

# New Breed

MAGAZINE

*Year of the Veteran*

2005

*Honouring Métis Veterans*

*Mitooni aen  
kishchiitaymyyahkook  
a ni kii ka kii doo  
notinikaychik*



GABRIEL DUMONT INSTITUTE  
of Native Studies and Applied Research



# New Breed

MAGAZINE

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# Honouring Métis Veterans: Mitooni aen kishchiitaymyyahkook a ni kii ka kii doo notinikaychik

Article by Darren R. Préfontaine  
Photographs by the Gabriel Dumont Institute Collection

## *Prayer for Métis Veterans*

*As Métis we are standing  
We'll bow our heads in prayer  
"God Bless those Métis Veterans who  
Saw war and who fought there  
There are many of them buried  
In far off foreign lands  
So proud to serve because of them  
Now Canada's freedom stands  
In prayers we will remember  
The awful price they'd pay  
They gave up their tomorrows  
for us to live day*

Author unknown

2005 has been designated the "Year of the veteran" in Canada. This designation was by design: sixty years ago, the combined forces of the western allies and the Soviet Union defeated the most monstrous tyranny in human history. During the Second World War, 1.1 million Canadian servicemen and women, the overwhelming majority of them volunteers, served their country in its hour of need. They fought a truly just war. The vagaries of time have ensured that our reverence for these young men and women remains solemn, particularly as our Second World War veterans are now leaving us. Soon their human spirit will fade, as have those of our First World War veterans. That is why we must never forget their sacrifice. We also pay homage to those who fought in Korea and in all subsequent peacekeeping and peace-making operations for they too sacrificed a great deal so that we can all enjoy our freedom.

Métis veterans have only recently received official recognition for their wartime service. This is largely due to the repeated lobbying efforts of the National Métis Veterans' Association and the Métis National Council (MNC). This summer, a delegation of Aboriginal veterans, including Métis veterans Charles Fosseneuve and Francis Goodon, went to the battlefields of Western Europe to take part in extraordinary spiritual ceremony entitled the "Calling Home Ceremony"<sup>1</sup>. At this important spiritual gathering, the Aboriginal veterans received a much-publicized formal recognition of their service from the federal government.

To pay tribute to Métis veterans during this year of remembrance, the Gabriel Dumont Institute (GDI) commissioned Métis artist Adrian Roy Mackenzie to produce an original art composition. For his composition, Adrian sketched portraits of Métis veterans that appear in photographs in GDI's publication: *Remembrances: Interviews with Métis Veterans*. The veterans that he illustrated are: Vital Morin, Joe McGillivray, Leo Belanger, Dan Pelletier, Wilfred John Henry, Charles Fosseneuve, Edith Merrifield, David Dumont and Euclide Boyer. With funding support from the MNC, the Institute made posters from Adrian's original sketch. These posters are also being distributed free of charge from GDI's Saskatoon office. Adrian's sketch also serves as the front cover of this magazine.



Ralph Aubichon

Métis veterans Edward King and Lawrence Carey



*Remembrances* is a fitting inspiration for Adrian's art because it is the only book to exclusively deal with Métis veterans. The common theme that emerges from the book is that most Métis enlisted for reasons other than patriotism, but while in the military they discovered their Canadian identity and bonded with their non-Aboriginal comrades, only to return to a country that marginalized and forgot them. Some of the stories in the book remain vivid. For instance, Joseph McGillivray, a Métis trapper from Cumberland House, claimed to have captured SS Obersturmbannführer Kurt Meyer, the man responsible for the murder of more than 150 Canadian servicemen.

However, history credits the capture to partisans<sup>2</sup> or to whom McGillivray thought, the Americans. In another story, Vital Morin shared with us his memories of being imprisoned in a German prisoner of war camp for most of the Second World War. What you do not read in the book is that when he had a stroke near the end of his life, the Department of Veterans Affairs refused to pay for his ambulance ride from Ile-à-la-Crosse to Saskatoon. Other stories have a more positive ending including Edward King's remarkable story. In the book, Edward related how he and a bunch of buddies decided to enlist together so they could take part in the "adventure" going on in Europe. Unfortunately, all his friends were rejected for military service leaving Edward all alone in the army. Nevertheless, Edward became a good soldier and as a result of his wartime experiences became an outstanding community leader. Later, the Métis Nation – Saskatchewan, made both Edward King and Vital Morin senators because of their years of dedication to the Métis Nation.

GDI would like to continue documenting other Métis war stories. If you know a Métis veteran or have a story to share, please contact Darren Préfontaine at 306.657.5711 or [darren.prefontaine@gdi.gdins.org](mailto:darren.prefontaine@gdi.gdins.org).

<sup>1</sup> For further information about the "Calling Home Ceremony" go to the MNC website at [www.metisnation.ca](http://www.metisnation.ca).

<sup>2</sup> Dave Hutchinson. *Remembrances: Interviews with Métis Veterans*. Saskatoon: Gabriel Dumont Institute, 1997, p. 89. As a postscript, a Canadian War Crimes Tribunal sentenced Meyer to death, but this was commuted to a life sentence and later, after less than a decade in prison, freedom, but not before he was made an advisor to the Canadian Forces. See: Patrick Brode. *Casual Slaughters and Accidental Judgments: Canadian War Crimes Prosecutions, 1944-1948*. Toronto: The University of Toronto Press, 1997 and Howard Margolian. *Conduct Unbecoming: The Story of the Murder of Canadian Prisoners of War in Normandy*. Toronto: The University of Toronto Press, 1998.

## 8<sup>th</sup> Annual *John Arcand Fiddle Fest* A Success Once Again!

Article and photographs by David Morin

In 1998, John Arcand, the "Master of the Métis Fiddle", had a dream in which Métis fiddling traditions would be preserved and carried on to succeeding generations through an annual celebration. That year, *John Arcand's Fiddle Fest* began and was held on his acreage in Greencourt, Alberta. The following year, John moved to Saskatoon, Saskatchewan and began holding the *Fiddle Fest* on his new land, Windy Acres. In 2002, the *John Arcand Fiddle Fest* became a non-profit organization with a volunteer board of Directors, with the mandate to promote and preserve fiddle music and dance, and to provide a forum to showcase youth, talent and culture.

This year's *John Arcand Fiddle Fest* was held on August 12, 13, and 14, 2005. With over 2,000 in attendance, the event was once again a tremendous success! Many people had to setup chairs outside of the packed

Spectators at Fiddle Fest



massive tent where the events took place in order to watch the entertainment. Visitors and participants came from many places, including Washington State, North Dakota, South Carolina, and even Crystal Falls, Michigan, as well as from throughout Western Canada, Ontario and of course, all over Saskatchewan.

The fiddle contest brought in an impressive amount of competitors, being just one shy of breaking the previous record of 53 fiddlers. The organizers set a new record with 40 jiggers participating in the *Canadian Red River Jigging Championships*.

The festival also featured many entertainers during a Friday night concert. The seven acts were Taessa Bergen, Leanne Hynde, Silje and Hogne Midtbø-Velve (all the way from Norway), Alex Lamoureux, Clayton Linthicum, “Vic’s Livingroom Bluegrass Group” and “Alex”, a folk band. Saturday night’s concert featured John Arcand and friends, featuring Calvin Vollrath, Patti Kusturok, Desmond Lagace, Trent Bruner, and Freddie Pelletier. After that performance, “Bannock Country” took to the stage for an Old Time Dance.

Along with the competitions and performances, fiddling and jigging workshops were also held. The growth in popularity of these workshops was easy to see as the number of participants doubled over those in 2004. There were 106 participants in the fiddling workshop with almost half being youth, and there were 105 participants in the jigging workshop, with over a third being youth. The organizers were really happy to see those numbers of youth participants.



Yvonne Chartrand

The talent showcased at the *John Arcand Fiddle Fest* is something that needs to be experienced! Check it out next year at the 9<sup>th</sup> Annual *John Arcand Fiddle Fest*, August 11, 12, and 13, 2006! For more information, go to [www.johnarcand.com](http://www.johnarcand.com).

## Archaeological Site Unearthed in St. Louis

Article by Karon Shmon

Another “prairie jewel” has been set in the crown of Saskatchewan’s landmark sites with the recent discovery of a well-preserved archeological site just east of St. Louis. The artifacts comprised primarily of bones and tools, range in age from 5,000 to 8,000 years old. The site was discovered in June, 2002 during a heritage impact assessment conducted prior to work on the highway and bridge which had been planned for the area. Needless to say, the find generated a great deal of excitement and shifted the roadwork to excavation work. Archeologists from the University of Saskatchewan and Stantec Consulting were called in to work on the find, now being acknowledged as one of the oldest known sites of human habitation in the province.

The remains of several ancient and extinct bison or bison “antiquus” proved this ancient species to be much larger than modern bison. The remains of other animals were also larger indicating that the wolves and coyotes were once bigger than they are now. Larger versions of contemporary animals that lived during or slightly after the last ice age are known as “mega fauna”.

Future plans for the site include making it into a historical park near the village. Residents expect it to be a

popular tourist draw in the area.

St. Louis' anthropological history is of equal interest. The earliest inhabitants, as evidenced by the site, were First Nations people. In more recent times, over the last several hundred years, Europeans, Euro-Canadians and Métis have helped shape St. Louis making it a thriving and culturally rich community containing both people and places of interest.

As a result, descriptions of the bison "antiquus" are provided in Michif-French, French and English.

## *Li plu viu di bufflou: Bison Antiquus*

Translation by Father Guy Lavallée

Through the Department of Canadian Heritage's *Aboriginal Languages Initiative*, the Gabriel Dumont Institute has received funding to promote the three Michif languages spoken in Saskatchewan: Ile-à-la Crosse Michif, Michif-Cree and Michif-French. As a result, the Institute asked Father Guy Lavallée, a Métis priest and sociologist originally from St. Laurent, Manitoba, to translate the following plaque from St. Louis, Saskatchewan into Michif-French. Below is his translation, followed by the original French and then the original English.

### **Bison Antiquus**

*Vous avi divant vous enne vraie copie, en grouseur pi en couleur, di quossait le plu viu bufflou avait d'l'ère, i pi qui vivait dans l'temps cayoche sur li plaines di l'Amirique du Nord. Ça nous rappelle quand qui yon trouvi, en 2002 après J.C., li site FfNk-7 à l'est du village di Saint-Louis sur enne vieille plaine qui avait iti inondie par la branche sud di la rivière Saskatchewan. Li fouilles qui yon faites à enne place ivou i voulait férre ein nouvou pount, ca mountre qui y avait là ou mouins treizes places occupies par li mounde oussi loungetemps qui 4,590 à 8,400 ans passé. Li resses di campements di hommes pi di femmes di c'temps-la, pi des restants di zous di bufflous nous mountrent qu'oun li tchuaît, oun grattait la pou, pi oun coupait en morssoux citte espèce di bufflou qu'oun ouait pu asteur. I li djisparu! Li fouilles nous mountrent itou qui y avait di resses di pouaissons, li zouèzoux qui vivaient dans l'ou, di lièvres, di paddrix, pi la pouinte d'enne lance, ça nous mountre qui y avait là, enne place pour férre di outchis en pierre. Li plu viu di bufflou itait 25% plu grou qui li bufflou d'ourjour'djouï. Li plu viu di bufflou, i vit pu asteur, vivait dans li parages à partchir di la quatriième pi dernière di anni di glaces, y a dijà dix milles ans.*

Cette sculpture représente, en forme, masse et couleur, le Bison antiquus qui habitait autrefois les plaines de l'Amérique du Nord. Elle commémore la découverte en 2002 après J.C. du Site FfNk-7 à l'est du village de St-Louis sur une des terrasses d'une ancienne plaine inondable de la branche sud de la rivière Saskatchewan. Les fouilles effectuées à l'emplacement proposé pour un nouveau pont on révélé l'évidence d'au moins 13 occupations humaines datant d'il y a 4590 à 8400 ans. Les restes de campements humains et d'ossements de bisons attestent, qu' à plusieurs reprises, on y tuait, dépouillait et dépeçait cette espèce de bison maintenant disparue. Les fouilles ont aussi mis à jour des restes de poissons, d'oiseau d'eau, de lapins et de perdrix ainsi qu' une ancienne pointe de lance et l'évidence d'une station pour fabriquer des outils en pierre. Dépassant la masse d'une bison moderne de 25%, le Bison antiquus habitait ces parages à partir du recul de la quatrième et dernière période glaciaire il y a 10 000 ans.

