



Aug./Sept. 1979
New Breed

"VOICE OF SASKATCHEWANS METIS AND NON-STATUS INDIANS"

featuring

● **The AMNSIS annual meeting including election results**

● **NCC annual meeting**

● **Conversation with Shannon Two Feathers and Maria Campbell**

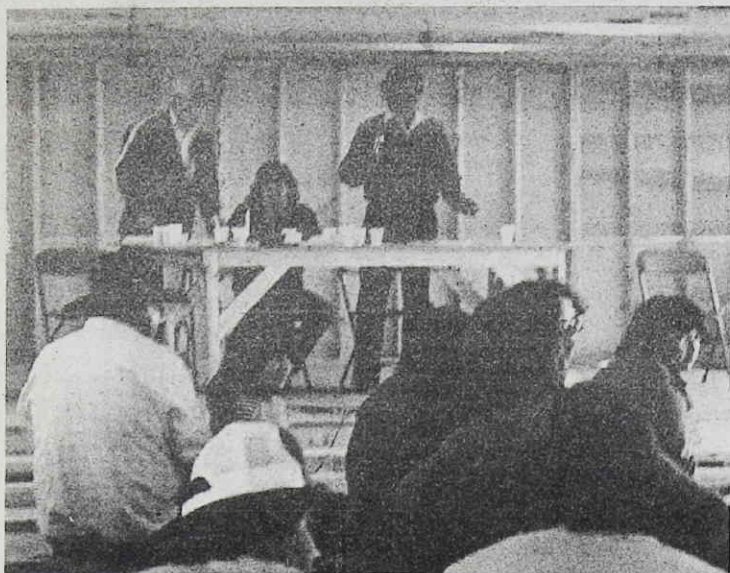
● **Plus eight pages of Back to Batoche with photos**



☆ **Special Batoche Edition** ☆

The Batoche Annual Assembly

AMNSIS at crossroads



AMNSIS president Jim Sinclair addressing the Batoche Annual Assembly

Aboriginal Rights board revised

A stormy session over the AMNSIS Aboriginal Rights Program has resulted in a revised board of directors heading the program.

Clem Chartier, former acting aboriginal rights director, charged that the AMNSIS executive and board of directors had not given the program the attention it deserved.

"We have called important meetings where only a handful of the aboriginal rights board has showed up," Chartier stated. "We hear this fine song and dance from the executive and board, yet where are most of them when it comes to actually attending these important meetings."

His sentiments were shared by Frank Tompkins, former provincial secretary who stated that the Metis land question was the most important issue facing the organization.

"Aboriginal rights has never been given the attention it deserves," he stated, "Aboriginal rights should be independent of the AMNSIS board."

"I agree that we haven't

done all we can," Jim Sinclair stated. "However, I think aboriginal rights should stay with the board. The board is more often than not tied up with the day to day issues, as such it is often hard to establish all our programs." He added that two very important cabinet meetings were coming up in the fall. He said that he had met with Quebec Premier Rene Levesque and had found support for an aboriginal rights settlement. He concluded that aboriginal rights would be settled not only by law but also by political pressure.

Max Morin of Ile-a-la-Croix made a motion that was passed calling on the president to head a revised aboriginal rights board.

Appointed to the new board are: Pierre Dorion-North East area director, Tom Roy-Provincial Secretary, Rod Bishop-North West Central area director and Nap Lafontaine-South East area director. Others from the membership at large are to be added later.

Assembly chooses decentralization

Decentralization, a move whereby, AMNSIS programs and decision making are turned over as much as possible to the area and local levels, was a key issue discussed at length during this year's Batoche annual assembly.

Several delegates stated that decentralization was a premature move. Clem Chartier stated that the decentralization of the AMNSIS Housing Program resulted in "a complete shambles". Chartier recommended that AMNSIS wait at least six months. Bruce Flamont, South West area director agreed. "This move may be premature," he stated, "there is a real danger of splitting the organization over it. We are on dangerous grounds. There has been a lot of hard feelings over the years." Flamont agreed, however with the principle of decentralization.

Jim Sinclair suggested that a time limit be set with a phasing period. Nap Lafontaine, South East area director was cautious. He mentioned that there

should be stages to decentralization. He recommended a period of at least two years.

Rose Boyer of Prince Albert was pro decentralization. "I agree one hundred percent (with decentralization), let's give the organization back to the people." Rod Bishop, North West Central area director agreed. "If we're going to decentralization lets not go half way," he stated, "let's go all the way."

Roy Fosseneuve of Cumberland House stated that the aboriginal rights program should remain in Regina. He added that if the decentralization meant AMNSIS moving in nine different directions then it was no good. He concluded

that he didn't see any problems though.

Frank Tompkins fully supported Nataways motion. "We have a board and executive that is weak," he stated, "Give the power back to the people! I disagree that this move will kill the organization, I fully support Nataways motion."

Jim Sinclair agreed that the motion was key issue. "It's time we made the move," he stated, "If we don't decentralize it could tear us apart. Local control is what is going to keep us together."

The motion was then seconded by Pierre Dorion, North East area director. The motion was then voted on and passed.

The president's address

In his opening remarks to the Batoche annual assembly, AMNSIS president Jim Sinclair stated that the organization has come to a crossroad.

Sinclair stated that he was worried that "outside influences" may affect the policy and planning of the organization.

"We have to be careful," the president remarked, "the government will only deal with us on moral and political power. We must be strong. I'm worried about selling ourselves out for peanuts...If you do not recognize your leaders then you are as good as dead. The organization is the only one who is going to fight for your rights. No one else. Not the NDP, not the Conservatives, not the Liberals."

Sinclair remarked that

despite the "meager" funding allotted to AMNSIS the people had made the programs work. "I'm proud of you for making nickles do the work of quarters in these piecemeal programs," he stated.

He remarked that the conditions of Saskatchewan's Metis had not changed. "The jails are still filled with our people," he remarked, "Something like seventy-five percent of the jail population is our people."

He added that there was hope for northern Saskatchewan. "We can dominate the north," he said, "We have the people and the political power if we're united to do it, within fifteen years we're going to lose unless we move. Government is not going to move for us. We must move now.



AMNSIS North West Central area director Rod Bishop. Bishop was a strong advocate of decentralization.

Dumont College

Dumont College may soon be a reality. The proposed educational institution has been approved interim funding totaling one hundred and seventy thousand dollars.

The college named after Metis leader Gabriel Dumont would provide educational programs related to Metis history and culture. The college, when built would be situated in Regina.

For a complete list of the Resolutions passed at the annual assembly, refer to Page 21.

The elections

Rod Durocher returns as vice-president...

- Rod Durocher - 1348
- John Dorion - 625
- Clem Chartier - 888



Rod Durocher of Prince Albert has returned as AMNSIS vice-president for his second term in a row. Durocher won over rivals Clem Chartier and John Dorion of Cumberland House.

The election, the first by which all AMNSIS life members cast their votes, was questioned by some AMNSIS camps. A resolution, however, was passed by the Batoche annual meeting accepting the election results as valid and binding.

"Problems are to be expected," Durocher commented, "This was the first election where all AMNSIS members were allowed to vote. No doubt a few problems will arise even next year, but what is important is that the membership

as a whole now has the right to vote and I certainly support that whole heartedly."

Durocher, who campaigned under the slogan, "Objective negotiation and affirmative confrontation", showed his greatest strengths in the north west area of the province showing quite strongly in the northern region, numbers three to one. He also placed strong in his own Prince Albert region and the South East area. Clem Chartier showed his greatest strength in the eastern region number one, winning by a margin of over four votes to one. He also placed a strong second to John Dorion in northern region number two. John Dorion won by a significant margin in eastern region number two and northern

region number two. Over all, Durocher won by four hundred sixty votes.

VICE-PRESIDENT

REGION	DUROCHER, ROD	DORION, JOHN	CHARTIER, CLEM
NORTHERN REGION I Henry Cummings	42	42	4
NORTHERN REGION II Tony Keizie	143	101	297
NORTHERN REGION III Jim Favel	253	14	30
WESTERN REGION I Rod Bishop	358	43	141
WESTERN REGION II Murray Hamilton	301	84	101
WESTERN REGION III Bruce Flamont	54	8	119
EASTERN REGION I Pierre Dorion	74	302	18
EASTERN REGION II Alvin Campeau	44	11	149
EASTERN REGION III Napoleon Lafontaine	90	23	34
TOTAL	1348	625	888

...while Tom Roy emerges as new provincial secretary



- Frank Tompkins - 1434
- Tom Roy - 1542

Tom Roy, the former AMNSIS Housing director has emerged triumphant in a race over incumbent Frank Tompkins for the office of AMNSIS provincial secretary.

The race was close. Only one hundred and eight votes separated the two.

Roy won in Northern Region Two (his home area), Northern Region Three, Eastern Region Two and Western Region Three. Tompkins showed his strength by winning in Northern Region One, Western Region One, Western Region two, Eastern Region One and Eastern Region Three.

The results, officially announced at the Batoche annual assembly, did not go unquestioned however. Several opposing political camps stated that they were prepared to go to the office of the Attorney General if necessary to protest the election. The Batoche assembly,

however, passed a resolution making the election results valid and binding. The threat of possible court action was then later removed as opposing political camps agreed to accept the election results.

Roy, who asked for and received confirmation of the election results from the Batoche assembly, echoed returning vice-president Rod Durocher's comments, "Problems were to be expected in this the first general election of the AMNSIS membership", the outspoken provincial secretary remarked, "Overall I feel that despite the protests this concept of general membership electing their executive is a good and sound move".

The election followed two months of hard campaigning with the candidates roaming the province speaking at local and area meetings. The cost of the campaigning was borne by the candidates themselves.

PROVINCIAL SECRETARY

REGION	TOMPKINS, FRANK	ROY, TOM
NORTHERN REGION I Henry Cummings	74	13
NORTHERN REGION II Tony Keizie	193	320
NORTHERN REGION III Jim Favel	68	360
WESTERN REGION I Rod Bishop	328	211
WESTERN REGION II Murray Hamilton	288	196
WESTERN REGION III Bruce Flamont	32	149
EASTERN REGION I Pierre Dorion	283	106
EASTERN REGION II Alvin Campeau	52	152
EASTERN REGION III Napoleon Lafontaine	116	35
TOTAL	1434	1542

Editorials

Dealing head on with Regina's "human fly traps"

Innocence is being replaced by criminal records. Young boys in the slum area of Regina are being unnecessarily punished for crimes which stem from lack of concern by our "City Alderman". Children suffer the cruel results of poverty for years and as a result lose respect for their parents and the police. Children are not responsible for their total environment, worth and opportunities.

by Julie Lawson

The social workers, police and other so-called helpful organizations should be punished along with them.

There's lots of people who know from the "Olden Days" what it is like to be poor. But nowadays it is worse because of the "Social Stigma".

My children and myself have been harassed by the neighbours, in the Albert-Scott area, nearly everyday during the past year because of our "Social Status". Even though we pay monthly rent to live in a house the children and I don't really know what it's like to live in a home of privacy and dignity. Consequently, the children prefer to look for other outlets to relieve the frustration and pressure of not being accepted. Since the Welfare can't help and the police offer only protection officers and society offers only "shelters or foster homes" for underprivileged children, then I think its time the courts appealed to the city alderman to change the environment and opportunities for these children.

The alderman or courts could have the welfare system investigated and know its limitations and provide for the lack of programs and funding needed by most families on welfare. Or give the money to organizations which could develop further, the programs needed by underprivileged families.

The alderman should have more money put into recreational outlets rather than the MCA and Regina Boys Band (Police) which costs money for parents and puts the parents in a situation where they can't afford a car to drive the kids to the classes or give the children that much time because they

are either too busy working themselves or too drunk or depressed to make an effort to get involved.

There are no publicized recreation programs available for children and their parents to participate in, together in that area.

Crime exists in this type of situation, such as theft and property destruction. Other areas like this one exist in Regina as well. They don't give a child the chance they deserve in order to become worthwhile citizens of Regina. Children from that area rarely break away from the ghetto-like atmosphere but go deeper into crime. Those areas are

human fly traps where the weak are caught and then their chances for survival are almost nil due to criminal records, social stigma and psychotic disorders.

The alderman in question, should face the fact that they themselves have allowed slum landlording or face the fact they themselves are the culprits.

They as well as authorities in question should try to make an end to injustice and give us alternatives. Surely the citizens of Regina would support recreational facilities and creative outlets for the children. I know the city alderman and government officials enjoy their football games in their luxurious

new football field but that doesn't help the issue of the growing child crime rate and the lack of good programs to correct the situation.

Each satellite area of the city designated by the city as a Native residential section should have just as much opportunity for advancement and creative outlets as possible.

A Native recreational facility is in order as well as classes for the people to learn of their legal rights. The younger children would see that their elders were becoming increasingly interested in the legal system the police commission and other resources which adhere to the criminal world. These children need a chance to feel secure in their environment. If they knew their parents were familiar with their rights these children would take on a different attitude and could abide by the rules if given a chance to learn them. Classes could be set up for both parents and children to stress the importance of less crime and more positive steps towards prevention and understanding.

With the help of the Legal Aid Society, Local 9, the Community College and the Race Relations Office, it is possible to help these children and families which have been neglected.

People in that area, especially Natives because they are the most effected, should

as citizens be given a chance to participate in social growth.

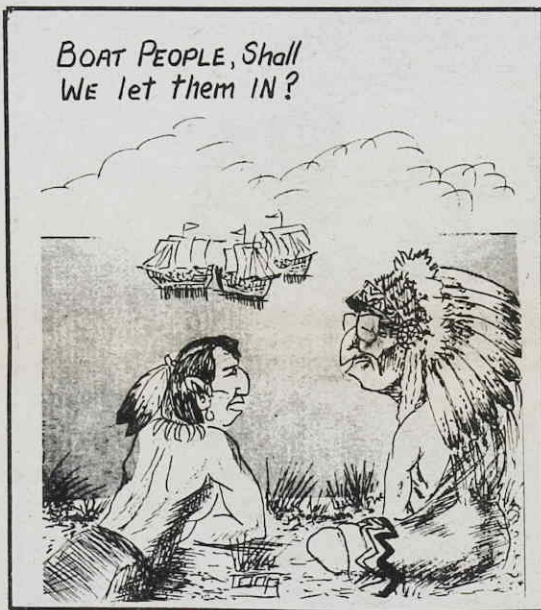
As a former fieldworker for AMNSIS, it is my experience that people are worried about their children and the attitudes they face with police and social workers. I noticed a sincere interest in the people of Local 9 for having classes about legal rights.

