

Oct/82.

new breed

# journal

\$150 vol 13 no 9

AMNSIS  
News

Metis History

Freshwater  
Fishing

Northern  
Concern

Women In  
Pinegrove

Indian Act  
Revisions

A Note On  
Farming



---

voice of saskatchewan metis and non-status indians

---



**AMNSIS ELECTIONS**

**Dear NewBreed Journal:**

I read the letter submitted to the NewBreed Journal under the title 'AMNSIS' Elections Unfair stated there were many "whys" to be answered.

I am sure many of the answers can be found in the By-Laws of the AMNSIS Constitution. Unfortunately to many of our members, and some executive members at the Local level, do not bother to be more informed of our By-Laws.

AMNSIS is the only Native Organization that does not elect their Board and Executive members by the Delegation system. In order to be more democratic we went into the 1 member-1 vote system, and by having Ballot boxes in each active Local provincially. A far cry from the two to three hundred we used to have under the Delegation system.

Our General Assembly approved and passed almost 2 pages of our By-Laws, all of these concerning elections. Our election guidelines are approved and registered with the Corporations Branch, one guideline of which states only those on the voters lists are eligible to vote.

Unfortunately AMNSIS has no special budget for elections and they can be expensive, D.R.O.'s transportation, etc., so the reason for no advanced poles. We simply can't afford the additional expense.

Swear-in ballots were also considered but not accepted, because of the possibility of voting in one or more poles.

The Executive and Board most certainly do not want to exclude anyone from participating in our elections and we do want all our members registered with a Local, since this is where we get our Voters lists.

The Secretary of each Local is charged with keeping an up to date register of each member and this is to be forwarded to Head Office on a quarterly basis. This is also the only way we can get an accurate count of our members.

I may add that it should also be the responsibility of each member to insure they are on the Local list, this would prevent any future member being turned away.

I know the frustration you must feel for not being able to exercise your right on election day. But our inquiries have shown that voters were not turned away in large numbers as stated. One D.R.O. had the good sense to record on the back of the voters list those that could not vote and the 50 or 60 as reported by some frustrated voters and candidates in fact turned out to be only 5 or 6.

I would advise all members to check with your Local and find out if you are registered. Voting is a right, but so is a just settlement for our people. You would not want to jeopardize that.

Yours truly,

**Frank Tompkins,**  
Provincial Secretary, AMNSIS

**ENJOY PUBLICATION**

**Dear New Breed Journal:**

Enclosed please find a cheque for the amount of \$10.00 for a one-year subscription to the New Breed.

I am a Cree Indian originally from Alberta and thoroughly enjoy your publication.

I look forward to the first issue.

Yours truly,

**Dorothy Ferguson**  
Vancouver, B.C.

**PRISON JUSTICE**

**Dear NewBreed Journal:**

I am writing to your newspaper so that you may gain some insight into prison justice.

On August 10, 1982, I was awakened by RCMP in a prison camp called Camp 99 in the Echo Valley/Fort Qu'Appelle district. They told me I was being charged with public mischief and for being unlawfully at large. The following morning, I was waiting in the Fort Qu'Appelle jail to go to court. There were no charges laid by the RCMP then. They stated there had been a mistake and it was not me who had committed a crime of public mischief by smashing a window of a trailer the previous night. The RCMP constable in charge told me there would be no charges laid against me there. I had done nothing to warrant a criminal charge. Whatever charges that were going to be laid against me would be handled internally by the provincial Correctional Centre.

I was subsequently brought back to the institution and placed in confinement pending the outcome of the investigation by security officers of the institution. One of the institutional rules is that you are to

be informed of the charges against you before you appear in front of a discipline panel. This is a verbal or a handwritten notice informing you of the charges. This was never done in my case.

I admit I had been drinking that night. But there were other people involved that were drinking also. As a result, there was some beer left in my room, which is lived in by three inmates. Anyone could have liquor in that room. It's easily accessible.

This was the charge that I was brought before the panel for and also possession of alcohol. There was no mention of me going to be charged with being unlawfully at large. So assuming that this was what I was brought back for from camp, I thought I had better get it over with and pleaded guilty. That was a very deceitful, subtle, tricky thing the prison officials did to me. The sentence I received there was ten days' lost remission.

After I pleaded guilty they informed me that I also was going to be charged with being unlawfully at large. I may have been in a restricted area, but I certainly never had any intent of remaining out of the camp area. In this case, it was 25 feet.

What I am trying to say is, who stands to gain by wasting the taxpayers' money by taking me to trial? What is the point, when the matter could be handled internally? The RCMP didn't see any point in charging me. Why does a criminal charge have to be laid against me for playing what you would normally call "hooky"?

There certainly is doubt in anyone's mind that I intended to remain unlawfully at large, because I was asleep when I was charged with the accusations. In this case, you would ask why is the institution the aggressor instead of the police? Then they wonder why there is such a hateful attitude toward prison officials.

This isn't a prison with a so-called rehabilitation program. It builds hate and resentment of the treatment that is accorded to the inmates, especially the Native inmates. This correctional centre is reversing its role in the designation of its supposed goal to help inmates become useful members of society. As of this writing, I am still on confinement, waiting to be taken to court for being 25 feet off the area that is campgrounds for camp inmates.

I am writing you because I would like to bring to your attention because it is the things that are normally brought to anyone's attention that are the cause of such a high rate of recidivism and suicide, not the mention the countless slashings that occur in this jail, rather "warehouse".

Sincerely,

**Hank Maurice,**  
Regina, Saskatchewan

**NEEDS HELP**

**Dear New Breed Journal:**

The Recreation Committee for Kids Incorporated in Regina will, in the coming months, be sponsoring events to raise monies for a Christmas party for under-privileged children.

We, the Committee Members are always looking for help to run our programs. What we really need is people to get involved. We're certainly on the right track in making life more enjoyable for those who are less fortunate than ourselves. However, we need people to volunteer some of their time to work with children. We need new ideas, we need people to think of ways to raise funds, etc. The rewards for your participation are tenfold in terms of the happiness and smiles that appear on a child's face.

Upcoming fund-raising events will be a rollerskate-a-thon, bottle drives, etc.

Please, think about donating some of your spare time to work with children, and call me at 522-1694. Believe it, it is a valuable learning experience!

Yours truly,

**Barry McKay**  
Regina, Saskatchewan

**GOOD WORK**

**Dear NewBreed Journal:**

Please find enclosed \$10.00 for a two year subscription to New Breed. As a life time holder of a membership card, I thought I was under no obligation to pay for a subscription. However, I guess the cost of printing and material has gone up as everything else has. However, I am very satisfied with the contents in the paper; very well done. Keep up the good work.

I remain,

**Lawrence Sayese**  
Prince Albert, Saskatchewan

**Achimowins**

by Joan Beatty

Well, we're into our second month of our new format of New Breed. Remember we welcome all comments and suggestions. For your information, in case you're wondering, 'Kukus-ci-min' means 'ask me', the title of our new section and we will also be referring to 'news' as 'Wehta', which means 'to tell'.

This has been a busy month for many of us. I had the opportunity to travel to Prince Albert where northern elected councils were meeting and discussing on how to deal with the new government and how to best achieve their goals as northern elected leaders. They formed a new association which they hope government will recognize and support with just more than words. I hope you find the articles interesting on this and also the interview with **George McLeod**, Minister of Northern Saskatchewan.

New Breed is planning to do feature interviews every month and I hope you will help out by sending in names of people you would like to see us talk to and some of the questions you want asked.

I also went to an interesting meeting in La Ronge where the Cumberland NDP constituency held their annual meeting. There was fair representation from the communities in the north east area but it was also interesting to note the number of the former executive committee members missing as most had moved away from La Ronge with the take over of the new government. A lot of discussion was held as to maintaining the local level involvement of people from the area so that it doesn't become too top heavy again.

MLA **Lawrence Yew** also told of his first venture into the legislature. He said he knows now how **General Custer** felt when he made his last stand. A provincial representative from the NDP was also on hand and stated that the Cumberland Constituency had the biggest majority of votes when Yew got elected. He told the delegates that other constituencies would be looking to the area for leadership and guidance as to the direction the party should and should not have gone.

The provincial NDP convention will be held in early November in Regina. The Cumberland Constituency, with a membership of over 1700, can have 35 delegates at the meeting. If you are interested in attending the meeting or want more information, contact **Joanne Crawford** at the Neginuk Centre in La Ronge, 425-2051. It will be interesting to see who all shows up at the meeting.

One of the resolutions that is going to be brought to the floor of the convention will be the immediate settlement of land and aboriginal claims of the Native people. We'll have to watch how this is dealt with.

We would like to congratulate **Ken Sinclair** and **Shiela Belanger** on their engagement and wedding held on October 11. Congratulations and all the best from all the staff of New Breed and AMNSIS.

Remember, if you know of anyone celebrating their birthday, anniversary, wedding, whatever, let us know and we'll put in in the paper for you.

We also have two new people on staff this month, both are former employees of New Breed. We want to welcome **John Cuthand** and **Rick Wagamese**, and we know you will both find it interesting and challenging to work with Native Communications.

I also went to the Native Women's annual meeting held at Fort San in Fort Qu'Appelle. I was kind of hesitant in staying there for awhile as **Eric Tootoosis** had told me many stories of how the place was haunted and how different sightings of ghosts had occurred. Any way, I finally went, and even found the nerve to stay over night. The meeting was well attended by women from all across the province. We would like to take the opportunity of thanking the women for their hospitality and congratulate the new executive. For more information on the meeting and on the new executive, keep reading. The only complaint some of us had at the gathering was the shortage of urban cowboys but I hear it's something that's going to be dealt with by the new board!

I was teasing **John Cuthand** the other day when the recommendations for the revision of the Indian Act were released. If the recommendations are carried through Parliament, I could become a Treaty and he could become Non Status. For more on this, Cuthand and I have serious articles on this matter.

Well, that's all for this month. Remember to phone or write to us and let us know what's happening in your community. I plan to go up north for a week and take some time to go fishing with mom and dad who are at their fish camps. Talk to you next month. "E Kusi". □





See Page 12



See Page 30

letters	_____	2
achimowins	_____	2
editorial	_____	4
commentary	_____	4
constitutional update	_____	5
wehtum	_____	5
interview	_____	10
focus on resources	_____	12
news briefs	_____	15
amnsis news	_____	16
book reviews	_____	18
cree news	_____	20
justice	_____	21
sports	_____	25
education	_____	26
lifestyles	_____	30
poetry	_____	32
recipes	_____	33
children's fiction	_____	34

#### Freelance Articles And Photographs

Articles submitted to the *NewBreed Journal* and subsequently published, shall be paid for at the rate of \$2.50 per column inch. We reserve the right to publish whole or parts thereof. All material must be signed. However, names will be held if requested. Photographs submitted with written material shall be paid for at the rate of \$5.00 per published photograph, and will be returned upon request.

Comments on our publication are most welcome. What do you think of the *NewBreed Journal* in general? What are your opinions on specific articles? What else would you like to see in the *NewBreed Journal*? These are but a few of the questions we would like to receive comments on from our readership. Send your letter to: the *NewBreed Journal*, Ste. 210-2502-11th Ave., Regina, Saskatchewan, S4P 0K6 (306) 525-9501

#### NewBreed Journal Production Staff

Editor  
Joan Beatty  
Designer  
Bonnie Boyd  
Reporters  
Larry Laliberte  
Vye Bouvier  
Feature Editor  
John Cuthand  
Administrator  
Communications  
Consultant  
Vic Cathers  
Advertising/Promotion  
Circulation/Public Relation  
Janice Hill

#### Radio Production Staff

Radio Co-ordinator  
Wil Campbell  
Announcer/Operator  
Rick Wagamese

#### WMETV Production Staff

Video Co-ordinator  
Jeff Bear  
Video Programmer  
April Boyd  
Operating Technician  
Rodger Ross

#### Acknowledgements

Barbara Carey, Marjorie Kendall; Sara Ballantyne; Clem Chartier; Ron Bourgeault; Pinegrove Correctional Centre; John Cuthand; Rodger Ross; Rick Wagamese; Dumont Library; AMNSIS Housing AMNSIS Recreation; Al Sinobert; Carolyn DeBris; McKim Advertising Agency

The *NewBreed Journal* is published twelve times a year by Wehta Matowin, Saskatchewan Native Communications Corp., under the auspices of the Association of Metis & Non-Status Indians of Saskatchewan. Views expressed however, are not necessarily those of the Corporation or the Association, and free expression of opinions are invited.



Native people can tolerate a lot, whether it'd be on an individual basis or as a nation as a whole. Just look at the number of years we have accepted being treated like strangers on our own land, of experiencing racism every day, of being pushed to the back when it comes to job training, which would allow us to get meaningful employment, of living under the dominant society's rule of thumb and losing our tradition and culture in the process.

Patience is a virtue, but how long do we wait, accepting the dilemma Native people are in as a sad case of circumstances? How long do we continue to fill the prison cells, the skid rows, the welfare lines, of being the highest unemployment statistics, and the highest suicide rates in Canada?

When the white man came to North America, we helped him survive until he took over our lives. We were trusting and we believed what he said; that his way of living was the way to go. But as time went on and we became dependent on alcohol and we became full of disease, we were pushed aside, as we were no longer needed for the dominant society to survive. We were told we were nothing and we believed it.

We could use the excuses that we didn't know what we were doing; that we didn't know how to read; that we hadn't dealt with a non-Native society before; that we didn't know what alcohol would do to us; that we didn't have the lawyers and the consultants to advise us. But what is holding us back now?

## Struggle For Independence

by Joan Beatty

Many of us have to get out of the ruts we're in. We have to get involved. We have to believe in ourselves, that we're just as good as the next person; that we can be successful in anything we want to do, and most of all that we can be proud of who we are as Native people.

At the same time, governments have to start dealing with us in a sincere manner and start attacking the issues of training our people and settling the aboriginal and land claims question once and for all. Through the taxes that we also pay, we have access to the same consultants and lawyers that governments have. We want the opportunity to sit down and negotiate. We want to do things for ourselves. We want to be treated in a manner that is intelligent, dignified and just.

The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) has gathered statistics that show that within the next generation, 20 to 25

percent of the Saskatchewan labour force will be of Native ancestry. We are the biggest source of unemployed people.

Therefore, a major part of the AMNSIS economic strategy which has been developed and is presently under review by government, is to ensure Native people benefit through access to jobs. Another is to develop the means through which Native people can take advantage of business opportunities which complement or support the larger resource industries and provide services and goods to local communities. The work that has been done by AMNSIS provides further justification and evidence of the need for governments to address the fundamental social and economic problems facing the Native people today.

The main reason why our people organized and formed an association (AMNSIS) was to build a strong political base from which we could develop ourselves. We have done that and we have done our homework. But if we are to become economically self-sufficient, we need training and we need a land base. This is why AMNSIS has been concentrating on the constitutional negotiations to ensure we get a just settlement once and for all. We have to go to the negotiating table with a solidified position that is satisfactory to all concerned. We can no longer go there and come back with excuses as to why we didn't get a fair deal. We now have the resources and the political know-how to negotiate for ourselves and get the job done. It's a matter of everyone pulling their own weight in the same direction.

## commentary

by John Cuthand

### Indian Act Revisions

It's been quite a month for women's issues. A parliamentary committee on *Indian Act* revisions has called for elimination of a controversial sex discrimination clause. And on the home front, a rejuvenated Saskatchewan Native Women's Association is moving in a decidedly political direction.

As always, there is a very human side to these issues. One can't simply dismiss an Indian-born Indian losing her rights through marriage. Nor can the concerns of Saskatchewan Native women be ignored.

We all by now realize if Native mothers had denied their children, Native rights as we know them would not exist, for the family is the backbone and last defence of any people. And the man — history proves — is quicker to break than the woman. Time and circumstances have ironically enough made men of our women and women of our men. That statement stings, but the evidence is all around us in single-parent families. More often than not, it is the woman who becomes the provider for a broken family. At one time, mother and child were held sacred above all else. Sadly enough, she and they may be no longer.

The Saskatchewan Native Women's Association is to be commended. Their funds are meagre. They have only three full-time staff. Yet they represent over 3,000 women in 76 reasonably organized locals. They address some very real concerns, and it is in our enlightened self-interest to support them.

## Missing

The following two young men were last seen October 15, 1979 in Wakaw, Saskatchewan and the parents, Mr. and Mrs. Frank Boehm, are anxious to locate them.

**David John Boehm**

five feet 10 inches tall, weight 145 lbs., blue eyes, brown straight hair. Born April 4, 1960

**Albert Raymond Boehm**

weight 175 lbs., broad shoulders, black curly hair with blue eyes. Born April 26, 1961

If you can help Frank and Madeline Boehm in locating their sons, please contact (403) 276-2766 in Calgary, Alberta. Your help will be greatly appreciated.



**Sharon Elliott:** No, I don't think I am, because I have two dependents and I travel back and forth, which takes quite a bit of money. I don't think I'm getting enough. I'm just barely making ends meet.



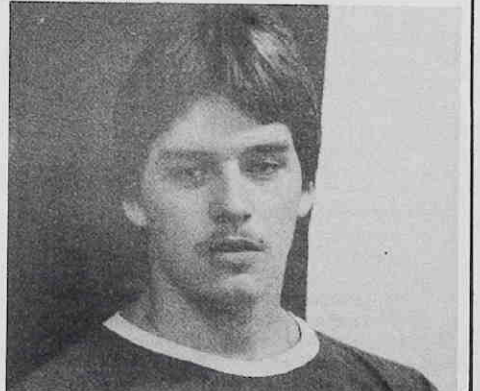
**Leslie Poitras:** No, I don't feel that I am. My bills are over the allowance that I'm getting. I'm about \$100 to \$200 short a month on my bills and I don't know how I'm going to make it. And I do know some people on welfare who are getting more for not doing anything in regards to furthering their education, or looking for a job or anything. At least I'm trying to better myself.

## kukwacimin

The following question was asked of the first-year SUNTEP students in Regina: are you getting adequate living allowance?



**Linda Blaser:** No, I'm not. My living expenses are way past what I'm getting for an allowance. Like, you can't find an apartment that is less than \$300. Apartments are like up to \$500 a month. The students who are single and have no dependents are not eligible for the Special Living Allowance. I don't think that's fair.



**Tom Johns:** Yes, I feel I am because the living expenses at College West on university campus are low enough that they don't exceed my bursary.



Regina—The question of who will be represented by who in the First Ministers conference scheduled for April 1983 has arisen. A Metis nation devoted to the interests of the descendants of the Red River Rebellion is being proposed to unite Metis groups across Canada.

If ratified by national Metis leaders, they would split from the Native Council of Canada (NCC) and start their new nation on the tomb of rebellion leader Louis Riel, almost 100 years after he was hung for treason.

Elmer Ghostkeeper, president of the Alberta Federation of Metis Settlements called for a new organization recently in a strongly worded letter to Canada's five Metis associations, which represent up to 500,000 Metis.

The new Metis nation will be seeking to gain a seat for Metis representation at the first ministers constitutional conference on aboriginal rights scheduled for April 1983. The NCC is the official spokesman for the one million Metis and Non Status Indians across Canada and was to represent them all at the First Ministers conference.

Jim Sinclair, President of the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS) said the matter was bound to have risen at some point and time. He said he has been talking about this question to the members in Saskatchewan because they will have to make decisions eventually as to where they want to be classified as, Metis, Non Status Indian, or Halfbreed. However, he said, this should not be the focal point at this time but ensure that the organizations agree as to the position they are going to present at the First Ministers conference. This conference is to include an agenda item on constitutional matters that directly affect the aboriginal



## Metis Nation Proposed

By Joan Beatty

peoples of Canada, including the identification and definition of their rights.

According to Bill Wilson, Vice President of the NCC, who spoke to New Breed through phone from British Columbia, he basically does not have any problem with the request being made by Ghostkeeper to have a seat in the First Ministers conference just as long as the Non Status element was also equally represented. "The only time I would have a problem with it is if we had two contradictory positions but our positions are the same," he said. Wilson said he believes Ghostkeeper is sincerely trying to get the best deal for the Metis people but that he didn't really want to pay attention to Duke Redbird's statements who apparently was at the press conference in Edmonton when the announcement was made to form a new metis organization. "I can't have any respect for a man who was an Indian ten years ago but who now claims to be a Metis," he said. Redbird is the President of the Ontario Metis Association.

Wilson said the NCC will be having a Board meeting within the next couple of weeks where the matter

will be discussed further but stressed that all the Native peoples positions are basically the same as AMNSIS which is as follows:

- Determine through a registration process, who wants to be referred as Non Status, determine whether these people want a settlement with the Metis, want to return to a reserve; or do not want to return to the reserve, but desire a settlement separate from the Metis.
- Reject any attempts to determine its membership by federal/provincial agreement or by Court reference.
- Federal responsibility over Metis and Non Status Indians must be confirmed.
- Resolution and determination of the rights of the aboriginal peoples through the political process, not the courts.
- If a legal opinion is required, creation of a new court system which would permit the aboriginal peoples to present their cases fully, rather than being hamstrung by restrictive rules of evidence and narrow legal precedents which treat aboriginal and Treaty rights as ill-defined historical artifacts.
- Provision that where existing aboriginal and Treaty rights are infringed upon or breached that these rights can be enforced. Under the new Canadian Constitution, there is no way to legally protect these rights if they are breached, etc.
- Agreement that no further amendments be made to the Canadian Constitution without the consent of the aboriginal peoples directly affected by any proposed amendment.
- Provision for minority language educational rights. Such rights are provided for those speaking English or French out of public funds where the number of children warrant.
- Land set aside for the aboriginal peoples are to be exempt from all federal and provincial taxation.

## Born Dakota, Always Dakota

by John Cuthand

Shortly after Vicky Wilson of Whitebear Reserve married a non-status Indian, the government of Canada sent her a certificate congratulating her on becoming a Canadian citizen.

The certificate, also awarded immigrants upon three required years in the country, cited the rights and privileges awarded Canadians — rights and privileges denied Canadian Indians prior to 1961. With the certificate and upon marriage, Vicky Wilson lost all rights awarded Indians. She and her children to come were denied reserve land, tax privileges and any aboriginal rights accrued from treaty.

Though born Dakota Sioux and raised accordingly, under law she was no longer an Indian.

Today, though regarded as non-status, Vicky Wilson still considers herself Dakota. Her children were offered a return to status by adoption through chief and council, but turned it down, stating an Indian is an Indian — despite the law.

Other Indian women have chosen to live common-law so that they and their children will know Indian rights. For them, Vicky Wilson and countless others, recent pending government amendments to the *Indian Act* may provide belated vindication.

Most recent reform, however, has been prompted by the rewritten Constitution which became law in April. Under the new charter of rights, the discriminatory section of the *Indian Act* will be unconstitutional. The new charter comes into effects in 1985.

The subcommittee, composed of seven MP's and two non-voting Native representatives, has been criticized for releasing their findings before their Oct. 27 deadline as set by parliament. The committee heard forty-four witnesses in five days of hearings and hammered out its' findings in a week of closed door sessions.

When and if approved by parliament a revised act will mean an immediate return of status to thousands of Native women and children. A revised act, however, will be retroactive only one generation. The Indian Affairs department places the cost at between \$312.2 million and \$556.7 million.

For Vicky Wilson the prompt and sweeping change to the *Indian Act* had surprisingly little impact.

"It's strange" she said, "We lobbied for years to have it changed but now that it is happening, it personally doesn't dramatically change my life. I always was a Dakota."

In the wake of constitutional talks determining the perimeters of Indian rights, a Commons Indian

Affairs committee is making sweeping recommendations to amend the *Indian Act*, the very legislation which determines who is and who is not Indian.

The committee, outside its sitting, will admit it is under considerable international and domestic pressure to amend the Act. A United Nations subcommittee has ruled the section discriminatory and pressure groups at home have demanded a change. Given this scenario, the committee has little room but to recommend to parliament the inevitable.

Most Native organizations have little problem with the amendment, but question the committee's power to unilaterally move through parliament such critical legislation. They worry the committee can of its own accord violate treaty trust responsibilities and veto Indian governmental powers.

When the committee released its recommendations September 22, they included full retroactive restitution of rights affecting women and children. A leaked Indian Affairs paper had stated such a move would prove enormously costly. The committee responded "a right is a right, despite the cost".

Though the *Indian Act* as it affects women has remained virtually unchanged such 1850, changes to the overall legislation have been made as lately as 1951 and 1962.

of Canada, the aboriginal people and their descendants. The paper states, "One therefore, possesses aboriginal rights by virtue of ones' ancestry, not by virtue of some legislative prescription," adding that such rights cannot be legislated into existence or out of existence.

AMNSIS, in their presentation to the committee hearings in early September, said the *Indian Act* in its present form is in fundamental violation of the rights of the Aboriginal people and is in fundamental opposition to accepted International Law. (See position paper under AMNSIS news)

Chartier said the sub committee will be having further hearings to deal with the question of aboriginal government and that AMNSIS will be making further presentations to the sub committee. Chartier also said they cautioned the government that this not be the channel to developing government policy for the aboriginal people of Canada.

In a press conference, Sol Sanderson, Chief of the Federation of Saskatchewan Indians said the sub committee stopped short of pushing for what he called "our inherent right to establish our own government." He said the seven member government committee should push for the establishment of Indian government, allowing the Indian Bands to determine their own membership. □

## Indian Act Revisions Met With Mixed Reactions

Regina—The recommendations handed down by the parliamentary sub-committee studying Canada's Indian Act to eliminate all sex discrimination has been received by the Native community with mixed reaction.