Before you stands the life-size and colour replica of a species of bison that once lived on the North American Plains. It commemorates the St. Louis Site (FfNk-7) discovery in 2002 AD east of the village of St. Louis on the terraced remains of an ancient flood plain of the lower South Saskatchewan River. The location contains evidence of repeat bison kills, butchery and camp sites of some 13 human occupations dating back at least 4590 to 8400 years. Along with remains of bison, fish, waterfowl, rabbit and grouse, the site in 2002 offered evidence of a stone-tool making station, the base of a Late Plano spear point and a possible shell sequin. Larger than the modern bison by 23%, the Antiquus Bison, now extinct, roamed this area following the recession of the fourth and last ice age some 10,000 years ago.



Her Honour, Dr. Lynda Haverstock



# St. Louis Saskatchewan Celebrates the Centennial

Article and photograph by Tannis Nielsen

The true “Spirit of St. Louis” was certainly perceived by all who attended this small village’s event to celebrate the Saskatchewan Centennial. Though the population of St. Louis is a mere 474 people, their collective spirit was tremendous in its commemoration of local Métis history and culture.

The centennial celebrations began on Friday July 29, 2005 with an opening ceremony at the town hall. Welcoming her Honour, Lieutenant Governor Lynda Haverstock were speakers Mayor Emile Lussier, Saskatchewan MLA Delbert Kirsch and Trevor McNab.

Her Honour provided the audience with an eloquent, heartfelt, “grass roots” speech about growing up in Saskatchewan. She spoke also of the rich diversity of Saskatchewan’s history, arts and culture. Her demeanor impressed the audience with many later stating how “down to earth” she was when speaking to community people.

MLA Delbert Kirsch spoke briefly about the history and culture of St. Louis. Trevor McNab, a proud Métis man, was next to address the audience. His words focused intensely on the many strengths of our Nation. Listening to him reminded me of Riel’s and Dumont’s passion for the Métis. McNab paid tribute to Mederic McDougall and Howard Adams and he reminded us that by pulling together as a community “many hands make for lighter work.”

After the ceremonial speeches, came the cutting of the cake. While the audience feasted, they were entertained by no other than the famous whistler Ms. Phyl (Miller) MacKay. She whistled concertos and gave amazing impressions of such birds as the meadowlark, the chickadee and the white-throated sparrow. Some junior square dancers, the St. Louis fiddlers and the incredible Ernie Poulin also entertained us. Ernie is most astute at making a small wooden marionette dance the jig, I will never forget seeing those fantastic, fluid, and wooden feet dance better than I could ever aspire to. With all this, the weekend’s festivities were officially underway.

Saturday and Sunday began with a pancake breakfast. Old time Métis fiddle music filled the air and the Northern Lights Dancers showed the crowd how to “jig it up.” There was a great parade through town, a beer gardens in the rink, baseball tournaments, a village tour of historical landmarks along the river, dances in the hall (with a live band), and even a full-fledged dinner theatre with the featured play aptly named “The Spirit of St. Louis.”

This dramatic musical swept me off my feet. At first I had thought the actors were merely “lip syncing” to a record ... they were such great singers, that I had thought they were “too good to be true.” Congratulations to all who took part in making the play a success.

With all the sights and sounds of such a fabulous celebration, it is hard for me to choose which event was the most memorable. However, I must mention how deeply touched I was by the St Louis Historical Society’s massive display of historical photos which dated back to the early 1900s. While viewing these images, I found myself longing for the past – a past that I had never really known. On display were numerous pictures of my Métis ancestors whom I had only known through the memories of my grandmother and grandfather. Finally, I was able to match these faces to their names. The display was a visual legacy of our people! My people! It was a gift presented in black and white photography. It was the “Spirit of St Louis,” captured in shadows, the souls of my family, welcoming me home.

I considered myself most fortunate, by being able to purchase this incredible imagery on DVD. If any readers are interested in purchasing this DVD, please contact the St. Louis Historical Society through the Village of St. Louis at: 306.422.8471 (T), 306.422.8450 (F) and [villageofstlouis@sasktel.net](mailto:villageofstlouis@sasktel.net) (E).

Thank you St Louis,

Tannis Nielsen,  
A Boucher/Monkman Breed

# In Remembrance: Georgina Ann Charter, Medicine Wolf Woman

Article and photograph by Lawrence Barkwell



Anne Charter and Lawrence Barkwell

On March 1, 2005, the Aboriginal community lost a most beloved Michif Elder. Ann Charter was the daughter of Rene Ferguson of Wakaw, Saskatchewan and Winifred Shaw of Surrey, England (a war bride). Ann was born in 1946 at New Malden, Surrey. Her father joined the Canadian Armed Forces as a teenager at the start of World War II, serving in the Signal Corps. He returned to Wakaw, Saskatchewan in 1946. Winifred and Ann followed when Ann was three or four months old. Ann was the granddaughter of Joseph Ferguson (buried at Batoche) and Justine Parenteau. Her great grandparents were Mathias Parenteau (petit grand-père, b. Nov. 1, 1867) and his Sioux

wife who Ann only knew as Kookum. Mathias Parenteau was the son of Pierre Parenteau (b. 1843) and Hélène Normand (b. 1842 at St. Norbert, Red River).

Ann Ferguson grew up speaking the Michif language. She lost this language while attending a residential school at St. Louis, Saskatchewan. Ann was one of the first Saskatchewan Metis to obtain a Social Work degree when she graduated from the University of Regina with a BSW in 1979. She had previously completed her BA at Regina in 1974. She worked as a Social Services worker first with the Regina Public School Board (1973-1977) then with the Saskatchewan Department of Social Services (1978-1979). She then went on to complete her M.Ed. at St. Francis-Xavier University in 1994. She began teaching at the University of Manitoba in 1983 and was the founding director of the University of Manitoba's Northern Social Work Program in Thompson. She also taught at the Winnipeg Education Centre satellite program. She was working as a Professor at the Fort Garry campus when illness forced her to take disability leave.

Ann is the co-author of *Aboriginal People and Social Work* (Winnipeg: University of Manitoba, Continuing Education, Distance Education, 1996.). She most recently co-authored, "Counseling Aboriginal Students: Bridging of Conflicting Worldviews." This appeared in K.P. Binda and Sharlilyn Calliou's book *Aboriginal Education in Canada: A Study in Decolonization* (Mississauga: Canadian Educator's Press, 2001.)

Ann and her husband, Wes Charter (from Carry-the-Kettle First Nation), were groundbreakers in the field of social work. They were the first people in Manitoba to conduct domestic violence counseling as a married couple. Their 25-year marriage was an example to all of us of what a strong and loving relationship is really about. Their home was a gathering place for their large family of traditionally-adopted sons, daughters and grandchildren. Ann was a member of the Blueberry Local and later the St. Norbert Local of the Manitoba Métis Federation (MMF). Ann was a strong supporter of the MMF Michif Language Program and was an enthusiastic participant in the Louis Riel Institute's Beadworking classes. In addition, every Friday evening Ann and Wes would host the practice sessions of the Birds Hill Sun Dance Drum Group. Ann was a traditional woman who contributed greatly to the Gabriel Dumont Institute's and Louis Riel Institute's *Metis Legacy* book series. She touched everyone she knew with her gentle kindness and wisdom. She was a living example of the

# Saskatchewan Métis Wagon Adventures

Article and photographs by Warren Dudar, Joseph Fauchon, David Morin and Janessa Temple

## Overview

The Saskatchewan Métis Wagon Adventure was a month-long trek on the original Carlton Trail using horses and wagons. The trek began on July 24, 2005 at Batoche, Saskatchewan, with the wrap-up occurring on August 26, 2005 at the newly named Métis Crossing, formerly Victoria Crossing, just outside of Smoky Lake, Alberta. The trekkers travelled through both rain and sun to reach their destination. They stopped in numerous communities along the way, promoting Métis culture and making new friends. Wherever they went, the communities met them with open arms and made them feel welcome. The trekkers learned a great deal on their journey. The youth learned about horse care and wagon riding, as well as cultural activities such as jigging and finger weaving. They also learned some Métis history including the fur trade, the buffalo's many uses and about prominent Métis figures. The Saskatchewan Métis Wagon Adventure was truly an experience of a lifetime for all those involved!



Wagon Trek opening ceremonies, Batoche 1



Wagon Trek opening ceremonies, Batoche, Peter Rudyk's Wagon 1

Wagon Trek opening ceremonies, Batoche 2



Wagon Trek opening ceremonies, Batoche, Peter Rudyk's Wagon 2



## Carlton Trail

The Carlton Trail may be the oldest westward land trail in Canada. It was established in 1821 and it was a link between present-day Western and Central Canada. It was named after Fort Carlton, which was a very important trading post for the Hudson's Bay Company, and is now located between Battleford and Prince Albert. This trail was the only overland trail between Fort Garry and Edmonton for over two decades. It begins at what is now Portage Avenue in Winnipeg and stretches over 900 kilometres to where Victoria used to stand, which is 13 kilometres south of Smokey Lake, Alberta. At one point, there were over 12 trading posts along the trail. Originally, the Canadian Pacific Railway was to follow the Carlton Trail until the final route was moved further closer to the Canada-US border. Some of the places that the trail passes through or nearby include Portage La Prairie and Minnedosa, Manitoba; Humboldt, Duck Lake, Batoche, Fort Carlton and Fort Pitt, Saskatchewan and Elk Point, St. Paul and Smoky Lake, Alberta.

## Duck Lake

Duck Lake was the scene of the battle (March 26, 1885) that launched the 1885 Resistance. The fight was fought between Métis forces augmented by First Nations warriors, and North-West Mounted Police assisted by civilian volunteers from Prince Albert. The Métis won the battle but lost the war, thereby clearing the path for

Wagon Trek, Duck Lake,  
Buffalo Craft



the government of Canada to settle and develop the West. However, Duck Lake's history did not begin or end in 1885. The town's main street was once part of the famous Carlton Trail that linked present-day Edmonton to Winnipeg. The trail itself was actually a system of trails used in connection with river traffic to transport people, goods and resources in and out of the vast region.

We began our first project for the wagon adventure by presenting a brief history of the Métis from the early 1600s to the present. The activity portion consisted of constructing buffalos out of bristol board and having the youth decorate them. From the 1790s until the 1870s, buffalo were the most important animal in the lives of the Métis. They used the buffalo to provide food for the community and used its furs for clothing and trading. All parts of the buffalo were used and nothing went to waste. The buffalo was sacred to Plains nations and even today it is still a symbol for both Métis and First Nations.

### Fort Carlton

Fort Carlton Provincial Historic Park is rich in Western-Canadian history. The Fort was built in 1810 as a fur-trading post on a spot used for crossing the North Saskatchewan River. The North-West Mounted Police used Fort Carlton as a base during the 1885 Resistance. Perhaps the most important event to occur at Fort Carlton happened in 1876 when Treaty Six was signed.

Treaty Six covers a huge area: stretching from the Alberta-British Columbia border in the west and into Manitoba in the east, and from Lac La Biche, Alberta and Beauval and La Ronge, Saskatchewan in the north to the Swift Current, Saskatchewan area in the south.

While at Fort Carlton, the youth and a few adults learned the art of Métis fingerweaving. For their first attempt at fingerweaving, Wagon Trek participants learned how to make sash bookmarks. A full-sized sash can take anywhere from 25 hours to 100 hours to make depending on the number of strands and the size of the wool you are using. Since we did not have 100 hours to spend in Fort Carlton, we wove a miniature sash using eight strands of wool. There were many participants, and all were eager to learn. For instructions on how to fingerweave, visit <http://www.metismuseum.ca/resource.php/00741>.



Wagon Trek, Fort Carlton,  
Finger Weaving 1



Wagon Trek, Fort Carlton,  
Finger Weaving 2

Today, the sash is considered to be an integral and highly symbolic aspect of Métis identity. No Métis cultural or political event is considered official until somebody arrives proudly wearing his or her sash. However in the past, the sash was more than a decorative piece of clothing. The sash could be used as a rope, which could be used to pull canoes over portages. It could also be used to harness heavy loads on the backs of men and women who unloaded freight canoes and York boats. It was used as a dog harness as well. The Métis used the sashes' fringed edges as an emergency sewing kit. It could contain personal artifacts, such as medicine, tobacco, a pipe or a first aid kit. Finally, sashes were used as a towel, a washcloth and during winter it could keep a capote fastened to its wearer.

### Hatherleigh

GDI staff taught the youth on the trek about the significance of the fur trade to the Métis. They learned that

the early European traders and the First Nations people began to intermarry, starting with the French circa 1608, and that the children born of this union were known as the Métis. The Métis acted as interpreters for both parties because they were familiar with both cultures and customs and could speak First Nations and European languages. The Métis earned a living during the fur trade and enjoyed the most financial success from 1798-1821 when two companies, the North West Company and the Hudson's Bay Company, competed with each other to secure trading partnerships with First Nations. After the merger of these two companies in 1821, fur prices declined and many Métis became unemployed. Many Métis began to hunt, haul goods and farm. The youth also learned about the Métis free traders known as the "gens de libre" and how they used to go on long trips and transport enormous amounts of supplies.