As a parent with growing boys, I've had personal dealings with the Juvenile courts and found the Judge to be very close-minded and somewhat biased in opinion, siding with the police and social workers. The judge relied totally on the social workers to hold the child up to the law but stressed the fact that the parents, not the social workers, would be held responsible if the child failed.

Somehow this plan does not work. Parents need more support and the children require more help than just careful watching by a social worker. As for courtworkers they do a tremendous job but the number of children and families in trouble, far out-number the courtworkers. Young juvenile offenders could be converted. We need and must have more native courtworkers and native paralegals. Our children are worth the effort to set up legal rights classes and develop an interest in the legal system as part of the program for social and community growth.

"What is life? It is the flash of a fire fly in the night. It is the breath of the buffalo in winter. It is the little shadow that races through the grass and loses itself in the sunset."

-Crowfoot



An irreverant look at a most cherished institution

If there is one fast and simple rule about the effect of two cultures meeting it is that both learn and gain from the experience of the other. Therefore, the world we live in is not the mere product of one people but many.

by John Cuthand

Given this simple rule it is strange that Canadian school children should be taught, for all intents and purposes, the

history of Europe up to the Europeans coming to this continent and their claim to it.

Canadian school children are not taught that the history of Africa, for instance, is more than small mud villages inhabited by a scantily clothed backward people. They do not learn of the great African civilizations which flourished before the arrival of the European. Of great Zimbabwe, Ghana and the mysterious city of Timbuktu, which housed the worlds oldest university to which the scholars of Egypt and Greece eagerly traded with for their texts.

Nor do they learn that the alphabet and advanced mathematics came from the Arabs whose knowledge of the heavens far exceeded any other culture until other cultures learned and gained from them.

Of the North American Indian they are taught little. Perhaps an afternoon of grade eleven social studies class devoted to such trivial gifts as the canoe, snowshoes, moc-

casins and a host of quaint names for provinces, cities, lakes and rivers. Canadian school children are not taught that two-thirds of the worlds foodstuffs were gifts from the Indian. That the Indian revolutionized the world of medicine, nor that the Indian, perhaps most significantly, gave the world democracy - a system of government which shook the world. It can even be argued that instead of the Indian being

assimilated by the European it was the Indian who assimilated the European.

Far from Native school children failing the school system, it is the school system which is failing our children. And even more so it is failing their own children.

Julius Nyere, Tanzanian president raised a question that Native people must surely ask

(Continued on Page 7)

To all A.M.N.S.I.S. Locals, Executive and Board of Directors

I wish to inform you that I have decided to accept the motion passed at Batoche, making the election legal. I have also decided not to take the matter to the Attorney General's Department. I realize if an investigation were to take place, too many innocent people would suffer.

I wish the newly-elected executive and board of directors every success in developing our Metis nation. I would like to take this opportunity to thank all the people who supported me in the election.

Yours truly,
John Dorton

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LETTERS TO THE EDITOR

The Editorial

During this past month a rather bizarre event took place. A large number of Francophones arrived in Batoche to hold what they called "Batoche Days". This led to some confusion among the AMNSIS membership. There were some who thought the event was the Associations' annual Back to Batoche days.

Needless to say it was not. Not only was the membership confused by the AMNSIS leadership as well. No one had bothered to tell them the event was taking place.

AMNSIS Vice-President, Rod Durocher and Prince Albert area director, Murray Hamilton immediately went to Batoche to find out just what the hell was going on.

When they arrived, Durocher told those present that they were one hundred years too late. Hamilton was not so polite. To add insult to injury the two AMNSIS leaders were denied time on the agenda. All of this of course took place on our own sacred soil.

I've said it before and I'll say it again, there are simply too many non Metis sponging off our past. Riel has become a hero to a large number of Johnny come lately "Metis" and cultural carpet baggers. Most of these people like the Francophones have less Indian blood in them than a mosquito.

To add salt to the wounds the government gave these people fifty thousand dollars to hold this event. Meanwhile, the real thing, Saskatchewan's Metis were still banging on doors and doing a lot of talking to scrape together the meager amount we currently have to hold our Batoche days. By the way, at press time the Batoche committee has squeezed ap-

proximately the same amount to hold our event.

The Francophones would have been better off attending our Back to Batoche days. They might have learned something. And we'd even have the decency to put them on our agenda.

the two events, as I haven't heard of raving or ranting over the cultural or human values of "Back to Batoche". I'd be willing to bet that you would have learned something at our festival. I do find it regrettable that the organizers did not invite more Metis to "On s'garoche a Batoche". There were some I am told.

I think, Mr. Cuthand, that instead of publishing statements such as those contained in last month's edition, New Breed should try to seek out more pertinent information for its leaders. Louis Riel was a French speaking Metis, educated mostly in Quebec and regarded by most historians as having more of a French-Canadian mentality than a Metis or Indian way of thinking. This is corroborated by the fact the Riel and

standing of our two peoples by encouraging our leaders to get together, discuss our situations in respect to linguistic and cultural assimilation, community development and political pressures aimed at obtaining our legitimate rights as minority groups.

I hope you will publish this letter in your magazine in order

to clarify certain things and also to show your readership that maybe it's a good idea to get together. I've sent a similar letter to the French newspaper in Saskatchewan, "L'Eau Vive", (Running Water).

Yours in friendship
Michel Dube

Murray Hamilton comments

First of all it was the organizers of "On s' garoche a Batoche who failed to point out to the media the correct name of the francophones festival and therefore are responsible for any confusion resulting from the press release in the P.A. Herald which stated,

as having a French-Canadian mentality, I doubt it. He could have easily chosen to remain in Quebec after his education, however he chose to use that gift to insure the advancement of his people, the Metis.

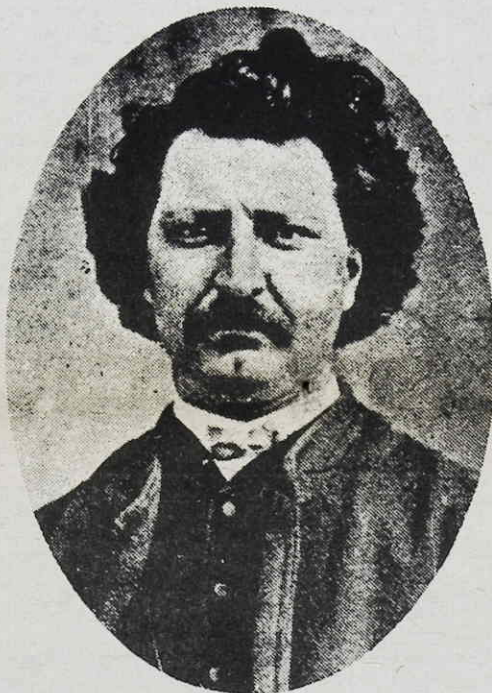
One of the statements in your letter is particularly shocking when you state there was little or no protest from the Indian or Metis when Riel was executed, what greater protest than to lay down your life for what you believe in, as for protest during and after the trial, it is hard to organize resistance when a alien force is occupying your homeland.

I too, personally believe it be to the benefit of our peoples if we could sometimes get together to discuss our problems as minority groups.

In your letter you distinctly ask for a better understanding between "our peoples", this I wholeheartedly support, however, I also believe it is time for all other groups to stop using the Metis for the extension of their own political and cultural pursuits.

Yours truly,
Murray Hamilton

Who are Riel's people?



Dumont, another French-Canadian Metis, differed deeply in their ways of handling their people and the inevitable uprising. Let it also be known that at the time life in the area was conducted mostly in French and Cree, with little English used. When Riel was executed, the greatest protest came not from the Indians or Metis but from the French-Canadians.

Fifty thousand people in Quebec protested against the Canadian government's decision to hang him. This is why we Frenchmen are becoming more and more attached to Riel, because he fought and died for rights for his people; rights which resemble some of our demands and I'm sure some of yours' also. The French-speaking in Saskatchewan are particularly fond of Riel and Dumont and the others because many of them know or knew relatives of those great men and women.

I personally believe that it would be to our mutual advantage to seek a better under-

"Back to Batoche Days" would be happening that weekend.

I appreciate the intentions of the organizers of On s'garoche a Batoche, however, thanks but no thanks. We have had everyone, English and French included, interpret our history, it may come as a surprise that we have our own version of the War of 1885, so as far as informing the young people of what happened, you inform yours, we'll inform ours.

Besides, I doubt if any serious effort was made to inform our organization or to invite our young people.

I have no doubt that there are some cultural ties between the Metis or halfbreeds and French-Canadians, however, the War of 1885 was fought between the Metis Nation and Canada and if French Canadians had given a little more than moral support, some of the Metis of Saskatchewan might still be using their own language, which was a mixture of Cree and French.

It is true that Riel was educated in Quebec, however, as far

Other Letters

"Grand Traditions"

The Canadian Federal Government through its lawyers in the Baker Lake (NWT) Indian land claim case must be congratulated for having done such an excellent job at restoring the grand tradition of English Highwayman justice to this country and have refunded (or laid bare the ugliness of) it to suit the needs of modern times.

In an unparalleled display of arrogance, the Canadian Government argues that since "the Indians do not have a concept of property (in accordance with its definition), therefore they do not have ownership claims over the land (in question)...And any 'unclaimed' land belongs to the English Crown, then (by royal charter) to the Hudson's Bay Company, and finally (by the BNA Act) to the Canadian government."

At least the Provincial Government of British Columbia and its lawyers in the Nisgha Indian land claim case some 10 years ago felt a trifle more shame and were thus a little less up-right at up-holding this kind of robber's "justice". In the Nisgha case, all the Government of B.C. and its lawyers could mutter was that the Nisgha Indians' claim or ownership of the Nisgha Valley land "can not be granted lest the ground on which the B.C.

(Continued on Page 6)

Michel Dube responds

I can't help but react to an article published by your organization in reference to a historical festival held in Batoche during the first weekend in July. You might think it bizarre that a bunch of francophones held an event called "Batoche Days". I would too. However, it wasn't called "Batoche Days" or "Back to Batoche Days" but "On s'garoche a Batoche", which, literally translated means: we throw ourselves at Batoche. The confusion amongst your people might have been averted had the correct name been used by your publication and others who always need to translate everything to English even if it doesn't concern them.

Secondly, we are left under the impression (since you don't attribute any quotations to anyone, sign of poor journalism) that your publication endorses Mr. Hamilton's rather dubious

statements that we francophones are sponging off the Metis past and that we are cultural carpetbaggers. For your information, and Mr. Hamilton's, the goal of "On s'garoche a Batoche" was precisely to inform our young people of the historical events of 1885. A festival of this size takes money as does Back to Batoche Days. To suggest that we are sponging for an event for which a deficit was predicted and in fact happened is, I hope, not indicative of your leadership generally.

Also, to suggest that we francophones would have been better off to attend "Back to Batoche Days", in order to learn something, is also a very disparaging remark for the organizers of "On s'garoche a Batoche". Coming originally from the Duck Lake-St. Louis area, I would be very interested in comparing the "content" of



Donna May Boyer

Prince Albert girl crowned Miss Batoche

A thirteen year old Prince Albert girl is Miss Batoche 1979.

Donna May Boyer won the title over three other contestants. Judging of the event was based on clear and fluent expression.

Miss Boyer impressed all in attendance with a strong and meaningful speech for one her years.

In conversation with New Breed, she stated that her parents, Rose and Felix Boyer, were very proud of her for winning the queen contest.

Donna May's plans include getting a good education and returning to Batoche next year to hopefully win again.

The following is Miss Boyer's speech, given at Batoche

My name is Donna Boyer, I am 13 years old and in Grade 7. Last year I represented Leoville Local 64 in the queen contest. I still belong to that local and would like to tell you people that:

My parents have always taught us from the time we're born to stand up for what we believe in. When we attended the gathering at our heroes graves it was a proud moment for me. I don't know too much about it but I am willing to learn more.

You leaders that are here now have to do something about our education, because if we wait, some girl or boy will be standing up here where I am standing, saying the same things to us 25-50 years from now. So as parents and leaders of all of us young people, please don't criticize us but correct us and give us your prayers and guidance as we are growing up.

Good luck to all of you that are up here and let's not let a 100 year old dream die.

Native claims more than money and land

VANCOUVER - A settlement of native claims will not be merely a matter of providing land and money, says Mr. Justice Thomas Berger of the British Columbia Supreme Court.

Berger said Wednesday that the claims extend to renewable and non-renewable resources, education, health and social services, public order and "over-arching all of these, the future shape and composition of political institutions."

Speaking to the International Congress of Americanists, he said native claims are founded on something as important to the urban native as it is to the rural native.

"Their determination to remain distinct peoples is based on their conviction that individual identity depends on collective identity - knowing who you are means knowing who your people are, where your home is."

Berger said native people do

not wish to return to the past. "They do not wish to be the objects of mere sentimentality," he said. "They do not say that native culture, native communities and the native economy should be preserved in amber for our amusement and edification."

"Rather, they wish to ensure that their culture can continue to grow and change - in directions they choose for themselves."

Housing a major concern for Shell Lake local

Members of Local 81 (AMNSIS) gathered in the Shell Lake legion hall July 30 to discuss topics such as housing and employment.

Area Director Murray Hamilton headed the meeting. He informed the small crowd in attendance that he felt that housing and employment should go together.

Hamilton stated that the area intends to build seven units within the year. Construction will not begin, however, until the construction company has a work force comprised of seventy percent local labour.

In conversation with New Breed, Hamilton stated that the employment situation in Shell Lake is a problem. Many of the local residents find it necessary to travel to Alberta for the sugar beet harvest in order to support themselves. Housing construction in the local is a way to improve the situation.

He said that Special ARDA is prepared to give \$117,000 for housing, provided the area construction company allows three of the units to be used as training grounds for local labour.

One of the problems the local faced in obtaining lots for houses was the fact that the town of Shell Lake had to apply to the Community Planning Committee in Saskatoon for a permit in order to expand.

Shell Lake mayor Strait was in attendance at the meeting.

He informed the 'crowd' that lots are coming. The Planning Committee has okayed construction following preliminary surveys.

Another topic of concern to the local residents was the fact that the Social Assistance office is presently situated beneath the town pub. Hamilton stated that he had met with Premier Blakeney concerning relocation of the office and at present nothing had been done.

"So many people associate the half-breed and Indian with the bottle and the pub," he said, "I'm sure if it was the white segment they'd raise a be collaborating closely with him in representing policy and program development for those peoples.

ruckus too, there must be a better location somewhere."

Mayor Strait informed the crowd that the village will support relocation plans.

Letters

(Continued from Page 5)

Supreme Court itself stands may be also lost to similar claims".

The B.C. Government and its lawyers recognized that a 300 year old theft creates a structure which is best left untouched. The Canadian Government and its lawyers on the other hand argued that justice is mutable and that robbery can be legislated to become legal.

Hopefully history will make its judgment ultimately.

