



"IF I'M CONVICTED OF THE SHOOTING YOU SHOULD PIN A MEDAL ON ME!" - MANSLAUGHTER OR MURDER ???

by Robert Doucette

On April 19 a caravan from Saskatoon consisting of 20 Aboriginal, non-Aboriginal grandmothers and 40 supporters travelled to Prince Albert to stage a silent vigil and march in protest of Carney Milton Nerland's conviction of manslaughter, and his sentence of four years in a provincial jail for the shooting death of Leo Lachance, an Indian from Whitefish Lake Reserve.

Lachance, a trapper was in Nerland's Northern Gun and Pawn Shop on January 28th to sell a gun. As he left and walked in front of the shop a

bullet from a M56 7.62 mm rifle fired by Nerland struck Lachance in his arm and travelled through his body damaging several veins and key organs. Lachance died the next day in a Saskatoon hospital.

Nerland, the Saskatchewan President of the Church of Jesus Christ - Aryan Nations, maintained that he had checked the rifle and didn't think there was another round left in the cartridge before the rifle had gone off piercing the front door of his store and in turn mortally wounding Leo Lachance.

Accordingly, Nerland went to the Prince Albert City Po-



lice and made a statement that two unknown men came into his store grabbed one of his rifles when he wasn't looking. Nerland said that the rifle went off and that the two men told him to keep his mouth shut. Nerland subsequently left town and was later arrested in Alberta.

At his bail hearing Nerland stated to a Police Officer that "If I'm convicted of the shooting you should pin a medal on me!" Nerland was denied bail

and was remanded in custody at the Provincial Correctional Centre in Prince Albert. He elected to have his trial by judge and pleaded guilty to a charge of manslaughter in Court of Queen's Bench. Judge W.F. Gerein who was presiding over the trial agreed to the recommendations presented to him by Crown Prosecutor John Field and Nerland's lawyer Earl Kalenith to a sentence of four or five years for manslaughter. Judge

Gerein stated that "I can find nothing in the circumstances themselves...that your act was racially motivated in any way by your political beliefs." Furthermore, Gerein concluded that "it was Nerland's and society's best interests if the time were served in a provincial rather than a federal prison."

Manslaughter or Murder?? Cont'd pg 4



A TRIBUTE TO BATOCHÉ

by Calvin Racette

Every year that passes, winter to spring, the earth shows signs of new life. The crocuses bloom, the pussywillows come out, the crows arrive first, eventually the rest of the birds. These things have been happening for hundreds of years.

One hundred and six years ago this very peaceful scene was interrupted by cannon fire, rifle shots and the creaks and jangles of horse drawn wagons.

The winter of 1884-1885 had been unusually

hard. Forty below was common, fiberglass pink had not been invented or had triplepaned weatherguard windows. The harsh temperatures recorded that winter have gone into the record books making that particular year the coldest on record. Adding to the torment from this, the preceding fall had been one of major discontent in terms of settling the outstanding land claims. A collective level of frustration had occurred and the Metis, immigrant farmers, businessmen and Indians were all asking the federal government for some resolu-

tion. Louis Riel had been consulted and had returned to organize the petition for land claims and to negotiate the creation of a new province,

like he did in 1870, that would guarantee the rights

A Tribute to Batoché Cont'd on pg 5





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Gabriel's Pistol: Archaeology and the Battle of Batoche

by John Brandon

About 5,000-7,000 years ago, and maybe even earlier, people first visited Batoche probably because good places to ford the South Saskatchewan River are few. They have visited ever since, drawn nowadays to commemorate events that happened in early May, 1885. How odd that only four days - an eyeblink compared to 7,000 years - can fix forever the importance of a place and its name! Historical written records are not the only sources we can consult to learn about those springtime events of not so long ago. Beneath the grasses at Batoche lies another record.

Archaeology is the study of people in the past using the material objects, or "artifacts", they left behind as our source of information. It is commonly assumed, incorrectly, that we study dinosaurs (who lived hundreds of millions of years before humans) or that we mainly dig up human bones (very rarely and not if we can avoid it!). By themselves, archaeological artifacts are no different from other relics like Gabriel Dumont's pistol on display at Batoche National Historic Park. They only acquire meaning when found and recorded precisely in relationship to one another in the ground. This is why we archaeologists dig as carefully as we do.

Some archaeological research has been done on the military features such as Middleton's zareba and a few of the Metis rifle pits at Batoche. Far more excavation was done by the Canadian Parks Service in the late 1970's at places like the

Letendre residence to learn about Metis lifeways. One would think an important event like the Battle would have left its traces elsewhere besides the military fortifications. But at the Letendre house, far more can be learned about the general lifestyles of the various groups of people who lived there than can be said about the Uprising. This is because, in the context of 7,000 years, four days is not very long to leave its imprint in the archaeological record.

The Letendre house was not burned as were some of the farmsteads which lay in the path of the Militia advancing north to Batoche. Thus, there are no scorched structural remains and layers of devastation such as one finds in Old World sites where the quaint custom of "sacking" is still carried out, to judge by recent news from Kuwait.

The evidence from the Letendre house provides some information, but not much, about the arms used by Metis fighters there. It is still assumed by some that the Metis were armed with weapons generally inferior to the .577 Sniders carried by the Militia. At the time of the Battle several repeater rifles had been on the market for quite a while including the Spencer, Henry, and Winchester. Probably professional hunters like Metis and Indians would have owned the best equipment they could afford for hunting. At the Letendre house, the most common calibres of cartridges recovered, other than various .22's and the .577 Snider cartridges, were .45-75 Winchester and .45-70 U.S. Government rounds.



The Model 1876 Winchester Repeater was chambered for the .45-75 Winchester cartridge and could have been used by anyone occupying the house including the Letendre family, the Metis fighters during the Battle or the N.W.M.P. detachment who lived there after 1895. We cannot, for the moment, distinguish who fired them.

The .45-70 U.S. Government was the calibre of the Gatling gun used at the Battle but it is unlikely the cartridge casings came from it. We know that the gun was not deployed at the house during the Battle but perhaps afterward it was set up there for demonstration purposes. If so, one would expect to find the cartridges concentrated in one spot and this is not the case. The cartridges are found all over around the area of the site around the outbuildings to the south of the main house. The Carriere brothers are believed to have occupied these buildings during the Battle and perhaps they fired these rounds.

It is possible to evaluate certain historical facts in the light of what we know

about the materials in a household in 1885, based on our excavations. According to eye witness accounts, by the last day of the Battle the fighters still remaining were reduced to firing nails and spent bullets picked up on the battlefield. Obviously, we have no means of examining this archaeologically because no traces would be left (the evidence was, after all, being fired away).

We tend to think of the use of nails as a last resort and an indicator of the desperation of the fighters because of how we view nails. Nails in 1885 were not the type we have today which are made from wire. The nails of that time were machine-cut (often referred to incorrectly as "square nails"). Judging by the proportion of broken machine-cut nails to wire nails the former tend to be more brittle than modern ones. It might have been easy to snap them into small, sharp chunks suitable for causing a great deal of damage if they hit human flesh, perhaps even more than the typical shotgun pellet. Not a provable archaeological fact,

but it is food for thought.

In a Metis household at that time there were much better sources of lead than spent Militia bullets. .577 Snider bullets would have been too large to fit in any rifle available to the Metis at the time but maybe they would have been suitable for muzzleloaders. As a source of lead they might have been melted down, assuming there was time for that sort of fiddling around.

On that score, a much better source of lead could be found in tea packaging. Up until the mid-1930's, tea came wrapped in thin lead foil and was packed in crates lined with lead foil sheets. This practice came about to protect teas from the salt water which leaked into the ships from the Orient. Archaeologically, lead tea foil is recovered in large quantities at Metis sites. Again, since the evidence for this was fired away from the archaeological sites, we will never know

**Gabriel's Pistol...
Cont'd page 8**

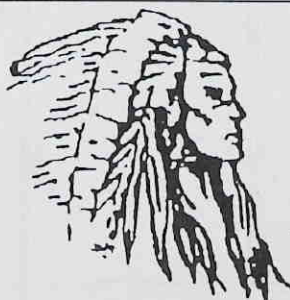
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Manslaughter or Murder...Cont'd

When Crown Prosecutor John Field was questioned on the sentence Field stated that a charge of murder can only be laid when the death was planned and deliberate, according to the Criminal Code of Canada. First degree murder is death caused dur-

ing the commission of another crime. All other murder is second degree murder.

Ultimately when the prosecutor and police looked for intent in the Nerland case these examples were scrutinized; i) If Nerland wished to kill a Native, he had ample

opportunity at any time in Prince Albert; ii) Lachance and Nerland did not quarrel or speak to each other the night of the shooting; iii) If Nerland wanted to kill Lachance, he could have done so while Lachance was in his store; iv) If Nerland wanted to kill Lachance would he have waited until Lachance was hidden by the door? v) If the shooting was intentional would Nerland do it in front of two witnesses? Accordingly, the police concluded these points left them with the judgement that a murder charge would not be laid because the intent to kill Lachance was not apparent. "We have to lay the charge that is appropriate to the facts," Field concluded.

These events and statements led to the silent vigil and march staged by the grandmothers. The silent vigil began at 9:30 A.M. on the Court of Queen's Bench

steps and carried on until 12 noon. The march portion proceeded as the grandmothers led a quiet march down Central Avenue to the North Saskatchewan River bank and back to the courthouse where the silent vigil continued until 2 P.M. when a scheduled press conference was held. In a prepared press release read by Bernelda Wheeler the grandmothers were "Outraged at the senseless killing of Leo Lachance and the racial hatred freely expressed by his killer, a known leader of a white supremacist group. Furthermore, by allowing Mr. Nerland to plead guilty to a lesser charge of manslaughter rather than 2nd degree murder, "The prosecutors office denied the public its right to know the full circumstances of this hideous crime. More importantly it denied Indigenous people the collective justice we deserve." Mr.

New Breed, May 1991
Nerland and what he represents is deplorable. But more deplorable is a justice system that feeds this kind of racism!" The grandmothers felt that judge W.F. Gerein had declared in his sentence of Nerland open season on shooting Aboriginal people in Saskatchewan and finally called for a public inquiry into the entire justice system in Saskatchewan and demanded an appeal of Nerland's sentence by the Attorney General's Office. Several other speakers at the press conference supported the grandmothers in their statements with Murray Hamilton a Metis Activist calling for an inquiry into race relations and the criminal justice system in this province, similar to one conducted in Manitoba recently. After the press conference ended the silent vigil continued until 5 P.M. in memory of Leo Lachance. The final statement in the press release of the grandmothers summed up the atmosphere in the waning hours of the silent vigil, "Leo Lachance was our father, our husband, our brother, our son, and our grandson, but most importantly, Leo Lachance is our people!" His death will not be forgotten.

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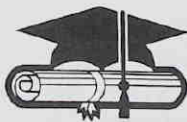
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A Tribute to Batoche... Cont'd

of the inhabitants of the Batoche area. Other petitions had been sent from the Metis communities for the previous ten years. They were experiencing the same levels of frustration and were also urging resolution to the settlement of outstanding land issues.

Lawrence Clarke, the elected Member of Parliament for the District of Lorne, had been sent to Ottawa to present the Metis case in the House of Commons. He returned in the spring without positive news. In fact, He over-exaggerated the situation which caused the Metis to form a provisional government to defend themselves. While actual documentation of specific meetings held in the backrooms on Parliament Hill have never surfaced, too many coincidental events happened in a sequence to leave no doubt that the federal government manipulated the situation.

The petitions from the different Metis communities were used to identify the potential trouble spots and the government troops were sent to key areas to localize the resistance and place the identified areas under martial law. Once this was done, a forced march could be centered on Battleford and Batoche, the two identified strongholds of Indian and Metis resistance. History has revealed to us that the situation of the people in the west coincided with a huge crisis in the federal government. The Canadian Pacific Railroad (CPR) was broke once again and had asked the government for more money to continue operations. The government had bailed them out on previous occasions and any further government assistance would be a huge election issue that might result in the federal Tories falling from office.

A carefully controlled resistance in the west would justify sending troops out on the railroad. By promoting the resistance to rebellion status, the government could convince the taxpayers of the need for further funds to the railroad. They also could stimulate the economy for business and enhance immigration by establishing a new order in the west. The shift from the fur economy to the wheat economy left no place for Indian and Metis trappers and freighters. They had to

be converted to farm workers as a source of cheap labour but in order to do this, the government needed control of the land to bring in immigrant farmers to support a tax base.

In an effort to maintain their cultural identity and to defend their homes, the Metis people formed a provisional government and were prepared to take up arms. At Duck Lake, on March 27, 1885, a detachment made up of police and volunteers confronted a party of Metis led by Gabriel Dumont. The Metis were the victors in this brief encounter and forced the police to retreat. This battle fanned the Canadian government's cries of armed rebellion in the West. Troops were immediately mobilized and sent west on the train and justified funding support in the eyes of the eastern taxpayers. The Church and the non-native businessmen and settlers in the West withdrew any support that they had for the Metis struggle of land

claims. The Metis were left on their own to confront the power, the money and the army of Canada.

Five thousand well-equipped troops came West. Armed with Snider-Enfield rifles, cannons and two Gatling guns these troops were prepared to pound the three hundred Metis who opposed them. Indian leaders Poundmaker and Big Bear were also threats to the government because they refused to be confined to reserves. The government troops split into three forces and were given areas to attack. Colonel Otter marched on Battleford and to confront Poundmaker, Major General Strange marched on the Edmonton area where a large Metis population existed, and General Middleton put Fort Qu'Appelle under martial law and then advanced on Batoche.

On April 24, 1885, one thousand troops were confronted by one hundred and fifty men led by Gabriel Dumont at Tourond's Coulee (Fish Creek). After a day of fighting in the cold and rain the battle ended. There was no victor but the march to Batoche had been halted. Middleton's troops were re-

inforced and began their attack on Batoche on May 9, 1885. On the fourth day of fighting the Metis ran out of ammunition and prepared to surrender. The Canadian troops ordered a ceasefire but one troop commander ordered a bayonet charge and in the attack several old men were killed in the trenches. The old men gave their lives to allow the young men to escape and look after their families.

Louis Riel, the Metis leader, surrendered and was later hanged at Regina. This stand taken by the Metis at Batoche has been studied and written about extensively. History proves that they were not wrong to defend their homes, but have become martyrs to each succeeding generation of Metis children.

