



"OVIDE MERCREDI - NATIONAL CHIEF," ASSEMBLY OF FIRST NATIONS.

On June 12, 1991, after fifteen hours and four ballots, Ovide Mercredi emerged as the newly elected National Chief of the Assembly of First Nations (AFN). The election was held in the course of the 12th annual assembly at the Winnipeg Convention Centre.

Mercredi celebrated victory after what proved to be a long and eventful balloting process. At the start of the voting six candidates sought the approval of 477 chief representing bands throughout Canada. On the first Ballot, Mercredi ran a distant third behind Phil Fontaine and Neil Sterrit. Bill Montour was the first to be dropped from the candidate list as he received the least number of votes on the initial ballot.

On the second ballot Mercredi moved into 2nd place behind Fontaine. After the results of the second ballot were known considerable lobbying and negotiation resulted in the dropping out of candidates Mike Mitchell, Bill Wilson and Neil Sterrit.

On the third ballot Mercredi moved narrowly ahead of Fontaine; however, he was short of the 60 per cent plus one vote victory requirement. On the fourth ballot Mercredi received 271 of the 448 eligible votes which allowed him to achieve a victory by a two vote margin. Mercredi replaces former National Chief George Erasmus. Erasmus had held the National Chief position since 1987.

Mercredi is a 45 year old Manitoba Cree who more recently had been practicing law in Ottawa. Mercredi and Fontaine (leader of the assembly of Manitoba Chiefs) were both actively involved with MLA Elijah Harper in the struggle to block the Meech Lake Accord.

Mercredi now assumes the highest profile position in the Indian political structure. The immediate task at hand will be the negotiation and assertion of a Native agenda within the constitution of Canada. More recently, in response to proposals made by Constitutional Affairs



Ovide Mercredi - The New National Chief

Minister - Joe Clark, Mercredi has advocated a parallel process whereby the Native agenda could be brought forth under a mandate of the Assembly of First Nations.

The massive amount of media coverage provided for the June assembly emphasises the degree to which

Canadians are now focussed on Native issues. Mercredi has stated that he would support Native civil disobedience efforts provided these adhere to strict criteria. Support will be provided to those efforts that are shown to have the support of community and local leadership, and do not

advocate violence nor the destruction of private property. Mercredi further emphasised that those that initiate such efforts must be able to show that they have exhausted other possible means of pursuing their objectives.

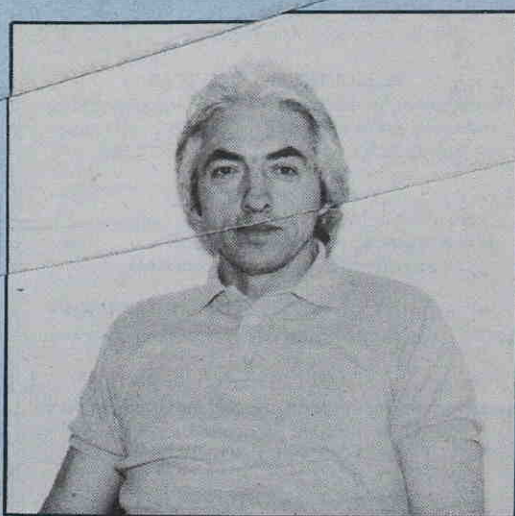
PHIL FONTAINE - TRUE LEADER

On June 11, 1991, the eyes of Canada were on Winnipeg, Manitoba where the Assembly of First Nations was electing a new national chief. While Ovide Mercredi received the nomination he deservedly earned by winning the office of the National Chief, another leader must be given the recognition he rightly deserves.

The one leader is none other than the Phil Fontaine, Grand Chief of the Assembly of Manitoba Chiefs, who came second in a narrow defeat to Ovide Mercredi. In an interview with New Breed, just prior to June 11,

Phil Fontaine stated that, his ultimate goal is to secure First Nations peoples place in Canada as full and equal participants with a distinct role of Government. He stressed the need to achieve unity amongst First Nations as this would ensure the voice of First Nations to be powerful, but yet able to represent its diverse interest as First Nations.

When the votes of the fourth ballot had been counted, Ovide Mercredi achieved the 60% of votes needed to win. Phil Fontaine's true qualities as a leader were put to task. Courageously, Phil Fontaine,



*Phil Fontaine - Grand Chief Of the
Assembly of Manitoba Chiefs*

did what would bring honour to his people; accept personal defeat humbly, and stand with

who defeated him, for the good of all First Nations people.

Chairman's Message

Congratulations to Ovide Mercredi on his recent election to the leadership of the Assembly of First Nations. The First Nations have taken another giant step forward in their resumption of true self-determination by ignoring the artificial boundaries or distinctions created by the Indian Act, and electing a so-called "Bill C-31 Indian" as Grand Chief of the Assembly of First Nations. Congratulations to the Chiefs for recognizing that identity is inherited and goes much deeper than the government definitions. An Indian under the Indian Act is not necessarily an Indian, but a Cree is always a Cree whether s/he is an Indian or not.

It is unfortunate that many Aboriginal people are so caught up with government definitions that they let them dictate who or what they are. Inevitably this is what divides us as families and communities; we are grappling with the changes in our relationships with the governments and

amongst ourselves.

This Indian Act has confronted me with an unwelcome personal dilemma. I've tried to ignore it but it won't go away. I'm put in a position sometimes and people try to force me to decide, once and for all, who I am. Of course, the choice has to be one of the government definitions, a Metis or an Indian under the Indian Act. Sometimes it seems that I have to choose between my father and my mother. My father was a Cree-speaking Metis who had strong ties to the Plains Cree culture and to Catholicism. My mother, a full-blooded Cree, whose first and only language is Cree, has a strong traditional identity and she is one of the few remaining Red-ticket holders in Canada, which meant she kept her Treaty Indian status and band membership when she married my father. While things were not always smooth, today I am well accepted, culturally, by both the Cree and the Metis of the com-

munity in which I grew up. So what am I?