William A. Lin

Bannock Power

Hello brother, how are you? I'm very glad to see the New Breed is in responsible hands.

A newsprint quality newspaper was and is better suited to the financial status of our people. Hell, you can make 50 bannocks with the money saved each year.

John, your putting food into our people's mouths, as well as keeping them well and better informed.

I'd like to get a press card and get back into the Cluff Lake area with some resource support, I know what to look for now.

Sandy M. Wilson

Rumour has it Sandy Wilson is also known as Mighty Feather alias Ken Arnault. -Ed.

After "Riel" - "Poundmaker"?

I enjoyed very much reading the May/June edition of New Breed. Congratulations on the new format. Also, special mention for the cover and middle full page photo of Dumont.

In addition, I read with interest the article on P.23 by Clem Chartier. It gave me great pleasure to meet both Marion Ironquill and Clem Chartier, the first two winners of the Harvey Bell Memorial Prize, as well as 1979 winner Sharon Venne at the Aug. 17-19, 1979 meeting of Native Law Students Convention in Vancouver.

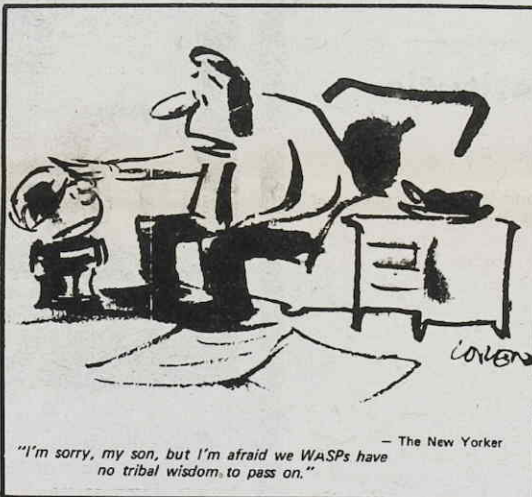
We now have - 1978, the life of Louis Riel on film and T.V. Could we now direct our efforts towards the same for another great Native leader - Poundmaker, Chief of the Crees.

Sincerely
Eileen Bell
(Mrs. Harvey Bell)

"interesting"

I would like to extend my compliments and congratulations on your new format of "New Breed", the contents are very interesting and well constructed, keep up the good work.

Vi Sanderson



"I'm sorry, my son, but I'm afraid we WASPs have no tribal wisdom to pass on." - The New Yorker

Constitutional renewal

Native people more than mere observers

OTTAWA--Native people will be more than mere observers in future work on constitutional renewal, the Minister of State for Federal Provincial Relations William Jarvis said July 30.

Jarvis made public a letter he had sent to NIB president, Noel Starblanket. He stated that he wished to correct the impression that Natives are

gated to standing in the wings at constitutional talks.

"The government has clearly stated that we want the representatives of the Indian people, Inuit, Metis and non-Status Indian people to participate fully in discussions," he said.

The Minister pointed out that his colleagues, Jake Epp Indian Minister responsible for status Indians and Inuit, and Honourable Walter Baker, who carries Cabinet responsibility for Metis and non-Status Indians, would

In explaining the importance of constitutional talks, Jarvis stated that, "The Indian, Metis and Inuit people are the descendants of the first inhabitants of our land. They have a very special feeling for this country and for its future. We look forward to the wisdom they can bring to our deliberations."

Jarvis is responsible within the Cabinet for matters concerning renewal of the Canadian Constitution.

Yet another Sinclair becomes Metis leader

Sam Sinclair is the new President for the Metis Association of Alberta (MAA). Mr. Sinclair won over Henry Houle, incumbent vice-president and Clifford Gladue, former president of the Federation of Metis Settlements.

Stan Daniels, former MAA president did not run for his former position, but instead ran for the office of vice-president.

Daniels, however conceded to Joe Blyan, former vice-presi-

dent when Blyan was leading 373-245 on the second ballot.

Mr. Sinclair campaigned on the promotion of economic development. Sinclair stated, "The Association should negotiate with the province and industry leaders to spur more Metis participation in the economy."

He also intends to push for prompt Metis land settlements.

Sam Sinclair is no relation to AMNSIS President Jim Sinclair.

Duck Lake local opens Tawow Centre

DUCK LAKE - Amid fanfare and powerful speeches the Duck Lake local opened their new community centre, August 17.

The Tawow Centre, which takes its name from the Cree word, "Tawow" meaning "welcome", immediately lived up to its name as honored guests from government and Metis leaders and artists from western Canada were ushered into the building with warm handshakes followed by hearty applause for their respective speeches.

Jerry Hammersmith, DNS minister officially opened the centre with the cutting of a buck-

skin ribbon held by Metis elders

As Duck Lake was a centre of Metis resistance during the 1885 uprising it was only fitting and proper that the memory of that troubled time be honored. A two minute silence for those who fell was conducted, followed by the unveiling of a statue of Louis Riel.

With a smile as broad as the Saskatchewan River, Duck Lake local president Leonard Pambrun summed up the spirit of the day by thanking his local members for their concern and effort in making the Tawow Centre a reality.

Cherished institution

(Continued from Page 4)

ourselves. "I must question the European concept of education." The senior African statesman remarked, "If that concept erodes my Nation's soul - that which makes us the people we are, then aside from the European acceptance of us what use is it to my people? We have never been or ever will be Africans with European minds."

Nyere's comments are profound. Consider that Native children "fail" like flies before reaching a grade twelve

diploma. Also consider that the governments response has been to change the color of the teacher from white to brown but never to change the color of what's being taught to some neutral shade of grey.

Until both Native and non-Native school children are taught history beyond the European our children will "fail" no matter how much time, money and effort is spent shoring up the walls of an inadequate system.

Up and coming

When Maria Campbell's book "Half Breed" was published over one hundred pages were censored. The year was 1973, the centennial of the Royal Canadian Mounted Police. What became of the missing pages and what they contained makes absorbing reading in the next issue of the New Breed.

One of the nine AMNSIS areas of the province has made incredible advancements over the years. In a New Breed interview Nap Lafontaine, SouthEast area director discusses his areas hard won battles and what the future holds in store. Another probing New Breed interview next month.

AMNSIS has made some changes in its area and board of directors. A special centre page chart with area directors, their locals and inner boards included, makes for helpful information - next month.

The Lebrét Metis farm has a long and interesting history. Today the farm is an important component to a Metis land settlement. Why? Find out in this coming issue.

Plus the issues that really matter. In coming months land claims, housing, communications, education. What the government says and how AMNSIS stands. Aggressive journalism to meet a sizzling political era.

LOUIS RIEL



JUSTICE MUST BE DONE.

"This publication was originally commissioned by the Board of Directors of the Association of Metis and Non-Status Indians of Saskatchewan at a Board Meeting in the summer of 1977. The purpose was to bring together all relevant material, both historical and legal, about Riel and his involvement in the Red River Resistance of 1869-70 and the Northwest Uprising of 1885. There is a general consensus in the West that Riel was dealt with unjustly by an incompetent government who made him a scapegoat for its own failings. The Metis people in particular hold this view very strongly and believe that the time has come to right the wrongs of a previous century, by granting Riel a posthumous pardon." Preface - Louis Riel: Justice Must Be Done.

A serious reading of this excellently researched work should convince all Canadians, that, indeed, Justice Must Be Done.

Please send _____ copy(copies) of "Louis Riel - Justice Must Be Done" at \$4.95 per copy.

Enclosed is _____ for payment or bill.

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Aboriginal Rights Program
No. 2 1843 Broad Street
Regina, Saskatchewan
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Harry Daniels, re-elected president of Native Council of Canada.

Native Council of Canada re-elects Harry Daniels

Over five hundred Metis and Non-Status Indian delegates from across Canada attended the Native Council of Canada (NCC) eighth annual assembly held in Ottawa's Chateau Laurier Hotel, August 23-25.

Harry W. Daniels, NCC president was re-elected for a two year term. Louis (Smokey) Bruyere, president of Ontario Metis and Non-Status Indians became the new vice-president of NCC over incumbent George Munroe. Patricia George of Fort Francis, Ontario was re-elected Secretary Treasurer for a one year term, over Billy Joe Delerone, formerly of Manitoba.

Three major pressing issues discussed in the assembly were aboriginal rights, land claims and economic development.

Land claims, however, was the major issue discussed in the three day session. Harry Daniels, NCC President, stressed to the assembly, "We believe that as Native people in Canada, we have a claim with

Sask. Metis culture to be recorded

"Community Communications and Awareness Research" is a Youth Job Corps project set up by the Canada Employment and Immigration Commission (C.E.I.C.) under the Federal Government's Direct Employment Strategy. 80. Its main working objective is:

"to create an awareness of Native Culture and History amongst various Saskatchewan communities through various media outlets".

Interviews are being conducted with Native Elders in assisting our younger people in retaining and preserving Native Culture and History.

Three Project Leaders were hired in April of 1979 to handle Northern, Central and Southern Saskatchewan in the hiring of 17 project Non-Student employees and in carrying out the objective of the Youth Job Corps program. Northern Saskatchewan is presently administered by Edward R. Bear along with 7 employees, namely, Ms. Margaret Mercredi from Uranium City, Ms. Lillian McLean for Ile A La Crosse, Ms. Florence Lachance from Green Lake, Ms. Elaine Barnes from Lloydminster, Ms. Eunice Highway from LaRonge, Ms. Dianne Fosseneuve from Cumberland House and the LaLoche fieldworker's position is still vacant.

the Federal government and we're going to articulate that to them, but don't get me wrong, we're angry, we don't harbour resentment against any person, I don't think Canadians should be concerned about land claims, we don't want the whole country back."

Another of the major issues stressed in the three day session was economic develop-

ment. Harry Daniels stressed, "Economic development has been a part of Metis and Non-Status Indians lives in Canada.

We placed before the government a number of proposals for money to operate and establish a Metis Development Corporation.

The others are special status for Natives in revised Canadian Constitution and Native hunting rights under the Migratory Conventions Act.

The Federal government has already assured the council that Native groups will have a say in the discussions leading to all Canadian constitutions.

NCC President, Harry Daniels stressed, he has a clear mandate to work on all the issues, and I've had the pleasure to go to Mexico to meet with Mr. Portillo, President of Mexico. As a result of this meeting, Mr. Portillo has appointed a liaison person in the Mexican government and has stated to me personally that he will give his support to us when it comes time for them to discuss with Canada and the United States, any amendments to the Migratory Birds Convention Act.

NCC accepts Manitoba splinter group into fold

OTTAWA - The Native Council of Canada (NCC) has accepted into its fold a splinter group from the Manitoba Metis Federation (MMF) and MMF President John Morriseau does not like it.

The move so angered the MMF that their delegation walked out of the NCC annual assembly. The MMF has refused to join the NCC citing the national body as weak. It is a feeling shared by Saskatchewan and British Columbia who have also chosen to remain outside the NCC.

When questioned on the ethics of by passing the recognized body of the Metis and

Non-Status Indians of Manitoba, the MMF, NCC President Harry Daniels defended the move stating, "We had a position open in the NCC. The Metis Confederacy of Manitoba met our requirements and we accepted them."

The Metis Confederacy of Manitoba, the splinter group from the MMF is led by Walter Menard of Dauphin. Mr. Minard was unavailable for comment.

Both Saskatchewan and British Columbia have condemned the NCC move, however, claiming that it is direct interference in the internal politics of a provincial organization.

Seven locals sever ties with East Central area

YORKTON: A heated meeting held in this north eastern prairie city September 1, has resulted in seven locals breaking away from the AMNSIS East Central area.

The locals, by a unanimous vote, called for the formation of a new area, stating that the East Central area was "far too large" to provide for their needs.

Edwin Pelletier of Yorkton, who was appointed temporary director of the proposed new area remarked, "We are not trying to undermine AMNSIS. This move only represents growing pains and we are still one hundred per cent Metis Society."

Alvin Campeau, East Central area director, stated that he would not oppose the locals move. "I am not against you having your own area," the outspoken director stated, "I am however, worried this move will hurt the develop-

ment of our area housing corporation." Should the locals form their own recognized area the recently developed corporation would remain in the hands of the East Central area as would all other area programs.

The question if whether the locals could break away by themselves or if the area as a whole had to agree, was raised. Campeau stated that the meeting was not an area meeting but rather a local meeting. He, however, agreed to support the group in their application to the AMNSIS board.

The final decision to recognize the locals as an area will be decided by the board when they meet in Yorkton in October.

The seven locals are Saltcoats, Redenberry, Langenburg, Gerald, Crescent Lake and Melville. Fifty six of these local's members were represented at the meeting.



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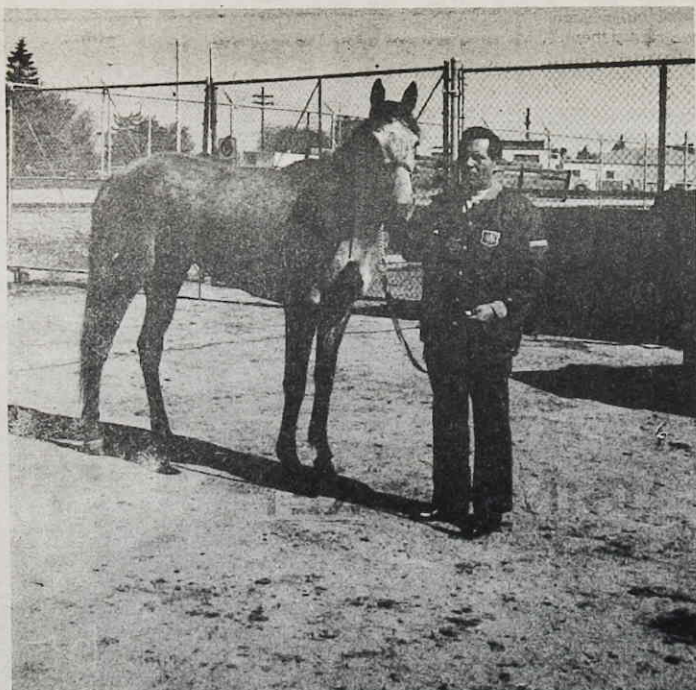
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Union leader/Metis leader

The incredible parallel between Louis Riel, "Rebel" and Joe Hill labour organizer

"I am glad the Crown has proved that I am the leader of the Halfbreeds in the North West. I will perhaps some day be acknowledged as a leader of good of this great country."

-Riel, 1885

"Goodbye, Bill. I die like a true rebel. Don't waste time in mourning - organize!"

-Joe Hill

On November 16, 1885, Louis Riel dropped to his death on the scaffold of the North West Mounted Police barracks in Regina.

On November 19, 1915, Joe Hill's life was snuffed out by a firing squad at the Utah State Penitentiary.