In placing this similar scenario into present day society, small segments of the Canadian population have been placed in the government squeeze for more land, resources or control. The Mohawks at Oka chose to make a stand. The Cree in northern Quebec are trying to negotiate a settlement, several other Indian bands in

the West are trying to negotiate settlements. The farmers in the Canadian West are another group that have come under government pressure and are struggling to maintain the family farm lifestyle.

The rules of society do not change, history repeats itself; what does change is the paraphrenalia. The lessons learned at Batoche by the Metis have been studied by other groups facing government forces. Whether they chose to fight or negotiate, the Metis story from Batoche will help them plan their strategy.

This summer at Back to Batoche Days, Metis people will once again gather at a graveside ceremony to honor the men and women who stood up and refused to let themselves be stripped of their dignity and their identity. The issue they stood up for is the same issue that Aboriginal people face today: self-determination. Their struggle has been a source of strength to our present society and in this struggle we will never surrender.

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REFLECTIONS OF A STRUGGLE

by Bruce Sinclair

The Statue of Gabriel Dumont stares impassively into the South Saskatchewan River, positioned such as to command an unrestricted view of the condominiums on the south bank. The statue is neatly hidden away by our city fathers, snuggled inconspicuously almost underneath the Broadway Bridge. Gabriel's statue is easily missed by most passerbys, the occa-

sional jogger or derelict Gabriel's only friends. The statue, originally a tribute to a great Metis warrior, seems to be collecting dust as a museum piece would, a distant memory of battles fought for freedom and lives lost in the Metis struggles of 1880's. The river that Gabriel guards now is polluted, the sewage contamination dangerously high. Nobody would even consider going swimming in this river now. I wonder if

Gabriel had any inkling of what the future held for the Metis people he would have died for. Meanwhile, he continues to stare at these shiny, new condominiums that very few Metis or Indians would ever dream of living in. Perhaps, if one was to be close to Gabriel's statue, on the anniversary of the Battle of Batoche, a solitary tear may be discerned making its way down the proud features of the face of Gabriel Dumont.

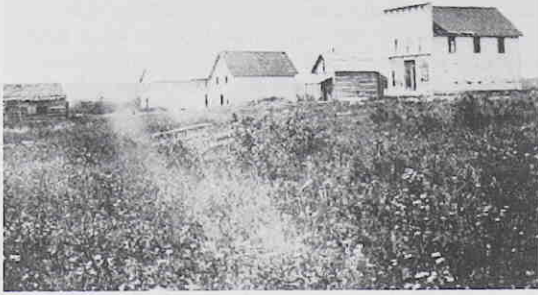
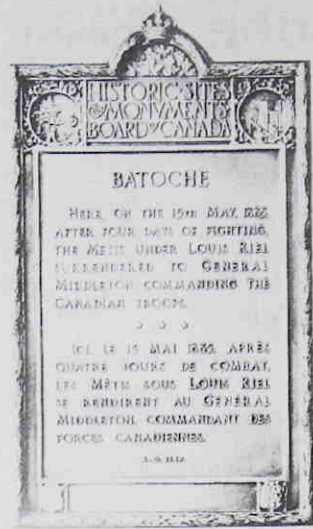
At the University of Saskatchewan, at Place Riel, very few students are left at this time of year. May is just around the corner and summer is in the air. Place Riel, the campus centre was named after Louis Riel, the father of the Metis rebellion of 1885. Somewhat ironic, considering the government of Saskatchewan hung Louis Riel for his alleged treason of the laws of Canada. Nevertheless, if Louis could be here, he would be smiling. Hundreds of Metis and Indian students have completed another successful year of post-secondary studies in colleges such as SUNTEP (Saskatchewan Urban Native Teachers Program) and the College of Arts and Science. Riel would be pleased to know that his struggle has been revived through deliberation and analysis in the discipline of Native Studies classes throughout campus. Possibly the sting of the noose can be forgotten as the injustices of John A McDonald's Conservative government are brought to light by these same Metis scholars. Perhaps, if Riel was here to witness this turning point to education, he would

realize his dream becoming true and his life's sacrifice not in vain.

On Victoria Avenue, at a little secondhand store called "The Indefinite Article", an antique pencil drawing entitled "The Looting of Battleford" hangs virtually unnoticed. Upon close inspection, the picture details a band of Indians, drinking, laughing, gambling and generally lying around enjoying their victory at Fort Battleford at about the same time of Riel's struggles. The imagery is imprinted vividly in the viewer's mind of a tragedy. Nowhere can be found evidence of starvation and desperation, the conditions that forced the Indians to attack Fort Battleford. Nowhere can be found the faces of Poundmaker and Big Bear who tried everything they could to make life easier for their people. Their struggles were the same as the Metis. For some, their fate was the hangman's noose for their part in the struggle.

Meanwhile, the picture sits silently on the wall of the cluttered shop, collecting dust, the only connection to today being the tiny price tag. The Looting of Battleford is priced at eighty five dollars. A reasonable deal, considering the cost in suffering.

Today the Metis live a different life. But the struggles remain the same. We are still struggling for a land base. We are still struggling to make our voice heard in the government of Canada. The Metis flag is still in existence, yet lays no claim to any territory. Louis Riel would find few, if any followers to die for the struggle. Of course, times have changed and lives need not be sacrificed, anymore. But the spirit must remain strong. The struggles of the Metis and the Indian are basically the same. When the anniversary of the Battle of Batoche is here, let us take a moment, light some sweetgrass, or offer a prayer and remember, and pass it on to our children.



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The Curriculum and Native Studies Unit has been assigned to complete this important project. People who have already contributed to the development of the book are being recontacted and new people are being identified. Numerous interviews are being scheduled for during the summer and a draft of the

book is planned for Fall 1991.

We are interested in hearing the stories of the veterans themselves, their family members, and members of their communities. We would also like to get documents, medals, photographs, etc. We will arrange to copy and return all materials. Hopefully original material can all be catalogued and housed in the document collection of the Institute.

If you have any knowledge of anyone who served in any capacity during World War I, World War II, or the Korean Conflict please contact Anne Dorion at 1-800-667-9851 (toll free) or at 522-5691.

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| <p>Handcraft Competition & Show</p> <ul style="list-style-type: none"> • Toys • Dolls • Crocheting • Miniatures • Stitches • Handmade jewelry • Latchwork • Handpainting on silk • Household Decorative • Woodworking • Quilting • Aids: Cans • Knitting • Model Kits • Pottery • Alecane • Punchwork <p>NEW! Ukrainian Handcraft Feature "Celebrating 100 Years of Ukrainian Immigration to Canada" Any handmade article featuring a Ukrainian design (ie. decorated egg, wicker, dress dolls, wheat weaving, etc.) Divisions: • Amateur • Professional • Youth • Sr. Citizen Entry Deadline: June 27, 1991</p> | <p>PrairieLand Photographic Competition & Show</p> <ul style="list-style-type: none"> • Youth • Snapshot • Amateur • Advanced • Colour Print • 8 & W Print • Colour Slide <p>Plus 1991 Theme Award "Special Effects", Manipulation or Enhancement of Image Entry Deadline: June 3, 1991</p> | <p>Fine Art Competition and Auction</p> <ul style="list-style-type: none"> • Oil/Acrylics • Watercolours • Pastels • Printmaking/ Collagraphic • Graphite/ Charcoal/ Pen and Ink <p>Divisions: • Amateur • Advanced • Youth • Sr. Citizen Burlington Feature Cartooning, Commercial Illustration/Design Entry Deadline: June 27, 1991</p> |
|---|---|---|


Additional entry forms can be picked up at the following SASKATOON Businesses:

| | | | |
|---|---|--|---|
| Burlington Art and Drafting 1076 1st Avenue Handcraft Supplies Ltd. 114 1st Avenue South J & S Picture Frame Warehouse 111 1st Avenue Royal Oak Gallery 814 1st Avenue South Blue Gallery Market Mall 1205 Preston Avenue South The Mall at Laurier Heights | Creative Professional Photographers Canadian Business Centre 1741 Galtiel Avenue MacMaster Photographers 100 5th Street West Motion Picture & Sound Equipment Ltd. 153 2nd Avenue South Pro-Color Photo Lab 2025 Alberta Avenue | The Darkroom 1113 Industrial Street North Photo Two Photographic Supplies The Mall on 1st 111 1st Avenue South Japan Camera Centre Crisis Fun and 3110 2nd Street East Broadway Hobby and Craft Supplies 116 Broadway Avenue | Needlework Shop 14 Avenue Shopping Centre 805 Broadway Avenue Yarn Centre 39 Greenwood Park Shopping Centre HomeSpan Craft Emporium 118 1st Avenue South Awards Skills 101 1st Avenue South Collector's Choice Art Gallery 127 Avenue 0 North |
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**For more information: Creative Arts, Saskatoon PrairieLand Exhibition
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Gabriel's Pistol... Cont'd

if they used it or not.

The single-shot .577 Snider, while of a large calibre even by nineteenth century standards, was not especially powerful, especially over long distances. The .577 Snider bullet is about the size and thickness of one's first thumb joint. It was cast with a hollow head and a hollow base. Into the base cavity a small red clay tapered plug was inserted. When fired, the expanding gases would ram the plug deeper into the hole, causing the bullet to expand in size and grip the rifling as it travelled up the muzzle.

The Snider cartridge must have been expensive and time-consuming to produce. The casing was brass foil sandwiched between layers of paper and attached separately to the black lacquered iron base with papier mache and brass collars and sleeves.

This is quite a complicated construction method compared to drawn brass cartridges. The year after the Battle, experiments in Quebec with these cartridges showed that the outer paper wrapping tended to swell up in moist conditions, rendering the cartridges useless since they would not then fit into the firing chamber. It is tempting to speculate on what would have happened at Batoche had it been raining!

Spent Snider bullets were recovered from the Letendre house and, in a way, tell their own stories. Some are intact, implying they were not moving very fast by the time they reached Letendre's house which was relatively distant from the main action. Others are mashed flat and one has a large gash down the side as if it clipped a nail head as it flew by. All the cartridge specimens which were

excavated were squashed flat because the brass foil construction is weaker than the conventional drawn brass cartridge. An illustration of one found at the Letendre house is shown [above? below? to the left? to the right?].

It is more intriguing to consider why were there any Snider cartridges found around Letendre's house at all? Other than the .22 shells, the 34 Sniders recovered were the most common calibre found. The house was captured relatively quickly on the last day so, unless fleeing Metis fighters were shot at from the top of the riverbank, there is no particular reason for many, if any, to be found there at all. Occupants of the house in later times, such as the N.W.M.P. detachment, were not armed with Sniders. One wonders if many of these rounds were fired off in the general hoopla surrounding the subsequent looting of Batoche by the Militia.

There is historical evidence for looting of the Letendre house but it is unclear who did it. Contemporary accounts and the Rebellion Losses hearings say that the Metis fighters left the place in a shambles. We also know the Militia embarked on a general looting spree afterward and this even included General Middleton himself; the furs he helped himself to at Batoche later cost him his reputation.

At the Letendre house, the archaeological evidence for looting or battle damage is subtle. First, a large door lock assembly which might have belonged to the front door of the house was snapped in half. It was cleanly broken which would have been difficult to do because of its size and this suggests it did not break by normal household wear and tear.

Another indication, again indirect, is to be found in the number of window pane shards found around the house. Window glass is a common artifact found in all nineteenth-century sites and is perhaps the least informative (generally, one already knows if a building has windows or not, so finding it is not a great scientific revelation). However, 24,000 pieces of window glass is a lot! Much of it was found in the garbage dump of the house which indicates cleanup after an unusual period of window breakage which can be only partially explained by the house's dismantling in the early twentieth century.

The best evidence for battle or post-battle damage is to be found among, of all things, the ceramics. Dish

fragments decorated with a particular pattern of brown daisy-like flowers made by the Ridgways Company in Britain was found in large quantities at the site. Significantly, fragments of every conceivable type of vessel was found with this decoration, indicating an entire set of dishes was discarded rather than individual pieces which broke in the course of day to day activity. There are few situations where this occurs. Entire sets can be discarded as the people grow tired of them or perhaps these were discarded when the Letendre family moved to Alvena in the 1890's. In both cases, one would expect to find whole dishes deposited in a single spot which is not the case with the Ridgways pattern.

I am inclined to believe that these dishes were the ones in use at the house when political events overtook the Letendres. Various data we have show the pattern could not have been registered in Britain before 1880 and, given the lag time before a product reaches the market, it is very likely this set of dishes was close to brand-new in 1885. No doubt its destruction was among the heartbreaks for the Letendre family when they returned to the house afterward.

What I've talked about here are some things that archaeology can contribute to our knowledge of the Battle, beyond the excavations at the military features. Some of it is speculative although these ideas could be explored by further excavations at the site. As it pertains to specific events such as the Battle of Batoche, archaeology can help but only marginally compared to the kinds of results an historian can produce, for example, the writings of Canadian Parks Service historians Diane payment and Walter Hildebrandt which may be familiar to some readers.

Archaeology can, however, deliver information at a broader level which historians might never discover. Historians rely on written or oral records which, if they are lucky, were saved in the archives. Day-to-day activities are not usually recorded this way. History is a great deal cheaper and, for the basic "what, when and where" types of historical information and for information about customs and beliefs which leave few traces in the ground, there is a much better band for the buck to be had from historians.

On the other hand, people lived, the tools they

used, the foods they ate, something of the way they dressed and decorated their homes, occasionally even their spiritual beliefs and the way they viewed the world around them can leave traces to be recovered and interpreted by archaeologists. This provides infill to the picture we have of those bygone days. These details can be determined by looking at broad, general artifact patterning. We rarely stumble across spectacular single finds which clear up mysteries of the past.

We would have no way of knowing that the pistol on display at Batoche, in fact, belonged to Gabriel Dumont if it had been found in an archaeological excavation. The importance of Gabriel's pistol is neither its effectiveness as a weapon nor its good condition as an antique but rather that it is his pistol and not someone else's. This artifact, as a symbol, provides us with a link to a hero of the past.