Besides Ovide, Phil Fontaine stands out for his honourable display of gracious humility in publicly accepting Ovide as national chief. He has set an example of integrity and commitment to the good of the people, showing us that strength is in unity. It is good to see the First Nations, both Treaty and non-Treaty, united once more.

Here in Saskatchewan, in a move to honour our identity and history without marring it with political tension and dissension, the Metis leadership has decided that the Back to Batoche Days will comprise of only the cultural and social events and the annual conference, which usually takes place at that time, will be moved to Saskatoon in late September.

Here at New Breed, the commercial development aspect has accelerated beyond our expectations. Regrettably, so much so that the editorial copy news



Gary LaPlante

has suffered somewhat. As we are becoming more confident, financially, we will arrive at a comfortable balance between advertising and news stories. We introduce and welcome Milton McKay, the new editor/manager

of New Breed, whose task it will be to find that balance.

Sincerely,
Gary LaPlante

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The New Breed Newspaper is distributed under second Class Mail, Registration number 4649. 10,000 copies distributed across Canada, into the United States. New Breed is distributed to all Metis Locals, Indian Bands, Friendship Centres, many Government and Women's Organizations, Northern Villages and is now in many schools across Saskatchewan.

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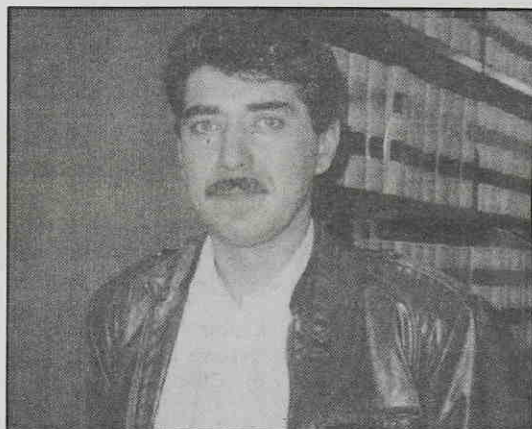
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Editor's Desk - Milt McKay

It has been almost a year and a half since the Secretary of State, Government of Canada, slashed funds provided to the Aboriginal Communications Program. This funding cut directly removed the core source of revenue upon which the NEW BREED had been dependant. Despite the above, here we are in the summer of 1991. The future of NEW BREED appears to be reasonably bright and optimistic. The present financial position of NEW BREED may be accredited to past and present staff members that have proved their determination to ensure the continued publication of this paper. Credit must also be extended to the S.N.C.C. Board of Directors for their co-operation and persistence in ensuring that NEW BREED did not collapse when funding was eliminated.

The S.N.C.C. Board of directors has provided myself with the task of expanding and improving the copy content of NEW BREED. In the coming months readers will be introduced (and re-introduced) to a number of new and past writers. It is hoped that we will be able to provide readers with a number of



regular columns that deal with a variety of aboriginal interests. We will also attempt to produce monthly feature articles on issues that affect the lives of Metis people.

As you can see we have changed the masthead design and name to THE NEW BREED JOURNAL. We are presently moving out of a survival level of operation and into a new stage of growth and development. These changes very much reflect a mood of confidence and willingness to

engage in activities that ensure the long term, and improved, publication of the NEW BREED JOURNAL.

I leave an open invitation to readers to contact our office with your comments and opinions as to the format and content of THE NEW BREED JOURNAL. I would also like to extend thanks to our many subscribers and advertising clients for their continued support, both financial and moral.

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FIRST NATIONS CIRCLE ON THE CONSTITUTION

by Robert Merasty

"I said it before in different places that it would be foolish for us to transfer our full faith and confidence to the Federal Government to represent us in light of the history we have experienced with Canada since its inception. It would be fool hardy for us to give them car bought authority to decide for us through their processes what constitutional proposals should be taken to the people of Canada particularly constitutional proposals that are designed to define our place in the future of this country. Distinct people speak for themselves, Distinct people define themselves," stated National Chief of the Assembly of First Nations, Ovide Mercredi.

Chief Mercredi and other members that make the Constitutional Committee of the First Nations, were in the midst of negotiations in Morley, Alberta on July 4th and 5th, 1991, regarding First Nations participation in Constitutional reform with Constitutional Affairs Minister, Joe Clarke.

"A difference that we have in our relationship this time around with the government of Canada and the rest of the country is that we want as distinct people to find inclusion, acceptance within a revised and fundamentally altered nation state," continued Mr. Mercredi. That is not to say we will join for the sake of joining, and we will sign the dotted line if date compli as prepared for us by people who do not have our authority and our consent. I say these things not to be mean spirited, I've said that before. I say it because as the Leaders have said, What you are supposed to be, you live, and if we are in fact what we say we are...distinct people with inher-

ent rights...them we have to live that life and that would be the basis in which we create new relationships with the government of Canada and the people of the nation state," said National Chief Mercredi.

During the two day meeting on the Stony Indian Reserve, most of the 60 chiefs and other delegates of the Constitutional Committee took turns debating with Constitutional Affairs Minister Joe Clark.

The rhetoric ever common. Each delegate addressed the need to protect and preserve their inherent and sovereign rights in Canada's Constitution. This historical gathering was the result of an assembly resolution that was made at the twelfth annual chiefs Assembly on June 10th, 1991 in Winnipeg, Manitoba. The resolution called for the development and establishment of a First Nations Circle on the Constitution" (FNCC).

The FNCC was empowered to develop and carry out statements and position of the First Nations regarding constitutional negotiations.