On July 25, 1978, at Batoche, Saskatchewan, a resolution was passed at the annual assembly of the Association of Metis and Non-Status Indians of Saskatchewan, requesting a posthumous pardon for Louis Riel.

In the month of August, 1979, the Illinois Labor History Society sponsored a petition to Utah Governor Scott Matheson demanding a posthumous pardon for Joe Hill.

While these events are far separated in time and space, they have much in common. Each is an example of the state taking the life of a leader demanding justice for the people, and in both cases adopting intrigue and frame-up to accomplish its ends.

In the case of Riel, he had given his life serving the Metis people of Western Canada, both in Manitoba and Saskatchewan, in their struggle to retain their land and their right of self-determination. To the very end he refused to plead insanity in exchange for his life, and so sell out the aims and aspirations of his people.

In the case of Joe Hill, he spent his life organizing, and aspiring with his songs, the miners of Utah, first for the Western Federation of Miners, and later for the International Workers of the World (The IWW, or "Wobblies"), as they were sometimes called.

At their deaths both men swore allegiance to their separate causes with words to inspire future generations.

Riel's words were: "I am glad the Crown has proved that I am the leader of the Halfbreeds in the North West. I will perhaps some day be acknowledged as a leader of good on this great country".

On his last day of life Joe Hill said to his long-time friend and brother organizer, Bill Haywood, "Goodbye, Bill. I die like a true rebel. Don't waste any time in mourning - Organize!"

Chickens come to roost, as

the old saying goes. When the state uses intrigue, prejudice and frame-ups to eliminate leaders of the people, the spirit of their purpose, rather than being destroyed, becomes enhanced, their lives become a legend, and their work is immortalized.

So it was with both Louis Riel and Joe Hill. In the case of Hill, the miners did go on and organize, and Joe Hill's songs such as "Pie In The Sky When You Die", "Casey Jones", and "Hallelujah, I'm A Bum" have lived to inspire those fighting for their rights. In the case of Riel there is little doubt that, without

his work, his leadership, and his inspiration, Metis organizations would never have progressed as it has.

The demand for a posthumous pardon for Louis Riel has received the support of Metis organizations across the country, and from many non-Metis people as well.

The demand for a posthumous pardon for Joe Hill has been endorsed by many large unions, such as the Service Employees International Union, the Amalgamated Meat Cutters, the Brotherhood of Railway and Airline Clerks, and the Food and

Commercial Workers Union. In supporting the demand, the Executive Council of the AFL-CIO called on the governor of Utah, "To remove the stain of injustice that surrounds the memory of Joe Hill by granting him a full, free and absolute pardon".

In the document, "Louis Riel; Justice Must Be Won" put out by AMNSIS to support the pardon of Riel it says, "The Government by such action today, could renew the faith of the Metis people in the possibility of just treatment for themselves within Canadian society"

Certainly these pardons will do nothing for the men themselves. It is too late for that. But it is never too late to proclaim the rights of people to promote their interests, to organize for their rights, and to defend themselves against exploitation, injustice, and prejudice. The granting of posthumous pardons for Louis Riel and Joe Hill, will do just that.

Essays

Keeping dry in a wet world

Well, here I am again to share with you somethings which have taken me a long time to learn. Yet now I see these ideas were always there waiting for me to find them.

I spent the first thirty-two years of my life running from that being, without any respect for what I was. Then one day I had this deep awakening to be somebody. That is when I attended the Native Alcoholic Centre in Saskatoon. Right then, I decided - to get out of skid row, and to help people and myself who are suffering from alcoholism, that they are heading the wrong way.

Self-analysis is something I have a special aptitude for; "For I know an alcoholic is responsible for his behavior and for doing something about his alcoholism," however, what about the society helping out a little, not by dollars and cents, it does help though. But to learn and understand us.

I'm writing about the Native Alcoholic for I'm one myself and not to discriminate against others. We are caught in a noman's land, between sober and drunkenness, we have to learn so many societies jurisdictions

before we can meet our needs as sober people.

I wasn't a carpenter, businessman or any working man when I sobered up. I had to start from grassroots level like delivering pizza or cleaning sidewalks. I didn't have a job to go back to after sobering up.

What we need is more rehabilitation programs to accommodate and train our patients to meet the requirements of today's society for what we have now is only enough to scrape the top of the barrel.

Speaking of inter-racial turmoil, the way and rate we are

either, for I have to make payments to a financial institution.

going, it sure is to come. Because I live right in-between of what I'm talking about. I remember when I was living on welfare nobody benefited out of it, and now that I'm working, everybody's getting a piece of the cake; for example - mortgage, taxes, insurance, retailers, etc., and even the odd speeding ticket for I have a vehicle which is not all mine

However, I have to keep an open mind for one day we will all meet in that sacred land no matter who we are. So it is up

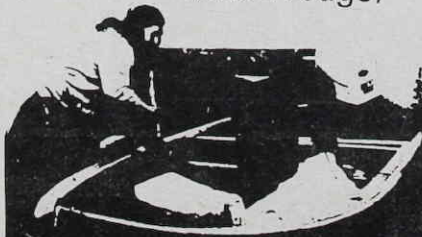
to us of all races to take initial steps to help each other if we are going to survive.

What are we teaching our children anyway, for this is the International Year of the Child, if they grow up to be better than we are today, this world will be an improvement and more meaningful.

And, this is why it is so absolutely necessary that I ally myself with people who see life this way and work this way because then I don't need to throw away the society.

With Pride an Honesty,
James Daigneault

An ode to Northern Manitoba (The Wetigo)



The Wetigo once walked the land on feet of fire with a heart of ice not knowing nor caring for the humanity it once knew died in the transition

The Wetigo is gone now banished to its place but Manitoba now walks the land on feet of fire with a heart of ice not knowing nor caring for the humanity it once knew died in the transition.

the small society



ERIC KWAN

Special photo feature

BACK TO BATOUCHE



"Little old bannock maker"



Batoche was a kids paradise. These group of youngsters even unionized, demanding instead of twenty-five cents a bag for collecting trash, the sum of fifty cents a bag. They were successful

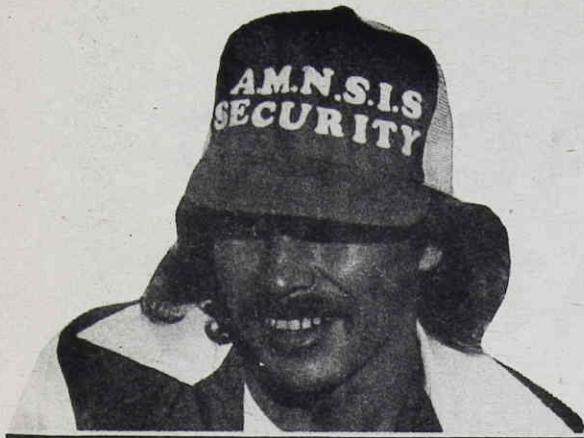
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John Cuthand



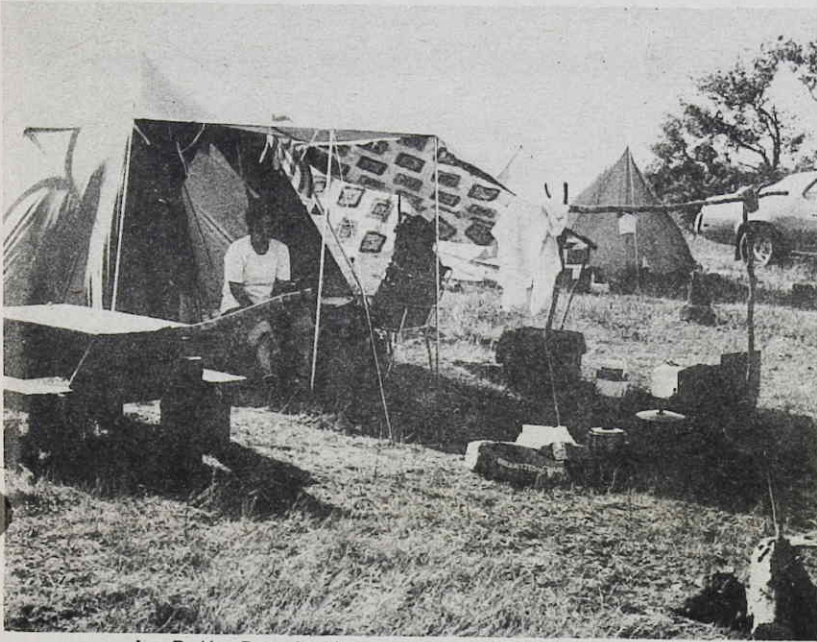
A smiling Brenda Triffo keeps the home fires burning at the Aboriginal Rights booth



New Breed reporter Ken Sinclair in a quiet moment dealing cards



Five days in August



L to R, Alice Pratt, Angeline Anaquod, Back to Batoche campers



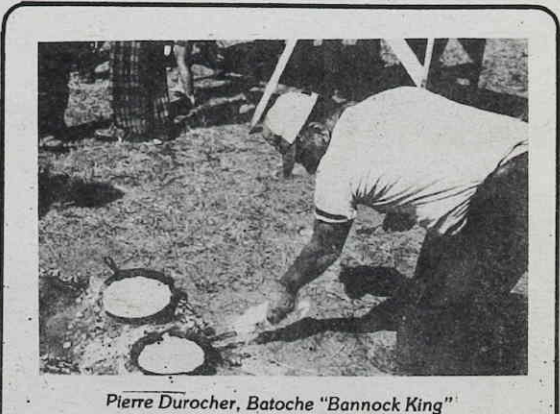
Lisa Ann Poitras, four, of Regina



The rolling prairie of Batoche are provided an excellent camping ground



Captain for Uranium City's fastball team presents Tim Low (Accountant for AMNSIS) with Indian painting to show their appreciation in the help he gave them.



Pierre Durocher, Batoche "Bannock King"

Bannock Baking

Two all beef patties, special sauce, lettuce, cheese, pickles, onions on a sesame seed bun, is no challenge to lard, flour, water, baking powder, a dash of salt and cooked over an open fire.

Bannock is the name and just one bite will tell you how it got its fame.

Most likely that is what the judges thought at the Bannock baking contest in Batoche 1979.

Yvonne Ducharme, was successful in satisfying the judges taste buds to win the contest on the final day. Second went to Rose Boyer of Prince Albert and third was won by the bannock king himself Pierre Durocher of Ile-a-la-Crosse.

Judges, judged the contestants bannock for fastest, cleanest and best of all tastiest.



the sporting life!



Muskeg Lake "A's", A side winners



Prince Albert Angels, winners of womens' fastball



L to R, Tom Fiddler (2nd) and Morris Poitras (Champ)



Ile-a-la-Crosse tug-o-war team, tough competitors

Horseshoes

Regina's Morris Poitras, 59, came back to Batoche to win his second consecutive horseshoe tournament.

Poitras won over fifty year horseshoe veteran Tom Fiddler of Green Lake. Poitras took the best of three series, winning the first game 21-20. The second game went to Fiddler, 21-17. The third and final game proved Poitras a deserving champ, winning 21-3.

Ladies horseshoe saw Carol Grant of Lestock win the honours. Second went to Lorene Welsh of Grand Coulee. And third went to Mrs. Wolfe, also of Lestock.

Tug-o-war

Ile-a-la-Crosses mens and ladies tug-o-war teams had a heap more pull than any other team in the tug-o-war event in Batoche 1979.

With very little trouble they pulled their way to victory. Not only for the honors, but the one hundred dollars per team. This only goes to prove it pays off to have a lot of pull at Batoche

Fastball

Mens and ladies fastball teams from across Saskatchewan played off for cash prizes and trophies on the final two days of Batoche 1979.

Prince Albert Angels successfully won the ladies championship. Ile-a-la-Crosse Blues were one of the victims of the Angels, aggressive hard playing and determination to win. Blues wound up a respectable second.

Third place honors went to Poundmaker Raidettes. There were eight womens teams entered.

Muskeg Lake trounced Green Lake 9-2 to win the championship in the mens "A" side final. Prince Albert Braves landed a third place honor. Meadow Lakes Flyingdust took fourth place honors.

In the mens "B" side, Beauval defeated Ile-a-la-Crosse to capture the championship. Peepeekisis 81's settled for a rewarding third. There were 13 mens teams entered.



A small weathered plywood sign is all that marks three mass graves. Plans, however, are being made by AMNSIS to clean up the cemetery and provide markers for the graves.

In years past when the Metis camped on the open plains, a camp crier would circulate in the early morning making announcements of what the new day held in store. On the morning of August 17 a number of sound trucks roamed the Back to Batoche grounds, speakers blaring, "There will be a commemoration held at the mass grave Batoche battle site at ten, everybody come!" In time the people came individually or in small groups. Some walked the half mile from the grounds. Others drove.

Like the camp crier of old, the sound trucks and so much that happened that day, the past made its presence felt. It was felt when we prayed on that lonely bluff, when the old people with breaking voices spoke. It was there in the dark brown, shining eyes of the children who inherited an incredible legacy - and should rightfully know it and be proud of it.

That morning we took a break from our at times hectic and frustrating annual meeting to honor our people who fell in the Battle of Batoche. The battle took place ninety four years ago but the meaning of what took place united us in spirit and most significantly later that day in organization.

Here is what happened.

The people sat among the poplar trees, lining the road leading to the cemetery or wandered in groups among the old graves. When the group carrying the wreath arrived, they rose as one and quietly walked in a steady stream through the cemetery gates. There was a moment of confusion as the leaders wondered where the mass grave was. Archive photos show the mass grave as seven white crosses surrounded by a white picket fence. Dave McKay said he knew where it was. We followed him to the south east corner. There beside a shallow depression was a simple weathered plywood sign supported by a 2x4, which read

"Mass grave of Metis who fell at Batoche, 1885".

Mrs. Alexina Newman was talking to Jim Sinclair. "Look Jim," she said, "This is what they think of us. After the battle they dug pits and threw us in like cattle." To the left and right were other equal sized depressions which Mrs. Newman said were also mass graves. They were unmarked.

Jim Sinclair as president, spoke first. He thanked the people for coming. "It's not much to look at, is it? Just a little plywood sign to mark these peoples dreams", he stated. "he then spoke about how the dreams of those buried here were still alive in AMNSIS. "We lost a battle at Batoche", he stated, "But we haven't lost the war." He concluded that to win the war the organization must be strong. By that he meant unity.

Most of the speeches were short. Joe Amyotte, the oldest surviving AMNSIS president was no exception. "We can't let these peoples dream die", he stated, "As they fought against incredible odds, so must we. The battle is waged in a different way today but is still waged. We must be proud of the people we are."

Some of the AMNSIS board or directors and executive spoke next. All stressed unity.