Gabriel Dumont is a "big man" in history. But what of the "little guy"? The pistol illustrated is a Derringer-like toy which, judging by the patent date, could not have been lost at Letendre's residence any earlier than August 28, 1882. Assuming a boy played with it, perhaps it belonged to little Emmanuel Letendre, aged one year old at the time of the Battle, or one of the sons of the N.W.M.P. officers. This, too is a symbol because it indicates that in those earlier days, boys mimicked violence or warfare while at play. This is a solid fact and is within the power of archaeology to learn for the certain.

What is at the moment beyond the power of archaeology is to know how the little boy played and if he knew why he was playing that way. Was he mimicking the usual war-play we think of? Was he playing "cops and robbers" or "Indians and cowboys"? Or did he know the history of the place around which he ran at play and was pretending to be Metis or militia?

There are ways other than history to "get" the past. Oral tradition is one. Archaeology is another. Perhaps one day the half-million artifacts excavated from Batoche will add new information to what we know about the place and its people.

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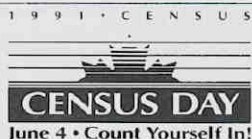
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REVIEW OF "DRY LIPS"

by Bruce Sinclair

"Dry Lips Oughta Move to Kapuskasing" by Tomson Highway pursues a course in professional theatre where few dare to tread. The message is painful, intense and Highway's no-holds barred approach will agitate many. To be fair, the audience is duly warned in

the program with the Lyle Longclaws quotation, "...before the healing can take place, the poison must first be exposed..." Although bitter controversy rages in the Indian community of Highway's treatment of women, religion (as in Christianity and Indian spiritualism) and the image of the Indian, there

are many essential qualities of "Dry Lips" that force the audience, Indian and non-Indian alike to take a long, hard look at themselves. Highway pulls no punches, telling it like it is, and this fact, in itself, plays havoc with those who prefer their truths in sugar-coated fashion.

In the Winnipeg performance, November, 1990, Gloria Eshibok plays Nanabush, the female equivalent of the legendary Cree trickster. This role is demand-

ing, to be sure and the result was an incredible daring step for both actress and audience. According to Cree legend, Nanabush or Wesakechak was both good and bad, and was susceptible to the same weaknesses of the flesh that human beings were. Ms. Eshibok certainly exposes the erotic nature of the trickster throughout Dry Lips, but eventually succumbs to the perils of human nature but is eventually redeemed. Others who excelled in "Dry Lips" were Graham Greene, whose incredible characterization of Pierre St.-Pierre leaves you

gasping for breath. It's hard to beat Greene's performance as he again pulls out all the stops. Billy Merasty as Creature Nataways, is impressive, in his toothless version of a character who is believable and manages to endear you to the Indian's profound sense of family. Especially enjoyable is the raw combination of happiness/lunacy in the scene between Greene and Merasty. Kenneth Charlette, as Dickie Bird Halked, holds all in his inspired performance of the mute, damaged child. The audience is cast under a spell of unknown melancholia that pervades the set when Charlette holds the limelight. Carlos Del Junco, captivates the entire theatre with his funky, meandering offerings of superb harmonica-manship.

Sadness, joy and unmistakable passion came alive in "Dry Lips", performed ably and lovingly by the seasoned cast of Native Earth Performing Arts. The Indian community, once again, comes to grips with the unbearable realities of their history since first contact and mainstream society, also come face to face with the identical problems which plague their culture but which they continue to ignore under the facade of civilization.

The Chief, Council, Staff and Members of the

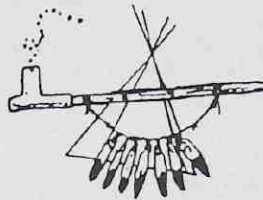
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Intertribal Forestry Association of BC

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Announcing
The Annual General Meeting
Of the I.F.A.B.C.

May 15, 16 & 17, 1991
Coast Bastion Inn
11 Bastion St., Nanaimo, BC

AGENDA

Day 1 - Wednesday, 15 May

| | | | |
|-------------|---|------------|--|
| 8:00-9:00 | Registration | | |
| 9:00-9:15 | Invocation, Mr. Robert George | | |
| 9:15-9:30 | Speech of Welcome, Mr. Robert Thomas, Chief, Nanaimo Indian Band. | | |
| 9:30-9:45 | Opening Remarks, Mr. Harold Derickson, President | | |
| 9:45-10:00 | COFFEE BREAK | 12:00-1:00 | LUNCH |
| 10:00-12:00 | The Lands Revenues and Trusts Forestry Review. (Panel 1) | 1:30-5:00 | The Business of the Intertribal Forestry Association of British Columbia |
| | This segment will analyse the findings of the Forestry Review conducted over the past year. The discussion will be undertaken by a panel made up of those who participated, and by the INAC operatives who commissioned the work. | 1:30-2:00 | The President's Report - Mr. H. Derickson, President |
| 12:00-1:30 | LUNCH | 2:00-2:30 | The Audit Report - Mr. T. Pierre, Treasurer |
| 1:30-5:00 | The Legislative Changes. (Panel 2) This session will discuss the legislative change that is demanded by the LRT Review. The afternoon panel will include legal specialists from both the private and public sectors. IFABC and INAC personnel and forestry experts. | 2:30-3:30 | Reports of the Directors |
| | | | Mary Thomas |
| | | | Thomas Pierre |
| | | | Bill Wasden |
| 5:00-6:30 | NO HOST BAR | 3:30-3:45 | COFFEE BREAK |
| 6:30-7:30 | DINNER BANQUET (hosted by IFABC) | 3:45-5:00 | Election of Officers |
| 7:00-8:00 | Dinner speaker, the Honourable Claude Richmond, Minister of Forests (BC) | | -Vice President |
| | | | -Treasurer |
| | | | -Secretary |
| | | | New Business. |

Day 2 - Thursday, 16 May

| | |
|------------|--|
| 9:00-12:00 | Busses will leave from the Coast Bastion Inn at 9:00 AM for the tour of the Coastland Wood Industries Ltd. Reman Plant and the Pacific Biological Station. |
| 12:00-1:00 | LUNCH |
| 1:00-5:00 | Tour of Nuu Chah Nulth Tree Seeding Nursery and Cathedral Grove. |
| | OR |
| 1:30-4:00 | Attend a presentation of PAMAP Geographic Information System (GIS) by Insight Computer Solutions LTD. in the Coast Bastion Inn. |

Day 3 - Friday, 17 May

| | |
|------------|---|
| 9:00-12:00 | The Task Force on Native Forestry. (Panel 3) This session will review the work being undertaken by the Task Force, which is looking |
|------------|---|

SPEAKERS LIST

Panel 1
H. Derickson, B. Wasden, R. Simon, T. Pierre, M. Thomas, Don Goodwin, Duncan Marshall, Warren Johnson, and Grant Scott

Panel 2
H. Derickson, B. Wasden, R. Simon, M. Thomas, T. Pierre, Ron Shulman, Stephen Aronson, Don Goodwin, and Warren Johnson.

Panel 3
H. Derickson, B. Wasden, R. Simon, M. Thomas, T. Pierre, Don Moses, Bob Christie, Jack Toovey, Peter Levy, and Richard Waits

Guest Speaker
The Honourable Claude Richmond, Minister of Forests for BC.

NATIVE AFFAIRS

by Janice Acoose

Like so many other Native people, Leo LaChance was just another insignificant "Indian" whose life and death has passed without much fuss. Indeed, this appears to be the

message that the news media, the justice system, and other white supremacists like Carney Milton Nerland would have us believe. But, Native people in Saskatchewan will not allow Leo LaChance's death to go unnoticed, or his

killer's sentence to be accepted.

Leo LaChance, a member of the Big River Reserve, was shot and killed by Carney Milton Nerland's gun. Although many of the "facts" surrounding the case are vague, there are some things that speak for themselves: Carney Milton Nerland is the Provincial President of the Church of Jesus Christ Christian Aryan Nations, an organization that only a few short years ago boasted that Saskatchewan, because of its high Native

population, was an ideal place to set up shop. Nerland told police he should get a medal for his action. After shooting LaChance, Nerland did nothing to help him receive much needed medical attention; in fact, Nerland refused to allow a phone call from his shop for an ambulance.

Looking at these "facts" its obvious, at least to the unprejudiced eye, that there are some real strong indications of racial hatred. However, when this case was first brought to the public's attention Nerland's involvement with the Aryan Nations was quickly played down, at least as a motive for the kill-

ing. Ironically, while news reports informed us that Nerland was the President of the Aryan Nations and that LaChance was an Indian, the press clearly stated that the shooting was not motivated by white supremacist views.

The press gave Nerland much more publicity than he deserved. Instead of focussing on the victim, Leo LaChance, Nerland and the white supremacist group that he represents was allowed to contaminate the public with their venomous racial hatred.

The worst injustice in this whole scenario however was the, so called, "justice" system's response to LaChance's killing. Instead of seriously treating this case with the obvious attention it deserves, it appeared to be swept under the rug very quickly. Indeed, defence counsel and prosecutor struck a deal that netted Nerland only four years in a provincial correctional centre for manslaughter.

While some legal experts will argue that four years is a reasonable amount of time for manslaughter, one has to consider the ramifications and implications of the court's decisions. Often when Native people are brought before the courts we hear of individuals who receive harsher sentences because they are threats to society?

Quite the contrary, Nerland was sentenced to serve his time in a provincial correctional centre, rather than a penitentiary and with the added suggestion by the judge that he be allowed to serve his time in a location close to his family. Isn't this ironic? Instead of trying to remove Nerland (who is an obvious threat to the security of life in Saskatchewan), the courts are actually encouraging him to stay within society's parameters.

Like so many other Native people have asked, what does the court's action imply? New Democratic MLA for Cumberland, Keith Goulet said, Nerland's sentence "sends a message that it is not a big deal to kill an Indian in Saskatchewan." Gerald Morin, Metis Society of Saskatchewan secretary asked, "Does Nerland's treatment send a signal that killers of Aboriginal people will be dealt with less severely than people who kill non-Aboriginal people? Clem Chartier, a member of the Metis Society's Justice Committee, asked "is there a greater manifestation of racism within the justice system?"

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-people. Many of these negr- in the sharing of program in-

TS"KEL PROGRAM

VANCOUVER--Like the golden eagle that is its namesake, the Ts"Kel Program at the University of British Columbia dares to fly higher, see farther and pursue its elusive visions over a remote horizon.

Since 1984, Ts"Kel has provided First Nations students with challenging course content tailored to their own cultures. In terms of numbers and diversity of the students it has attracted, no other university in the country can be said to offer anything remotely like the Ts"Kel Program. It is the only program specifically designed to offer advanced degrees in the field of education to First Nations students in a First Nations context at a major Canadian university.

A great deal of geographic and tribal diversity is reflected in the makeup of the student body: from New Brunswick to British Columbia, Alaska to Guatemala and points in between, First Nations graduate students have been drawn to UBC.

Originally offering a Masters degree in Educational Administration, in 1989 Ts"Kel included Social and Educational Studies and Curriculum and Instruction, and expanded to the doctoral level in these departments.

A groundbreaking agreement signed in November, 1990 between UBC and the University of Alaska/Fairbanks creates opportunities for exchange between students and faculty of both institutions. Alaskan Native doctoral candidates pursuing degrees in areas not available

at UAF can complete their studies at UBC, and Ts"Kel graduate students from UBC can now take specified courses at UAF. Faculty are also encouraged to exchange teaching responsibilities and to enter into collaborative research endeavors.

Ts"Kel is part of existing graduate studies programs in the Faculty of Education adapted to include First Nations interpretations of concepts and approaches. It was developed in 1983 by Professor Verna Kirkness, UBC's Director of Native Education.

"There was a need for a program like Ts"kel for a long time," Professor Kirkness said, "This program has opened doors for our students, (and) there was a need to develop a program which would meet the needs of Native students. We decided right from the start that admission and graduation requirements must be the same for the Native as well as the non-Native student."

Of the 14 First Nations individuals to obtain doctoral or Masters degrees at UBC between 1986 and 1990, ten were from the Ts"kel Program. In May, 1991, that total will rise to 15 Ts"kel graduates.

Since its inception in 1984, a total of 36 students have enrolled in Ts"kel. As of 1990, only three of that number have permanently discontinued their studies. In part, the low attrition rate can be seen as a direct result of the relevance of the program context, the maintaining of

high academic standards, and the caliber of the students entering the program.

The exacting standards have paid off for Ts"kel graduates, many of whom have risen to the top of their profession in First Nations education.

Shirley Myran, who graduated in 1986 is now Administrator of Yellowquill College in Manitoba, says: "Ts"kel gave me the qualifications and credibility to assume this role. The fact that it doesn't lower its standards for Native people was attractive. I made the grade point requirements and if there had been any suggestion that Indians were allowed in just for the sake of having them, I wouldn't have applied."

Jean York of the N'kapamux Nation, who will officially graduate in May, 1991, became one of a few First Nations principles in a public school in B.C. when Lytton Elementary School hired her last year. She completed her major paper in between meeting her administrative duties as principle.

Graduate Deanna Nyce, a Nisga'a, is completing a two year term as Coordinator of Native Education for the B.C. Ministry of Education. She is helping supervise the inclusion of First Nations values and philosophy in mainstream curriculum being developed as part of the province's Year 2000 Strategy.

Ethel Gardner graduated in 1986 to become Head of the Department of Indian Education at the Saskatchewan Indian Federated Col-

lege in Regina. In 1987 she returned to UBC to assume her current role as Assistant Director of the First Nations House of Learning.

A major part of her job is liaison with the First Nations community and strengthening the links between First Nations and UBC. She also coordinates First Nations programs and activities on campus and forms an important link in the campus support system for First Nations students.

Sandra Ermine is Principle of the Sturgeon Lake School in northern Saskatchewan, and her administrative responsibilities include supervising a staff of 24 in a school that accommodates 280 students from nursery to Grade 12.

For Sandra, Ts"kel's primary focus on the philosophy of Indian control of Indian education was the most valuable aspect of the program.

"What I liked was that the courses were really relevant to issues of band controlled schools," she says. She also appreciated the chance

to share ideas and experiences with First Nations students from other parts of the country.

"In my program, there were seven students from different provinces. But our concerns, problems and issues were the same across all provinces. I also loved the togetherness, the feeling of family."

With the move toward more Native administrators is becoming noticeable. When she started in education ten years ago, she often was the only First Nations person in the room when she attended principles' meetings.

"Now, I'd say it's about fifty percent Native," she says. "There are a lot of Native teachers taking on administrative roles, and a lot of them are women. I know the need is there, and we need a lot more administrators and teachers."