Leona Blondeau and Vicki Wilson, co-ordinators for the Saskatchewan Native Women's Association (SNWA) both said they didn't want the family disrupted in any way by the introduction of legislation. "We feel it should be the choice of the children to decide whether they want to become status or not and not be forced to become one by legislation," Blondeau said.

Jim Sinclair, President of the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS) said it was a good idea but that the government should address more than this issue alone. "Not only women lost their status but there are also many non status Indian men who have to be dealt with," he said, adding that all aboriginal rights issues should be part of the Canadian constitutional negotiations.

Clem Chartier, Vice President of AMNSIS and who represented Saskatchewan at the sub committee hearings, said he hasn't really had the time to study the recommendations but further elaborated on the AMNSIS position paper.

He said the Association urged the Committee and the Government not to act prematurely by making changes to the Indian Act which may presuppose the outcome of the constitutional discussions. He said legislative change must go hand in hand with constitutional reform and should be preceded by the necessary or desired changes in the constitution.

The AMNSIS position also states that the question of who is and who is not Status Indian under the Indian Act is not the issue but that the issue is really two fold: "First, who is an Aboriginal Person? Secondly, by virtue of Aboriginal ancestry, what rights does an Aboriginal person possess?"

The Association maintains that Section 91.24 of the British North American Act (BNA) was intended to cover all Aboriginal People and that aboriginal rights are the inherent rights of the Indigenous people

Vol 13 no 9



# Saskatchewan Native Women's Association Finds New Direction in Political Arena

by John Cuthand

A new executive has brought new direction to the Saskatchewan Native Women's Association (SNWA). During a general meeting held in Fort San September 24 and 25, four executive and twelve board members, representing six districts, were elected.

Georgina Fisher of Regina was elected president on a platform which included the call to move the association into the political arena of provincial Native affairs.

"We are the political voice of Saskatchewan Native women," she stated. "We have never recognized the FSI nor the Metis Society as our parent organizations." She added the SNWA's primary role was lobbying both government and Native organizations to ensure women's issues were adequately addressed. SNWA membership includes both status and non-status Indians.

Fisher also called for the creation of an Elders' Council. The motion was passed from the floor following the elections. Appointed were: Florence Desnomie of Lebret; Helen Shingoose of Kamsack; Laura Boyer of Meadow Lake and Alice Poitras of Lebret. The Elders' Council will serve as an advisory body to the association.

Additional executive elections saw Marlene Ritchie of Moose Jaw elected vice-president; Norma Green of Prince Albert elected treasurer and Donna Pinay of Regina, as secretary.

Business discussions centered on effective internal communications. Leona Blondeau, SNWA southern co-ordinator, stressed a need for follow-up at the local level, citing it as "a very real problem". She stated a newsletter has been started that will be published once every two months. The newsletter, she said, should help in keeping Native women aware of on-going issues and programs.

Vicky Wilson, SNWA northern co-ordinator, stressed the need to address child welfare issues and echoed Blondeau's concern on local level follow-up. "The problem is we simply don't have the staff to adequately serve 3,000 Native women in 76 locals, province-wide," she stated. The SNWA has three full-time employees.

Donna Pinay, newly elected SNWA secretary, called attention to a fund-raising project for a Native women's centre in Regina. The centre, she said, will be owned by the SNWA, and house a day care centre along with a community drop-in centre. The SNWA has raised \$30,000 dollars on its own, with an additional \$45,000 needed. The Regina local is currently raising funds through sales of lapel pins and donations.

In board elections, six districts appointed two representatives each. The far north chose Janet Holgren and Sarah Loutett. Southeast district appointed Lucy Lafontaine and Shirley Louison. The northeast chose Adele Ratt and Margaret Cote. Southwest area chose Valerie Pratt and Edie Bennett, while Delores Kenry and Eileen McAllister were appointed to the northwest district.

Due to time restrictions imposed by the lengthy elections, a motion was passed to have business motions forwarded by mail.



Newly elected SNWA president Georgina Fisher. Her first duty was to address a caucus meeting of the association's Southeast Area.



The two women, above, were also recently elected to SNWA.



In an impromptu ceremony September 23, Vicky Wilson, northern co-ordinator of the Saskatchewan Native Women's Association, honoured three elderly women for their past work on behalf of the Association. Honoured were: (left to right) Laura Boyer of Meadow Lake, Florence Desnomie of Regina and Alice Poitras of Lebret.



# PRIDE

**H**aving one of the skills that will be in high demand is something a person could be proud of.

That's why Canada's new National Training Act gives employers incentives to hire Native people and train them in the important new skills. And, Native non-profit organizations (like band councils) can negotiate training agreements with the federal government — so that they can get money to buy training equipment and hire instructors. Native Canadians living in the territories will be able to train beyond the former limit of 52 weeks so that they can combine academic upgrading and skills courses.

**WHEN YOU'VE  
GOT A SKILL,  
YOU CAN  
BE PROUD AND  
INDEPENDENT.  
AND A SKILL  
IS SOMETHING  
THAT CAN NEVER  
BE TAKEN AWAY.**

It's a matter of importance to us — a matter of pride to you.

## skills

THE NEW NATIONAL TRAINING ACT

To find out about SKILLS and the new National Training Act, write to us at: SKILLS OTTAWA, K1A 0J9

name \_\_\_\_\_

address \_\_\_\_\_

city \_\_\_\_\_ prov. \_\_\_\_\_

postal code \_\_\_\_\_



Employment and  
Immigration Canada

Lloyd Axworthy, Minister

Emploi et  
Immigration Canada

Lloyd Axworthy, Ministre

# Canada

**Wayne McKenzie Roast!**  
*coming in November*

Watch November Issue of *NewBreed* for details.

Stu Herman: 527-0193 or Bernie LaFontaine: 522-1694.



# Northerners Band Together to Face Difficult Times

by Joan Beatty

Prince Albert—Hard times are being felt by northern people as the unemployment rate reaches levels of 100 percent in some communities and the uncertainty continues to grow as to how the new government will deal with them.

To try and combat the problems being experienced by northerners, over 80 elected representatives met in Prince Albert on August 23 and 24 to discuss the problems and come up with solutions.

One of them was the formation of the Saskatchewan Association of Northern Local Governments, consisting of the 24 Local Advisory Councils (LAC) and 33 Local Community Authorities (LCA). The delegates said they have been divided in the past on various issues because the LACs were only advisory bodies and unable to make their own bylaws and regulations, whereas the LCAs had that authority. As such, meetings had to be held separately with government representatives although the areas of concern were the same.

According to Vital Morin, one of the organizers of the meeting, when and if the new northern administration act is in place, everyone will have the same authority if the government is indeed serious of giving autonomy to the local councils. "There will be no more decisions," he said.

An interim board was elected at the meeting with one vote being allowed per delegate. They include: Vital Morin of Ile-a-la-Crosse, Mike Blackmon of Jans Bay, Al Tokar of Camsell Portage, George Smith of Pine House, Eugene Aubichon of Green Lake and Don Switzer of Denare Beach.

Blackmon, who helped organize the meeting and who acted as co-chairman of the meeting along with Morin, said the northern elected officials are tired of being dealt with on a piece-meal basis. "We're tired of the government dealing with the LCAs in a group or as individuals at one time, meeting with the Northern Municipal Council (NMC) at another time, meeting the LACs at another time, giving us separate stories and hearing separate stories from us. We're tired of that."

The objectives of the new group were discussed with the consensus their mandate will include all northern issues. They will deal with such matters as environment, resource development, areas of jurisdiction, prioritizing capital projects, zoning, financing, etc. The organization will continue to work on developing clear objectives.

Gordon Carle, chairman of the NMC, urged the groups to establish what their mandate is going to be by themselves and not wait for the government to tell them what to do. "You tell them what you want to do; don't let them tell you what you're going to be doing."

Commenting further to *NewBreed Journal* on the new association, Carle said the NMC has always been in favour of phasing out and letting the LACs assume full responsibility. "We've always accepted the fact that we were only there for a period until the small communities obtained the right to run their own affairs. I get the feeling like I am an Indian agent now that I have the final say as to what the LACs do. We have another organization now that will take over and include all the northern communities. This new organization will ensure that the smaller communities are not cast in the wind to fend for themselves once we're phased out." Carle said the LACs will no longer be required to turn over 30 percent of their per capita funding to the NMC and will have direct responsibility for their finances.

Carle also said he gets very frustrated every time someone asks if northern people are ready to look after their own affairs. "Let's take Oscar Beatty, for example. He raised a family, didn't he? He ran his own finances. It's like telling a person, gosh, you're not mature enough to look after your own money. If somebody came along and I was in a community of 50 people and they said, you're not capable of looking after your own money, I'd tell him exactly where the hell to go. It doesn't make any difference whether you're red, white, or purple, a dollar is a dollar and you understand it."

Carle admitted there will probably be mistakes made by the local councils, but questioned on who doesn't make them. "All you have to do is look at the bigger places like Prince Albert and La Ronge; they've screwed up."

During the second day of the meeting, resolutions were drafted to provide direction for the interim



Northern leaders discussing the new association over coffee.

board until the next meeting of the association, scheduled for October 5 in La Ronge.

The elected councils agreed to fund their association on a \$1.00 per capita basis. They also instructed the interim board to go after additional funding to try and get a centralized office. Carle of the NMC suggested taking over their offices in La Ronge since they will be vacating them soon. "You can always buy them for \$1.00," he said.

The local leaders also spoke about the problems they were having in their communities. Many painted a bleak picture of unemployment, lack of financial resources to get job creation projects under way, poor fishing, poor educational system, no enforcement procedures and lack of communication with the new government.

One LAC representative from Michele Village stated there were dogs running all over the community, people were drinking and fighting amongst each other with no form of surveillance from the RCMP. "We used to have the police come around on a regular basis after I contacted the attorney general's department, but it's getting bad again."

Another commented that part of the problem for the lack of police services is that the RCMP are scared to go into the communities for fear of getting beat up.

The new executive was instructed to contact the attorney general's department to find out who is responsible for enforcing the federal laws and bylaws as established by the northern locals. If the job is not being done, to ensure they get the dollars to deal with the problem themselves.

A resolution was also passed unanimously to support the policy of the former NDP government where preferential contract agreements were made for northern businessmen. "If we don't maintain this policy, we're just going to keep on losing out to southerners," said Oscar Beatty of Deschambault Lake. He cited the rice industry as one potential area that trappers and fishermen could subsidize their incomes with. "But we can't compete with businessmen who have airplanes to survey the rice paddies when we're just getting off the ground ourselves," he said.

Richard McKenzie from Southend said he recently received a mortgage bill from the Department of Northern Saskatchewan which had doubled in the amount for payment. "I got a bill that was over \$300 and I barely get that from my unemployment," he said. Another received a bill for \$600.

Some people said they were having problems getting hold of the mortgage loan officers to adjust the rates since the payments are supposed to be based on a monthly basis. A majority of the houses built in northern Saskatchewan are under Section 40, a subsidized housing program.

Representatives from Camsell Portage, a fly-in community near Uranium City, reported that the



Bruce Ruling, LaLoche, Saskatchewan

government was going to be dropping the subsidy for parishable goods to the far northern communities.

Another person said he was going to be placed in jeopardy because his loan for a rice harvester didn't come through. The economic development loan fund by DNS has been frozen. Rice harvesting started at the end of September.

Other community representatives said many community projects have been delayed while the new government is reviewing the whole situation as was left by the previous government.

Vital Morin said numerous attempts have been made to contact the minister of Northern Saskatchewan, George McLeod, to set up a meeting and discuss the problems being experienced in the north — with no response. "We've written and phoned him, but we can only get as far as the secretary," he said.

(See the interview with George McLeod regarding this matter and another article, *Northern Leaders Frustrated With Lack of Consultation by New Government.*) □



## Northern Local Governments Support AMNSIS

by Joan Beatty

Prince Albert—Jim Sinclair, president of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), was invited to speak to a group of northern elected leaders in a recent meeting in Prince Albert to bring them up-to-date on the constitutional negotiations.

He said this is the last time the Native people will have the opportunity of negotiating for a settlement. "This time we're not going to be signing with an 'X', but we'll be signing the agreements with our names with our lawyers and consultants in attendance. We cannot come back to government and say we were duped on this and we were duped on that."

Sinclair said it was important the elected leaders support AMNSIS in their fight for the settlement of aboriginal rights and land claims. "If you get the control of all the land in the north, we'll be asking you to relinquish some of that control where we may have ideas for tracts of land we want for our people and that we want to develop. With your support, it'll be that much easier," he said, referring to the difficulty the Peter Ballantyne Indian Band had in getting the Prince Albert Student Residence land site under their jurisdiction.

He congratulated the elected leaders in forming the association, saying he will work with them closely because both groups are after the same things. "We want economic independence for our people where we can pursue our own destiny, our own future, and be able to make decisions in terms of our land and anything else that effects our lives."

He said Native people will no longer have to be at the mercy of whoever is in power in order to maintain a job. "When the Liberals were in, many of our friends were working for them and the rest of us were in poverty. When the NDP got in, they hired a bunch of our people who then became workers for the NDP; nothing for the future. Now that the PCs are in, they'll throw out the NDPers and bring in a bunch of PC people who will work for the PCs. Who is going to get together and work for our future so that nobody can kick us out when there is a change in



government?" He said that is why it is important the Native people begin doing things for themselves, regardless of what government is in power or what changes occur.

Mike Blackmon, one of the organizers of the meeting and an interim board member of the Saskatchewan Association of Northern Local Governments, thanked Sinclair and other AMNSIS Board members for coming to the meeting and being prepared to work with the new association. "A majority of us in the association are members of AMNSIS. For my part, I look for nothing but co-operation between the two groups."

He also said he wanted the role of the new association clarified, saying he didn't want anyone to think the role of AMNSIS was being diminished in any way. "This organization of local governments will deal with the day-to-day issues through the local government system that the NDP has set us under. I think we can work together and I think the provincial government is going to find us a hell of a tough group to deal with. People are just getting fed up. We may be a little bit short of money, but it's surprising what you can do with nothing."

A motion was introduced by Max Morin of Ile-a-la-Crosse and seconded by Rod Bishop of Green Lake to support AMNSIS in their negotiations for an aboriginal rights and land claims settlement. It was passed unanimously. □

## Students - Victims of Bureaucratic error



Revenue Canada  
Taxation

Revenu Canada  
Impôt

La Ronge—Fifty four former and current Options North students are facing garnishment and personal bankruptcy. This will result in tremendous hardship for many families.

The Options North Program was a training program was a training program designed to aid students from Northern Saskatchewan in improving their qualifications by furthering their education. This would enable them to become active participants and contributors to northern development.

According to spokesman for the group, Earl Cook, students were given assurance that the allowances they were receiving through the Options North Program were non-taxable. Three and one-half years later, Revenue Canada decided that these student allowances were in fact, taxable.

Students had filed income tax returns with no objection from Revenue Canada. In the fall of 1981, Revenue Canada reversed their initial decision of 1978. Student tax returns were re-assessed and students were notified that taxes were owing for periods of up to three years.

Earl said, as a result of the advice given to program sponsors by Revenue Canada officials, students feel they are the victims of a bureaucratic error.

The previous NDP government had been negotiating with the federal government to have the matter cleared up. However, when the PCs got in, the students received notices saying—they are not going to be assisted by the new government but instead have received notices for the provincial government's share of taxes.

The group of students are seeking legal advice on the matter. □

## Northerners Frustrated by Lack of Consultation



Gordon Carle, LaRonge, Saskatchewan

by Joan Beatty

Prince Albert—During the recent meeting of northern local government leaders in Prince Albert, the new provincial government was criticized for not consulting with northern people as to the changes they are making regarding the Department of Northern Saskatchewan (DNS).

"Everything we've heard has been through the news media. They're trying to make the rest of

Saskatchewan believe we've been consulted and have agreed to the dismantling of DNS," said Vital Morin, chairman of the Ile-a-la-Crosse Local Community Authority, adding that it was completely false.

Gordon Carle, chairman of the Northern Municipal Council, said there has been absolutely no input by northerners in the decision to dismantle DNS. "We haven't had input like the government has been saying. That's a crock and we all know it. They're

not consulting with anyone; they're going ahead. They didn't ask us what sections of DNS should be retained in the north. We know DNS pulled a lot of goof-ups, but maybe there are certain sections we could keep."

Carle stated that northerners are not used to dealing with the real bureaucracy of government. "For instance, when we're dealing with resources, we have to make an extra 350-mile trip to Regina. We have to deal with a bureaucracy that won't let you get past the secretaries. You have to go through ten people to talk to the person that's in charge."

Carle said there is no doubt there are even greater hardships coming for the northern people. "We have the bleeding hearts down in Regina saying, 'we have to bring the northerners back into the mainstream'. But find any place in southern Saskatchewan that has 95 percent unemployment and see what the government would do. They would be creating any kind of jobs to get them back to work." Carle said the government isn't making a move to do anything about the high unemployment rates in the north.

In an interview with *NewBreed Journal* on September 7, George McLeod, Minister of Northern Saskatchewan, said there was no need to consult with northern people on the dismantling of DNS. "The dismantling of DNS is a government decision on how you provide services, how you structure your departments to provide your services to people." He said the government had decided it was no longer going to duplicate services as has been in the past and that it was important for northerners to remember that they are part of Saskatchewan. He also said there had been no consultation with northern people when the NDP government decided to establish DNS.

With regard to the government's sensitivity to the grave social and economic situation in the north, the minister said northern people should have no fear that this will be ignored. He stated that "northerners should look forward to working with the new government on a much closer basis", with the new structure (see interview with DNS minister). □



# Northerners Will Find New Government Breath of Fresh Air, Says DNS Minister

by Joan Beatty



Joan Beatty interviewing George McLeod.

The following is an interview with George McLeod, minister of the Department of Northern Saskatchewan (DNS) from September 7, 1982 by Joan Beatty, editor of *NewBreed Journal*.

**JB:** On what basis was the decision to dismantle the Department of Northern Saskatchewan?

**GM:** If there is to be a reason given, it would be in the fact of the great duplication of services and resources within DNS and what is in existence in the line departments in the south. It was duplication of human resources, duplication of staff, programs, and so on. We think it can be much better administered through development of northern branches within line departments rather than a whole branch by itself.

**JB:** What about the sensitivity of serving the north? The north is greatly different from the south.

**GM:** There is no question that the south is different from the north. Northern sensitivity will have to be maintained; northern emphasis will have to be maintained within different departments. I know there are some criticisms saying that won't be done. But I still think it can be done in a much more efficient way than what the all-encompassing Department of Northern Saskatchewan has been able to do.

**JB:** So what is going to be in La Ronge physically in terms of people and jobs?

**GM:** Well, I can't really say at this stage. We know that one huge building will be there. That won't change. Regional offices rather than very senior servants with more regional director type of positions. There still will be a good number of people working in the north; whether they'll be all in La Ronge is another question. They may be more decentralized throughout the north in regional offices to, in fact, better serve the people.

I think if people really search their hearts in the north, and I've heard this from a lot of northern people, not so much from northern civil servants, is that La Ronge became a big bureaucracy unto itself. If you look at the history of the north, major transportation patterns, nothing really pointed to La Ronge as the centre of the north. It was a decision made by the former administration. I don't necessarily think that should always

be the case, but on the other hand, we have to recognize the financial implications of a major facility. Sure, there will be a major presence in La Ronge on a continuing basis.

**JB:** One of the concerns brought out at the meeting in Prince Albert (LCAs, LACs meeting on August 23 and 24) was that it's going to be a different form of bureaucracy northerners will have to deal with once the complete transfer is made to southern line departments.

**GM:** I don't think that's necessarily the case. Not everything throughout government is in Regina. When you have a regional office that deals with an area, that's where you'll deal. That will be for every department. I don't think it's a big problem, but I understand it. One of the problems is whenever there is a change proposed, people have resisted because they're not sure what's coming. But I don't think northern people will have to worry about that sort of thing. I think the government will be closer to them than ever.

**JB:** The other criticism that was brought out at the meeting was the lack of consultation with northern people when the decision was made to dismantle DNS.

**GM:** The dismantling of DNS is a government decision in terms of how you will provide services, how you will structure your government to provide services to people. I would ask people to think back to 1971, and see how much consultation, public hearings and meetings went on before DNS was established. Zero. Really, I think government has to reserve the right to decide: okay, we're going to deliver our services this way or that way. If there is criticism, it should come from the point of view if the services aren't there. But they certainly shouldn't come from the point of view of how the government decides to deliver them. We have determined that we're not going to duplicate services to the extent that they have been in the past.

**JB:** So you don't think it was necessary to talk to northern elected councils about the dismantling of DNS?

**GM:** No, because basically, elected councils still have to deal with the government of Saskatchewan. It's very important that people in northern Saskatchewan realize that they are a part of Saskatchewan. One of the things DNS did to northerners, and I would say not for northerners, was to give them the impression, if you live north of this line, there is some kind of nebulous great change takes place in your citizenry of this province and that's really not the case. Saskatchewan people are Saskatchewan people. Northern people have specific problems, certainly very different types of social, economic type of problems. We certainly do recognize that. We just don't think that our method of solving that will be to continue that all-encompassing bureaucracy that was DNS.

**JB:** A bill was introduced by the previous government for a proposed northern municipalities act. What is going to become of that?

**GM:** We will have a northern municipalities act of some description. I don't have a time frame on it. The reason I don't goes back to your earlier question. The reason the LACs, the LCAs were having the meeting that you attended was because I had asked them to come together and come up with proposals. I certainly will be meeting with them, to talk to them of what they have come out with. I understand they have a group now, beginnings of an organization that will speak for those communities. That's good. That's a positive step. An act will be presented once we have completed some negotiations or lengthy discussions with northern communities, northern elected people. That's another phase, but that's part of the new DNS where I have emphasized that we have two basic areas that the much reduced DNS will deal with, one being economic development and the other being development of local government in the north.

**JB:** When the previous government was meeting with the northern groups, they said the dismantling of DNS would be done in a ten-year period. Part of the responsibilities would be transferred to southern line departments, other responsibilities would be given to local councils. Will that change?

**GM:** No, the only thing that's changed is the time frame. They say it had to take ten years to break DNS down and we have made the decision that it will break down much quicker.

The aspect of local councils developing and then maintaining local autonomy is basically the reason why we have left municipal services within the DNS that's still in existence, because it's a thing that we may have to evolve over more than a period of a few months. So, certainly, the concept that you described from the former administration is the same: the only thing that's changed is the time frame.

One of the things I emphasized when I did meet with the LCAs: people do like to talk about autonomy. That's good and that's something that we really believe in. Oh, I know the former government talked about local governments too, but at the same time, they proposed a regional government that had appointments from the provincial government. They proposed a northern development board; I'm not even sure what the reason was for that. Even now after studying it, I'm not sure why they would do that. The only reason that I can see is the cynical political one, which says they were going to give so-called autonomy on one hand; on the other hand, they were going to maintain provincial government control through these other two agencies. So when this government talks about autonomy, we mean autonomy. If you're going to have local control, you'll have local control. But along with that will come responsibilities.



**JB:** *And the funding?*

**GM:** It's something that's a negotiable point, certainly. We recognize that when we talk about revenue sharing in the north, we know that it has to be different than revenue sharing in the south. We know that the tax base is much less. We know that the kinds of services that are now very often provided by DNS should be provided through funding directly to local governments so that they can let their tenders, their own contracts, and those kinds of things. That's the kind of thing that has to evolve. Whether that can happen this year or next is another question. But that's something that we can deal with the local governments themselves.

**JB:** *So will you be holding further meetings with the northern elected councils?*

**GM:** Certainly. What has taken so much of our time in the initial stages has been the realignment of DNS. I don't apologize for that. If you're going to do a breakdown or realign a department that was as big as DNS was, it takes a great deal of time and effort. We made the decision that we're going to do it fairly quickly, as smoothly as possible. We think that's actually happening. Sure, there are those questions that will always be there about what does the future hold. But in terms of the administration of the breakdown, we think it's going smoothly and rather well. I can give the assurance there will be no northern municipalities act just imposed and we won't be introducing it this fall unless I've got a pretty good feel of what people in the north are saying, go ahead and introduce it, in whatever form it comes.

**JB:** *There was also a proposed northern economic development foundation introduced in the legislature. What's going to happen to that?*

**GM:** Well, it's like a number of other things; whether our approach in economic development in the north would be that type of an agency, I don't know. I'm not saying it won't be either; I'm not sure. I can't say at this stage whether that goes ahead as proposed or whether something different comes in.

**JB:** *When I was listening to the northern elected leaders at the meeting, there seemed to be a real sense of frustration. They haven't been able to get hold of you. Everything is at a standstill. Projects are being held up that could have created jobs because of the freeze on the economic development loan fund.*

**GM:** I have talked to many of these people over time, but like I've said before, I'm only one person. It's impossible for me to meet with everybody who wants to meet me while they feel this frustration. I understand this frustration. On the other hand, I think they also understand the situation. Certainly, it's not my intention to be evasive. It's not my intention to avoid meeting with northern people because I would much rather do that than be in this bloody office in Regina. I think as time goes on, in fairness, they'll realize that I'm available and around the north much more than what they've seen in the past.