Frank Tompkins was adamant. He stood behind the sign with his hands on it and in a mixture of pain and anger, stated, "For all the money we spend as an organization...look (pointing to the sign) They aren't going to do anything about this. They are the ones who oppress us. It's only ourselves who can - nobody else. I feel that as an organization we should erect something like a stone here telling these peoples lives - what they died for.

After Frank's speech there was a moment of silence. Jim Sinclair then spoke, "If there are no other people who would like speak, I would like to thank you all..." his words were cut off by Rod Durocher, who

poked him in the ribs and whispered, "Mrs. Newman", pointing to an elderly woman who was standing beside the grave with her hands clasped together in front of her.

Mrs. Alexina Newman is an elderly Cree half-breed from Big River. This moment held a special importance to her, as her mother had been in the Metis camp during the Battle of Batoche.

Some years ago when Mrs. Newman was interviewed by the New Breed she had told her mothers story. Mrs. Newman's mother was a girl of seventeen when she cooked for the men during the battle. Before she died she went to see the rope that hung Riel. When given the rope to hold by an RCMP officer she sang in Cree then hurled these words at the stunned RCMP officer, "You hung my cousin, now hang me!" The old woman vowed she wouldn't die until the man who hung Riel died. True to her words she died two months after he did.

Mrs. Newman then moved behind the sign, then spoke or tried to, "I can't talk," she said, overcome by heavy sobbing, "My God, let's pray for these people." She then fell to her knees and in French spoke a Catholic prayer. The people all knelt and prayed. It was the most powerful moment of the morning.

Other people came down. One woman, Mrs. Pelletier from Qu'Appelle remarked, "I lost two uncles and my grandfather here. Where they are buried I don't know. Perhaps they are buried here. I am proud to be Metis. That is all I have to say."

A two minute silence followed. Joe Amyotte then laid the wreath and thanked the people for coming.

The commemoration over the people left through the gates, back to the Batoche grounds. Jim Sinclair, however, was standing beside Gabriel Dumont's grave. "I have to wonder if it's such a



The legacy that binds us

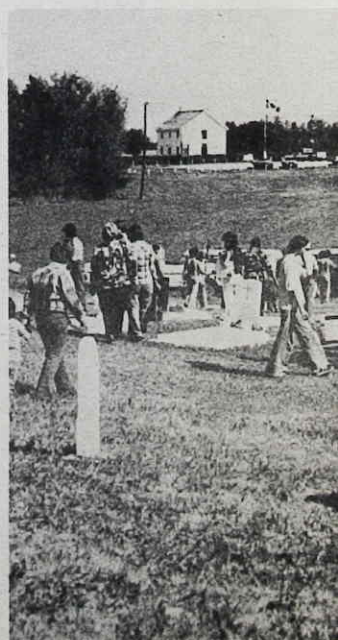
good idea to change that little plywood sign to a stone cairn," he stated, "I think that little sign says something. It shows just what they think of us."

When the annual meeting began again that afternoon the first item on the agenda was the commemoration. The people agreed that a more fitting monument to those who fell in Batoche should be erected. A suggestion by one delegate that the organization approach government for funding fell like water off a duck's back. Another delegate upon hearing this, retorted in a not so soft stage whisper, "How the hell can we go to the government to honour our people who died fighting the government!" Jim Sinclair started the ball rolling by offering twenty dollars toward a proper monument. A committee was struck up and a flood of donations then flowed in. The executive each donated fifty dollars. Locals donated between twenty and two hundred dollars. Regina Beach Lumber Yard offered their time and material for renovations. AMNSIS programs donated their share. Then there were the individual donations. One elderly couple gave one-hundred dollars even though they had little to give. There was a good feeling among the people. Over twenty two hundred dollars was raised in an hour, from the pockets of the people. People were happy to give, not because they felt obliged but because they were proud to give. Rose Boyer put it best

when she stated, "We've been at each others throats for the past two days. Everyone has called for unity but now we have demonstrated it. We do have unity right here in this room right now!"

The people clapped together long and hard.

If you wish to contribute or seek more information on the Batoche Memorial Fund see Page 28.



The commemoration over, the people gathered at the Batoche museum.



Mrs. Alexina Newman and son Tommy. Mrs. Newman's mother was a girl of seventeen when she helped feed the Metis forces during the battle of Batoche.



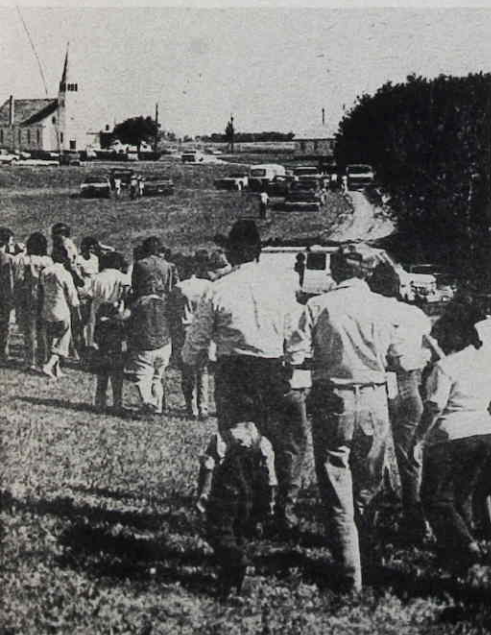
Jim Sinclair, AMNSIS President beside the grave of Gabriel Dumont



"I lost two uncles and my grandfather here..."

Story by John Cuthand

Photos by Ken Sinclair



Participants leave the cemetery. In the back ground is the church, a famous symbol of Batoche.

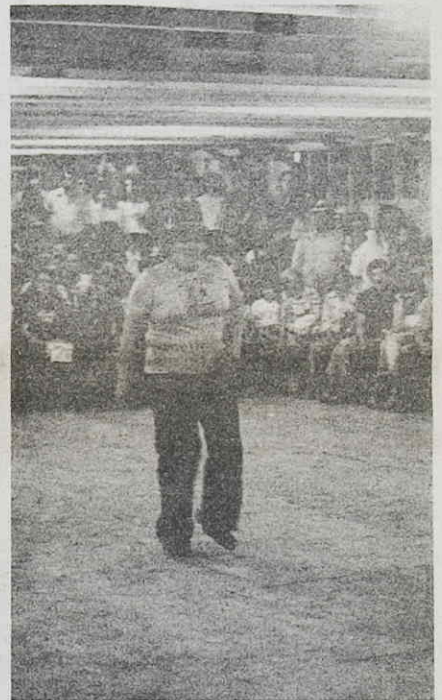


Joe Amyotte laid the wreath

Tamarack 'er down on that 'ol wood floor!



The Louis Riel Dancers stepped up a storm. Here they perform the traditional "Drops of Brandy"



Sara Genaille

Louis Riel Dancers

The Louis Riel Dancers of Edmonton, Alberta drew crowds at Batoche that literally had people up to the rafters and over flowing from the windows. The group led by Marcel Lacert originally from Willowbunch, Saskatchewan, stepped lively into such traditional dances as "Drops of Brandy", "The Red River Jig", "Reel of Eight" and "The Duck Dance". The Louis Riel Dancers will be featured in the next issue of the New Breed.

Fiddling

David Sayer, fiddled his way to the mens fiddling championship held at Batoche 1979.

Sayer of Lestock had a lot of fiddling around to do to win in a very close contest with Ernie Umpherville of Prince Albert. Abe Gerard of Saskatoon settled for a respectable third.

Jigging

Toe tapping, knee slapping music attracted jiggers, young and old at Batoche 1979 jigging competitions.

Wilf Arcand, of Prince Albert jiggled his way to the mens championship. A close step behind was Bob Caplette of Saskatoon and David Sayer of Lestock won third place.

Caroline Daigneault, of Saskatoon successfully jiggled her way to the ladies championship. Second was won by Irene Caplette and Yvonne Duchame danced her way to third.



L to R, Fiddle Champ David Sayer, Jim Daigneault (Judge) and Sayers brother Henry on guitar



A few faces at Batoche



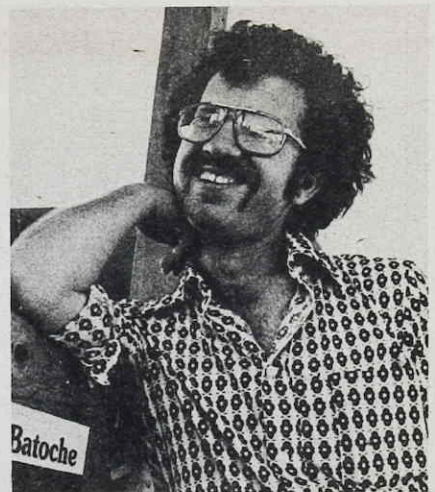
Clockwise from upper left: The "Terrible Tuggers" from Ile-a-la-Crosse third year in a row winners of the tug of war event. From left to right, back row, Mugs Misponas, Harry Lalibertie, Joh "Buggie" Daigneault, Robbie Billette and Alfie "Godfather" Kenny. Bottom row, left to right, Smily Misponas, Tom "T.J." Roy, Jake "The Snake" and Jimmy D.

Lanjoy Paul (sigh) is an Inuit jigger from the N.W.T. She is also a member of the Louis Riel Dancers of Edmonton.

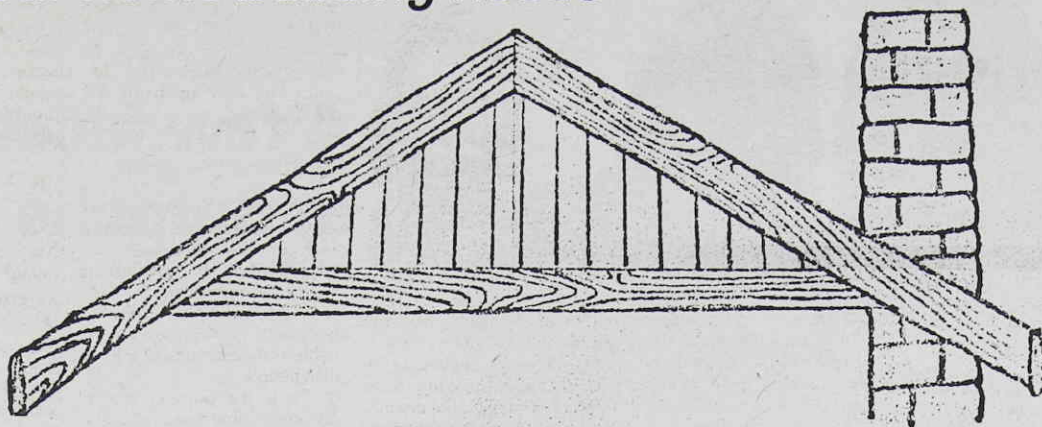
Metis fiddle music is being seriously studied for the first time by Roy Gibbons, a musicologist from the National Music of Man.

"The Big Three" from local nine (Regina) from left to right, Ed Bear, Don Neilson and local nine president Joe Perrault.

Odawa writer/author, budding sage Wilfred Pelletier dropped by the Batoche grounds for a day. Pelletier is currently a worker for the Native Council of Canada.

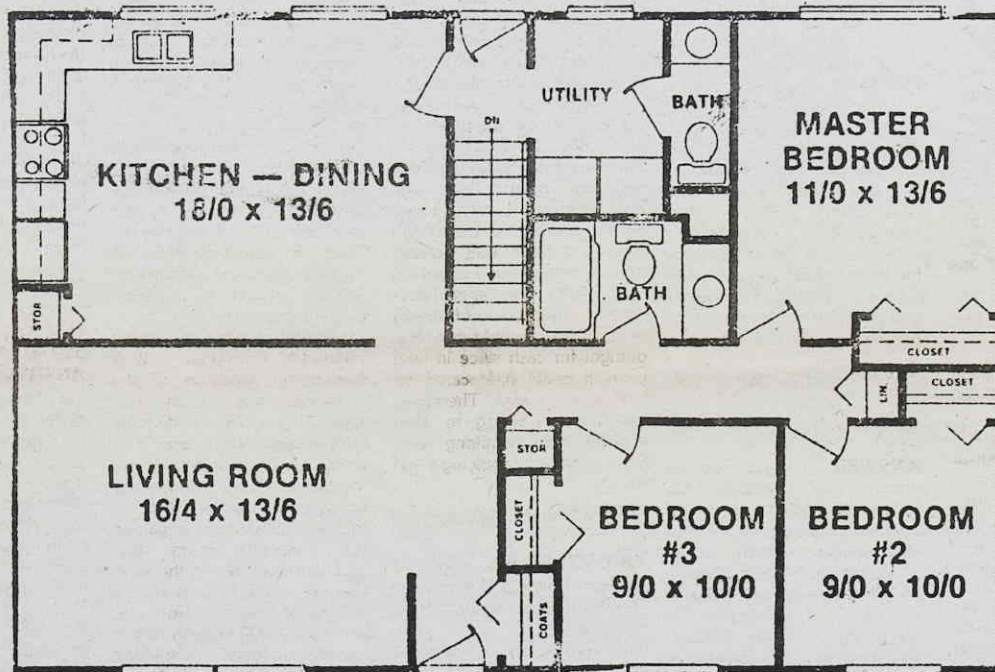


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Aboriginal Rights

Questions and Answers



QUESTION — What actions did the provisional government take?

ANSWER — The provisional government drafted a charter of rights. They then selected three delegates who were to go to Ottawa and negotiate with Ottawa on this charter. Essentially, what they wanted to have the territory of Assiniboia come into Canada as a province and to have guarantees of their various rights. The Charter of Rights made no direct reference to aboriginal rights but did make reference to a guarantee of the traditional rights, custom, languages and institutions of the people. It also requested provincial control over land and resources. Since the halfbreeds outnumbered the Indians and the white population about 5 to 1, it can be assumed that they would have taken action to ensure that their special rights and those of the Indians would have been protected if the province had had control.

QUESTION — What resulted from the negotiations with Ottawa?

ANSWER — The negotiations with Ottawa brought about an agreement which resulted in the drafting of The Manitoba Act. However, the federal government refused to grant some of the key clauses in the Charter of Rights, particularly those dealing with control over land and resources. The Ottawa government also refused to bring in all of the Assiniboia territory as part of the province of Manitoba and set the boundaries in such a way that the province was a very small area initially.

QUESTION — Did the Manitoba Act make any provisions for halfbreed rights?

ANSWER — The Manitoba Act has a clause in it which says that 1.4 million acres were to be set aside toward the extinguishment of the Indian title of the children of halfbreed families. It is not clear where this provision came from since it was not requested in the Charter of Rights and there is no mention of it in any of the prior discussions or in records of negotiations in Ottawa. However, it must be assumed that the delegates negotiated on this point although their letter of instructions gave them no authority to negotiate on this matter. The Manitoba Act made no provisions for the rights of the heads of families.