For more information on the Ts"kel Program, please call: The First Nations House of Learning, UBC (604) 822-8940 or: The Office of the Director of Native Education, (604) 822-5854

"THE FUTURE IS OURS"

by Ivy Pewapisconias

"The Future is Ours" was the theme of this year's education conference held April 17 - 20, 1991 in Edmonton, Alberta. The conference was hosted by the Yellowhead Tribal Council which consists of five bands - Alexander, Enoch, Alexis, Sunchild and O'Chiese in partnership with the County of Smokey Lake, County of Lac Ste. Anne, Edmonton Separate School and Rocky Mountain School Division 15. The conference was held at the Hotel Convention Inn South and the Coast Terrace Inn.

The focus of the conference was to improve the quality of education through the sharing of program in-

formation and discussion, thereby providing the opportunity for new directions and incentives to make a better way of life for our students.

There were several dignitaries on hand to deliver various Keynote addresses. Among these speakers were: Bill Wilson, Grand Chief, B.C. Union of British Columbia Chiefs; Leslie McLaren, Miss Canada 1990; Travis Dugas, 1989/90 Native Male Athlete; Jeannette Armstrong, En'owkin Centre and Alwyn Morris, Olympic Medalist and Native role model. All of the addresses were strong and very encouraging. Native people, as a group, have had various negative experiences through their contacts with non-Native people. Many of these nega-

tive experiences have been through the non-Native educational processes. We still harbour many ill feelings are justified, they also serve to hinder our education and therefore hinder us, as a people.

The underlying theme of the conference was that we cannot continue to use the past as an excuse for our situation, rather, that we can change the shape of our future by becoming an integral part of our education and therefore making a better way of life for our students in years to come. Our contribution is valuable...we all share a vision...we want the best for our children. The future is ours.

University of Saskatchewan

Director

Indigenous Students' Resource Centre

The mandate of the Indigenous Students' Resource Centre is to facilitate activities that will increase the participation and retention rates of indigenous students at the University of Saskatchewan. Reporting to the Assistant Vice-President (Student Affairs and Services), the Director will be responsible for planning and implementing the best organizational structure for the development, operation, services and funding of the Resource Centre. By acting as an advocate to ensure the academic success of indigenous students, the Director will arrange for the provision of orientation, academic, personal, career and crises counselling; establish tutorial, bridging, effective study and priority management programs; and provide information services on financial, housing, day care or other social life concerns. The Director will need to establish effective communication links with many groups and organizations in the community to develop and deliver policies and support programs for indigenous students.

Qualifications:

Candidates for the Director's position must have a University degree, and preferably will have a graduate degree or its equivalent in training and experience. Effective interpersonal skills, good knowledge of the University and the education systems in Saskatchewan and a clear understanding of the cultural, social and political structure of indigenous peoples; organizations within Saskatchewan are also required. Candidates must be fluent in at least one Saskatchewan indigenous language and be of aboriginal ancestry.

Salary:

The starting salary will be commensurate with training and experience somewhere in the area of \$40,000 per annum.

Closing Date: May 31, 1991.

Applications should be sent to:

Dr. Howard Nixon
Assistant Vice-President (Student Affairs & Services)
Room 60 Place Riel Centre
University of Saskatchewan, S7N 0W0

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Qualified candidates should send a letter of application, curriculum vitae, post-secondary transcripts, and the names of three referees to:

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NORTHERN BACHELOR OF NURSING PROGRAM - UNIVERSITY OF MAN.

Through the efforts of the Swampy Cree Tribal Council in northern Manitoba, the funds to provide the Northern Bachelor of Nursing Program for Registered Nurses was obtained from the Medical Services Branch of Health and Welfare Canada and the Government of Manitoba. This process of lobbying, of conducting an assessment, and of negotiating with all parties took seven years of work by the Tribal Council. As of September 1990, the University of Manitoba School of Nursing began offering the two-

year program situated in Keewatin Community College at The Pas, Manitoba. An advisory board consisting of Native and northern representatives has been formed.

The Program began with a four day Traditional Camp in which students participated in workshops on traditional healing methods, communication skills, and a sweat lodge. The Camp was facilitated and led by elders and Native healers from northern Manitoba. Participants had the opportunity to collect traditional herbs and

medicines as their uses were explained by the Healer.

There are 19 full and part-time students enrolled in the first year of the program. Students are northern and Aboriginal nurses from northern Manitoba, Saskatchewan and British Columbia. Main objectives of the Program are to have at least one half of the graduates of Aboriginal background, and to prepare nurses for practice in northern and Native communities.

To increase student awareness of Cultural issues, courses in Native Studies have been included in the Program. Students will also participate in two courses developed jointly with Northern Medical Unit of the University of Manitoba; Applied Therapeutics and Primary Health Care Skills. Nursing station experience will be acquired during the independent study course.

The Program is seeking names of nurses interested in future intakes. Information about the program and future intakes may be obtained from: The Northern Bachelor of Nursing Program, University of Manitoba, Box 3000, The Pas, Manitoba, R9A 1M7, Telephone (204) 623-4037 FAX(204) 623-4044.



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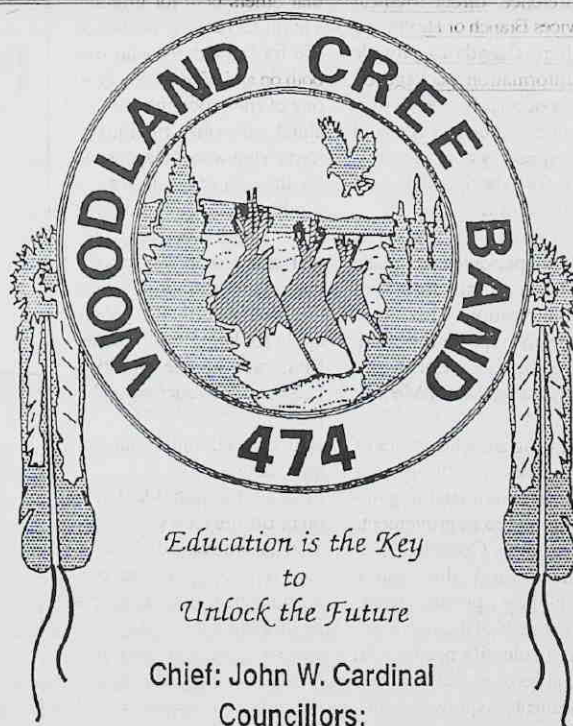
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DISABILITIES AWARENESS RIGHTS FOR NATIVES

by Wayne Iron

In March of 1991 the Indian & Metis Disability Federation of Saskatoon hosted a 2 day conference. Under discussion were issues concerning persons with disabilities throughout Saskatchewan, with a focus on the barriers faced by the disabled people in the North.

The National Aboriginal Network on Disability representing disabled people across Canada were on hand to tell the group what is happening in the national level. It was recognized that there is a need for continued networking within the province, as well as at the national level.

The workshops were very educational for the able-bodied and disabled alike. Many valuable resource people from various backgrounds graciously donated their time and knowledge to the benefit of this conference.

The following resolution was drafted from this conference. Be it resolved that:

We, the conference members of the Disabilities Awareness Rights for Natives Conference, direct Medical Services Branch of Health and Welfare Canada to provide an information package on the services and programs they provide and/or pay for, and their appeal systems, specifically for Aboriginal people with disabilities.

And further that, this information package be made available in all forms of communication. That is, in braille and tape for the blind. Moved by: Edna Coffin
Seconded by: Darryl Merasty
- Carried

Following are other topics of discussions that the participants felt were vital to gaining ground to improvement.

- That Metis Centres, Tribal Councils and the Native community pursue needs assessments of their communities to identify people with special needs so that they may implement adequate programs and services to meet those needs. As it is disabled people have to leave their communities to go to cities for health reasons.

- That Native people with disabilities also actively pursue social change within their centres/community;

- That Metis Centres, Tribal Councils work in cooperation with local groups that are addressing this issue, and more networking take place

at the local community level;

- That Tribal Councils, Metis Centres along with the Native disabled set up educational and public awareness campaigns in public schools;

- That Tribal Council, Metis Centres begin to act in an advocacy role for disabled people, where required;

- That Metis Centres/Tribal Councils prepare culturally appropriate literature on the disabled;

- That Tribal Councils/Metis Centres along with the native disabled community access the Native media, to carry the message of the disabled and to educate the public on Native disabled people.

I would like to say a couple of things that I think need saying in regards to disabled Aboriginal people.

For an elderly Aboriginal disabled person, transportation is a luxury that few can afford. In addition to everything there are cultural and language barriers that the elders face when trying to obtain help, it places them in a most undesirable position.

Few understand how to obtain transportation services that others take for granted. This unfortunately is a fact of life for the elderly who live both on and off reserves. Also one of the problems the disabled quite often run into is, identifying who is responsible for the cost and care for the disabled. The jurisdictional responsibility between federal and provincial governments is frustrating. When disabled Aboriginal people apply for benefits, no matter from whom, the question becomes a bureaucratic nightmare.

1) Is the individual status or non-status?

2) Does the individual live on or off the reserve?

3) If an individual lives on reserve, they encounter barriers when trying to access provincially funded programs and services. For example: Meals on Wheels, House Support Services, Infant Development Programs/Child Development Centres, etc. This also includes all types of transportation that might be available to the general public. Roads in disrepair on reserves mean in some instances that transportation companies such as handidart and even ambulances will not come, fearing damage to their vehicles.

4) If an individual lives off reserve, the individual is

reminded that they are a federal responsibility and referred either back to Health & Welfare Canada -- Indian Health or to the Department of Indian Affairs, where they may only be referred back to the provincial Ministry of Health or to the Ministry of Social Services and Housing.

5) When going to a non-government care giver, it is even more frustrating because in all probability they have no idea who to bill for services themselves so the merry-go-round just goes on and on. Another problem which once again is related to money - why is it that always necessary for a few doctors certifies to prove disability to obtain a benefit. This costs money and it is the disabled person's responsibility to supply the funds which quite often means that this help becomes unavailable.

This is what one might call the tip of the iceberg for the disabled Aboriginal people. Strangely enough there is no major difference between

people living either on or off reserve. It would appear that problems facing Native people are similar regardless of residence. Many other positive and valid recommendations were brought out at this conference and everyone realized that it would be a while before we could see the lasting benefits. The support of all Metis Centres, Tribal Councils, and other disability organizations, along with other non-government community service organizations will be required to assist in making improvements for the Native disabled.

Those present seemed to feel a unity among them and felt

encouraged by the support each participant could bring to each other at the conference. Participants were encouraged to bring awareness of the disabled needs out into their communities, and make some changes for the better in the interest of equality for everyone. The whole community could benefit by making our communities and community services accessible for every person.

This conference was dedicated to Ivan Morissette's memory. He was working as a Disability Counsellor at the Indian & Metis Friendship Centre at the time of his unfortunate death. He was very dedicated to his work and fighting for the rights of disabled people. His family accepted an award on his behalf. He is greatly missed by his loved ones, co-workers and people he assisted.

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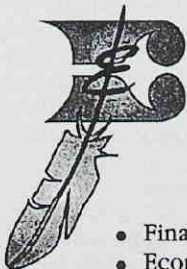
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THE COMMONWEALTH ASSOC. FOR EDUCATION IN JOURNALISM AND COMMUNICATION - PRESS RELEASE

Dan David is a 38-year old Mohawk from Kanehsatake. When he meets Queen Elizabeth II in London (U.K.) in May, he believes he will be the first Mohawk to greet a reigning Monarch since Joseph Brant.

David will be in the United Kingdom as part of the Commonwealth Foundation's Fellowship Scheme to Promote Commonwealth Understanding. He will be one

of twelve persons taking part this year, joining a distinguished group of men and women from the Bahamas, Bangladesh, Cyprus, Ghana, Jamaica, Kenya, Namibia, Papua New Guinea, Sierra Leone, and Zambia.

David will leave Canada on 20 April and join the group in London. They will spend two weeks there, learning about the Commonwealth and its institutions and ob-

jectives. At the end of this phase, the Fellows will have an audience with the Queen.

From London David and his colleagues will travel to the South Pacific. They will spend four weeks in the Solomon Islands, Western Samoa and Tonga learning about these Commonwealth countries and their people. The Fellows will then return to their own countries.

Congratulations to all graduating students !!!

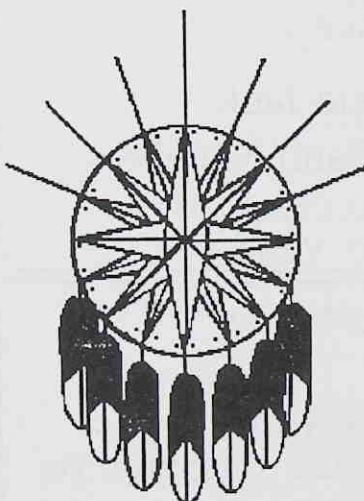
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NORTHERN STUDENT ART PROJECT

People generally agree that there is a lot of good art in the north. But one of the problems is that the art isn't widely distributed and, thus, local artists often remain relatively unknown. Northern Lights School Division #113 decided to promote student art and the Northern Student Art Project was launched. Northern Lights and Band controlled schools in the North were invited to submit fifteen pieces of student art work. The foyer at the NLSD Central Office was turned into an art gallery and the student work was displayed. Pakkison Nuyeh ah Library system agreed to circulate the art through their system so people throughout the North will have an opportunity to view the work at a library near them. For example, residents of Cumberland House will be able to see art from places as far away as Camsel Portage and Kinoosao.

The next stage of the project was to compile an exhibit for a gallery tour. As well as Northern Lights schools, Kisakik (Lac la Ronge Indian Band), Ile a la Crosse School and Besnard Lake Correction Camp sub-

mitted work to this exhibit. A core collection of forty pieces was assembled. Each school which submitted art had at least one piece picked for the travelling exhibit. Reflected in the collection are traditional art forms as well as contemporary undertakings. Factors such as vast distances, shifting demographics and changing economic realities influence northern student art. The work varies from primary school drawing to sophisticated paintings.

