custom of decorating the tree began. Some people think it was started by Martin Luther, a 15th century monk, who lit the tree with candles to show how it looked when it was lit up by starlight.

It is very unusual to see two trees look identical because of the wide variety of homemade and commercial decorations available today.

Decorating the tree is a way to bring people together and do something imaginative and creative at Christmas. □

Season's Greetings
SNCC STAFF



REGINA SASK
S4N 0Z6