On the governments side the question was how to ensure Aboriginal people of Canada participation? Constitutional Affairs Minister Joe Clark outlined several options that were recommended by parliamentary committees such as the Beaudoin-Edwards Task Force and the ex-officio on Aboriginal people on the super parliamentary Committee. Clarke indicated that public hearings, televised hearings, a legislative committee along with Canada's parliamentary Committee were all options that were refused by the

First Nations
Circle... cont'd pg 4



L-R: Constitutional Affairs Minister Joe Clark, Elder Sandy Beardy from Manitoba, National Chief Ovide Mercredi, Regional Chief of Quebec Conrad Sieox



L-R: Elder Sandy Beardy Manitoba, National Chief Ovide Mercredi, Elder Peter Ochiese Stony Indian Reserve, Conrad Sieox Regional Chief Quebec, Roland Crowe Chief of F.S.I.N. Harry Allan Regional Chief N.W.T. Bill Wilson Regional Chief B.C.

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The Constitution

First Nations Circle... cont'd

Assembly of First Nations. Chief Mercredi said that the problem here is that the recommendations required unanimous consent of the provinces and the federal government to become part of the constitution. "I would like to believe that these two parties (provinces) can agree for the sake of our people and the nation and

finally recognize the rights of Aboriginal people." Hence the AFN's proposed alternative to a parallel process...Mercredi explained that a parallel process would have the two sides working together. "This is our way of saying to you we want to create a balance in our relationship and we want to terminate racial supe-

riority," he said. "You have a joint committee of the parliament and the senate. Look at our parallel process as a joint committee of First Nations." Your joint committee will have a mandate under your order in council by parliament - our joint committee will receive it's mandate from the Assembly of First Nations," stated Chief Mercredi.

The First Nations committee will be responsible for making itself available to the Aboriginal people of Canada and to the federal and provincial governments as well as to white Canadians, "If they choose to use that forum," commented Mercredi, "Your joint committee will have the authority to go across the country to listen to Canadian people including Aboriginal people, provincial leaders and so on," he said.

Mercredi also explained that where the First Nations differed for the federal government was the organizing of four constituent assemblies that would ensure a more focussed and comprehensive input by youth, elders, women and off reserve people. "Each constituent will meet and talk about the future of



Morley, Alberta
National Chief Ovide Mercredi,
Constitutional Affairs Minister Joe Clark

our people, the future of Canada and tell our joint committee of their conclusions," stated Mercredi. According to Karen Isaac the agenda is quite tentative at this time, "The AFN Constitutional Commission that will be responsible for tourism, Canada is presently being organized and should be established by September. An initial report will be tabled to the Chiefs and the Assembly of First Nations by the end of January 1992.

Constitutional Affairs Minister Joe Clark responded by saying, "I think we have found general agreement as to how we can proceed. This is a good sign. We now have to get together and work out the details as fast as we can. Since then the Federal Government has allotted the Assembly of First Nations, The Metis National Council, The Native Council of Canada and the Inuit Tapirisat of Canada \$450,000.00 each for Constitutional hearings.



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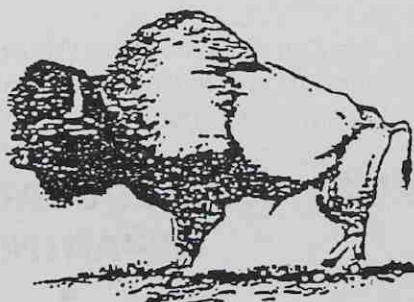
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Provincial

STATEMENT BY JIM DUROCHER PRESIDENT METIS SOCIETY OF SASKATCHEWAN

JULY 18, 1991

The provincial Metis Council (the MSS Board of Directors) has established a Metis Commission on the Canadian Constitution. The members of the Commission are: Clem Chartier (Chairman), Leonard Pambrun and Lorna LaPlante. All three are members of the Metis Society and have a long history of participation within the Organization.

The Commission's main purpose is to gather the Saskatchewan Metis people's views on Metis rights and the Canadian Constitution. There has not been much activity in this area since the constitutional talks failed at the 1987 First Ministers' Conference on Aboriginal Constitutional Matters.

Since 1987, the federal government and the provinces concentrated their efforts on Quebec and the Constitution. Consequently, the Aboriginal agenda was placed on the backburner. However, with the failure of the Meech Lake Accord, the growing threat of Quebec's separa-

tion, and the need for national unity, those governments have realized that Aboriginal issues must also be included in the current constitutional dialogue.

With this in mind, Joe Clark (the recently appointed Constitution Minister) has agreed to involve the Aboriginal peoples in the constitutional reform process and national unity discussions. In order to encourage Aboriginal participation the federal organizations to consult their members.

The Metis National Council has allocated a portion of this funding to the Manitoba Metis Federation, the Metis Society of Saskatchewan, the Metis Nation of Alberta, and the Pacific Metis Federation of B.C. to consult with their members. Each will produce a final report which will then be given to the MNC. These final reports will form the basis for the Metis Nation's final report which will be used as the negotiating position for the Metis in future hearings, meetings, and other forums.

To ensure that there is a coordinated effort among the

member organizations, and to pave the way for a final national report, the MNC has established a Metis Constitution Committee which will report to the MNC Executive Council (which is made up of the Presidents of the member organizations). The MSS representative to the MNC Committee is Clem Chartier. That Committee will meet on a periodic basis until the final report is adopted by the MNC Executive.

The Metis Commission on the Canadian Constitution will be holding one day hearings in the 12 regions of the MSS. Commission members will begin by bringing people up to date on the developments at the national level, including the recent reports dealing with the issues of the constitution and national reform.

Following this, there will be ample opportunity for the membership to express opinions or ask questions about the Canadian Constitution. While members are free to express themselves on any matter, the following issues should be given some

consideration:

- Metis land and resource base.
- traditional resource use.
- Metis self-government.
- Metis child and family services.
- cultural and language rights.
- social and economic issues.
- the place of the Metis Nation within Canada.
- the issue of jurisdiction and the Metis.
- financing of Metis self-government
- Metis justice issues.
- internal models of self-government.
- Metis identity
- guaranteed representation in Parliament.
- Metis Nation unity debate.
- enumeration (census) of the Metis people.

As you can see from this list, there are a large number of issues which must be addressed. It is therefore important that everyone make their views known to the Commission.