The first exhibit opened at the Native Canadian Centre in Toronto on Thursday, 18 April, 1991. It was well received and Toronto people were impressed with the quality of work. The guest book of comments at the exhibit reflects the way in which the student art was appreciated. Jim Beaucage wrote "Your works of the art are part of your soul speaking to you. It will take you a long way". Other remarks included Diane Jones writing, "Hope to see another display soon. You should be proud of your efforts". Another person noted that "There are so many great talents on the rise here, Keep

up the beautiful work". Someone also wrote that it is "Nice to see Native art from all over". There were also a number of inquiries about whether or not the art work was for sale. It isn't, but efforts are being made to link the potential buyer with the student artist.

And where can you see the exhibit in Saskatchewan? If you are in the Prince Albert area during the last part of May, stop at the Lakeland Art Gallery (about 50 km. north of the city) to see the work. People attending the Northern Lights Junior Games in Buffalo Narrows will have an opportunity to see it there. The Allan Sapp Gallery in North Battleford is also interested in the display, if the dates can be worked out for June or July. During the months of August and September the exhibit will be at Amy's On Second in Prince ALbert. It will be shipped back to Toronto for a showing at the Market Gallery 7-19 October and when it returns the display will be hung at the NLSD Gallery. The art -- which is portable and neatly packaged in a portfolio -- will also be dis-

played at various conferences and gatherings. Do make an effort to see the exhibit -- it is impressive work. For more information about the exhibit, call Jody Hanson at 425-3302 or 425-2959.

CONTRIBUTING ARTISTS: Andrew Corrigan-Beauval, Kelly Dinsdale-Beauval, Mauris Fontaine-Besnard Lake, Anthony Lemaige-Besnard Lake, Bernie Powder-Camsel Portage, Johnathan R. Ballantyne-Deschambault Lake, Moses D. Ballantyne-Deschambault Lake, Edna C.J. Beatty-Deschambault Lake, Martha Beatty-Deschambeault Lake, Doris Custer-Deschambeault Lake, Steven Custer-Deschambeault Lake, Cheryl McKay-Deschambeault Lake, Tamara McKay-Dore Lake, Ashley Edquist-Dore Lake, Shawn Laliberte-Green Lake, Michael Durocher-ile

a la Crosse, Charlie Clarke-Kinoosao, Birch Bark Bitings-the students of Kitsakik School-La Ronge, Janany Chrispen-La Ronge, Roseanne Dery-La Ronge, Melanie Bradfield-La Ronge, Kershya Elliot-La Ronge, Jackie Eninew-La Ronge, Erin Walton-La Ronge, Curtis Parkinson-La Ronge, Derek Cook-PATA Collection, Ovide Michel-PATA Collection, Danny Caisse-Pinehouse Lake, Sandy Natomagan-Pinehouse Lake, Leslie Roy-Pinehouse Lake, Henry Roy-Pinehouse Lake, Harold Smith-Pinehouse Lake, Sheryl Beatty-Weyakwin, Carmen Morgan-Weyakwin, Auralee Natomagan-Weyakwin, Georgina Natomagan-Weyakwin, David Joseyounen-Wollaston, Shirley Joseyounen-Wollaston Lake.

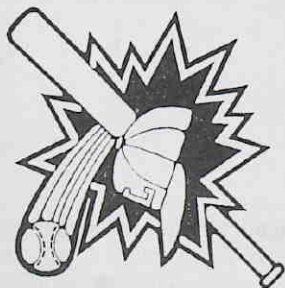
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Photo Page

MSS issues Ultimatum



On April 7, 1991, the Metis Society of Saskatchewan issued an ultimatum to the Metis National Council (MNC) to implement changes to the MNC Constitution or the MSS will split away from the MNC as a member organization.

MSS Secretary Gerald Morin was frustrated with the decision by the other three provincial member organizations to take the voted upon changes to the MNC Constitution back to their respective memberships for ratification. Instead, Saskatchewan delegates feel changes have been long overdue and should be implemented immediately. The immediate changes called for would have revised the representation from the member organizations and provided for an election of a full time MNC President. Presently, the MNC is controlled by a secretariat composed of the presidents of the four provincial member organizations. More importantly to the MSS delegates, the proposed changes would mean increased effectiveness and efficiency as a political organization.

Yvon Dumont, the MNC spokesperson and president of the Manitoba Metis Federation, Larry Desmeules, President of the Metis Nation of Alberta, and Norman Evans, President of the Pacific Metis Federation of British Columbia, disagree. Their position is that decisions of such a serious nature, which will have a great impact on the Metis Nation, should have input from all the Metis belonging to MNC member organizations.

In the end there was no consensus of any kind, not even an agreement to disagree. Instead, the Metis Society of Saskatchewan will act accordingly if their demands are not met. At a later date the MSS Board voted against splitting immediately. Rather, they will give the MNC Board until the MSS annual meeting to implement changes or there will be a motion brought forward at that time to withdraw as a member of the MNC.



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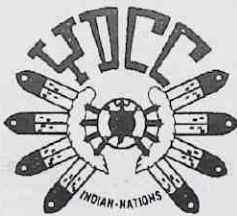
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Royal Commission a Step in Right Direction

Although Royal Commissions are viewed by many as nothing more than a public relations exercise by governments, the Metis Society of Saskatchewan feels there is a glimmer of hope because this Commission may address Metis concerns.

"We hope this Royal Commission, which is supposed to deal with the social, economic and cultural concerns of the Aboriginal peoples, will convince the federal government and the peoples of Canada that the Metis can no longer remain marginalized when it comes to government and Aboriginal relations," stated Metis Society President, Jim Durocher.

"For far too long, our people have been left out of meaningful economic and social development because the federal government has abdicated its jurisdictional and fiduciary responsibility to deal with the Metis," added Durocher.

In announcing the Royal Commission, Prime Minister Mulroney also addressed a number of other areas for federal action. This included the creation of a land claims commission and the speed-

ing up if claims settlements.

"Here again, we see the Metis not benefitting because we are excluded from the land claims process," stated Society Treasurer Philip Chartier. "Our people, particularly in Northern Saskatchewan, and those in the rest of the province who have seen their Metis lands slip away, want to see a land claims process set in place to deal with Metis land claims," added Mr. Chartier.

While the Metis Society supports this initiative, we do not want it to replace a parallel or companion process dealing with constitutional developments and Aboriginal Peoples.

According to Metis Society Secretary, Gerald Morin, "The Metis Society welcomes the opportunity to be involved in the work of the Royal Commission, but does not want this to displace constitutional talks on Aboriginal rights." Morin further stated that, "we see this Royal Commission as complementary to the constitutional process. To ensure that Metis issues will be dealt with fairly and not be lost on the agenda, the Metis



Society insists that we take part in setting the mandate, terms of reference and selection of Commission members, which must include Metis representatives."



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REMEMBERING MY GRANDMOTHER...

By Ivy Pewapiscomias

Spring reminds me of my grandmother because it was her favorite season. It signalled the end of another long, cold winter...a chance to give thanks for life, both for herself and for the earth. In the springtime the world becomes warmer. Green and alive. Plants and animals produce and multiply. People are happy to be out playing, or just being, out in the sunshine.

Spring also brings along Mother's Day which is a day when mothers and women are honored. Having a child, I know what it feels like to bring a child into this world. I know the enormous responsibility that comes with being a mother. For this I thank my mother because I think I turned out "Okay" so did my 8 brothers and sisters. Wow!

Grandmothers are rightfully included in this celebration, because they often share in the care and nurturing of their grandchildren. Among Native people, this fact is even more prevalent because often the grandchildren are left with their grandparents for a portion of their lives, perhaps to adulthood. This concept of the "extended family" is a wonderful thing. Grandparents are infinitely patient, affectionate, caring and compassionate. They teach their grandchildren through demonstration; teaching them how to be respectful, hard working, and compassionate. Often the results of these lessons are not visible until these grandchildren are adults or parents themselves, and then they remember...

My brothers and sisters were fortunate to have a grandmother that was all of these things. We lived with her for portions of our lives and always on school holidays. The wonderful thing, although not totally unusual, was the fact that she was not our biological grandmother. Our father's mother (our paternal grandmother) died when my father was 7 years old. He was given to Matilda Bonaise and she became her caregiver, thus our Grandmother. She had given birth to one child, a daughter, but unfortunately the child died in infancy. Grandma raised other people's children and they became hers.

I remember her asking me to translate an Archies comic into Cree. I think she knew that I was losing my fluency in my first language. I remember her sending me to bed while the sun was still up. I remember the way she used to send our friends and



boyfriends home. This picture that my brother Leslie sketched reminds me of how she used to haul her cooking pots outside because it was too hot to cook inside. The food cooked out on the fire

always had a smokey taste to it. Spring meant that it was almost time to haul out those cooking pots.

In the spring, I remember my Grandmother...

always had a smokey taste to it. Spring meant that it was almost time to haul out those cooking pots.



**SASKATCHEWAN
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Convocation '91

Saskatchewan Indian Federated College would like to take this opportunity to congratulate everyone involved in the positive advances in Native Education.

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S4S 0A2

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NORTHERNERS RECOGNIZE SASKPOWER EFFORTS



At a recent meeting in Prince Albert involving the representatives of several northern communities, special recognition was paid to Saskpower. Bob Lawrence, Senior Vice-President of Saskpower was presented with a gift by Bella Dumais of Southend. "We have been meeting with Bob Lawrence for quite a while now and we just wanted to acknowledge the efforts he has made to

assist with northern development," commented Bella Dumais. Ernest McKay, Councillor for Southend pointed out that the Power Communities of Sandy Bay, Pelican Narrows, Deschambeault Lake and Southend have worked with Saskpower for quite a few years and accomplished a great deal. "We have done some good things together already, including training

programs, provisions for northern contractors, the Saskpower Northern Enterprise Fund and talks on rebuilding the deteriorating dam at Island Falls with a new one. Bob Lawrence has been a key player in all of this and we wanted him and the public to know that while we sometimes negotiate pretty hard with these guys, we still very much appreciate their efforts. The only way this

thing is going to work is for us to all pull in the same direction!"

"A lot of people don't know of the efforts Bob has made to help us get some things going at Sandy Bay," observed Mayor Louis Bear. "There were some old water control structures that Hudson Bay Mining and Smelting had built in the 1920's that are in bad need of repair and," added Bear "although they have little to do with Saskpower's operations today, Bob has lent a

hand to help us get them repaired. Its a pretty important issue to our wild rice producers!"

Bob Lawrence was visibly pleased by the unexpected recognition. "Its little things like this that make the difference" he noted, "I know the exact spot on my cabin wall where this lovely gift will hang, and every time I look at it I will think of northern Saskatchewan and the many fine people I have the privilege to know."



HAPPY MOTHER'S DAY
from the

THE METIS SOCIETY OF SASKATCHEWAN

1249 8th Street East, Saskatoon, Sask. • 5711 055 • Bus (306) 343-8285 • Fax (306) 343-0171

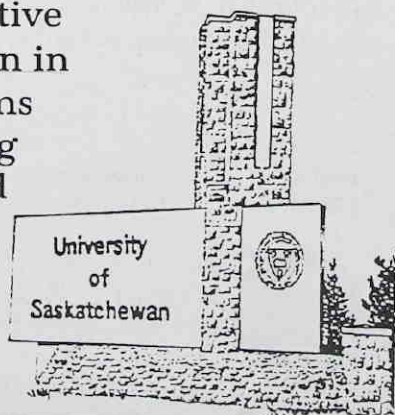
President - Jim Durocher
Secretary - Gerald Morin
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The University of Saskatchewan congratulates the Native students who are graduating from our programs this year.

We're proud of you and wish you well.

A university education creates opportunities for personal growth and calls for a commitment to social advancement.

We've taken steps to increase Native participation in our programs by removing barriers and developing special services.



University
of
Saskatchewan

Extends Congratulations
to the
1991 Native graduates
from the
University of Saskatchewan

...

Congratulations
from the
College of Dentistry

WORK PROCEEDING ON EIS FOR JANS BAY POWER PROJECT

NCB Holdings Inc. is proposing to construct a \$30 million congeneration power plant seven kilometers east of Jans Bay, Sask. on highway 965. The Jans Bay Power Plant will use a new technology to convert fuel peat and wood waste into electrical energy. The plant will produce enough electricity to serve the electrical needs of 3,000 Saskatchewan homes.

Subject to the approval of our Environmental Impact Statement (EIS) by Saskatchewan Environment, we plan to commence pear harvest operations and construction of the power plant in the spring of 1992. Starting on July 1, 1993, the 15 megawatts of electrical energy produced at the plant will be sold to the Saskatchewan Power Corporation under a 25 year contract signed September 1990.

The proposed power plant will operate 24 hours per day, 365 days per year and em-

ploy 18 full time workers and 11 part-time and seasonal workers. The Jans Bay Power Plant will employ a total of 29 workers for a total equivalent of 21.5 person years of employment each year during full production. Our company has established the goal of hiring 100% northern residents at the Jans Bay Power Plant. The company will pay over \$600,000 per year in wages and salaries and inject over \$4 million annually into the economy of northern Saskatchewan.

The project will create additional jobs during the construction period and training opportunities during plant start-up. NCB Holdings will give preference to northern businesses wishing to supply the power plant with goods and services and is considering providing financial assistance to companies which wish to undertake sub-contract work for our company.

NCB Holdings Inc. was

incorporated in June of 1990 and has established its head office in Meadow Lake, Sask. A second office will be established in Jans Bay. NCB Holdings Inc. is a joint venture between NorSask Biomass Corporation of Jans Bay, Sask. and Canadian Biomass Energies Corp. of Spruce Grove, Alberta, with each partner owning 50% of the holding company. Aboriginal people, including both Metis and Treaty Indians form Jans Bay, holding a majority of the shares in NorSask Biomass Corporation. Michael J. Blackmon of Jans Bay, Sask., President of NorSask Biomass Corporation, is also Chairman of the Board for NCB Holdings Inc. NCB Holdings Inc. is proposing to use a dry harvest

Jans bay Power Project... cont'd on pg 22

MINATCO LTD AND THE MCCLEAN LAKE PROJECT

Minatco has recently filed an Environmental Impact Statement with Federal and Provincial regulatory authorities requesting permission to develop and operate uranium mine and mill facilities at McClean Lake in northern Saskatchewan.

Aspects of the project which have attracted public interest include:

- * Revenue Sharing with northerners.
- * Hiring through a northern employment agency.
- * Training in advance of project commencement.
- * Unique environmental and safety features.
- * Employment and business opportunities.