**JB:** *The unemployment situation in northern communities is very bad; it's over 95 percent in some places. Fishing was bad this summer. It's a very bad time for northern people. What is your government going to do to create more jobs or to come up with a solution?*

**GM:** Well, you state the case rather well, and it's even worse than that. It's a desperate situation and we know that. I suppose one of the frustrating situations is when the overall economy is down, the people that have been living on the lower socio-economic scale suffer the most. It's an extremely difficult situation to deal with. You mention fishing, one of the traditional industries in the north. This year, the prices went crazy. We still maintain the DNS transportation subsidy,

trying to maintain that at a reasonable level so that we can have as many people as possible fishing. When you look at some of these industries, you can't look at them from an economic point of view. What we have done is that we have to look at it from a social point of view.

Basically, the thrust of our economic development branch of the new DNS will be just directly that. One of the things we have seen in the past is that we had a department that dealt with every aspect of life in the north. How much time and energy within that department and resources and brain power and all the things you can mention, how much of it could have been directed at economic development? Well, I don't think as much as might have been, had some of the other purely administrative things like social services, health, being in the line departments they belong in.

There are no easy solutions, but we feel with the development of a climate where some risk capital can go into the north, where some projects begin, we can have local people working. It has to help. It has to be a step in the right direction. Let's all realize when we talk about a step in the right direction, it's just that. It's not a great, long stride, but it's just a step at a time. But I think if we're all realistic, that's just what has to happen.

**JB:** *The wild rice growers' association have been trying to get some kind of a marketing system in place. Where is that at?*

**GM:** To my understanding of the wild rice situation, there is a group together that have called themselves a co-operative. The proposal for a marketing system by the former administration, I think, there was an insistence there must be a marketing board. I strongly don't believe it is necessarily where to go in the development of markets. We think there are some great markets out there. One of the things we'll definitely be pursuing in a very major way is marketing wild rice through private buyers or through whatever, but to hit those markets that are really there. We in northern Saskatchewan have some of the best potential for growing wild rice. We've just scratched the surface up until now. There are people in the north now who say, just as long as we can sell a little here and there, but we have to look at it as a major industry for northern Saskatchewan.

It's one of those things that will be another step in what we call the right direction towards some economic self-sufficiency. I don't necessarily believe that so-called co-operative that has been established is the only way to go. It may well be the best organization, but it may not be, as well. I haven't put all our eggs in one basket and said, 'Here is the wild rice association; this group has control over wild rice development, production in the north'. We don't feel that's the way it should be. Many individuals in northern Saskatchewan from all the communities who could definitely benefit from the wild rice production would be frozen out by this little organization. We don't think that's fair ball. We want to talk about free enterprise. We always have as a government and as a philosophy in any business. We certainly believe the same thing about wild rice.

**JB:** *Talking about free enterprise: the concern of the association is southerners moving in. I know there has been contact from southerners wanting to move in. The northern people are saying we don't have the airplanes to survey for rice paddies, we don't have the financial resources; we're just getting off our feet in this industry.*

**GM:** I haven't heard that concern, but that's a legitimate concern. Just as a general rule without getting into greater discussions about wild rice — because I don't really understand everything I know about that — but I would say there would

be a great deal of room for northern people to really upgrade themselves economically with the advent of wild rice.

**JB:** *The advent of southerners moving into the wild rice industry and other areas was brought out at the meeting. What about the northern contractual agreements that had been established by the previous government?*

**GM:** Northern labour clauses in many projects would be there so that northern people would have the opportunity to get jobs. I have some problem with what is called the northern contractual preferences and so on. I have seen some of the northern contractors develop a deal with a southern contractor, a northern connection, if you will. I don't think it's made entrepreneurs of anyone. I think what it has done is made a few individuals pretty well off just by sitting there and signing their names just on the basis of their residence. I don't have time for that sort of thing. On the other hand, there may be some contractors who have made it on their own: so be it — all the better.

As a general rule, the contractor closest to the scene can bid the lowest and can do very well. We think that some of the very legitimate contractors will do well as economic development progresses and as projects go ahead in the north. We think that some of the so-called northern connections may not do so well.

**JB:** *What about your position on treaty land entitlements?*

**GM:** How about you go see Gary Lane? He's the guy that deals with it. I don't have any comment about that.

... "and find us a breath of fresh air..."



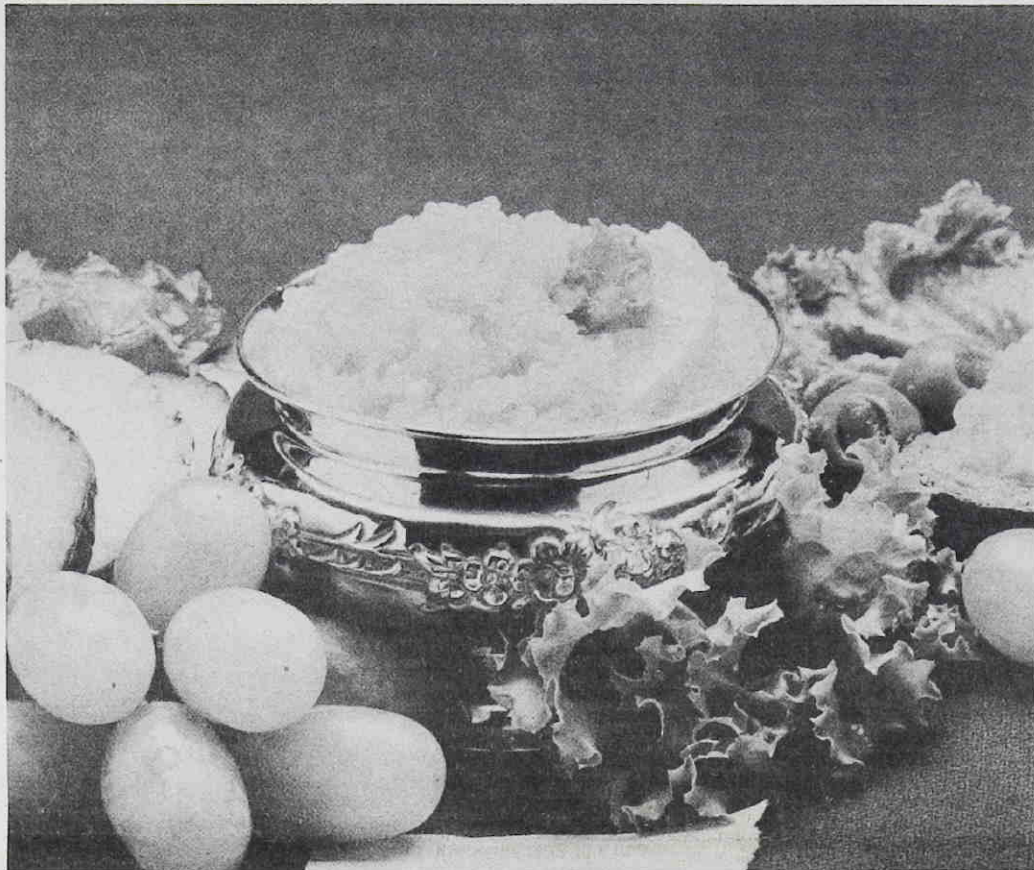
**JB:** *As a final question, what can northerners expect from your government in the next few years?*

**GM:** I believe, in all sincerity, that we can make some strides in the area of economic development. I think one of the problems we have now in the north is when you speak of economic development to northern residents, very often they think of that loan structure that was set up by the former government. So they say, economic development, oh, that means I can get a loan. I can go over here and get a loan for fishing. Very often, it's the same people picking up loans year after year to pay off last year's interest on last year's loan. Economic development to me is the development of new industries or more development of industries that are already there.

I think people can look forward to a good association with this government; I really believe that. I emphasize that there is somewhat a feeling of frustration, I recognize that. I don't think it's justified, but that remains to be seen. But I think they will find us pretty easy to deal with and find us a breath of fresh air from the great hand of government that's been over them for an awful long time. □



# CANADIAN GOLDEN CAVIAR



## FRESH WATER FISH

*The lakes of northern Saskatchewan are a resource which Native people have made a living on for many generations. The river systems, once highways for our grandfathers, who freighted in the fur trade, now provide our people with a livelihood in fishing.*

*The following article is current information on commercial fishing in northern Saskatchewan. The facts presented are there to help individuals and organizations look at a resource which Native people produce. The information will answer the questions of some readers and it may raise some.*

by Vye Bouvier

### THE FISHERMEN

Northern Saskatchewan fishermen are largely a population of Metis, Dene and Cree. For these people, fishing has been a way of life for many generations. Most of the men and some of the women have fished for a living at some time in their lives. Fishing provides a subsistence, and it is also a part of the culture, part of the identity of a Native north Saskatchewan person.

There are an estimated 800 to 900 fishermen in northern Saskatchewan. These people do not make a living full-time at fishing. Most fishermen trap in the winter and some get regular jobs for part of the year. Those fishermen who cannot find other work are forced to go on social assistance. A fisherman may work alone or with a son or relative.

For summer fishing, the average fisherman has two or three boats, two outboard motors and about 20 nets. In total, a fisherman's summer equipment could cost him \$7,000. Winter fishing would include the additional cost of snowmobiles.

### THE FISH

The largest volume of fish harvested is whitefish. Pickerel is second in volume and fetch the highest price per pound. Northern pike is third in volume.

The current average prices the fishermen would get for their fish (dockside prices) are:

medium export dressed	whitefish	.37/lb.
medium round	pickerel	.70/lb.
small	northern pike	.25/lb.
large	northern pike	.40/lb.

These average dockside prices are before the transportation cost from the lake fished to Winnipeg, are subtracted from the price of the fish.

In the spring of 1982, the average dockside price of these fish went down in the following amounts:

	1981	1982
pickerel	\$1.44/lb.	\$1.00/lb.
export whitefish	.40/lb.	.37/lb.
pike over 4 lbs.	.40/lb.	.39/lb.

Whitefish are divided into three grades of fish, based on how much of the parasite *triacnophorous crassus* is in the fish. The parasites, or "cysts" in the whitefish are harmless to man and warm-blooded animals, but most people dislike having them in the fish. "Cutter" fish are infested with the highest level of parasite and are worth the least. "Continental" is the intermediate level of infestation. "Export" is the highest grade of whitefish, being the lowest infestation level.

Samples of fish from lakes that are commercially fished, are evaluated by the Department of Fisheries and Oceans. The lakes are then given grades. Number one and two lakes are export. Number three and four lakes are continental and number five lakes are cutter. Lac Ile-a-la-Crosse is an example of a cutter lake. All whitefish from Lac Ile-a-la-Crosse is .11/lb. Cutter lakes are not doomed forever and do improve to become "upgraded".

Pickerel is a highly sought-after fish by both commercial fishermen and anglers. Pickerel comprise about 15 percent of the fish landed in commercial fishing. Anglers land more than twice as much pickerel by weight as commercial fishermen. Studies have indicated that too many pickerel are being landed for the stock that is available.

### THE AREA

The fishing is done around the traditional homeland of the fisherman. Each village is usually situated on a large lake with many smaller lakes around it. Fishermen may fish more than one lake in one summer. This is done because the price of fish and the amount of fish available make it difficult to fish only one lake and still break even.

Each lake has a "quota", or limit, set by the government. An example is the 1982-83 summer quota for Lac Ile-a-la-Crosse, which is 400,000 lbs. of whitefish, pickerel and northern pike. These quotas are in part based on biological studies that indicate how many pounds of fish can survive per surface acre. Quotas for lakes that have not been studied are determined by comparing the lake to another lake of a similar size, which has been studied.

A "creel census" is used to determine how many species of fish anglers are taking. Over a summer, fish taken by a certain percentage of anglers are identified by species and weighed, measured and the scales sampled for age determination. This is to give an idea of the total harvest taken by anglers.

The quotas on a lake set for commercial fishermen are also determined by subtracting the amount of fish per pound that is allocated to anglers from the total harvest that the lake can safely provide.

### PRODUCTION

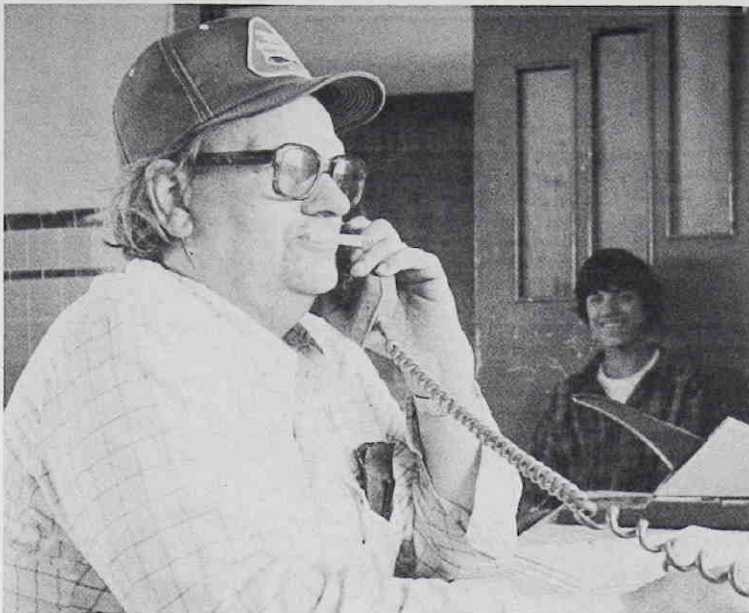
The summer commercial fishing season opens in the spring at break-up and closes on October 31. The fall/winter fishing season opens as soon as the ice on the lake is safe to travel on and remains open until April 15.

Fishermen in each village have meetings to decide when they wish to take their quotas.

The total 1981-82 commercial harvest for all species from northern Saskatchewan lakes was 5.9 million pounds. The total amount of money paid to fishermen at the lake was \$2.9 million. The total transportation subsidies paid out to fishermen that year by the provincial government was \$438,743.

In 1980-81, the total harvest was 7.2 million pounds. The initial lake value paid out to fishermen was \$2.9 million. The total transportation subsidy was \$583,363. Complete commercial harvest data for 1982-83 is not yet available.





John Otten, manager of the Ile-a-la-Crosse fresh fish packing plant.

## THE MARKET AND MARKETING

The *Freshwater Fish Marketing Act* placed the fishermen of the Northwest Territories and northern Manitoba, Saskatchewan and Alberta under one fish marketing agency. In 1969, the Freshwater Fish Marketing Corporation (FFMC) was established. The FFMC is a crown corporation with its administration and fish processing facilities in Winnipeg. Under this act, it is illegal for those fishermen under the jurisdiction of FFMC to sell their fish to a buyer or company other than the FFMC.

Canada's freshwater fish account for 4 percent of all ocean and freshwater fish production on the world market. Western Canada produces 2 percent of the freshwater fish and the Great Lakes the other 2 percent.

In 1980-81, total FFMC sales were \$40.6 million. This gives an idea of the demand there is for freshwater fish on the world market:

- The American market accounts for 60 percent of fish sold by the FFMC. The European market takes 20 percent and the other 20 percent is sold in Canada.
- The largest U.S. markets for pickerel are Minnesota, Wisconsin, Illinois and Michigan.
- In Saskatchewan restaurants, fresh northern fish is not used for "fish and chips" because whitefish and pike are too costly in labour to de-bone. Pickerel is not used because cod is much less expensive.

The current average market prices for two of the fish species are:

round white pickerel	\$1.55/lb.
pickerel fillet	\$1.25/lb.
fresh export whitefish	.50 to \$1.20/lb.

This is the average price that the FFMC was receiving from buyers at the time the prices were discussed. The prices vary with the amount of frozen inventory and the demand for fish. In considering the difference between the dockside and market price, the 45 percent yield from a pound of fresh fish must be taken into consideration. A yield of 7.2 ounces would be obtained from a 16-ounce (one pound) fish.

FFMC competes with the Great Lakes commercial fishermen in the freshwater fish market. The freshwater fisheries compete with the coastal fisheries. The fishing industry competes with lower priced beef and chicken.

The FFMC buys and sells fish "free on board" (FOB). FOB is transportation jargon meaning that at any given time the FFMC sells a given species for the same price, regardless of where the buyer originates, it is up to the buyer to pay the freight from Winnipeg to its destination. The FFMC also buys fish FOB. The FFMC pays the same price for a given

species whether the fish is coming from the Northwest Territories or Manitoba. The fisherman pays the price of transportation from the lake he is fishing on to Winnipeg.

The fishermen deliver their loads to a fresh fish packing plant. The loads are consolidated and freighted by truck to Winnipeg. The price paid to the fishermen is the price of the fish less the cost of transportation to Winnipeg. If La Ronge fish costs .05/lb. to truck to Winnipeg, the price of any species of fish at the Lac La Ronge plant would be the price for that species of fish less .05/lb. for the cost of transportation.

The money the fisherman loses through transportation costs is later partly subsidized by the provincial government. The transportation subsidy paid is 90 percent of the cost of transportation from the lake fished to Prince Albert. The further north from Prince Albert a person fished, the higher would be the subsidy. The maximum subsidy paid is 27½ cents a pound. Prince Albert was picked for its central location.

This would mean that if a fisherman fished on a small lake which was not accessible by road, the fisherman would be subsidized for hiring a bush plane to fly the fish out. The plane would fly the fish to the nearest fresh fish packing plant. From there the fish would be freighted by truck to Winnipeg.

The fisherman would still end up paying the transportation costs from Prince Albert to Winnipeg, as most fishermen live two hundred or more miles north of Prince Albert.

## PROCESSING

There is a processing plant in La Ronge which can handle 10,000 lbs. per day of whitefish, pickerel and northern pike. The fish can be whole frozen, filleted, pan readied or de-boned. The fish are packaged into 75-pound boxes. The bulk packaging is ready for market, but any fish to be portioned is re-packaged in Winnipeg.

FFMC applied for a Department of Regional and Economic Expansion (DREE) grant to partially fund a fish processing plant in Buffalo Narrows. The application is still being considered after two years. In the meantime, the estimated cost of the proposed plant has risen from \$1.2 million to \$1.5 to \$1.8 million.

Loans for the purchase of fishing equipment are provided by the Economic Development Branch of the Department of Northern Saskatchewan. The loan are paid back in monthly installments. However, with the recent freeze of the Economic Development Loan Fund by the new government, no loans are being processed.

## THE LAWS AND FUTURE PROBLEMS

Quotas on lakes fished by commercial fishermen are set by the Department of Tourism and Renewable Resources (DTRR). In this manner, fish harvest by commercial fishermen is regulated.

An angling limit is set by the Department of Tourism and Renewable Resources. In northern Saskatchewan, there are limits for each species. The daily limits for pickerel and whitefish are eight fish, or 15 lbs., whichever comes first. The daily limit on pike is eight fish, or 25 lbs. The possession limit is twice the daily limit for each species, but not more than 16 fish, or 70 lbs., whichever is the lesser.

It is difficult to manage recreational fisheries. There is no way to regulate the number of anglers on a lake. A system does not exist for restricting the number of anglers in a given year. In fly-in fishing camps, the number of beds are restricted to control the number of anglers on the lake.

The price for fish to fishermen is steadily going down. The FFMC report that the lowering of prices is necessary to help the FFMC maintain their place in the market. The present recession has created a downturn in the market and the costs of fishing and processing are on the rise.

Studies done by the provincial government over the years show a projected large increase in the number of anglers in the years ahead.

A 1980 study done by Dr. U.T. Hammer of the Biology Department of the University of Saskatchewan concluded that in the long run the effect of acid rain on the lakes would drastically reduce fish populations.

A 1981 environmental study of the fish populations in the area by the Eldorado uranium mine found a higher level of radionuclides (radium-226, lead-210 and uranium) in the fish of Beaverlodge Lake relative to the radionuclide levels of fish in other lakes.

## LOCAL CONTROL AND ORGANIZATIONS

Local fishermen's co-ops have existed in northern Saskatchewan for some time. The fishermen of the local co-ops have joined forces to form a new federation.

The federation intends to work on providing some input into the marketing of fish. The federation was formed to provide a united front in dealing with the FFMC and government agencies.

A Fishermen's Supply Co-op was formed in 1977 to sell nets, boats, motors and other fishing equipment below normal retail cost. Savings are achieved with bulk buying and then reselling to the individual fishermen. □



Natomagan weighing fish at the Ile-a-la-Crosse fresh fish packing plant.



---

# Native Employment Services Group

We will help you to find employment or the training you need.

We Also Provide:

employment counselling

training placements

liason with employers

education on Native  
employment issues

Call Us!  
527-4691



Native Employment Counsellors Are Here To Serve You!

This Is Your Service  
Make Good Use Of It!

Write to:  
Ste.#301,  
2505-11th Ave.,  
Regina, Saskatchewan  
S4P 0K6

# AMNSIS



### Grant Received by the University of Regina

REGINA—The University of Regina has received a \$47,500 National Welfare grant to investigate alternatives in Native social work education, University president Lloyd Barber announced today.

Barber said the grant will enable faculty of social work members Lavina Bitternose and Dr. Harvey Stalwick to review the effectiveness of university, community college and in-service training courses for and about Indian and Native people.

"The exciting fact of Indian and Native people taking control of social services and other means of social development in their communities led to this review," said Barber. "What we need to know — and what this project will examine — is how opportunities at various educational levels support or limit this trend."

The project to be undertaken by Lavina Bitternose and Harvey Stalwick will focus on:

- the nature of existing curriculum and research material in terms of sensitivity to Indian and Native culture, social conditions and development strategies;
- the educational needs of persons involved in social services and social development programs run by Indian and Native groups and other related organizations;
- the educational needs of persons involved in social services and social development programs run by Indian and Native groups and other related organizations;
- the availability of program development funds for organizations involved with the range of educational preparations defined in the project; and
- the availability of scholarships and post-secondary financial assistance to develop and recruit Indian and Native persons as practitioners and educators in the social services.

Consultation with Indian and Native groups across Canada assisted Bitternose and Stalwick in developing the proposal for this project (*Taking Control*). Also done as part of the proposal was a preliminary survey of about 200 individuals and representatives of Indian and Metis organizations. Results showed that the majority of respondents believe new forms of development education must be sought in order to mend and restore a culture. Most respondents also indicated that they believe the mistrust of social work and related education has to be placed with positive alternatives strongly influenced by Indian and Native persons.

### Cultural Losses

OTTAWA—An ethnologist with the National Museum of Man says that only three of the 53 languages spoken by Indian and Inuit people in Canada are likely to survive.

Michael Foster says about 154,000 people are still speaking indigenous languages in Canada. The two strongest languages are Cree and Ojibwa, which range from Quebec to Alberta. The third strongest language is Inuktitut, spoken by approximately 16,000 Inuit people in the Arctic.

There are at least five languages which are estimated to be spoken by only 10 persons or less.

### Antelope Herd Increases

REGINA—Recently completed game counts show an increase of 2,200 pronghorn antelope in Saskatchewan in the past year. As a result, the wildlife branch of Saskatchewan Tourism and Renewable Resources will issue 2,550 licenses for rifle hunters and 200 licenses for archers.

License quotas for rifle hunters are: game management zone No. 1 — 50; zone No. 2 — 600; zone No. 3 — 850; zone No. 4 — 50; zone No. 5 — 400; zone No. 6 — 500; zone No. 8 — 50 and zone No. 14 — 50.

Wildlife managers were pessimistic about having a large quota of antelope licenses in 1982. They projected some winter losses and poor kid survival due to a May blizzard which hit southwest Saskatchewan. Aerial survey results confirmed that many newborn antelope were indeed killed by the late snow storm:

production was down from a long-term average of 70 to 51 kids per 100 does. Winter survival of adult and yearling antelope, however, was excellent in all but the eastern fringe of Saskatchewan's antelope range.

Another unexpected factor which helped the provincial antelope herd to expand in 1982 was an influx of animals from Montana and Alberta. Large-scale plowing of native grasslands in Montana is thought to be displacing antelope and causing them to migrate elsewhere. The pronghorn herd in Saskatchewan is now estimated to number 9,000 animals.

Persons who applied for special season licenses to hunt antelope, elk, moose or mule deer are reminded that results of the big game draw will not be available until August 20. The toll-free number to call on or after this date is 1 or 112-800-667-3687, Monday through Friday, 9:00 a.m. to 5:00 p.m.

### New Prince Albert Technical Institute

PRINCE ALBERT—The Saskatchewan government has approved construction of a new technical institute for the Prince Albert area.

The announcement was made by Premier Grant Devine and Continuing Education minister Gordon Currie following a regional cabinet meeting in Prince Albert.

The new institute will cost about \$15 million and it is hoped that construction will be completed in September, 1985. Traditional courses such as carpentry, motor mechanics, accounting and administration will be offered along with new courses covering areas such as cosmetology, forestry, tourism and conservation.

The institute will be designed to meet the needs of the region and will serve as a base for outreach programs for northern Saskatchewan. It will be available to a wide segment of the population, particularly Native people, and will offer training to people beyond the usual age group of 18 to 24 years.

The style of operation will be on an extended year basis rather than just September through May.

### Nature's Fuel Deposits

SASKATCHEWAN—An experiment that could lead to cheaper fuel and a new industry for northern Saskatchewan will be carried out this winter. Four homes and a municipal garage in Buffalo Narrows will be heated with peat mined from a nearby bog.

A \$50,000 federal-provincial demonstration project will provide the funds for the experiment which will be carried out by the provincial departments of northern Saskatchewan and mineral resources.

Peat has long been recognized as a fuel source. Finland, Ireland and the Soviet Union have used peat for years, and although Canada has some of the world's largest peat deposits, we have only harvested the top layer in the past.