If you are not able to attend the area hearings, please make your views known by writing to the Commission at the MSS office - 1249 8th Street East, Saskatoon, Sask, S7H 0S5.

If you feel that you need more information before expressing your views, please contact your Area representative or Clem Chartier, at the MSS office (343-8285).

Constitutional issues are very important, I therefore encourage you to take an active role and make your views known.

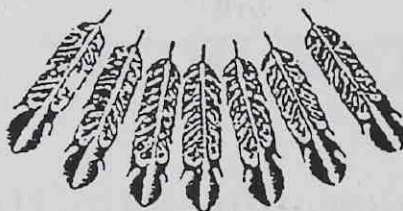
MSS COMMISSION ON THE CANADIAN CONSTITUTION - TERMS OF REFERENCE

1. To solicit the views of the Saskatchewan Metis with respect to the Metis Nation, Metis rights, and Canada's Constitution.

Statement by Jim
Durocher....
cont'd pg 7

*Congratulations to the New
National Chief Ovide Mercredi
of the Assembly of First Nations*

ONE ARROW INDIAN BAND

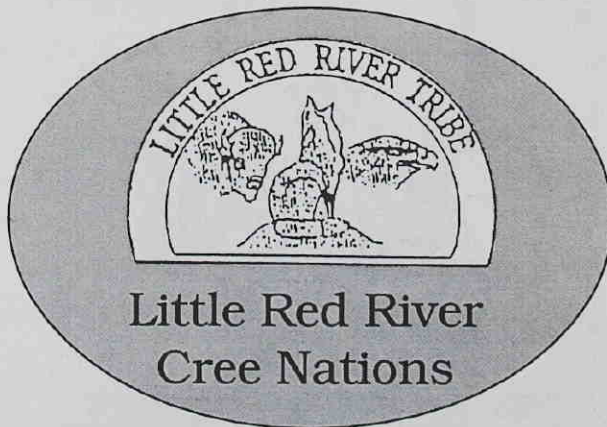


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...

Statement by Jim Durocher.... cont'd

2. To solicit Metis views with respect to the current Canadian national unity debate, with special emphasis on the metis Nation's place within Canada.

3. To solicit Metis views with respect to Metis self-government and self-governing institutions, including current and future internal models of self-government for the Metis at the local, regional, provincial and national levels.

4. To bring the membership up-to-date on recent developments on constitutional discussions and the unity debate, including the reports of the Edwards/Beaudoin Parliamentary Committee and the Spicer Commission.

5. To solicit Metis views on guaranteed representation in the federal parliament and the provincial legislature.

6. To prepare and distribute documentation to the Locals on the objectives of the Commission, along with relevant discussion papers.

7. To receive written briefs, letters, resolutions or other forms of communication from the Metis people within Saskatchewan.

8. To solicit views from Metis women on issues of importance to Metis women.

9. To hold hearings in the

MSS Regions.

10. To present an interim report to the MSS Annual Assembly, September 28 - 29, 1991.

11. To present a final report to the Metis National Council by October 15, 1991.

SCHEDULE OF HEARINGS

August 9 & 10.....Palmber (Joint area hearings)

August 14.....La Ronge (plus Mississippi openline radio program)

August 15.....Creighton

August 21.....Meadow Lake

August 23.....Yorkton

August 24.....Archerwill

September 7.....Marcelin

September 8.....Saskatoon

September 13.....Fort Qu'Appelle

September 14.....Regina

To be

announced.....Lloydminster

Please contact your Area Representative or the Metis Commission MSS office, 343-8285 for the time and location of the hearing in your Region.

*Congratulations to Grand Chief Ovide Mercredi
of the Assembly of First Nations*

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from the Chief, Council,
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National Chief
Ovide Mercredi
May the Great Spirit
guide you*

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Constitution

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OYISINEW ITEYITEW
O T E
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NIKANIWINIHK.

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PEYAK, NEHIYAW
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TIPAHASKANA. NISO,
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1. PIHCI-PISKIHC
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KIKAWIHTAHK

T A N I S I
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PEYAK NEHIYAW
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PISKIMCOSKIK
NISTIPAHASKAN
IHK NISO
K A H K I
OSIHTANAWIN

NEHIYAW
PIMPAHTAWIN....
cont'd next page



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NĒHIYAW
PIMPAHTAWIN.... cont'd

PIMPAHTĀWINA
KĪSPIN OTI
NĒHIYOWAK
ĒKOSI ISI
NITAWĒHITAMWA
K.

4. KAPIMPAHTAT
NĒHIYAW PIKO
NĒHIYAW
PIMPAHTĀWASIN
AHIKANIHK
KA-MASINAHIKA
SOT.

A W I Y A K
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I H T .

5. PIKO AWIYAKA
KAHKI OTINĒW
NĒHIYAW
KĪSPIN
KWĒYĒSK KĪKA
MASINAKASIWI
T.

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- KĪKA WIYASTAHK 4.
NĒHIYAW PIMPAHTĀWIN

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1. KĪKA-OKIMAWAK
AYISINIWAK
(1991).

2. KĪSI-ASINAHK
ĒHKI TANTAHTO
E - I T A Y Ē T I
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Ā S O C I K .

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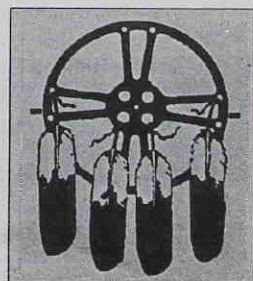
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CANADIAN ABORIGINAL ECONOMIC DEVELOPMENT STRATEGY (CAEDS)

by Robert Merasty

Mr. Ken Thomas of Chitek Lake Saskatchewan, also Chairperson of the CAEDS Program, and on behalf of Small Businesses and Tourism Minister Tom Hockin, M.P. for Regina - Wascana Larry Schneider announced that four Aboriginal financial institutions will receive a total of \$6,741,000.00. The

funding is being provided by Industry, Science and Technology Canada (ISTC) through its Aboriginal Capital Corporations (ACC) Program. These four Aboriginal financial institutions provide business lending services to approximately 290,000 Metis, Non-Status, and Status (off reserve people) Indians in Canada.