We will be visiting at Fond du Lac on May 14 and Black Lake on May 15, and would be pleased to discuss our project with you.



HAPPY MOTHER'S DAY from the

THE METIS SOCIETY OF SASKATCHEWAN

1249 8th Street East, Saskatoon, Sask. • 571 055 • Bus (306) 343-8295 • Fax (306) 343-0171

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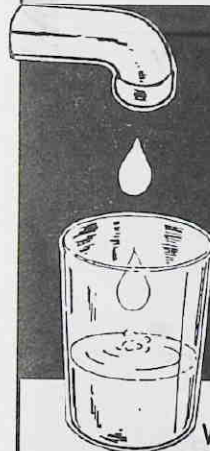
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APRIL 17 - 20, 1991

EDMONTON, ALBERTA

Conference at a Glance

WEDNESDAY, APRIL 17, 1991

1:00 p.m. - 5:00 p.m.
Registration

6:00 p.m.
Banquet

7:00 p.m.
Welcome, opening statement
Winning Essay Reading
Introduction of Native Princess

7:30 p.m.
KEYNOTE ADDRESS: Bill Wilson, Grand Chief, BC Union of British Columbia Indian Chiefs

THURSDAY, APRIL 18, 1991

9:00 a.m. - 10:00 a.m.
General Session

10:30 a.m. - 11:46 a.m.
Break Away Sessions

12:00 p.m.
LUNCH (Ballroom)

12:30 p.m.
KEYNOTE ADDRESS: Miss Canada, 1990

1:45 p.m. - 3:30 p.m.
Break Away Sessions

5:30 p.m.
Banquet

7:00 p.m.
Native Design Fashion Show, highlighting Miss Canada and Native Princesses

9:00 p.m. - 12:30 a.m.
Round Dance, Ceremonial Crowning of Native Princess by Miss Canada

FRIDAY, APRIL 19, 1991

9:00 a.m. - 10:00 a.m.
GENERAL SESSION: Invocation by Elder
KEYNOTE ADDRESS: Jeannette Armstrong (En'owkin Centre)

10:00 a.m. - 10:15 a.m.
Coffee Break

10:15 a.m. - 11:45 a.m.
Break Away Session

12:00 noon
LUNCH

1:30 p.m. - 3:00 p.m.
Break Away Sessions

3:15 p.m.
GENERAL SESSION: KEYNOTE ADDRESS
Douglas Cardinal, Native Architect

6:00 p.m.
BANQUET

7:00 p.m.
Theatre Production by Four Winds

9:00 p.m. - 1:00 a.m.
Dance

SATURDAY, APRIL 20TH, 1991

9:30 a.m.
GENERAL SESSION
Student Panel Discussion: Various student perspectives on intercultural issues. A combination of high school students and post-secondary students will discuss the issue of the theme "The Future is Ours".

AUDIENCE PARTICIPATION IS REQUESTED

(Microphone will be made available for questions and discussion).

12:00 Noon
LUNCH

1:00 P.M.
Conference Closing Remarks

"THE FUTURE IS OURS"

Yellowhead Tribal Council (403) 962-0303 (403) 470-3454
Rocky Mountain School Division
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County of Smoky Lake
County of Lac St. Anne

Jans bay Power Project... cont'd

method to harvest the peat fuel required for the plant. This method required clearing, ditching, draining about 250 acres of peat bog every five years. Part of the EIS will determine the impact these peat harvest activities will have on the quality and quantity of water in the bog

itself and in the Keeley River. The proposed power plant does not use steam in the process, does not use water for cooling and does not produce any effluent. The peat is heated using a fluidized bed gasifier to release methane gas which is ignited to create heat. This thermal

energy is converted into mechanical work by using an Organic Rankine Cycle Turbo-Expander. The turbo-expander operates on the same principle as a heat pump or refrigerator, rotating a turbine generator to create electrical energy. The electrical energy will be delivered to the SaskPower grid by constructing a 72kV transmission line 20 km along the existing right-of-way from the plant site to the sub-station at


Beauval forks.

The power plant will create three waste products: stack gases, ash and heat. NCB Holdings has long term plans to either sell or use most of the waste produced by the power plant to create more jobs in the north. The EIS will determine if other mitigating measures are required. NCB Holdings has publicly stated that we would rather not proceed with the project than do irreparable harm to the environment.

Our Environmental Impact

Statement is being prepared by a team of consultants lead by MacPherson Consultants Ltd. of Saskatoon and will be completed in October of 1991. Public meetings are being planned as a part of the process.

As you may have read in SaskPower's report, Our Future Generation: Electricity for Tomorrow, Saskatchewan will experience a shortage of electrical energy as early as 1995. The future of both our province's social and economic health depends on our ability to produce and deliver power at competitive rates. We believe that independent power producers, like NCB Holdings, can play a major role in meeting the province's future electric energy requirements. If your organization or group would like to learn more about the Jans Bay Project and the economic opportunities arising from this exciting development, please call any one of the following people to arrange an appointment: Michael J. Blackmon - Jans Bay, Sk. - Phone/Fax: 829-2044, George Wood - Meadow Lake, Sk. - Phone: 236-5524, Fax: 236-5524 Dennis R. Young - Saskatoon, Sk. - Phone/Fax 373-2161




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Minister of Education



SASKATCHEWAN

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(306) 787-7360

I am pleased to extend my personal congratulations to all the Native graduates from the University of Saskatchewan's spring convocation.

Pride of accomplishment is one of our most enduring human pleasures — the special satisfaction that comes with setting an objective, working diligently towards it, and eventually reaching your goal. You have now reached your goal, joining the ranks of Canadian citizens who are university graduates.

At the same time you have joined the mainstream of the 1990s and beyond — the growing ranks of those who recognize that knowledge is the key to personal development and socio-economic progress.

By now you have also recognized that learning is a lifelong process. Although you have taken a major step, you have by no means "finished" school.

We live in a time of transition, a time when knowledge is replacing natural resources as the main engine of economic growth. Our future success as a province will therefore depend in large measure on the skills and abilities our students of all ages acquire through education, and the learning opportunities that are made available to them.

NORTEP, SUNTEP, and other programs have been designed specifically to help meet the learning needs of our Native students, to help them realize their full potential and play a positive role in this time of change. You are now set to take leadership roles in the future development of Saskatchewan. I am confident of your continuing success.

Again, congratulations, and the best of luck with your chosen careers.

Ray Meiklejohn

Ray Meiklejohn,
Minister of Education



2220 College Avenue
Regina, Saskatchewan
S4P 3V7

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Saskatchewan Indian Institute of Technologies



The Saskatchewan Indian Institute of Technologies wishes to congratulate the graduating students of the Shellbrook Agency Pre-Technical/Vocational Preparation Program held at Witchehan Lake Band for successfully completing their studies.

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Saskatoon, Sask., Can. S7N 2T7
Phone: (306) 244-4444 (Saskatoon)

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The Board of Directors of Qu'Appelle Indian Residential School has eight principal commitments which, in the development of its policies, must both be respected and, if necessary, be reconciled.

As a trustee entrusted with the responsibility by the Band Councils and the parents, the Board is committed to:

- providing the best possible educational opportunities consistent with the available resources and facilities;
- providing opportunities for excellence in academics, sports and other fields of endeavour;
- exposing students attending Q.I.R.S. to the rich Indian culture and values;
- eliminating the practice of dropping out especially in the higher grades;
- following the curriculum prescribed by the Department of Education, Province of Saskatchewan;
- incorporating Native content in the courses of studies especially in social studies, literature, art and music;
- providing comprehensive vocational education to the students to enable them to enter the work force;
- preparing students academically to be able to enter University for further education.

FACE TO FACE FOR TEEN OFFENDERS AND VICTIMS

In April, Saskatoon Community Mediation Services (SCMS) conducted the first Face to Face program for young offenders in Saskatchewan at Kilburn Hall, a correctional facility for young offenders in Saskatoon. "This particular program had several unique aspects," said Rob Burdette, acting director of SCMS and facilitator of the program. "Also for the first time we had young victims involved."

Face to Face, which has been conducted for the past three

years with adults at the Saskatoon Correctional Centre for men, asks groups of offenders to meet with random groups of victims in an effort to help prevent crime and lessen its impact on victims. "The premise behind Face to Face is that the victim needs to be involved to promote healing on both sides," says Burdette.

At Kilburn Hall a racially mixed group of 5 offenders incarcerated for breaking and entering met with random victims of the crimes of break-

ing and entering. The racially mixed group of victims included a family with 2 teens.

As the young victims, both female, expressed their anguish and pain at finding their home wrecked and their personal possessions (many of which they had purchased with money they earned themselves) destroyed, the young offenders began to gain some measure of understanding about how victims feel. "When these young victims talked about their fear of the offender returning to their

HAPPY
MOTHERS
DAY

FROM

**Chief Walter Constant
and Council
of the**

James Smith Band

P.O. Box 680
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Telephone: 864-3636



Hon. Beattie Martin
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for Seniors

1991 Seniors' Heritage Grants

Applications are available from:

The Saskatchewan Seniors' Secretariat
2151 Scarth Street, Regina S4P 3Z3
Phone: 787-2681 or Toll Free 1-800-667-7161

Applications will also be available from senior activity centres, municipal offices, rural service centres, housing authorities or Indian band offices.



Government of
Saskatchewan

Seniors'
Secretariat

home and physically harming them, the young men were visibly moved," said Burdette.

When the young men began to share their feelings of desperation as they tried to escape life on the streets of Prince Albert or Saskatoon, the victims --- young and old alike---began to understand how it feels to be 15 but have no home, no family, no work,

and no job skills.

"Appreciating the other person's perspective is essential in order for healing to be possible," said Burdette.

Victims of property crime who want to get involved in the Face to Face program can contact Rob Burdette at Saskatoon Community Mediation Services, 171 Second Avenue South, or call him at 244-0440.

St. Michaels Indian Student Residence

Box 10
Duck Lake Saskatchewan
S0K 1J0

Phone: (306) 467-2102
Fax: (306) 467-2275



Head Office
Saskatoon District Tribal Council
R.R. #5 Box 133
Saskatoon, Saskatchewan
S7K 3J8

Phone:(306) 477-0908

St. Michael's has always progressed. From modest beginnings it has gone bravely onward scaling the heights of success and honor. The past is a guarantee of the future - standards and tradition will be maintained.

St. Michael's provides a school and residential program with emphasis on academic skills, athletic excellence, cultural values, recreation, and life skills. It is our belief that students at St. Michael's develop a genuine feeling of pride and belonging and will succeed in all their future endeavours.

RECREATIONAL

| | |
|---------------|-----------------|
| Hockey | Ringette |
| Soccer | Broomball |
| Volleyball | Fastball |
| Basketball | Boxing |
| Track & Field | Curling |
| Badminton | Weight Training |

CULTURAL

Elders Program, Camps
Sweat Lodges, PowWows

RECREATIONAL

Cadets, Ceramics, Arts & Crafts,
Choir, Guitar Lessons, Piano Les-
sons, Jigging, Square Dancing,
Home Economics

ACADEMICS

St. Michael's offers a school program for Grades 5 - 12 inclusive. All staff are well qualified, have a genuine appreciation for the Indian culture and heritage, and follow the provincially required school programs.

St. Michael's Indian Student Residence is administered by the seven district First Nations making up Saskatoon District Tribal Council.

The Governing body for St. Michael's Indian Student Residence is a Board of Governors. The Board of members are appointed by their First Nation to sit on the Board. The membership is as follows:

John Smith - Shirley Bear
Kinistin - Joe Smokeyday
Mistawasis - Lawrence Johnston
Moose Woods - Gordon Royal
Muskeg Lake - Anita Greyeyes
One Arrow - Mary Sutherland
Yellow Quill - Ethel Neapetung

BLOODVEIN FIRST NATION



**BLOODVEIN,
MANITOBA
ROC OJO
(204)276-2148**

*Wishing all the Mother's a
Happy Mother's Day*

LOOKING AT THE MOON - THE MOON ILLUSION

by Don Friesen, Vice-President - Royal Astronomical Society - Saskatoon Centre

Earth and the Moon when they are closest and when they are farthest away may vary

**Looking at the Moon...
Cont'd ON page 28**

It is a curious fact that when the Full Moon looms close to the horizon it appears to be very large. Each month when the moon is full it is a good time to view this phenomenon.

Earth's satellite does not orbit in a circular path or at a constant distance from a centrally located planet. In fact the distance between the



GABRIEL DUMONT INSTITUTE
OF NATIVE STUDIES AND APPLIED RESEARCH

The Gabriel Dumont Institute is pleased to offer a training opportunity in Health Care Administration at Ile-a-la-Crosse, Saskatchewan.

Term of Program: (17 months) August 6, 1991 to December 23, 1992.

Student Entrance Requirements:

- academic grade 11, including Mathematics 20 and English 20; others may apply
- EIC eligibility for training allowance
- interest in health care admin.

Accrediting Institution: The University of Saskatchewan, College of Commerce

Program Description and Schedule of Delivery:

- Pre-College Preparatory - 12 weeks
- Health Care Admin. Certificate Program - 40 weeks
- Health Care Admin. Practicum - 20 weeks

Application forms and further information available at Canada Employment Centres, Native Employment Centre, Friendship Centres, and Gabriel Dumont Institute Learning Centres or call toll-free 1-800-667-9851 (G.D.I. Regina).

Closing Date for Student Applications: June 17, 1991

Send application and high school/ABE transcript to
Gabriel dumont Institute
The Jonas Favel Centre
P.O. Box 130
Ile-a-la-Crosse, Saskatchewan
S0M 1C0

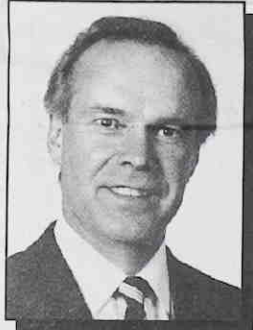
First Nations People are Important.

June 4th is Census Day in Canada and it's an important day for Aboriginal peoples and their communities.

Census information is a valuable resource for First Nations in the areas of economic developments, land claims and the collection of information for an aboriginal data base. The information you provide can be used to document the need for improved educational facilities and training programs...collect data on mobility and housing...and provide accurate statistical data for First Nations peoples.

Remember the Census is NOT a registration and participation will not negate Treaty Rights or land claims negotiations.