Drainage ditches were cut through the centre of the bog last winter and the bog is now dry enough to support large tractors. The tractors will work on clearing and levelling. The actual mining will be done by a machine which scoops the peat from below the surface in round peat logs. After drying, the logs will be gathered for storage.

Mineral resources spokesman Paul Gulio said the bog contains about 60 acres of mineable peat. That would be enough to provide fuel to heat 500 Buffalo Narrows homes for at least 15 years.

Once a mine has been mined out, he added, trees or market gardens could likely be grown in the fertile soil at the bottom.

### Amendments Limit Indian Hunting Rights

SASKATOON—A bill that was passed at the summer session of the Saskatchewan legislature means Indians no longer can hunt out of season on any private land in the province.

Under the *Natural Resources Transfer Act* of 1930, Indians were given the right to hunt for food at any time on unoccupied Crown lands or lands to which they have the right of access.

The clause, amending the *Wildlife Act*, restored common law rights of landowners. It says anyone hunting on private land is trespassing unless that person has the permission of the landowner.

This means Indian hunters no longer have the right to access to private land and are not covered by the transfer act except on unoccupied Crown land.

The amendment came after bitter complaints by the Saskatchewan Wildlife Federation to curb Indian hunting. The Federation has argued that Indian hunters were threatening to wipe out game populations in some areas through over-hunting on private land.

### Alternative to Unemployment

STURGIS—Five Native women in Sturgis, Saskatchewan found an alternative to unemployment in a community of 800. Four years ago, they founded the Sturgis Native Women's Sewing Co-operative, now called *Nanan*, meaning 'five' in Saulteaux. The five-member co-op had a modest beginning, but they celebrated their grand opening on June 22.

The co-op, consisting of Dandra Brass, Myrtle Larond, Margaret Brass, Victrene Brass and Vera Cote, formed to provide area people with fabric wares as cheaply as possible. The five began sewing aprons, oven mitts, sheets and quilts in their own homes.

They initially raised money to purchase fabric through bake sales, but eventually were earning enough to concentrate solely on sewing. Even so, there was no money for wages.

"We just wanted to prove that we could get something like this going and keep it going," said Margaret Brass, co-op secretary.

Last year, the women received funding through the Employment Support Services division of Social Services. While they also received support this year, the group's goal is to become financially independent.

While Sturgis does not offer a good market for their wares, the women are creating a network of craft sales outlets between other Native and craft groups to make their products more accessible. They also display their products in stores throughout the area, in Regina and in Saskatoon.

With the increased interest in quilting, the women decided they need to create unique products. They draw from traditional Native designs for their quilts and have designed a one-of-a-kind sleeping bag pattern.

The sleeping bags are made in the shape of a variety of animals — beavers, bears and cats are particularly popular.

Although one more year of funding is guaranteed for the co-op, members are uncertain of what the province's new government has in store for Native groups such as theirs.

"It teaches Indian people how to have their own businesses. This is better than being on welfare because at least we know we're making our own money instead of sitting around at home. The welfare cheques didn't go very far, anyway," Margaret said.

### Planning for Batoche National Historic Site

OTTAWA—A ten-year management plan for the Batoche national historic site was recently announced by the federal Department of the Environment. It outlines how Parks Canada will protect and present the historical and cultural significance of the Batoche area, where the 1885 Northwest Rebellion took place.

The aim is to reconstruct portions of the village of Batoche and a large part of the historic landscape will be reconstructed to its original appearance. It will also include the parish church, a portion of the Carlton Trail, gunpits and trenches.

Parks Canada officials hope to have a major part of the development completed by 1985, the centennial year of the last stand taken by Louis Riel and his followers.

The Association of Metis and Non-Status Indians of Saskatchewan, who hold the annual Metis Heritage Days at Batoche, have been involved in the planning of the national park. According to Tim Lowe, administrator, the main concern of the organization was that the historical and cultural significance of the area be retained. The Association also plans to hold special "Back to Batoche Days" to commemorate the centennial.

### Indian Voice Threatened by Secretary of State

VANCOUVER, B.C.—The Indian Homemakers Association, which publishes *Indian Voice*, was angered recently by the Secretary of State when it issued them an ultimatum to conform to the department's criteria or have their funds withdrawn.

They were also told that continuation of the *Indian Voice* funding depended on the outcome of a survey of Native communications needs in B.C.

New Democratic Party MLA Rosemary Brown expressed her concern by saying she couldn't understand the kinds of criteria that could possibly exist that would make the *Indian Voice* not viable. "Whether it is a matter of changing the criteria, bending the criteria, breaking the criteria, molding the criteria, or whatever you have to do with the criteria, I think the only criteria that should apply is that the need of the paper has been demonstrated and that is the only criteria you should need."



# AMNSIS Presents Position on Indian Act



Regina—Clem Chartier, vice-president of the Association of Metis and Non-Status Indians of Saskatchewan, recently returned from Ottawa, where he appeared before the parliamentary sub-committee reviewing the discriminatory section of the *Indian Act* against women.

The study was prompted by controversy over part of the 110-year-old Act which states Indian women who marry non-status or white men automatically

lose their status, along with their children. It also states that non-status or white women who marry status Indians become status Indians along with the children.

The sub-committee recently came out with their recommendations saying that all sexual discrimination in the Act be eliminated. They said the Act should be changed so that no one gains or loses their status because of marriage.

The following is the position paper of AMNSIS:

## Brief to the Sub-Committee of the Standing Committee on Indian and Northern Affairs

### I. Introduction

I am here as a representative of the Saskatchewan Association to make known the views of the Association on the issues of discrimination under the *Indian Act*. First, let me thank you on behalf of the Association for providing us with this opportunity to present our views on this question. Also, I wish to commend the government of Canada for finally showing enough political courage to tackle this most controversial issue with the indication that the government is also prepared to initiate legislative action on this and other questions. Although this move is long overdue, it is nevertheless welcome.

As the Association understands it, the Committee's mandate is to deal with this issue plus the much broader issue of aboriginal government or aboriginal sovereignty and all that this implies. We understand that this latter issue will be dealt with in the second phase of the Committee's study which will begin after the first phase of the Committee's mandate, the discrimination study, is completed. The Association assumes it will have time to prepare a much more in-depth position on the latter issue and that it will likewise have an opportunity to present its views to the Committee at some future date.

### II. Constitutional Reform

As the Committee is aware, there is to be First Ministers' Conference on the Canada Act, 1981, convened before April 17, 1983. This is provided for in Section 37 of the *Constitutional Act*. It is our understanding that the First Ministers may be prepared to meet with aboriginal organizations to deal with aboriginal issues as early as February, 1983. It is also our understanding that the government is prepared to deal with the full range of issues of concern to aboriginal peoples, including those to be dealt with by this Committee. Therefore, our Association urges the Committee and the government not to act prematurely by making changes to the *Indian Act* which presuppose the outcome of constitutional discussions. Any legislative change must go hand-in-hand with constitutional reform and should be preceded by the necessary or desired changes in the constitution.

### III. Who Is An Aboriginal Person?

The Committee's Terms of Reference seem to suggest that the issue is who should and who should not be a Status Indian under the *Indian Act*. Tinkering with the *Indian Act* might satisfy a few people and a few issues where Indian status seems to be the issue. In our view, however, this is not the issue at all. The issue is really twofold. First, who is an aboriginal person? Second, by virtue of aboriginal ancestry, what rights does an aboriginal person possess?

The *Canada Act, 1981* for the first time identifies aboriginal people as being the Indian, Inuit and Metis people. It does not, however, define who belongs to each of these groups. This is one of the questions to be dealt with in the reformed constitution. As well, the *Constitutional Act, 1981* recognizes that aboriginal people have rights. It does not identify these rights; this question as well is left to be resolved in future constitutional conferences. These issues cannot be resolved by changing the discrimination sections of the *Indian Act*. Such pre-constitutional legislative changes may indeed only increase the controversy.

It is the Association's view that one is an aboriginal person by virtue of having descended from aboriginal ancestors. We would further argue that when Section 91.24 of the *B.N.A. Act* was framed, it was intended to cover all aboriginal people. This is certainly supported by definitions contained in early Indian acts, which had no exclusions and the Supreme Court decision which ruled that Inuit were Indians within the meaning of Section 91.24 of the *B.N.A. Act*. The *Canada Act, 1981* includes Metis as aboriginal, and hence Indians. It is our view that the

*B.N.A. Act* and other early legislation the term Indian was used in place of the generic term aboriginal.

### IV. Aboriginal Rights

It is further the view of the Association that aboriginal rights are the inherent rights of the indigenous people of Canada. These rights inure only to the aboriginal people and their descendants. One, therefore, possesses aboriginal rights by virtue of one's ancestry, not by virtue of some legislature prescription. Such rights can be acknowledged in a constitution, and they can be identified and defined in a constitution. They, however, cannot be legislated into existence or out of existence. It is our view that the government of Canada seriously erred when it attempted to legislate certain rights for some aboriginal people while at the same time excluding other people from the enjoyment of such rights. Such actions were contrary to the accepted rules of international law, some of which had their origins in the 11th and 12th centuries.

### V. Fundamental Problems With the Indian Act

Our Association is therefore of the view that the *Indian Act* in its present form is a fundamental violation of the rights of aboriginal people and is in fundamental opposition to accepted international law. The first problem with the Act is that it sets aboriginal people apart. It creates divisions, conflict and controversy between aboriginal peoples. It is part of a long-standing policy by the government of 'divide and rule' in its dealings with aboriginal peoples.

Second, the Act has been used as a means of limiting the federal government's legal obligations and commitments to aboriginal peoples. Indeed, it is a natural result of the government's 1867 policy which stressed that Indians must be civilized, educated, Christianized and enfranchised. Enfranchisement, the final step in the process, was to be the means by which aboriginal people moved from the category of Indian (savages with limited citizenship rights) to non-Indians (civilized full citizens) who no longer had Indian rights. The belief seems to have been that the Indians would willingly seek such non-Indian status to gain the privileges that went with citizenship. These privileges were considerable and the fact that so few persons chose to become enfranchised is remarkable. Those who did enfranchise did not do so of their own free will. They were in fact coerced into giving up certain inherited rights before they could enjoy their rights as citizens.

This government policy and its discriminatory consequences were reprehensible. The Act is still a repressive and reprehensible instrument of government policy today.

The exclusions contained in Section 12 of the *Indian Act* can not be defended on the basis of accepted Canadian and international concepts of human rights and justice. The federal government has limited its responsibility for aboriginal people by excluding from the workings of the Act the following:

- Inuit
- Metis
- enfranchised Indians
- Indian women who marry a non-Indian and their children
- certain illegitimate children
- the children of a status Indian whose grandmother and mother were not status Indians.

A further indication of the inconsistency of the Act is that it grants Indian status to a woman by virtue of her marriage to a status Indian. The Association fails to see what any of these exclusions have to do with a person's status as an aboriginal. The Association also fails to understand how a non-aboriginal person can gain aboriginal status by virtue of marriage. The only criteria as to who is or who is not an aboriginal person is whether that person is a

descendant of an aboriginal person. A woman who marries an aboriginal person gains certain marital rights recognized in law. However, that person cannot become an aboriginal person.

In a similar manner, the *Indian Act* has attempted in the past to limit certain rights of status Indians such as the right to vote, the right to public benefits (pensions and Family Allowance), the right to an education, the right to unrestricted mobility, the right to consume alcohol, etc. These restrictions were as unjust and discriminatory as the exclusion clauses dealt with above. People enjoy rights by birth and such rights cannot and should not be restricted by repressive legal measures.

### VI. Association's Position on The Indian Act

The Association's position is essentially as follows:

- The current violations and discrimination in the *Indian Act* must be remedied. The remedies will be the subject of a future brief by the Association.
- The government of Canada must exercise its responsibility under Section 91.24 to deal with all aboriginal peoples as defined by Section 35 of the *Canada Act, 1981*.
- The government must, after making the necessary changes or additions to the constitution, work with all aboriginal people to draft suitable legislation which addresses itself to the implementation of measures to ensure the rights of all aboriginal peoples.

### VII. The Next Phase of The Study

The second phase of the study of the parliamentary committee must deal with a number of fundamental questions and come forward with satisfactory answers which are acceptable to all aboriginal peoples. The Association wishes to suggest the following as some of the questions which must be dealt with committee during the second phase:

- Will legislative changes be prospective or retroactive?
- If retroactive, how many years back does it go?
- What compensation will people be given for their loss of rights in the interim?
- Who will decide the question of who becomes registered as an aboriginal descendant?
- Who will decide who can be reinstated in an Indian band and who can live on a reserve?
- What provisions will be made for persons who lost their status through Section 12 of the *Indian Act*?
- What services will the government of Canada provide to off-reserve aboriginals?
- How will these services be provided? What will be the role of provincial governments?
- Who will be financially responsible for those services, the federal or provincial government?
- Who will decide how to define aboriginal people and how will this definition be applied to individuals?

### VIII. Conclusion

There are, of course, many other important questions which must be dealt with in phase two of the study. It is our plan to deal with these in our brief to the committee. In closing, we wish to restate our concern that *Indian Act* changes not be dealt with in isolation from broader constitutional issues. We are also concerned that the activities and recommendations of this committee be only one of the methods by which aboriginal people have input into the issues which vitally affect their future. It must not become the only thrust by the government, nor must it become the main vehicle by which the government formulates policy on issues important to aboriginal peoples.



## Wehta Matowin Radio

by Rick Wagamese

Regina—Saskatchewan's Metis and Non-Status Indian community will have their own radio program as early as November. Preparation of a \$50,000 radio/recording studio is nearing completion and plans for the initial broadcast are underway.

Produced under the auspices of the Wehta Matowin Corporation, Saskatchewan Native Communications Society, plans are underway to expand distribution into timeslots on independent radio stations. The radio

"What we hope to achieve is a product of high technical quality," says Radio Co-ordinator, Wil Campbell, "Once we become recognized for our quality programming, expansion into other areas will be much easier."

The program's content will be aimed at the Metis Non-Status community at large. Local features, profiles and interviews of political leaders, historical backgrounders, social calendars and local talent showcases will make up the bulk of programming. Community input will be encouraged in order to meet the radio team's objectives.

"We need people's ideas on what they would like to hear on the program as well as suggestions for

features," Campbell stated. "We are an information vehicle for Metis Non-Status people and all the help we can get from the communities is welcome."

Assisting Campbell in the formation of the program will be former New Breed editor, John Cuthand, who will do features and Rick Wagamese, former CKO-FM, Calgary newsman, who will handle the announcing duties. Rodger Ross anchors the team as the studio technician.

The four man radio team brings in a total of 35 years communications experience and Campbell anticipates that the combination of talent and experience will result in a reputation as a responsible, capable information vehicle.

The program is tentatively named Wehta Matowin Radio, although again, community support is sought in order to more appropriately name the program. A Cree name is a possibility although the issue is open at this time.

Anyone with suggestions for program content and/or titles for the show should contact:

Wehta Matowin Radio  
210-2505 11th Avenue  
Regina, Saskatchewan  
1-306-525-9501

## 'Million Dollar Tip'

by Rodger Ross

Regina - One of the most dynamic workshops was recently conducted by Howard Rainer in Regina to a group of young people who thoroughly enjoyed the sessions on leadership skills and self-development. He works for Brigham Young University in Utah and was asked by the Native Alcohol Council (NAC) to visit Regina. Rainer has conducted workshops for Indian Native groups, young people, government groups all over Canada and the United States.

Rainer stressed the importance of feeling positive and having confidence in yourself. "No one can make you feel inferior without your consent," he told the group, adding that this is his million dollar tip to everyone.

By involving the students in role playing and explaining the reason why Native people tend to down grade themselves, Rainer said that it's important Native people get rid of the stereotype images that have been fed to them over the years.

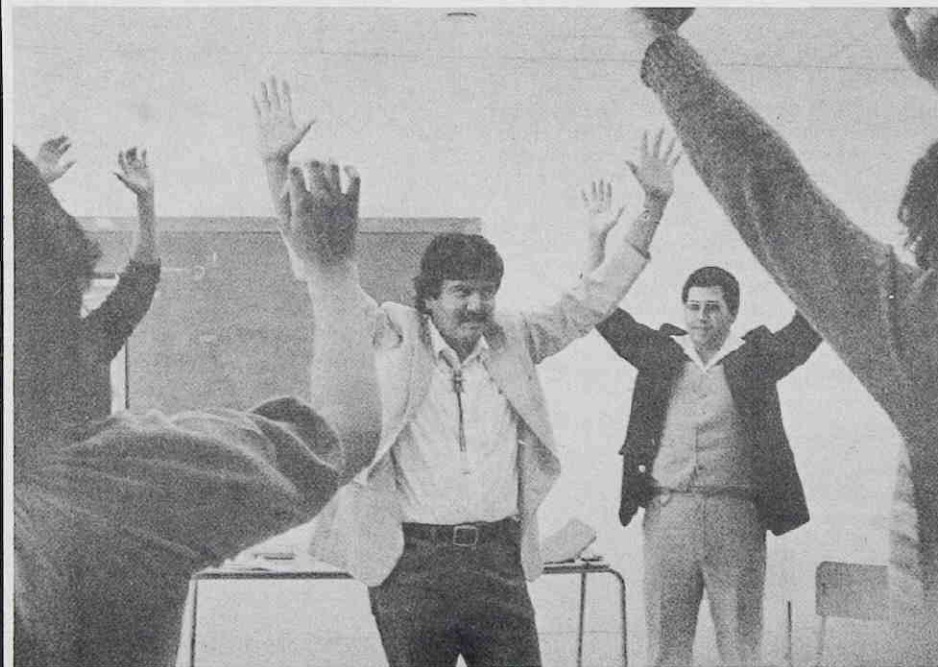
Being a former alcoholic, Rainer related some of his own personal experiences to the group and stated that no one can make the decision to quit for you. "You have to reach a point where you say to yourself, I quit," he said.

All the young people involved at the workshop said they enjoyed the program and that it helped them feel more positive about themselves as individuals and as Native people.



Howard Rainer putting the workshop at ease.

Removing the tension, but keeping the adrenaline flowing.



## Riel Local Places Training as Priority

by Larry Laliberte

Regina—High unemployment rates are being felt by everyone and the situation is no different for Regina's Native people. To try to combat the problem, the Regina Riel Local of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) is attempting to develop some long-range planning. According to Doug Lafontaine, vice-president of the Local, discussions have been initiated to get some training packages developed for the membership that will coincide with the needs of economic development activities in the region in the next few years. They also hope to get a facility that will house the training programs. The local is now determining possible sources of funding. Lafontaine said they would work in conjunction with AMNSIS's long-range economic and training plans to get Native people into the work force.

At the local meeting held August 25, the executive reported the Regina city council had been approached regarding a training centre for Native people. They suggested to the council renovating one of Regina's older schools that is not being used. There has been no response from the city.

The city was also approached on the Sports Complex issue. Lafontaine said there still hasn't been any progress with the proposed building. The council agrees the Sports Complex would benefit not only Native people but also the white society as it would decrease the crime in the city. However, the council is saying if they gave approval for the complex the taxpayers of Regina would complain of misuse of their dollars. The executive of the local is considering inviting members of the city council and the provincial cabinet to their next meeting to discuss possible funding arrangements. Lafontaine said it would be the ideal time to invite the city council as their elections are slated for early fall.

Gabriel Housing is awaiting approval from the Canada Mortgage Housing Corporation to proceed with purchasing of more houses. The government originally allocated 135 units to Gabriel Housing. However, when the federal government introduced their new budget, a freeze was imposed on many housing programs, including Gabriel Housing. Up until the freeze, Gabriel Housing had purchased 110 units. Once the government lifts the freeze, Gabriel Housing hopes to purchase the remainder of the units.

Lafontaine also gave a report on Community Services. They have submitted a proposal to the provincial government requesting funding so they can keep the six students they are training on a permanent basis. The students will train on the job until November 5, 1982, when their program expires. Community Services does have funding to train an additional six more people once the present six complete their training.

Greg Daniels, program manager for the Community Development Program, gave a report on their progress. Besides keeping the membership of Riel Local #33 informed of upcoming meetings and events through a newsletter, Community Development is in the process of establishing a tutoring service for both elementary and high schools. They eventually hope to get funding for the service.

Laura Garlough, director of the Native Employment Centre, said they will be losing one employee in September. The person leaving was on a temporary position from the Department of Co-operatives. Garlough said they're presently understaffed, with only four people to handle a registered list of 2,500 clients. They're trying to get more funding so they can hire additional staff. The Native Employment Centre made 64 placements for the month of June. Garlough said the Centre will also be working closer with the junior high schools, preparing students early for the job market.

One of the concerns expressed at the meeting was the absence of some of the executive of the local. Questions were also raised as to why the AMNSIS Board never attend meetings. It was decided the local will take steps in ensuring greater input from the members and executive by having regular meetings and informing people ahead of time as to when they are held.

Area director Don Ross was not present at the meeting due to out-of-town commitments. □



# Gabriel Housing Aims to Improve Lifestyles With Affordable Homes

by Larry Laliberte

Regina—If the housing needs for low-income people were met, it would not only eliminate that specific problem, but their economic and social life would also improve, says Al Porter, management consultant for Gabriel Housing in Regina. Gabriel Housing Corporation was established by Regina's Riel Local in August, 1981. The corporation is funded by Canada Mortgage and Housing Corporation (CMHC) and Saskatchewan Housing Corporation (SHC). An agreement was signed between Gabriel Housing, CMHC and SHC, which ensures the funding for Gabriel Housing. Gabriel Housing purchases houses and rents them at affordable rates to the Metis and Non-Status Indians of Regina.

The rent varies depending on the tenant's income. The tenant will pay 25 percent of his gross income minus \$100 for utilities. For example, if a family of four (husband, wife and two children) had a gross

income of \$1,200, 25 percent of 1,200 is 300, deduct \$100 for utilities and two dollars per child. This tenant would pay \$196 a month for rent. The tenants have an option to buy, within the first five years of renting. Once Gabriel Housing purchases a house, they continuously upgrade it. They have been installing driveways, fences, lawns, etc.

According to Al Porter, Regina's Native housing problem extends far beyond that need. Employment, education and social life in general also become a factor. People who are inadequately housed usually are unemployed, receive sub-standard education benefits, due to the area they would be living in. Gabriel Housing has been providing standard houses for Regina's Native people; however, with Saskatchewan's change of government, a freeze was imposed on many housing programs, including Gabriel Housing. When the tri-party agreement was originally signed between Gabriel Housing, CMHC

and SHC, 135 units were allotted for Gabriel Housing for the 1981-82 fiscal year. They purchased 110 units up until the freeze. There's no indication when this hold on purchasing of homes will be lifted.

Since an agreement was signed, there is no threat that Gabriel Housing can fold, even though they haven't been purchasing any houses since the hold was imposed. The corporation is guaranteed operating costs, which is maintaining and improving the units they purchased before the freeze.

Gabriel Housing has a waiting list of over 250 applicants which increases every day. The houses' need is definitely there, but until the government releases the funds, Gabriel Housing cannot purchase any additional houses, says Al Porter. Gabriel Housing's intital goal is to improve Regina's Native population's living standards, socially and economically. By providing adequate homes, one's lifestyle improves. □

## PMSHA Staff Receive Recognition

by Larry Laliberte

Regina—Time pieces, plaques, certificates, exquisite art prints and a bust of a Metis buffalo hunter were presented to the staff of the Provincial Metis Saskatchewan Housing Association (PMSHA) in recognition for their contribution in fulfilling the goals of PMSHA, which is to meet the housing needs of the Metis society. The organization was established over ten years ago. Prior to being called PMSHA, it was referred to as the Metis Housing Corporation. The staff of PMSHA have been very successful with their unique method of dealing with the Native community's housing problem. Their technique impressed the employees of Canada Mortgage and Housing Corporation on the federal level.

On Sept. 17, a recognition banquet held at Riel Cresaultis proved to be an inspiration for continued co-operation and fellowship of the PMSHA family. During the course of the banquet, many presentations were made to honour individual contributions to

PMSHA. Field workers who were present were Clovis Regnier, Alvin Lafontaine, Art Montague, Robert Ross and Clifford La Rocque. They all received engraved watches and beautiful prints, which depicted the Native culture in contribution to our society. The PMSHA office staff each received engraved watches and a print; they included Paul Claude, Donna Harris, Marie Brooks, Mike Patel and Glenn Person. Norman Durocher, assistant director, was presented with a plaque and engraved watch for his long and loyal service to PMSHA. Chris Lafontaine, director, was honoured with a bust of a Metis buffalo hunter in recognition of his strong and humane leadership. A presentation was also made to Ms. Barbara Cass, training consultant for Canada Mortgage and Housing Corporation (CMHC) out of Ottawa, in appreciation of her attendance and support.

The banquet was catered by Riel Cresaultis Elders Society; entertainment was provided by Dianne Whitehead from Moose Jaw. Dianne proved to be a folk singer of the finest quality.



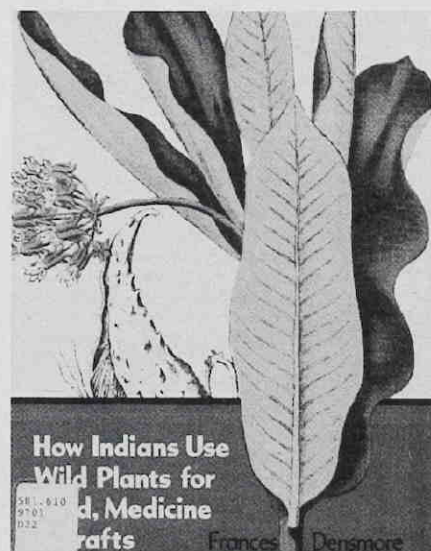
Paul Claude, opening the Housing Maintenance Workshop.