Wagon Trek, Heatherleigh, Slingshot



Wagon Trek, Heatherleigh, Voyageur Games

The games that the free traders used to play to amuse themselves on long trips were also taught to the young trekkers. The conclusion of the lesson was a miniature "voyageur" games. Both the youth and adults on the trek participated in these games. The first event was the water haul, where each participant had to carry two five gallon buckets full of water and race to one point and back again. Mackenzie won this event. The next event was the mallet throw, in which the participants had three tries to throw a rubber mallet at a stack of six cans and knock them off the stand. Sarah King won this event. The last event was the slingshot competition, where the participants took turns shooting three paintballs at a numbered target adding up the combined score. Rene Larocque was the winner. The overall winner of the day's events was Mackenzie.



Wagon Trek, Frenchman Butte

### Frenchman Butte

Frenchman Butte holds a place in history because it is the site of the last major battle of the 1885 Resistance. The battle took place on May 28, 1885 between a band of 200 Cree warriors led by Cree war chief Wandering Spirit, who had taken over leadership of Big Bear's band, and Major-General Thomas Bland Strange and his force of 1,000 Mounties and militia. The starving Cree had previously raided Fort Pitt and took food, supplies and hostages. Strange and his men went north from Calgary to deal with the Cree and met up with them east of Frenchman Butte. The two sides battled for over three hours before Stange's force decided to retreat to Fort Pitt to avoid being ambushed from behind. This retreat enabled the Cree to escape into the woods. Big Bear and his band soon surrendered after the Battle of Loon Lake on July 3, 1885. Big Bear was sent to Stony Mountain Prison for treason and Wandering Spirit was executed along with seven other Cree warriors at Fort Battleford.



Wagon Trek, Frenchman Butte, Fiddling

For their final activity, the youth participating in the trek played a version of the name game. Each youth was either presented with information in a handout about a prominent Métis person, or this information was told to them. Each youth was then given the name of a prominent figure that was taped to his or her back so that they could not see it. They then had to go around and ask questions to the other participants and try to figure out which person they were. The youth really enjoyed this game and without directly knowing it they were learning about important historical figures and dates.

## Michif-Cree Wagon Trek Terms and Everyday Conversations

Translations by Norman Fleury

### Trek Talk

<b>English</b>	<b>Michif</b>	<b>English</b>	<b>Michif</b>
Axe	<i>Enn haash</i>	Hoops	<i>Lii baar di ferr</i>
Axle	<i>Aen nisyeu</i>	Horse	<i>Aen zhwal</i>
Axle grease	<i>Li gwadroon, Li goodroon</i>	Horse names	<i>Lii noon di zhvoo (lii zhvoo kaw shnikawshoochik)</i>
Baking powder	<i>Li bakinn powdarr (la poodr a pête)</i>	Hubs	<i>Li dii (li miljeu'd la roo)</i>
Bannock	<i>La galet</i>	Knife	<i>Aen kootoo</i>
Bear	<i>Aen noor</i>	Lard	<i>Li saendoo, La gres</i>
Box	<i>Enn bwett</i>	Male colt	<i>Aen poolaen</i>
Bridle	<i>Enn brid</i>	Mallet	<i>Aen martoo en bwaa</i>
Buffalo	<i>Lii buffloo</i>	Mare	<i>Enn zhoomaan</i>
Campfire	<i>Aen feu di kaan</i>	Meatballs	<i>Lii boolett</i>
Chokecherry	<i>Lii grenn (takwahaminaanaa)</i>	Moose	<i>Aen nariyael (nariiyaanl)</i>
Collar	<i>Aen kwalyii</i>	Neck bones	<i>Lii zoo'd koo</i>
Covered wagon	<i>Aen waagoon koovert</i>	Partridge	<i>Enn padrii</i>
Coyote	<i>Aen loo di prayrii</i>	Prairie	<i>La prayrii</i>
Deer	<i>Aen shoovreu</i>	Prairie chicken	<i>Aen fezaan di prayrii</i>
Dog	<i>Aen shien</i>	Rabbit	<i>Aen lyayv</i>
Eagles	<i>L'aegl L'igr</i>	Reins	<i>Lii renn Lii gid</i>
Elk	<i>Enn bish (la bish)</i>	Rendered fat	<i>La gres ghurr</i>
Elk	<i>Enn bish</i>	Saddle horse	<i>Aen zhwal a sel</i>
Feed: apples	<i>Lii pomm (enn pomm)</i>	Salt	<i>Li sel</i>
Feed: oats	<i>La wenn (la vwenn)</i>	Saskatoon	<i>Lii pwayrr</i>
Feed: water	<i>Diloo</i>	Spokes	<i>Lii ray'd roo</i>
Female colt	<i>Enn poolish</i>	Spreaders	<i>Aen spreader di haarnwaen</i>
Flour	<i>La farinn</i>	Straw	<i>La py (la paille)</i>
Fork (barn)	<i>Enn foorsch</i>	Stud	<i>Aen nitaloon</i>
Fox	<i>Aen rinaar</i>	Swede saw	<i>Enn syii</i>
Fried bannock	<i>Lii being (baang)</i>	Tarp	<i>La twell</i>
Fried pork rind	<i>Lii gortoon</i>	Team	<i>Aen chim</i>

<b>English</b>	<b>Michif</b>	<b>English</b>	<b>Michif</b>
Gee	<i>A drett</i>	Teamster	<i>Awiyaak lii zhvoo ka paminaat (paminikew) (li gideur) Enn taant</i>
Gophers	<i>Lii swiss di prayrii (piizenn)</i>	Tent	
Haim straps	<i>La strapp di kwalyii</i>	Trail	<i>Aen pchi shmaen</i>
Handsaw	<i>Aen nigwinn</i>	Wheels	<i>Lii roo</i>
Harness	<i>Lii haarnwayn (haarnwaen)</i>	Whoa	<i>Nakii (arett)</i>
Haw	<i>A goosh</i>	Wolf	<i>Aen groo loo (aen loo dii bwaa)</i>
Hawks	<i>Lii maazheur di koolayv (poul) Shaahkwatamoo</i>	Yoke	<i>Li nekyook</i>

### Everyday Conversations

<b>English</b>	<b>Michif</b>	<b>English</b>	<b>Michif</b>
I/me	<i>Niia</i>	This is my brother.	<i>Mon frayr awa.</i>
He/she	<i>Wiia</i>	This is my sister.	<i>Ma soer awa.</i>
We	<i>Niiyanaan</i>	This is my grandfather.	<i>Ni mooshoom awa.</i>
They/them	<i>Wiiyawow</i>	This is my grandmother.	<i>Nookoom awa.</i>
Hello	<i>Taanshi</i>	This is my grandchild.	<i>Nooshishim awa.</i>
How are you?	<i>Taanshi kiiya</i>	This is my uncle.	<i>Moon nook awa.</i>
I'm fine.	<i>Ni miiyayaan</i>	This is my aunty.	<i>Ma taant awa.</i>
What is your name?	<i>Taanshi shnikaashooyenn</i>	This is my cousin (male).	<i>Moon koozin awa.</i>
It is raining.	<i>Kimoowunn</i>	This is my cousin (female).	<i>Ma koozinn awa.</i>
It is hot.	<i>Kishshitew</i>	This is my niece.	<i>Ma yaens awa.</i>
It is a hot day.	<i>Kishshitew anoosh.</i>	This is my nephew.	<i>Moon niveu awa.</i>
Who is this?	<i>Awana awa</i>	This is my father-in-law.	<i>Niitim awa. (boo payr)</i>
This is my father.	<i>Ni paapaa awa</i>	This is my mother-in-law.	<i>Nishikoosh awa. (bell mayr)</i>
This is my mother.	<i>Ni maamaa awa.</i>		

# Interview with Bruce Falcon

Interview by David Morin and photographs by Bruce Falcon



Bruce Falcon's Tipi

**David:** Okay, we'll start with your name and where you're from.

**Bruce:** *My Name is Bruce Falcon and I'm from Biggar, Saskatchewan.*

**David:** You attended the Lewis and Clark Bicentennial Celebration. Do you want to tell us a little bit about it?

**Bruce:** *The Lewis and Clark Bicentennial, commemorates the expedition they did through the state of Montana 200 years ago. A friend of mine from Billings, Montana, he's a Métis, invited me to help him set up an encampment for the celebration at the Great Falls fair grounds. There are seven tribes of people in Montana and with the Métis that makes eight. They wanted each group to be part of an encampment with displays. I took different things to display like what was used for cooking and a Métis tent which is not the same as a tipi. The tent used by the Métis was a square tent.*

**David:** Why were you asked to attend?

**Bruce:** *To help show Métis history and culture through rounding out their display with some of the things the Métis down there don't have. I also wanted to promote the Gabriel Dumont Institute at the same time. I took brochures and magazines and posters about the Institute.*

**David:** What sort of activities took place?

**Bruce:** *There were numerous demonstrations such as drum singers, powwow dancing, and fiddle music. We had a couple fiddle players come to our encampment where they played the fiddle and sang a few songs. It was really good.*

**David:** Why did you feel it was important to have the Métis represented there?

**Bruce:** *That's a real good question. Personally, I feel people should know who the Métis are and where we come from. The Métis over there call themselves the Chippewa-Cree. We have to promote that these are Métis people, promote the culture, not only as Chippewa-Cree or just the Cree or French, but as Métis. I wanted people to know that there is a culture called the Métis and to show people we are still here. I have to credit John Lafontaine. He knew this event was coming up and felt it was important to have someone from Canada to show that the Métis from Canada are a bit different than those in the US. John felt it was important to show that the Métis are represented by the Métis themselves, not just by the Chippewa-Cree as many Americans believe.*

**David:** How do you feel your presence and the things that you took helped to inform the people about being Métis?

**Bruce:** *I think it helped people understand that we're a distinct society on our own. Yes, we are of two cultures, but also a culture of our own, the Métis.*

**David:** What were some of the highlights of the celebration?

**Bruce:** *There were a lot of speakers that came up and spoke about their cultures. For instance, the Crow had a*



representative there who spoke about how they have their own ways of setting up a tipi. Other speakers shared how they did their beadwork or trap work, make moccasins, and mitts. Some shared their beliefs, their customs and their language.

**David:** While you were there, did you notice any observable differences between the Métis of the United States and Canada?

**Bruce:** *They speak a little different. I guess maybe it's on account of the Chippewa-Cree. Up here in Canada lots of people talk the Michif language, and down there not very many, maybe, maybe one of every 30 or 40 people. They don't really speak it fluently but they understand some of the words of the Michif language. They don't know the Michif language but they remember when they were children that they heard this language being spoken. I can't speak for all of the provinces, but in Saskatchewan there are a lot of people that still speak Michif language or at least understand it. Down there, they really haven't got access to their ancestry, they have a hard time. Lots of them don't know their ancestors were of French and Cree descent and that both help make up the Métis language. That's why a Canadian Métis presence is one way of promoting the Métis culture, so the Métis down in the States can have more of an understanding of Métis history and culture. They didn't know the Métis have their own fiddle music and dancing. That's where I see the differences. What is the same is that they are friendly just like the Métis over here, friendly and always joking around.*



Bruce Falcon, John Laroche and John Lafontaine

**David:** Is there anything you'd like to add about your experience down in Great Falls, Montana, like experiences you found enjoyable?

**Bruce:** *Oh I enjoyed all of it. It was something new to me. I went to those different lodges and saw beautiful hand-made mitts, gloves, moccasins, beaded belts, pouches and bags. I found people were fascinated with the different things at each lodge. One reason for having the encampment is to mingle and share our cultures. We were able to share, to share our culture with the different people. My experience was good, lots of nice people, in all the tribes.*

**David:** Would you attend something like this again?

**Bruce:** *For sure. I'm invited to do another encampment with John Lafontaine. He and his committee also host a Métis celebration at Lewistown every year. It's always on Labour Day weekend. People come to it from all over. Métis people gather in Lewistown and share stories and the music. I've tried teaching some Michif but it's a hard language and they're not used to it. It would be nice if more people would go because it's a good place to go and meet others. This year I met a few relatives that I didn't know about before. We're sharing our information on our ancestors, who's who and where they went and so on. I really enjoy talking to people about our Métis culture, the language, the dances, and the art displays.*

**David:** Is there anything you'd like to add before we sign off?

**Bruce:** *Yes. I'd just like to thank the Gabriel Dumont Institute for providing the promotional and informational items which helped me promote the Métis. People found it very interesting.*

**David:** Thanks very much Bruce and I enjoyed talking to you.

**Bruce:** *Okay, thanks.*

End of Interview

# Métis Entrepreneur Luc Morin: Morin Taxidermy

Article and photographs by David Morin

Father Mariusz Zajac, Luc Morin and "Father Walleye"



Luc Morin's life as a taxidermist began with his Aunt Florentine Lagasse. His Grade 8 teacher, Paul Desrosier, a Métis, was interested in taxidermy and found six students who were also interested in the craft, Luc being one of them. Paul asked Florentine if she would be interested in teaching the six students about taxidermy, and she accepted. Luc owes a debt of gratitude to both his teacher Paul and his late Aunt Florentine. Luc was taught taxidermy in both Grade 8 and 9, and then he stopped during high school to pursue other interests. Then in October of 1975, he returned to taxidermy after being accepted for a job at Hawkins Taxidermy in Winnipeg, the largest taxidermy company in Canada.

