

Sept. 1982.

new breed journal

vol 13 no 8

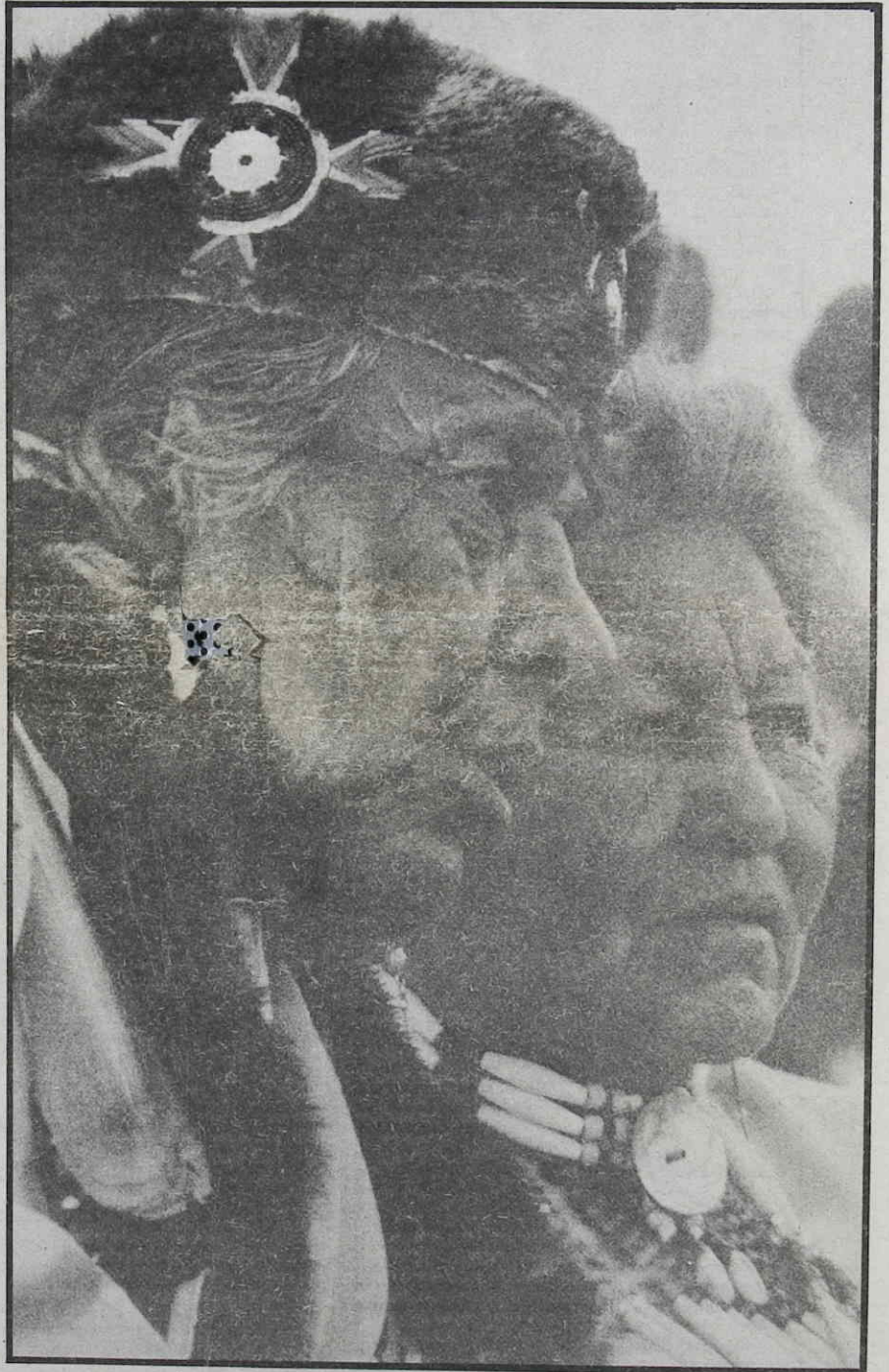
Focus:
artist and their art

Bag The Big One
cruise missiles

Buffalo Narrows:
the bridge blockade

Metis History:
a documentation of
class structure

Photo Montage:
Batoche, then
the World Assembly



Dear NewBreed:

Thank you very much for sending serious articles to think about, by sending your very informative magazine. The priorities of our leaders are understandable. We have a right to at least a part of this land that has been obtained legally by rules and regulations we had no part in enforcing from the beginning. Our rightful place in this land is some way and somehow going to be obtained. Our young people are finding in themselves a sense of purpose and worth.

Being an ex-con, I can visualize what's taking place. I stress we all stick together, and there ain't no doubt we shall survive. We sure ain't weak, but tough — and 400 years of trying to put us down is not working. So let's stay together and find the loophole.

I'm moving to Regina. Could you please send my paper to P.O. Box 617, Regina, Saskatchewan.

In Brotherhood,
Hank Maurice

Dear NewBreed:

Healthiest Babies Possible

The Regina Native Women's Association has a relatively new program in operation called Healthiest Babies Possible. The need to provide Native women with pre- and post-natal counselling and/or care has been identified. Existing services are seldom utilized by this group. The high number of teenage pregnancies is a major concern, as well as the infant mortality rates.

Healthiest Babies Possible is a program that is interested in reaching these women early in their pregnancy. Support and information will be provided to women who are past the early stages of pregnancy, as well.

Home visits can be arranged by the pre-natal instructor to provide information and counselling on a one-to-one basis. An informal class session is held every Monday evening from 7:00 to 9:00 p.m. This allows time for films, exercising, hospital tours, prenatal information and resource people to speak on various subjects. Group discussions among the mothers-to-be play a major role as well.

For more information, feel free to contact a prenatal instructor at 522-2022 or 522-2621.

Sincerely,
Isabelle Fayant

Dear NewBreed:

Looking for a Pen Pal

I am a reader of your magazine since Year One, and I still read it with attention. Further, I find it also very good that you publish letters in your magazine.

I have a problem and hope someone can help. I look for a pen pal for a 13-year-old girl. She speaks English, but she has no way of getting in touch with someone from your country.

I do know this girl since she was four years old, and I know she means it honestly.

Her name is Christine. She is 13 years old, loves drawing, writing music, and loves animals.

I want to help her as much as I can.

Her name and address are:

Christine Ahrens
Fortuna-Apotheke
Umlandstr. 87
1000 Berlin 31
West Germany

Yours sincerely,
Marina Luecke,
West Germany

Dear NewBreed:

Need Jobs and Training

Your article on the northeastern region area meeting was of utmost interest to me (May/June issue).

It is about time the southern brass of the AMNSIS coterie began taking a keen interest in developments in the northeast area, particularly Cumberland House.

Programs such as adult upgrading and pre-employment trades courses should be implemented with funding from NSIM.

Hopefully, the next Area Director to serve this area will have some knowledge of participation of the people's needs, instead of only close-knit family relations to whom jobs have been given by the present Area Director whenever there has been any funding by AMNSIS.

Name withheld,
Cumberland House, Saskatchewan

Dear NewBreed:

Good Work

Our latest copy of the *NewBreed News* just came in. I really enjoy reading it and catching up with all the news among our relatives "to the south of us". I find it gives me new energy and spirit to continue my own work. So congratulations for what you are doing.

Thanks and best wishes.

M. Helene Laraque-Paulette,
Editor/Newsletter,
Dene National Office
Yellowknife, NWT

Dear Editor:

AMNSIS Elections Unfair

I am writing in regards to the AMNSIS election on May 20, 1982. I am one of the members who couldn't vote.

The people representing Metis people are always encouraging the Metis people to speak out to defend their rights. Why did they make it impossible for many of the membership to cast their vote? Through no fault of their own, many members were told they couldn't vote. There are many "whys" to be answered.

Many members couldn't be in their locals on the date of the election: why was there no advance polls?

What about swearing in forms? Why weren't they available? A big advantage of being a member is so the people can vote. What can we do, when even though we hold membership it was impossible to vote?

Who has the right to treat us like this? Our own people!

I am not an expert in the legalities of elections, but I feel this election was not fair at all. The only requirement needed when we vote for the government is that you have to be nineteen and be a Canadian. They make sure all the people eligible to vote are on the voting list. Why isn't it that way with this election, and why was the election held one month before?

I believe the members who didn't get a chance to vote should be given that chance and to make sure they vote. Is that asking for too much? In the May/June issue of the *NewBreed*, Sinclair stated that the membership should show their strength and unity to government by turning out at the polls in large numbers (*Pro Election*). What did he say about the AMNSIS election?

The membership turned out at the polls in large numbers, but they sure didn't cast ballots in large numbers.

Marie L. Lavallee,
Prince Albert, Saskatchewan



Dear NewBreed Journal:

Please send me your publication today! As a monthly newsmagazine, it keeps me up to date on what the Saskatchewan Native people are doing, and I enjoy reading your varied articles on topics that do affect all Canadian citizens.

Thank you,
Your Reader

Name: _____

Address: _____

Name: _____

Address: _____

- | | |
|---|---|
| NON-MEMBERS | MEMBERS |
| <input type="checkbox"/> 1 yr. \$10. | <input type="checkbox"/> 1 yr. \$08. |
| <input type="checkbox"/> 2 yrs. \$15. | <input type="checkbox"/> 2 yrs. \$10. |
| <input type="checkbox"/> 3 yrs. \$20. | <input type="checkbox"/> 3 yrs. \$15. |
| <input type="checkbox"/> money order or cheque included | AMNSIS card |
| <input type="checkbox"/> please invoice (for businesses only) | No. _____ |

NewBreed Welcomes Your Comments

by Joan Beatty

We go into our new format this issue and we hope you will write in and tell us what you think of it. As we mentioned to you before and as was explained by Wayne McKenzie, Executive Director for AMNSIS at our annual assembly at Batoche, the cost of printing the magazine was just getting too high. So we are trying to cut costs by doing it in this format, and we also feel it will be treated more like a newspaper.

During the next six months, we encourage our AMNSIS members to submit their subscriptions and get them paid up. Remember we have special rates for you: \$8.00 per year; \$10.00 for two years and \$15.00 for three years. If you have any questions, please call us or drop a line.

We want to hear more about community happenings, about individuals, about what is happening in everyday life. We want to hear about sports events, anniversaries, birthdays, weddings, how you are coping with the bad economic situations, etc., so get your articles or letters in to us or let us know about them. We'll be glad to put them in the paper for you.

I was in La Ronge not too long ago and found a lot of people with butterflies in their stomachs; they don't know whether they're going to be the next ones to get the axe from the government.

There is also a lot of uncertainty on the parts of northern people, as many of them have had economic development loans approved by the previous government but which are still on hold by the present government. Some include loans for indoor arenas, rice harvesters, etc. Some are questioning the new government's seriousness in emphasizing economic development as their priority when many people, especially in the north, are being jeopardized in trying to survive by "economic development loan fund freezes". How long are the "reviews" going to go on?

It's going to be interesting to see how things turn out. I know many people had a lot of criticisms about DNS, but that doesn't mean they wanted it completely phased out; changed, maybe. I just hope the government also has answers as to the high social and economic problems that still exist today.

We were supposed to have interviews with both Premier Grant Devine and Northern Minister George McLeod in this issue, but both cancelled out because of last-minute commitments. We will have one of those interviews for you in the next issue.

Getting back to another topic, Wilf Campbell, our Radio Co-ordinator, is looking for a name for our radio program, which hopefully we will have soon. He wants a name that will be relevant to our people. He would also like to get your ideas on what you would like to hear in a half-hour radio program. Write to him and let him know what you think.

Remember — we want to hear from you as to what you would like in your publication.

NewBreed Journal Staff	Administrator
Editor	Vic Cathers
Joan Beatty	Video Staff
Designer	Video Co-ordinator
Bonnie Boyd	Jeff Bear
Reporters	Video Programmer
Larry Laliberte	April Boyd
Yve Bouvier	Technicians
Robert Lafontaine	Rodger Ross
Advertising/Public Relation	Radio
Janice Hill	Will Campbell

Correction: Vol. 13, No. 7, pg.11, date correction; "in 1911, at Green Lake, Kemp reports that..."

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- Articles
- Clem Chartier; Ron Bourgeault; April Boyd; Will Campbell

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Constitutional Issues Not Being Dealt With, Says Metis Leader

by Joan Beatty

REGINA—The Metis and Non-Status Indian groups in Canada must start thinking seriously of putting together a common position to present to the first ministers' conference scheduled for February, which will outline what they want in the constitution. According to Clem Chartier, vice-president of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), there is no common set of negotiating principles and objectives developed as yet that are satisfactory to the Native people.

"Everybody has a general idea of what they want in the constitution, but some want to go from a broad, general perspective, then defining it later to a provincial, regional, community basis."

Chartier said the reason why it's so difficult for the Native people to get together and come up with a common position is various parts of Canada view themselves differently, under different sections of the *British North America Act* or the new Canadian constitution.

"The Non-Status Indians in the Maritime provinces see themselves as not being Metis and having the rights as Indians. Quebec and Ontario have some Non-Status and Metis. In the three prairie provinces, there is a lot of Metis nationalism, but then you have a lot who consider themselves as Indians. The west coast have a majority of Status Indians with some Metis people. The Yukon and the Northwest Territories are dealing with Status groups in settling their land claims," Chartier said.

"Saskatchewan's position is that we're still under Section 91.24 of the *British North America Act*, which allows you to deal with jurisdiction between the federal and provincial governments as to who has responsibility to deal with the Halfbreed and Metis people. There are a lot of complex issues that have to be dealt with, and they are not being resolved under the present leadership," Chartier said, referring to the national body.

But according to Louis (Smokey) Bruyere, president of the Native Council of Canada (NCC), he does not see the problem being as complex. "I don't see it as a serious problem. We all basically want the same thing. It's a matter of putting it all on paper."

Bruyere said a package was tabled at the recent NCC assembly outlining a set of common objectives that were agreed to by all the Metis and Non-Status groups in Canada as to what they want in the constitution. However, he said, the paper needs further work before it will be ready to present to the first ministers' conference.

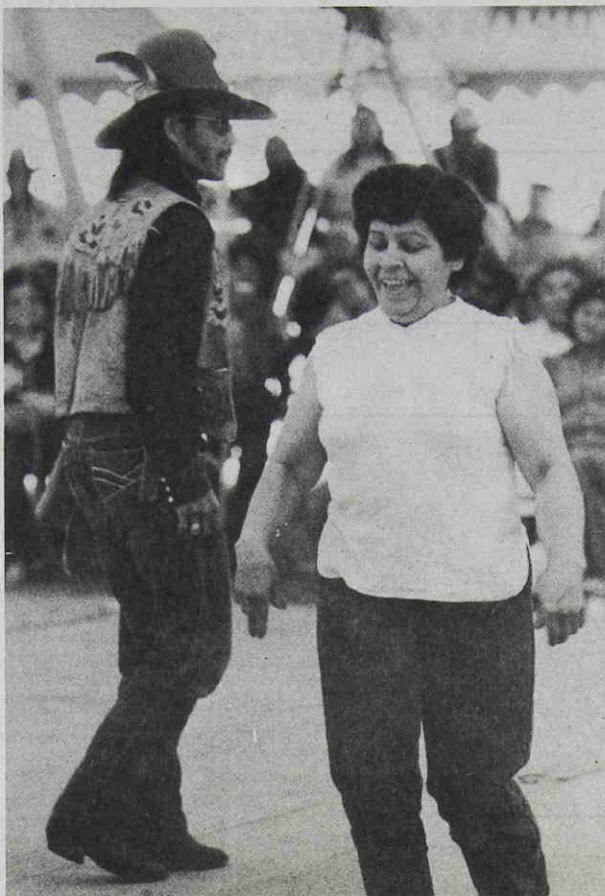
"Some want to be called constitutional Indians and some want to be recognized as Metis, but under Section 91.24 of the *BNA Act*; it's the same thing," Bruyere said.

According to Chartier, the three prairie provincial Metis boards are planning to have a workshop dealing with the Metis question in September. He said the question of who we are and what we want in the constitution will be dealt with at that time.

Bruyere plans to attend the meeting, tentatively scheduled for late August, to be held in Jasper, Alberta.

SUNDOWN
 SUNTEP STUDENT ASSOCIATION
 CABARET
 Little Flower Hall, 410 College, Oct. 8, 1982
 Dance starts at 9 p.m. to 1 a.m. \$5.00 per ticket
 LIVE BAND

METIS HERITAGE DAYS



Mr. & Ms. Batoche



Rose Boyer: Ms. Batoche

by Robert LaFontaine

Rose Boyer is the ideal Metis woman which Metis people want their women to be seen as. She can cook bannock with the best, and raise kids in the traditional manner, with respect for their elders and deference to their parents.

She has proved this nine times over. Married to Euclid Boyer, this amazing woman now lives in Martinsville — but for over a dozen years she lived in Prince Albert. Born in Kinistino, Saskatchewan, Rose moved to Prince Albert in 1964.

It was there that she became involved with the Association of Metis and Non-Status Indians of Saskatchewan and the Saskatchewan Native Women's Association in particular.

In 1971, Rose was elected president of Prince Albert Native Women's Association. It was the first of three terms. During her tenure, the SNWA started a halfway house for women in Prince Albert. It was called Kikinow Residence, and it would help Native women with personal problems, as well as providing temporary shelter. They also started a referral centre. Boyer was the director.

As part of her community work, Rose had extensive dealing with the inmates of the penitentiary as well as both the provincial jail for men and Pinegrove, the jail for women.

As part of her uncomplaining contribution to the cause of Native women and to Native people everywhere, Rose was elected the president of the provincial organization for Native women, and in 1975 she was elected the Prince Albert Native Woman of the Year. She has also participated in a hairdressing course and for her fine work, received an award.

Rose Boyer received the Ms. Batoche award this year for her always active participation in the Native cause, whether it be AMNSIS, the Friendship Centre or Batoche generally. We greatly respect this woman of cause and courage.

Congratulations, Rose.

Terry Lusty: Mr. Batoche

by Robert LaFontaine

Jigging, playing guitar, entertaining the children — that's Terry Lusty, the 1982 Mr. Batoche. With a year's leave of absence from the Northlands School Division in northern Alberta, Terry plans to travel awhile, take in a few pow-wows and rodeos, as well as develop a grade 7 and 8 educational package for Native students and non-Native teachers.

Born in Winnipeg, Terry was abandoned by his parents at the age of two. After his father died, Terry went through three different foster homes before the age of 16. His first years were spent in Norbert. Terry remembers his foster homes as being extremely unhappy. He then went to a Winnipeg residential school. At the age of 16, Terry went on his own, as a ward of the Children's Aid Society.

After travelling across Canada twice, Terry decided to settle down. For the next 12 years, he lived in Calgary, working on different types of jobs: pipeline, construction, etc. One of his most memorable jobs was building the Drumheller prison: "We'll weaken this spot," says Terry.

While in Elbow River, he joined the Metis local there. He also helped with Elbow Drums, the Friendship Centre's newspaper. Later, he joined the provincial organization. Active in the community, Terry met a lot of people: professors, church people and service organizations, where he sometimes spoke. He was urged to go to university. In 1979, Terry graduated with a Bachelor of Education degree.

One of Terry's main loves is music. Walking behind the cattle he used to watch on a farm of his foster parents, Terry used to sing, making up his own songs and melodies as he went. Later he learned to play guitar. Although he can't read music, Terry plays by ear. He says his songs and the melodies come almost simultaneously.

Terry is sometimes hired to play at weddings, birthday parties and also at some conferences. He used to freelance for CBC. He says he doesn't want to join a band, but likes it better singing and writing his own songs.

Respect and traditional values are all a part of Terry's character. He believes in Native people and in the future. He respects the wisdom of the older people. "Elders are not senior citizens," he says. "To be an elder, you don't have to be elderly. It depends on what experience and what knowledge you have and how you can help others."

Batoche

by Robert LaFontaine

BATOCHÉ—About 5,000 people showed up at the Metis Heritage Days, July 15 to 18, in Batoche to attend the annual assembly and participate in the cultural event that commemorates the halfbreed people's courageous stand in the Rebellion of 1885. It is probably the most important gathering during the year for Metis people and the Association of Metis and Non-Status Indians of Saskatchewan.

Each year, the Association uses the first two days for an annual assembly. Delegates from the 121

locals in the province discuss and vote on the various political issues that AMNSIS has to deal with during the course of the year. The annual budget and reports from the executive as well as the introduction of several resolutions kept the 200 delegates busy for the length of the meeting. Some delegates were most outspoken than others.