M.P. Schneider stated

that, "Saskatchewan Native Economic Development Corporation (SNEDCO), a Metis Society of Saskatchewan subsidiary, will receive \$1,915,000.00 in equity funds. Aside from this SNEDCO will also receive \$1,090,000.00 that will provide business advisory services. The Apeetogosan Development Corporation of Alberta will receive \$1,915,000.00, the First Peoples Development Fund of New Brunswick will receive \$996,000.00 and OMAA Development Corporation of Ontario will get \$1,915,000.00." Schneider went on to say that these development corporations will receive the money over a three year period.

According to Mr. Schneider the funding will assist these organizations in expanding their business lending services. "The funding is also made available because a part of the Aboriginal population is not included in the Indian Affairs funding transfers, therefore Metis, non-Status and off reserve people have been at a disadvantage in assembling Capital and in meeting the equity requirements of lending institutions and enterprise development programs. In particular the Aboriginal Business Development," he said. Mr. Ken Thomas Chairperson of CAEDS indicated that, "the main objective of CAEDS is the economic sphere, there are

many other activities of course that are justice, constitutional and political development related that the Aboriginal community undertakes. Our role is strictly the economic side."

In addition to institutional funding CAEDS also funds Metis individual entrepreneurs. Thomas said that the bulk of CAEDS financing goes to individually owned and operated businesses.

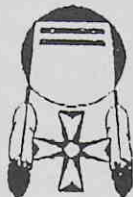
CAEDS is successor of the previous Native Economic Development program now non-existent, that had a mandate of five years with \$345 million. CAEDS is the new Native Economic Development program mandated to operate for five years and has a total budget of \$4,000,000.00.

Thomas said, "that the CAEDS Board of Directors are an advisory group of Aboriginal business people from all across Canada that advise the Minister of Tourism and Small Business in making decisions in specific business plans.

The Chairperson of CAEDS also said that this particular funding will allow the organizations to make equity investment in Aboriginal businesses. The Aboriginal businesses will have first rights to buy out the shares back from the Aboriginal Capital Corporation and the Aboriginal Capital Corporation will re-invest that money in other Aboriginal businesses. This money will not be spent as grants, but it will recirculate many many times in the Aboriginal community. "What we have found is that Aboriginal people all across Canada have taken up the challenge and actually developing business plans that are strong and many of them have experience in their related businesses. They just never had access to capital and to buy into the business. This program provides them with access to capital that allows them to actually buy and own their own business and in fact I think were up to about 5000 Aboriginal owned businesses in Canada as a result of programs such as this." Other obstacles were equity financing, access to loans and there were never any equity plans," commented Mr. Thomas.

Mr. Jim Demchuk, President of the Saskatchewan Native Economic Development Corporation stated that the combined Aboriginal financial Institutions will manage approximately 25 million dollars. Aside from the 6.7 million they are receiving, today, these institutions are already managing a combined 19 million dollars.

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NATIVE AFFAIRS

by Janice Acoose

Some time ago the Riversdale Association initiated plans to improve the residential and business area. Part of these plans led to the "20th Street Special Area Study" which was prepared and made public by the City of Saskatoon's Planning Department "in cooperation with the Riversdale Business Improvement District."

This study includes some very racist and disturbing comments made by some Riversdale businesspeople in reply to a questionnaire. For example, a "Growing Native Population" was cited, as part of the areas business problems, while "many customers and potential customers have commented that they fear to come here because of all the "Filth and garbage" that walk around and annoy people" was categorized as "Additional Views Expressed." Other similar comments included under this heading are "Move Friendship Inn to the churches who support it so they can have Riff Raff in their area" and "Give Indians some incentive to move to small towns."

While I am extremely disturbed by these vile and venomous white supremacist type comments, I am not at all surprised. Moreover, as a Native person, I prefer to have bigots exposed rather than allow them to continue to hide behind masks of respectability.

Those racist comments should concern all Saskatonians because the city's reputation has been tarnished. Indeed, the "20th Street Special Area Study" implies that this city wants to rid itself of all Native people. After I read it, I felt like most of the people in Saskatoon would just love to get into a bulldozer and push all the Native people into a big garbage dump somewhere and dispose of us.

How much of the responsibility does the office of the Saskatoon City Planners have to shoulder? Should a civic government office perpetuate racist statements in a public document prepared and made public by their office? What kind of message is the Saskatoon City Planners conveying to Native people?

What makes things worse is that when CBC radio attempted to get a response from Mayor Dayday and some members of City Council, they would not comment on the report. As a member of this community, I think their actions are irresponsible and negligent. Some of the comments included in this report are ex-

tremely inflammatory and could very well aggravate an already tense situation.

Also, Councilman Cherneskey identified the problems of the 20th street business people as a "Native problem" on CBC radio's July 5th Morning Edition. As an elected member of city council, his attack on the integrity of the Native population is unforgivable! His remarks showed utter disrespect and contempt for all Native people. As a conscientious and contributing Native member of this city, I am personally offended! In fact, I think Morris Cherneskey should resign his position because he obviously cannot responsibly carry out the duties required by his office.

This study however has revealed that there are some real problems. There is a definite need for some sort of public inquiry to address that Indian and Metis leaders have called a growing threat of white supremacy. I hope that we don't have to wait until another one of our people is murdered like Leo LaChance was before politicians do something! Clearly, Gary Lane's comments about not wanting to give a few racists a public platform, in regards to the LaChance murder, were merely the words of a scared politician.

When all Native people are targeted as "problems," especially by an elected official like Councilman Cherneskey, it seriously threatens the security and stability of this province. Politicians should have learned from the actions of Manitoba's Elijah Harper, Oka, and recent political developments that Native people are just not going to put up with injustice and bigotry in this country any longer!