QUESTION — Were the rights of the "heads" of the families recognized?

ANSWER — It would appear that promises were made that the land rights of the heads of families would be honored and this was followed up with an Act in 1874 setting out provisions for those people who already occupied land, who received title to their land, and for those who did not occupy the land to receive 160 acres of land. In the latter case, this land was made available through the issue of Scrip.

QUESTION — What provisions, if any were later made for the other residents of the North West Territories?

ANSWER — A Dominion Land Act amendment of 1879 included a similar provision to that of The Manitoba Act for the extinguishment of the Indian title of the residents of the North West Territories born prior to 1870. They were to receive an amount of 160 acres for heads of families and 240 acres for children. This allocation was also made by way of Scrip.

QUESTION — What was Scrip?

ANSWER — Scrip was a method used to validate the claims of certain groups of people and a simple system of allocating land to them. In order to receive Scrip, halfbreeds had to make an application and support that application in ways which would identify them as fitting the criteria of halfbreeds. If the application was accepted, they were then issued a Scrip certificate which they could send to Ottawa and exchange for a Scrip note. They could either receive Land Scrip or Money Scrip. Land Scrip could be exchanged for open dominion land. The individual had to select his land, locate his Scrip on the land and then he was issued the patent or title. He was given clear title and could do anything he wanted with the land. Money Scrip specified an amount of money. These notes were issued in \$160 and \$80 amounts. As long as they were located on open dominion land, they could get a total of 240 acres in the earlier days. As land became more expensive, the amount of land that could be acquired decreased.

QUESTION — How much Scrip was issued?

ANSWER — According to records, approximately 25,000 people received Scrip certificates in amounts varying from 240 acres to a few acres. In the case of a person who had been eligible and died, his rights were divided up among

his descendants and the descendants would receive a smaller amount depending on how many descendants there were. The methods of distributing the Scrip and the provisions for Scrip gradually changed and later on Scrip were issued to all halfbreeds born in North West Territories prior to 1885.

QUESTION — What benefits did the halfbreeds derive from Scrip?

ANSWER — Very few. Based on research being done, most of the Scrip was sold to land speculators for a small fraction of what it was actually worth. The practice often was to buy the peoples Scrip entitlement before they had received it. This was done by giving them cash and having them sign blank transfer deeds. These deeds would be completed when the Scrip had actually been received and located on land which the speculators wanted. In the case of Money Scrip, it was brought generally outright for cash since in later years it could be located on land by the bearer. Therefore, there was nothing to stop anyone from acquiring such Scrip notes and applying them on land.

QUESTION — Who were the dealers in Scrip and what were the circumstances surrounding their obtaining it?

ANSWER — The land speculators consisted both of small merchants, legal firms and big companies such as banks. The small speculators tended to speculate on Land Scrip which required a more difficult procedure for getting it located. Big companies such as banks tended to speculate primarily in Money Scrip and this Money Scrip was often then sold to land companies or was invested by banks in land companies as their share capital. We have evidence to indicate that Scrip that was bought for

as little as 50 cents per acre was later used by land companies to acquire land on which settlers brought in from the United States were settled and to whom land was sold for amounts varying from \$8 to \$12 per acre.

However, there is a considerable division between the various native organizations in Canada on how to approach the matter and it will probably be some time before we get any definite reply from the federal government to our own initiative.

QUESTION — On the basis of research to date, what are the main conclusions reached?

ANSWER — The conclusions reached are as follows:

- The Metis and halfbreed population did have aboriginal rights as descendants of the Indian people;
- It is the position of the Association that these rights are still intact since steps by the government to extinguish them were not legal and proper under the Canadian constitution and not in accordance with the procedures established for the settlement of native rights;
- We are further of the view that there is evidence of widespread collusion between land speculators and members of parliament and there is evidence of a great deal of illegal activity surrounding the buying of Scrip and the location of it on land. Some of this activity involved outright fraud;
- It is further the position that any compensation received by the Metis and halfbreed people was in recognition of their role in opening up the country and in acting as the first settlers.

This is acknowledged in various historical documents and was referred to on a number of occasions by Sir John A. MacDonald in speeches to the House of Commons. It is further the position of the Association that compensation received was totally inadequate as a recognition of aboriginal rights and, because of the illegal activities surrounding the allocation of land and the fact that the native people gained little benefit from this allocation, we are of the view that the whole process should be declared null and void and we should begin over again negotiating for a just and fair settlement.

QUESTION — What are the chances of success in this action?

ANSWER — It is too early to make any predictions, although the federal government have indicated that they are prepared to talk about aboriginal rights with the Non-Status Native Associations and to provide money for mutually acceptable claims research.

QUESTION — What research has the Association been doing?

ANSWER — Research on the question of halfbreed rights dates back to the early 1900's. Detailed research was undertaken in the period 1939-1943 and the then Liberal government of the Province had agreed to act as the advocate for the Metis people in pressing their claims on the federal government. However, with the change of government in 1944, nothing happened and the whole effort was forgotten. Research was again activated in 1973 but did not come to anything. We have been carrying out intensive research since January of 1976. A great deal of background information has been put together and a lot of work has been done on putting it into volumes, indexing it and preparing it for use in putting forward the Metis claim. To date we have financed this with money that we have received from the provincial government and with private money.

QUESTION — What are the plans for the future?

ANSWER — For the coming year, we are still looking to private and provincial money to complete our basic background research. We are now in the process of making a submission to the federal government asking for their assistance to complete Phase 1 of this research which includes the initial public education phase in the Metis communities. We will then ask for extensive federal government help to carry out Phase 2, the affirmation of our claims and Phase 3, the negotiation of settlements.

If you have a question regarding your aboriginal rights, drop us a line at: Aboriginal Rights Questions c/o New Breed, 1170 8th Ave. Regina, Sask. You will receive an answer.

Halloween Masquerade

Shriner's Club, 2065 Hamilton Street, Regina, Saskatchewan

Friday, October 19, 1979

Buffet served at 11:00 P.M.

Admission:

\$5.00 Per person - costumed

\$7.00 per person - without

Everyone welcome - Support your local

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AMNSIS annual meeting

Resolution No.1

"Be it resolved, that the Batoche delegation either endorse or reject the election of August 1, 1979

- Due to lack of public awareness before hand
- Out of approximately 50,000 eligible voters only 3,000 voted
- There is no AMNSIS election policy
- Rumours of staff campaigning
- No ballot boxes in several Northern communities

There was a discussion held on Resolution 1 by Rod Durocher, Frank Tomkins, Rose Boyer, Tom Roy, Clem Chartier, Lawrence Lacendre and John Dorion.

Jim Sinclair mentioned that as it was the first time for an election in the Organization, by ballot boxes. We have made a lot of mistakes and hopefully by next year that it will be cleared up. I do not support the resolution.

Wendy Dean, Chief Electoral Officer stated that all locals received ballot boxes, and two weeks notice regarding date of election.

Frank Tomkins stated that 23 ballot boxes were not in.

George Morin moved that the election be endorsed as way of being held. Passed.

John Dorion stated that he would go to the Attorney General's Department requesting an investigation be held on the Election.

Resolution No.2

The Northwest Central Area 2 has suggested a constitutional change, and that 10 areas be recognized in the Province, as opposed to the 9 areas recognized as present.

Presented by Rod Bishop

Discussion held as to reason why; 39 communities in area, cannot serve all of them. Due to large area that another Board of Director's position be created. Carried

Resolution No.3

Whereas we are a Nation of People who have rights as the first or aboriginal people of this land - rights such as the right to self-government and to land And Whereas we are the official voice of our Nation

And Whereas we have to rely on Government funding for our programs

Be It Resolved that we establish a Committee which will work on drafting up a set of Laws of our Nation, which will govern us as a political body

And that this set of Laws or Constitution be registered within our Nation and with the United Nations in Geneva, Switzerland.

Be It Resolved that the same Committee draft a Constitution which will deal with our Administration and Programming. This will be similar to the one we now have and should be registered under our Laws and under Federal and Provincial Laws.

Presented by Clem Chartier - Passed.

Whereas the General Assembly passed a resolution at Batoche

Resolution No.4

Whereas the General Assembly passed a resolution at Batoche

last year requesting of the Canadian Government a posthumous pardon for Riel.

And Whereas the pardon requested based on the rights of the Metis that Riel fought for and on the fact that Riel was unjustly and unfairly tried, convicted and murdered,

And Whereas the last Government, the Liberal Party, by the words of Otto Lang, in March 1979, stated that the Cabinet would be willing to grant the pardon on the basis that Riel symbolized struggle but not on the basis of the rights that he fought for or the unjustness of his treatment,

Be It Resolved that this Assembly reject any pardon which is not based on what Riel and the others fought and died for. We are now faced with the same struggle and should not take away from Riel those things that he stood for. We must stick completely to the resolutions sent in with the requested pardon.

Presented by Clem Chartier, Passed.

Resolution No.5

Because major decisions are made by the tri-part committee which affects the direction in which we are going, Be It Resolved that area representatives participate in all tri-part committee meetings.

Presented by Chris Lafontaine, Passed.

Resolution No.6

Because the Southeast Area set up a training centre known as the Kapachee Training Centre, Be It Resolved that the Kapachee Training Centre be recognized as an extension of Dumont College.

Presented by Chris Lafontaine, Passed.

Resolution No.7

The fact that Provincial Board meetings involves decision making that directly affects all the local people, Be It Resolved that all Provincial Board meetings be open to the Area Board members.

Presented by Chris Lafontaine, Carried.

Resolution No.8

Jim Sinclair stated that one day be open to the public and one day closed.

Presented by Chris Lafontaine, Carried.

Resolution No.9

Was given to the Constitutional Committee, to be dealt with. Decentralization.

Presented by Chris Lafontaine, Carried.

Resolution No.10

We would like to have provisions made for advanced polls.

Presented by Peggy Johnston. Seconded by Avon Ducharme. Carried.

Resolution No.11

That all Locals receive copies of the Financial Statement of AMNSIS one month previous to the Annual Meeting of AMNSIS. Presented by Peggy Johnston. Carried.

Resolution No.12

That all Locals receive copies of Board Meeting minutes of the Association of Metis and Non Status Indians of Saskatchewan. Presented by Peggy Johnston. Carried.

Resolution No.13

Be It Resolved that everybody that is Metis or Non-Status have a right to join the Organization and hold a Membership Card regardless of age. Ammendment: Cannot vote until age 16 according to Bylaw No.2. Presented by George Morin. Carried.

Resolution No.14

This Resolution dealt with longer terms for Directors and Executive.

Was discussed and Tabled - was given to the Constitutional Committee.

Resolution No.15

Be It Resolved that our Organization work towards housing programs...

Not just delivery system. Presented by George Morin. Carried.

Resolution No.16

Be It Resolved that our Organization work toward establishing a Metis Youth Program for our future leaders.

Presented by George Morin. Carried.

Resolution No.17

Whereas all locals ask people to run the Election such as Deputy Returning Officer and Poll Clerk. Be It Resolved that people asked to run the polls such as Deputy Returning Officer and Poll Clerk be not on staff or payroll of Organization; and the Provincial Organization find funds for cost for such Election.

Presented by Vital Morin. Carried.

Resolution No.18

Whereas D.N.S. and the Provincial Government is working against the land rights, fishing rights, hunting rights and generally our rights as the Original Peoples in Northern Saskatchewan;

Be It Resolved: AMNSIS fully support Ab Rights and expand more on this program.

That our immediate problems in these areas be immediately resolved.

That funds be made available for test cases or fighting court cases against our people.

That all AMNSIS areas send representatives along with Jim Sinclair to Palmber Lake on August, 26,27 and 28, especially for August 28 when the Minister of DNS is there, to show support to Northern Trappers; However not to take over the meeting, only for support, Northern people know what is good for them.

That the Association start lobbying to allow our people in the north to set up and run the trapping, fishing, hunting and related rights. "This matter be dealt with Constitutional Committee."

Discussion was held regarding fires burning, as DNS leave small areas burning and not put out. Whereas the Department of Northern Saskatchewan has

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All the government programs and agencies are in the South while their's are in the North.

Discussion was held by Alvin Campeau-Area Director, Ed Pelletier and Jim Sinclair.

Rod Bishop made a motion that Resolution 19 be discussed at area level and if the area decides and agrees with split that Resolution 19 be valid and effective once it is done.

Seconded by Ed Pelletier. Carried.

Murray Hamilton made a motion that all regions in AMNSIS be named after all past Metis leaders.

Seconded by Rod Durocher. Carried.

Carried.

Resolution No.20

Be It Resolved that the General Assembly support Local 126 under the auspices of the Dumont College in trying to establish Native Studies Department at the University of Saskatchewan.

Presented by Peggy Johnston. Discussion was held by Jim Sinclair and Local 126 and Murray Hamilton. As long as the program would be governed by the Board of Dumont College. Carried.

Carried.

Vital Morin made a motion that the meeting be adjourned at 6:15 P.M. and start tomorrow at 11:00 A.M.

Thursday, August 16, 1979 - Meeting reconvened at 2:00 P.M.

Discussion: Batoche grave yard. -How unkept it was, the Assembly stated that a Local should be hired to take care of graves and surrounding ground. People started giving donations and the amount with material and cash on hand came to \$2,500.00 - As a result of this a Batoche Memorial fund was established.

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Talk of Tiger Lily and Dreams That Feed A Gypsy

A conversation with Shannon Two Feathers and Maria Campbell

They travel around western Canada in an aging Ford Econoline van. Shannon plays his music. Maria talks, listens and writes. Together they rub shoulders with their people and talk with them - not to them. They speak their truths softly whether it's in front of the cameras of CBC national television or around a table sipping tea in a small Native community. In their own right they are both accomplished artists - Shannon the musician, Maria the writer. They are also man and wife.

Just as the finest steel goes through the hottest fire so have Maria and Shannon.

Beyond the popular glory of 1885 there remains the existence of today. For many Native people life today is exactly that, an existence. It is a life lived in limbo, where nothing is certain, not even the next dollar or the next meal. A dark world of bars, drugs and jails where one day is like the one before and the one after. Where government runs your life and dreams as in the words of poet Sarain Stump are like "the rusting bodies of old cars in front of a reserve house." It is a shattered existence marked

by sudden deaths and a continuing despair.

Both Shannon and Maria have been through this consuming fire and have emerged no longer the victim - but the survivor.

In a period of her life Maria sat down and wrote, in her own words a "death wish". The result was a book which both shocked and shamed a Canadian public. Its name "Half Breed" - the story of her life. Since then she has continued writing a series of books, the most recent, yet to be released, called "Tiger Lily".