The historic sights were once again quite popular with both the Metis and the curious visitors that visited Batoche this year. The church attracted most of the attention and a little walk down to the graveyard where the graves of the rebels can be seen. Old names — Lepine, LaPierre — brought back many memories as well as a quiet anger. Hopeful souvenir hunters looked through the ring of trenches for historic pieces that could perhaps be of value. There was little

luck in that venture; most of the trenches were picked clean a long time ago.

Cars, campers and the occasional motorcycle with license plates from British Columbia, North Dakota, Manitoba and Saskatchewan converged onto the grounds. Bell-type tents, boy scout tents, two-man tents, pup tents were seen being erected post-haste. Black hair, brown hair, brown eyes, green eyes, thin, short, skinny, fat — all types of halfbreeds showed up with a few white people thrown in to spice up the soup of humanity.

With the conclusion of the meeting, the cultural and sporting events took precedence. There was baseball, jiggling, fiddling, bannock baking, horseshoes, a children's showcase, dance, and of course, tug-of-war games to entertain the largely jovial crowd.

Man Stabbed at Batoche

by Wilf Campbell

REGINA—Raymond Dennis Sinclair of Green Lake was stabbed on Saturday, July 17 in Batoche when he became involved in a fight with two other men during Metis Heritage Days. Constable Belgarde of the RCMP detachment in Rosthern said Sinclair received a cut across the hand and a stab wound to the upper abdomen, puncturing his liver. University Hospital personnel said Sinclair was released July 22, six days after the incident took place.

Organizers and security personnel of Metis Heritage Days said the incident occurred when a couple of

men were reprimanded for careless driving within the camping area, almost hitting two pedestrians. A fight broke out, where Sinclair became involved. He subsequently got stabbed. Sinclair was then taken to the hospital and the RCMP were called in to investigate.

Amidst rumours that security personnel had been involved in the scuffle, RCMP cleared the air by saying that charges had been laid against two men who were not security personnel.

Dave Ross, head of security, said there were many reasons for the incident, including lack of personnel experience in handling the large gathering and lack of proper equipment for communicating amongst the security people. Ross also stated that he will be submitting a report giving full details of the incident, along with specific recommendations as to how security should be organized during the annual event. Ross had been given the contract to handle security at this year's Metis Heritage Days by the Association of Metis and Non-Status Indians of Saskatchewan

(AMNSIS).

Tim Low, administrator for AMNSIS, said a closer look at the organizing of this event will be taken. "Sports events normally scheduled will be cancelled and more emphasis will be given to cultural events. The Batoche site has immense historical value to the Metis people. It signifies the last battle fought on Canadian soil by a nation of people wanting their land and rights as free individuals. This whole stabbing incident just reflects that some people come to Batoche for all the wrong reasons! Batoche is a very special commemoration for people who fought and died for us a hundred years ago. It's for people who come to meet old friends; it's a social event and a cultural gathering. But the party aspect of Batoche has taken on too much of a role."

Low said incidents of this kind do nothing to promote the image of Native people. "It's things like this which are going to hurt Batoche celebration," he said. □

Batoche Festivity Results

Women's Fastball

A Side
First
 Sorti Saints
Second
 Mistiwasis
Third
 Peepeekesis
B Side
First
 Cote Selects
Second
 Muskeg
Third
 SIMGC Jays

Men's Fastball

A Side
First
 Little Black Bear
Second
 Cote Selects
Third
 Native Sons
B Side
First
 Muskeg As
Second
 Muskeg Raiders
Third
 Regina Braves

Bannock Baking Contest

First
 Anne Guboche
Second
 Jessica Desjarlais
Third
 Jean Beatty

Womens Jigging

First
 Geraldine Greyeyes
 Saskatoon, Saskatchewan
Second
 Caroline Daigneault
 3954 Centennial Drive
 Saskatoon, Saskatchewan
Third
 Rita Norris
 11725 - 87th Street
 Edmonton, Alberta
 T5B 3M8

Mens Jigging

First
 Richard Frederick
 11327 - 107 Avenue
 Edmonton, Alberta
Second
 Keith Dutiaume
 485 Jameison Avenue
 Winnipeg, Manitoba
 R2K 1N3
Third
 Bob Caplette
 1529 Idylwyld Drive
 Saskatoon, Saskatchewan

Women's Horseshoes

First
 V. Daniels
Second
 G. Montgrande

Men's Horseshoes

First
 Joe Britton
Second
 Julius Sanderson

Talent Show

First
 Karen Chartrand
 General Delivery
 Martensville, Saskatchewan
Second
 Myrna Whiteford
 283-20th Street East
 Prince Albert, Sask.
Third
 Cheryl Joseph
 948-28th Street East
 Prince Albert, Sask.

Trappers' Events

Second
 Tom Gerard
 Box 1355
 La Ronge, Saskatchewan

Mr. & Ms. Batoche

Rose Boyer
 Saskatoon, Saskatchewan
 Terry Lusty
 Desmarais, Alberta

Max and Gary Parenteau: father and son jamming in the outdoors.



Local News...



Beatty-Ballantyne Say "I Do"

DESCHAMBAULT LAKE—The whole community of Deschambault Lake turned out to witness the wedding of Steven Beatty and Dorothy Ballantyne on July 4 at the local Anglican church, with Rev. Gilbert Bird of Montreal Lake presiding over the ceremonies.

It was a beautiful day as many of the local people stood outside the small church waiting for the ceremonies to finish. When they did and the wedding party emerged, the big church bell began ringing as people surrounded the couple, throwing confetti and congratulating them.

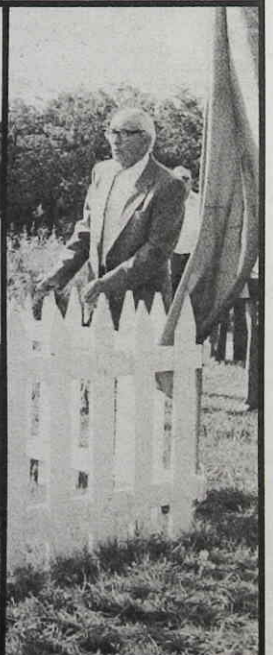
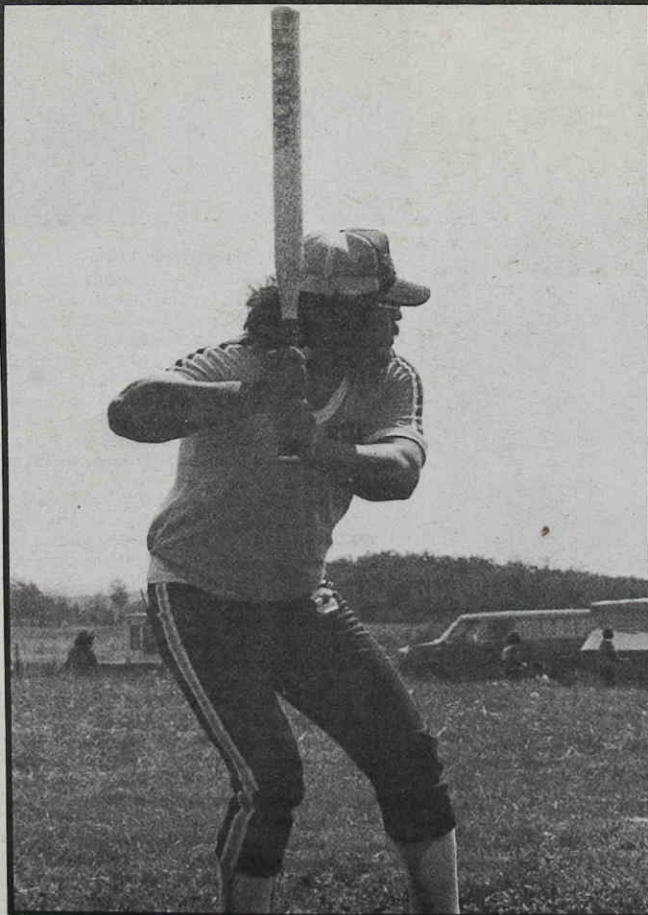
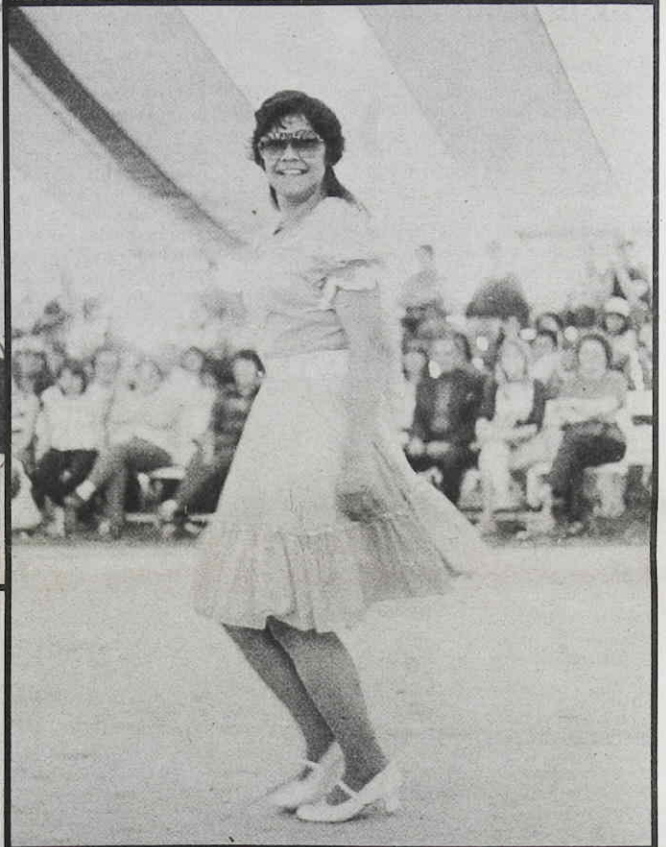
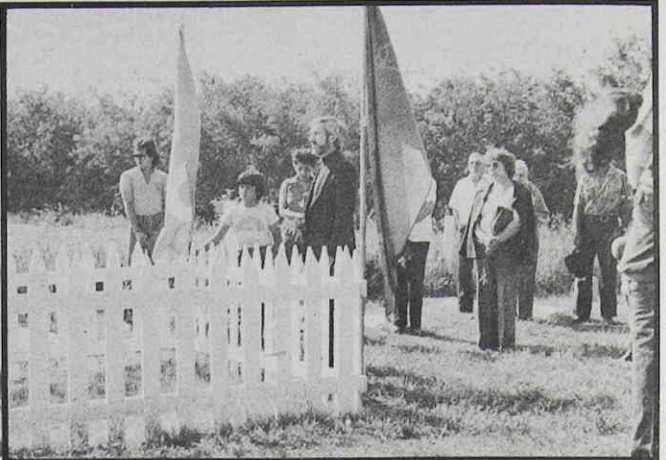
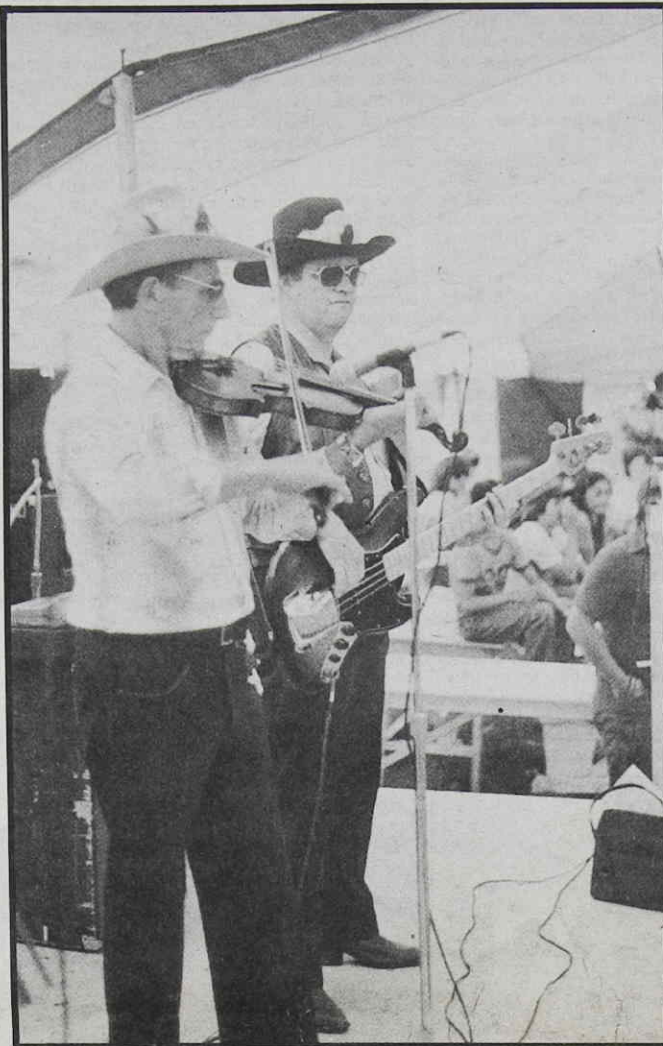
The wedding party consisted of the maid of honour, Angeliqe Ballantyne, sister of the bride; bridesmaid, Edna Beatty, sister of the groom; best man, Patrick Ballantyne, friend of the bride and groom; Greg Seib, nephew of the groom; flower girl, Edna Beatty, niece of the groom, and ring bearer, Dwayne Seib, nephew of the groom.

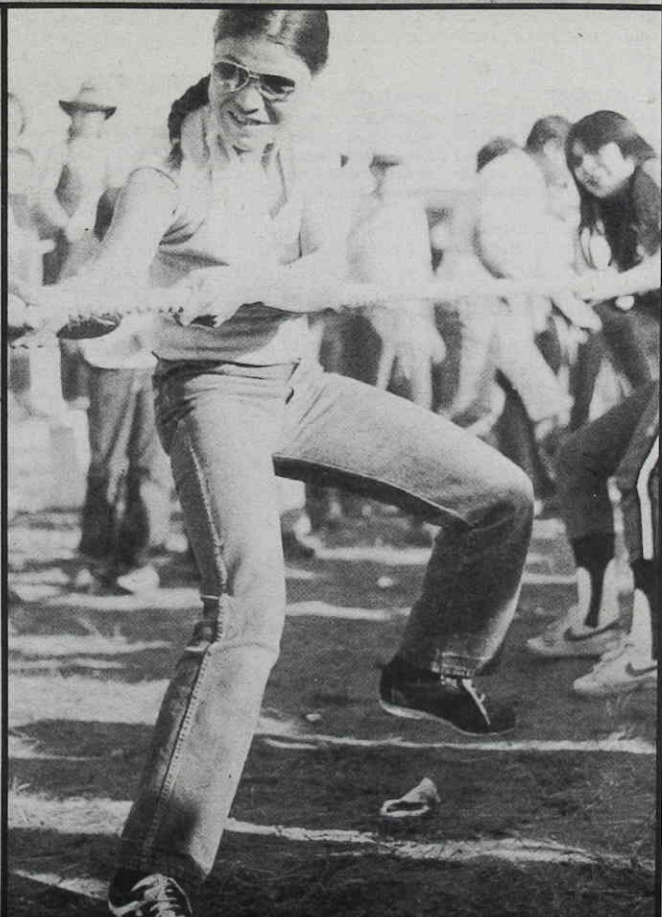
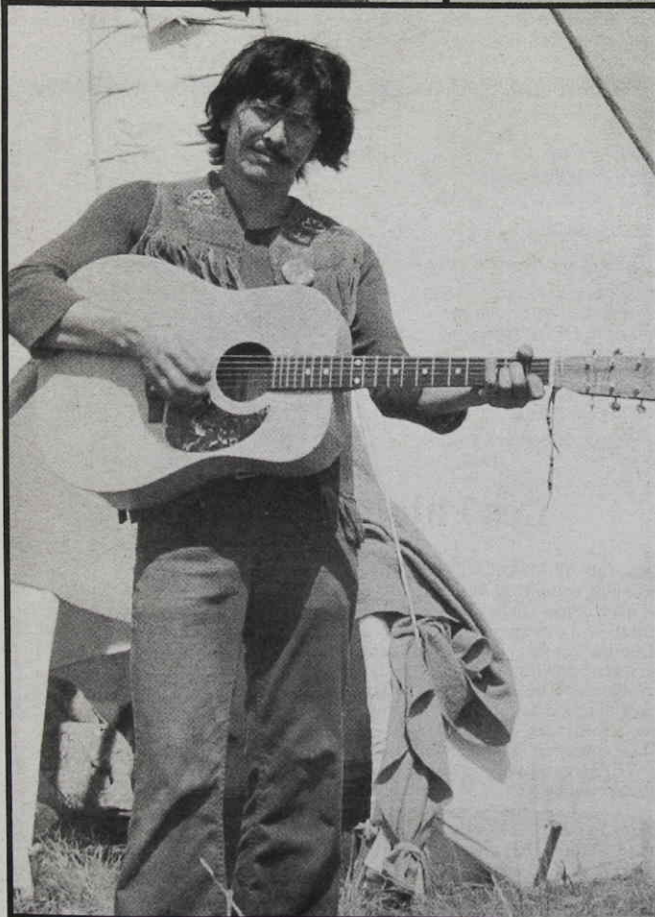
Dorothy is the daughter of Henry and Jeannie Ballantyne and Steven is the son of Oscar and Jean Beatty.

Later in the day, a big feast was held at the local community hall, where all kinds of delicious food was served. It was prepared by the families of the bride and groom.

Dorothy and Steven would like to extend their thanks to everyone who helped at the wedding and for all the lovely gifts they received.

NewBreed would like to wish the happy couple all the best. We would also like to encourage all our readers to send in their wedding photos, anniversaries, birthday celebrations, etc., along with the information, and we will be glad to print it for you.





AMNSIS Election Results 1982

The Association of Metis and Non-Status Indians of Saskatchewan annual election results are:

Provincial Executive

President <i>Jim Sinclair — 2115</i> <i>Rod Durocher — 1860</i>	Provincial Secretary <i>Frank Tomkins — 1635</i> <i>Dona Desmarats — 1347</i> <i>Claude Petit — 570</i> <i>Leon Kennedy — 396</i>
Vice-President <i>Clem Chartier — 1894</i> <i>Chris LaFontaine — 1212</i> <i>Julie Pitzel — 820</i>	Treasurer <i>Jim Durocher — 2656</i> <i>Murray Hamilton — 1288</i>

Area Directors

Western Region 1A <i>Morley Norton — 266</i> <i>Ralph Kennedy — 108</i>	Northern Region III <i>Jim Favel — 354</i> <i>Allan Morin — 124</i> <i>Ron Caisse — 30</i>
Northern Region II <i>Armand Murray — 160</i> <i>Philip Chartier — 39</i> <i>Lawrence Kiezie — 21</i> <i>Tony Kiezie — 17</i>	Western Region III <i>Don Ross — 318</i> <i>Dave Pelletier — 112</i>
Parkland <i>Edwin Pelletier — 117</i> <i>Dan Pelletier — 83</i> <i>Gerald St. Pierre — 32</i> <i>Rita Pritchard — 16</i>	Western Region II <i>Roberta Kelly — 263</i> <i>Wayne Trotchie — 142</i> <i>Aurele Lalonde — 140</i> <i>Jerry Durocher — 116</i> <i>Lawrence Lacendre — 23</i>
Eastern Region III <i>Napoleon LaFontaine</i> <i>— by acclamation</i>	Eastern Region I <i>Angus Deschambault — 279</i> <i>Bonita Beatty — 229</i> <i>Joe Fiddler — 202</i>
Western Region I <i>Rod Bishop</i> <i>— by acclamation</i>	Eastern Region II <i>Alvin Campeau — 156</i> <i>Clarence Campeau — 25</i> <i>Olga Flesjer — 10</i>
Extreme North <i>Janet Holmgren</i> <i>— by acclamation</i>	

Shortly after the election, a meeting was held in Prince Albert by the provincial executive to determine the validity of six protests, all relating to area directors' positions. After reviewing the cases, the executive declared two regions void. For the reasons listed below, by-elections for these regions will be held on August 28, 1982.

PARKLAND

Fifty eligible voters were not on the voters' list in Yorkton's Local 13; this could have affected the election results. The polling station did not open at 9:00 a.m., and the local did not recognize the rightly appointed Deputy Returning officer.