While at Hawkins, Luc was able to learn a variety of taxidermy styles and was trained in all animal forms, such as bear, fish, and birds. After more than fifteen years at Hawkins, Luc felt that it was time to go into business for himself, so he and his family moved to Nipawin, Saskatchewan during the fall of 1991. Luc feels fortunate that he was able to find Nipawin, which is an amazing area for both fish and game due to its surrounding rivers, lakes, forest, and farmland. In June of 1992, Morin Taxidermy was born. After starting his business, Luc worked many trade shows around the province to promote his new business. Morin Taxidermy took off, and in the past thirteen and a half years, his customer base has never decreased.

Since 1996, as each record has been broken, Morin Taxidermy has been fortunate enough to mount the skin or replica mounts for all of Saskatchewan's provincial records for walleye. His most recent record fish that he mounted was a world-record ice-fishing walleye that weighed 18.30 lbs (8.3 kg), and was caught in Tobin Lake by Father Mariusz Zajac, and was nicknamed "Father Walleye". Father Mariusz used the newfound fame to help others. After the tsunami struck several nations along the Indian Ocean on Dec. 26, 2004, Father Mariusz felt that the fisherman impacted by this great natural disaster needed help getting back on the water. You can visit his website at <http://pikemasters.com/tsunami/> to see how you can help.

No day is ever the same at Morin's Taxidermy. At any given time, Luc works on a few ongoing taxidermy mounts. This is necessary because everything is done in stages, so he can work on different things while others are setting or drying. Much of the day includes hosting the public who come in to view his work or spending time on the telephone talking to customers. One thing he doesn't have to worry about is the bookwork. Luc feels he's lucky to have his wife, Joanne, helping him out in that area.

Besides taxidermy, Luc is involved in the community in many other ways. He has been actively involved with the Nipawin Métis Local since 1994, acting as president for two years. He is also a volunteer fireman for the Nipawin Fire Department. Luc also sits on the Nipawin Economic Development Committee and the Nipawin Community Justice Committee, representing the Métis Local.

Luc Morin feels very fortunate to have a career he still finds interesting and fulfilling.

Feel free to contact Luc for more information or visit his website at <http://www.morintaxidermy.com>.

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Luc Morin

# Hay River Student Wins Prestigious Millennium Scholarship

Article and photographs by Jeremy Brascoupe



Kelvin Redvers

Kelvin Redvers, an eighteen year-old Métis student, at Diamond Jenness Secondary School in Hay River, Northwest Territories will receive the top excellence award from the *Canada Millennium Scholarship Foundation* in recognition of his community involvement, demonstrated leadership abilities, innovative thinking and academic achievement. The award consists of a \$ 5,000 prize to be used for tuition costs at any Canadian university or college this fall. The award is renewable for up to three additional years.

The Foundation received over 7,000 applications for this year's scholarships. 929 awards were dispersed and only 100 of these recipients will be honoured with a national award.

"All of these students come from vastly different backgrounds, cultural influences and interests, but what they all have in common is the significant contribution they have already made to their communities and the potential to become some of Canada's premier community leaders," said Norman Riddell, the Foundation's executive director and chief executive officer.

Kelvin is passionate about film. At the age of fifteen, he borrowed some money to buy equipment and started his own video production company in Hay River. He enjoys working on videos that reflect Native and northern culture. "I like to use my artistic abilities to connect with my own heritage" says Redvers. So far, he has played a major role in the production of two documentaries commissioned by the National Museum of the North American Indian, which is a part of the Smithsonian Institute in Washington, DC. One documentary profiled the making of a porcupine quill bracelet and the other featured moose hair tufting.

Kelvin maintains high academic standards, is co-president of his student council and an accomplished athlete. Last week, Kelvin was at a meet in Kelowna British Columbia, where he won two bronze medals – one in the triple jump event and one in long jump. Next month, Kelvin heads to Regina to compete in the 2005 Canada Games. In the fall, Kelvin intends to study film at Vancouver's Simon Fraser University.



Kelvin Redvers, Filming

*The Canada Millennium Scholarship Foundation* is a private, independent organization created by an act of Parliament in 1998. It encourages Canadian students to strive for excellence and pursue their post-secondary studies. The Foundation distributes \$325 million in the form of bursaries and scholarships each year throughout Canada, which represents more than 520,000 awards to Canadian post-secondary students for a total value of \$1.6 billion since its inception. Information on bursaries and scholarships is available on the Foundation's Web site: [www.millenniumscholarships.ca](http://www.millenniumscholarships.ca).



# The NATIONAL CENTRE FO

The National Centre for First Nations Governance is an independent national organization designed to support First Nations as they seek to implement the for First Nations Governance defines the term "First Nations" as referring to all first peoples of Canada, who origins arise from their tradition land, territory Governance Research and Public Education and Communications.

## EMPLOYMENT OPPORTUNITIES

The organizational structure of the Centre will consist of six corporate units co-located in at least five offices across the country in British Columbia, the P region. The Centre will offer four interrelated services which are: Governance Advisory Services, Professional Development Services, Land, Law and Governance Communications.

### *Chief Operating Officer (COO)*

Reporting to the President, the Chief Operating Officer (COO) will oversee the development, set-up and hiring of staff for the five regional offices. As the organization, this individual will be focussed on internal matters such as corporate administration, financial and operational management, coordination and managing policy development. Driving and implementing the annual operations plan, the COO will support and foster relationships with strategic partners. The successful incumbent will safeguard and grow the assets of the organization for future generations and possesses the following fundamental requirements:

- Post secondary education, ideally at the Masters level, in business, management, political science or related discipline combined with a minimum of 10 years of experience or an equivalent of education and/or experience;
- Demonstrated strong leadership skills with enthusiasm to hire, develop, lead, inspire and empower a dedicated team of employees located in regional offices;
- Superb verbal and written communications skills combined with strong public speaking and facilitation skills (fluency in French and/or a First Nations language is considered an asset);
- A demonstrated knowledge of governance issues and experience in working on complex governance problems;
- Excellent relationship building, negotiating and conflict resolution skills in order to influence, create and maintain strategic and stakeholder relationships;
- Extensive and thorough knowledge and experience working with regional and national First Nations political, government, governance, socio-economic issues and aspirations; and ability and willingness to travel.

### *Chief Financial Officer (CFO)*

This new and exciting National Centre is searching for a highly respected CFO with an innovative flair and experience and understanding of the unique financial requirements of the organization.

Reporting to the Chief Operating Officer, the ideal candidate will be a seasoned and dedicated financial professional with a university degree in a relevant field and five (5) years financial management and leadership experience in a financial institution or public or private sector organization and will possess the following requirements:

- Strong working knowledge and proficiency in financial management, accounting principles, budgetary planning, financial reporting, financial analysis and forecasting;
- Ability to develop an integrated and comprehensive strategic financial plan and explore avenues of revenue generation;
- Demonstrated excellent written and verbal communication skills with strong negotiating abilities and a respectful, professional manner;
- Strong organizational skills and knowledge and desire to introduce and implement "best practices" regarding financial management systems and controls;
- Ability to function in both official languages and/or communicate in a First Nations language is considered as asset;
- Extensive and thorough knowledge and experience working with regional and national First Nations political, government, traditions, cultures, socio-economic issues and aspirations; and ability and willingness to travel.

A highly competitive compensation package is offered for these unique and exciting positions. If you are qualified and attracted to the opportunity to assist the Centre to achieve its goals, please contact Brenda LaRose or forward your resume in confidence by **November 30, 2005** to:

**Higgins International, Inc., 15 Zachary Drive, St. Andrews, Manitoba R1A 3B8, P**

**www.fngove**

# OUR FIRST NATIONS GOVERNANCE

their inherent right to self-government and assist First Nations in the further development of their day-to-day government operations. The National Centre provides services and places. The Centre will offer interrelated services which are: Governance Advisory Services, Professional Development Services, Land, Law and

Manitoba, Ontario, Quebec and the Atlantic provinces. The Centre provides Governance Research and Public Education and

Administrative and operations lead for the various service delivery units and community organizations. The Centre provides:

10 years experience in senior management

offices across Canada;

fluency in English language is a definite asset);

relationships;

economic and community issues, traditions, cultures

financial circumstances that First Nations face.

and, an accounting designation and a minimum of 5 years experience in the following key requirements:

budgeting, procurement and investment management;

controls, policies and procedures;

economic and community issues, traditions,

the National Centre for First Nations Governance

## VOLUNTEER OPPORTUNITIES

### *Membership and Board of Directors*

The National Centre for First Nations Governance is now seeking applications and nominations for volunteers to sit on the Centre's National Members Council.

Anyone may apply for, or nominate, a Member. The twenty-five (25) to thirty (30) Members will make up the National Members Council and will be responsible for the election of thirteen (13) Board of Directors who will be selected only from within the National Members Council. The Council will meet once a year over a two day period and will act in a volunteer advisory capacity. Board members will be required to attend meetings at least 4 times per year that will last two to three days, must be willing to make a significant commitment in time, willing to travel and must own a computer with access to internet and email. Director positions will begin in January 2006. Terms are from one to three years.

Please note that, in accordance with the Centre's By-law No. 5, the following persons are not eligible to be a Member and/or Director of the National Centre for First Nations Governance.

- Persons who are convicted of an indictable offence or have a judgment entered against him or her in a civil matter involving violence or breach of trust;
- He or she is found by the court to be of unsound mind;
- Persons against whom receiving orders have been made or who have made an assignment under the Bankruptcy and Insolvency Act, and are undischarged from such bankruptcy;

Preferred candidates will be represented from various regions, and be held in high esteem among First Nations peoples of a variety of political persuasions. Preferred candidates will demonstrate a strong knowledge and experience in the following areas: nation building, strategic planning, financial management and analysis, networking and partnership building with First Nations and non-First Nations governments, fundraising, community organizing, delivering professional development programs, community governance and self-government issues, research, communication and public education strategies and international relations.

Members are appointed to Council as independent individuals interested in advancing the Centre's mandate and goals. Members are not appointed as representatives of another organization and will act solely for the Centre's mandates and goals.