## Reviews from the Dumont Library

by Sara Lochhead

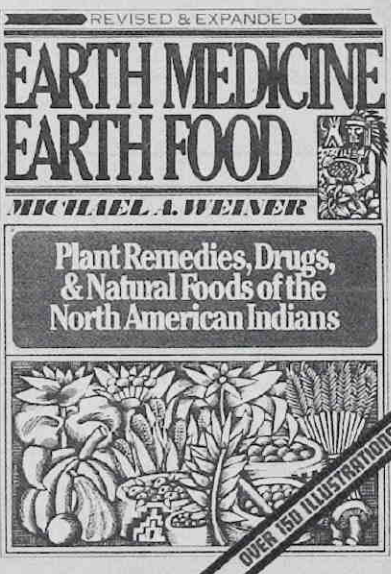
Weiner, Michael A., *Earth Medicine — Earth Food; plant remedies, drugs and natural foods of the North American Indians*. New York: Collier, 1980. 0-02-082490-4.

This book is a reference source for the many plants used by the North Americana Indian nations as drugs, remedies and as foods. The author has arranged the book by ailment. He has listed under each ailment — and these range from blisters to insominia to venereal disease — the plants used to alleviate the affliction. The plant descriptions are not to be taken as recommendations for use by the author. However, most plants are illustrated and a description of how they were used, and by whom, is included. The book is not only a practical guide to plant remedies but also an historical look at the way in which Native people worked and lived with their environment.



Densmore, Francis, *How Indians use wild plants for food, medicine and crafts*. New York: Dover, 1974. Originally published in 1928. 0-486-23019-8.

In this book, the author has made a study of the plants used by the Chippewa Indians. The careful descriptions of over 200 plants and their uses in medicine, as food and as charms reveal the tremendous knowledge and understanding the Chippewa had of the natural resources in their environment. Not only does the author bring together the names and uses of many plants, but she has also included photographs of plants being collected, prepared for use, stored, and describes how these plants were administered. This is a valuable and informative work.



## AMNSIS

### Official By-Election Results

Northern Region II		Parkland	
Norman Hansen . . .	207	Ed Pelletier . . . . .	117
Phil Chartier . . . . .	193	Marcel Pelletier . .	53
Armand Murray . . .	167	Rejected . . . . .	5
Rodrick Janvier . . .	27	Spoiled . . . . .	2
Marius Cummings	6		
Rejected . . . . .	6		117
Spoiled . . . . .	3		
	602		

AMNSIS



# The Home Medicine Man Speaks

by Paul Claude



Well, here we are again. From the letters I've been getting since the last time we got together, I can only guess that a lot of you really enjoyed our first meeting. That's good! But keep writing. That's the only way I can keep this job.

For the most part, the letters were in request of the furnace room maintenance charts which I offered to send to you. However, there were a fair number who wrote to tell

me about their experiences while building the Louis Riel Garden Bench. Listen, fellas — I can really sympathize with you, but I've got my own problems. After Mama read the last column, she was hopping mad. She said I was doing more for all of you than I'd done around our own house for the last 20 years. The only way I could escape her wrath was to promise to make her one of those beautiful benches. The one bench soon turned into a whole set of them. The missus liked them so much that now I've got to make a set for all her relatives. I even had to sneak out just to write to you this time. I've only got a few minutes before she notices I'm gone and haven't finished Aunt Hester's benches yet. I haven't even started the ones for Aunt Beatrice or Uncle Floyd, so let's get going.

I'm sure you all noticed the cold weather has finally arrived. If you haven't asked for your furnace room maintenance chart yet, don't worry. We've still got at least six months of winter ahead of us and I have more than enough of the charts for all of you yet. It's also a great idea to stock up on the proper air filters for your heating unit now. And remember — when using your furnace full-time, it is recommended that you change your air filter at least every month. Also, read last month's issue, where we discussed

some general maintenance procedures for ensuring that your heating unit is in good operating condition. Now for a couple of letters:

## Hi, Chucky Baby:

Christmas is on the way, and me and the missus are busy preparing for all the company we get during the holiday season. Mama's almost got all her baking done, but I've run into a real problem. You see, my part of the preparations has always been to ensure an adequate supply of Christmas cheer for all of our guests.

Well, last summer we decided to re-do all the plumbing. When the job was done, I found there was a lot of that new plastic pipe left over. Rather than throw it out, I asked the plumber what I could use it for. He told me that it would outlast metal pipe by at least 50 years. He also said that I could use it anywhere I had used metal pipe before. Well, I'm a modern thinker, so I decided to use the pipe to overhaul Grandpa's old still. You know — the one I use every year to make all the Christmas cheer. Well, luckily, there was enough of that plastic pipe left over to replace all of that old, smelly copper pipe of Grandpa's. I did a real good job and the missus made me promise to let her taste the first batch. So, as soon as the first glassful came trickling out, I ran and proudly presented it to the missus. Well, let me tell you, Chuck, she darned near choked to death right there and then. Mama's still in the hospital and it don't look like she's going to make it home for Christmas.

I need your help, Chuck! What did I do wrong?

Sincerely yours,  
**Dry & Dyin'**

## Dear D & D:

I've gotta be honest with you. I don't know anything about those kind of pipes, especially when they're used for such an ambitious project. However, knowing how understandably worried you are, I mentioned your problem to a friend of mine and he promised to drop by and try to sort out your problems. He has had some experience with similar problems, and I certainly hope he can help you out.

My brother-in-law, RCMP Constable Crunch, said he'd get out to see you as soon as he can, and asked me to tell you to be sure to leave everything just the way it is until he gets there.

Happy Holidays!  
**Chuck**

## Dear Chuck:

You're a real godsend. I've had this problem for the past five years and nobody has been able to help me. I certainly hope you can. We live in an older house, although it's quite comfortable except for the odd draft during the coldest days of the year. Each year since we moved in, our kitchen water pipes never fail to freeze up at least four or five times before spring. The pipes in the bathroom are never affected. Although we can always draw water from the bathroom faucet, it is terribly frustrating, inconvenient and unhygienic. I've tried everything, but still can't find the cause of this problem.

My wife says that if she has to go through that again this winter, she won't be here in the spring.

Help me... please!

## Frosty Pipes

### Dear F.P.:

Yours is not an unusual problem, although the causes and cures can vary. One hint in your situation might be the drafts which you mentioned occurring during the coldest days of the year. If you looked, you might have noticed that the nights when you felt the drafts were the same nights which were followed by a breakfast of iced coffee.

A couple of things you might check:

1. Are your kitchen water pipes situated anywhere near an outside wall?

2. Is there any type of hole or large crack to the outside and near those pipes?

You might find that the supply line for your outside faucet is on the same water supply as your kitchen. If that outside pipe freezes, it will affect the kitchen pipes in the same way. A good idea is to turn off the water to this faucet before freeze-up. If there are any visible cracks or holes in the outside wall close to the kitchen supply pipes, repair them before winter sets in. If it's a very small opening, you might get away with simply plugging the hole or crack with insulating material. It might also be advisable to wrap those pipes with some insulating material as well. An even better idea would be to purchase a radiant heating cord from your favourite hardware dealer. These are merely electrical heating cords which, when wrapped around water pipes and plugged into a power source, can prevent pipes from freezing by keeping them warm. They are also excellent in thawing out pipes which have already become frozen. If, for some reason, the problem still persists, call me and I will have one of the boys come out and try and remedy the problem.

As far as the little woman leaving... just hide her shoes, and she won't be going anywhere until at least next May.

Sincerely,  
**Chuck**

## Give Your Child a Handmade Treasure...

Christmas is right around the corner, and if you're anything like us, you'll be having a hard time trying to fill all the kids' stockings on December two-five. It seems each year the toys get more expensive while there always seems to be less and less money to spend for gifts.

Well, this year I think I finally found a solution, and I want to share it with all of you. As soon as I finish making all these darned benches, I'm going to start in making a whole batch of new toys.

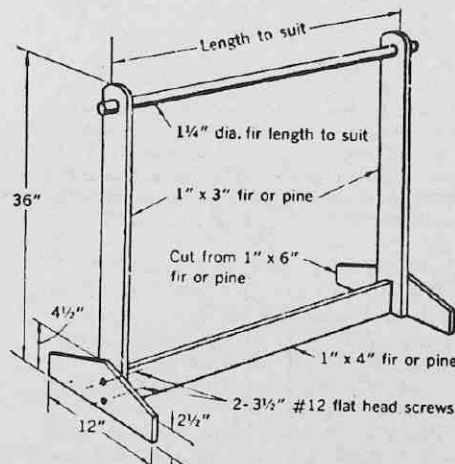
That's right. I found some ideas at a garage sale me and Mama went to last weekend. Not only am I going to save a bundle on Christmas giving this year, but I'm going to give the kids a gift I've never given them before: hand-made toys — love-made toys.

I've already made up a list. I'm going to make a tiny kitchen suite for Dawn, a rocking elephant for Billy, a pull-type, wiggling alligator for Jeff and a double-sided artist's easel for Debra. On top of that, I'm going to make a special clothes rack for all the little ones so that they can hang up their own clothes and give Mama a bit of a rest.

I don't have room to show you all of these special treasures, but I want to send them out to you in time to make them before Christmas. Sit down right now and drop me a short note. Send it to Chuck Endrill, c/o *NewBreed Journal*.

Right now, though, I want to show you how to make the clothes rack for tiny people:

This very special project is almost too easy to complete. It is only 36" high, a very good height for pre-schoolers. It is also portable, so I'm sure you're going to find a lot of other uses for it. There are only six pieces to this project, which are all held together with four screws and a touch of white wood glue.



You will need:

- 2 pieces — 1" x 3" x 36"
- 1 piece — 1" x 4" x (you decide the length)
- 1 piece — 1/4" x 4" diameter dowelling (you decide the length)
- 2 pieces — 1" x 6" x 12" (use fir or pine for all parts)
- 4-3/8" #12 flat head screws
- small amount of white wood glue

Simply cut and assemble the pieces as illustrated. Remember to dab a small quantity of white wood glue on all surfaces to be joined together before inserting and tightening screws. Now, simply apply a coat of wax or a clear finish and you're done.

I decided that rather than wrap up this awkward gift, I am simply going to decorate it with fancy ribbon and bows and then hang the children's Christmas stockings on it.

Now don't forget to get the directions for the other toys mentioned. Drop me a line right away, so there is time to make them before Christmas.

While you're searching for that perfect Christmas gift for that very special person, don't forget to give them the gift they really want... **YOU!** □







# Native People of Latin America: Five Centuries of Oppression

by Barbara Carey

... Walk! the white men say,  
that is all they know how to say.  
The white man always banished,  
separated,  
the white men banished us.

The people of our nation —  
what happened to them...?

— excerpt from Ache poem,  
Paraguay

The history of the Native people of Latin America is marred by brutality and oppression. From the fifteenth century onward, European settlers came and expropriated the best land, killing or virtually enslaving the indigenous population in the name of God and the Crown. Native people died in the silver mines of Bolivia in the seventeenth century so that Spanish masters could live in luxury. Two centuries later, it was the tin barons who gained through the sweat of indigenous labourers. In Central America, a colonial system of *encomiendas*, whereby Spanish settlers were allocated land and a Native labour force to work it, led to ruthless exploitation. Since Christopher Columbus, the indigenous peoples have been a hunted race. Extermination has been by weapons; by slow, sure death through forced labour under inhumane conditions; by deliberate cultural suppression. The Native tribes of Latin America have been pushed by the greed of European settlers to the remote *altiplano* (high plains) and most inaccessible reaches of the Andes.

Today, there are over ten million Native people in Latin America, not including those of mixed race. In countries such as Bolivia, Guatemala, Peru and Ecuador, they form more than 40 percent of the population. There are regional concentrations of Native people in Colombia, Chile and Paraguay.

In Latin America, the colonial legacy has been an extreme polarization of wealth and concentration of political and economic power in the hands of an oligarchy, a white oligarchy. The Native population, after centuries of oppression, is always the poorest of the poor.

The Mapuche tribe of Chile is a classic example of extreme marginalization. Members of the tribe now number about 500,000 and are concentrated in the southern part of the country. Originally, over 90 percent of what is now Chile belonged to the Mapuche. European colonists, however, were willing to use force to establish themselves. Though they met with resistance, reserves were created in the nineteenth century under the Treaty of Quilin. The most fertile land was awarded to the European settlers, and that in abundance. Each Mapuche was given six hectares of land; each colonist received 500 hectares.

Passing years have seen the continued shrinking of Mapuche territory. The Socialist government of Salvador Allende (1970-73) attempted to restore some of the Mapuche land, and to maintain cultural autonomy by allowing education and other services to be provided in the Native language. But the military coup of 1973 put an end to reforms. Since then, hundreds of Mapuche leaders have been killed, and homes and crops destroyed, in an effort to drive the indigenous people off their remaining land. In March, 1979, the military regime of General Augusto Pinochet promulgated a law whose effect, if not deliberate intent, is the destruction of the Mapuche as a distinct ethnic group. The law encourages the titling of land to

individual owners, effectively de-communalizing land now held commonly by the reserves. There is no judicial process of appeal. Mapuche leaders say that the promotion of land division (when tribal tradition favours communal property and labour) will lead to the loss of unity and Native status. Land has been expropriated and auctioned off to wealthy farmers or corporations, and the government claims mineral and forest rights even over lands which remain in the Native people's hands. A report to the U.N. General Assembly in 1979 stated that "recent legislation in Chile issued without the participation or consultation of those concerned, is intended to *promote the forced integration of indigenous communities* in the socio-economic structures established by the government without any regard for the traditional forms of organization and work or the special cultural characteristics of such communities".

Most reserves have formed Mapuche Cultural Centres, to safeguard tribal traditions and inform the people of the implications of the government's 'privatization' scheme. These organizations are forced to work clandestinely, because any attempt at autonomy is met by repression from the authorities. This historical pattern of aggression and resistance in Chile is repeated throughout Latin America.

Traditionally, the leftist opposition to the oligarchic systems have not specifically addressed the problems of indigenous people. Instead, they have assumed that cultural oppression and marginalization are symptomatic of capitalist class structure, and will be resolved through the creation of a socialist state.

Native people, however, have made their own cultural autonomy and self-determination the pivotal points of any liberation struggle, though they often cooperate with other progressive sectors of the population. In Colombia, where 45 leaders of CRIC (Regional Council of Cauca Indians) have been assassinated since the organization's inception ten years ago, director Trino Morales commented, "We consider that participation in the struggle alongside other popular sectors is the only reasonable alternative for the indigenous movement."

They are proud and adamant, however, about their independence. In Bolivia, the Confederation of Bolivian Workers is perhaps the most influential union in the country, and is predominantly indigenous. In addition to being concerned with the conditions of organized labour, it focuses on political and cultural issues peculiar to Native people.

*Indianismo*, as it is called in Spanish, refers to the central ideology of these and other indigenous movements. Purely and simply, their priority is cultural survival. In the face of economic and social oppression, on a continent whose ruling elite consider the Native culture simply as an obstacle to "modernization" and "development", this kind of ethnic awareness, and even aggressiveness, is essential.

In Guatemala, *indianismo* has taken concrete military form. There is strong Native participation in the guerrilla groups currently conducting a revolutionary struggle there. A statement issued in January, 1982, by the Popular Front (an alliance of four major guerrilla organizations) explicitly makes the ending of cultural oppression and discrimination part of their political platform. It gives priority to the participation of the Native population in political power, and pledges "respect for their culture, and recognition

of their rights to maintain their own identity".

Elsewhere, there is increasing solidarity and political unification both domestically and internationally. In Ecuador, a National Council of Co-ordination of Indigenous Nations was formed two years ago. CORPI, the Regional Confederation of Native People of Central America, was founded in 1977. The first Congress of the South American Native Movement was held in 1979 in Peru. Representatives of Native people from 11 countries, including Peru, Bolivia, Chile, Colombia and Mexico, attended. They were unanimous in affirming the right of Native peoples to self-determination, and in rejecting the imposition of private property and harmful technology. In 1980, the 8th Inter-American Native Peoples Congress took place in Mexico. All these organizations have the common objective of defending Native culture and resisting the indiscriminate integration of indigenous people. The growth of *indianismo* is fostering greater co-operation and resistance; politically, culturally and even militarily in some cases.

Years of ruthless domination have entrenched the white man in power in Latin America. An equal number of years of pride and resistance, even in the face of massacres and enslavement, have helped the Native tribes survive. Beyond mere survival, however, is the hope of a true flourishing of the culture of the indigenous people of the "New World". That is what the Native population in Latin America is fighting for. □





by Vye Bouvier

# WOMEN

Part I of this series was about the Elizabeth Fry Society of Saskatchewan and about women in conflict with the law in general. Part II consists of eight interviews with women incarcerated at the Pinegrove Correctional Centre. These interviews of May, 1982 were an inquiry into the living conditions of women incarcerated in Saskatchewan. The issues discussed were: medical treatment, educational opportunities, recreational activities, drug rehabilitation and visiting privileges. This article presents the point of view of both the inmate and the administration. Those interviewed were Simone Denis, the Deputy Director of the Centre, and a group of inmates who wish to remain anonymous. The inmates quotes can be differentiated from Denis' as they have been set in a smaller and darker type.

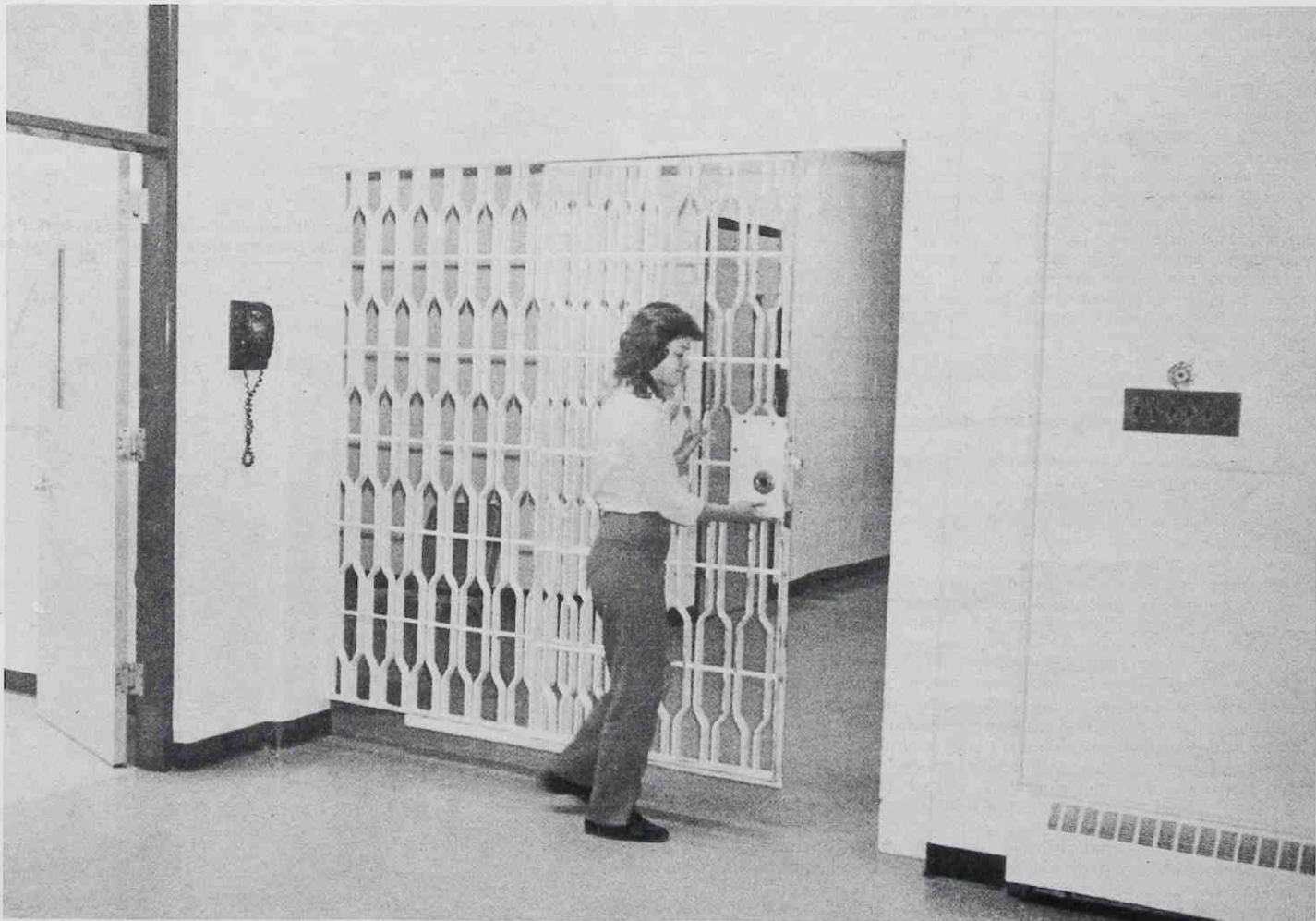
Pinegrove Correctional Centre is located about four miles from Prince Albert. The women in custody there are serving sentences from one week to two years. Women with longer sentences go to the federal Prison for Women in Kingston, Ontario. At the time of these interviews, there were 57 women incarcerated at Pinegrove. The majority of the women were of Native ancestry. The average age of the women is between 21 and 24.

## in Saskatchewan prisons

---

*"When you enter the Centre suffering from withdrawal from heroin, you are placed in a segregated cell. You are in a bad way; you are throwing up, you have the runs, the shakes and you ache all over. You are told that this is done so that you will not disturb your cellmates."*

*"If a woman has been brought in immediately after being arrested and is hallucinating or having convulsions from heroin withdrawal, she is taken to a hospital. Otherwise, she is placed in segregation, where the noise she makes won't bother the other inmates. The Centre is short-staffed and one person screaming disrupts the whole building."*





## MEDICAL TREATMENT

"Drug prescriptions for menstrual cramps or headaches have to be approved by the director because of the history of drug abuse among the women. The director isn't a doctor. You can get drugs if you have no drug record. If the administration suspects that you are getting drugs for a friend, you won't get any."

**Denis:** "When a woman who is ill enters the Centre, we phone a doctor. The woman is either treated here or taken to Emergency. The Centre has a contract with a medical clinic to ensure that we always have a doctor available."

By the time most women get here, they have been in a police cell for a week in Regina or Saskatoon. While they are there, if they have been alcoholic or addicted to speed or heroin they are taken to a hospital. For heroin addicts, there is a methadone clinic in Regina. Alcoholics and those on speed are given decreasing amounts of tranquilizers to help them withdraw.

Withdrawal from a heavy use of alcohol results in delirium, tremors or convulsions. Withdrawal from speed results in convulsions and could lead into a coma. If these reactions are not treated, there is danger of death. Withdrawal from heroin is extremely painful; there is vomiting, shaking and feeling cold. The doctor advises going "cold turkey", as the heroin user builds up such a tolerance that she cannot come off it little by little. There is no danger in complete withdrawal.

If a woman has been brought in immediately after being arrested and is hallucinating or having convulsions from heroin withdrawal, she is taken to a hospital. Otherwise, she is placed in segregation, where the noise she makes won't bother the other inmates. The Centre is short-staffed and one person screaming disrupts the whole building."

---

*"The Correctional Centre does not have a drug awareness program as such. We are required to attend classes on alcoholism. There is no education on drugs by someone who is knowledgeable about drugs. Some of the young girls in the Centre know more about drug abuse than some of the speakers that are sent here."*

"A public health nurse is available four times a week. The nurse examines the new inmates of that week and identifies those that need medical care. Health care in the Centre is "community based". The health services of the community are used to encourage the inmates to get back into using the services.

Family planning counselling is available at the Centre. Every Tuesday, a resource person is brought in to speak on a range of topics, including health.

Talks are given on subjects related to alcohol and drug abuse by the Prince Albert Council on Alcohol and Drug Abuse. One such talk was "Fetal Alcohol Syndrome".

"We have to attend two-hour meetings every Tuesday. These meetings are supposed to educate us in certain areas. We've had talks on such things as venereal disease and fetal alcohol syndrome. A woman who was eight months pregnant was upset after hearing the talk on fetal alcohol syndrome. We feel she didn't have to listen to that."

## EDUCATIONAL OPPORTUNITIES

"The average level of formal education of most of the young women that come to Pinegrove is grade seven. Basic literacy classes are held on a 1:1 basis. For those with a high school level, there is preparation for a General Equivalency Exam (GED).

The Centre works with the Natonum Community College. One of the inmates took a welding course through the community college. There is also a community job training program. Some of the women work as nurses' attendants at the North Park Centre. Some women work at the local market garden.

With the Training on the Job program through the Canada Employment Centre, we are able to pay 50 percent of an inmate's wage. In order to qualify for the payment of 50 percent of the employee wage, the employer has to guarantee the employee a job at the end of training.