NORTHERN REGION II

Approximately 40 members were denied a vote in Buffalo Narrows because their names were not listed on the updated membership lists. No advance polls were held. That Bear Creek Local did not receive a ballot box.

By-Election Results

Ed Note: as the NewBreed Journal goes into print, the following are the unofficial results received from Mark Winkler, the Chief Electoral Officer:

Parkland Area
Edwin Pelletier - 106
Marcel Pelletier - 52
Dan Pelletier - 5

Northern Region II
Norman Hansen - 195
Marius Cummings - 5
Phillip Chartier - 165
Roderick Janvier - 26
Armand Murray - 154

Happy Birthday

Happy Birthday to the following people who recently celebrated their birthdays and those who will be having birthdays soon: Wilf Campbell, Joan Beatty, Rodger Ross, Dwayne Ross, Debbie Piapot, April Boyd, Joanne Kurtz and Sheila Preston. Remember, if you wish to wish your friends a happy birthday on their special day, let *NewBreed* know and we'll print it for you.

Nunavut Gallery

Inuit sculpture
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Native Graduates Honoured

by Larry Laliberte

REGINA—Phyllis Bellegarde from Youth Unlimited organized a special recognition buffet on Friday, June 18, 1982 at the Riel Cresaults for all of Regina's 1982 Native High School graduates. She invited various resource agencies to inform the students of different career opportunities available. They spoke of the different approaches a student can take when choosing a career. Since selecting a career may be one of the most difficult decisions in one's life, this gave the students some insights into the many career opportunities available to them.

This is the first time such a luncheon was held in Regina. Bellegarde said since we have such a limited number of grade twelve Native graduates in Regina, we should make an extra effort to recognize them for their achievements. There were 28 grade twelve Native graduates.

Barry McKay, Education Co-ordinator for the Non-Status Indian and Metis Program (NSIM), gave an explanation of the requirements and objectives of the program. Ed Neufeld from the Native Career Development office spoke of the various types of training his department offers. Their department places successful candidates into various training positions.

Dan Paul Bork from Native Employment Services Group introduced their services to the students and explained what their department offers to persons in search of employment. Also at hand was a representative from the Regina Women's Division. They

assist women in choosing a career. Before finishing off her presentation, she said with a smile, "We are not chauvinist; our department will provide our services to men also."

Bill Thompson from the Saskatchewan Technical Institute in Moose Jaw invited the students to apply for entrance at their technical school. He explained how the school trains people to make them employable. The Moose Jaw Technical Institute offers opportunities for persons interested in the trades field. They train between 5,000 to 6,000 people per year. They have a waiting list for some of the programs, so he encouraged interested students to submit their applications as early as possible.

David Bale from the University of Regina invited the students to visit the university and talk to a counsellor for an explanation of any of the degree courses available. Liz Cooper, co-ordinator of the Regina SUNTEP Centre, also explained what the SUNTEP program is. She announced that one of the grads (Debbie Fayant) was accepted into the program.

Due to short notice in organizing the luncheon, only nine out of 28 students showed up for the luncheon. Present were Margaret Akan, Marcia Gordon, Lois L. Amotte, Jean Cote, Gail Bitternose, Debbie Fayant, Rod Ash, Dana Parisian and Darlene Samuelson.

Bellegarde says she hopes this will become an annual event and she would like to thank everyone who participated.

*Cold, Cunning, Creeper;
Corruption is what you grow.
Hidden in bodies ridden with misery.
You are sly, silent and short on compassion.
Belial's creation of filth.
Life longs to live
To enjoy a walk; talk; to play games;
To love; absorbed in nature;
To enjoy relations and friendships.
Don't balk at living life. Its end is so unsure.
And now Satan's close breath does try to chill me.
Though I fear his servant, pain, I fear "Him" not.
Satan's servant perhaps may kill me.
But such service brings me great cheer.
Satan's corruptions only send us home.
In body new, I'll stand before His Throne.*

— Written by Leslie G. Fiddler,
June, 1982

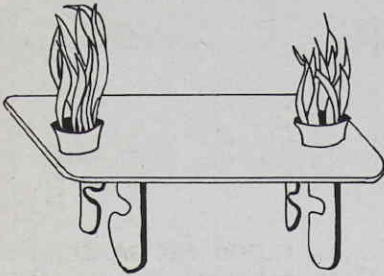


Les Fiddler

On Saturday, July 17, 1982, SUNTEP Regina mourned the loss of Les Fiddler. Les was just completing his first year in SUNTEP when he died of cancer. He was an excellent student who is very much missed by his family, his colleagues, the staff and students of SUNTEP and by the congregation of Argyle Road Baptist Church. Les was an active member of that church. Les is survived by three brothers, Herb and his wife Vi of Regina; Cliff and his wife Jeri of Cranbrook, B.C.; Wayne and his wife Nancy of Cambridge, Ontario; his grandmother, Mrs. Josephine Fiddler of Edmonton; three nieces and three nephews, as well as many aunts, uncles and cousins.

Because of Les' courage and faith and his serious approach to his studies, his family and SUNTEP Regina have established a scholarship in his name. We hope that this scholarship will help all of us to follow his example. We will remember him.

Persons wishing to contribute to the Les Fiddler Memorial Scholarship may send donations to Marion Desjarlais, Suite #100, 2505-11th Avenue, Regina, Saskatchewan S4P 0K6.



The Louis Riel Garden Bench

If you're like most folks, you've shopped for garden furniture and found it to be way over-priced and usually not built to last more than one or two seasons. So unless you're into wasting a lot of money which you don't have, you'll be sitting on the cold, damp ground. If that is the case, then we have a solution for you. With a few spare boards, a couple of nails and one or two spare hours, you can be relaxing on your very own Louis Riel Garden Bench, before the afternoon is done.

While Louis Riel was struggling to ensure for the Metis people the spirit and reality of personhood that was theirs, he was often known to sit for hours in meditation and prayer. No decision was made hastily and no action was ever taken before he sought the wisdom and guidance of God. He would pray where he felt closest to God, and so you would often find him kneeling in the forest or sitting on a bench in the garden of his confessor, spiritual advisor and dear friend, Bishop Bourgeault. These were indeed special moments for Louis and we will never fully know the inspiring thoughts or spiritual awareness that were his, then. However, we have tried to recreate a small part of that spirit in the simplistic and natural charm of this garden bench, which we simply call the "Louis Riel Garden Bench".

First, gather together four boards of the following dimensions:

- 2 pieces — 1" x 12" x 18" — for the legs
- 1 piece — 1" x 12" x 60" — for the seat
- 1 piece — 1" x 8" x 30" — for the rail or brace
- 1 package — 6d (2 inch) finishing nails

The outline for the legs is made by using a newspaper model. Cut a sheet of paper to the size of the leg board and fold it in half. Draw the outline for one foot on the sheet. Cut the design out, unfold it and transfer the outline to one of the leg boards. Now, clamp the two leg boards together and cut out the

design. If you don't have clamps, then simply transfer the design onto both leg boards and cut them out separately. Now, bevel the edges of the legs slightly, using a small plane, large-toothed file or sandpaper. This is called chamfering and will prevent the wood from splintering.

Now draw two parallel lines 3/8" on either side of the centre line of the leg boards on both sides of both boards. This is where the rail or brace will be attached. One important point you should remember is to glue all joints before nailing with a white wood glue. Start the nails in the legs and then attach the rail. Be sure that the rail is nailed inside of the lines that you drew. When both legs are attached to the rail, then you are ready to attach the seat.

First, however, you will need to cut the openings for the flower pots which will sit on either side of the bench. You will do this by measuring the diameter of the lip of the pots you will be using. If they do not have lips, then simply measure the diameter of your pots three inches down from the top. Once you know the diameter of the pots, you will draw the holes on the ends of the seat. Measure 12" in from each end, centre the holes in this area, making sure it is centered. Then cut out the holes.

Now stand the leg assembly right side up and attach the seat. Please check to be certain that the seat is centered before nailing it down. It will be a good idea to bevel all the edges of the bench to prevent it from splintering and thus lasting longer. You might want to round off the corners of the seat and we would recommend this.

Your bench is now finished. When you have time, simply finish it with a penetrating stain. This will allow the wood to breathe and age naturally. Place the pots with your favourite flowers in the holes provided, sit down and let your mind and spirit drift out upon the peace and tranquility of thoughts known only by greater men and women than most.



Hi!

I'm Chuck Endrill, and I work for the Provincial Metis Society Housing Association (PMSHA). I'll be stopping by every month or so to give you the inside track on some easy and inexpensive ways of maintaining, organizing and beautifying your home and household. I've talked to a few of you folks and feel I've gotten a pretty good idea of some of the major problems you're having in this area. I'll be trying to help you solve some of these problems. However, if you want advice on special problems, just write me, in care of *NewBreed*, and I'll write to you personally. As well, I'll try to present your questions and my answers in future columns. For today, I'd like to first answer a letter I received in the office last week.

Dear Chuck:

Two years ago, we moved into your new PMSHA unit. It is really a comfortable house and has become home to my family. Lately, we have been developing a problem that has become a real source of irritation for everyone. Just since March, our furnace has become so noisy that when it cuts in at night, it wakes us all up and it's almost impossible to get back to sleep again. Not only is it noisy, but once it starts, it seems to run unusually long for this time of year. However, the house never gets too warm. Along with the irritating effects of this problem, I feel the expense of running the furnace for unnecessary periods of time is going to result in a serious financial problem for us. What can you suggest?

Sincerely,
Almost Broke and Going Crazy

Dear Almost Broke and Going Crazy:

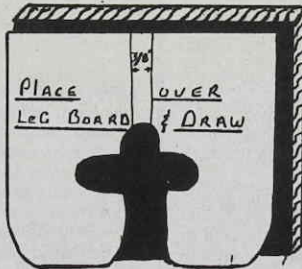
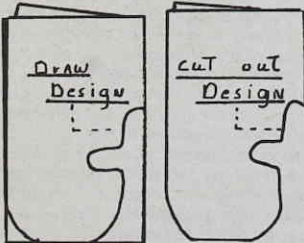
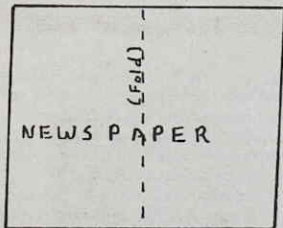
You're right — this is a serious problem, and it's only going to get worse as time goes on. Your problem seems to be one of improper maintenance of your heating system. Winter puts an unusual amount of strain on this system and this will only have been intensified by the long, cold winter we've just experienced. There are a number of things I might suggest:

1. Check the fan belt tension and the general condition of the belt. It may need adjustment or even replacement. For quiet operation, the belt should be as loose as possible without slipping. A simple test is to check the temperature of the smaller pulley by touching it. If it is noticeably warmer than the larger one, then the belt needs tightening. There should be 3/4" to 1" (18 to 25 mm) slack on one side, between pulleys.
2. Put 3 drops of SA-10 (light household) oil into burner motor oil cups or openings. Also put 3 drops into fan motor, bearings or circulating pump motor. However, if there are no oil cups or open oiler parts, this means that the bearings are self-lubricating and this will not be the source of your problem.
3. Replace the disposable air filter or clean the permanent ones. This should be done monthly when your furnace is in continual operation, as in winter.
4. Check the hot air registers for blockages. Remove the register plates and vacuum at least every six months. Not only will this give you an opportunity to check that nothing has fallen in and blocked the air flow, but it will provide you with a cleaner air supply and less dusting for the wife. If your problem remains, then it is time to call your serviceman.

Remember — your heating system is merely a system of machines and requires regular maintenance. I have put together a Furnace Room Maintenance Chart that should make this chore easier.

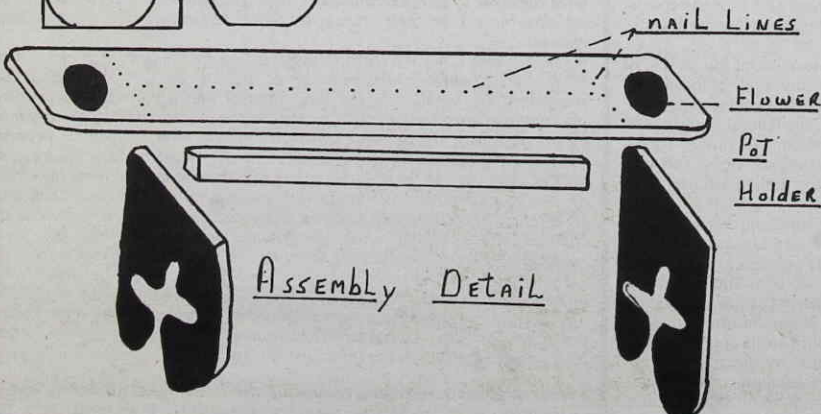
Sincerely,
Chuck

If any of our readers would like a copy of this chart, they can obtain it free by writing to me in care of *NewBreed*. Please remember to address it to Chuck Endrill.



CUT OUT DESIGN
LEG BOARD

LEG DECORATION DETAIL



NATIVE COUNCIL OF CANADA PRESENTS STATEMENT TO A UNITED NATIONS HUMAN RIGHTS GROUP

by Clem Chartier

Regina - Clem Chartier, Vice President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and Louis (Smokey) Bruyere, President of the Native Council of Canada (NCC) returned from Geneva after attending a meeting of the United Nations Working Group on Indigenous Populations on August 9 to the 13.

Chartier, representing the World Council of Indigenous People, presented the following statement to the U.N. Working Group.

There will be a detailed report of the meeting, held August 9-13, in the next issue of New Breed.

Statement to the United Nations Working Group on Indigenous Populations:

Our Council represents the interests of the Metis and Non-Status Indians throughout Canada, numbering approximately one million.

Although we are currently undergoing constitutional change within Canada, and that the Metis have received constitutional recognition as being part of the Aboriginal Peoples within Canada, we welcome and encourage the creation and future initiatives of the Working Group.

At the outset, it is important to note that our membership is composed of Indigenous Peoples throughout Canada who are organized into provincial and territorial associations. The issues that face our people are diverse and may be viewed with differing degrees of significance. As such, we can only give examples of some of the general issues that confront us.

Historically, some of our people, especially in eastern Canada, have been denied all rights which they justly feel belong to them by virtue of being the natural descendants of the signatories to their treaties, as provided for by those treaties.

In the west and west-central areas of Canada, our people, from 1870 to 1921, witnessed arbitrary action of the part of the federal government. The government in its dealings with the halfbreed peoples (Metis) allowed some to join treaty individually and allowed some Metis communities to join an Indian treaty by adhesion. However, for the majority of Metis, the federal government unilaterally moved to extinguish their Indian or aboriginal title by the issuing of land scrip or money scrip. Both of these scrip notes entitled a halfbreed person to 240 acres of land in outright ownership (fee simple). The money scrip entitled the bearer to \$240 redeemable only for land which at the time was worth one dollar per acre. Needless to say, these people were immediately divested of their entitlement to the land by unscrupulous and corrupt politicians, bankers, clergy and of course the land speculators.

The halfbreed people themselves had requested that the land be issued on a communal basis and that it not be subject to alienation. The exact opposite took place. The last two dealings with the halfbreeds took place in 1906 in northern Saskatchewan and in 1921 in the Northwest Territories.

In the Northern Saskatchewan Treaty 10 area, the people were given a choice of either taking scrip or entering into treaty. The majority of the halfbreeds and many Indians were enticed into taking scrip. It should be noted that the land or money scrip could only be used in surveyed areas, and to this day, the land in northern Saskatchewan is still not surveyed. As a consequence, the only ones to benefit were the speculators who accompanied the treaty commissioner. The halfbreed received about 20-30 cents per acre and often less. Again money was meaningless because they were still using furs as a medium of exchange.

In 1921, in the Northwest Territories, the Treaty Commission (Treaty 11) issued to the halfbreeds \$240 cash. This can only be because 240 acres would be valued at about \$2,400. Fortunately, the federal government is willing to negotiate with the halfbreeds in the Northwest Territories, who are now doing so in partnership with the Dene Nation.

Along with this loss of traditional lands, the government and now the courts have ruled that our people have also lost their traditional rights to pursue a livelihood of hunting, trapping and fishing.

With respect to current legal relations, of significance to some of our people is the fact that the federal government denies that they have any legal responsibility to deal with us. They have abdicated this responsibility to the provinces, against the wishes of our people. By Section 12 of the *Indian Act*, the federal government has decreed that any person who has received halfbreed land or money scrip, and their descendants, are not entitled to be registered as Indians. Going further, by Section 12(1)(B), the government has decreed that any Indian woman who marries a Non-Indian loses her status as an Indian.

Basically, the Metis and Non-Status Indians within Canada are denied their aboriginal rights to land, resources and self-government. The *Constitutional Act, 1981* may provide for addressing this issue, but it is still the position of the federal Department of Justice that the majority of the Metis and Non-Status Indians have no valid rights, basing their opinions on the legal concepts of the Supremacy of Parliament and Supremacy by Law. As pointed out above, in some areas of Canada (notably the Yukon and Northwest Territories) our people are in the negotiation process, albeit a process which often is frustrated by the government.

Admittedly, we will be pursuing our rights within the Canadian constitutional framework; however, we also realize that the results will not be far-reaching and that the potential contribution of the United Nations, with respect to indigenous peoples' rights, will be necessary for the eventual acquisition of our rights. □

In the Northern Saskatchewan Treaty 10 area, the people were given the choice of taking scrip or entering into treaty. The majority of halfbreeds and many Native people were enticed into taking scrip. It should be noted that land or money scrip could only be used in surveyed areas, and the land in Northern Saskatchewan to this day, has not been surveyed.

The Indian Law Resource Centre, represented by Armstrong Wiggins and Steven Tulberg of Washington, D.C., presented the following set of draft principles at the Geneva conference.

Draft Principles for Consideration

Recalling ECOSOC Resolution E/1982/34, which established a Working Group on Indigenous Populations to review developments pertaining to human rights of indigenous peoples and to develop standards for the rights of indigenous peoples.

Having heard from representatives of indigenous peoples about the plight they face in various

regions of the world which requires urgent consideration;

Mindful of its' responsibility to both review developments and establish standards relating to the rights of indigenous peoples;

Decides upon the following basic principles to guide, for the present time, the Working Group's review of developments relating to the rights of indigenous people:

1. Indigenous peoples and groups shall be entitled freely and independently to practice, develop and perpetuate their own religions, languages, cultures, traditions, social systems and ways of life.
2. Indigenous peoples and groups shall be free from any action or course of conduct which directly or indirectly may result in the destruction or disintegration of their physical, cultural or political integrity.
3. Indigenous peoples shall not be deprived of their rights or claims to land, property or natural resources, without their free and informed consent. No state shall claim or retain, by right of discovery or otherwise, the territories of indigenous peoples, except such land as may have been lawfully acquired by valid treaty or other cession freely made. In no circumstances shall indigenous peoples or groups be subjected to discrimination with respect to their rights or claims to land, property or natural resources.
4. Indigenous peoples shall be free from any action or course of conduct which directly or indirectly may result in the destruction or deterioration of land, air, water, wildlife, habitat or other natural resources.
5. Indigenous peoples are, in some circumstances, under a domination which is both alien and colonial in nature. Indigenous peoples qualify as peoples possessing a right of self-determination; hence, indigenous peoples have the right to self-determination, that is, to possess whatever degree of self-government in their territories which the indigenous peoples may choose.
6. Treaties and other agreements entered into by indigenous peoples with other states, whether denominated as treaties or otherwise, shall be recognized and applied in the same manner and according to the same international laws and principles as the treaties and agreements entered into by other states. Treaties and agreements made with indigenous peoples shall not be subject to unilateral abrogation. The municipal law of any state may not serve as a defense to the failure to adhere to and perform the terms of treaties and agreements made with indigenous peoples. Nor shall any state refuse to recognize and adhere to treaties or other agreements due to changed circumstances where the change in circumstances has been substantially caused by the state asserting that such change has occurred.
7. The rights of indigenous peoples and groups shall be free from infringement by states, individuals, corporations or other entities.
8. Indigenous peoples and groups shall not be deprived of any other rights protected by the Universal Declaration of Human Rights, other international instruments or international law.

These principals represent certain of the basic rights of indigenous peoples which should guide the deliberations of the Working Group.

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Upgrading Students Given Recognition

by Larry Laliberte

REGINA—Delora Parisian, counsellor for persons accepted in the Non-Status Indian and Metis Program (NSIM), organized a successful recognition luncheon for this year's upgrading students at the Riel Cresaultis Elders Hall on June 25, 1982.