Nominated individuals must send a letter of acknowledgement confirming their interest in standing for nomination and declaration from their local police confirming that they have never been convicted of an indictable offence. Letter(s) of Support (maximum of three) will be considered by the committee. To nominate an individual or apply please send a letter and resume by **November 30, 2005** to:



Phone: (204) 257-9929, Fax: (204) 257-9707 or E-mail: [bhiggins@higginsinc.com](mailto:bhiggins@higginsinc.com)

[www.firstnationsgovernance.org](http://www.firstnationsgovernance.org)



*R E S I S T A N C E & C O N V E R G E N C E*  
*Francophone and Métis Strategies of Identity in Western Canada*

October 20 – 23, 2005, Regina, Saskatchewan

Article by Darren Préfontaine and photograph by Institut Français

October 20-23, 2005 saw a remarkable coming together of Métis and Francophones in Regina. Organized by the Institut Français, with support from the Gabriel Dumont Institute and the Assemblée Communautaire Fransaskoise, the colloquium entitled “Resistance and Convergence: Francophone and Métis Strategies of Identity in Western Canada” brought together academics specializing in Métis and Francophone studies, and community people and artists from both communities. The colloquium’s intent was to bring Western-Canadian Métis and Francophones together

to begin a “respectful and constructive dialogue” that would enable the two communities to learn from one another in order to better understand the challenges that they as minority groups face, while at the same time providing each community with the opportunity to showcase the vibrancy of their respective cultures. The three-day gathering successfully wove academic, community and artistic components, and included the following events:

- ❖ Keynote addresses by Paul Chartrand, (Métis), Hérméngilde Chiasson, (Acadian) and Charles Willie (African-American)
- ❖ A two-day roundtable between Métis and Francophone community members
- ❖ Two cultural evenings with performances by Métis and Francophone artists
- ❖ Three days of academic presentations on issues relating to Métis and Francophone history, culture and identity
- ❖ Workshops on Métis and “Canayen” (French-Canadian) storytelling, fiddle playing and folk dancing

All told, over forty academics from Canada, the United States and Europe presented papers at the colloquium. A few of the academics that specialize in Métis Studies who presented at the colloquium included:

- ❖ Peter Bakker, Linguist, Aarhus University, Denmark
- ❖ Heather Devine, Historian, University of Calgary
- ❖ Sherry Farrell-Racette, Artist and Professor, First Nations University of Canada
- ❖ David Garneau, Artist and Professor, University of Regina
- ❖ Brenda McDougall, Native Studies Professor, University of Saskatchewan
- ❖ Robert Papan, Linguist, Université du Québec à Montréal
- ❖ Diane Payment, Historian, Parks Canada
- ❖ Marie-Louise Perron, Folklorist, Library and Archives Canada

Despite such a wide array of intellectual talent, the colloquium’s most memorable exchanges involved community people and artists. These occurred during the two community roundtables and during the two cultural evenings. When the colloquium started on Thursday evening, both communities did not know what to expect. However, by the second day those in attendance realized that both Francophones and Métis face many of the same challenges, particularly regarding assimilation and the loss of language. In



Métis and Francophone Community Roundtable

fact, both communities demonstrated a great deal of respect for language. For instance, English, French, Michif-Cree, Michif-French, Swampy Cree, “Jaoul” (French-Canadian slang) and “Chiac” (Acadian slang) were spoken during and in between sessions. Many of the Francophone participants were very appreciative when Norman Fleury and Rita Flammand spoke Michif-Cree and when Paul Chartrand and Jules Desjarlais spoke Michif-French.

The Community Roundtable, which was made-up of a broad representation from both communities, was perhaps the highlight of this gathering. Together, the panelists discussed issues of language retention, assimilation and racism. Some of the most passionate interjections came from the audience as they related their personal experiences. From the roundtable, those present agreed that language and culture were at the essence of their identities, although all realized as Métis and Francophones they also live in very different realities – one Aboriginal and one non-Aboriginal.

Francophone and Métis community people also bonded during the two cultural evenings. Many were taken aback by the similarities between the traditional cultures of both communities. The first cultural evening, on October 21, was held at Darke Hall. Organized by Michel Lalonde, the gala was quite simply magical. For almost four hours, the audience, which was equally Francophone and Métis, watched a varied array of artistic talent including:

- ❖ A Canayen Voyageur (Roger Dellaire) serving as Master of Ceremonies
- ❖ Métis Square Dancing
- ❖ French-Canadian Jigging
- ❖ Métis and French-Canadian Fiddle Playing
- ❖ Contemporary Métis and Francophone music
- ❖ Traditional Métis stories by Maria Campbell and Jules Desjarlais

Métis musicians – including fiddle players Émile Lavallée, John Arcand, Brian Sklar and Calvin Volrath, singer Don Freed and guitar players Freddie and Clinton Pelletier – played a key role in the success of first cultural evening. Francophone singers and bands such as Annette Campagne, Nadia Gaudet and "La Coulée" also had very stirring performances.

The second cultural evening on October 22 was equally electric. Held at Regina Métis Sport and Culture Centre the celebration included a traditional Métis meal followed by Métis and French-Canadian square dancing and jigging by the Riel Reelers and the Danseurs de la rivière la vieille.

The success of this event will lead to a number of follow-up activities including:

- ❖ An exchange of Métis and Fransaskois flags on November 13, 2005 between Regina Métis Sport and Culture and the Assemblée Communautaire Fransaskoise
- ❖ A broadcast of highlights from the first cultural evening on CBC Radio/Radio Canada
- ❖ Exchanges between individual Francophone and Métis community members
- ❖ A joint cultural resource to be produced by the Gabriel Dumont Institute and Institut Français
- ❖ A potential Fransaskois-Métis-Cajun cultural conference
- ❖ A replication of similar (but smaller) events for the province's Métis and Fransaskois communities
- ❖ A printing of the colloquium's papers in both official languages

In the end, the colloquium had the feel of a family reunion. It was an extraordinary rapprochement between these two communities, which have long been estranged from one another despite their shared “Canayen” heritage. “Resistance and Convergence” provided an extraordinary opportunity for them to come together once again.

# Gabriel Dumont Institute's Greetings to the *Resistance and Convergence: Francophone and Métis Strategies of Identity in Western Canada* Colloquium, October 20-23, 2005

Article by Darren R. Préfontaine

*Tawnsi! Bienvenue! Welcome!*

Elders, *ainés*, distinguished guests, *chers amis*, dear friends. I bring greetings on behalf of the Gabriel Dumont Institute – a Saskatchewan-based Métis educational and cultural institution. This colloquium is very important. For the first time, scholars specializing in Métis and Francophone Studies – more specifically *la francophonie de l'ouest canadien* – have come together to compare, share and discuss how these two founding peoples – Métis and Francophones – have developed strategies to preserve, promote and revitalize their respective identities. Perhaps more importantly, the two communities themselves will come together in this inclusive venue to begin a very worthwhile and necessary dialogue.

It seems fitting that these two groups – who are both descendents of *les anciens canadiens*, the old French Canadians – the tough, diminutive and intrepid habitants-cum-voyageurs – should come together at such a gathering for they share many commonalities. The most important of these cultural convergences relates to their status as minority communities living in an Anglophone cultural milieu. At present throughout Western Canada, the various Michif languages and French are struggling against English's hegemonic pull. Both groups are resisting assimilation. In fact, the main theme of French-Canadian history, *la survivance* – the passionate and visceral desire to preserve language and culture at all costs – closely mirrors the main theme of Métis history – resistance. For instance, think of the overlap between the 1837-38 Rebellions in Lower Canada – the uprising of *les Patriotes* with the 1869-70 and 1885 Métis Resistances in what is now in Western Canada. And as we shall see, while attending this colloquium, both communities are undergoing a period of cultural and intellectual vibrancy; to borrow a term used during Québec's Quiet Revolution, they are having *un épanouissement* – an intellectual and cultural flowering. By attending this conference's academic presentations and cultural programming, you will see the rich array of academic and artistic talent that exists in both the Métis and Francophone communities.

However, as you shall also see during this important colloquium, these two communities have many differences. The most important of these relates to ethnicity. The Métis are Aboriginal and are struggling to overcome generations of colonialism and its negative adjuncts: racism, discrimination, poverty and various social pathologies. By contrast, Francophones are non-Aboriginal, and despite assimilative pressures by the Anglophone majority, they maintain a relatively high standard of living, and possess a much greater degree of social advancement in the larger society than the Métis.

The two communities also diverge regarding language retention and the subsequent formation of identities. Whereas Francophones live in an officially bilingual country – and admittedly receive a varied patchwork of services in their first language across Canada, such as through schools and the media – the Métis have no such assistance and that's the crux of the difference between the two groups. The Métis are working to prevent the extinction of their Indigenous languages – particularly the three Michif languages: Michif-Cree, Michif-French and Ile-à-la Crosse Michif. In fact, the vast majority of Métis academics and community people likely 90-95% are Anglophones. They are unable to speak their Indigenous heritage languages – the languages of their Kokums and Mushoms – *les grand-parents*. Métis Elders, or the “Old People” as they are also known, will tell you that without being able to speak a Michif language – you are unable to fully understand the Michif worldview which includes a rich Oral Tradition, and a whole panoply of folklore, healing traditions,



spiritual systems, communitarian values, and harvesting strategies. As a consequence, much of what we do in Métis institutions like the Gabriel Dumont Institute involves recovery work. We work with Elders and the rest of Métis community and with a number of academic disciplines including Native Studies, History and Archeology to reconstruct Métis history and preserve and promote Métis culture.

I believe that the most important difference between the two groups therefore involves language and identity. For instance, Francophones have been able to dissociate the ethnic identity “Canadien-Français” from “Francophone” to create a civic identity based on the intertwining of language and culture. An old dictum of French Canada – when Francophones embraced Catholicism as a lynchpin of their identity – was “*la langue est gardien de la foi*” or “language guards the faith”. Today, Francophones would rephrase this to state “*la langue est gardien de la culture*” – language guards culture and vice versa. This is not necessarily true for contemporary Métis. In fact, the Métis – because they are Aboriginal – will always remain an ethnic identity, and one not necessarily tied to language. This fact will be the main difference that will emerge from this historic colloquium.

Demographic trends also indicate that the two communities are moving in different directions. The once high Francophone birthrate – which was the highest in the developed world during the 19<sup>th</sup> and early 20<sup>th</sup> centuries – has plummeted and is now markedly lower than that of the Anglophone majority. Francophones have clearly abandoned the concept of “*la revanche des berceaux*” or “revenge of the cradles” – which was perceived by many as a means to reverse the conquest of French Canada in 1759-63. By contrast, the Métis birthrate – like that of the province’s First Nations – is much higher than that of the larger population. So much so, that by 2040, a majority of people in Saskatchewan will likely be Aboriginal.

Nevertheless, despite these differences, many of the issues facing the two communities are similar. Furthermore, Louis Riel, who was executed in this very city 120 years ago, would be very impressed that his two favourite people, his beloved *métis canadien* and Francophones, would come together to discuss strategies for the preservation of their respective identities. From a personal perspective, this colloquium is a dream come true. I am of French-Canadian heritage and I work in a Métis educational and cultural institution. During my university career, I studied, among many other things, French-Canadian history, and when I became employed with the Gabriel Dumont Institute, I shifted my focus to Métis Studies. As a result, I wholeheartedly welcome all of you to this conference and look forward to its proceedings and its community participation. I would like to conclude by thanking the staff of Institut Français for organizing this important colloquium, particularly Peter Dorrington, Frédéric Dupré and Dominique Sarny. *Merci tous – je crois que notre colloque sera très important pour la rapport entre les métis et les francophones. Merci et bon colloque!* Thank you!

## Call for Information: “Church Schools and Métis Childhood”

Jonathan Anuik, Ph.D. researcher in the Department of History, University of Saskatchewan, is seeking participants for his thesis research. He hopes to identify children’s responses to what was learned in mission schools in Western Canada, particularly their Métis identity. The information obtained from the interviews will be used to partially construct Métis childhood identity at the mission stations of York Landing, Fort Ellice, Norway House and Rossville, Partridge Crop, Cumberland, Prince Albert, Morleyville, Green Lake, and the Pas. It is hoped that upon completion of the research, a history of Métis children’s experiences in mission education in the West will exist. If you or someone you know was a student in one of these schools, or in a school in another Western-Canadian community, and would like to participate in an interview, please contact Jonathan Anuik at [jonathananuik@yahoo.ca](mailto:jonathananuik@yahoo.ca) or by telephone at (306) 934-4631 (out-of-town participants may call collect).



**GABRIEL DUMONT INSTITUTE**  
of Native Studies and Applied Research

**25<sup>th</sup> Anniversary**  
1980 - 2005



**Friday,  
December 2,  
2005**

**POWLEY CONFERENCE**  
Saskatoon Inn  
8:30 a.m. - 4:00 p.m.

This one day Powley Conference will focus on the impact, direct and indirect, that the recent Steve Powley case could have on the future of Métis rights-related issues. The Powley case made a historic

**Saturday, December 3, 2005**

Gabriel Dumont Institute  
**ANNUAL GENERAL MEETING**  
Travelodge  
9:00 a.m. - Noon (Lunch Provided)

The Annual General Meeting is open to all, however, voting is restricted to pre-registered voting delegates representing each Local. The membership will be considering bylaw changes at this meeting. This meeting will provide a forum to utilize the Métis community's guidance and knowledge to develop an efficient and effective programming agenda for the 21st century.

breakthrough in 2003 when the Supreme Court of Canada announced that Métis people of Sault St. Marie, Ontario, have the right to hunt. The case has set a precedent for future cases related to the rights of the Métis to harvest the products of the land and waters in terms of hunting, trapping, fishing and gathering-especially when done as part of one's livelihood or to sustain their families.

The Conference will provide participants with information about the case, its importance to the Métis and what the response has been from provincial and national jurisdictions. The conference will conclude with a number of informed opinions about where this case will take the Métis and enable participants to have input.

### *Agenda*

- ∞ **The Powley Story**  
Overview and Background
- ∞ **The Importance of Powley**  
Why is *Powley* such an important decision for the Métis people, and for the section 35 jurisprudence?
- ∞ **Response to the Powley Decision**  
Provincial and National Overviews: Variations on a Theme
- ∞ **After Powley**  
Where to next? What must be done now?