Shannon Two Feathers, a Salteaux from Manitoba has sung for most of his life. His most recent record album "Dreams That Feed A Gypsy" has won high acclaim. Along with Maria he has acted in such films as "Red Dress" a film by the National Film Board. Together they are working on a feature film based on Maria's book, "Half Breed".

When their brown econoline van pulled into the "Back to Batoche" grounds we in the New Breed just had to corner them for an interview. They readily agreed and it happened. Happened is perhaps

the best way to describe it for we threw the rule book about interviewing out the door and just talked. It was a conversation marked by periods of laughter, sadness, reflection and silence - the most important component of Native peoples conversation everywhere. We talked together with no pretensions, no puffed self importance on anybodys part for Maria and Shannon despite their talents are just plain folks and that's the way they want it and are. We began with Maria while we waited for Shannon. We sat on the prairie with tea in hand and launched into it. Maria has a new book coming out, so it was at this point that we began our conversation.

New Breed: You have a new book called Tiger Lily coming out. Could you tell us a bit about it.

Campbell: The story is about a little girl in Lac la Biche in today's times. She goes to visit her grandparents for the summer and her grandparents don't speak English. They speak Cree, so there's a lot of

Cree with a little dictionary in it. Every night her grandfather and grandmother tell her a story. One night it's grandpas' turn and next night it's grandmas' turn. The first story was grandpas. It is a story of how the people got fire. The second story is called tiger lily and it's told when granny takes her berry picking. When they finish picking berries, they're sitting down after they have some tea. The little girl goes to pick a tiger lily and granny tells her not to pick it and she tells her that tiger lily was once a lady. Then she tells her the story about the tiger lily. It's a legend of the tiger lily. Tiger lily was supposed to have been a little girl. She was just a baby that the Indians found on the prairies. They said she was the daughter of the sun because she was the same color and she had spots on her nose, it looked like little freckles and she thought she was ugly. She went around trying to find a way to be beautiful and owl took her up to the star world to go visit her dad. Sweetgrass told her she had to go see her dad, that's the only way she'd find herself. On the way to the star world owl takes her to this

place but he also takes her through areas where it's really difficult, so she has to learn to be strong. By the time she reaches the star world, she's found herself and she realizes that beauty is not in the face. She comes back and she becomes a really wise old woman, like a medicine woman. Then one morning she dies and there's a tiger lily growing where her lodge was.

New Breed: That seems to be the theme of most of your books, that search for inner peace - a search for self.

Campbell: Yes. I think maybe the reason for that is, because I am constantly doing that. I am constantly searching, so my writings are impressionable. The other thing too is that, that's my generation and my children's generation, one of searching and trying to find ourselves, and there's so much, so many different things out there. There's so many different religions and so many cults and everything that are trying to grab people up. Finding myself - I've been able to do that through my roots and our

old people. And by telling those kinds of stories maybe it will help young people go back to their roots.

New Breed: There were a lot of people with lumps in their throats and a few tears flowing at the commemoration this morning. What were your feelings?

Campbell: I know, I felt like that this morning as I was standing there. I was thinking of those people who came to visit and for Halfbreed people. For so many years, we never had a place or belonged anywhere. It's still like that for a lot of our people. We're still lost. We've camped with Indian people, we've camped with white people, but we were never a part of any of those things. I was thinking of that when I was standing there. It's all there. We've got the most incredible history. Our history has always been that of resistance. We've always struggled and it's been like my own life, your life and the life of every young person and like the people at the mass grave, we're always looking for that place, where do we belong? Where is our place? Even here, this is not our place. The government lends us this land or whoever owns it lends it to us. Maybe it's good for us, maybe there's a reason for us to go through that. It's like Indian people have to go to the top of a mountain or hill to search for something. Maybe, there's a place that we're going to be sometimes, where we're going to find our place, and everybody else is going to be looking.

New Breed: It seems that a lot of what we are, that which makes us the type of people we are, with our history and what we are today has always been interpreted by other people.

Campbell: That's right.

New Breed: All the Riel books, movies etc.

Campbell: This is one of the reasons I think that I really wanted to write and why I started writing, because writing is not a business where you make good money. When your a writer you're on the verge of starvation most of the time. Everybody else has written about us but nobody has ever captured the essence of what we are.

New Breed: Heart and soul stuff.

Campbell: Right, and we've got to let people know what we're all about. You know, we've been described as just about everything. When I was a little girl, my great-grandmother told me - we were listening to some music one night and the fiddlers were playing the Red River Jig. "That's our people" and I always think about that. Everybody else who has always written about us has never captured that, the music of our people. You know, you can't separate our rhythm like most people can separate their culture, their language, their religion. Everything all has their place. Ours is all one,

we're probably the most political people in North America. We've had to be. Everything we do, our whole way of life is political and also very religious. It's also very musical. There's a lot of humour. We don't cry too much because it doesn't do any good to cry. Who gives a damn if we cry. So we've never done much crying. We laugh a lot. We dance a lot. We sing a lot and we play a lot

spent three weeks on the road with Indian people going to reserves and I've seen some of the most tragic things. Like we're poor, our people are poor but we laugh. You know to come here you don't see everybody falling-down drunk or dis-spirited and don't know whether they're coming or going. even if we're falling down poor, we laugh, our eyes shine. So how in the world can

you know, they don't take anything for nothing. That's why I mention again, nobody ever beat us in Batoche. Just killed a few people, that's all.

New Breed: There was that thing one time about a vanishing race, maybe that was a lot of wishful thinking on a lot of peoples part.

Campbell: Yes, because I can't

bility do you give to the non-Native people who write our history?

Campbell: The only person that I give any credit to for writing Native material is George Woodcock, he wrote "Dumont". The rest of them...well, let them write all they want as long as they're writing they're doing research for us. But even if their writing isn't worth two cents, let's not knock them because they're doing research and I can't afford to put out that kind of money to do the research. There are papers in archives that I can go in and dig for and take the stuff I want, but they won't get credit for their writing.

New Breed: You were talking about this film the last time I was talking to you, Halfbreed, that's going to be made into a film and you were mentioning on-site shooting, would you use the Batoche area?

Campbell: Oh yes, definitely, you'd have to use this area. I mean it would be terrible if we did like the Louis Riel film and shot the whole film in Ontario with one poplar tree to represent Batoche.

New Breed: And use the same hill.

Campbell: Use the same hill for the Manitoba resistance and the same for here. I nearly cried when I saw all the money that went into it and then all those gross people that played halfbreeds.

New Breed: There's something about that film.

Campbell: The film of Riel? Oh God, I can't think of anything good to say about it. You ended up thinking that when the film was finished, the whole thing was French-English. The people, our history has always been families you know, even in the battles, the families had been involved and there wasn't any children in that film, no women in that film. There's all the mad Pierres and Bacheses galloping around and not knowing what they were doing. They weren't even halfbreed people that played those roles, they were just actors.

New Breed: It seems that everybody is interested in the time up to 1885, they're hidden years that nobody has written about.

Campbell: You know why, up to 1885 we were coming along real colorful, after that they see us everyday. In history books they can see us dancing around in sashes and like Indian people, they think of them all feathered up, real romantic looking up to 1880, but after that....

New Breed: For all the confusion today, where do you think we started in our history?

Campbell: You mean, where are we headed? In the last few years we've been in the state of confusion. In 1885, the most important thing was



"My grandmother never accepted defeat at Batoche, she called it a dishonorable truce. We lost a few men but we lose men everyday. There's a word in Cree that Indians used to call us Tipe yim isowak, it means people that own themselves. People have never owned us. Nobody has ever been able to buy us and that's something we've got to remember because people are always trying to buy us."

-Maria Campbell

and there is no such thing as defeat. I get really angry even with some of our leaders who say that we lost our fight in Batoche. We never lost nothing! You know things are the same as they were then. We didn't lose anything. We've never been defeated and for anybody, including our own leaders, to tell us that we lost or got defeated 95 years ago, that's bullshit! We haven't lost anything. We've still got our dignity and our pride and that's more than most people have. You know, I've just

anyone say we are defeated or dis-spirited, we're not.

New Breed: In your book, Halfbreed, you mentioned white people giving old clothes to your family which your father would not accept.

Campbell: If you give my dad a present, you better be giving it to him as a friend and you'd also better be prepared to have a cup of tea with him. He did everything but cried. Most of those old people are like that,

see halfbreeds or Indians ever vanishing. All I can see is that there's more and more of us. One day that whole reserve thing is going to have to be settled, the whole B.N.A. Act has got to be straightened out. If they ever decide to straighten that out and they're only going to keep full blooded Indians on the reserves, there's going to be triple the amount of halfbreeds as there are now. They've got to do something with us.

New Breed: How much credit (Continued on Page 24)

Conversation

(Continued from Page 23)

land, it was the same thing in Manitoba, it was land. Today it's the same thing, but we get caught up on all those other issues. We can't do anything about our social problems or anything else until we get all those land things settled, because what can you do if you don't have land.

New Breed: You go around with the non-Native people. Do you get tired of answering the same questions? Such as the Indian Act and all these things.

Campbell: Yeah, you get tired, but it's better if they ask you questions at least you can tell them instead of them. But that's usually not what they want to talk about. They usually try to make you feel that your not like the rest of those Indians. They try to make you feel like your exceptional

At this point in time, Shannon Two Feathers joins the conversation

Shannon: They try to make you feel like your different, special or something, because your working in the arts. There's no way to explain to them that Native people are creative. All Native people basically have the same com-

mon threat as the rest. And the same identification with each other.

New Breed: Would you say our survival is a victory in spite of everything?

Campbell: Oh yes. In this day and age with the kinds of tools we have, we have survived. When you think of what everybody else has survived with. We're not living in bow and

warrior today. I think of the Indian who went out with a bow and arrow a long time ago with pride, fighting for what he thought was honorable. Then there's the same Indian today but now all he's carrying is a proposal and a bingo card. That's really sad because we've really go a bingo mentality. We've allowed ourselves to be used to that end and we shouldn't. I don't think people should dress up in feathers and

feel it. I have gone a way past the hurting stage. I don't have no more hurt left, just compassion for people.

New Breed: Could you tell us what happened in northern Manitoba.

Shannon: Oh that was Leaf Rapids, Manitoba. They couldn't get the hall to do the show, so they used the beer parlor and they put the seats facing the stage, we were playing like a regular show and they were going to sell booze all the way through the show and some Native people came in, all the trappers, all the real hard core drinkers were there, that was in Leaf Rapids. There was about 500 people there and

St. Marie called it the fifth generation. I remember interviewing Buffy, she use to sing these painful songs. Maybe this is a good question for you, she said I got tired of going out there and having people pay to see this little Indian girl cry. She wrote those victory songs, "Indian Cowboy in the Rodeo" and all this stuff. You probably make a good living, Shannon, writing songs of pain but none of hope.

Shannon: You could because people want to see you continue being depressed. I could write about muskrats and welfare all my life and really make a fortune but who the hell wants to keep doing that. I told this on the Peter Zowski Show, this guy approached me in Minneapolis and he said, I don't identify with those songs your singing because he said, they're not Indian songs. I said, well look, I said I grew up as a Native and these are the things I identify with. I said they're Indian songs as such by the virtue that I'm Indian, I'm the one that's observing this I've been taught to observe in what is considered by own language. So, he said you don't sing in Indian. You don't sing in Saulteaux nowadays because who the hell could understand you. Then he said they're not Indian songs really, they're love songs and I said what's the matter, don't you think Indians fall in love too?

New Breed: I didn't know until recently that the soldiers who

(Continued on Page 25)

"I am way past the hurting stage. I don't have no more hurt left, just compassion for people."

-Shannon Two Feathers

arrow days anymore but our tools are about as obsolete and we're still doing a good job.

Shannon: It's like the Indian, we don't get the _____ of a noble Indian like we did a long time ago even the way the movies portrayed it. It was always the noble Indian but today with just the word "Indian" itself. Indians in battle, Indians fighting over a particular, what they feel is a particular right. I still visualize the Indians as a

dance around pow-wows' in public for pay. I don't understand that. I never grew up with that, so as a matter of fact I feel very repulsed by that, to watch my own people do that.

We were at Lestock last week and they were dropping one month old babies on the ground while they were fighting, literally dropping them on their heads. They'd pick them up by their legs. Maria was crying, but I went way past that stage. It's not that I don't

not one of them drank through the whole show.

New Breed: That's power.

Shannon: Yeah, I was really surprised, I figured they would all come in and raise hell and drink like they normally do. Everybody bought three to five records and nobody had stereos.

New Breed: There seems to be a whole phenomena, like Buffy

Last minute news

Lloyd Goodwill wins AMNSIS Provincial Golf Championship

Lloyd Goodwill of Fort Qu'Appelle won the 1979 Saskatchewan Golf Championship held at Regina's Murray Golf Club, Sept. 22-23.

Goodwill's 147 (36 holes) defeated last years champion Jim Sinclair of Regina. Sinclair's 155 gave him a respectable second. Immediately behind him was Ed Cote of Fort Qu'Appelle with a 156 score.

Brian (Louie) Sinclair of Regina retained his title winning a very close contest in first flight. Sinclair's 162 (36 holes) proved to be fatal to Howard McMasters 163.

Willie Blondeau of Saskatoon picked up third place honors.

Regina's Ken Sinclair was victorious, winning second flight by a fourteen stroke margin. His followers also of Regina were Joe Pelletier 178 and third Morris Blondeau 180.

Lloyd (Sandy) Weenie 171 of Regina picked up the honors in third flight action. Yorkton's Alvin Campeau 175 pulled

through to pick up second place honors. Third was respectably won by Keith Goulet 176 of Cumberland House.

Christina Pelletier of Regina is the 1979 Saskatchewan Indian and Metis womens champion.

Pelletier's 220 easily picked up the honors over Fort Qu'Appelles Barbara Carrier 243. Glenda McNabb 310 of Gordons picked up third.

Other awards given out were closest to the pin and longest drive. Ken Sinclair and LaRonges John Dorion picked up the honors for closest to the pin. Jim Sinclair's long hitting and accuracy successfully won him the honors for the long drives on both days.

This was the Association of Metis and Non-Status Indians of Saskatchewan's second annual provincial golf tournament. Banquet ceremonies were held at the Regina Inn. There were about fifty entries, including five visitors from Fort Gates, North Dakota.



AMNSIS Provincial Golf winners from left to right; unknown, Louie Sinclair, Keith Goulet, Jim Sinclair, Alvin Campeau, Lloyd Goodwill, John Dorion, Ed Cote, Morris Blondeau, Lloyd Weenie. Front - Joe Pelletier, Barbara Carrier, Glenda McNabb, Christina Pelletier.