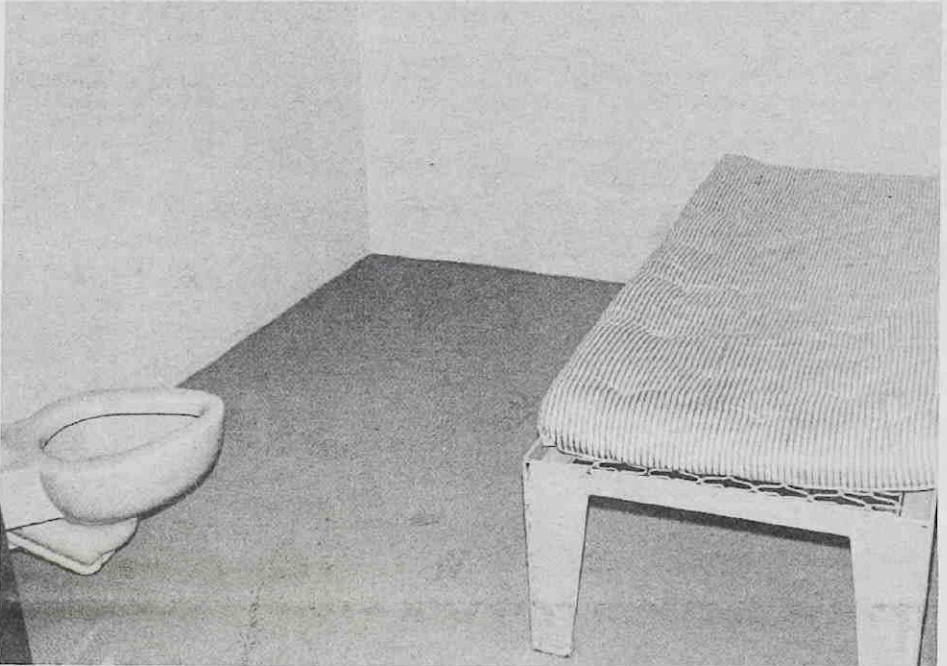
The problem with Training on the Job in Pinegrove is that the majority of the women are here for only three months. The other problem is that most of the women are from Saskatoon and Regina, and they cannot make the commitment to stay in Prince Albert to work.

Some of the women are on the maintenance crew at Pinegrove. These women get to cut the grass, plant flowers and to do the painting that is needed at Pinegrove. Other women choose to work in the kitchen. Cooking skills are picked up there. A meeting is held every Thursday to decide who does what.

A speaker is brought in every Tuesday. The talks are educational and are on such subjects as single parenting, consumer services, the fine option program."

"While we are at the Centre, we can study for and write a General Equivalency Exam (GED.) And then there is a seven or eight month secretarial course sponsored by Manpower. The inmates who are here for less than eight months cannot take this course."

"Training on the Job (TOJ) is also available. In TOJ we are limited to jobs that don't have night shift. We could work midnight shift before, but this ended when someone tried to get away. It's like we're doing time for them because they screwed up."



## WORK

"Each inmate does her own laundry, and women who perform cleaning services get paid \$3.50 a day. Women who work on outdoor crews or who work in the front part of the kitchen get paid \$4.50. The higher wage comes with the special type of job that requires longer hours. An inmate working as a cook gets \$10.00 a day. There is also janitorial work: washing floors and the cleaning of classrooms.

The visiting hours are 1:00 to 4:30 p.m. on Saturday, Sunday and holidays. Visitors may come on weekdays if prior arrangements have been made. The inmates are allowed to make two calls a day of a three-minute duration."

"We feel we should have more privacy when we're visiting. An inmate is allowed three visitors at a time. If six women were to visit at once in the same room and an inmate had something confidential to say, seventeen people would hear it."

"The Men's Centre has two family units. A lot of women apply to use the facilities but the men have priority."

---

*"We heard one speaker who was very interesting. She talked about society honestly. She was a Native woman who spoke on Native issues. Everyone was talking and asking questions. We are interested in survival schools. We are interested in what other Native people have to offer us."*

## RECREATION

"We use the recreational facilities of the community. In the free hours that the women have, they can go ice skating or roller skating under supervision. The ratio is one supervisor to six inmates. The women also hike or cross-country ski in their spare time. The Native Women's organization donates the prizes for our bingos.

The beadwork and crafts that are done in the Centre are sold through the Prisonart Foundation.

---

*"Activities change according to who you have for a director. If there is an escape one year, three years later a completely different group may still be paying for the escape. For instance, we used to go to Waskesieu. Two women 'took a walk'. We haven't been to Waskesieu since."*

*"I was arrested in Regina. I was held in custody in the new city 'bucket', which is of solid brick. I was monitored sitting on the toilet by male guards. For feed, we had bolgona and salami sandwiches."*

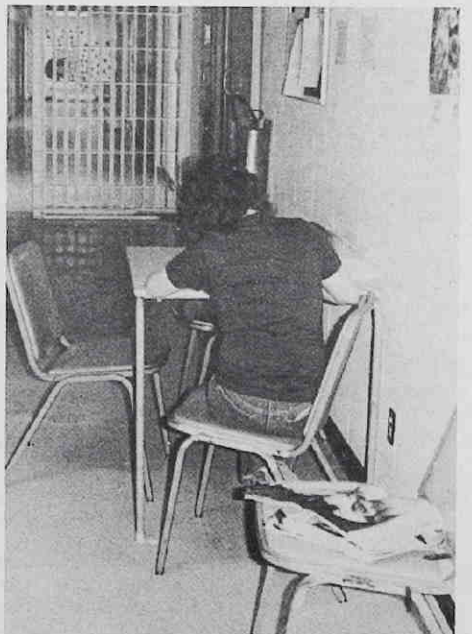
Prison art and crafts are displayed at shopping malls in Saskatchewan, through the services of the John Howard Community Justice Services.

The budget for programming is so much funding a day per inmate. We have an average of 57 women. There are relatively fewer women than men in the penal system and because of this we get less funding for our programs."

"The budget for recreation is \$500 a year."

"On remand, I spent nineteen days 'in the city bucket' in Saskatoon. The judge was sick in Regina. The food was old McDonald's hamburgers which were raw inside."

"In the city police stations, you can't have a bath."





# United Nations Hears Views Expressed by Indigenous Peoples

by Clem Chartier

*During the week of August 9 to 13, 1982, in Geneva, Switzerland, indigenous peoples once again made their presence known in the halls and rooms of the Palais des Nations. Presentations and discussions took place with the five members of the Working Group on Indigenous Populations.*

The structure of the U.N. consists of six main organs: the General Assembly, the Security Council, the Economic and Social Council, the Trusteeship Council, the International Court of Justice and the Secretariat. The Headquarters of the U.N. is located in New York, and all except the Court are located there. The Court is located at the Hague. The work on human rights basically takes place out of the Geneva operation.

The Economic and Social Council works under the authority of the General Assembly. It has 54 members and meets twice a year for a period of two months, once in New York and once in Geneva. This organ of the U.N. accounts for a major share of U.N. activities, including the field of human rights.

Under the Economic and Social Council is the Commission on Human Rights. That commission has established a sub-committee on Prevention of Discrimination and Protection of Minorities.

The Working Group on Indigenous Populations was proposed by the sub-commission by resolution on September 8, 1981. This resolution was endorsed by the commission through a March, 1982 resolution and authorized by resolution of the Economic and Social Council on May 7, 1982.

Under the authority of that resolution, the Working Group has the mandate to review developments pertaining to the promotion and protection of human rights and fundamental freedoms of indigenous populations. This includes information requested by the Secretary-General annually from governments, specialized agencies, regional intergovernmental organizations and non-governmental organizations in consultative status, particularly those of indigenous people, to analyze such materials and to submit its conclusions to the sub-commission, bearing in mind the report of the Special Rapporteur of the sub-commission.

The Working Group also pays special attention to the evaluation of standards concerning the rights of indigenous populations, taking into account both the similarities and the differences in the situations and aspirations of indigenous populations throughout the world.

The sub-commission appointed Mr. Asbjorn Eide (Norway), Mr. Mohamed Yousif Mudawi (Sudan), Mr. Jorge Eduardo Ritter (Panama), Mr. Avon Tosevski (Yugoslavia) and Mr. Nasser Kaddour (Syrian Arab Republic) to sit on the sub-commission. As Mr. Ritter and Mr. Kaddour were unable to attend this meeting, they were represented respectively by Mrs. Maria De Souza and Mr. Ahmad Saker.

The deliberations of the Working Group were open, and member states of the U.N. were represented by UNICEF and the International Labour Organization, eight non-indigenous, non-government organizations (NGOs), as well as three indigenous NGOs. The indigenous NGOs that currently exist and which were represented are: International

Indian Treaty Council, Work Council of Indigenous People and the Indian Law Resource Centre.

There were also indigenous peoples in attendance, representing the Native Council of Canada (NCC), Alberta Committee of Chiefs, MicMac Nation of Nova Scotia, Six Nations, Lakota Nation, Indian Council of South America (CISA) and the National Federation of Land Councils of Australia.

The writer, along with Louis Bruyere, NCC president, and Salvador Palomino Flores, general co-ordinator of CISA, represented the World Council of Indigenous People (WCIP).

### Consensus on the Final Report

It is important to note that the Working Group was very careful not to portray itself as a tribunal or body which would hear violations from indigenous peoples or representatives of NGOs. However, because it also has a mandate to begin work on addressing the question of standards for indigenous populations, the chairman, Mr. Eide, concluded that "real life situations" could be addressed.

During the third day, representatives of the WCIP made a presentation, which included the statement of the NCC contained in the last issue of *NewBreed Journal* (September, 1982). Attention was called to the exploitation of indigenous lands, racism, unemployment, the right to self-determination and of the genocide currently taking place in Central America, with particular reference to Guatemala and El Salvador.

The Indian Law Resource Centre presented the draft set of principles also printed in the last issue of *NewBreed Journal*.

The Working Group set the majority of the last day (Friday) aside for the drafting of its final report. As such, the indigenous peoples got together for a meeting at noon Thursday and came to a consensus on four issues for final presentation. It was also agreed that the WCIP representative would present it and that the other two NGOs and indigenous nations would support it. The four points are:

1. That the Working Group make reference to the existing norms of international law for the protection of indigenous populations, including the Charter of the U.N., Universal Declaration of Human Rights, the two International Covenants (1966), the Genocide Convention, etc.
2. That the Working Group make reference to and reproduce in its report the principles put forward by the Indian Law Resource Centre.
3. Immediate attention be paid to the genocide taking place in Guatemala
4. That the Working Group recommend the creation of a fund to facilitate broader participation of indigenous populations in future sessions and also, that future sessions be held in places more accessible to indigenous populations, including the possibility of individual members of the Working Group soliciting oral and written information in specific regions.

The session on Friday did not begin until 5:00 p.m. and lasted about one hour. Because of technical difficulty, there was not sufficient time or copies of the draft final report to allow for full discussion. The draft report contained 28 pages, along with three

pages of annexes. As a result, the chairman adjourned the session to the following Friday. This was done to allow the indigenous people who were all leaving an opportunity to get written remarks back to him. To date, the writer has not seen the final report.

The draft, however, made it clear that the Working Group was not going to adopt firm recommendations to the sub-commission. It did, however, highlight recommendations presented during the session as well as attach as annexes the final submission of WCIP (as described above), the draft principles and a resolution by the IITC on the grave situation of genocide in Guatemala.

(NOTE: When the final report is in, an update will be given.) □



## Attention Engineers

Your engineering degree qualifies you as a commissioned officer

This is no ordinary opportunity! A commission in the Canadian Forces opens up a whole new world of possibilities for engineers, whether you become a soldier, sailor or airman. Travel. Adventure. Comradeship. Competitive salary and benefits. And best of all, a range of challenges so vast you may not believe it.

We need engineers in all the usual disciplines—civil, aerospace, electrical, mechanical, chemical and metallurgical—but we also need engineers for specialized military fields like maritime and land ordnance (weapons and equipment).

The Direct Entry Officer (DEO) plan gives Canadian men and women the opportunity to gain commissioned officer status based on an engineering degree. As an officer, you'll participate in a totally unique lifestyle. Time and again, you'll be called upon for leadership, courage, dedication and strength.

The Canadian Forces needs engineers ready to maximize their career potential. Challenge yourself and talk to your Canadian Forces counsellor today! See the Yellow Pages under Recruiting.



**THE CANADIAN ARMED FORCES**

Canada

WRZ 43



# Stevens Emerges Champion in Pool Tournament

by Larry Laliberte

Regina—A week-long snooker pool tournament, held August 16 to 22 in Regina, saw some of the world's best pool players compete for \$5,000 in prize money. The 2nd annual open pool tournament was held at Challenger Billiards with 35 pool competitors, including eight Native people.

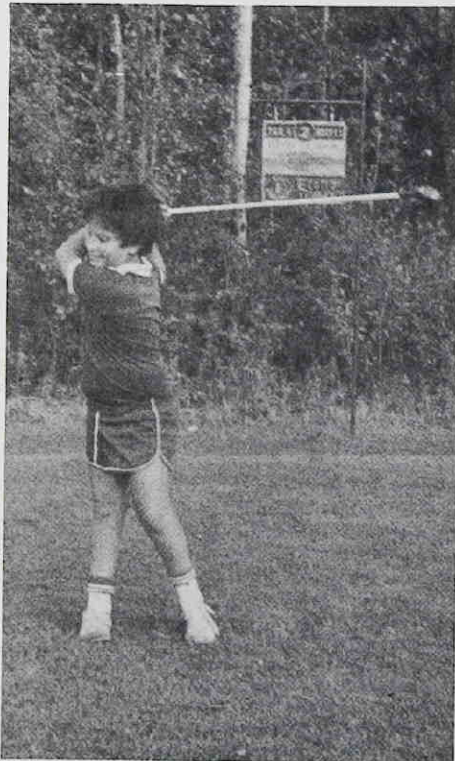
Jim Bear, a well known snooker player from Vancouver and last year's defending champion, placed the best out of all Native players. He was defeated by Jim Wych, a professional pool player from Calgary, as they met in the semi-finals. Kirk Stevens, a professional pool player from Toronto, defeated Brian McConnell of Regina, the current Canadian snooker champion. The semi-finals were played the best out of 11 games.

It was four hours of slicing and cutting precisely as Stevens defeated Wych 7-5 in the best of 13 games. Stevens took an early lead, winning the first two games, and after six games of play, Stevens extended his lead to 4-2 at half-time. He won the next two games, putting him just one game from winning the tournament, but Wych came back, winning the next three consecutively, closing the gap to 6-5. Stevens ended the tournament, winning the twelfth game, cashing in on \$2,500. Wych received \$1,250 for placing second. Brian McConnell and Jim Bear won \$300 each for placing third and fourth respectively.

Stevens, age 24, is rated sixth in the world and Wych, age 28, is rated twentieth. Both said to win consistently, one must have strong mental capabilities. Total concentration is 75 percent of the game; it's the key to competitive snooker.

Lyle Turcotte, organizer and a well known pool player in Regina, said he had expected more Native players, since many Native people seem to enjoy and are good at the game. Turcotte said the short notice in advertising the event probably resulted in the limited Native participants. However, Turcotte plans on holding an all-Native pool tournament in the near future. He said all players will be notified well in advance, and hopefully this event can also become an annual tournament. Turcotte, dedicated to the game, says he personally knows of some Native people who can rate in the world standings if given the chance to advance.

The pool tournament, sanctioned by the Saskatchewan Snooker Association, was sponsored by Molson Brewery in conjunction with Challenger Billiards of Regina. □



David Morin, upcoming golf champion, recently made a hole-in-one in a Saskatoon tournament.

# Old Wives' Tales

By Claude Petite  
AMNSIS Recreation Department

## LARGE MUSCLES

Most women firmly believe if they participate in heavy exercise, they'll develop large, unfeminine muscles. The truth is, it's virtually impossible for most women to develop large muscles.

It's no accident that men develop a large, more defined muscle mass. The effect is the direct result of the male hormone, testosterone, upon the growth mechanism of the male's body.

Before puberty, there's little difference between the muscular size and strength of boys and girls. With the onset of puberty, testosterone from the boy's testes and estrogen from the girl's ovaries enter the bloodstream and trigger the development of the appropriate secondary sexual characteristics. Thus, it takes a certain amount of testosterone within the bloodstream to influence muscular growth.

There is a small percentage of women who have large muscles, particularly in their legs. These larger-than-average muscles are either inherited, or are the result of an above-average amount of testosterone in the system.

Generally speaking, 99% of Canadian women couldn't develop large muscles if their lives depended on it. But heavy exercise is worthwhile because it strengthens and conditions your muscles, which in turn will make you a better athlete.

## COMPOSITION OF MUSCLE AND FAT

You hear it all the time: if you quit training, your muscles will turn to fat. It's physiologically impossible for muscle to turn to fat. Apparently, many people think muscle and fat are the same thing.

Muscles and fat are related in that they both contain water, lipids (fats) and protein. The composition, however, is very different, as you'll see below:

	Water	Lipids	Protein
Muscle	70%	7%	22%
Fat	22%	72%	6%

A pound of fat has 3,500 calories, while a pound of muscle contains 600 calories. Most muscle is water, whereas fatty tissue is mainly composed of fat.

Athletes with high levels of muscular strength who suddenly quit training get significant reductions (atrophy) in muscle mass, as well as reductions in overall caloric requirements. Thus, the athlete who stops training should reduce caloric intake accordingly. What usually occurs if this isn't done is a slow increase in the percentage of body fat and a decrease in the percentage of muscle mass, even though her body weight may remain relatively stable.

## BODILY FAT DISTRIBUTION

While energy balance (intake vs. output) determines the amount of fat present, other factors determine the way in which it's distributed over your body. The most important of these is inherited. Just as different families and different races have characteristic heights, colouring and nose shapes, they may have characteristic patterns of fat distribution.

Generally speaking, as women get older they tend to deposit fat around their hips and thighs, while men are more likely to deposit it in the abdomen and as a roll around the sides.

## EXERCISE AND FAT REDUCTION

Most people believe that concentrated exercise for a particular body part that is laden with fat will be effective in removing the fat (spot reduction). Although exercise does play an important role in the reduction of body fat (along with proper diet), fat is mobilized out of multiple fat cells all over the body. Thus, spot reducing is impossible.

In order to reduce your percentage of body fat, you have to force your body to burn its own fat as a source of energy. Consuming 1,000 less calories a day than your maintenance level will require your body to burn several pounds of fat a week as a source of energy. But even then, the fat will come from all over your body, not just one spot.

Remember — the areas and the order in which you store and lose fat have been genetically determined. Try as you may, you can't change it. But even so, proper exercise will benefit you. Not only will it strengthen your muscles, but the fat and skin that surrounds these muscles will become tighter and firmer. In short, you'll be more physically attractive.

## Calories Contained in Certain Selected Foods

Food	Average Serving	Calories
Apple	1 medium	80
Bacon	2 to 3 strips	100
Banana	1 medium	100
Beer	1 can (8 oz.)	120
Bread	1 slice (1 oz.)	75
Cake (layered, iced)	2" slice	400
Cheese (American)	1 oz.	110
Chicken (fried)	1 piece (½ cup)	200
Cookies (plain)	2 medium	100
Doughnut	3"	300
Egg (poached, soft-cooked)	1	70
Egg (scrambled)	1	135
Ham (boiled, lean)	5 x 5 x 1/8"	100
Hamburger	1 med. (¾" high)	250
Ice cream	1/6 quart	200
Ice cream soda	Fountain size	325
Malted milk (chocolate)	Fountain size	460
Milk (skimmed)	1 glass (8 oz.)	85
Milk (whole)	1 glass (8 oz.)	170
Orange juice	1 glass (8 oz.)	135
Pancakes (with syrup)	2 medium	250
Pie (apple)	1/8, 9" pie	230
Pie (cherry)	1/8, 9" pie	370
Pork chop (broiled, lean)	1 medium	200
Roast beef	3 x 4 x ½"	150
Salad (French dressing)	½ cup	50
Salad (potato)	½ cup	200
Soft drinks	1 bottle (8 oz.)	100
Steak	2 x 3 x ½"	100

## Energy Expenditure for Various Selected Activities

Activity	cal/min/lb	cal/hr for 170-lb. man
Sleeping	0.007	71
Sitting	0.008	82
Sitting, eating	0.009	92
Standing	0.009	92
Sitting, writing	0.012	112
Driving a car	0.020	204
Calisthenics and brisk walking	0.033	337
Playing basketball	0.047	479
Recreational swimming	0.035	357
Volleyball	0.023	235
Bicycling on level roads	0.043	439
Golf	0.036	367
Tennis	0.046	469
Handball and paddleball	0.069	704
Long-distance running (11 mph)	0.100	1,020
Long-distance running (5 mph)	0.050	510

## Sports Column in the NewBreed Journal

With the change in format we intend to include more community content. By doing so we hope you will find your favourite section of the paper more enjoyable. Our concern is to better serve the *NewBreed Journals'* readership. Our Sports column will announce upcoming events, and if paper space permits, we will cover high school recreational events. If any sporting events are happening in your area, let the *NewBreed Journal* know, and we can get our sports column underway.

Announcing events through your paper should result in good community participation and a well informed readership. So if you have anything to submit to the sports column, do not hesitate, write to

*NewBreed Journal*  
Sports Column  
210-2505-11th Ave.  
Regina, Saskatchewan



# METIS HISTORY



*In this article, we will see the formation of a Metis working class for the internal use of the fur trade and the beginnings of the rise of a Metis middle class, or petit bourgeoisie, that came into existence at the same time. We will also see the reasons why and how these two classes were formed within the internal political economy of the fur trade.*

by Ron Bourgeault

We have seen during the late 1700s the emergence of the North West Company and the inland penetration of both fur trade companies. More of the indigenous Indian population was drawn in as a source of peasant labour. The development of an inland network of transportation and trading posts forced radical economic changes to occur within the fur trade. More servant-labourers and officer-managers were needed for manpower and were required to remain longer within the fur trade territory. Ethnic differences between the imported European labouring class (Scots and French) began to be exploited by the two fur trade companies.

Researched & Compiled by  
Ronald Beaugeault

The result was the creation of racism which served the purpose of maintaining divisions and wage differences within the servant class. The costs of labour or wages were increasing and at the same time the supply of workers (labour pool) was decreasing due to wars within Europe.

The fur trade needed a larger supply of low wage labourers. Ideally, the much needed new labour source should come from within the fur trade territory, where the labour pool would be uninfluenced by the economies (jobs) of the eastern British colonies (Canada) and Europe. The desired labour force would have no other place to go for wage jobs but to the fur trade. The only available source of indigenous labour was the "Indian" population, but they *could not* be utilized as it was an economic necessity that they be kept as a peasantry in the production of fur.

We also have seen historically how mercantile capitalism, in its emergence from feudalism within Europe, created a European (white) working class of labour source. Mercantilism did this by breaking down the old feudalistic peasantry as well as transforming the feudalistic guild (skilled) workers into a wage labour source. These European workers, in order to earn their living, were now forced to sell themselves or their ability to work or their labour power to the mercantilist in return for a wage in order to live. It was some of these labourers that the Hudson's Bay Company recruited to do the work around the different posts. We have also seen how mercantilism, in its movement into North America in the form of the fur trade, created a peasant labour source out of the indigenous Indian population. There are two important points about the Indian as a peasant. First, their labour



power or ability to work went into the production of a commodity — fur. What they then needed in order to live came from trading that commodity (fur) to the European at a profit to the European. In this way, the Indian and his/her labour was exploited. Second, the historic culture-social organization, intellectual implementation of technology, etc. was important in maintaining the peasantry in its exploitable form. The culture effectively allowed the labour power to go into the production of fur. It was therefore important to the mercantilist that the Indians' culture not be changed to the point where their labour power could no longer be exploited in the production of fur.

The desired new indigenous labour pool had to be created, for it did not already exist. It had to be created not out of the Indian peasantry, as was the case with the European working class coming out of the European peasantry but apart from, or outside of, the Indian peasantry. Once created, the labour pool had to continue to exist separately from the peasant labour force, just as the imported European labour force had to exist economically apart from the Indian population. The new labour pool had to be readily available, to be drawn upon or used when it was needed and to be discharged or laid off when it was no longer needed. It was in effect to be a self-contained labour market, a place where the mercantilist fur trader could shop or purchase cheaper wage labour and where he could discharge the labour when it was no longer needed.

The creation of this indigenous labour market was not the result of some mercantilist in Europe — for example, the Governor of the Hudson's Bay Company, who dictated that it should suddenly be created simply because they needed cheap labour. Nor is it the result of the natural condition of the people — the idea that Indian culture is the natural result of the Indian as a race and therefore Indians belong as peasants producing fur; and that if one was a second-generation, mixed-blood, they had less Indian blood in them and hence less Indian culture, and they were therefore more capable of doing wage work. Rather, it came into formation as a result of "internal economic forces or reasons" within the fur trade. It was an outgrowth of an internal economic revolution, a process which began in the late 1700s and early 1800s, i.e. 1784 to 1820, but was not completely formalized until after the merger of the North West Company with the Hudson's Bay Company in 1821.

The economic need for an internal source of wage labour first required the relaxing of relations between European officers and labourers and Indian women. It was informally decided that common-law marriages could occur and European-Indian families formed around the different posts. Some mixed-blood children, if they did not completely acquire the cultural/technical skills of their Indian relatives, were unable to earn their livings. They were being economically prevented from becoming a peasant or "Indian" in the production of fur, because they lacked the necessary skills.

These mixed-bloods were now finding themselves in the same position as the European labourer. They were now required to sell their ability to work or labour power directly to the mercantile capitalist in return for a wage. Their labour power was not a commodity in

itself, which they were forced to sell in return for a wage in order to live. They were being slowly forced to work, not as an "Indian", but as an "Englishman".