### **DON FREED CD RELEASE**

*The Valley of Green and Blue*  
Travelodge Hotel - 8:00 p.m.

*“Vivons, mon ami, where you can speak to me of freedom, waiting for me and you in a VALLEY OF GREEN AND BLUE”.*

Don Freed's new CD *The Valley of Green and Blue* is a departure from his children oriented earlier works and moves into a collection of songs rich with history, passion, and the essence of what it means to be a proud Métis. Don takes us on a journey through hope and despair, resistance and renewal, and celebration. *The Valley of Green and Blue* is sure to become an important legacy to Métis history and culture. As a Métis artist, Don Freed has made a contribution that will be cherished for generations to come.

Come join Don as he takes you on a journey you'll never forget!

### **Gabriel Dumont Institute CULTURAL CONFERENCE** Travelodge Hotel 1:00 p.m. - 4:30 p.m.

The Gabriel Dumont Institute will be hosting a Cultural Conference following the Annual General Meeting. Sessions will focus on the following four strands, which will include four sessions each.

- ∞ Métis Culture
- ∞ Métis History
- ∞ Métis Education
- ∞ Gabriel Dumont Institute Resources

### **GABRIEL DUMONT INSTITUTE 25TH ANNIVERSARY GALA** PrairieLand Park – Hall D Doors open at 5:00 p.m. with Banquet and Events starting at 6:00 p.m.

M.C. – “Ernestine” (Maureen Belanger)  
Entertainment – John and Vicki Arcand

#### *Featured Events:*

##### ∞ **Order of Gabriel Dumont Awards**

Awarded by the Gabriel Dumont Institute to a small number of persons who have served the Métis of Canada with distinction.

##### ∞ **Andrea Menard CD Release *Simple Steps* - 8:30 p.m.**

*Simple Steps* is a fitting tribute to the Métis' role and place in Saskatchewan. It includes a fusion of traditional and contemporary Métis folk songs. The Métis have always had a genius for blending disparate cultural components together in a vibrant, unique synthesis. Andrea Menard is carrying on with this tradition with a great deal of passion and panache.

Please bring non-perishable food items to donate to the Saskatoon Food Bank for admission to the Andrea Menard CD Release and anniversary dance. Thank you.

- ∞ There will be a dance following the CD Release, with music by “Just the Boyz”.

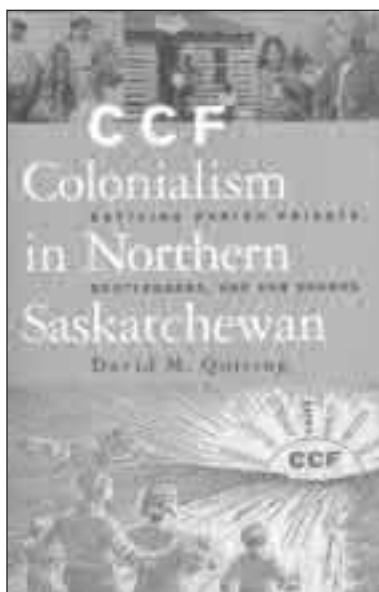
***CCF Colonialism in Northern Saskatchewan: Battling Parish Priests, Bootleggers, and Fur Sharks.* David M. Quiring.  
Vancouver: University of British Columbia Press, 2004. pp.  
xx, 384 pages. Paper \$29.95, Cloth, \$85.00.**

Review by Darren R. Préfontaine

History is generally more a blending of greys rather than a black and white tableau. Most Canadians would not expect to find much that is grey in the history of the Canadian left, and certainly not in the Commonwealth Cooperative Federation (CCF), the party of Tommy Douglas. The CCF and its successor the New Democratic Party (NDP) hold a special place in the hearts and minds of many Canadians. And rightly so: the party brought moderation to the Canadian political spectrum and forced the federal Liberals to build, over 25 years, the Canadian welfare state. It was not all that surprising that Canadians selected Tommy Douglas, Saskatchewan's long-serving CCF premier and Canada's first federal NDP leader – viewed by many as the “Father of Medicare” – as the “Greatest Canadian”. However, the history of the NDP's predecessor, the CCF, demonstrates that democratic-socialists could be just as paternalistic or even as racist towards Aboriginal people as the two larger political parties.

The Canadian left, in fact, has not always been sensitive to diversity. For instance, in 1909, J.S. Woodsworth, the founder of the CCF, wrote a book entitled *Strangers Within Our Gates* which assailed the country's leadership for bringing Central and Eastern European immigrants into Canada because they could not assimilate into the “Canadian” (read English and Protestant) mainstream. In addition, Tommy Douglas, before he entered public life, was a supporter of Eugenics<sup>1</sup> – which was a social and racial purity movement that was popular throughout the Anglo-German-speaking world from the 1880s until 1945. Thankfully, the horrors of the Second World War, particularly the Holocaust, forced an end to such inhumane pseudo-science<sup>2</sup>. Perhaps the most notable example of the CCF's paternalism and perhaps racism towards the Métis occurred in 1949. In that year, the CCF government loaded many southern “Road Allowance” Métis, largely from the Lestock area, in railway cars in an attempt to settle them at Green Lake. While aboard the train many watched in horror as government authorities burned down their homes. In the end, the project was an abject failure and was marred by mismanagement and rampant paternalism. By the 1960s, the Métis farms at Green Lake were operating at a subsistence level. Not surprisingly, most of the southern Métis eventually abandoned Green Lake.

In the historiography, or the body of written history, it is now generally accepted that the CCF's Aboriginal program was paternalistic and discriminatory at best and racist and colonial at worst. Quiring, a University of Saskatchewan History professor, builds upon this thesis, already elucidated by the late Laurie Barron<sup>3</sup> and others. However, Quiring takes this further by arguing that the CCF's policy was not only colonial, but also hypocritical since the party worked to bring prosperity to the province's south, while implementing policies that were detrimental to the north and its Aboriginal population. Quiring argues that not only were the CCF's policies colonial, the party deliberately retarded development in the province's north by (1) not building the region's infrastructure, (2) not encouraging the Aboriginal population to take part in resource development in the region, (3) undermining traditional economies and lifeways by centralizing the northern Aboriginal population in a few communities, and (4) developing a culture of dependency in the north. Particularly damning was the imposition by southern bureaucrats of the welfare system – which eroded the northern Aboriginal population's work ethic. Point-by-point, Quiring systemically analyzes the CCF's mismanagement of the northern economy and the relegation of Métis and First Nations as dependant populations. Senior CCF bureaucrats such as Morris Shumiatcher come



across as exceedingly callous towards Aboriginal people. The bureaucrats are also criticized for dismissing relevant input from Métis leaders such as James Brady or Malcolm Norris regarding the plight of northern Aboriginal communities.

This book is a well-researched and searing indictment of the CCF's mismanagement of northern Saskatchewan and its neglect of the region's Aboriginal residents. Quiring based some of his research on oral history, most of which were by First Nations and Métis interviewees<sup>4</sup>. However, most of his research includes Department of Natural Resources documents, which sometimes shock even a seasoned researcher with their blunt paternalism, racism and colonialism. Over all, this is a very useful monograph; however, its unrelenting criticism of the CCF makes the narrative look polemical. Moreover, the reader is left with the opinion that the CCF's Aboriginal policy was an utter failure. However, there were instances when the CCF did good things for the province's Aboriginal population. For instance, the CCF worked with the province's Métis leadership in the late 1940s to revive the moribund Métis Society of Saskatchewan and the party also ensured that all the province's children received basic education services. This was particularly important because, from 1885-1945, many, perhaps most, Métis children did not receive an education since their parents squatted on Crown land and thus did not pay municipal taxes – the prerequisite to sending children to school at the time. The fact remains that the Saskatchewan CCF, despite its democratic-socialist credentials, was a product of its time and was just as prone as others in the larger Canadian society to possess racist thinking. Perhaps Quiring should have included a comparison of Aboriginal policy in neighbouring provinces with that of Saskatchewan. This would, I think, demonstrate that Alberta's Ernest Manning, Saskatchewan's Tommy Douglass and Ross Thatcher and Manitoba's Duff Roblin all had very similar views and policies towards their province's respective Aboriginal populations despite their wide ideological differences. Nevertheless, this monograph, together with the work of Laurie Barron and that of historian Jim Pitsula, provides a more complete picture of the CCF's paternalistic Aboriginal policies. As a result, this book will be in great demand for a long time to come.

<sup>1</sup> Angus McLearn. *Our Own Master Race: Eugenics in Canada, 1885-1945*. Toronto: McClelland and Stewart Limited, 1990, p. 8-9.

<sup>2</sup> Ibid. pp.160-161. Alberta, under the Social Credit government of Ernest Manning, however, would continue to sterilize the mentally handicapped, "misfits" and Aboriginal women until 1971. Indian and Métis women accounted for 25% of forced sterilizations in Alberta in 1960s. The Aboriginal population amounted to only 2.5% of the provincial population at the time.

<sup>3</sup> *Walking in Indian Moccasins: The Native Policies of Tommy Douglas and the CCF*. Vancouver: University of British Columbia Press, 1997.

<sup>4</sup> Some Métis interviewees in the book include Anne Acco, Angus Carriere, John Carriere, Pierre Chartier, Charles Fosseneuve, Marcel Fosseneuve, Solomon Goulet, and John and Mary Hanson.

## Gabriel Dumont Institute Publishes Howard Adams' Autobiography

Article by Darren R. Préfontaine  
Photographs by Marge Adams



Howard Adams as a young man

*I had lived the first twenty-two years of my life as an Indigenous person. I was born to Halfbreed parents in a Halfbreed ghetto that I never left, even for a visit, even for a full day. I lived fully and totally inside my Aboriginal ghetto for more than nearly eight thousand days without knowing the outside, without associating with the western civilization – Howard Adams, HOWARD ADAMS: OTAPAWY!*

In November 2005, the Gabriel Dumont Institute (GDI) published Howard Adams' posthumous autobiography entitled *HOWARD ADAMS: OTAPAWY! The Life of a Métis Leader in His Own Words and in Those of His Contemporaries* (ISBN 0-920915-74-4 \$29.95). Passionate and engaging, *Howard Adams: OTAPAWY!* will be an immense contribution to our knowledge of modern Métis political consciousness and activism.

In addition to being Howard Adams' own record of his remarkable life, the book also contains many contributions by those who were touched by Howard Adams as a friend, colleague, mentor, activist, political leader, teacher and scholar. This innovative tome is also augmented by an accompanying interactive CD-ROM containing dozens of photographs and documents relating to Howard Adams' life and work.



Howard Adams, publicity photo, 1970s

Howard Adams was one of the most important Aboriginal thinkers and activists to emerge from the radical cauldron of the 1960s. Imbued with anger at the centuries-old colonization of Canada's Aboriginal population and infused with the self-determining ideology of the American Indian Movement, he developed Indigenous colonization theory for a Canadian context. To date, his books are perhaps the most searing indictment of Canada's failed colonial policy towards its First Peoples. In his capacity as a Native Studies professor and author, he instructed hundreds of Aboriginal people to be proud of their heritage and history and provided them with the intellectual framework to decolonize themselves. Howard Adams was also a self-identified "Halfbreed" patriot and a Métis icon: he was the first Métis to obtain a PhD; and he was, for a time, the President of the Métis Society of Saskatchewan and the founder of the longest-running Métis-specific publication, *New Breed Magazine*. Later in life he was a much beloved Native Studies professor in GDI's Saskatchewan Urban Native Teacher Education Program.

The process to publish this book began in 2003. In that year, Howard's widow, Marge, approached Hartmut Lutz, a German scholar who specializes in Aboriginal literature, to compile Howard's various notes and manuscripts into a book. The book itself was an unfinished manuscript containing both non-fiction and fictional narratives. Marge chose Hartmut because he and Howard had been friends for several years and shared many of the same passions. Hartmut worked diligently for more than a year compiling and editing the manuscript, with Howard's other friends, Murray Hamilton and Donna Heimbecker.

In 2004, Hartmut, Murray and Donna approached GDI to publish the manuscript. The editors felt that GDI was a natural choice to publish this important book because the Institute is the only Métis-specific book publisher and it is located close to Howard Adams' spiritual home, St. Louis, Saskatchewan. Upon meeting with the editors, the Institute's Publishing Department immediately recognized the importance of this manuscript and agreed to publish this book.

Publishing this book is a real milestone for the Institute. It marks the first time that GDI has published a full-length autobiography of a contemporary Métis leader. The publication of this book will also contribute immensely to the long-term success of GDI's publishing program. However, all accolades for publishing this book should go directly to the editors. Together, they worked for more than a year to produce this book, which for them, is the last written testament of a dear friend. With reverence, they compiled a book that would both honour Howard Adams' legacy, while showing his human side. Such candidness makes for compelling reading and allows us to enter the psyche of a great but often tormented mind.