The luncheon began with Annie Lavelle, president of the Riel Cresaultis Elders' Society, saying an opening prayer. Don Ross, Metis Association Area Director of Western Region 111, said: "Native people are always looked at as stereotype drunks and welfare recipients. This type of gathering shows the positive aspects, which makes me want to work twice as hard." He added, "You guys (students) are my

ammunition I need when dealing with the government."

To show their appreciation for Delora's hard work, the students presented her with a plaque. They also thanked the Regina Plains Community College for giving them the opportunity to finish school.

Most of the students were enrolled in the basic upgrading program; a few were enrolled in the job skills program and the Native Life Skills program. The job skills concentrated on improving job skills and how to maintain and hold employment.

The Native Life Skills Program is designed to improve the learning needs of the urban Native student. This class focusses on clarifying culture and

value conflicts, as well as attitudes about race and discrimination.

The NSIM program is available to persons who are Non-Status or Metis, 17 years of age, and have been out of school for a minimum of one year. The program will cover tuition, books and other course costs for different programs. The NSIM program is available through various schools, as long as the training centres are recognized by Saskatchewan Department of Continuing Education. This would include community colleges, business colleges, technical schools and universities.

Approximately 50 people, including the 22 students, enjoyed the social gathering.

Northern Leader Doubts Tory Sincerity in DNS Policy

by Joan Beatty

GREEN LAKE—At least one northern community leader has expressed doubt that the Progressive Conservative government will seriously try to resolve the economic and social problems of the north.

"The rest of the province may want to play 'wait and see' with the inexperienced, victory-shocked Tories," said Rod Bishop, Overseer of the Green Lake Local Community Authority, "but the people of the north must use the vacuum created by Tory confusion and indecision to organize themselves for economic and social self-defence."

"The magnitude and complexity of northern problems are such that a real danger exists; Tory political hacks and inexperienced, less-than-knowledgeable politicians will devastate the north, however well meaning they may be.

"The problems of the north," Bishop said, "are affecting every aspect of life for every northerner and these problems are more severe in degree than anywhere else in the province, if not most of the country.

"Unemployment ranges from 50 percent to 95 percent, housing for the most part is substandard, the livelihoods of fishermen and trappers are being

threatened, private entrepreneurs are being systematically driven out of the timber industry, training and education opportunities in the north are a travesty of the concept of universal education, the already low level of community services may shortly become lower, even while taxes will increase."

Commenting on the government's intention to put the north into mainstream Saskatchewan by dissolution of the DNS over the next three years, Bishop termed the plan in its current haste as equal to ignoring the unique problems of the north."

Conceding that the DNS has been beneficial to the north, if only by an increase in the number of northern civil service positions and resultant incomes, he said any major changes should be carried out only after consultation between government and the area's representatives including the two major Native organizations, the Federation of Saskatchewan Indians and the Association of Metis and Non-Status Indians of Saskatchewan.

"To date," he said, "this has not been done, despite repeated efforts by the organizations to set up such consultations. Nor is it enough for MacLeod to say that enough meetings have been already held — the result of those was the Options 80 program, and

there are many lawyers who cannot sort out that policy plan, let alone the average Native northerner whom it will most affect.

"Mainstream Saskatchewan," said Bishop, "is not populated by a majority of Metis, Status and Non-Status Indians. Mainstream Saskatchewan is not dependent on fishing, trapping, or the exercise of aboriginal rights for economic survival. Mainstream Saskatchewan is not without strong, self-interested, organized lobby groups such as SUMA, the Rural Municipalities Association, the Saskatchewan Wildlife Federation, or the Federation of Labour, all of which can be depended upon to impress the new government with their demands of what they want from the north — not for the north. Without care, mainstream Saskatchewan could easily drown the northerners and their aspirations."

In a recent letter circulated to all Local Community Authorities and Local Administration Councils in the north, Bishop called on local representatives to take a leadership role in dealing with the provincial government. "To be passive and simply wait for the government initiatives at this time," wrote Bishop, "is the same as suggesting that the people accept their present condition or its worsening."



The Devine Cabinet: back fr. left to right, Hon. P. Schoenhals; Hon. G. Currie; Hon. J. Garner; Hon. P. Rousseau; Hon. P. Smith; Hon. B. Pickering; Hon. J. Sandberg; Hon. L. McLaren; Hon. N. Hardy; front row fr. left to right, Hon. G. McLeod; Hon. C. Thatcher; Hon. E. Bernston; Premier G. Devine; Hon. B. Andrew; Hon. G. Laine; Hon. G. Taylor.

by Larry Laliberte

NATIVE ART ADVANCES IN THE ART WORLD



Edward Poitras, Robert Houle, Tootoosis & Princess Anne.

Princess Anne of Great Britain officially opened an art show entitled "New Works by a New Generation." This event took place 2 p.m., at the Norman Mackenzie Art Gallery here in Regina on July 9, 1982. The opening was attended, by invitation only, by representatives of the University of Regina, the Norman Mackenzie Gallery, the Staff of the Indian Art Department of the Saskatchewan Indian Federated College (SIFC), and two well known elders, and their families, from the Federation of Saskatchewan Indians. The exhibition was the first of its kind for a Canadian public gallery, featuring work by artists of North American Indian ancestry. To have the show officially opened by the Princess Anne was an unforeseen honour for the artists.

The exhibit was organized by Bob Boyer of the Indian Art Department of SIFC and Carol Phillips of the Norman Mackenzie Art Gallery, in conjunction with the World Assembly of First Nations. In all, fifteen artists from across Canada and the United States were selected to feature their work.

All art displayed at the exhibition had a common denominator: each artist combined in their work both contemporary and traditional cultural references and personal spiritual beliefs. The individually chosen styles, techniques and concepts expressed in the show made excellent use of contemporary art concepts combined with traditionally handled symbolic elements. Each artist uniquely managed to reflect their Native background in a dynamic display of forms, shapes and colours leaving the viewer with a feeling that Native people have not been sleeping.

Abraham Anglhiik from Paulatuk, Northwest Territories, expertly carved the vertebrae of a whales' spinal column into intricate, sweeping, mystical forms; whereas Carl Beam, an Ontario painter, treats his imagery and references in a sensitive, abstract manner.

Bob Boyer, a Regina artist, works with oil and canvas. Each piece contains a repetitive design, definitely reminiscent of traditional beadwork. His bold use of colour and subsequent forms carried the viewer through the series he chose to display.

Domingo Cisneros and Eddy Poitras both use mixed media assemblages, but contrast in the source of materials and final handling. The fact that Cisneros was once Poitras instructor could have a bearing on Poitras approach to art.

Cisneros, a Native from Monterey, New Mexico, uses fur, hides, bones, wood, and feathers in his three dimensional wall hangings, all materials being carefully selected, cleaned and manipulated into final construction. The use of texture and the forms developed into caricatures of spirits leaves a sensitive viewer believing that these wall hangings possess a life of their own.

Edward Poitras recent works include a massive painting showing with several other, older sculptures, and an installation, by necessity displayed in a separate room. Poitras installation includes materials such as plexiglass sheets; fibrefill; cheesecloth; beads; ribbons; cloth; stones; paint and an old army stretcher. The over-all mood is set with the taped sound of a thunderstorm. The assemblage takes the form of a warriors' shirt and would be best viewed on a quiet, wind-blown hill. It is unfortunate that this installation has not found a permanent home, and at the same time, the uncertainty of its' future is in direct relationship to the statement the artist has made.

Other artists showing work in the exhibition include: Douglas Coffin, United States; Larry Emerson, Rehoboth, New Mexico; Phyllis Fife, Dustin, Oklahoma; Harry Fonseca, Sacramento, Calif.; Robert Houle, St. Boniface, Manitoba; George C. Longfish, Oshweken, Ontario; Leonard Paul, Halifax, Nova Scotia; Jaune Quick-to-see Smith, St. Ignatius Flatland Indian Reserve, South Dakota; and Dana A. Williams, Parry Sound, Ontario.

As *NewBreed* goes to press, 'New work by a New Generation' will be dismantled. The future of the exhibit is unknown, some people seeing the need for this level of Native art to be exhibited on an international scale. Other people hold the belief that the quality and initial purpose of the creations would be abused, not only by a Non-Native audience, but also by undisciplined Native artists.

NATIVE ART IN PERSPECTIVE

// There is no Indian art but there is art created by people of aboriginal heritage. Indian is a European word for the aboriginal people of North and South America. There is no word for art in the majority of these cultures. Art existed as part of the people, it wasn't something that was separate. //

EDWARD POITRAS

by Robert Lafontaine

Poitras feels that art is art and cannot be labelled by background or nationality. He readily admits, however, that his art has bi-cultural connotations, due in large part to his Metis heritage.

"As an individual you have a choice to go wherever you want as far as picking up ideas. Just have an open mind when you look at other cultures, races," says Poitras.

"Native artists are using their indigenous background. Ties to the land. It's something we have that they (Non-Natives) don't have. We just have that strength."

In the largest display of Native art in Canada's history, two art galleries, as part of the World Assembly of First Nations July 18 to 25 featured the famous and the not-so-famous Native artists. The Assiniboia Art Gallery displayed the well known artists such as Morriseau, Shilling, Hunt, Odjig and others, while the Norman Mackenzie art Gallery featured the "New Generation" art. Poitras is part of that "New Generation."

"My work is a reflection of my culture. I'm the one who has control over its' development, its' size, what I'm going to accept, what I'm going to reject. My own individual culture," says Poitras.

"The artist has to find himself and where he fits as a human being in society and to reflect his individuality and to give a true representation to his own culture."

Poitras was born in Regina. His first formal training experience in the art world was through an "experimental program" conducted by the Saskatchewan Indian Cultural College in Saskatoon. The program has moved to the Regina university campus. In 1976, Poitras went to Manitou College in Quebec and took training there. He is now teaching art at the University of Regina campus along with Bob Boyer. (see NewBreed Dec./80)

Eddy describes his works as assemblages. He uses bones, plastics, and whatever is available. He does both paintings and three dimensional work. Combining the old with the new, plastics, paint, and organic material, Poitras comes up with art that has an almost mystical effect.

"I was exposed to a lot of historical Indian art," he explained, "and it seemed natural to use a lot of materials instead of just one."

Poitras has developed a unique style of Native art. The materials he uses are all a part of a conscious decision. It also depends on their availability. Plastics, says Poitras, are more obtainable in Regina. "If I was living in a small town, I'd probably be using local materials."

But there have been problems. Eddy's type of art is not selling very well, although he says that the galleries and exhibitions have evoked favourable response. Paintings and other two dimensional forms of art are easier to display in homes, said Poitras.

"Getting involved in the marketplace is kind of hard because you become dependent on the marketable pieces. You go with what sells." Right now, acrylics and paintings are the fad in the art world. "In the "New Generation" of art, there are no restrictions on size, technique or materials. Bones, furs, acrylics, are all a part of this new movement. Some of the pieces are huge."

Your style, says Poitras, "just comes as you keep working. You're always developing, not so much a style but an individuality, always trying to come up with something new. In working with a concept you want to evoke some kind of response from the viewer. So that you grab and hold their attention."

"I haven't really had to depend on my work for a living," says Poitras. "If I had to depend on it, I would probably be working a lot more and developing faster. Right now with my work, I'm going to try and make the individual more aware of his environment. My future pieces will be more environmental pieces or installations."

There have always been Native artists and Native art, not necessarily "Indian art," but art as part of the people. "The arts themselves have always been here, being expressed," says Poitras. "It's just in the last 20 years up here in Canada that the arts have been slowly developing on the marketable scale." And with the marketability comes the labeling.

DOMINGO CISNEROS

// Art is a corruption
of the shamanism. The first
artist wasn't an artist
but a shaman, a medicine man
But the state and the
bureaucracy for the western
religious castrate the shaman
to make them artists. //

by Robert Lafontaine

In the world of Indian art where the marketplace often dictates style, content and depending of the agent, the number of pieces, Domingo Cisneros is an exception. Domingo is one of a growing number of disenchanted Native artists willing to endure financial risks to practice his trade freely and without the chains of a production line mentality to which many of his peers have succumbed.

A new concept and a new generation of artists and art is in the offing, says Domingo. He believes that like himself, there are many up-and-coming artists who do not want to be restricted by the conventions of the establishment and the marketplace.

As part of the recent World Assembly of First Nations (WAFN) conference, two art galleries in Regina featured the works of Native artist. The Assiniboia Art Gallery displayed the works of well known artists Morriseau, Odjig, Shilling, Hunt and others, while the Norman Mackenzie Art Gallery presented the more distinctive work of those such as Poitras, Boyer and Cisneros.

"The movement towards a more open, diverse and spiritual form of art is growing. We want to take the art as a sacred way. A way to a right balance with ourselves, our people, the world. Not as illustrators of the cute little aesthetic mickey-mouse things," Domingos said.

The Morriseaus, Odjigs and Shillings have been imitated again and again, says the 40-year-old Mexican Metis. "They were working by themselves, very isolated, alone, but the white market saw a gold mine in them. So it pushed the new generation to imitate what they (Morriseau, Odjig) are doing. It's very dangerous for the revival of Native art," he said.

The biggest names in art (Picasso, Gaugan) have always been influenced by Native designs. It is still happening today. "We have to stop this," says Domingo. "They are using our symbols, our myths, to make their white art. I think it is time for us to protest. It's like the anthropologists and archaeologists digging in our cultural graves. They come to steal our values and symbols."

Native people have always produced artists, says Domingo. From the rock paintings, the decorating of the teepees, to the murals of Mexico, art has always been part of the social fabric that binds Native people together, said Domingo.

Although a self-proclaimed religious anarchist, combining traditional values and personal beliefs, Domingo's art is a powerful representation of life, death and spirituality. Using only the materials that nature provides (bones, roots, fur and bark), he creates a demonic quality, powerful and mystic.

Domingo's work is well respected in galleries and museums. Since 1975, he has had 13 exhibitions; almost half were solo exhibits, but he hasn't had much luck in selling his pieces. The content, he says, is the major problem. People don't want a representation of death hanging in their living rooms, says a laughing Domingo.

"It's very hard to survive economically. There is no market," says Domingo. "I sell whatever I can, one piece every three years, maybe." Domingo survives, though, "sometimes welfare, public assistance, friends," he says, laughing.

Born in Monterey, Mexico and raised in Laredo, Domingo travelled the world. Fourteen years ago, he moved to Canada. "I like Canada. The habitat of the Quebec forest is similar to that of the Sierra Madres, where I grew up. We have deer, wolves, evergreens, that type of thing," says Domingo. "I am very curious to know about plants, animals and to learn about nature."

Domingo lives near La Macaza, Quebec, not far from Manitou College, where he taught an art class for three and a half years. Domingo says that he learned his style from his elders, refined it in university, and from his own experiences, he is able to create. "I've always been interested in art," he says. "All my life. When I was a kid, I was always drawing, making designs, colouring comics, symbols."

"There will be a new, more spiritual art form," says Domingo. "More representative of the social and cultural values of Native people." That is why, he says, the bone, the fur, roots, life and death are representative of the soul and culture of man and Native people.

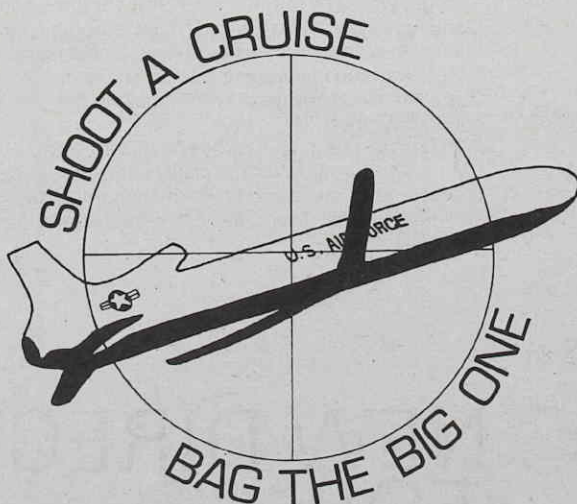
NEW DIRECTION FOR AN OLD ART

by Vye Bouvier

Other than the mere possibility of a 3,000 pound ALCM crashing into a Northern Saskatchewan residents back yard, the tests being conducted will have worldwide repercussions.

The Cruise missile storey is a mysterious one. It is part of a military game in which civilians are pawns. From the dock in Cole Bay or from a field on the prairies, the rationale behind the arms race compares to an immature war game. With the Cruise missile in Canadian territory, we must now consider ourselves in the game.

REWARD ATTENTION HUNTERS



Help us rid our land and world of this endangering species.
Open Season on Cruise Committee of Prince Albert Citizens for Energy Alternatives

On a spring day, you are lying on the dock at Cole Bay when fighter planes in formation suddenly appear. It isn't a dream. The village of Cole Bay is about eight miles from the Cold Lake Air Weapons Range (CLAWR).

The CLAWR straddles the Alberta-Saskatchewan border. It is about three hundred miles northwest of Saskatoon.

The older trappers at Cole Bay remember when they once fished, hunted and trapped in what is now the Air Weapons Range. In 1953, the government of Saskatchewan made a deal with the Department of Defence, giving away 1.6 million acres of Saskatchewan land for military use. The agreement that was signed by the two governments gave the Department of Defence the use of the land for as long as they wish to use it.

Every spring and every fall, an operation called "Maple Flag" takes place in the CLAWR. The range is used to train young pilots in the tactical maneuvering of fighter planes and air-launched weapons. For one month in the fall and one month in the spring, 100 planes from member countries of NATO train here.

The weapons dropped on 95 percent of the range have inert heads and a small smoke charge. However, once the rocket head is on the ground, it acts as a blasting cap when stepped on. High explosives are tested on a relatively small area within the range. In the past, napalm was tested here twice.

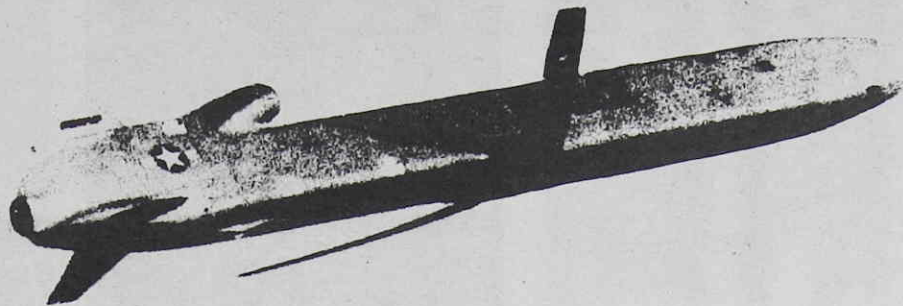
In the villages that border the Air Weapons Range, the people get used to hearing little "booms". This sound is created when a fighter plane accelerates by lighting the "afterburner".

If this sounds exciting enough, there is more over the horizon. The Canadian military has made a deal with the American military. In March of 1982, Canadians found out about secret negotiations to test Cruise missiles and other American defence systems in the CLAWR.

THE CRUISE MISSILE

The air-launched Cruise missile (ALCM) is a computerized, radar-guided aircraft which follows the terrain below. It is pilotless and is approximately 20 feet long and 2 feet in diameter. The ALCM flies 50 to 500 feet above the ground to avoid radar detection. The missile's range is 1,500 miles at a speed of 500 mph. The ALCM is launched from a B-52 bomber which can carry 20 ALCMs. Each missile is 15 times as powerful as the Hiroshima bomb. The ALCM is accurate to within a hundred feet of its target.

Boeing Co. of Seattle, builder of strategic bombers, ballistic missiles and jumbo jets, is the manufacturer of both the B-52 carrier aircraft and the ALCM. Litton Systems Ltd. of Rexdale, Ontario is building the ALCM's navigational electronics. Litton Systems is a subsidiary of Litton Industries, an American military contractor. In the 70s, the Canadian government gave \$26.4 million to Litton to convert



from civil production to building guidance systems.

The ALCM to be tested in the Cold Lake Air Weapons Range will not have a live warhead. There is no danger from a dead warhead, but there is possible danger from a stray missile. In 1979, Boeing Co. and General Dynamics were in competition for a \$2 billion contract from the American government to build Cruise missiles. In twenty flights of the ALCM, each corporation had four crashes caused by various malfunctions. This spring, External Affairs minister Mark MacGuigan told demonstrators in Vancouver that "if anything went wrong, the missiles could be destroyed by airplanes flying alongside of them".