The Saskatchewan Human Rights Commission

has moved to the

Turner Building, 2602-8th Street East,
Saskatoon, Saskatchewan S7H 0V7
Phone: 664-5952

Nancy Shanawditkit - It is believed that this woman was the sole survivor of the Beothuck Indians. She was captured April 22, 1823 and died in St. Johns, Newfoundland, June 6, 1829. She died while still in the custody of her white captors. Thus ended the people of an entire tribe!

The Epitaph for her and thus her entire race read as follows: "Gone, no one knows whither gone; Like the Cloud - Rack of Tempest; Like the withered leaves of Autumn."

(Continued from Page 24)
fought Middleton were also given land allotments.

Campbell: Oh yes, not only that, in Manitoba the land allotments we got went to the Mennonites. All the Mennonites land in Manitoba is originally halfbreed land, over a 175 million acres of land or something, they gave it to the Mennonites. The soldiers land, the Northwest Mounted Police got land. Everybody got land except us.

New Breed: Even the Selkirk settlers were given land. History is such a fascinating thing, who writes it, who interprets it?

Campbell: They write it the way they want to. The whole thing is really frustrating when you think about it, really depressing.

New Breed: Have you ever had people come up to you, who can't believe that you really lived that life?

Campbell: Yes, lots of times.

New Breed: That your feeling sorry for yourself.

Campbell: People say that all the time. Nobody could have lived that way, nobody could be poor.

Shannon: A lot of people still have to live that way.

Campbell: If you tell them they don't believe it, a lot of people are poorer compared to lots of people.

Shannon: We're wealthy compared to some of them today.

Campbell: I mean eating gophers, my God, that was the food for a lot of Native people during the 30's and 40's. People are still eating them. There's still kids that are hungrier than we ever were. And more so now, because there is more drinking.

New Breed: For all the confusion today, where do you think we stand in our history?

Campbell: You mean, where are we headed? In the last few years we've been in the state of confusion. In 1885 the most important thing was land, it was the same thing in Manitoba it was land. Today it's the same thing, but we get caught up in all those other issues. We can't do anything about our social problems or anything else until we get all those land things settled because what can you do if you don't have land. I mean, what can people do if they are homeless. You have to have a base to start from and we still don't have a base. We can spend all our money into better housing, we can get all kinds of social programs going, get all kinds of grants but we still have the problems.

NewBreed

Reporters Position
Prince Albert

The New Breed has a reporters position open for the Prince Albert area. Previous experience a definite asset but not a requirement, as we shall train. Applicant must, however, show a definite writing ability. Preference to be given to applicant either living in or familiar with area. Applicant must be free to travel on short notice as area concerned is quite large.

Duties include: Writing monthly news, feature stories, some photography and research work. The successful applicant must also be prepared to write reports and news releases for area.

Send resume and sample of writing to:

John Cuthand
Editor, New Breed
1170 - 8th Ave.
Regina, Sask.
S4R 1C9

Salary:
\$800.00/month starting wage
\$900.00/month after three month probation period

Deadline for applications: October 22, 1979



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A message from Ken Eikland

Candidate for the Prince Albert civic election



For over 25 years, Prince Albert has been home to me. I have watched our city grow and develop into the exciting, dynamic city it is today. Our city has a proud heritage and many dedicated civic employees and citizens. Over the next four years many exciting new developments and challenges will face our city. I would like to play a part on your behalf in the developments and challenges that face our city. I am confident with your help and strong support I can, provide the strong civic leadership our city needs. I know the priorities we face in our city and feel confident working closely with all of you we can experience real growth and get dynamic progress in our city. I think we need some new blood in council, some new people with fresh new ideas and a whole new approach to civic politics. I think our citizens need a stronger say in civic politics. This city is here to serve all citizens not a select few. You elect me your new Mayor and I'll see you get a greater say in civic politics. I'll put your civic government back in the hands of all citizens where it should have been. We'll spend the tax dollar where you the citizen want us to spend it. I'll see too that if you elect me your new mayor, more jobs and decent housing for our citizens who need it, those are the real issues I will work on if elected mayor. Health care, welfare, education, fire and police protection, paving, library service, recreation, air service and our transit system are other important issues I will work on. Our city needs more recreational programs and facilities. Our teenagers in particular are becoming bored and frustrated, they don't know what to do with their leisure time. Bright young people looking to us for help. I believe we need a new major large recreational complex featuring a wide variety of recreational activities, where our teenagers and citizens can spend their leisure. Another issue that is very important to our citizens and young people is a trade school for Prince Albert. The benefits are great and of a long lasting nature. Why are our governments sitting numb on this issue? Should we continue to import skilled labour and let our citizens be unemployed or in insignificant, meaningless jobs. I don't think we should and let me make it crystal clear I will fight hard and long to get a trade school and get governments to listen and act with your help, if you elect me your new mayor. The Hazeldell and Nordale areas of our city have for too long been forgotten areas of our city and I will want to do something to improve these areas of our city if elected mayor. Paving our city still has a long way to go, we still need considerably more paving in our city and I will want to see what can be done to accelerate our paving programs. Our transit system operated by private owners under P.A. and Northern Bus Lines we know it is not perfect and it needs improvements to the service but I ask you ladies and gentlemen can we honestly afford a publicly owned system at this time, I don't think we can, unless our taxpayers want to heavily subsidize the system. Crime in our city is still a way too high. I will want to get a mayor campaign underway to crack down on crime in our city if elected mayor. More manpower, better training I believe are what our Police force needs. Our Police force has been working well for us but they just don't have the manpower to stop crime and to prevent crime and significantly reduce crime in our city. Our citizens and their property must be protected. Every citizen should be able to travel and where in our city day or night without fear. I believe I can win this election for mayor and intend to fight a hard clean campaign to the end, dealing with the important issues concerning all citizens. Ladies and Gentlemen if you vote for me on election day October 24, together we will build an even greater, more dynamic and prosperous city than Prince Albert has ever had. A truly people oriented, truly representative city that will serve the best interests of all our citizens. I invite you all to join me in this campaign and sincerely solicit your support and vote on October 24 election day

Sincerely yours,

Ken Eikland

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A MISHOMIS BOOK



A History-Coloring Book of the Ojibway Indians
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This book continues the odyssey of Original Man's beginnings on Earth. When the Creator lowered Original Man to Earth, he was given instructions to walk the Earth naming the animals, plants, hills and the valleys of the Creator's garden. It is from the fulfillment of these acts that the naming ceremonies of the Ojibway have their foundation today. The most important message perhaps to be learned from this story concerns the Original Man's kinship to the Wolf. The teachings regarding the Wolf and Man are intriguing, and relate directly to the future of the Indian people.

A MISHOMIS BOOK



A History-Coloring Book of the Ojibway Indians
#3 - Original Man and His Grandmother No-Ko-Mis

BOOK NO. 3 ORIGINAL MAN AND HIS GRANDMOTHER NO-KO-MIS

This third in a series of Mishomis stories centers on Original Man in the many adventures he encounters while searching for and finally meeting his Grandmother. No-ko-mis he learns the practical means of survival and the secrets of the universe. No-ko-mis tells him that there are many things in the world waiting for him to discover and to learn from. Although Original Man and No-ko-mis are said that their time together has come to an end, both realize that the future holds beautiful things for them together when they leave this earth for the special place beyond of the Anishinabe people. The concept of death as related in this sensitive manner impresses upon the reader that the parting from this earth need not be feared.

A MISHOMIS BOOK



A History-Coloring Book of the Ojibway Indians
#4 - The Earth's First People

BOOK NO. 4 THE EARTH'S FIRST PEOPLE

Mishomis the Storyteller relates how Waynaboohoo, the Original Man, continues his odyssey in search of his relatives. The Great Mystery leads him instead to the Singing Lodge, where he meets and becomes enchanted with the Firekeeper's daughter. The consummation and consecration of the first marriage is tastefully described, followed by the accounts of the gifts of herbs bestowed upon their four sons by the Four Directions. The value-conscious narration emphasizes the foundation of mutual respect which is vital to the union of man and woman.

A MISHOMIS BOOK



A History-Coloring Book of the Ojibway Indians
#5 - The Great Flood

BOOK NO. 5 THE GREAT FLOOD

Scholars of every nation on the conclusive nature of the evidence of a worldwide deluge during the past millenium. Mishomis uses the Ojibway oral tradition and the Weegwas (Birchbark) scrolls to render the epochal event as witnessed by Waynaboohoo, the Original Man.

Mishomis explains the sudden inundation as nothing less than the Creator's purification of a world wracked with strife, evil ways, and lack of respect for each other.

Waynaboohoo is able to survive on a huge log which he shares with the animals. Together they decide to cooperate to find land. Their initial attempts fail, and it is the contributions of the least gifted that are central to the regeneration of the Earth.

ICP



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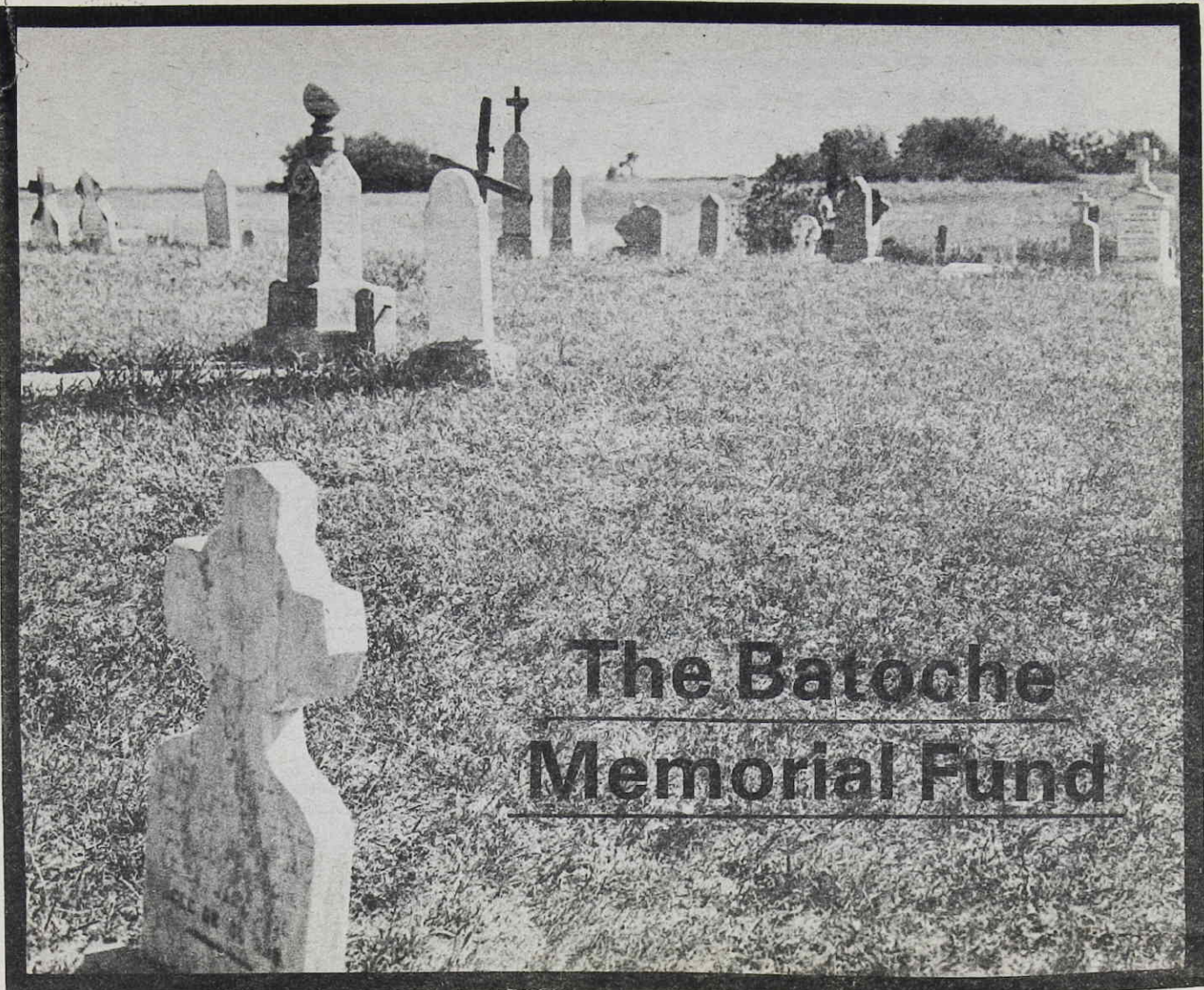
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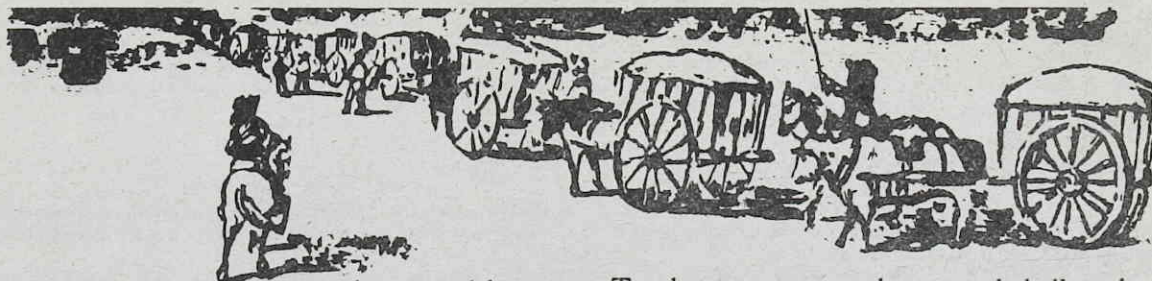
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The Batoche Memorial Fund

Because they gave...



At this years Batoche annual assembly it was decided with overwhelming approval that a memorial fund be established to honour those who fell in the battle of Batoche in 1885.

All that marks three mass graves of the Metis dead is a simple weathered plywood sign. It was felt by the assembly that a more appropriate and fitting tribute to the defenders of the Batoche be established.

The memory is still strong of the heroic stand Metis forces under Riel, Dumont and Lepine made in a desperate bid to have their rights recognized. Although ninety-four years has passed since that troubled time, Riel's people still live and struggle. It is only just that we their descendants honour their memory.

To date over two thousand dollars has been raised for this most important project.

The following have donated to the Batoche Memorial Fund: Eucide Boyer, Local 64; Balcarres Local 52; Bill Desjarlais Local 4; Local 97-Chitek Lake; Local 102-Pelican Narrows; Alexina and John Newman; West Central Area; Joseph Crowe; Rod Bishop; Peter Genereaux and Jimmy Fraser; Lily Daniels; Joseph Brazeau.

If you wish to donate, send money order or cheque to:

Batoche Memorial Fund
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