Howard Adams, publicity photo, 1990s

The Government of Canada funded the publication of this book.

For more information about this book contact Darren at [darren.prefontaine@gdi.gdins.org](mailto:darren.prefontaine@gdi.gdins.org) or at 306.657.5711. All ordering inquiries should be directed to:

The Gabriel Dumont Institute  
2 – 604 22<sup>nd</sup> Street West  
Saskatoon, SK S7M 5W1  
306.934.4941 (T)  
306.244.0252 (F)

# 2<sup>nd</sup> Annual *Buffalo Narrows Métis Fall Festival* – Strengthening Our Métis Community

Article and photographs by Bev Laliberte

Alfred and Adeline Tinker



Approximately 80 to 100 people attended the opening ceremonies of the *Buffalo Narrows Métis Fall Festival*. The celebrations began with the executive of the Métis Nation – Saskatchewan Local taking the oath of office and with the cutting of a cake, which celebrated the first anniversary of Buffalo Narrows being designated an historical Métis community. The Métis trivia was new this year and was announced, in partnership with our local radio station 89.3 FM, on the first day of celebrations. There were many phone-in participants.

John and Mary Hanson



The *Buffalo Narrows Métis Fall Festival's* objective to showcase Métis rights and education was achieved during the celebration. The Community Connections Showcase, which was held for the first time, had 13 displays and had the participation of K-12 and Northlands Community College students.

Edward and Aldina Chartier



The highlight of the festival was the honorary feast. Over 180 attended this community meal and gathering. Other events during the evening included a PowerPoint Presentation honouring local Métis Elders, as well as a performance by the Buffalo Narrows Square Dance Club, and an old tyme dance, with music and fiddling provided by Fred Morin and Bunny Pedersen. Additional events at the Fall Festival included trapper's events and children's events.



Harry and Hermeline McCall

Isadore and Ernestine Morin



The organizers would like to thank their sponsors: the Clarence Campeau Development Fund, Métis Addictions Council SK Inc., Buffalo Narrows Co-Management, Buffalo Narrows Métis Local #62, and First Nations and Métis Relations, Saskatchewan.



Frank and Julia Daigneault



# Clarence Campeau Development Fund – Call for Resumes

November 10, 2005

The Clarence Campeau Development Fund (CCDF) is seeking a Métis individual to fill an opening for a Southern representative to sit as a voting member on its Board of Directors. The qualified candidate will be selected by the CCDF Selection Committee for appointment by the Métis Nation – Saskatchewan Secretariat Inc. (MN – S) for a three-year term and will receive an honorarium and expenses for attendance and participation at board meetings through out the year.

**What is the CCDF?** The Clarence Campeau Development Fund was created in June 1997 through an Agreement on Economic Development between the MN – S and the Government of Saskatchewan. An amendment to the Gaming Act in 2001 recognized the Fund as a crown agency for the purpose of the Provincial Auditor's Act and a new Agreement was signed in December 2002.

**Role of the Fund:** The Fund provides financial assistance to Métis owned business according to policies established by the Board consistent with the legislation and the Agreement. It also provides financial assistance to community initiatives that are integrally linked and specifically support businesses in the community. Funding is also available to help develop management and marketing skills of new and existing Métis entrepreneurs, complete business plans and provide aftercare support.

**Mission Statement:** The mission of the CCDF is to improve the economic circumstances of the Métis community by providing access to funding for equity, community development initiatives, the development of management and marketing skills and assistance to new and existing Métis entrepreneurs.

**Goals:** The goals of the Fund are:

- to ensure that Métis entrepreneurs acquire the management, administration and marketing skills for business success;
- to increase employment for Métis people;
- To improve incomes for Métis people

Selection criteria for Board Members:

- A. must be of Métis Ancestry
- B. have relevant business or community development experience including one of:
  1. a demonstrated involvement in the commercial aspects of economic development;
  2. relevant training or experience in commercial or business administration; or
  3. self employment as an operator of an active business; and
- C. have a sound character and reputation as demonstrated by:
  1. a credible credit record. A credit investigation will be undertaken;
  2. not having been declared an un-discharged bankrupt or having personal or commercial loans in arrears or in default; and
  3. not having a criminal record for an indictable criminal offence. A criminal record check will be required.

Voting members will not:

- A. currently hold elected office on the Provincial Métis Council;
- B. be part of the immediate family of a person currently holding elected office on the Provincial Métis Council. For the purposes of this paragraph, an immediate family member shall include a spouse, sibling, parent, son, or daughter; and
- C. be in a non-arms length business relationship with a person holding office on the Provincial Métis Council.

In order to be considered for these positions resumes must be postmarked of no later than December 15, 2005.

The Selection Committee  
Board Appointments  
Clarence Campeau Development Fund  
254 Robin Crescent  
Saskatoon, SK S7L 7C2

Fax: (306)-657-4890

**Have you always wanted to be an Entrepreneur?**  
**Are you Métis?**

**Let the "Clarence Campeau Development Fund"  
give you a hand.**

**Check out our Website:**

**[www.clarencecampeaudevelopmentfund.com](http://www.clarencecampeaudevelopmentfund.com)**

**Or call us (306) 657-4870 • 1-888-657-4870**



**254 Robin Crescent Saskatoon, SK S7L 7C2**





## **Office of Small and Medium Enterprises (OSME)**

**Public Works and Government Services Canada** (PWGSC) wishes to announce the opening of the Office of Small and Medium Enterprises (OSME). OSME will strengthen access to government business for small and medium enterprises (SMEs) through collaboration with industry associations and individual businesses on training, information, development of support tools, and through participation in procurement policy changes.

For more information, please call:

**1 800 811-1148**

or visit the following website:

**[www.pwgsc.gc.ca/sme](http://www.pwgsc.gc.ca/sme)**

## **Bureau des petites et moyennes entreprises (BPME)**

**Travaux publics et Services gouvernementaux Canada** (TPSGC) souhaite annoncer la création du Bureau des petites et moyennes entreprises (BPME), qui permettra aux PME d'avoir un meilleur accès aux marchés publics, grâce à la collaboration avec les associations d'industries et les entreprises relativement à la formation, à la diffusion de l'information, à l'élaboration d'outils et à la participation à l'évolution des politiques sur les achats.

Pour plus de renseignements, composez le

**1 800 811-1148**

ou consultez le site Web suivant :

**[www.tpsgc.gc.ca/pme](http://www.tpsgc.gc.ca/pme)**

# Many Honoured at the METSI *Heart of the Métis Awards*

Article by David Morin  
Photographs by METSI

The 2<sup>nd</sup> annual *Heart of the Métis Awards* were held on October 27, 2005. These awards were established to recognize the valuable contributions of Métis who work to better their communities throughout Saskatchewan. In order to be eligible for an Award, a nominee must be Métis and reside in Saskatchewan for one year, have a demonstrated record of success and achievement, and submit or have submitted on their behalf a completed nomination form. A total of eight awards were handed out during this entertaining evening.

Entertainment for the evening included the Master of Ceremonies and Keynote Speaker, “Ernestine” Maureen Belanger, along with musicians, Dallas Boyer, Phil Boyer, Lenny Dumont, and Mel Vandale. Jennifer Bishop and Nicole St. Germaine performed a play, “Mei Two”, as well as a Métis jigging performance. The banquet served during the evening was made up of traditional foods, including bison steaks. Constance Hourie, CEO of METSI, reiterated the importance of the awards in recognizing the contributions of Métis people in each category. She shared METSI’s pride in developing and hosting these annual awards. *The Heart of the Métis Awards* was a wonderful event, honouring the success of Métis people province-wide.

The Awards, the Nominees, and the Winners (in bold) were as follows:

## **The Challenger**

*Where the status quo is a sign of stagnation, Arts and Culture are expressions of the strength of a nation. This award is presented to an individual, working in any genre, who has advanced the perception and appreciation of Métis Arts and Culture.*

George Fayant  
Victoria Gubbels  
**John Henikenne**

## **The Employer**

*One of the significant challenges faced by Métis people in Saskatchewan is the attainment of productive and satisfying work. A major factor in obtaining this work is the participation of employers who value the skills and knowledge of Métis people. This Award is presented to a Saskatchewan employer, including government departments and crown corporations, which have best employed Métis people over the past year in a respectful, meaningful manner with the goal of long-term significant work.*

## **Dumont Technical Institute**

North West Saskatchewan Métis  
Council Secretariat Inc.

### **The Foundation**

*The tremendous future of Saskatchewan Métis is based on the foundation of our past. The success of the Métis is a result of the talent, dedication and success of our people, as well as the result of the contributions of these people who have fought the battle for the recognition of the Métis people within Saskatchewan. The recipient will have unselfishly advanced the cause of the Métis people over an extensive period of time.*



**Cort Dogniez**

### **Cort Dogniez**

Barry Robertson  
Victoria Gubbles

### **The Future**

*Our future depends on our Métis youth. The success of our Métis youth depends on education and job training. This Award is presented to a person who has successfully fulfilled the respective requirements of at least one program offered through METSI. The recipient will be evaluated on the community leadership qualities displayed as well as academic achievement.*



**Danielle Levesque**

Sheri Fietz  
Bill Levesque

### **Danielle Levesque**

Donna St. Dennis

### **The Guide**

*As a growing population, many Métis receive guidance and assistance from the often hardworking staff of Métis organizations. This Award recognizes the tremendous, yet often unsung, contributions of a staff person. The recipient shall have demonstrated not only compassion and understanding, but firm guidance to our young employees.*

Pauline Halliday  
Geordy McCaffrey  
Angela Miller  
Cecile O'Neil  
**Karon Shmon**

### **The Honour**

The glorious history of Saskatchewan is a result of the cultures and tradition of all of our peoples. As one of the founding peoples, Métis people have consistently answered the call to defend the value that our

province and our country are based on. Sadly, many of our people have paid the ultimate sacrifice and have not always received the recognition and respect that their dedication deserves. This Award is presented to a Saskatchewan Métis person who has served in the armed forces or police forces of Canada and who epitomizes the honour of the Métis people and our country. This award may be given posthumously.

Martin Aubichon  
**Ian Reiman**

**The Merit**

Métis women's roles in the family, the community and the workforce are fundamental to the preservation of Métis culture. This award is presented to a Métis woman who has become an exemplary role model and who has made a significant contribution to the Métis and business communities.

**Pat Letendre**

Winnie Malbeauf  
Angela Miller  
Donna St. Dennis  
Kimberley Weldon

**The Volunteer**

*Whether they sit as a director of an organization or an event ticket taker, our volunteers are the vertebrae in the backbone of Saskatchewan. This Award is presented to a Métis volunteer who best exemplifies unselfish contribution to Métis people.*



**Phillip "Terry" Boyer**

**Phillip "Terry" Boyer**

Cornelia Laliberte  
George Sinclair  
Kimberley Welden



Western Economic  
Diversification Canada

Diversification de l'économie  
de l'Ouest Canada

Western Economic Diversification Canada (WD) promotes economic development in Western Canada by building sustainable communities, stimulating innovation, and increasing entrepreneurship. During Small Business Week®, we celebrate the accomplishments of the men and women whose entrepreneurial spirit powers the economy. WD works with the following community based partners to offer programs and services that help the West's small businesses succeed.

## Business Services in the West

**CANADA BUSINESS SERVICE CENTRES** reduce the complexity of dealing with various levels of government by serving as a central resource for Canadian business information. They provide seminars, on-line business products and information guides on a wide range of business topics.

### www.cbcs.org

Small Business BC  
(604) 775-5525  
Toll Free: 1-800-667-2272  
The Business Link (Alberta)  
(780) 422-7722  
Toll Free: 1-800-272-9675

Calgary Business  
Information Centre  
(403) 221-7800

Canada-Saskatchewan  
Business Service Centre  
(306) 956-2323  
Toll Free: 1-800-667-4374

Canada/Manitoba  
Business Service Centre  
(204) 984-2272  
Toll Free: 1-800-665-2019

**THE ABORIGINAL BUSINESS SERVICE NETWORK** helps to increase the ability of Aboriginal people to access capital, and to establish and grow their businesses. Customized business information and resources are provided through Canada Business Service Centres across the West.

### www.cbcs.org/absn/

In Alberta, Saskatchewan and Manitoba, contact your local Canada Business Service Centre for referral to the nearest Aboriginal resource office, or explore the link above.