The missiles are to be released by B-52s about 1,500 miles from the range above the Beaufort Sea. From there, the missiles will travel over the MacKenzie Valley, over northern Alberta and northern Saskatchewan to the CLAWR. Shortcomings in the ALCM could lead to overshooting or undershooting the target.

THE GOVERNMENT AND THE CRUISE

The CLAWR was chosen by the Americans as a test site because of its terrain and cold weather. Russia has a similar environment. The high accuracy of the Cruise missile indicates that the missile is not intended to be used for "fighting back". The missile is to be used on a "first strike" attempt.

Doug Anguish, MP for the Meadow Lake-Battlefords constituency, writes in a report to his constituency: "Canadian Armed Forces are respected throughout the world as a peace-keeping and emergency force. By allowing tests for brand-new nuclear weapons systems, especially attack oriented ones like the Cruise missile, Canada risks its credibility as a voice for world peace."

Last spring, a House of Commons committee worked on preparing a report on "security and disarmament" to prepare for the government's position at the second U.N. Special Session on Disarmament held in New York, June 7 to

July 9. The government withheld information on the agreement concerning the Cruise missile testing. In March, when news of the agreement leaked out, Pauline Jewett, NDP MP and member of the House of Commons committee, pressed Mr. MacGuigan to release the agreement made in December, 1981. Mr. MacGuigan refused to release the agreement, saying he was unable to give details of the pact because negotiations with the United States have not yet been completed.

Six members of the House of Commons committee on "security and disarmament" dissented from the majority in preparing the report. These six members, among them Pauline Jewett and MPs from the other two parties, prepared a minority report. The report proposed a "global freeze on the testing, production and development of nuclear weapons and their delivery vehicles". The committee's minority feel that the testing of the Cruise missile will encourage the Soviets to develop one of their own. By allowing the tests, Canada is aiding the arms race.

In 1978, prime minister Trudeau, in a speech at the United Nations First Special Session on Disarmament, proposed a "strategy of suffocation" on nuclear arms. One of the four elements of this strategy was an agreement to stop the flight-testing of all new strategic delivery vehicles. Last spring, Trudeau, in defending the government's decision to allow the testing of the ALCM in Canada, remarked that the NATO allies can match Moscow "gun for gun" — even while talking disarmament.

The federal government had not only kept the Cruise missile agreement secret from the House of Commons committee on disarmament; it had also withheld the information from the Saskatchewan government. On March 17, Peter Prebble, former NDP MLA, asked the minister of intergovernmental affairs if the province had been informed about Canada's agreement with the American government. His reply was that "there had been no consultation with the government of Saskatchewan on this idea or concept or proposal".

NEIGHBOURS OF THE AIR WEAPONS RANGE

One thousand peace marchers walked through downtown Saskatoon on March 7, 1982. The march demonstrated opposition to Canada's involvement in the arms race. The American Indian Movement (AIM) Survival Group represented Native people in the event. Spokesman for the group John Graham said: "Indian people understand the effects of radiation very clearly without having to drop a bomb. We have it on our traplines, we have it in our water, in our plant and animal life." He gave Uranium City as an example.

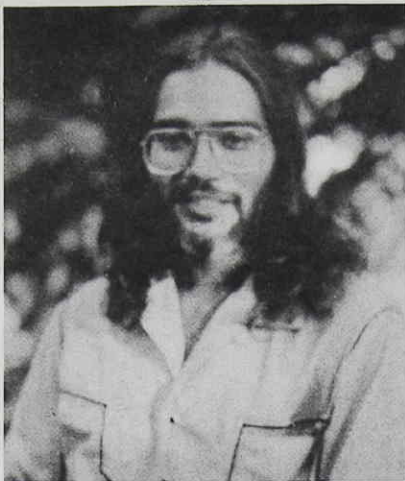
In April, 1981, the former provincial NDP government signed another amendment to the original 1953 agreement on the Cold Lake Air Weapons Range. The people in the ten villages around the range were not consulted. In December, 1981, the people in the ten villages and the people of Canada were not informed of the deal the Canadian and American governments were making.



One thousand march for peace in Saskatoon.

SOURCES:

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- The Cruise—a Missile Epistle, *The Slave River Journal*, Fort Smith, North-West Territories; Ast, Rick, April 15, 1982.
- *The Leader-Post*, Regina, Saskatchewan, March 23, 1982.
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- *Security and Disarmament: A Minority Report*, House of Commons, Ottawa, Ontario, April, 1982.
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- Conversation with an officer at the Cold Lake Canadian Air Force Base.



Charlie Hill, Humourist

by April Boyd

Charlie Hill decided to become a stand-up comedian because there was "no heavy lifting" involved in the trade. Hill is an Oneida Indian from Wisconsin; his Cree mother is from northern Alberta, near Lake Athabasca.

From childhood he wanted to become a humourist, a wish that seemed unreachable, since few Native people were in the trade at that time. After college, he worked as a disc jockey and then applied to an acting school. "There are no schools for comedians," he said. "It's something you have to teach yourself." He worked with the Native American Theatre Ensemble in New York, a troupe that consisted of ten different tribes. They did skits, poetry, dance and legends, later doing political plays in Europe.

Hill learned to be a humourist by watching other comedians. His style has been influenced by Richard Pryor, Robin Williams, Dick Gregory and Lenny Bruce. He has performed on the Johnny Carson Show, Merv Griffin, The Mike Douglas Show and the Richard Pryor Special. "Paul Ortega, Floyd Westerman and Buffy Ste. Marie helped me out," he said. "Encouragement is the best thing to give anybody." Ortega, Westerman and Ste. Marie encouraged Hill by asking him to perform with them and by encouraging him to continue his comedy work.

Hill stays away from working in movies. "They always laugh at Indians, not with us. They never make fun of just the characters. There are movies that promote genocide. All our names meant 'The People'... so we get the 'Great People killer'. We're contemporary people," he said. "The way the industry is, they have folks working so that they can identify with their fantasy."

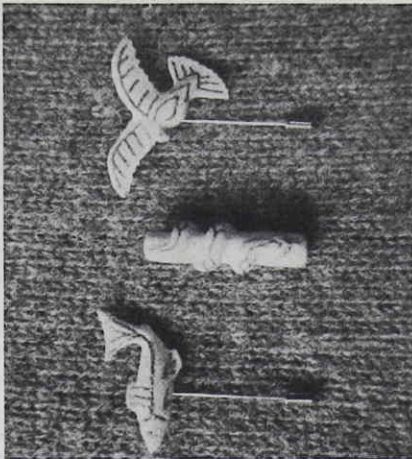
"When I started out, it was rugged. People just look at you and you feel like an idiot. When you're an Indian performer, you train doing benefits."

"I don't drink, so I get loose with my mind, but they're just words. Elders have the best stories. Anything I say, they have said before." Hill prefers playing Native crowds. "Indian crowds respond to Metis or Oneida or Sioux jokes that white crowds don't understand. People who are ignorant are scared. When you have knowledge, there is no room for fear. Laughter is communication; by laughing, people are aware of things."

"I've been offered TV shows, but they want to make fun of Indians. As a comedian, I can be my own director and producer. You've got to grow as a person. I'm an Indian who happens to be a comedian. They always say an 'Indian comedian'. They have a thing about blacks; whenever there's trouble, they're labelled 'black youths'. I would like to do a show on national TV to an all-Indian audience so people could see what happens."

"If someone wants to be a comedian, listen to your heart. There's no schools for it. Watch the best ones and collect joke books," he encourages.

When asked how he felt about the labels placed on Native people in North America, he said: "In nature, the animals don't go up to each other asking, 'Are you part wolf or part elk?'"



Fred Edzerza, Yukon Carver

by April Boyd

Fred Edzerza, a non-status Tahltan born in Whitehorse, Yukon Territory, has shown a unique talent in carving materials — gold nuggets and moosehorn — natural to the Yukon Indian people into art. He has also set up his own business.

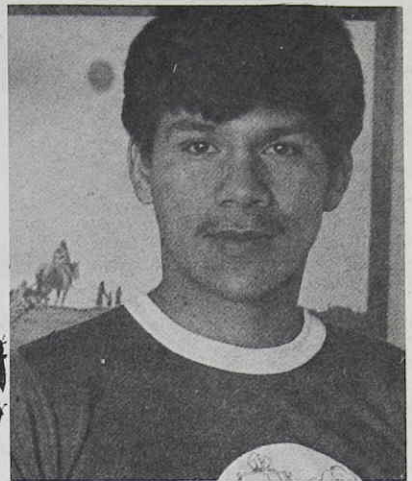
Edzerza has worked at various jobs including surveying and construction, until last year, when he decided to go into carving full-time. He worked two jobs trying to earn enough money to get his shop going. The shop has been in operation seven months now.

He has never taken an art course. Nineteen years ago, he met a Swiss artist who taught him how to use a wood burner. "I began carving because I liked it. I was ready to quit because I couldn't come up with any ideas. I walked by a jewellery store and started making jewellery. I put gold on it. I switched my style and used different ideas. I want to get into carving mastadon tusks."

Fred is presently working on a 52" wide moosehorn carving, a huge relief. On one side, two rams are in battle; on the other stand three ewes, watching them. He uses electric tools for carving since moosehorn is such a hard material to work with. "You can't cut it with a knife," he explained. His jewellery is a mixture of delicate earrings, pendants and tie pins finely inlaid with abalone shell and Yukon placer gold. His carvings are of one solid piece of moosehorn depicting northern wildlife. His work has shown in Las Vegas, Vancouver, the Tahltan Assembly in northern B.C., Whitehorse, Y.T., Cassiar, B.C. and Regina. He will be in Hobbema, Alberta and North Dakota in September.

Edzerza believes selling his jewellery and carvings on his own is fair to others and to himself. "A store burns people like me. I like meeting people eye-to-eye and they get a fair deal. My customer gets a good shake by dealing through me rather than a store," he said. "My shop is the only one in Canada that I've seen dealing with the type of jewellery I sell."

He has three employees, and is teaching them how to carve, and work successfully with the mediums of gold and moosehorn. Edzerza's business is not limited to custom carving, but also produces leatherwork and woodwork. All his pieces are made from natural materials from the Yukon and reflect his distinct cultural heritage.



Max Morin

by Vye Bouvier

Last spring, a group of young men studied painting from another young Native artist, Max Morin. Max is an RCMP officer, but in his spare time he paints.

In an interview in Ile-a-la-Crosse, where Max is stationed, he said: "I do paintings that reflect my cultural background. I do portraits of Indian heroes, forest scenes and wildlife..." Max grew up in Beauval, another northern Saskatchewan village, sixty miles south of Ile-a-la-Crosse.

Last spring, he was asked to teach an art class. Ten young men attended the class and five are still painting and selling their work.

Max and his students also prepared an exhibit for Regina's Cultural Mosaic, which was held last spring. He sold half of the nineteen paintings he had on display.

"To become an artist" was a childhood dream for Max. Winning provincial art contests in grades six and nine encouraged Max to work at his skill. After his tenth grade, Max took a painting class at Emma Lake with university students. That summer, he learned to use oil and acrylics.

A year after completing high school, Max enrolled in the College of Fine Arts at the University of Saskatchewan. Having to work in abstract convinced Max that he preferred to do realistic paintings of landscapes and life among Native people.

Max found employment as a carpenter's helper when university training became too expensive. A year later, he enrolled in training for a job as an RCMP officer.

The standard medium that Max works with are canvas, primed masonite, acrylics and oil. To bring his paintings closer to the forest environment he lives in, Max constructs some of his own frames from willow wood and bark.

Experimenting with material that is available in the north, Max has begun to paint on hide; he also uses chalk pastel to draw on the hide.

Selling paintings is a new experience for Max. In the north, his drawings on hide sell best. Max would like to see a marketing system set up for young painters who could use the income to keep on learning as well as to survive.

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An Interview With David Campbell

by April Boyd

David Campbell, internationally known songwriter, musician and world traveller, recently performed in Regina for the World Assembly of First Nations. David has several albums out: *Through Arawak Eyes*, *Pretty Brown*, *Song: Blue Canadian Sky*, and more recently he has produced an album geared especially for children, *Through the Eyes of a Child*. Perhaps his best known song in Saskatchewan is *Pretty Brown*. David is originally from Guyana, South America. His father is an Arawak Indian.

Before he left Regina, he granted *NewBreed* an exclusive interview.

NB: When did you first start getting into music, playing guitar and writing songs?

David: I grew up among a lot of naturally musical people, but we didn't have any instruments. We were very poor. We did sing a lot; we loved music. There were no radios or televisions or record players around, so we tended to make our own music, but at that time life was so tough that someone like myself never thought of taking up music as a career. Life was... that would be in the realm of luxury, thinking that you could make your living with a guitar. I never had a guitar in Guyana; after I came to Canada. I got an old one. I started playing and played for awhile, and every time I learned a new song that I liked very much within three weeks everyone else would be doing it. So the challenge came up... "How do you get new material?" It finally dawned on me that the way to get new material was to write it yourself. So the songwriting part of my career started, and that's what I've been doing ever since.

NB: A lot of your songs speak about people at the grassroot level. How do you see your music as a Native artist?

David: As a songwriter, to me the ongoing challenge is to write about as many dimensions of human beings and their existence on this earth as you can. I do firmly believe that we are multi-dimensional creatures. We are not one-dimensional caricatures, and so as a writer your job is to reflect as many sides of what a human being is about as you possibly can. So in my own case my writing comes from where I came from, where I was born and raised in Guyana, from my father, who was an Arawak Indian. As an adult, when I focused back on that, a lot of songs came out of that. I'm also an immigrant person, an immigrant to Canada, so I've written a

lot of what you could call immigrant songs. I love being with children and playing with them, so I've a lot of children songs and so it goes. To me, songwriting is a very natural process, and it's like a life work, I suppose, although that sounds like a pompous term. I hope as time goes by, I can write about things that I haven't touched yet.

NB: Like what?

David: Well, for instance, here we are in the prairies. I've written one or two songs about some of the prairie heroes. I've written about Almighty Voice and Big Bear, for instance, but I'd like to write also about the people like Dumont and many of the lesser known heroes, but who were heroic people, people who lived lives like meteors across the night sky. So just off the top of my head, there's some examples of what must be done. I've tried to write some songs about the positive aspects of Native people, rather than "you-done-me-wrong-songs" all the time. You have to write those, too, but not all the time or else you become a whining monotone after awhile. I have notebooks at home where I sit down and I put down lists of things that I haven't written about yet, and I always come up with huge lists... songwriting for me is... the hub of what I do.

NB: How do you find your inspiration to write?

David: With a lot of songs, it's as if you're the medium. It's as if the song has always been there. You happen to be the one who stumbles into this song and you can't explain the process. Unless it is to say that some places I go to have a very stirring effect on me, and I feel I want to write.

A place that's like that for me is Batoche. I hope someday to write something about Batoche, about the things that have flickered through my mind, the feelings that I've had there, because very strong things come to me when I'm there. Things that are hard to put into words, too. Saskatchewan is laden with places like that, very powerful, and they have a lot of history behind them. It's hard to write down in A-B-C the process, but things and places and people have a very strong effect on you and move you to write about them.

NB: If you were talking to an aspiring young Native musician, what kind of words of encouragement would you give this person?

David: Well, it depends on what the person is looking for. A lot of young would-be musicians, of course, want to be stars. That's a different road; that's not the road that I chose. So it's hard for me to talk about that. But if you want to write about your people, that's a different matter.

First of all: believe. Know that there are all kinds of things to write about. It's just that you have to develop the ability to see, to have ears to hear...



it's always there. I remember when I first started out, I could play the guitar, I could sing a bit, and I found I could make melodies. My early feeling was, "What the hell do I write about? I can't write. I don't have any experience."

But actually I did, even though I was young... what I did not have was the trained eye and ear and soul, receptive soul, trained to take in what's around me, take in the past, wonder about the future, and to take in the present. Develop that sense of listening, listening to people talk, focussing on events, wondering about them, turning them around in your mind. That's the stuff beautiful songs come out of. The thing is to have confidence, that there's songs to be written, that if you really try, if you really open yourself, there will be things that will come to you and come through you. And hang in — don't feel, "Who am I?" What I'm saying is, we all can write songs,

given that we have the musical ability. In other words, we all have souls, we all feel things. Oh yeah — one of the cardinal rules is that when you start out as an artist of any kind, your worst enemies are your relatives and your friends. They're the ones who say, "Oh, there's John again up in the attic trying to write a poem. He's crazy." Don't worry about them. If you feel you want to express things about yourself, your people, whatever, just do it and don't let anybody discourage you. You see, when someone is trying to write, he or she is opening his or her very sensitive antennae and can be easily hurt or put down, and often the people around you don't recognize that. They often trample upon that sensitivity with their remarks, and their ridicule, and their laughter. The thing is to just know that that happens to just about everybody who starts out trying to be an artist of any kind, just to ignore it and just hang in and do your thing.

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METIS HISTORY



Researched & Compiled by
Ronald Beurgeault

This article was to have been a second in a series dealing with the early formations of the fur trade and the role the Metis people played in it.

The publication of the articles began in the March edition of *NewBreed*, Vol. 13, No. 3; April, Vol. 13, No. 4 and May/June, Vol. 13, No. 5, and will be continued.

METIS EMERGE AS A PEOPLE

In the first stages of the fur trade, there was little indication of the independent existence of the Metis. It was not until the end of the 1700s that the Metis began to play a role in the economy of the fur trade. It was also during this time period — late 1700s — that class formations within the economy of the fur trade became very distinct. Hence, it can be said that the Metis came into being as a result of the internal formation of a "class" structure within the mercantile capitalism of the fur trade.

We have seen how the coming of the European Mercantilists, in the form of the Hudson's Bay Company, changed the Indian population into a source of labour. The formation of Indian labour happened in conjunction with the creation of the European or "white" working class. They were both created more or less at the same time, but in different forms by the same economic system. Differences existed between the two in the past just as they do today. They are differences that have been intentionally created for particular reasons and interests — the exploitation of both groups for profit.

The economic growth of the European Merchant class needed Indian labour in the production of fur. It also needed the European, or "white", labouring class to work and exploit. Why were the two sources of labour needed? How were they exploited and how were differences created between the two?

We have already seen how the European Merchant class got control of Indian labour and its ability to produce surplus labour and profit. The same holds true for the European labourer. With the destruction of feudalism and the feudal class of lords, the peasants and "guild" workers were forced into the new emerging cities to be used as a "new" form of labour. In the feudal system, the labour was bound to a feudal lord as his private property. After the feudal system ended, the European labourer had to sell themselves or their ability to work, to the new ruling elite, the Merchant class. In return for their ability to work, they received a wage with which they had to look after themselves. In the case of the Hudson's Bay Company, the labourers who were unable to find jobs within Britain were recruited to do post work within the fur trade.

Imagine, the same way as with Indian labour, the Europeans' labour power being made up of two parts: necessary labour and surplus labour. The labourer or servant would do work around the post in return for his wage. From his wage he would purchase goods in order to live. The amount of wage he received was only equal to a small part of the total daily hours he worked (necessary labour). The remainder of the work day was basically surplus-labour, which is what was exploited or taken by his boss, the Merchant class. For example, if a servant did 14 hours of daily work around the post, the amount of wages he received was only really equal to, say, 3 or 4 hours of work. The remaining 10 or 11 hours of work, or surplus-labour, was what was taken by the Hudson's Bay Company in their exploitation of him. That is why wages are always kept at their lowest possible level by those who own and control the economy. This is explained in a complicated way by Karl Marx, who economically described a person's daily labour¹.

"The total working day of the labourer is divided into two parts. One portion in which he performs the amount of labour necessary to reproduce the value of his own means of subsistence; the paid portion of his total labour, the portion necessary for his own maintenance and reproduction. The entire remaining portion of the working-day, the entire excess quantity of labour performed above the value of the labour realised in his wages, is surplus-labour, unpaid labour, represented in the surplus-labour of his total commodity production..."

Since in the fur trade the wealth or profits came from the production of fur, it was only Indian labour that produced any real wealth. European labour was used mostly in service work or post work. Their wages came out of the profits of the fur production. To the Merchant traders, the European labourer was a cost overhead, an unfortunate expense. In fact, all other expenses besides wages, such as transportation, trade goods, post provisions, etc. came out of the profits of the fur. An example of a 1668 order from the Governor and Committee (Merchant class) shows how the trade standard could be changed or manipulated depending upon the profits².

"Endeavour to rise the Standard for the trade in general, because of the low prices Beaver is sold for here, and the great advance here is on all sorts of English goods."