So, "Count Yourself In" on Canada's Census Day, June 4th. It only takes a few minutes and it's be time well spent.



PREMIER OF SASKATCHEWAN

LEGISLATIVE BUILDING
REGINA, CANADA S4S 0B3 (306) 787-6271

Congratulations to each of you who are graduating.

Graduation is a symbol of the dedication required to study, the accomplishment of assignments well done, and the sacrifices made today for your vision of the future.

Each of you have demonstrated that you have the initiative and commitment to accomplish this first major goal. As you move toward other goals in your life, remember that success rarely happens overnight. Instead it builds over time and results from the efforts you put forth each and every day. That is why it is important to make each day count.

Success requires clear vision and strong determination. Each setback (and there may be many) should only make you more committed to your goal.

On behalf of the Government of Saskatchewan, I heartily congratulate you on your graduation and wish you continued success in the future.

Grant Devine
Premier

Manitoba Wins the 6th Annual SIFC Volleyball Tournament

(REGINA, SASKATCHEWAN) - The sixth annual Saskatchewan Indian Federated College (SIFC) Volleyball Tournament attracted 18 top calibre men's and women's teams to the Queen City on April 6th and 7th. The University of Regina Physical Activity Centre provided four courts of fast-paced volleyball action.

In the ladies' championship on Sunday, Sioux Valley Selects and SIFC Lady Chiefs met once again as they have in previous tournaments. The more experienced Selects jumped on SIFC immediately, winning the first two sets 15-7 and 15-13. When the Lady Chiefs were facing elimination in the third set, they came back from the dead and surprised the Selects by winning the next two sets 15-9 and 15-13, setting the stage for a fifth and deciding set. In that match-up both sides tested each other's defense and showed excellent recovery plays just when the ball seemed out of reach. This could have been either team's victory, but Sioux Valley eventually came out on top by winning 15-12.

Saskatoon Friendship Centre Classics and Manitoba's Norway House Queens took third and fourth place respectively.

In preliminary ladies action, Norway House Queens upset the Blues from Winnipeg, SIFC Lady Chiefs defeated the young and impressive Qu'Appelle Diggers, the always tough Saskatoon Classics beat Regina Oldies and Sioux Valley Selects defeated the Onion Lake Norwest squad. In quarter final play the SIFC Lady Chiefs managed to squeak by Norway House and Sioux Valley took out the Saskatoon Classics. That left the Queens and the Classics in a fight for third place in the consolation final which the Classics won 2-1. The Queens just would not lose easily as they took the Classics to the limit.

In men's playoff action the Saskatoon Prairie Dogs ousted Red Earth Rebs and SIFC Chiefs edged out Stanley Mission, Winnipeg Eagles defeated SIFC Golden Gophers and Kawakatoose trounced Regina's Four Directions.

The men's quarter finals proved highly competitive as SIFC rallied back and forth with the Prairie Dogs to fi-

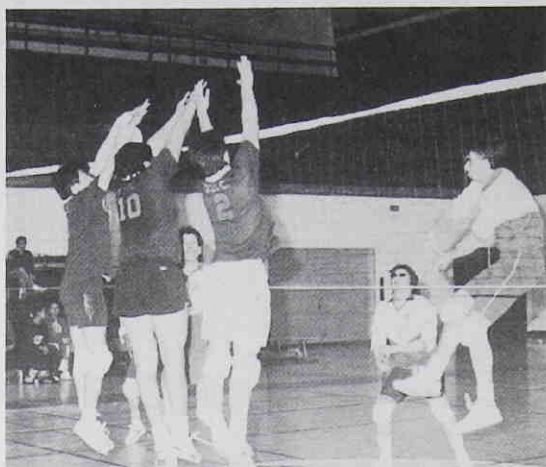
nally win the third set by two points. The other quarter final saw Winnipeg Eagles down Kawakatoose. This set the stage for a consolation final between the Saskatoon Prairie Dogs and Kawakatoose with the experienced Prairie Dogs edging out the young Kawakatoose team.

The Championship match between the Winnipeg Eagles and the SIFC Chiefs proved to be very exciting and full of quick kills. The Eagles capitalized early by winning the first two sets 17-15 and 15-13. The Chiefs regrouped and set up a plan of attack that seemed to work as they came back strong by winning 15-10 and 15-11. The fifth and final set could have been anybody's but the Eagles managed to escape defeat and stop the Chiefs'

momentum. The Eagles scratched out a 15-12 victory. Both teams displayed an excellent and thrilling calibre of skill, quickness and fierce competitiveness for the spectators.

The tournament committee was thoroughly pleased with the turn out and is looking forward to next year's tournament as a forum to display top notch Aboriginal athletes and to promote the sport of volleyball at a very competitive level. The SIFC Athletic Department will continue to sponsor such an event as a way to recruit new students for the Prairie Athletic Conference Volleyball League, an affiliate of the Canadian Colleges Athletic Association.

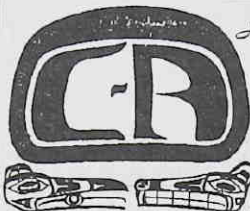
The Women's All Star Team: Marjorie Folster



(Norway House); Sharon Severight (SIMFC Classics); Tracy Poorman (SIFC); Fran Ward (SIFC); Noella Eagle (Sioux Valley); Marsha Hotain (Sioux Valley). The most valuable player award went to Gloria Chalmers of the Sioux Valley Selects.

Men's All Star Team: Quinn Moreau (Prairie Dogs);

Delvern Poorman (Kawakatoose); Kelsey Kaysaywesaymat (SIFC); Michael Bob (SIFC); Wayne Folster (Winnipeg); and Paul Muswagon (Winnipeg). The Tournament's Most Valuable Player trophy was awarded to SIFC Chief, Kelsey Kaysaywesaymat.



*Happy Mothers Day to all
Mothers of
Foster Homes
May Our Creator
Bless You*

From
Chief Paul Birckel
Council, Staff and
Band Members of the

CHAMPAGNE and
AISHIHK FIRST NATIONS

and
CHAMPAGNE and AISHIHK
ENTERPRISE DEPARTMENT

Box 5309, Haines Junction
Yukon Y0B 1L0

Phone: (403) 643-2288
Fax: (403) 634-2108



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*Happy
Mother's
Day*

from

**MOHAWKS OF THE BAY
OF
QUINTE TYENDINAGA
MOHAWK TERRITORY**

R.R. #1 DESERONTO, ONTARIO KOK



**NORWAY HOUSE
INDIAN BAND**

*Happy Mother's Day
from*

**Chief Alan James Ross
and
Band Councillors**

Band Office:
Norway House, Manitoba R0B 1B0
(204) 359-6721 Fax: (204) 359-6080

Winnipeg Office:
306 - 280 St. Mary Avenue
Winnipeg, Manitoba R3C 0M6
(204) 934-9167

Wahpeton Band

P.O. Box 128
Prince Albert, Sask.
S6V 5R4

Office Phone (306) 746-6649
Office Fax# (306) 746-6637

Happy Mother's Day
From Chief, council, staff
and band members

If you would like to subscribe or Advertise in the NEWBREED, write:

Bay 202
173 2nd Ave South
Saskatoon, Saskatchewan S7K 1K6

or Phone: 653-2253
Fax: 653-3384

TONGE TAKES MARCH ATHLETE OF THE MONTH AWARD

Wrestler Reagan Tonge of Moose Jaw took all competitors to the mat at the Canadian Junior Wrestling Championships in Calgary, making him the Sask Sport Inc. Athlete of the Month for March.

Sixteen-year-old Tonge competed in the 58 km category of the junior event for athletes up to the age of 18. Tonge, who is now part of the Canadian Junior Team, was named Most Outstanding Wrestler at the tournament.

Tonge wasn't only clashing with other wrestlers at the tournament. He was also battling the pain caused by a torn abdominal muscle and a broken toe. Undaunted, Tonge went undefeated through nine matches to claim the national title and help Saskatchewan to a second-place finish.

Because Tonge is from the same city as champion wrestler Justin Abdou for his knowledge and determination, so he doesn't mind following in his footsteps.

"That's what I want to be like. I don't wrestle the same way but I have the same goals in mind," comments Tonge.

Those goals include the upcoming World Cadet Wrestling Championships in Quebec. Last year, Tonge had a controversial second-place finish so he's looking for revenge at the tournament in July. "Last year's final was kind of a political match," Tonge laughs. "So this time, I'm going there to win."

The Athlete of the Month receives the Wayne Afterchuk Awards sponsored by Bazaar and Novelty in Regina.

The other nominees for the March Athlete of the month Award were player Bryn Hirsch, wrestler Scott Reeves and speedskater Farley Kellett of Saskatoon, skier Erin Longfellow of Fort Qu'Appelle, Tae Kwon Do Athlete Randy Lavallee of the Piapot Reserve, the University of Regina Lady Cougars Basketball Team, and the table tennis player Elisa Nataraj of Wadena.

For more information contact Kevin Moffitt at Sask Sport Inc. (306) 780-9300.

Congratulations
as you graduate
from the
University of Saskatchewan

...

from the
North Battleford Friendship Centre
Box 667
North Battleford, Sask.
S9A 2Y9
(306) 445-8216

Manitoba

Notice of Environment Act Proposal

The Department of Environment has received a proposal pursuant to the Manitoba Environment Act from the following operation and invites public participation in the review process.

MANITOBA HYDRO DEVELOPMENT PLAN File: 3119.00

A proposal filed by Manitoba Hydro for the development of the Conawapa Generating Station, Bipole III Transmission Complex, and Manitoba/Ontario 500 kV Interconnection project components of their Development Plan.

CONAWAPA GENERATING STATION File: 3119.70

The Conawapa Generating Station will be located on the Nelson River at a site 27 kilometres downstream of the Limestone Generating Station which is currently under construction. The station will be comprised of a concrete powerhouse and spillway with an earth fill dam completing river closure. The Conawapa forebay will be contained within the natural banks of the Nelson River. The station will be operated in concert with the upstream Nelson River stations with minimal forebay fluctuations but variable discharges. The generating station proposal is supported by a document entitled "Conawapa Project: Environmental Work Program & Status Report".

BIPOLE 111 TRANSMISSION COMPLEX File: 3119.90

The Bipole 111 Transmission Complex proposal consists of the following components:
Expansion of the existing Henday Converter Station near the Limestone Generating Station on the Lower Nelson River.
String and construction of a new 500 kV HVDC transmission line between Henday and a new Riel Converter Station east of Winnipeg.
Construction of a new Riel Station and a new Ground Electrode (connected by a new low voltage line).
String and construction of a new 500 kV transmission line link between the existing Dorsey Converter Station northwest of Winnipeg and the new Riel Station and the existing St. Vital and Ridgeway Stations within the City of Winnipeg.

This proposal is accompanied by two Work Plan reports entitled:
Bipole 111 Transmission Complex: Site Selection and Environmental Assessment (SEEA) Work Plan dated May 1989; and
Bipole 111 Transmission Complex: Site Selection and Environmental Assessment Work Plan Addendum dated June 1990.

MANITOBA/ONTARIO 500 kV INTERCONNECTION File: 3119.90

The Manitoba/Ontario 500 kV Interconnection proposal consists of the development of a new 500 kV single circuit AC transmission line from the new Riel Station near Winnipeg to the Manitoba/Ontario border. The proposal is accompanied by the report entitled:
Manitoba/Ontario 500 kV Interconnection: Site Selection and Environmental Assessment Work Plan dated November 1990.

A joint federal/provincial process, including public hearings, will be used to assess the environmental impact of the Development Plan and the review will be undertaken in two stages, with a report and recommendations to be submitted to the Ministers and appropriate decisions made at each stage:

- Stage 1: Conawapa Generating Station (including the forebay, dam spillways, powerhouse and dikes and the Conawapa-Henday collector system); Henday converter station, corridor options and final corridor for the Henday-Riel transmission line, site options and final site for the Riel Converter Station, site options and final site for the Riel-Dorsey link and southern receiver system, corridor options and final corridor for the Riel-Ontario transmission line.
- Stage 2: Route options and final route within the approved corridors for the Henday-Riel and Riel-Ontario transmission lines and the Riel ground electrode.

Participant Assistance for the environmental review of this proposal will be considered.

Anyone likely to be affected by the above operation and who wishes to make a representation either for or against the proposal should contact the Department, in writing, not later than July 1, 1991. Further information is available from the Public Registries in Bldg. 2, 139 Tuxedo Avenue, Winnipeg; the Fin Flan Public Library, 56 Main St. N., Fin Flan; the Pas Public Library, 53 Edwards Ave., The Pas; the Thompson Public Library, 81 Thompson Drive N., Thompson; the Centennial Public Library, 251 Donald Street, Winnipeg; and the Legislative Library, 200 Vaughan St., Winnipeg or by contacting the Director of Environmental Approvals.

Manitoba
Environment

Building 2
139 Tuxedo Avenue
Winnipeg, Manitoba
R3N 0H6

Environmental
Approvals

(204) 945-7071
Toll Free 1-800-282-8069

First Nations People are Important.

June 4th is Census Day in Canada and it's an important day for Aboriginal peoples and their communities.

Census information is a valuable resource for First nations in the areas of economic developments, land claims and the collection of information for an aboriginal data base. The information you provide can be used to document the need for improved educational facilities and training programs...collect data on mobility and housing...and provide accurate statistical data for First Nations peoples.

Remember the Census is NOT a registration and participation will not negate Treaty Rights or land claims negotiations.

So, "Count Yourself In" on Canada's Census Day, June 4th. It only takes a few minutes and it's be time well spent.