*We are sorry to acquaint you we are five men short of our intended complement being only 59 men, but there is two young lads by name Thomas and John Richards, sons of Mr. Richards, late Master at Henley, who have made repeated application to your Chief and Officers to be retained in your Honor's service as Englishmen, the former has frequently been employed in cases of necessity<sup>1</sup>.*

In the case of Thomas and John Richards, and the likes of them to come, they were forced to sell themselves or their ability to do work, "as Englishmen", at a wage under the servants' tariff. In the past they would have lived economically as an "Indian" (Homeguard) and employed on a casual basis as cheap labour, receiving only goods in exchange for their labour under the Indian tariff.

Although this newly emerging Native wage labour class was to be employed "as Englishmen", they were not to be entitled to the same privileges as the European workers. Remember — the intent of the mercantilist was to create an internal, cheap wage labour force that could be drawn upon at any time and was independent or isolated, as a source of labour, from the European and eastern colonial economies. Their wages were less and they were not allowed to leave the country. This is a directive of the Governor and Committee in London in 1784 to the Officer in charge at Albany Fort:

*... We have directed a sufficient number of labourers to be procured to make up the number you were deficient last year. We agree to embody Thomas and John Richards as labourers upon their signing a contract each for 5 years at 6 pounds per annum in thus employing them as Englishmen. We do not however intend that they should ever be brought to England. We expect that their abilities be applied to the best purposes for our interest and that they behave well<sup>2</sup>.*

*We have received from Capt. Christopher, 1 sailor, 1 smith and 3 labourers, which together with John Richards who accepts your Honor's terms... We have not entertained Thomas Richards, he declines to accept of your Honor's terms unless he is permitted to go to England at the expiration of his contract<sup>3</sup>.*

The new mixed-blood members of the wage labouring class were no longer to be considered "as Indians", for through their work they no longer produced fur or food. They were at the same time, for economic reasons, not to be considered "as Englishmen". Who were they? From this point on, the economic system sees them as "half-breeds". We see here the further creation of class differences within the indigenous Native population and as well between the Native and European. But most important, there is the further creation of *racism* to maintain those class differences and divisions.

By the turn of the 18th century, the fur trade, and especially the Hudson's Bay Company, was systematically engaged in policies that would distinctly develop a labour pool and the labour market. Mixed-blood children were being given a formal education which would guarantee that they would not completely develop

the technical skills of "an Indian". Or in economic terms, a guarantee that they would socially develop in such a way that they would have to sell their labour power to the Hudson's Bay Company in return for a wage — the internal, cheap labour. However, the education was only very basic and took place only within the fur trade territory.

*Wishing to cultivate as much as possible an intimate connection with the Natives all over the country and to facilitate your intercourse with them which must of course prove advantageous to the concerns of the Company we have thought it would be advisable to instruct children belonging to our servants in the first rudiments of religion and teach them from their youth reading, writing, arithmetic accounts which we should hope would attach them to our service and in a short time become a colony of very useful hands.*

*We regret to find that the nature of the country and service present some unseparable difficulties against sending our ministers who would be fully adequate to the objects we should have in view. We think, however, there would be less difficulty in sending our persons merely to serve as schoolmasters and we desire to be informed in reply of your opinion on the facility and utility of this arrangement. If we should find encouragement to determine on the measure we should want to be informed of the number of children there are on your establishment, whether those inland would be sent down for a few years to remain at the factory till they would be entered on the Company's books as apprentices or under any other denomination? You will give us any information on this subject in order if the plan be adopted to put it under proper regulation<sup>4</sup>.*





Mixed-bloods employed within the fur trade companies would then be an effective link in developing trade relationships with the inland Indian population. In effect, the half-breed would be used by the companies as a middle man against the Indian. The use of missionaries, either Catholic or Protestant, by the fur trade to control and develop the emerging mixed-blood wage labour class was not undertaken until after the merger of the two companies. It was not until the labour pool reached significant size that the use of missionaries was adopted to help develop and control the class formations.

By the end of the 1800s, the labour pool was large enough to have an effect upon keeping down the price of labour. Training programs were designed by the Hudson's Bay Company in order to justify cheaper wages. Half-breed youths could apprentice for upwards of 7 to 10 years either as unskilled labour or towards the learning of a trade. Can one imagine apprenticing to learn to be a voyageur or canoe man?

*It appears to us that a very useful class of servants might be raised from among the half-breed sons of our European labourers. They might be apprenticed at 15 or 16 years of age or even at 14, if found to answer, for a term of 7 or 10 years according to their age and at wages to the extent of 5/ or 6/\* sufficient to clothe them. Some might be brought up as tradesmen, others as canoe men and they might be usefully employed, in occasionally hunting furs as well as provisions and, if properly treated, would form a body of valuable attached servants. We think a very considerable number might be taken into the service with advantage and we should be glad to be informed what number you think could be procured<sup>5</sup>.*

Also:

*... 3 of the youths growing now stout lads. I put them apprentices to the following tradesmen, viz. Tos. Hodgson (my own sons) to Jas. Thompson the shipwright. Jacop Truthwaite (a son of the late Mr. Truthwaite) to the house carpenter, Don'd Budge and Bill Richards (a son of John Richards who left the service some time ago, and went to the Canadians) apprentice to the cooper, these 3 lads are now past 14 years of age, and as their inclinations tend towards the several trades they are put to, I have hopes in a few years, they will be capable of being useful, in these several branches, and trust your Honors will approve of my actions in this respect towards these youths educated and brought upon the factory<sup>6</sup>.*

The emergence of a mixed-blood middle class, or petit bourgeoisie, happened under slightly different circumstances than that of the wage labour class. Whereas the wage labour class was developed out of economic necessity, there was no real economic reason for the middle class to develop. The Native middle class initially began as a by-product of the development of the internal labour pool. To create the internal Native wage labour pool, it was seen as necessary to give the children the fundamentals of "European education". What the education did was guarantee that the mixed-blood children would not acquire the complete labour skills that would allow them to work as an Indian or peasant. Some children were allowed to acquire an education that would take them beyond the basic education skills of the manual wage labour class. These children were children whose European fathers were in the officer class or middle class of the fur trade. As a consequence, they were allowed to go to England for a "higher" education. In the case of the following officer's request for educational benefits for his son, the child was a second-generation,

mixed-blood and the mother had absolutely no labour skills to pass on.

*An infant that has the tenderest claims upon me, and looks up to me for protection and support, demands that I should not (whatever fault originally there may be in his very existence) increase it by leaving him in this country, i.e. helpless orphan, unprotected to the mercy of unfeeling Indians, nothing but the affection and duty I owe him could have prevailed upon me to have requested so great a favour as your permission for him to go to England; should any security be thought necessary to prevent his ever becoming troublesome to the Company I wish with pleasure and gratitude readily enter into it; and if I could add to the sedulous attention my conscience tells me I have ever paid to your Honours service this would increase it. The request arises not from a sudden fit of affection from the infant but from a long wished for desire; from a duty I owe him, and I the more strongly wish it as his mother is the daughter of an Englishman and has few or no Indian friends to protect the child should any accident happen to me<sup>7</sup>.*

In the case of John Kipling, an officer at Albany Fort in 1791, he requested his nephew to be educated in England in order to acquire a trade and enter the British business world. It is interesting to see how class privilege paved the way for a few, while so many others were left to be exploited in the lower classes.

*... I have a nephew that attracts my particular regard. His constitution is delicate and frail and unfit for the fatigue and toils of an Indian and hope your honours will not think my request to have him home the next year resumption. I mean to place him in a seminary of education and give him a competency for learning a decent trade as his genius may point out, and for his entrance into the world by business would bestow four hundred pounds.<sup>8</sup>*

In the case of the son of John Hodgson, the officer in charge of Albany Fort in 1791, he went to England for his higher education.

*I scarcely know how to express myself to your Honours, in regard to a request which I have to make, it concerns very much my future happiness, I have a son, which with your Honours permission I could wish settled in England, he is of a weak constitution, and quite unfit for the life of an Indian. Your Honours compliance with my request will make me very happy, as I propose staying probably many years longer in Hudson's Bay. I hope to make my services of credit to myself, and advantage to your Honours in any station your Honours please to appoint me<sup>9</sup>.*

On his return to Hudson's Bay in 1800, he obtained a position as a writer, a position much similar to that of a secretary or scribe.

*Your son being too young to be engaged as a writer... you have our permission to put him in the Company's books at 8 pounds per annum as an assistant writer being incompatible with our established rule to appoint writers at any of our settlements under eighteen years of age.<sup>10</sup>*

It was a position not within the labouring class, but on the fringes of the officer class, or middle class. At no time were Natives of Rupert's Land ever allowed into the officer class, other than in the fringe positions. Hodgson had another son (Thomas) who received only the basics in education and had to settle for a position as apprentice shipwright<sup>11</sup>. From this example, we can see that some families

were split along class line — labouring class and petit bourgeois administration.

The cost of a European education was extremely high, and could only be afforded by the officer class for some of their children. Those children born of that class of father and either a mixed-blood or Indian mother, who did not receive that level of education, would, of course, become part of the lower labouring classes. Mixed-blood children born of the servant class father would only receive a very basic education to prepare them for the wage labour class. A Native mixed-blood born out of this servant class situation just could not afford to be educated beyond what would provide them with the skills to do manual wage work. They were of course kept from travelling to England, where they were seen as becoming a burden upon the country. But most important, it was a means of keeping them captive with the Hudson's Bay Territory to be used as a source of cheap labour.

*It was never the intention of the Governor and Committee to prevent officers sending their children to Europe for the purposes of receiving a liberal education or where their parents or their friends were in a situation to support them. But the numerous instances of Native belonging to British colonies that are in a state of pauperism in England and consequently chargeable to parishes where they take up their residence and the legislature having turned its attention to remedy this evil, the Governor and Committee thought it right to prevent any person from their settlements, who had not the means of supporting themselves, being brought to England...<sup>12</sup>.*

The formation of a half-breed wage labour class and middle class was done in such a way, that those who came to have any job or position saw themselves as being in a preferred position apart from the rest of the Native population. They were, in effect, educated in such a way as to be loyal to British interests. It was not until they began to see themselves as a class or to become conscious of themselves as a class and to see how, as a class, they were exploited by the European capital interests, that a national consciousness or nationalism and class struggle against the exploitation began.

Thus, we see during the latter part of the 18th century and into the first 20 years of the 19th century, the further formation of class differences within Native society under the capitalism of the fur trade. Where once was a classless population, the development of world capitalism has created a population composed of three classes: a peasant (Indian), a worker (half-breed) and a very small middle class (half-breed). It is after the 1820s that these classes become distinctly formed and class consciousness and class struggle occurred against the exploitation of European capital and its resident ruling elite.

\* / is used to denote shillings within British currency. Twenty shillings equals 1 pound.

#### FOOTNOTES

1. Hudson's Bay Company Archives (hereafter H.B.C.A.) A11/4, f.200, 28 Sept. 1783. Council, Albany Fort to Governor and Committee, Hudson's Bay House, London.
2. H.B.C.A. A6/13, f.94, 19 May, 1784. Governor and Committee, Hudson's Bay House, London, to Edward Jarvis and Council, Albany Fort.
3. H.B.C.A. A11/5, f.10, 14 Sept. 1784, Edward Jarvis and Council, Albany Fort to Governor and Committee, Hudson's Bay House, London.
4. H.B.C.A. A6/17, f.103, 31 May 1806, Governor and Committee, Hudson's Bay House, London, to John Hodgson and Council, Albany Factory.
5. H.B.C.A. A6/19, f.115, 3 Feb. 1819, Governor and Committee, Hudson's Bay House, London, to William Williams, Governor, Rupert's Land.
6. H.B.C.A. B3/a/104, f.6, 17 Nov. 1800, Albany Post Journals, John Hodgson, Chief Factor.
7. H.B.C.A. A11/4, f.208, 28 Sept. 1783, Edward Jarvis, Fort Albany, to Governor and Committee, Hudson's Bay House, London.
8. H.B.C.A. A11/5, f.197, 20 Sept. 1791, John Kipling, Albany Fort to Governor and Committee, Hudson's Bay House, London.
9. H.B.C.A. A11/5, f.189, 17 Sept. 1791, John Hodgson, Albany Fort, to Governor and Committee, Hudson's Bay House, London.
10. H.B.C.A. A6/16, f.194, 28 May 1800, Governor and Committee, Hudson's Bay House, London, to John Hodgson, Albany Factory.
11. See 6. above.
12. H.B.C.A. A6/19, f.68, 13 May 1818, Secretary, Hudson's Bay Company, Hudson's Bay House, London, to Mr. John Davis, Henley House.



The Gabriel Dumont Institute cordially invites you to attend

# Metis Social History

## A Lecture Tour

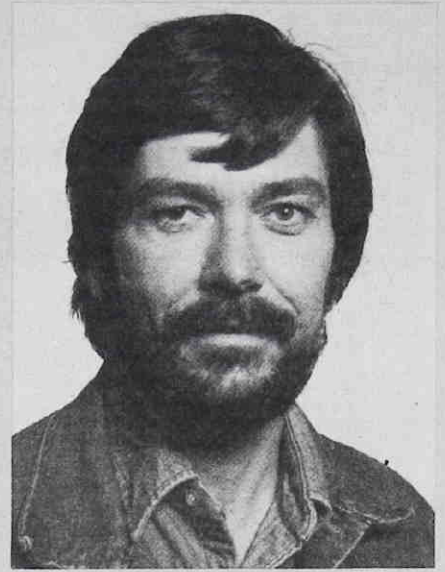
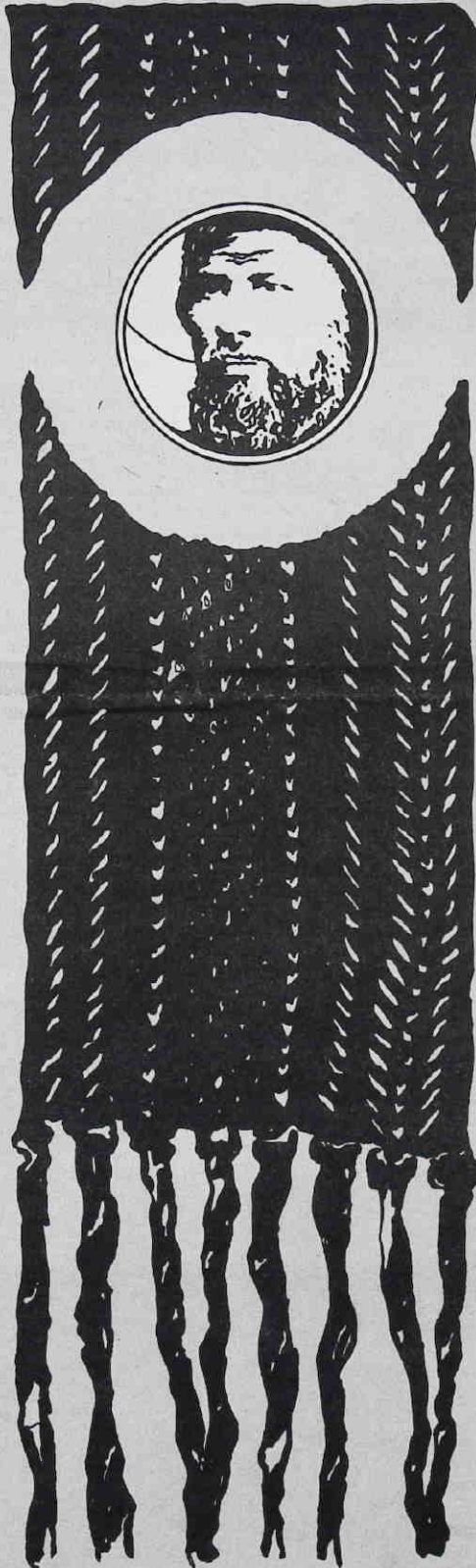


Murray Dobbin

Murray Dobbin is a Saskatchewan journalist, writer and teacher of Native Studies courses at the university level. In 1981, Murray's book *The One-and-a-Half Men*, the story of Jim Brady and Malcolm Norris, Metis patriots of the 20th century, was published. Recognized as an important historical contribution, the book outlines the struggles of Indian and Metis organizations in Alberta and Saskatchewan as seen through the eyes of two key Metis Leaders.

### Topic

The talk will focus on the growth and decline of the Metis Nation, the two 'rebellions' and the Metis struggles of the 20th century right up to the present day. As Maria Campbell has said, "You cannot know where you are going unless you know where you are coming from. History is the story of people's struggles for a better world. It is a living thing." Through these talks and discussions afterwards, the Dumont Institute hopes to bring Metis history to the people and to show how important that history is to the progress of Metis communities today.



Ron Bourgeault

Ron Bourgeault began work for the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) six years ago as researcher with the Aboriginal Rights Program. He has been investigating Metis history for AMNSIS since then, and is a recognized authority on the role of the Metis in the period of the fur trade, the free trade movement and the Red River Resistance of 1869-70. Presently working on a series of articles for *NewBreed Journal* (three of which have been published) Ron is planning to write a major historical study of the early Metis.

### Locations

Fort Qu'Appelle/Lebret  
Regina  
Yorkton  
Melfort  
Cumberland House  
Prince Albert  
La Ronge  
Pine House  
Ile-a-la-Crosse  
Green Lake/Meadow Lake  
Lloydminster

For more information, contact:  
Rick Thatcher  
(306) 522-5691





Upon retirement, Raymonds' sons will be taking over the operation of the farm.



Raymond and his wife Ann take some time off.

## Farming is His Way of Life

by Larry Laliberte

Quinton—If you drive ten miles north from Quinton, Saskatchewan just past the Poorman Reserve, you will drive by a reasonably sized farm. This farm is different from the others in that area because it's owned by Raymond Laplante and his family who are Metis. Now it's not everyday you'll hear of a successful Metis farmer. For Raymond it was hard work, dedication, and the love he has for animals. He says that's what it takes to be a good farmer.

Farming has been a way of life for the Laplante family for the last three generations. Raymond's grandfather was a cattle farmer, who began with just a few head of cattle. Whereas Raymond's father farmed land and cattle. At that time one had to clear and break land with horses, unheard of these days. Raymond was born on the Poorman Reserve. However, his family never did have status rights due to uncertainty in the family's origin. This resulted in the Laplante family having to leave the reserve and their successful farm operation in 1934. In spite of the loss of the established farm on the reserve, Raymond's father was determined to remain in the business. He leased land and purchased equipment to clear and work a new homestead just north of the Poorman reserve.

Raymond's farming experience began at an early age, working on his father's homestead and helping various farmers in the area. He did this until the Second World War broke out. Raymond like many young Native men, joined the armed forces. Yet, another indication of his love for the land. He trained one year in Canada before being shipped overseas. The following four years, Raymond served in the Western Front, Central Mediterranean and Northern Africa.

Upon his return to Canada, Raymond took a job with the railway. He worked with the railway for a few years until he started having problems with his back, forcing him to take a leave of absence. However, with the permission of his doctor, he returned back to the railway. It wasn't long after that his back started bothering him again, and Raymond decided to leave the railway for good. He then became a cat operator clearing land for farm use. After three years on this job, Raymond wanted a greater challenge. Since he was a farmer by trade, Raymond decided to begin his own homestead.

He began with land he received through the Department of Veterans Association, purchasing more on his own. He started off with a total of 25 acres right along-side his father's homestead. Raymond says it wasn't much but it was a start. In the years that followed, Raymond would go out on various jobs investing his money into his farm. Basically it was equipment used for clearing land, whatever money he had left over went into building material. As time permitted, Raymond began constructing buildings to house livestock.

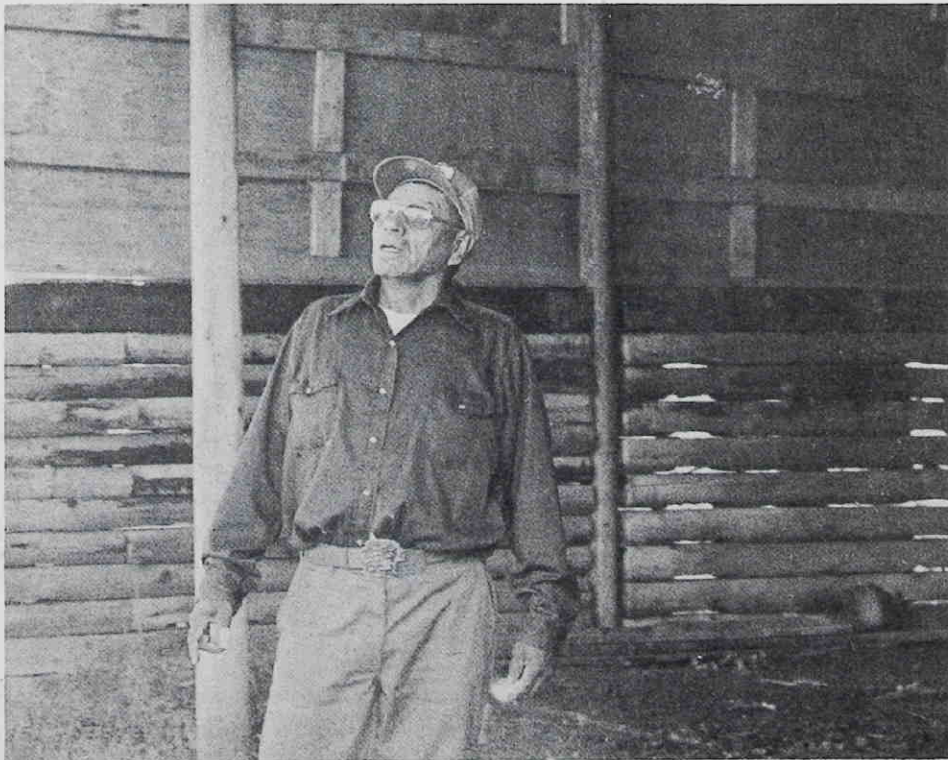
Once the buildings were constructed, Raymond, invested in pigs. "One thing about raising pigs one must have appropriate shelter" said Raymond. Cow milk is what Raymond used to feed his pigs, they would reach the 200 lb mark within four and a half months. Due to the poor market in pork at that time, Raymond decided to concentrate on cattle and his land. However, he says the price of pork is good today and a person could do fairly well as to compared to the sixty's.

Raymond recalls that it was hard to obtain credit. "Maybe it was because I'm a Native, because even though I had a steady job, that first \$200 I wanted to borrow, they asked all types of questions". "If anybody wants to get in this business, you must build good credit, you need it to survive as a farmer" said Raymond. Raymond purchased most of his machinery, building materials etc. through credit, despite some bad years, he managed to stay on top. To help cover expensive operating costs; repairs; fuel, and miscellaneous items needed around a farm, he contracts work from various farmers in the area, using his equipment. This includes everything from summer fallowing to combining.

Raymond says a good farmer is always thinking two to three years down the road. "It's in the kind of cattle you raise, the buildings you build; always plan for the future. You do so much every year, if you miss one year, you're out that much, that's why it's important for a farmer to have a goal for the things he wants to accomplish in one year says Raymond.

From the time a calf is born it takes at least three years before it will start producing offspring. Raymond speeds up the process by using artificial insemination. According to Raymond you must inject within 12 hours after the cow is in standing heat. Well, how do you know when a cow is in standing heat? For Raymond, it's in their behaviour. With this method the cow will calve in February. Raymond says this not only speeds the growing process of the calf, but it saves a lot of milk. When the cow calves in the spring the mother has a lot of milk, more than a newly born

Raymond explains to *NewBreed Journal* that you must plan at least one year in advance.



calf can consume. Whereas, when the calf is born in February, the mother's milk level is low and by the time spring arrives she will produce more milk, enough which a three month old calf will easily consume.

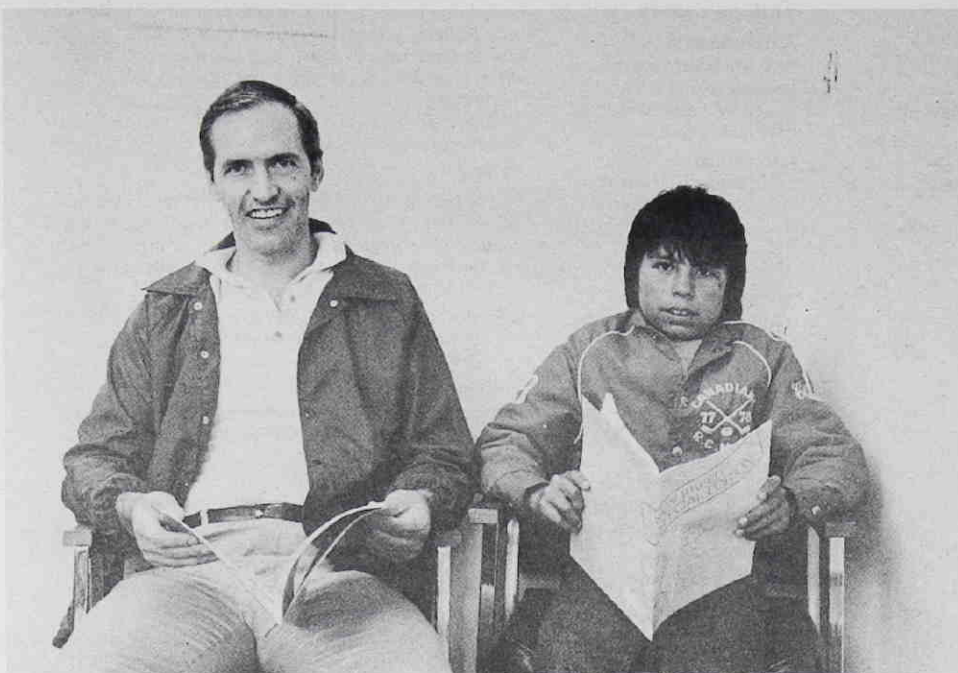
One thing about raising cattle is that you want them all to produce. Raymond says not every calf will grow up to produce, a dozen things can happen to them, mainly sickness. Over the years Raymond has learned to tend and service his animals when they require minor medical attention, outside of surgery. This knowledge alone saves Raymond money that would have been spent for the services of a Veterinarian. In the past Raymond not only saved money with this knowledge, but most importantly he saved a lot of calves. A farmer cannot afford to keep a dry cow around. "Everything you raise should at least pay for itself, which means a cow would have to produce a calf every year" said Raymond.