The upcoming provincial election will be a good opportunity for all Saskatoon candidates to address the 20th street issue. In fact, I challenge all the candidates to take a position on this issue. I'm particularly interested to see how Riversdale NDP's Roy Ramanow or Liberal's Gary LaPlante respond. Clearly, the civic politicians (like Cherneskey, the Mayor, and some members of City Council) Are not prepared to deal with Riversdale's problems in the best interests of all people.

It might do politicians good to remember that Native people do vote! And, the Saskatoon business community should be reminded that Native people are consumers too!

- Reprinted from The Saskatoon Star Phoenix.

Indian Governments of Saskatchewan

Metis Business Bureau

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METIS SOCIETY MEETING

by Bruce Sinclair

The Board of Directors of the Metis Society of Saskatchewan met at the Parktown Hotel in Saskatoon June 18th to discuss strategies on the Metis Society's position in the Canadian Constitution. The Board passed a motion to appoint three representatives to prepare the Metis position on Constitutional reform. These appointees were Lorna LaPlante, Clem Chartier and Leonard Pambyrn. This constitutional process must be completed by September as the Metis National Council has to submit their proposal at the end of November 1991.

Other issues of importance dealt with at the Board meeting was

the decision to cancel the political assembly at Batoche and re-schedule the meeting for Sept. 27, 28, 29. The annual gathering at Batoche will continue to be a cultural event and will take place July 26, 27 and 28th. For more information, contact Claude Petit in Saskatoon at 975-0840.

There was concern expressed by the Board regarding the lack of progress in the political arena by the Metis Society in Saskatchewan. Comparisons with Alberta and Manitoba were noted as the Metis in those provinces have made substantial progress with their respective provincial governments. For example, in Alberta, the Metis settled specific outside the courtroom. These processes were drafted in

the form of provincial legislation, the Alberta Act (Sec. 43).

Also, the Board announced the status of a review of the justice system in Saskatchewan, involving the Metis Society and the Federation of Saskatchewan Indians. Recommendations from this collaboration are due in a report in December to the provincial representatives. Other business was the announcement of an upcoming Metis Child and Family Issues Conference in November 1991 in Saskatoon and a land transfer of 270 acres in Batoche to the Metis.

The Metis Society are in a position where the question of jurisdiction plays a distinct role in their immediate future. To further complicate matters, a provincial election is forthcoming and there may be a new provincial government in power. Recently, the resignation of Grant Hodgins from his post in the Progressive Conservative Party may create more problems. Hodgins was the Minister of Indian and Metis Affairs in Saskatchewan and he recently handed down a decision to deny the Metis Society funding in specific key areas.

A shakeup in provincial government positions may be forthcoming, but until the provincial election is called, vital political issues concerning the Metis Society remain in limbo.

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Councillor Fred Muskago
Executive Assistant to Chief & Council Alpheus Wilson
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Director of Finance/Personnel Wilfred Apetagon
Director of Policy/Land Leonard McKay
Band Management Morris A. Scatch
Education Management Sylvan Chadee
Public Works Management Allan Wilson
Planning & Economic
Development Management Grant Queskekapow
Health and Social Services Management Hubert Folster

FEDERATION OF SASKATCHEWAN INDIAN NATIONS

FALL LEGISLATIVE ASSEMBLY
EXECUTIVE ELECTIONS

DATE: October 28 - 29, 1991

PLACE: HOLIDAY INN, Saskatoon

DECLARATION OF INTENT
TO SEEK EXECUTIVE OFFICE

The Executive positions for which the term expires in October are:

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SECOND VICE-CHIEF (new position)
SECRETARY-TREASURER

The Executive Elections will be held in accordance with the Federation of Saskatchewan Indian Nations "Election Act".

Candidates seeking an Executive position must file with the Clerk of the Legislative Assembly a "Declaration of Intent" in compliance with the Election Act which states:

"Each eligible person shall file with the Clerk of the Legislative Assembly a declaration of intent to seek an Executive Office to be hand delivered or post marked fifty (50) days prior to the nomination date."

All declarations of intent must be hand delivered or post-marked no later than September 8th. In compliance with the above, any declarations hand delivered or post marked after this date cannot be accepted.

The Declaration of Intent should be forwarded to:

Mr. Ted Quewezance
Clerk of the Legislative Assembly
Office of the Legislative Assembly
Federation of Saskatchewan Indian Nations
109 Hodsman Road
REGINA, Saskatchewan
S4N 5W5

Declarations of Intent forms can be obtained from the Federation of Saskatchewan Indian Nations offices and institutions or the Tribal Council Offices.

NORTHERN PLANNING COMMITTEE FORMED

Community Services Minister Jack Wolfe today announced formation of a 10-member Northern Planning Committee.

Establishment of a such a committee was a key recommendation of the recent Northern Development Task Force. Wolfe said the committee will do the ground work leading to establishment of a northern economic development board by January 1992.

"The north will be the key to the economic future of this province," Wolfe said. "The committee's work will ensure that northerners will continue to play key roles in shaping their own economic future."

Ronald Ray, general manager of the Peter Ballantyne Cree Nation Nikotawasik Development Corporation of Sandy Bay, chairs the committee.

Other members are: Terry Daniels, Wollaston Lake administrator and president Wollaston Co-operative Board; Doug Gailley, manager Methy Construction Co. and La Loche administrator; Gill Gracie of La Ronge, publisher The Northerner and chairman La Ronge/Air Ronge Community Development corporation; Stella Hawkesbergen, owner of Stella's

Cafe and councillor, Cumberland House; Bruce Joa of Creighton/Denare Beach Economic Development Committee; Dennis Shatilla, mayor Buffalo Narrows, co-ordinator Beaver River Community Futures Association and vice-president K. D. Developers Inc.; Joan Duncan of Regina, former minister of Economic Diversification and Trade and former minister responsible for the Northern Affairs Secretariat; Keith Schneider of Regina, assistant deputy minister Saskatchewan Community Services; Jim Bogard of La Ronge, regional director small business

and co-operative development Saskatchewan Economic Diversification and Trade.