CENSUS - 1991 - RECENSEMENT



Statistics Canada
Statistique Canada

Happy Mother's Day
from
KAPOWN CENTRE



**Rehabilitation &
Treatment Centre**

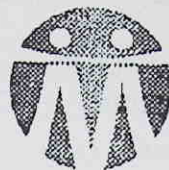
- Chemical dependency treatment services directed toward people 16 years of age and older
- Minimum 6 week residential program
- "Total Person" Concept utilized
- 24 hour in-patient care
- Continuous intake
- ★ Patients referred to the Centre must have:
 - Minimum 72 hours sobriety
 - Personal grooming items such as comb, toothbrush and toothpaste
 - Extra clothing with one set suitable for outdoor wear
 - Two pairs of footwear, one suitable for indoor use and for outdoor wear
 - Valid Health Care Card or equivalent
 - Completed admission form which includes referral and medical report. This form can be brought in by either the patient or mailed prior to patient's admission date
 - Prearranged and completed transportation arrangements to and from Kapown Centre
 - Adequate tobacco supplies if patient uses these items
- ★ No prospective client is refused treatment due to lack of resources

General Delivery
Grouard, Alberta T0G 1C0
(403) 751-3921

HAPPY MOTHER'S DAY
from
Council, Staff and Members

**KIKINO
METIS SETTLEMENT**

Feel Free to Contact your Settlement Council
for further information on
Educational Bursaries
for 1990/1991 School Year



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Fax (403) 623-7080

General Delivery
Kikino, Alberta
T0A 2B0

**Looking at the
Moon...
Cont'd**

ject looks larger when it is close than when it is far away, it is not surprising that the moons apparent diameter is noticeably larger at perigee than when it is at apogee about two weeks later. The impression that the size of the moon changes as it moves into different parts of the sky on a particular evening is however quite another matter. Compare the huge disk of the rising full moon in spring, for example, as it barely skims the horizon and looms as a backdrop for trees or buildings to the smaller disk we see a few hours later when it rides high in the sky. Actually the moons disk doesn't change size, but the illusion that it does is overwhelming. Known as the "moon illusion" its cause is not fully understood. Possibly it is due to an impression of nearness when the moon is in proximity to objects on the horizon and the remoteness when it is isolated high in the sky. Our brains are programmed to believe that an object looks larger when it is near and this is one possible explanation for the illusion we "see". This simple experiment should prove the effect is strictly psychological. An aspirin held at arm's length is only slightly larger than the full moon. It covers the moon nicely. Hold it over the full moon when it is near the horizon then later when it is overhead. Somehow looking up has something to do with the illusion. Also the refractive properties of our atmosphere tend to bind the light we see from the full moon when it is rising and it appears like some huge cosmic pumpkin distorted by atmospheric dust and haze. This enigma was discovered long ago by the Greek Astronomer Ptolemy in 150 A.D.



FEDERATION OF SASKATCHEWAN INDIAN NATIONS

**ECONOMIC
DEVELOPMENT
TRADE SHOW**

Date: May 31, June 1 & 2 1991
Place: Saskatoon Jubilee Building

Open to Businesses dealing with

- Education
- Housing
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This is an open invitation to all businesses to participate in the upcoming Trade Show

For Information:
Please call Doug Kyle

**Tel: (306) 665-1215
Fax (306) 244-4413**

Mailing Address: 1940 Avenue C North
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Important Information:

Purchasers for Education,
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and District Offices.
Public also welcome.





**The teachers
of Saskatchewan**

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and best wishes to this year's

Aboriginal Graduates

of the University of Saskatchewan
and the University of Regina.

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profession the graduates of the SUNTEP,
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The qualities that you will bring to
Saskatchewan classrooms will mean a better
education and a brighter future for the
children you will serve.

Saskatchewan Teachers' Federation

SASKATCHEWAN INDIAN INSTITUTE OF TECHNOLOGIES



The Indian Business Management Program is an accredited two year diploma program offered through the T.F.H.Q. Tribal Council in affiliation with Sask. Indian Institute of Technologies and Palliser Campus in Moose Jaw, Sask.

The program is designed to:

- 1) Provide the student with a sound knowledge of business practices and principles enabling them to pursue careers in a wide variety of fields.
- 2) Provide the knowledge and background required to enter business for oneself.
- 3) Integrate Indian content into the existing program to make it more meaningful and applicable to Indian business and administrative needs.
- 4) Provide the student with a common first year of business classes that can be applied to other diploma programs offered through Palliser.

The Indian Business Management Program will operate through the T.F.H.Q. Tribal Council Education Complex in Fort Qu'Appelle with a start date of August 26, 1991.

Admission Requirements:

Academic Grade 12/ABE 12/GED 12 with a strong aptitude for Algebra and English.

Seats: Twenty-five annually

Deadline for Applications: May 31, 1991

Start Date: August 26, 1991

Duration of Program: Two Years:

Diploma of Applied Arts in Administration - SIAST - Palliser Campus

Coordinator:

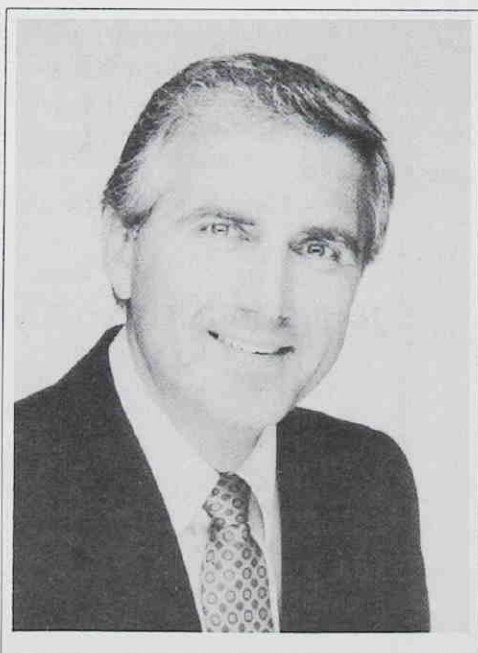
Joan Peigan
TFHQ Education Complex
Box 1549
Fort Qu'Appelle, Sask,
S0G 1S0

Phone: (306) 332-5664

F.S.I.N. • T.F.H.Q. TRIBAL COUNCIL • S.I.I.T.

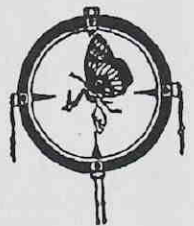
**Congratulations
on your Graduation**

Best wishes for a very successful and
rewarding future.



With compliments of,
Roy Romanow, Leader of the Opposition
Saskatchewan Legislative Assembly
Legislative Building
Regina, Saskatchewan
S4S 0B3
(306) 787-1894

**EKWESKEET
REHABILITATION
CENTRE**



Required:
Executive Director

General Requirements:

- a minimum of three years management and supervisory experience.
- a minimum of three years work experience in the addictions field
- must be an abstainer (both alcohol and drugs). If a recovering alcoholic, must have been continuously sober for a minimum of two years.
- a university degree in an appropriate discipline a definite asset
- a thorough knowledge of Native Culture is a requirement
- fluency in both Cree and English an asset
- good verbal and written communication skills a requirement
- knowledge of community development a requirement. Experience in this area an asset.
- computer experience an asset

Primary Responsibilities:

Directly responsible to the Board of Directors for all operations of the residential treatment program and the community prevention program. Also accountable to Chief and Council through the Director of Community Services and the Director of Operations. Specific areas of responsibility are as follows:

- Financial Administration
- Personnel Administration
- Program Administration
- Facility Management
- General Reporting
- Board Duties
- Miscellaneous

Deadline for Applications is May 24 1991

For more information contact: Austin Tootoosis (306)344-2094, (306)3342380



*HAPPY
MOTHERS
DAY*

FROM

**Chief
James O'Watch**

CARRY THE KETTLE BAND No. 76

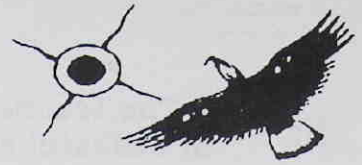
Administration Office Hours
Monday to Friday
8:30 a.m. to 12:00 noon
1:00 p.m. to 4:30 p.m.

Councillors

| | |
|-------------------|----------------|
| Pat Thompson | Arthur Adams |
| Phyllis Thompson | Wayne Grey |
| Corwin Thompson | John Haywayhe |
| Howard Thompson | Harvey Jack |
| Cora Thompson | Clyde O'Watch |
| Bernice Saulteaux | Jeff Eashappie |

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Council and Band Members of

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Saskatchewan S0J 0H0

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Fax:
(306) 284-2101

Happy Mother's Day

**ONE ARROW
INDIAN BAND**



**CHIEF RICHARD JOHN
BAND ADMINISTRATOR
LAURA DANIELS
COUNCIL & BAND MEMBERS**

Monday - Friday
8:00a.m. - 12:00p.m.
1:00p.m. - 5:00p.m.

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SASK. S0K 4P0

PHONE: (306) 423-5900

Happy Mother's Day

from
Treaty Six 1876

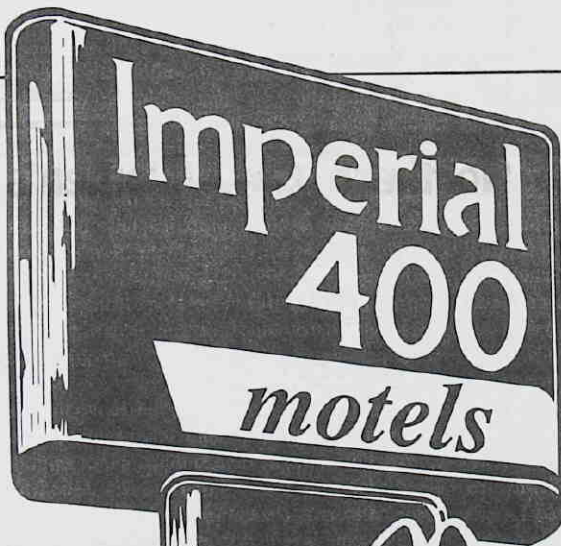
**JOSEPH BIGHEAD RESERVE
NO. 124**

"As long as the sun shines, the grass grows and the rivers flow"



Chief Ernest Sundown,
Council and band members

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Fax (306) 839-2323



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Pasqua Band

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Saskatchewan
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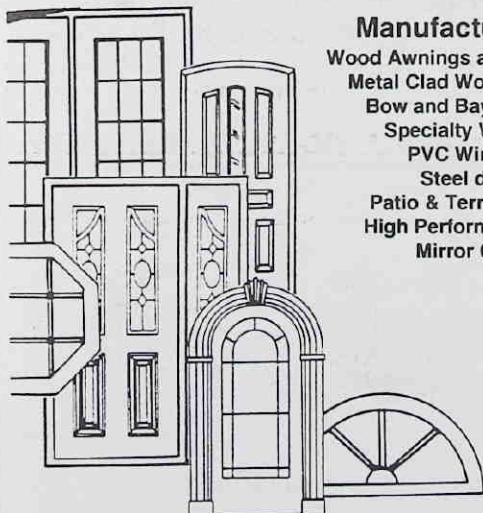
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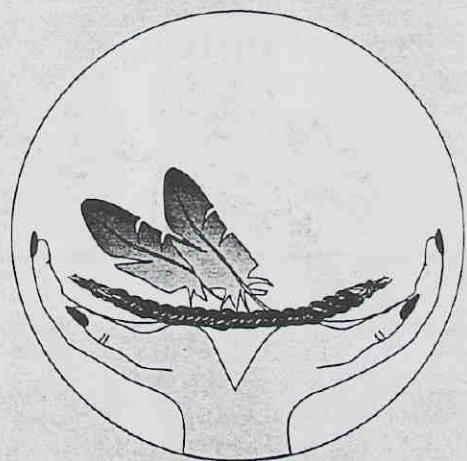


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**Women's Wellness
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**Blue Quills First Nations College
May 7-10, 1991**

| | |
|--------------------------|---------------------------------|
| Registration Fee: | For Information Contact: |
| \$ 200 Regular | Rose Halfe (403) 645-4455 |
| \$ 100 Youth (Under 18) | Box 279, (403) 726-3788 (FAX) |
| \$ 100 Senior Citizens | St. Paul, Alberta |
| | T0A 3A0 |

KINISTIN CELEBRATIONS II

POW-WOW

June 29, 30, July 1, 1991

Congratulations to all the graduating high school and post-secondary Native Students

Grand Entry Times:
June 29 - Sat. 1:00 p.m. and 7:00 p.m.
June 30 - Sun. 1:00 p.m. and 7:00 p.m.
July 1 - Mon. 1:00 p.m.

Prizes (Cash & Trophies) For Each Category

Mens' Golden
1st - \$700; 2nd - \$500; 3rd - \$200

Mens' Traditional
1st - \$700; 2nd - \$500; 3rd - \$200

Mens' Grass
1st - \$700; 2nd - \$500; 3rd - \$200

Mens' Fancy
1st - \$700; 2nd - \$500; 3rd - \$200

Ladies Golden
1st - \$700; 2nd - \$500; 3rd - \$200

Ladies Traditional
1st - \$700; 2nd - \$500; 3rd - \$200

Ladies Fancy
1st - \$700; 2nd - \$500; 3rd - \$200

Teen Boys Grass
1st - \$150; 2nd - \$75; 3rd - \$50

Teen Boys Fancy
1st - \$150; 2nd - \$75; 3rd - \$50

Teen Boys Traditional
1st - \$150; 2nd - \$75; 3rd - \$50

Teen Boys Fancy
1st - \$150; 2nd - \$75; 3rd - \$50

Jr. Boys Traditional
1st - \$75; 2nd - \$50; 3rd - \$25

Jr. Boys Fancy
1st - \$75; 2nd - \$50; 3rd - \$25

Teen Girls Traditional
1st - \$150; 2nd - \$75; 3rd - \$50

Teen Girls Fancy
1st - \$150; 2nd - \$75; 3rd - \$50

Jr. Girls Traditional
1st - \$75; 2nd - \$50; 3rd - \$25

Jr. Girls Fancy
1st - \$75; 2nd - \$50; 3rd - \$25

Jingle Dress Dance
Ladies 1st - \$400; 2nd - \$300; 3rd - \$200
Teens 1st - \$400; 2nd - \$300; 3rd - \$200
Jrs. 1st - \$400; 2nd - \$300; 3rd - \$200

TINY TOTS PAID DAILY

DRUMS PAID DAILY

- No Alcohol and Drugs
- Princess Contest
- Scott Family Memorial Singing Contest
- Bowser Poochay Honorary Singing Contest
- Giveaways
- Rations Daily - 3 Days

Executive:

Fax - 873-5235

President: Marlene Lumberjack - (306) 873-5590/873-4405

Vice-President: Earl Tom - (306) 873-5590

Secretary: Karen Neapetung - (306) 322-2133

Clerk: Lois Cappo - (306) 873-5590

Treasurer: Elsie Scott - (306) 873-5590

Reporter: Irene Scott - (306) 873-5590/873-3278

Elder: Mantooie Nippi - (306) 873-5590/873-4405