INDIAN LABOUR CONTROLLED

It was absolutely necessary that primary production — Indian labour — be highly exploited and controlled. The highly skilled Indian labour had to be constantly maintained and bound in production to particular posts. One produced fur for a particular trading post as feudal serfs or peasants were forced to work the land for their feudal masters. The labourers who were needed for food production — to feed the Europeans within the posts — were allowed to settle around the different posts. They came to be commonly referred to as the *Homeguard Indians*. The labour that was engaged in fur production was never allowed to settle around the posts, but were constantly kept in the bush to prevent them from becoming "unproductive and dependent".

They came to be commonly referred to as the *Upland Indians* or *Trappers*. They had to live and constantly work in the bush in fur production.

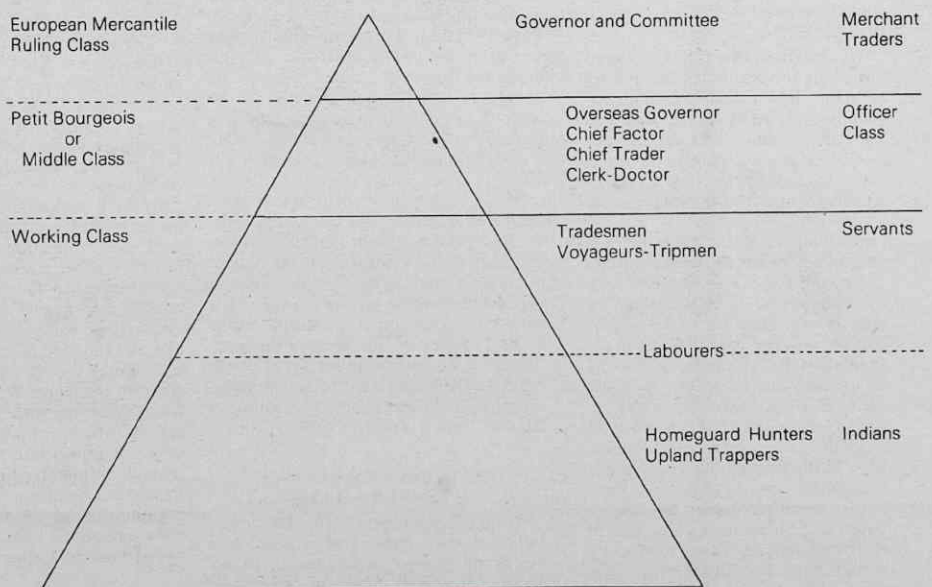
What ultimately happens, once the population is successfully economically conquered, is that all the internal mechanisms of production, such as the people's social relations, intellectual implementation of technology and production, must be constantly maintained within the resident Indian labour. In a sense, the people's culture is taken from them when their independence is stopped and then given back when they are caused to be dependent — or economically conquered. It is absolutely necessary to the system that the people be kept in a "primitive" state. This is the basic material difference created between the Indian labour force and the European, or "white", labour force. Any attempt to break this relationship down would lead to the disintegration or destruction of primary production labour — Indian labour in fur production — as a source.

CLASS DIVISIONS

This basic class division was created very early in the fur trade and has continued for the most part up until the second world war.

The Governor and Committee were resident in England. It is they who took the profits and wealth out of the fur trade. As they developed and grew wealthier off the backs of the Indian people, they invested their wealth in new industries such as banking, industrial factories and railroads. The fur trade helped build the financial and industrial wealth of England. The officer class was completely in charge of running the fur trade in Rupert's Land. They were chosen on the basis of their loyalty to the Merchant class in Britain. At the beginning of the trade, they were paid high salaries, but towards the end of the 1700s their payment took the form of a percentage of the profits. They became junior shareholders in the Company. The more fur and profits taken out of the trade, the greater the wealth of the officer class. They were responsible for maintaining the social divisions within the trade around each post or fort. The servants or workers were recruited or hired from the poorer or more backward areas of Scotland, such as the Highlands and northern islands.

CLASS STRUCTURE OF FUR TRADE



A diagram of the different class formations that took form under the Hudson's Bay Company.

TARIFF RATE

The Hudson's Bay Company maintained the differences between the two forms or divisions of labour through the tariff rate. The tariff took three forms, the Indian tariff, the servants' tariff and the officers' tariff. Basically, the tariff was the price at which goods could be obtained, or the exchange rate of labour in return for goods. Since all profits came from Indian labour, the Indian tariff was much higher. Hence the romantic idea of how a musket could be obtained by piling beaver skins as high as the musket. It took more work for the Indian producing fur to get the musket than it did for the European working around the post. The Indian had to "pay" more for goods in labour time, or work done, than did the European. No Indian was ever allowed to do work around the post in return for a wage. If this was allowed, he would then be able to get goods cheaper and easier than by hunting food or trapping furs — he would no longer want to work in the bush. The whole system would begin to break down and there would be no one willing to produce the fur. If at any time an Indian laboured at a job, he would be paid in goods under the Indian tariff, at the same rate as if he traded furs for it. Payment would not be made in wages, as this would allow him to obtain goods under the servants' tariff.

SOCIAL DIVISION

A social division between European, or "white", and Indian was created and justified by the Mercantilists. Their intention was to maintain the Indian population within the class position of primary production labour. Contact between Indian and European labour, which tended to break down any differences, was not allowed. Indians were not allowed inside the posts where they could learn how they were being exploited by the economic system. The white servants, or labourers, were prevented from making contacts or relationships with the Indian population. This segregation was seen as keeping the servants loyal to British interests and keeping the Indian as primary producer. The economic and material reason for this division was reinforced and disguised by creating ideas of racial differences. By ideologically defining or creating ideas about the Indian population as being "primitive" and inferior to the European, exploitation could be kept at a high level. This is the beginning of racism as we know it. As soon as classes are formed or class differences take place, racism is intentionally created to support those class differences³.

"We also direct that you do not keep any of the Starved Indians at the Factory, but employ them in getting provisions or otherwise, and that you upon no account suffer any of your home Indians or hunters to come within the Factory or go into the men's dwelling house. But to remain in the Plantation.

And that during the time of trade you do not let any of the Servants go out of the Factory to converse with the Indians and never suffer the Indians to get Drunk in the Factory, and when Drunk in their Tents in the Plantation that you do not suffer any of the Servants to go out to abuse them. But use them very civilly especially the leading Indians and at all times to Trade upon an equal foundation. In the Instructions given to our Commanders we have ordered them not to permit any Indian to come on board our Ships during the time of their being at the Factory. And we would have you discourage them from such practice, and endeavour as much as possible not only to prevent the Indians but also our Factory Servants from going on board the Ships.

...We do also direct that in your account book you put down the quantity of water you Mix with the Brandy that you dispose of to the Indians and let us know what other sorts of goods are multiplied or increased that we may know how the overplus of Trade is accounted for."

Also:

"We are surprised that they should have so many Indians at a time as 57 lying on their hands that are either starved or lazy Indians. You must therefore acquaint Isbister that he must do all he can to prevent their being a burden on the Factory."

RACISM USED TO MAINTAIN LOYALTY

There was an absolute difference between the officer class and the servant class and how they related to the resident Indian population. The officers were total loyal functionaries or agents of the English Merchant Traders. It was their duty to carry out the orders and requests of the Governor and Committee. They were the managers and the resident power that controlled the economic, political and social destiny of people's lives. They used racism to attempt to keep the loyalty of the European labour. However, this loyalty or alignment more than often broke down over class differences between the servants and officers, expressed through wage struggles, treatment and working conditions. The conditions of the workers or servants were terrible, with disease, starvation and scurvy not at all uncommon. As they had no technical skills to survive in the "bush", and could not return home over the ocean, they were held captive to their post or fort. Because of the demoralized state of the servants under the conditions of the fort, drunkenness and general debauchery or demoralization was not uncommon.

The officer class, on the other hand, enjoyed privileges completely denied to the servant class. Being under the officers' tariff, they could obtain goods at a much cheaper rate. Together with a higher income, their standard of living was much higher than that of the servant class and especially that of the Indian labourers. Apart from receiving material or luxury goods, unavailable to the servant class, they were also allowed another privilege. This was the right to maintain Indian women as mistresses. At no time throughout the whole fur trade were European women allowed into the territory of Rupert's Land. European women were seen as having no skills that were of value or exploitable to the trade. They would therefore become an unproductive labour force that would be a burden upon the trade. Also, the Company was opposed to European families forming around the different posts. This would lead to an increase in European population that could not be absorbed by the Company. Since the European had no technical skills like the Indian, any growth of the labour population would lead to a mass of people who would have no means of work. They would be unproductive labour and a burden. In addition, an excess of European "settlers" would have the effect of breaking down the Indian way of life — a breakdown of the Indian people as a source of labour.

INDIAN WOMEN: CLASS PRIVILEGE

In the beginning of the fur trade, Indian women were seen or used as a means of gaining access inside Indian society. However, after the process of "economic conquering" was completed and class formations were developing around the posts — Indian women then came to be used by the officers as a means of continuing trade relations, and also as

a "class privilege" that separated the officers from the servant class⁴.

"We are sorry to find by information, that notwithstanding our former orders often repeated, that no family of Indians especially Women be suffered to remain within the Factory. That you suffer two such families to be in your apartment which in consequence must be detrimental to the Company's interest..."

Also:

"No European women are allowed to be brought to Hudson's Bay, and no person is allowed to have any correspondence with the natives without the Chief's orders, not even to go into an Indian tent. And the natives are not permitted to come within the Forts but when their business requires, and then they are conducted to the Chief's house or trading room where all business with them is transacted. However, the Factors for the most part at proper times allows an Officer to take in an Indian lady to his apartment, but by no means or on any account whatever to harbour her within the Fort at night. However, the Factors keeps a bedfellow within the Fort at all times, and have carried several of their children home as before observed."

This so-called privilege was completely denied the servant class during the early stages of the fur trade. Family formations were completely prevented until such time as the by-product of inter-relationship came to be seen and needed as a source of labour.

For the most part, any mixed-blood children born out of casual relationships between European labourers and Indian women were as a policy brought up as Indians around the different posts — mostly as Homeguard Indians. This was done to maintain that basic division of labour and not to create a burden upon the trade⁵.

"As Thomas and Robert Inkster, Brothers and Natives of Hudson's Bay have thought proper to quit our Service and Desert the Factory because not permitted to keep Wives within York Fort which would have been a precedent big with the worst consequences as well as a great Breach of our Orders, and as they are sufficiently able to Maintain themselves as other Indians do, therefore, we direct that they be not again received into our Service in the Factory but Traded with or Employed as other home Indians are."

The same is not necessarily true for officers; some mixed-blood children were allowed to "grow up" within the post and later travel to Great Britain for an education. On their return a few exceptions were made, and some were allowed — depending upon the influence and importance of their fathers — to work for the Company in a junior position, mainly as a means of creating trade relationships with the Indian population. They were never at any time allowed to have the same class position as their fathers — they were not allowed into the officer class.

Next, we will see the beginning of the use of the Metis people within the economy of the fur trade. With the emergence of the North West Company, there was further penetration by both companies into the interior. More Indian labour is drawn into fur production. Internally within the fur companies, class formations become more distinct. It is the beginning of the rise of the Metis working class and middle class, and as a result the rise of a national consciousness.

* guild workers were the skilled labourers, such as carpenters, blacksmiths, etc. that existed under the feudal lords.

FOOTNOTES

1. Marx, Karl: *Capital*, 3 volumes. Progress Publishers, Moscow. Vol. 3, pgs. 833-834.
2. Hudson's Bay Company Archives (hereafter HBCA). A6/3, 6 June, 1698, Governor and Committee, General Instructions.
3. HBCA: A6/6, f. 4, 18 May, 1723, Governor and Committee, London to Mr. Richard Norton and Council, Prince of Wales (Churchill Post).
also
HBCA: A6/6, f. 16, 18 May, 1738, Governor and Committee, London to Mr. Thomas Bird, Albany Fort.
4. HBCA: A6/7, f. 22, 6 May, 1847, Governor and Committee, London to Mr. Robert Pilgrim, Prince of Wales Fort.
also
Williams, Glyndwr, ed., *Andrew Grahams Observations on Hudson's Bay, 1767-91*, Hudson's Bay Record Society, pg. 248.
5. HBCA: A6/10, f. 107, 31 May, 1763, Governor and Committee, London to Ferdinand Jacobs, York Fort.

Non-Status Indian & Metis Program

The following comments are from students who have been involved in some training activities that one can take through the NSIM program:

Students' Comments — University

"God, it is hard to believe that I'll soon be receiving a degree in education. The NSIM program has helped me to reach a very important goal."

"The first year of university was difficult. I feel more comfortable in my second year and there is no doubt in my mind that I will get a degree in administration."

Students' Comments — Upgrading

"I am back in school after an absence of ten years from the school system. The job market is so tight that it is a must for me to upgrade myself so that I can find a better job."

"School is a lot of fun for me now."

Students' Comments — Life Skills

"I look forward to tomorrow. I am a lot more accepting of other people. Feedback from others in the course made me change myself."

"I thought I wouldn't go back to school, but now I know I will because of this course. I'm enrolled for academic upgrading next fall."

Student's Comment — Reliance Business College

"It was a very interesting course and it was difficult. But I have a job waiting for me, now."

What is the NSIM program?

Through the NSIM program, non-status Indian and Metis may receive financial assistance to take the training they need to find employment, or to find more satisfying employment. The NSIM program main purpose is to promote a full range of training activities that are designed to meet the needs of Native communities and peoples.

The Department of Continuing Education supports the program with financial resources and services by administering training allowances and other related training monies.

Specific objectives of the NSIM program

The specific objectives of this NSIM program include the following:

- to help Native Peoples upgrade their basic knowledge and skills by providing various levels of education upgrading;
- to assist Native Peoples to obtain trade, technical and other skills, knowledge and certification which they require to enter the job market;
- to assist Native Peoples to acquire the necessary additional skills, knowledge and certification which they require to take advantage of job career opportunities;
- to make available professional education programs to local people who need or desire professional education;
- to strengthen the pride of Native Peoples in their culture and history by providing training in their culture and history;
- to develop Native leadership and civic skills by providing leadership and citizenship development training;
- to assist Native Peoples to acquire the necessary knowledge and skills required to successfully carry out management and administrative functions;
- to assist people at the community level to solve many of their problems and meet some of their immediate needs by providing appropriate training.

Qualifying Regulations

for NSIM education program

To be eligible for financial assistance under the NSIM program, an individual must:

1. be a non-status or Metis
2. be a Canadian citizen and resident of Saskatchewan
3. not be eligible for assistance from the Department of Indian Affairs and Northern Development

4. be 17 years of age or over and out of school for one year, except:

- a) those special cases where persons are between ages 16 and 17 and require training in an adult environment
- b) those persons who have completed a high school Grade 10 less than a year ago and wish to enroll in a trade or technical course
- c) those persons who have completed a Grade 12 less than a year ago and wish to enroll in post-secondary education.

5. be a resident of Saskatchewan and possess a valid Saskatchewan Health Services card before applying for the NSIM program

6. students applying for courses judged to be a duplication of ones previously taken will not be approved

To qualify for training allowance, an individual must:

1. attend full-time training (a minimum of 25 hours per week or as specified by the training institution as a full-time course and at least one week in length) in courses recognized by the Department of Continuing Education
2. be under 65 years of age
3. not be employed over 24 hours per week during the training program

What type of financial assistance is available?

Training allowances are available to full-time students attending these courses that are recognized by the Department of Continuing Education. The allowances are based on the number of dependents a student has.

Course costs are paid. These include tuition, a book allowance, and other related expenses such as uniforms, tools, hard hats, etc.

What types of education training institutions may NSIM students attend?

- Adult Basic Education Centres at Community Colleges for life skills, Native life skills, job skills and upgrading training
- business colleges
- technical schools
- universities
- other training centres recognized by the Saskatchewan Department of Continuing Education
- training centres outside Saskatchewan if the training wanted is not available in Saskatchewan

What else can NSIM offer?

Funding and assistance for any Metis or non-status Indian group to develop learning projects related to their interests and concerns.

For example:

- community awareness programs
- cultural training
- staff training
- ... and many others

How do interested persons apply for help under the NSIM program in Western Region III?

Appointments should be made with the NSIM counsellor or co-ordinator. These people will provide information on programs that are available, starting dates of courses and will help the applicant choose a training program. The NSIM staff will also help plan programs for the non-registered Indians and Metis learning projects.

There is a longing among the young of my nation to secure themselves and their people the skills that will provide them with a sense of purpose and worth. They will be our new warriors, their training will be much longer and more demanding than it was in the olden days. Long years of study will demand determination. Separation from home and family will demand endurance.

But they will emerge with their hand held forward not to receive welfare but to grasp a place in society that is rightly ours.

—Chief Dan George,
Our Sad Winter Has Passed

Book Reviews

by Sara Lochhead

Allen, Barbara and William Lynwood Montell. *From Memory to History; Using Oral Sources in Local Historical Research*. Nashville: American Association for State and Local History, 1981.

The term "oral history" can be quite misleading. People setting up an oral history project for themselves or their community should consider very carefully what they want to collect from their project, what their end product is to be. In other words, when starting a project of this kind, are your researchers looking just for history? Just dates, names, places? If so, they are cheating themselves out of a great deal of valuable information. Oral history includes folklore, music, customs, personal recollections of well known "characters" in the community, whether the recollections are true or false.

From Memory to History discusses how to use oral histories, how to test for historical validity, and the many products that can be developed from oral history collections. It is a good companion volume to *Oral History for the Local Historical Society*.

Baum, Willa K.: *Oral History for the Local Historical Society*. 2d. ed. Nashville: American Association for State and Local History.

The history of many communities lies within the memory of its elders. The social, political, economic structures we live and work in, the traditions and customs we follow, often have their roots in the community's history — its oral history. The Dumont Institute library has local histories for some Saskatchewan communities. These volumes were put together by researchers who went out into their community and interviewed their neighbours and their elders. They gathered the oral history of their community, of their people.

There are many techniques involved once people decide to record their oral history. *Oral History for the Local Historical Society* (don't let the title fool you — this book is for *everyone* interested in oral history) discusses step-by-step the procedures for collecting oral histories. It begins with how to start an oral history program, the equipment that is needed, the interview process, organizing the material you've collected and preserving it. It is a helpful document for those starting an oral history program.

Your NSIM representatives for Western Region III are as follows:

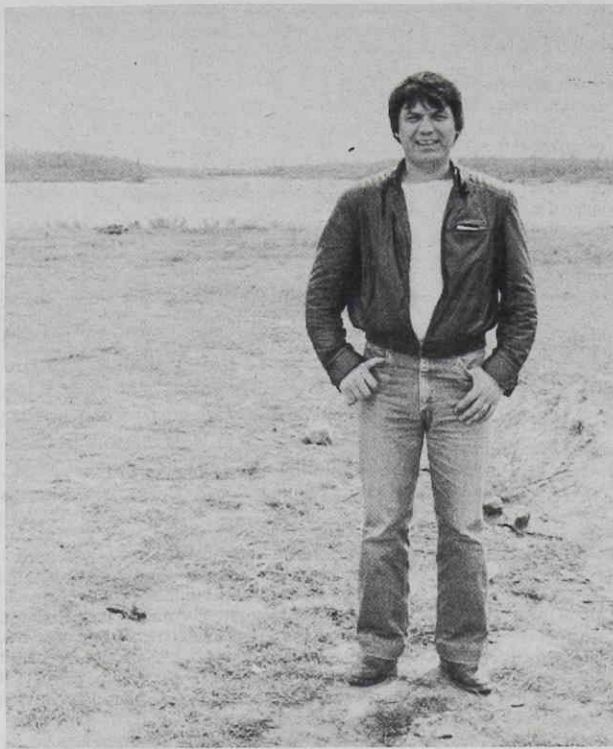
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Phillip Chartier of Buffalo Narrows

Buffalo Narrows: the bridge blockade

by Vye Bouvier

June 26, 1981

Premier Allan Blakeney and the DNS Minister Jerry Hammersmith are in Buffalo Narrows to officially open a school, a bridge and an airport.

A group of representatives from neighbouring villages are present at the opening of the school. These people, who make up almost three-fourths of the audience, are there to make a statement about the lack of economic planning in northern Saskatchewan. During Blakeney's speech, a member of the crowd yells, "warehouse" when Blakeney mentions the "training depot" and "exploitation" when Blakeney talks about "development". The media who are present report that "protesters heckled the premier when he opened the training centre".