Today Raymond farms 225 acres, most of which he uses for feed and pasture. Eventually Raymond wants to strictly concentrate on cattle farming. He says grain farming is unpredictable, weather is a major factor and it is not every year you will come out on top. Whereas with cattle, you are guaranteed their price in weight, which varies year to year but at least you'll get something.

He now has 40 head of cattle, in the future he hopes to have at least 100 head, by going through a few programs designated to help farmers. Raymond says it is hard for a young Native to get into the farming business, he would like to see the government establish some type of program that would enable Natives to get into the farming industry. "It requires a lot of responsibility but the life is good" said Raymond.

Raymond and his wife Anne wish to retire in the near future. When he does, his sons will take over. "They either run it as a unit or go on their own, the choice is theirs," says Raymond. He was going to retire a few years ago, but he cannot get away from it that easy. "Must be in my blood" he said. Raymond has five sons: Merv, Brian, Reg, Dennis, and Glenn, of whom four work on the farm, and four daughters: Myrna, Brenda, Linda and Debra. □





Jack Spicer of the Big Brothers Association, with Little Brother Clinton Alexson.

## Need A Friend?

by Larry Laliberte

Regina—When Clinton Alexson's parents divorced, he had no alternative but to adjust to growing up in a one parent environment. It's been proven this type of situation has a negative psychological effect on a child and for Clinton it was no exception. The eleven year old non-status Indian was constantly harassed by his classmates for not having a father. It was bad enough that he knew he didn't have a father around the house like all his friends did but being reminded everyday was little more than he could handle. So he approached the Regina Big Brother Association for assistance.

The Big Brothers Association originated in the United States in the early 1900's. It was established as a program geared to deal with juvenile delinquency. However, over the years its objectives gradually changed to provide a male influence to fatherless boys between the ages of six and sixteen. In 1913, the Big Brothers Association expanded into Canada setting up their first agency in Toronto. They now have agencies throughout Canada. The Regina Association was started in 1971.

A Big Brother is carefully selected by the agency, one that is willing to spend time with a father-absent boy. They are to provide friendship, guidance, and help develop the youngsters character through regular visits. They share their interests and activities on a one to one basis.

It's been over a year now since Clinton was introduced to Jack Spicer through the Regina Big Brothers Association. They both agree the Association ignited a lifelong friendship between the two. Over the course of their time together, they experienced many happy moments. Jack Spicer, a Municipal Secretary/Treasurer for the Lumsden Rural Municipality decided to volunteer his time because he enjoys

being with young children. Jack says the one to one relationship can be very rewarding. For Jack, any accomplishments achieved by Clinton is just as rewarding for him. He says having a youngster around keeps him young at heart.

The two spend at least four hours per week together doing a variety of things. When the Big Brothers Association makes a match, their number one priority is to find two individuals with similar interest as well as backgrounds. This enhances the Big Brother/Little Brother relationship. Both Jack and Clinton enjoy sports so they take in the occasional football game or go to a movie. Jack even introduced the game of golf to Clinton, something he now looks forward to. They also make regular visits to one of Jack's friend's farm where they spend endless hours just "horsing around".

They usually get together on Saturdays, the most convenient time for the two, because during the week Clinton goes to school and Jack works. However, at times they'll schedule a meet during the week to take in an event. Occasionally, Jack will have chores to do around his place, so instead of missing a visit with Clinton, he'll pick him up and they'll do them together. Jack's wife then prepares a good meal when the two are finished their chores. She also enjoys Clinton's company because all their children are grown up.

Jack Spicer does not see his role with Clinton as a father figure; he refers to it as a buddy/buddy relationship. For Clinton, Jack is a substitute father as well as a very close friend. Thanks to the Regina Big Brothers Association, Clintons' classmates don't tease him anymore for not having a father.

If you are interested or want more information about the Regina Big Brothers Association, phone 522-2877 or contact the nearest one in your area. They are there to ensure every growing boy has a male influence in their life. □

## Running Brave

Rick Wagamese



American actor Robby Benson will star in the movie *Running Brave*, being filmed in Alberta. The movie chronicles the life of Billy Mills, a Sioux, who emerged from nowhere to win the gold medal in the 10,000-metre at the Tokyo Olympics.

The \$8 million film is being financed entirely by the Ermineskin Band of Hobbema, Alberta. The majority of roles will be played by Indians, with about 300 individuals being involved in the shooting of the film.

The problem of a white actor playing the part of an Indian is really no problem at all, according to both the director and Mills himself.

"I'm not worried that he's not Indian," said director Don Shebib. "I'm far more interested in having someone play the part of an Indian accurately and giving the sense of being Indian."

Mills added that "I think my major objective, rather than worrying about does an Indian play Billy Mills, was if we could reach an agreement with a quality actor and my main objective was to have Indian financing."

Mills said that *Running Brave* will attempt to present a much broader view than just a positive image of Indians. "People will walk away from the film not just seeing an Indian film, but they will be identifying with their own emotions, their own dreams, their own goals, their own fears," he said.

The shooting will run for three months and the movie is expected to be released in April next year.

University of Saskatchewan

## Program of Legal Studies for Native People

An eight-week summer orientation course, designed to assist persons of Native Canadian ancestry to gain admission to, and succeed in, regular law studies at any Canadian university. The 1983 Program will run from May 30 to July 23.

### Qualifications

Applicants for the admission to the program ought to have completed at least two years of post-secondary academic work. That is the basic requirement for admission into first-year studies at any Canadian law school. It is possible, however, for persons who cannot meet the above requirements to be considered for admission on a mature student basis — and inquiries from them are welcome.

For further information, please write:

**The Director  
Native Law Centre**  
University of Saskatchewan  
Saskatoon, Saskatchewan S7N 0W0  
or phone: (306) 343-5178

## At the Beach

A mouse who was standing on the beach saw an elephant swimming. "Hey," the mouse yelled, "get out of the water!"

The elephant ignored the mouse. This made the mouse very angry. He jumped up and down waving his arms.

"Get out!" he cried. "Get out!"

So the elephant came out to see what the problem was. "What do you want?" the elephant asked.

"I wanted to be sure you weren't wearing my bathing suit," said the mouse.

## Nunavut Gallery

Inuit sculpture

Native paintings and prints  
jewellery and crafts

Custom Framing

Open Monday to Saturday from 10:00 a.m. - 5:30 p.m.  
1750 Lorne St., Warehouse Village  
Regina, Sask. 527-3819



The prayers of the Old People  
 help us strengthen the foundation of Creation  
 for the next generations  
 feel the earth  
 behold the sky  
 upon eagle wings  
 we fly high with  
 the prayers of the Old People  
 wherever we go  
 unity goes with us  
 we walk through time  
 emerging peacefully  
 with the four winds  
 we fly high with  
 the prayers of the Old People  
 The Nations stand strong  
 The Red Nations walk forward triumphantly  
 Unite into One Nation its' been prophesied  
 And the roots of peace cover the Earth  
 with the prayers of the Old People  
 we see and feel the immense power of Unity  
 the eternal Power of Unity  
 and that Unity is Power!!!!

Eric  
 Vancouver Indian Centre

### Water & Life

Sweet Mother Earth, you fill my heart with love  
 and my eyes with joy  
 our heartbeats are one  
 along the shores of time  
 The ocean tides leave pools of sun-warmed water  
 for us to bath in

& contemplate  
 Have you ever slowly sipped sweet mountain water  
 or watched geese gracefully land on lake waters  
 reflecting the sunset?

If there was a drought no food would grow.  
 I awoke this morning to the cries of  
 my Mother, the Earth  
 In a dream last night I saw her standing  
 among the Sun, Moon & Stars  
 Old & Wise she cried  
 You have come from my womb  
 and fed from my breast  
 Old & Wise she cried  
 thinking her children no longer care  
 Her tears were the unpolluted waters  
 and I drank this water  
 that gives us Life  
 My sweet Mother Earth  
 I love you  
 and I will always protect you.

Eric  
 Vancouver Indian Centre

### The Song of Touchwood Hills

There is a Welcome on the door mat  
 And the latch-string hangs out there  
 A nail where on to hang your hat  
 And a very cozy chair  
 Where one may sit and smoke and yarn  
 Until the summer evening chills  
 And darkness gently slips her cloak  
 On the little Touchwood Hills.

Where the shadows of evening lengthen  
 A starry hush then fills the air  
 One's faith in man and God will strengthen  
 And all the world seems bright and fair  
 Like a little bit of Heaven  
 Dropped among the lakes and hills  
 When the full moon silvers my cabin roof  
 In the little Touchwood Hills.

If you go north of the Valley  
 Beyond the Piapots of the Cree  
 Away. North. East of Southey  
 You'll find the Quarter Circle B  
 Where the wrens nest in the poplars  
 And their Songs the woodland fills  
 In the Springtime, around my cabin,  
 In the little Touchwood Hills.

I would not change my cabin  
 By the lakes' sandy shore  
 For all the city has to give  
 From out its' golden store  
 When the nightbirds call in the twilight hush  
 And the wild dogs yodel thrills  
 Quiet — peace — is in my cabin  
 In the little Touchwood Hills.

Author unknown

### Talking Leaves

A tree stands  
 on a windswept barren hill  
 bending to and fro  
 tossed by seasonal moods  
 cold snowy chill

A tree stands  
 its' branches filled with  
 autumn colored leaves  
 returning to mother earth  
 with seeds  
 after autumns' many reprieves

A tree stands  
 resplendent in its' summer  
 blessed green  
 kissed by blue skies  
 and sunshine  
 wonders never seen

A tree stands  
 seeking nourishment in the  
 spring rain from old leaves  
 and seeds and moisture  
 so that it can blossom again

Andrew Keewatin  
 Regina, Saskatchewan

### He

He works constantly  
 Hands callused  
 His body weakening  
 His mind worrying

But yet afraid  
 Afraid to lose all he's worked for  
 And the loves in his life  
 So ignores his choices

What he won't notice is  
 Freedom...

For animals

For trees

For his children

And their children

Why won't he open his eyes  
 And look at whose land he's destroying  
 Yes, I could see we need some  
 advancements  
 but to give this all up  
 Knowing his grandchildren will suffer  
 Yet, not caring  
 going back and forth  
 looking so tired and much older  
 Slowly losing...

Choices.

Lilee Caisse  
 Ile a la Crosse, Sask.

Talking leaves are the voices, occasional voices of  
 our leaders, young and old, who are heard on the  
 media from time to time. Also the poets and writers  
 who give the people food for thought in various  
 periodicals.

The tree referred to is the Great Tree of Peace  
 signifying the Indian people.

### Winter

The barren hill is the different government agencies,  
 mainly the Indian Affairs Branch, where we are sys-  
 tematically categorized, processed and presented to  
 the general public as wards of this or wards of that.

Should we take it upon ourselves to march on Par-  
 liament, we then cause seasonal whiteman moods,  
 resulting in cold psychological gusts aimed at our very  
 minds and hearts.

### Autumn

The Autumn colored leaves are specifically our  
 tribes trying to pass on knowledge to the people they  
 leave behind, as they depart from the Great Tree of  
 Peace and return to Mother Earth.

The seeds are the young warriors who have died  
 violent deaths or died by their own hands. Suicide is  
 most definitely a stark reminder that there is some-  
 thing terribly wrong with the relationship between  
 Canada's aboriginals and government agencies.  
 Needs have not been met.

And Earth endures more and more Autumns'.

### Summer

The Summer is when the people once again find  
 the good red road and we are united and in harmony  
 with nature and the Great Spirit. And everywhere, as  
 our elders have stated, there will be laughter and hap-  
 piness, far from the dark road of broken bottles,  
 broken homes and broken hearts.

And again we will see the blue skies and sunshine  
 of life once obscured by the dark clouds which fol-  
 lowed the whiteman.

But maybe these wonders even this generation may  
 not see (though there may be ways if people had ears.)

### Spring

The Spring rains are the same as the deaths. The  
 first stirrings of a nation grasping and struggling to  
 maintain its' humanities, its' dignities. And the Spring  
 rain comes and washes the blood back into the Earth,  
 regardless of our suffering, regardless of the obstacles.

We are men and women of a good nation, and  
 regardless of the whites, the Great Tree of Peace will  
 blossom again upon the Autumn coloured leaves and  
 seeds.

Andrew Keewatin  
 Regina, Saskatchewan

### Look Straight At Me

My Skin is brown  
 Yours' is white  
 It's not an act  
 Let's not fight.  
 You're as strange to me  
 As I am to you,  
 We'll work out the differences  
 We'll start anew  
 Life as friends,  
 Forever we'll be  
 If you overlook my color  
 And look straight at me.

Sandra Clark  
 Porcupine Plain, SK.

### by Josey Dreaver

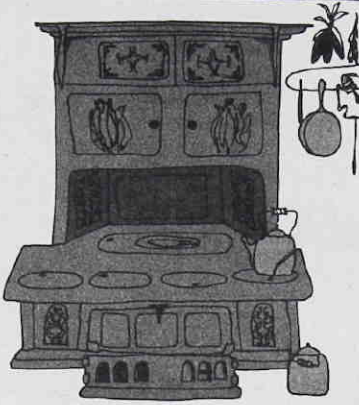
#### Questions:

1. What did the bald man say when he got a comb for his birthday?
2. What is the difference between a jeweller and a jailer?
3. What did the pony say when it coughed?
4. Why do vampires hate Batman?
5. Why did Batman climb a tree?
6. Why couldn't Batman go fishing?

- Answers:  
 1. "I'll never part with this."  
 2. One sells watches and one watches cells.  
 3. Excuse me I'm a little hoarse.  
 4. Cause he gives bats a good name.  
 5. To see Robins' eggs.  
 6. Robin ate all the worms.



# from the kitchen



## Blueberry Pie

Prepare pastry for two pies. Line 9" pie plate with half of pastry. Combine:

- 1/4 c. flour
- 1 1/4 c. sugar
- 1/8 tsp. salt
- 2 tbsp. cornstarch
- 1/4 tsp. nutmeg
- 1 tsp. grated lemon rind.

Add 4 cups blueberries 1 tbsp. lemon juice. Blend thoroughly. Turn into pastry lined pan and dot with 1 tbsp. butter. Place top crust over filling and seal. Bake at 450 degrees for 10 minutes then reduce heat to 350 degrees...for 35 minutes.

## Cranberry Nut Bread

- 2 cups all-purpose flour
- 1 cup sugar
- 1 1/2 teaspoons baking powder
- 1/2 teaspoon soda
- 1 teaspoon salt
- 1/4 cup shortening
- 1/4 cup orange rind
- 1 tablespoon grated orange rind
- 1 egg, well beaten
- 1/2 cup chopped nuts
- 1-2 cups cranberries

1. Sift together flour, sugar, baking powder, soda and salt.
2. Cut in the shortening, until the mixture resembles coarse corn meal.
3. Combine orange juice and grated rind with well beaten egg.
4. Pour all at once into dry ingredients.
5. Mix just enough to dampen.
6. Carefully fold in chopped nuts and cranberries.
7. Spoon into a greased loaf pan 9"x5"x3".
8. Bake in moderate oven 350°F. about 1 hour until the crust is golden brown and toothpick inserted comes out clean.
9. Remove from the pan and cool; store overnight for easy slicing.

Handwritten Hebrew text, likely a recipe for Blueberry Pie.

Handwritten Hebrew text, likely a recipe for Cranberry Nut Bread.

Handwritten Hebrew text, likely a recipe for Cranberry Nut Bread.

## Handwritten Hebrew Title

Handwritten Hebrew text, likely a recipe for Cranberry Nut Bread.

Handwritten Hebrew text, likely a recipe for Cranberry Nut Bread.



---

# One Northern Autumn

by Marjorie Kendall

Waiting for a visit from her next patient, the dark-haired lady doctor seated behind her office desk happened to glance upward at the framed diploma hanging on a nearby wall stating that she, Marilu Two Moons, was a qualified 'Doctor of Animals', and smiled. With eyes more grey now than green, she studied the documents and remembered with pride one of the events that had led toward her having chosen such a career. It all seemed to have happened so very, very long ago, to another person, in another place, and at another time...

The small fishing village where she had lived as a child was located somewhere along the wild and forested shores of a very large lake in Canada's far, far northland.

Strung out atop the grassy banks of a deep water passage called *The Snai*, or *The Channel*, by all of the 204 Native people who lived and worked there, it had very few buildings. Those it did have: the general store, the post office, a one-gas pump service station, two coffee shops, the four, barn-like fish packing plants, a small bakery (that also doubled as a private home), and other houses, were sturdily constructed of squared logs or land-cut lumber. Some were old. Some, not so old. A few were painted. Others white-washed. And all faced the water.

One gravelled road ran the whole length of the village, and not too far from all the other buildings, at the other end of a deeply rutted driveway leading to a low knoll surrounded by tall spruce and jackpine trees, stood the comfortable four-roomed cabin in which the Two Moons family lived.

The time the doctor remembered was late summer.

The year: 1949.



Marilu's father, like most of the men in the village, was a fisherman. His name was Alex. In early summer, the men would load their nets and supplies onto small boats and stay out on the water weeks at a time. Larger boats called 'packers' picked up and transported their catches every other day. During the long and bitterly cold winter months, the men would live on the lake in small, warmly heated cabins that were hauled out for them, and fish through holes they made in the ice. At this time, travel to and from the village was done by dog team.

Although he seemed forever away from home, Marilu dearly loved her soft eyed, black-haired father. He was a tall man, and though she really thought herself too old for such play, would very often let him swing her high atop his well muscled back, and jog laughingly all the way to the general store and home again. Squirming and squealing, she would hang on for dear life — the ground seemed ever so far down. Many times, she had to race back over the gravel road, barefoot, to search for her moccasins that somehow always dropped off along the way.

Her short and rather round bodied mother wore her dark, earth brown hair in one thick braid wrapped around her head, and had long, grey-green eyes that seemed forever smiling. Her name was Elizabeth, but everyone called her Bess. Whenever Marilu thought of her mother, steaming visions of hot buttered muffins, bubbling stews, bobbling dumplings and syrupy gold pancakes tickled her mind, and warm-watered her tongue. If anyone had bothered to ask, she might have said that her mother was the best cook in the whole world.

Marilu's younger brother, Tommi, was a chubby five-year-old with berry brown cheeks and stiff black hair that no matter how often it was wetted and combed stood straight as chopped off porcupine quills all around the top of his head. He seemed a quiet child, but his snapping black eyes said he could be that full of mischief.

At 8 years old, Marilu looked no different than other village girls her age. She had the same long, skinny legs and scratched knees they did, and like all children playing mostly out of doors during the short period of summer, her hands and arms were grimy as any of theirs. When clean, her molasses brown hair sparkled with a million tiny lights, but at the end of a hard day's romping on the sandy beaches and dusty roadways where she lived, it hung in knots around her bony shoulders like old, grey anchor rope.

In fact, the only feature that set Marilu Two Moons at all apart from other children were her eyes. Set in a perfectly oval face immediately above two deeply dimpled cheeks — long, like her mother's, and wide apart, they were a surprising blend of pale greens, pearly greys and smokey blues that seemed to reflect, like the quietest waters of the stillest pools, every colour of the day. Tilted upwards at their outer edges, thick lashed, and usually downcast, they would flash round and silvery as the two words of her last name when a sudden something startled and held her attention for any length of time.

And these last few days before school started again in early September, those two eyes absolutely glowed.

Within her very own, very short, and slightly knock-kneed self in that far northern community, Marilu Two Moons held a heart-bursting secret. A secret she couldn't, she was sternly warned by her father, tell one single other person — not her incoming teacher, not the bus driver who would take her to and from school every day, not her best, nor next-to-best friend, not anybody in the whole, wide world.

Ever since she could remember, Marilu had a special feeling for animals, particularly those that had in some way been hurt, and at the very edge of the timberline where the village was located, there were many. Finding one, she brought the hurt creature home, tended it until well, and then turned it loose. In various sized chicken wire and wood slatted cages her father made for her and kept in a warm garage at the side of their home, was one muskrat with a torn tail, one limping snow-shoe rabbit, one marmalade tabby cat that had bald spots from having tangled with a dog, one blue-black raven with a droopy wing, and her own, very special secret — a giant white bird that, standing atop two purply stick legs, was almost tall as her own father, and whose black-tipped wings, when fully spread, all but covered the whole floor width of the garage.

Never in all her life would Marilu Two Moons forget her first meeting with this wondrous creature she had grown to know, and love.

The tall, wild hay that surrounded each scattered pond and small inland lake of a long, low lying marshland southwest of the village may have hid the water birds from human view, but everyone knew they were there. Feeding on the buggy waters, and nesting in the tall grasses, by the hundreds: ducks, geese, swans and cranes of every size and description, were there. All summer, they were there. And in the crisp fall of every year, when all the ponds and all the lakes were at their silvery ice-rimmed fullest, and all the long, tall hay its swishy golden highest, they left to make room for more. And more came. From out of northern skies the colour of grey wool socks, in twos and threes, and by the thousands, they came. Lumpy white clouds that were great bodied snow-geese came. Straggling vees that were swift flying ducks came. Long-necked cranes with black legs streaming, and longer necked swans with stumpy legs hidden — all came. In late afternoons and at twilight, they came. And even when the last trace of any light at all turned the fields of golden hay to a deep, dark, wood-smoke purple, thwacking and thwapping, and swooping and flopping, they still came. And landed. And the silvery ice-rimmed edges of the waters in which they landed were churned to mush. Squawking and squabbling, they fed on the tall grasses, and having eaten their fullest, rested — and all the whole dark night — were silent. By the first light of day, whirring and splashing and paddling and thrashing, feet, legs, wings, necks, beaks, bills, bodies, feathers and clouds of golden grain erupted from the sleeping hayfields, and in a matter of minutes, they were gone. And all the ponds and all the lakes waited — until late afternoon — when still more came. And on and on, every day and night for two whole weeks, when thousands came.

The event was such a wonderous sight that each year it happened, Alex would take his family to the area just to watch.

They always left early in the morning, and the journey usually lasted half a day.

Although the only road leading into the hayfields from The Channel was a winding old wagon trail, narrow, choked with knee-high brush and not at all meant for car or truck travel, Marilu and Tommi, bouncing around on old mattresses and covered with blankets in the back of their father's red pick-up truck, enjoyed every minute of the ride. They giggled and teased one another all the way.

It was an exciting time for the children. Their mother had packed enough food so they could stay three or four days. Wearing their patchiest old clothes, they would play hide and seek in the tall grasses, chase butterflies in the swamp, search for berries in the underbrush, and at the end of a long, hot day, without even having to wash, sleep inside a large canvas tent on stacks of sweet smelling, new cut hay.

Upon arrival, while their father set the tent up on the flatter surface of a rounded hill overlooking the hayfields, and their mother busied herself arranging sleeping bags, grocery boxes, coal-oil lamps and other such like things to help make their stay more comfortable, Marilu and Tommi wandered off to explore the wonders of the marshlands.

The time was late afternoon, and although a large number of water birds had already begun milling in and around all the ponds, some lesser noticed inhabitants were there as well. Tommi, who until now had only heard the loud booming made by full grown bull frogs, very much wanted to see one. So, hand in hand, completely unaware of time and distance, the two children searched and wandered, and searched and wandered, from puddle to pond, to lake and bog, until at last, reaching a drier ridge surrounding a pool on the farthest side of the fields, they decided to rest. Tommi was so tired, he curled into a little ball, and, with his head pillowed on one arm, was soon fast asleep.

Marilu was just as tired, but a rustling in the dry grasses behind a large, flat-topped boulder a little to the left of where they were lying made her feel uneasy. Yawning, wanting to sleep, she wished whatever was stirring there would either show itself or go away. But the rustling didn't stop. Nor could she see anything. Too curious now to sleep, Marilu rose to her hands and knees and began creeping slowly toward the rock. She started to climb.

No sooner had she reached the top and stretched her head and shoulders over the far side for a better look than the shrieking explosion of a terrible something sent her slamming backward to the ground.

Waking in terror, Tommi screamed a cat-like scream, rolled to his feet, and without even looking back to see what had happened to his sister, fled thumpety-crashing through the weeds.



# new breed iowawa

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



Produced by:  
Wehta Matowin  
Saskatchewan Native Communication Corporation;

NAME	
_____	
ADDRESS	
_____	
_____	
<input type="checkbox"/> members	non-members
<input type="checkbox"/> 1yr \$08.00.....	\$10.00
<input type="checkbox"/> 2yrs \$10.00.....	\$15.00
<input type="checkbox"/> 3yrs \$15.00.....	\$20.00
<input type="checkbox"/> money order or cheque enclosed	
<input type="checkbox"/> please invoice (businesses only)	
AMNSIS card NO. _____	

Print, Radio and Television Production