All British Columbia enquiries can be directed to the B.C. Aboriginal Business Services Network coordinator.  
(604) 685-2330  
Toll Free: 1-800-551-2276  
www.firstbusiness.ca

**COMMUNITY FUTURES DEVELOPMENT CORPORATIONS** provide communities outside of major urban centres with strategic economic planning, technical and advisory services, loans to small and medium-sized enterprises, and self-employment programs aimed at youth and entrepreneurs with disabilities.

### www.communityfutures.ca

Community Futures  
Development Association of B.C.  
(604) 685-2332  
Toll Free: 1-866-685-2332

Community Futures Network  
Society of Alberta  
(403) 851-9995  
Toll Free: 1-877-482-3672

Community Futures Partners  
of Saskatchewan  
(306) 260-2390

Community Futures Partners  
of Manitoba Inc.  
(204) 943-2905  
Toll Free: 1-877-664-0166

**WOMEN'S ENTERPRISE INITIATIVE** offices provide customized services to help women entrepreneurs succeed, including business loans, advice and information, as well as networking and mentoring opportunities.

Women's Enterprise Centre (B.C.)  
(250) 868-3454  
Toll Free: 1-800-643-7014  
www.womensenterprise.ca

Alberta Women Entrepreneurs  
(403) 777-4250 or  
(780) 422-7784  
Toll Free: 1-800-713-3558  
www.aweia.ab.ca

Women Entrepreneurs  
of Saskatchewan Inc.  
(306) 477-7173 or  
(306) 359-9732  
Toll Free: 1-800-879-6331  
www.womenentrepreneurs.sk.ca

Women's Enterprise Centre  
of Manitoba  
(204) 988-1860  
Toll Free: 1-800-203-2343  
www.wecm.ca

**FRANCOPHONE ECONOMIC DEVELOPMENT ORGANIZATIONS** provide enhanced services to francophones, including training, business and community economic development, access to capital, information services, marketing advice, networking and mentoring.

Société de développement  
économique de la  
Colombie-Britannique  
(604) 732-3534  
Toll Free: 1-877-732-3534  
www.sdecab.com

La Chambre économique  
de l'Alberta  
(780) 414-6125  
Toll Free: 1-888-414-6123  
www.lacea.ab.ca

Conseil de la Coopération  
de la Saskatchewan  
(306) 566-6000  
Toll Free: 1-800-670-0879  
www.ccs-sk.ca

Conseil de développement  
économique des municipalités  
bilingues du Manitoba  
(204) 925-2320  
Toll Free: 1-800-990-2332  
www.cdcm.com



Diversification de l'économie  
de l'Ouest Canada

Western Economic  
Diversification Canada

Le ministère de la Diversification de l'économie de l'Ouest Canada (DEO) a pour mandat de promouvoir le développement et la diversification de l'économie de l'Ouest du Canada en améliorant la viabilité des collectivités, en stimulant l'innovation et en encourageant l'entrepreneuriat. À l'occasion de la Semaine de la PMEMD, nous célébrons les réalisations d'hommes et de femmes dont l'esprit d'entreprise concourt à la croissance économique. DEO travaille de concert avec ses partenaires en milieu communautaire énumérés ci-dessous afin d'offrir des programmes et services qui contribuent à la réussite des petites entreprises de l'Ouest.

## Les services aux entreprises dans l'Ouest

**LES CENTRES DE SERVICES AUX ENTREPRISES DU CANADA** réduisent la complexité qu'occasionnent les divers ordres du gouvernement en servant de guichet central pour les entreprises canadiennes. Ils offrent des séminaires, des produits et des guides d'information en ligne sur divers sujets touchant les entreprises.

### www.cbcs.org

Petite entreprise C.B.  
(604) 775-5525 Sans frais : 1 800 667-2272  
Liaison Entreprise (Alberta)  
(780) 422-7722 Sans frais : 1 800 272-9675  
Centre d'information des entreprises de Calgary  
(403) 221-7800

Centre de services aux entreprises  
Canada-Saskatchewan  
(306) 956-2323 Sans frais : 1 800 667-4374  
Centre de services aux entreprises  
Canada-Manitoba  
(204) 984-2272 Sans frais : 1 800 665-2019

**LE RÉSEAU DE SERVICES AUX ENTREPRISES AUTOCHTONES** aide les Autochtones à accéder au capital et à démarrer et développer leurs entreprises. Il offre des informations et des ressources taillées sur mesure dans les Centres de services aux entreprises de l'Ouest.

### www.cbcs.org/absn/

En Alberta, en Saskatchewan et au Manitoba, veuillez communiquer avec votre Centre de services aux entreprises du Canada local pour obtenir les coordonnées du bureau de ressources pour les Autochtones le plus près de chez vous, ou consultez le lien ci-dessus.

En Colombie-Britannique, toutes les demandes peuvent être adressées au coordonnateur du Réseau de services aux entreprises autochtones.  
(604) 685-2330 Sans frais : 1-800-551-2276  
www.firstbusiness.ca

**LES SOCIÉTÉS D'AIDE AU DÉVELOPPEMENT DES COLLECTIVITÉS** offrent un soutien à la planification économique stratégique, des services techniques, des consultations, des prêts aux PME et des programmes pour travailleurs autonomes visant les jeunes et les entrepreneurs ayant une incapacité.

### www.communityfutures.ca

Community Futures Development  
Association of B.C.  
(604) 685-2332 Sans frais : 1 866 685-2332

Community Futures Network Society of Alberta  
(403) 851-9995 Sans frais : 1 877 482-3672

Community Futures Partners  
of Saskatchewan  
(306) 260-2390

Community Futures Partners  
of Manitoba Inc.  
(204) 943-2905 Sans frais : 1 877 664-0166

**LES BUREAUX DE L'INITIATIVE POUR LES FEMMES ENTREPRENEURS** offrent des services adaptés pour aider les femmes entrepreneurs à réussir. Ces services comprennent des prêts à l'entreprise, des consultations et des informations, ainsi que des possibilités de réseautage et de mentorat.

Women's Enterprise Centre (C.B.)  
(250) 868-3454 Sans frais : 1 800 643-7014  
www.womensenterprise.ca

Alberta Women Entrepreneurs  
(403) 777-4250 ou (780) 422-7784  
Sans frais : 1 800 713-3558  
www.aweia.ab.ca

Women Entrepreneurs of Saskatchewan Inc.  
(306) 477-7173 ou (306) 359-9732  
Sans frais : 1 800 879-6331  
www.womenentrepreneurs.sk.ca

Centre d'entreprise des femmes du Manitoba  
(204) 988-1860 Sans frais : 1 800 203-2343  
www.wecm.ca

**LES ORGANISATIONS FRANCOPHONES À VOCATION ÉCONOMIQUE** offrent des services améliorés aux francophones, comme la formation, le développement économique des entreprises et des collectivités, l'accès au financement, les services d'information, des consultations sur le marketing, le réseautage et le mentorat.

Société de développement économique  
de la Colombie-Britannique  
(604) 732-3534 Sans frais : 1 877 732-3534  
www.sdecab.com

La Chambre économique de l'Alberta  
(780) 414-6125 Sans frais : 1 888 414-6123  
www.lacea.ab.ca

Conseil de la Coopération de la Saskatchewan  
(306) 566-6000 Sans frais : 1 800 670-0879  
www.ccs-sk.ca

Conseil de développement économique des  
municipalités bilingues du Manitoba  
(204) 925-2320 Sans frais : 1 800 990-2332  
www.cdcm.com

Canada

Canada



*May the holiday season touch  
your heart and home with all  
that brings you joy.*

Best wishes from the Gabriel Dumont  
Institute Board and Staff



# GDI 25<sup>th</sup> Anniversary General Assembly and Cultural Conference December 2-3, 2005

## REGISTRATION FORM

### REGISTRATION COST: \$75.00

Your registration includes your registration package, admission to the cultural conference sessions and the gala celebration (meal included). Additional banquet tickets available for \$30.00.

**Note:** All persons registered as a voting delegate to the GDI Annual General Meeting are automatically registered for the Annual General Meeting and Cultural Conference at no cost. In addition, GDI will provide each local with a limited number of tickets to the gala banquet for use by voting delegates. Some assistance for travel and accommodation will also be provided for each local as approved by GDI.

Elder sponsorship available. Please contact the conference organizers for details.

**Corporate Sponsors: Please contact Donna Ross at 657.2254**

### PLEASE PRINT NEATLY

FIRST NAME: \_\_\_\_\_ LAST NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_ CITY/TOWN: \_\_\_\_\_

PROVINCE: \_\_\_\_\_ POSTAL CODE: \_\_\_\_\_ E-MAIL: \_\_\_\_\_

TEL#: \_\_\_\_\_ FAX#: \_\_\_\_\_

ORGANIZATION (if applicable): \_\_\_\_\_

Do you plan to attend the GDI Annual General Meeting?  Yes  No

Do you plan to attend the GDI Cultural Conference Saturday afternoon?  Yes  No

Do you plan to attend the GDI 25th Anniversary Gala Saturday evening?  Yes  No

Do you plan to utilize the shuttle service to the evening gala?

(It will run from the Travelodge to Prairieland Park)  Yes  No

### FORM OF PAYMENT

Cheque  Money Order  Credit Card \*  Purchase Order

\*Credit Card registration can be done by telephone to: (306) 934.4941

Please make cheques payable to Gabriel Dumont Institute.

Please fax Registration to: (306) 242.0002 or mail your payment and registration form to:

Gabriel Dumont Institute 25th Anniversary Conference  
917 – 22<sup>ND</sup> St. West, Saskatoon, SK S7M 0R9

Cheques must be received by November 18, 2005 for confirmation unless other arrangements are made.

Additional information and forms available at: [www.gdins.org](http://www.gdins.org). Telephone inquiries: (306) 242.6070



## New Breed Magazine Advertising

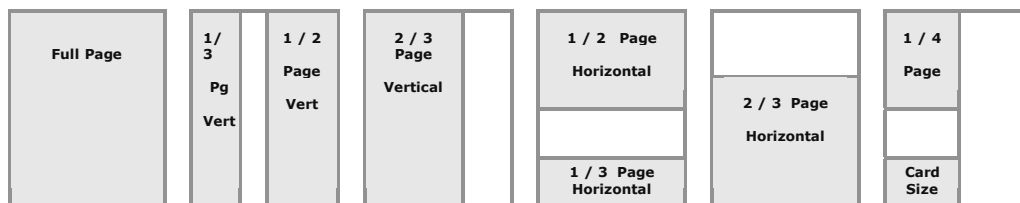
You are invited to take advantage of a unique opportunity to advertise your valuable business and service with one of Saskatchewan's first and most long-standing Aboriginal magazines, *New Breed*.

Since first being published in the early 1970s, *New Breed* has been the "voice of the Métis in Saskatchewan". We take pride in knowing that we have become an important media source for Métis and other Aboriginal people throughout Saskatchewan. Through feature articles, editorials and submissions, we bring forth a strong sense of identity, history and pride among Métis people. Our magazine also serves as an important communication outlet to highlight important information, current events and issues within our communities relating to economic, social and political development, employment, training, education, and cultural preservation etc. We also focus on many of our accomplishments, future endeavours and include profiles of successful Métis individuals, programs and businesses. We welcome your organization's participation and thank you for your support. A *New Breed Magazine* inquiry can be made by telephone (306 657.5714), by fax (306 244.0252) or by email (david.morin@gdi.gdins.org).

### ADVERTISING DIMENSIONS & RATES

The following rates apply to advertisements published in *New Breed Magazine*. Advertisements appearing on the back cover are in full colour. These advertisements are subject to a 30% surcharge. All other advertisements are in black and white. There is a 20% surcharge for advertisements requested to be positioned on either the inside front or inside back covers. GST must be added to these rates. Please make all cheques payable to the Gabriel Dumont Institute.

	AD DIMENSIONS		RATES		
	Width	Depth	1 issue	2 issues	3 Issues
Centrefold	16 inches	10 inches	\$2,940	\$4,998	\$7,497
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Page Vertical	4 ¾ inches	10 inches	\$1,180	\$2,006	\$3,009
½ Page Horizontal	7 ¼ inches	5 inches	\$1,025	\$1,742	\$2,614
½ Page Vertical	3 ⅝ inches	10 inches	\$1,025	\$1,742	\$2,614
Page horizontal	7 ¼ inches	3 ¼ inches	\$790	\$1,343	\$2,015
Page Vertical	2 ¾ inches	10 inches	\$790	\$1,343	\$2,015
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Card Size	3 ⅝ inches	2 ½ inches	\$265	\$451	\$676





# HOWARD ADAMS:

*Otapawuy!*

THE LIFE OF A MÉTIS LEADER IN HIS OWN WORDS  
AND IN THOSE OF HIS CONTEMPORARIES

EDITED BY: HARTMUT LUTZ, MURRAY HAMILTON AND DONNA HEIMBECKER



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