During the reception, the group expresses a wish to present Blakeney and Hammersmith with a statement. Blakeney and Hammersmith refuse to meet them. The statement, in essence, said that the airport had not been built for the use of Native people, not one of them owned a plane, that the bridge had been built for the use of a mining company and that the technical school was an inadequate structure. There is no real economic development, said the statement, and that poverty, resource exploitation, unemployment and poor services for Native people continue.

The group stubbornly refuses to accept the rejection of the Premier and the Minister. The group moves to the bridge, to wait for the politicians who are dining with the local politicians. The wait is long and the group wonders what could have happened to the political entourage. The Canadian Air Force entertains the crowd, performing for the absent government representatives. Blakeney does not appear; the group decides to stand on the bridge until Blakeney agrees to meet with them. During the afternoon, a water bomber hovers over the bridge as it flies by. Later in the summer, the writer is told by a pilot that the plane had considered water-bombing the people below but had been ordered not to do so.

As the afternoon wore on and the group was not informed of Blakeney's

plans, they began to wonder where the government representatives might be. Blakeney had flown over the channel to the airport. This is discovered when two men are sent to the airport to check this out. The two men are greeted by RCMP, one of whom has his hand on his gun. The men are not allowed to enter the airfield and return to let the people on the bridge know what is happening. At this point, everyone has realized that Blakeney has no intention of opening the bridge in the presence of the 150 people who wish to meet with him.

Four hours from the beginning of the occupation, it is reported Blakeney had flown out. The people on the bridge return home.

July 14, 1981

An information is sworn before a Justice of the Peace (J.P.) in Buffalo Narrows. The J.P. is Isidore Laliberte; the informant is Corporal Darryl Hall, RCMP, and the complaint is laid by Donald Tupper, a truck driver. The J.P. neglects to write the month on the information. The charge is laid under the Criminal Code, Section 381, subsection 1-g: "(1) Everyone who, wrongfully and without lawful authority, for the purpose of compelling another person to abstain from doing anything that he has a lawful right to do... (g) obstructs a highway is guilty of an offense punishable on summary conviction.

From the group of women, children and men on the bridge, twelve are charged with the offense. Among the twelve charged are men who work with the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). These men are: Phillip Chartier, AMNSIS president for Buffalo Narrows; James Favel, AMNSIS area director, and two other AMNSIS workers: Allan Morin and Max Morin. The other eight men have had ties with AMNSIS in the past.

The other eight men are: Raymond Laliberte, Dennis Shatilla and Tony Keizie from Buffalo Narrows and Maurice Durocher, Brian Ratt, Ronald Caisse, T.J. Roy and Allan Kenny of Ile-a-la-Crosse.

July 26, 1981

The case is brought before Judge Ross Moxley and is adjourned to August 26 for plea.

August 18, 1981

Two more charges are laid against Allan Buckley and Violet Morin of Buffalo Narrows. The dates are properly noted on their information.

August 26, 1981

A not guilty plea is entered for everyone. Judge Moxley sets the trial for November 25. AMNSIS has provided legal counsel for all defendants since the charge appeared to be "politically motivated" in the sense that only local Metis political leadership was charged and that Native people had been demonstrating for their rights. Clem Chartier and Rob Milen are the legal counsel.

November 25, 1981

Judge Moxley adjourns trial to January 13, 1982. Chartier and Milen are tied up in work involving the Canadian Constitution in Ottawa.

January 13, 1982

A new judge, Claude Fafard, presides over the court. Fafard sets April 28 as the new trial date.

The Crown noticed that the information did not include the month of the date on which the information was sworn. The Crown calls in I. Laliberte and attempts to amend the information.

The defense is represented by Sid Robinson, a legal aid lawyer who is there to adjourn the trial date. The trial is adjourned until April 28.

Early April

Dennis Shatilla pleads guilty against the wishes of his legal counsel. Shatilla

was told it is required of him to plead guilty to qualify for a job with the Department of Northern Saskatchewan. Shatilla is fined \$200.

April 28, 1982

The Crown decides to proceed against Phillip Chartier first. However, Milen and Chartier are allowed to speak to the question of whether it was proper for I. Laliberte to write in the date six months after commission of the charge.

Milen and Chartier argue under Section 721, subsection 2, that: "no proceedings shall be instituted more than six months after the time when the subject matter of the proceedings arose". They cite a case to back up the argument. The argument is that the information is defective because it was not amended before December 26 and therefore it is a nullity (i.e. nothing).

Judge Fafard accepts the argument. Fafard decides that he did not have the jurisdiction to permit Laliberte to amend the information after six months. The information is ruled to be a nullity. The case against Phillip Chartier and the other ten men is dismissed.

June 16 is set as the trial date for the other two cases, Allan Buckley and Violet Morin.

June 16, 1982

The first trial is held. Charges against Violet Morin are dropped by the Crown. The Crown did not have to state why the charges were withdrawn. After a two and a half hour trial, Allan Buckley is found guilty under the Criminal Code, Section 381, subsection 1 (g). Six witnesses are called by the Crown: Sergeant Lentwitz, Don Tupper, Mrs. Silzer, Constable Roye, Glen Clarke and Ken Petit. Sentencing is set for August 25 in Buffalo Narrows.

The Crown has decided to appeal Judge Fafard's ruling of April 28. The appeal is set for July 20 in Prince Albert.

July 20, 1982

Judge Maher adjourns the appeal to August 3.

August 3, 1982

The appeal from provincial court is to be heard in the Court of Queen's Bench by Judge Maher. The remedy to be used by the Crown is by way of "stated case". A "stated case" says questions that the Queen's Bench judge has must be answered. These questions are: (1) should the charges have been dismissed by the magistrate in Buffalo Narrows as a nullity and (2) should the judge have relied on the legal case cited by Milen and Chartier. These questions are not discussed on August 3.

The appeal is not considered, as Milen raises a preliminary objection. The objection is that: rather than using "stated case" as a remedy, the Crown should have used *mandamus*.

Mandamus is a legal remedy which compels a judge to hear a trial. *Mandamus* considers basically the same questions considered in "stated case". However, Milen argues that when charges are dismissed before a trial begins (as at Buffalo Narrows), *mandamus* must be used. A "stated case" is to be used only after a trial starts. At Buffalo Narrows there was no trial commenced, as the charges were dismissed prior to trial.

Judge Maher hears the argument. He rules that Milen and the Crown Prosecutor are required to file written arguments regarding this technical legal point. The deadline is the end of August. After considering the arguments, the judge will give a written judgement sometime in the fall.

If the judge rules *mandamus* should have been used, the appeal by the Crown will be dismissed and the case will be closed. If the judge rules a "stated case" was properly used, the defence lawyers, Milen and Chartier will have to return to court to argue whether Judge Fafard properly dismissed the charges.

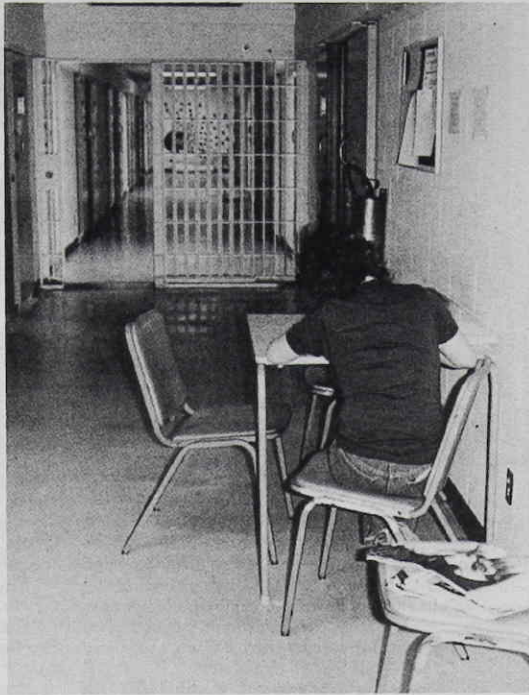
NewBreed will continue to follow this case.

On June 26, 1981, approximately 150 Metis stood on a bridge in Buffalo Narrows.

The people were waiting to meet with the former Premier Allan Blakeney and the former Minister of Northern Saskatchewan (DNS), Jerry Hammersmith. To avoid the meeting, the politicians flew over the channel in a helicopter. The Metis on the bridge were labeled "hecklers" and "demonstrators" by the media. Fourteen of them were charged under the Criminal Code of Canada for obstructing a highway.

The writer of the following article is a *NewBreed* reporter who was present at the 'bridge blockade' as a political supporter. In this article the writer gives a description of the long wait on the bridge on the afternoon of June 26, 1981.

The article also traces the fourteen court cases over the past year.



Diane Fisher, Sandy Rolland, Grace Hession

Women in Saskatchewan Prisons

by Vye Bouvier

Women in Saskatchewan Prisons is a three-part series. Part I is about the Elizabeth Fry Society, an organization for "women in conflict with the law", and it looks at the needs of female offenders.

Part II will be based on interviews with women at the Pinegrove Correctional Centre in Prince Albert.

Part III will be interviews with young women at the Roy Wilson Centre at Sedley.

PART I: THE ELIZABETH FRY SOCIETY — PAST AND PRESENT

The female offender in Saskatchewan is described by Melanie Lauth as being, in most cases, "a very young adult who has come from a history of child abuse, poverty and family instability; has few educational advantages and limited life and employment skills. She often has one or more children, but rarely a functional husband". Lauth is one of the co-founders of the Elizabeth Fry Society of Saskatchewan (E. Fry Society). Prior to January, 1981, there was no community-based organization in Saskatchewan focussing on the female offender.

Elizabeth Fry was a nineteenth century English-woman dedicated to prison reform. Today, when groups are formed to work with women in conflict with the law, it has become the tradition to name the society for Elizabeth Fry, as a tribute to a great woman.

The first Canadian Elizabeth Fry Society was established in Vancouver in 1935. There are now eighteen societies in existence in various regions across Canada. There is a national organization which does political lobbying and there are provincial groups which are service-oriented.

The Saskatchewan Chapter of the Elizabeth Fry Society has an office in Saskatoon. It has been operating on grants from the Secretary of State (Women's Division) and Canada Employment and Immigration Commission (CEIC). In February, 1981, three full-time staff were hired.

The three workers hired were Diane Fisher, project manager; Grace Hession, education liaison officer and Sandy Rolland, community resource and development officer. Three other women are also on staff for the summer. The summer workers are doing research and looking after the Volunteer Courtworker Program.

Fisher and Hession have completed a study on the potential for a residence in Saskatoon for women in conflict with the law. Their results show there is a definite need for such accommodation. The problem now is to find a building. Fisher, Hession and Rolland have also prepared educational material on the Elizabeth Fry Society. The women are also searching for funds for the development of the society's programs.

The Elizabeth Fry Society began working on a volunteer courtworkers program in late July. The program assists women who are going through the court system. The volunteer's role includes providing emotional support in the courtroom, providing information about basic legal procedures, arranging temporary child care, contacting family and friends and providing a referral service.

THE NEEDS OF FEMALE OFFENDERS

In a recent interview, Lauth talked about the discrepancies between the services provided for the female and the male offender. In Saskatchewan cities, male offenders have correction centres for short stays; female offenders are detained in jails at police stations. Police stations do not have cafeterias and imported, packaged foods have to be brought in such as hamburgers. At the station, there are no facilities for exercise, and going out into the fresh air is prohibited. There is no access to books or records. A woman could be held anywhere from one to ten days in such a cell.

Simone Denis, deputy director of programming at the Pinegrove Correctional Centre, said in an interview that "a good number of women in custody at the Centre were in for an inability to pay fines under \$200". Fine Option Programs are available for women; however, the program usually provides only traditional, male-oriented jobs such as repairs to a house. There is a stigma attached to working at such jobs for most female offenders. There are usually child care problems also encountered by the women.

Denis said that "in the six months prior to and including January 1, 1982, the average number of Native women of the total admission to Pinegrove was 83 percent". At the time of the interview, there were fifty-six women in Pinegrove. The women in custody stayed an average of sixty days.

Typical charges for female offenders are minor: theft under \$200 (shoplifting), fraud (passing bogus cheques), driving while drunk or suspended, disorderly conduct, prostitution and default of fines.

During the summer of 1981, the Elizabeth Fry Society did a study to determine the needs of female offenders that were not met by the traditional justice system. The following problems were identified and will be worked on by the Elizabeth Fry Society:

- the need for community-based facilities for remanded prisoners, for community sentencing and for post-release programs
- the need for alternatives to jail sentences (in light of the minor nature of most charges) for women with children, women under violent home conditions, etc.
- the need of home care for children and the maintenance of the home while the mother is incarcerated
- the need for program resources while incarcerated which reflect the changing conditions of the female in society

The Elizabeth Fry Society is concerned about undesirable conditions in jails. However, the emphasis is not on "making jails better places to live, rather the Society is interested in keeping female offenders out of jail". Offenses are usually based on economic need. Rather than punish the female offenders for being poor, the Elizabeth Fry Society would like to organize "a support network to prevent women from going through the courts a second time". The Society is also interested in working with juvenile females before they hit adult court.

Part II will be included in the next issue of *NewBreed*. /25



Wheta Matowin media team at rest.



Wheta Matowin in action.

New Breed Wins

by Larry Laliberte

REGINA—There's no doubt about it — being Native has its advantages, one being the ability to row or paddle in any situation. The *NewBreed* staff

was invited to partake in a Media Row-a-Thon competition held in Regina on July 1, and they won.

Rodger Ross, T.V. technician, organized a team from the staff. After finding out the type of boat the staff would be racing in, they felt they didn't stand a chance, because no one had rowed in a five-man racing boat before. Rodger, being optimistic, wouldn't let the idea down and kept reminding everyone that, being Native, the staff should be good when it comes to a rowing competition. The team consisted of Rodger Ross, April Boyd and myself.

There were ten teams in all. Because of high winds, the race was to be run in heats, accompanied by two experienced rowers. All teams represented various media organizations in Regina. Included were teams from the *Leader-Post*, CKTV, Cable Regina, CBC, and teams from radio stations throughout the city. The race was organized by the Regina Rowing Club.

The races got under way with three boats per heat. Once the staff got to the starting point, the experienced rowers went over basic rowing rules, convincing the Wheta Matowin gang they could beat the others. And that they did, advancing the team into the semi-finals.

After each team had a chance to compete, the *NewBreed* team had the fastest time.

The semi-finals were all very close, leaving only two teams to race for first. The *Leader-Post* and the *NewBreed* met in the finals.

It was a very close race, with *NewBreed* managing to pass the *Leader-Post* right before the finish line. The *NewBreed* were trailing right from the beginning of the race, but somehow managed to row to victory at the finish line. As a result, a handsome plaque now proudly hangs in the *NewBreed* offices.

The staff would like to thank Jean Johnson for inviting them to participate.

Norris Petite: a profile



by Larry Laliberte

Originally from Duck Lake, Norris, his wife, Valerie, and their two children, Liza (4) and Jason (7) reside in Saskatoon. He is presently employed as an Assistance Program Director for the Saskatoon Indian and Metis Friendship Centre.

Over the last eight years, Norris has been heavily involved in the Friendship Centre's boxing program. As a youngster, Norris recalls there were no proper facilities for Native people to organize a boxing program. There was no group or interested persons to get a boxing program going for Native people, he said.

With the help of his brother, Claude, Norris eventually managed to start a boxing program

through the Saskatoon Friendship Centre. At one point, the program almost folded due to lack of funds, but Norris' persistence managed to keep it afloat.

When the Friendship Centre moved to their new building, the boxing program became more popular. He trained the likes of Randy Smith, who was Canadian Champion in his weight division. Smith's brother, Ricky, was runner-up to the same title.

Presently, the 6'3", 260-pound trainer has 35 new boxers to keep him busy all week long. "If you want to make good boxers, one has to spend as much time with them as you can," he said. He also wants to see more parent involvement so the young boxers get support from their own families, which, according to Norris, is very important in boxing.

Just recently, Norris was chosen Coach of the Year at the Saskatchewan provincial boxing championships. The award is given to a boxing coach who is not only active in the sport, but has effective training methods. A group of Saskatchewan boxing coaches decide who receives the award.

WAFN Holds a Golf Tournament

by Larry Laliberte

REGINA—The World Assembly of First Nations (WAFN), held recently, attracted people from all parts of the world, including some golfers. However, it wasn't long before Rod Curl of Redding, California became the idol of the 129 Native golfers who participated in WAFN's golf tournament.

The 39-year-old professional golfer was invited to WAFN for two reasons. He is of Native descent, and WAFN was designed to unite as many indigenous people as possible. Most importantly, he was to encourage and promote Native participation in the sport. And that he did superbly through demonstrations and lectures on professional golf tips. He showed techniques on how to and how not to putt and drive, as well as proper swinging and holding positions; he also explained the purpose of each club.

Rod Curl has been on tour with the Professional Golfers Association for the past 13 years. Turning professional at the age of 26, Rod says he started late

in life. He was introduced to the game at age 19. He played seven years amateur before turning pro. A very good professional he came to be, and that he proved to the world of golf by beating Jack Nicklaus in 1974 for a handsome \$50,000 purse — his personal career best.

"Indian or not, if one practices and plays enough, your talent will come out. That applies to any sport," Rod said, when asked how one becomes pro. "Just keep in mind that you need more dedication and determination, if you want to be better than the other guy."

Dennis Acoose, Assistant Director of the Indian Federated College and one of the co-ordinators of the tournament, said the three day event was on schedule, despite some delay on the first day because of rain. Acoose said he hopes a golf tournament of this calibre will become an annual event. "Native people have the potential to compete with the best of them; it's just that we lack the resources for advancement," he said.

RESULTS

PAR 72 X THREE DAYS = 216

Men's Championship Flight

1st: Arnold Hokins	San Francisco	210
2nd: Leo Saskamoose	Sandy Lake, Sk.	224
3rd: Del Riley	Ottawa, Ont.	232

First Flight

1st: Tony Sparvier	Broadview, Sk.	239
2nd: Ed Cote	Ft. Qu'Appelle, Sk.	240
3rd: Roy Goodwill	Saskatoon, Sk.	241

Second Flight

1st: Joe Chippeway	Winnipeg, Man.	248
2nd: Paul Ortega	Albuquerque, N.M.	249
3rd: Enock Poitras	Balcarres, Sk.	251

Third Flight

1st: Roy Bluehorn	Saskatoon, Sk.	259
2nd: Lloyd Thompson	Regina, Sk.	259
3rd: Harvey Morin	Enock, Alta.	269

Fourth Flight

1st: Pat Kennedy	North Battleford, Sk.	270
2nd: Erik Dorian	Cumberland House, Sk.	271
3rd: Jerome Morin	Enock, Alta.	273

Fifth Flight

1st: Jake Mike	Saskatoon, Sk.	285
2nd: Richard Mills	Cardston, Alta.	286
3rd: Gord Keewatin	Balcarres, Sk.	286



Jose Morales, Andres Lopez.

World Council of Indigenous Peoples Representative Visits Batoche

by Vye Bouvier

Jose Carlos Morales from Costa Rica is of the Brunca tribe and holds the position of President of the World Assembly of First Nations in Regina. Morales attended the Metis Heritage Days in Batoche. A *NewBreed* reporter, Vye Bouvier, interviewed Morales at Batoche.

NB: What are the goals of the World Council of Indigenous Peoples (WCIP)?

Morales: The World Council is looking to unify indigenous peoples. In the last five years, indigenous people have awakened everywhere. The Ainu from Japan, other indigenous people from the South Pacific and Southeast Asia are asking to be affiliated with WCIP.

NB: What is the WCIP presently working on?

Morales: There are two areas the World Council is working on right now: the economic and political aspects.

Indian organizations that are already formed need financial support to develop their organizations on a grassroots level. WCIP is looking for funds from international non-governmental agencies. (WCIP is a non-governmental organization at the United Nations.)

Everywhere, indigenous people are having a hard time, especially in Central America. For instance, the Miskitu people from Nicaragua are having problems. (see *NewBreed*, February, 1982 — article by Clem Chartier) The World Council has set up a commission that is going to investigate the real problem in order to help the Miskitu people.

Then there is the situation of the Indian people of Guatemala. More than a hundred thousand people from Guatemala are refugees in southern Mexico. Most of the refugees are Indian. For those people, leaving Guatemala now, the situation is even worse. They cannot even work on the land to grow food. These people leave their country because they are persecuted and executed.