Wolfe said members of the committee have impressive ranges of experience and talents. All of them have been involved in northern development for many years and are committed to the development of the north.

For further information, contact:

Alison Stickland
Northern Development Services
Regina
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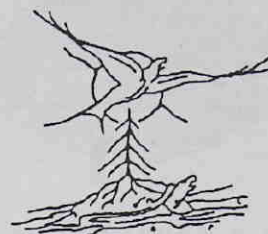
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CANADIAN COUNCIL FOR NATIVE BUSINESS LAUNCHES NEW "PARTNERS IN BUSINESS" NETWORK

TORONTO - The Canadian Council for Native Business (CCNB) officially launched its Partners in Business (PIB) network May 1, 1991. This unique service, free of charge to Native entrepreneurs, matches Native businesses with experienced working executives and entrepreneurs who can advise them on everything from organizational development to technical assistance in the operating areas.

Evolving from CCNB's long-standing, informal "brain trust" of volunteer advisors, the PIB network is based on a roster of active business people, Native and non-Native, willing to share their expertise with others.

CCNB, the national non-profit private sector organization linking Native and non-Native business, has

always used the services of active executives and entrepreneurs as volunteers to assist Native businesses annually, CCNB has a unique capability to act as a catalyst in matching Native business and working volunteers.

Under the direction of Randy Tindale, CCNB's manager of business services, the PIB network is coordinated by Michael Waddell whose role as manager of CCNB's Northern Ontario Internship Program gives him extensive experience in establishing effective linkages. There are 100 active volunteers targeted for October, 1991.

Mr. Tindale, who was instrumental in developing the program, says CCNB is proud to pioneer the implementation of the PIB initiative: "We have designed the application systems to track and follow-

up on the matches and our start-up volunteers already represent a wide spectrum of industries from hospitality to retailing and engineering to automotive dealerships. This working partnership will give the Native community better access to the opportunities of private enterprise."

CCNB is an initiative by the Canadian business community to assist Native people develop economic self-sufficiency through access to opportunities of the private sector. As a national non-profit volunteer organization, its aim is to help build a strong bridge between Native and non-Native businesses.

For further information contact: Karen McCall Manager of Communication (416) 977-0008.

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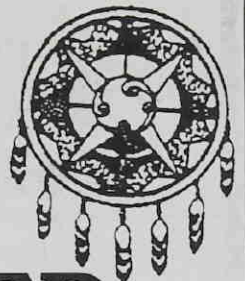
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SOCIAL SERVICES AGREES TO COMPENSATE SINGLE EMPLOYABLES

Theresa Holizki, chief commissioner of the Saskatchewan Human Rights Commission, today announced Saskatchewan Social Services has agreed to reimburse single employables who received smaller welfare payments than they should have from Dec. 31, 1987, to Sept. 30, 1989.

Holizki said the single employables who qualify must have been receiving social assistance on Dec. 31, 1987, and they must have continued to receive payment past that date for a continuous period of time.

Two years ago, the Saskatchewan Court of Appeal directed the department to reimburse single employables whose welfare payments were lower than those of married people, saying there had been discrimination on the basis of marital status.

"After payment had been made, the commission discovered that a category of single employables it believed was eligible for repayment had not been reimbursed," Holizki said.

"Negotiations between the commission and Saskatchewan Social Services resulted in a settlement in which the department agreed, without admission of liability, to compensate welfare recipients in that category."

Welfare recipients who are eligible should make a claim for reimbursement from Saskatchewan Social Services, Holizki said.

Under the terms of the settlement, Saskatchewan Social Services will provide notice about the right to make a claim to all those on their social assistance rolls providing they were receiving

on Dec. 31, 1987. In addition, the department will provide the commission with a list of those who have received payment.

For further information, contact:

Theresa Holizki, Chief Commissioner
Saskatchewan Human Rights Commission
Saskatoon

Phone: 933-5952

Kenneth Jamont, Executive Director

Saskatchewan Human Rights Commission
Saskatoon

Phone: 933-5952

Donalda Ford, Assistant Director

Saskatchewan Human Rights Commission
Regina

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Local

MEADOW LAKE STAMPEDE, THE WILD, WILD WEST

By Bruce E. Sinclair

The Meadow Lake Stampede, an annual event featuring professional rodeo contestants in a number of events including brahma bull riding, calf roping, and chuckwagon races was held June 28-July 1st. In Meadow Lake, a growing, dusty cowtown right out of the old West located in the North Central part of Saskatchewan, times are changing. A decade ago, the number of Indian and Metis participants in the rodeo was minimal. Now, the involvement in the rodeo, particularly in the chuckwagon races, pony and professional, have increased to the point where you can spot Indian and Metis cowboys and cowgirls from one end of the stampede to the other.

The Meadow Lake Stampede has always been a big draw and has boasted contestants from as far away as Texas. Now, local and our-of-town contestants of Indian descent are descending upon the little town in ever increasing numbers.

The chuckwagon races have turned into big business and prize money has risen to approximately 20 g's. A lot of money is involved in the Stampede through sponsorships and stock prices. Some of the horses in the chuckwagon races could be worth as much as 4000 dollars each. Some of the drivers in the chuckwagon races include such famous names as Ray Mitsuing, from Loon Lake and Edgar Baptiste of Paynton, Sask, both Indians. O'Neill Gladue from the Flying Dust Band (Meadow Lake) and sponsors across Saskatchewan such as the Canoe Lake Band, Metis

Economic Development and Waterhen Resort and Bison Ranch all spell out plenty of Indian representation at the Meadow Lake Stampede. As for the ladies, barrel racing is represented by both local and out of town Indian and Metis contestants.