In Central and South America, the economic conditions for the indigenous people are very bad. Indigenous people make up 70 percent of the population without any representation in government. The people are getting to be more conscious of what their rights are. People who demand their rights are put down by the existing system. The United States government justifies their support of these regimes as a fight against communism when the people being put down by these governments are indigenous people fighting for their rights. The American government is supporting the military which serves the small

group of people who control the economic and political machinery.

NB: How can the WCIP help indigenous people in Canada?

Morales: The work of the WCIP is mainly in Central America. However, the WCIP supports indigenous people in Canada. The WCIP sent a telex to the Canadian government and the United Nations in support of the indigenous people at the Constitutional talks. The situation of the indigenous people of North America is relatively better than in Central and South America. This does not mean that the indigenous people of North America are not having problems. Mining exploitation and hydroelectric construction have a direct negative effect on the indigenous people.

NB: What indigenous nations does the WCIP include?

Morales: The World Council consists of five regions. These regions are North America, Central America, South America, South Pacific and the Circumpolar Conference. The original people from the northern part of the Scandinavian countries, the Sami (Laplanders), are included in the Circumpolar Conference.

NB: Who is presently on the executive of the WCIP?

Morales: One of the vice-presidents is Melillam Rainemal Mapuche of Chile; other executive members are Roy Nichol of the National Aboriginal Conference of Australia and Ralph Aloska, an Aleut from Alaska.

NB: What is your country and are you representing it at the World Assembly of First Nations?

Morales: Costa Rica. No, I am not directly representing Costa Rica at this assembly. I am here as the president of the WCIP. Costa Rica is a member of WCIP through the Central American Regional Indian Organization (CORPI in Spanish), which is a member of WCIP. CORPI has representation from Central America, Mexico and Panama.

NB: What have you heard about the Metis in Canada?

Morales: I have heard about Metis people through my contact with Clem Chartier and other Metis people in Canada. Metis people have similar problems as Indians. The legal problem of whether someone is status or non-status Indian is made by a government in order to divide people. In Colombia, 89 people are defined as Indians. Other government classifications are savage, semi-savage and semi-civilized. The people themselves don't consider themselves under these classifications.

NB: What is your language?

Morales: I am a full-blooded Brunca. I understand the Brunca language, but I do not speak it fluently. My father was forbidden to speak his language in school when he was young.



Fish Watching

A dog may be man's best friend, but a pet fish may have a therapeutic effect on lowering blood pressure and reducing stress. Looking at a tank of fish can be very soothing.

"We tested 20 subjects and their blood pressures definitely went down," explains Alan Beck, a director at the University of Pennsylvania. "At first, they spent 20 minutes looking at a tank of fish and their blood pressures went down. Then the subjects spent another 20 minutes looking at a tank with no fish, just bubbles, rocks and plants. Their blood pressures remained the same."

Result: "Blood pressure," continued Mr. Beck, "drops and stays down when watching a tank of fish." To relax and soothe your pressure, watch some fish!

Level Off

Does your handwriting tell people you feel inferior? Superior? Write an "m" and find out. Now, draw a line across the top of the "m". Does the line...

1. slop downward (to the right)?
2. appear horizontal?
- or 3. slope upward (to the right)?

The first hump on the "m" refers to you; the next to another person as an individual, and the third hump refers to the world at large.

So, if you feel superior to everyone else, your first hump will be largest. If you feel equal, your "m"'s will be level. If you feel inferior, you will have "M"'s that slope uphill.

Sit on it...

Emperor penguins reverse the sex roles. The male, not the female, incubates the single, pear-shaped, greenish egg. Instead of resting in a nest, the egg sits on its father's big, fleshy feet.

For the next 60 to 65 days, the male incubates the egg, keeping it warm by tucking it close to his body and covering it with a protective muff of belly skin and feathers.

If he gets tired of standing or squatting in one spot on the Antarctic ice that is his home, he can shuffle 'around slowly with the egg balanced on his foot. Most of the time, however, he stands shoulder-to-shoulder with other expectant fathers in his colony.

Uptight?

Just Lie Down

Lying down can be just as good for you as a nap, a new university study shows.

"There can be benefits to just resting and stretching out," said Dr. Amy D. Bertelson, who tested 40 people, including 20 who napped often.

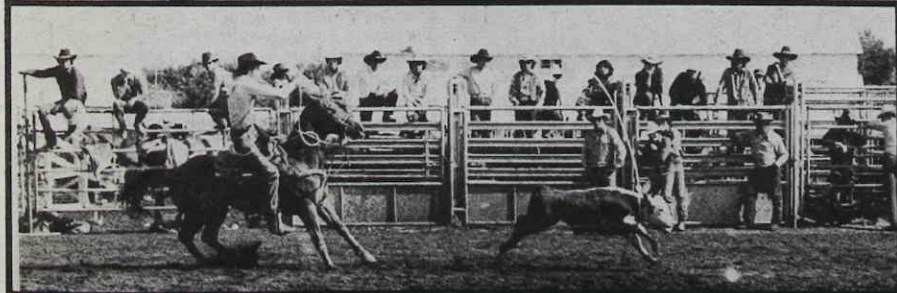
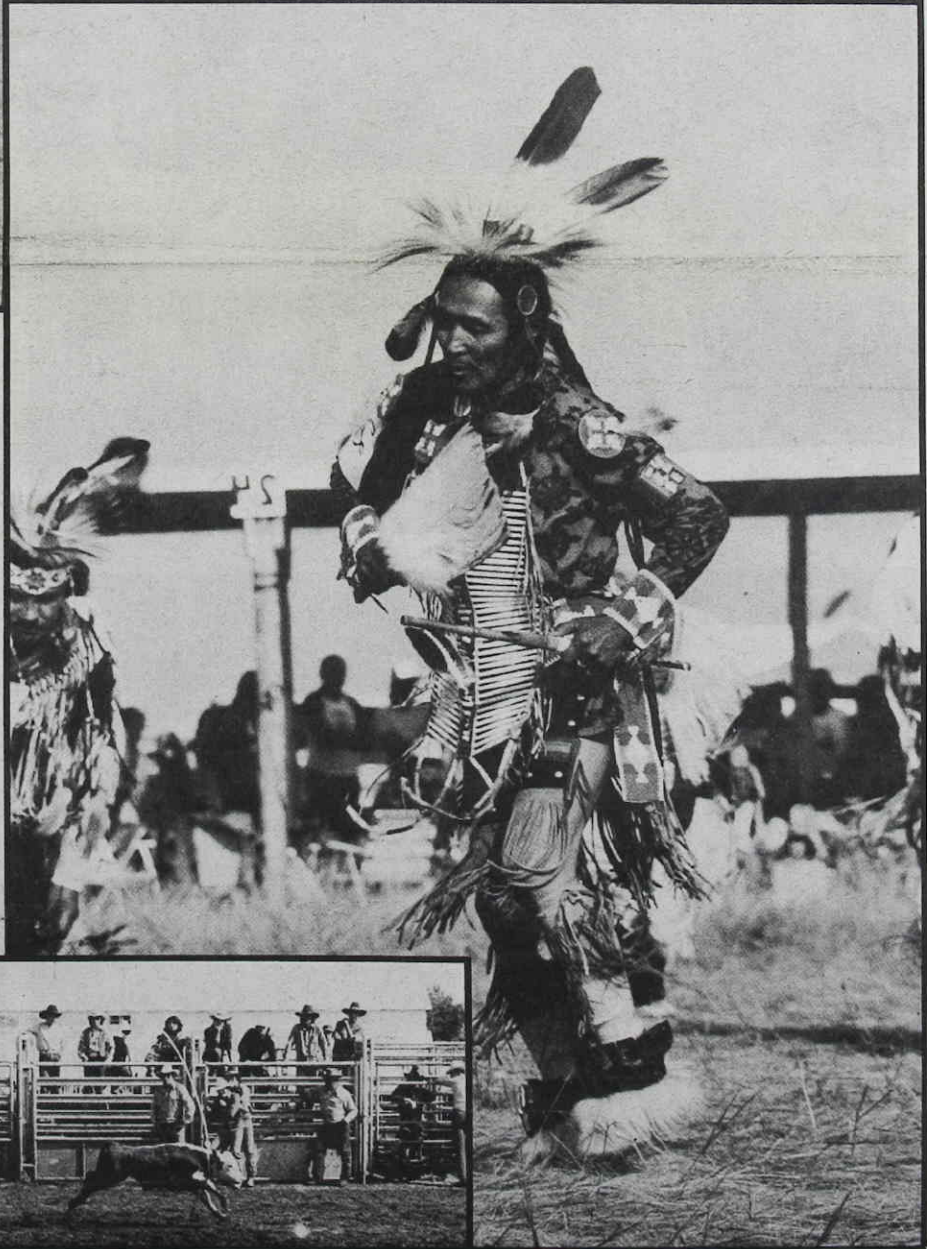
"Most of the subjects felt more relaxed and less anxious after they got up — and it didn't matter if they fell asleep or not," said Dr. Bertelson, assistant professor of psychology at Washington University in St. Louis.

The 40 people were given performance tests measuring hearing, visual and math skills and mood tests before and after they laid down for an hour. The nappers fell asleep for an average of 37 minutes during the one-hour rest period.

"The performance scores changed very little before and after," said Dr. Bertelson. "What changed the most were the mood scores. The nappers generally felt less anxious after they got up."

"A lot of people don't lie down because they think they have to fall asleep, and they can't fall asleep. If you're feeling anxious or irritable and you just lie down for awhile, you'll probably feel better when you get up."







Could This be Heaven?

Roses, violets, poppies
are nature's gifts to me,
when I see their colourful beauty
it makes me feel so free.
Sunshine, rain and rainbows
the twinkling of a star,
I gaze at them in wonder
and think heaven can't be far.
Horses, ponies and unicorns
roam my mind with ease,
as they prance around the grass
in the shade of old oak trees.
The springs bring forth clear water
for they are the fountains of youth,
in this land there are no lies
only the beauty known as truth.
I want to stay forever
and make this world my own,
I want to soak up all this freedom
that reality has never shown.
But I really must be getting back
to my primitive human race,
and I will remember always my
own little heaven of grace.

Arlene Rabbitskin,
Pinegrove Correctional Centre



How do you say "rock & roll" in Chipewyan?

Busy students at the Dene High School



Please great spirit guide me your way
For I do not know how to pray
now is the time that I should start
to show the true me, from my heart
through your people only love you share
that is how I know you really care
great spirit I thank you for my stay
and each and every beautiful day
unknown to me where I am bound
Listen great spirit to my sound
thank you great spirit for your listening ear
talking to you helps take away my fear
KA-PAY-TA-WI-TAHE E-KWAS-KWAN
Allan Laplante

NCC Elects New Vice President

OTTAWA—Bill Wilson, former president of the United Native Nations of British Columbia, was recently elected vice president of the Native Council of Canada (NCC).

Wilson was elected during the NCC annual assembly held on August 17, 18 and 19 in Ottawa. NCC is the umbrella organization for the one million Metis and Non-Status Indians in Canada.

Wilson defeated former vice-president Audreen Hourie.

Far North Resort Planned

GRISE FIORI, N.W.T.—The Northwest Territorial government is planning to turn Grise Fjord, Canada's northern-most community, into a tourist resort. Grise Fjord is 4,300 kilometres north of Toronto, Ontario, and consists mostly of Native people who hunt, fish and trap for their livings.

According to Alex Morrison, tourism co-ordinator, the Inuit from the community will be trained to promote their area because people south of the border may want to see a far northern place.

Pollution Leaves Many Unemployed

FORT CHIPEWYAN, ALTA.—More than 70 per cent of the people in this predominantly Native community are unemployed because of the stoppage of commercial fishing by Alberta Wildlife minister Bud Miller. Tests taken indicated upstream pollution had so badly tainted the fish they were inedible.

Suncor Inc. has been subsequently charged 15 times under the *Fisheries Act*, and could pay \$1.45 million in fines if convicted.

According to local Band Chief Lawrence Courtoreille, "Most of these people have no formal education. Without the fishing and trapping, they have nothing to fall back on."

With the increase of forest fires this summer, which has destroyed many acres of trappelines in the Athabasca delta, the approaching winter does not look favourable for the people. Local trapper Archie Cardinal talks seriously about the possibility of starving this winter while his friends' sled dogs get fat on the banned fish.

Local fishermen received \$45,000 from the provincial government in compensation payments, which worked out to about \$12 a share amongst the 62 fishermen.

Regular Big Game Seasons Announced

REGINA—Tentative dates and bag limits have been set for the 1982 Saskatchewan big game seasons.

Important changes include more sporting opportunity for those who hunt with muzzle-loading firearms; a reduction in the white-tailed deer season to nine days in the southeast and a one-week regular season for moose in zones 28, 29 and 31.

The following season dates refer to Saskatchewan residents. Complete information on sport hunting is contained in the *Big Game Guide*, available at all game license vendors or by calling the nearest Saskatchewan Tourism and Renewable Resources office.

Archery season has been opened for hunters who use muzzle-loading rifles. It opens October 4 and closes October 16 in all zones.

Regular white-tailed deer season in the far north extends from November 1 to November 27. In zones 23 to 28 and 30 to 32, two deer of either sex may be taken from November 8 to November 27. White-tailed season in management zones 2 to 7, 8 west of Highway 19, and 9 to 22 will be open from November 15 to 24. A shorter season in zones 1 and 8 east of Highway 19 opens November 15 and closes November 20.

The antlered elk season in zones 23, 24, 25, 28, 31 and 33 is scheduled from September 20 to October 2. The season opens one week later in zones 26 and 27. An either-sex elk hunt open in portions of zones 30 and 28 will run from November 1 to November 20.

Early moose seasons in zones 23 to 31 and 33 is open from October 4 to October 9. In zone 35, it extends from August 30 to September 18. In zones 34, 36 and 37, the early moose season runs from August 30 to September 25.

Late moose season in the far north is open from November 1 to November 27. In zones 26 to 29 and 31, the season runs from November 15 to November 20. Late moose season will remain open from November 15 to November 27 in other parts of the commercial forest.

Bear season opens August 30 in zones 23 to 37. In zones 18, 20, 21, 22 and Lac La Ronge, Nipawin and Meadow Lake Provincial Parks, the season opens September 8. Bear season closes October 9 in all zones.

REGINA—The Progressive Conservative (PC) government is going ahead with plans to dismantle the 11 year old Department of Northern Saskatchewan (DNS), established by the former New Democratic Party (NDP) government. Despite numerous arguments from various political figures that phasing out a department such as DNS will cause a further economic downfall for northern Saskatchewan, the PCs have begun phase one of the three stage dismantling process. All services provided by DNS will be transferred to southern line departments.

George McLeod, DNS Minister says the NDP had planned to phase out DNS in the next ten years. However, Opposition Leader, Allen Blakeney argues his government intended to transfer responsibilities to northern local governments once they were able to handle their own affairs.

Jerry Hammersmith, NDP MLA for the Prince Albert - Duck Lake riding charged that dismantling DNS is a camouflage for abandoning government commitments to northerners. "This can only be seen as a backward step in the areas of Saskatchewan where citizens are suffering the most from unemployment and inflation."

Gordon Carle, Chairman of the Northern Municipal Council, which represents the Local Advisory Councils in the north, stated: "The \$40 million that will be saved by the dismantling of DNS will be used to cover expensive campaign promises." Carle also said northerners may not have been happy with DNS but they didn't necessarily want it phased out; changed maybe.

Despite the criticisms, McLeod continues to support the government's move, saying it is time for a change. The provincial line department service is more updated and effective, he said. McLeod also said the 1,500 DNS employees will be reassigned to their appropriate departments, reporting to different deputy ministers.

Chief Wants Ban on Toxic Fish

WHITEDOG, ONTARIO—Chief Isaac Mandamin of the Whitedog Reserve has called for a ban on all fishing in an area of the English-Wabigoon river system in northwestern Ontario, polluted by mercury dumped in the 1960s.

Commercial fishing was banned in 1970, but sport fishing is allowed. The Chief said tourists eat their catch and his band members eat fish to save money, although frozen fish is available from Saskatchewan. He said many of the 800 band members don't believe the fish pose a health hazard.

The Chief recently received a letter from health authorities strongly advising members not to eat fish caught in the area. This was the result of tests taken on 35 local residents in May and June for mercury levels where samples ranged from nine to 20 parts per million. The acceptable level as established by the federal health agency is up to six parts per million. Over 30 parts per million is a high risk.

Area commercial fishing was banned after the Reed Ltd. pulp and paper mill, now owned by Great Lakes Forest Products Ltd., had dumped about 10 tons of mercury in to the water system.

Organizers Claim Success at WAFN Conference

REGINA—Organizers of the World Assembly of First Nations claimed success after attracting just over 2,000 delegates from 27 countries, representing over 200 million indigenous peoples to the eight-day event. Co-hosted by six national indigenous peoples organizations, the July 18 to 25 conference was held to discuss common political and socio-cultural problems.

Although the attendance was lower than expected, the worldwide recognition and media attention compensated for the lack of participation by some organizations and governments. "The fact that the assembly is attracting high-profile delegates and diplomats from Europe, Asia, the South Pacific, North and South America is a testimony in itself to the determination of indigenous people to maintain or regain control of their own countries," said Del Anequod, director of the WAFN Secretariat.

A draft of the Rights of Indigenous Peoples is being reviewed by the delegates in the hope that upon completion it can be presented to the United Nations. Completion and presentation is expected by 1984.

The overall cost of the conference will be between \$1.6 and \$1.8 million. "Under the pressure we were in and under the limited resources, we did a helluva job," said Anequod at a post-conference interview.

Crocodiles Filling Up On Local Residents

LUSAKA, ZAMBIA—Crocodiles are eating an average of 30 people a month around a remote Zambian lake, the *Zambian Daily Mail* reported recently.

It quoted a village official as saying the hungry reptiles had recently become so dangerous that Kampinda villages are curtailing their fishing. A shortage of fish in the lake had sent crocodiles searching 500 yards from the water in search of something to eat — in this case, human prey.

Native Affairs Director Named

REGINA—Intergovernmental Affairs minister Gary Lane recently announced the appointment of Charles Arthur Battiste as executive director of Native affairs.

Battiste will work primarily with groups such as the Association of Metis and Non-Status Indians of Saskatchewan, the Saskatchewan Native Women's Association and the Saskatchewan Association of Friendship Centres.

Battiste's extensive experience with Native concerns began in 1969, when he was employed by the Saskatchewan Indian and Metis Department. In 1971, he worked for the Department of Regional Economic Expansion, and in 1975, he moved to Ottawa to take a position with the Department of the Secretary of State. Battiste has been directly involved in development of a number of Native programs at both the provincial and federal levels.

Native Leader Criticizes Government and Mining Firms

GENEVA—Shorty O'Neill, speaking on behalf of Australia's National Federation of Land Councils, told a U.N. human rights group recently that new invaders in the shape of multinational mining companies are killing his people's culture and religion.

Addressing the U.N. Working Group on Indigenous Populations, O'Neill said: "They do no use guns or poisons any more, but bulldozers, earth-movers and personal security guards.

"They are killing our culture, religion and spirit, leaving us on the outskirts of a foreign, so-called civilization in conditions which would make most Third World people blush."

He accused the Australian government of wooing foreign mining companies with unusually large subsidies and publicity.

O'Neill represents an estimated 750,000 aboriginal people.

No Medical Help in Whitedog

WHITEDOG, ONTARIO—Two local nurses recently fled this northern Ontario Indian reserve after their residence was broken into, leaving the 800 residents without medical help. Alice Avison and Karen Essery, employed by the National Health and Welfare Department, left the community after their new house was vandalized, causing several thousand dollars' worth of damage.

No charges were laid, and the matter has been settled internally, said a spokesman for the Minaki detachment of the Ontario provincial department.

Native Indian Project, Regina General Hospital

REGINA—The Donner Canadian Foundation has approved a grant to the Regina General Hospital to carry out a study on the utilization of the health care system by Native children. This project will be conducted with the help of Native workers under the direction of Dr. F.W. Baker, head of the Department of Pediatrics, Regina General Hospital.

The parents of all children treated at the Regina General Hospital will be contacted and counselled in improved health standards and informed of the assistance available through other agencies as an alternative to hospitalization.

The Foundation has made a two-year commitment to fund this program, in the amount of \$131,260. The program will be evaluated at the end of this time as to its usefulness in decreasing hospitalization. If proven effective, sources will be sought for ongoing funding.