Carol Gran, 29, a Metis cowgirl has been rodeoing in the area since she was thirteen. Under the ACCA (Amateur Canadian's Cowboy's Association), Carol, and her horse, Baby, have been competing and riding hard for recognition. Shelley Bird-Matthews, a Blackfoot from Cutbank, Montana comes to Saskatchewan fresh from the pro rodeo circuit in the United States. Shelley won the barrel racing at the 1190 Indian National Finals Rodeo in New Mexico. A relative newcomer to the pro circuit, Shelley, and her horse, Elvin are actively involved in the Indian Rodeo Cowboy's Association.

Dale Adamson, President of the Stampede Association for the last five years in Meadow Lake has noticed the change also. For those that grew up in the Meadow Lake area, Pat Ross was the only Indian chuckwagon driver that competed with the likes of Slim Helme, the Fisher Bros., the Ronald Brothers and Dick Dye. Donny Morin won numerous awards at the rodeo in the bronco busting category, instilling pride in the young Indian cowboys who flocked to the rodeo. the Meadow Lake Stampede was the largest amateur rodeo in North

Meadow Lake Stampede... cont'd pg 17



Photo Credit: Marlene Miller

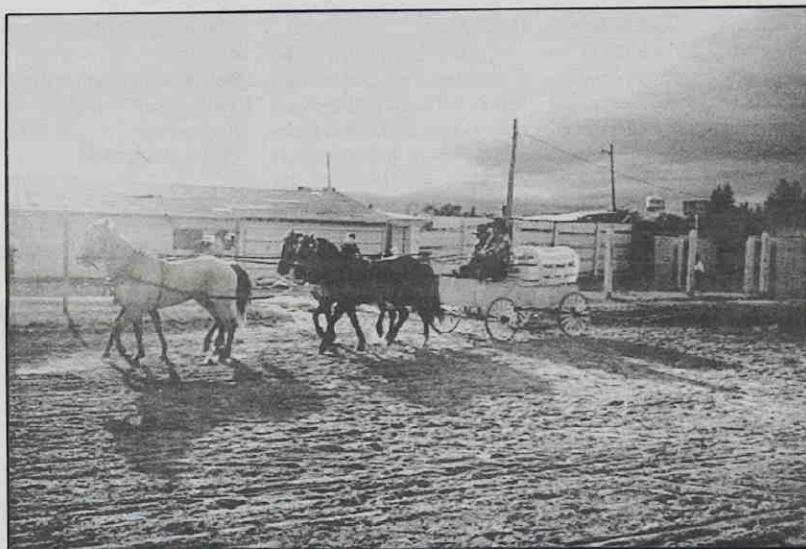


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Indigenous Peoples'

cont'd

claim for 190 acres of land which they had lost when the land in question it was patented to a white man without band consent. Del said the federal government did not provide any documentation to show the land was legally surrendered. The conclusion drawn by the Chippewa of the Thames was that the land still belonged to them; in the meanwhile, the minister of Indian Affairs stated that their claim was not valid, and it should not be presented. Seventeen years later, in 1980, the Chippewa of the Thames received their 190 acres.

Mr. Riley discussed methods by which some Indian agents made money from the sales of Indian lands. In one example, an Indian agent, "Joe Brandt Fletch", took \$6,000.00 from the sale of certain lands. Another Indian agent, "Jarvis", made the Indian people of the Chippewa-Thames surrender their land and took a 10% cut off the top, the final tally being in the \$30,000.00 range. In his concluding remarks, Mr. Riley said that one must remember that during the settlement of any land claim case the government is the judge and jury and Indians always have to justify what they have lost.

Bill Wilson also presented his view on the struggle for land. He felt that all struggles of In-

digenous people revolve around land. Furthermore the treaties signed between the federal government and Indian First Nations were the result of two nations sitting down and drawing up a legally binding document, and that Indian people still own the lands subject to these treaties as they have not sold nor lost them by conquest. Mr. Wilson declared, "show me the bill of sale."

Mr. Wilson also related how, at the age of thirteen, he became involved with politics. He said that he went to a meeting of Indian people at the band hall. The meeting was attended by R.C.M.P. and an Indian agent. At that time it was illegal for the Indian people to hold political meetings that were not classed as being religious gatherings. Members of the meeting sang "Onward Christian Soldiers" until the R.C.M.P. and the Indian agent left. In conclusion Mr. Wilson stated that the land remains sacred to Indigenous people and that it is the responsibility of us to protect it. He hoped that our grandchildren would not be fighting over the things we face today. He also declared that he strongly supports Metis land claims.

On day two of the conference "Rigoberta Menchu", Vice-President of the International Advi-

sory on Indian Treaties and the Committee for Peasant Unity (CUC) Guatemala, presented her views. She stated that Indian people cannot celebrate 500 Years of oppression and genocide because five Indigenous people die every day in Guatemala from this oppression. Menchu explained that, at present, in Guatemala there are 27 different Indigenous languages spoken, most people are unilingual and 65% of the population is Indigenous. Indigenous people in Guatemala did not present unified resistance to the government as they could not communicate with each other. The Indigenous people organized the Campesino's. The government responded with repressive measures which served to breakdown the traditional Indigenous family structures leaving the present generation with little cultural meaning or identity. Menchu concluded by stating that the last 500 years have been a political struggle... "By remaining silent we are being political."

On the last day of the conference two items were left on the agenda: a "500 year workshop" and summary of recommendations. During the "500 year workshop" all participants shared their views and information on the 500 years of resistance and struggle. The prevailing thought



Photo Credit: Don Kozick

Opening Ceremony

in this workshop was Indigenous people should not celebrate the landing of Columbus in the Americas because they would be celebrating the oppression and genocide of Indigenous people. Ultimately, if Indigenous people are going to celebrate in 1992, they should honor the resistance Indigenous peoples have shown toward their past and present oppressors. The survival of the remaining Indigenous First Nations, which are now flour-

ishing, would well serve as a mantle piece for such a celebration.

Final recommendations presented included "the organization of indigenous operated institutions" and "the formal investigation of racism faced by indigenous children today". Two prevalent themes ran through the summary of recommendations:

Indigenous Peoples'
cont'dpg 22

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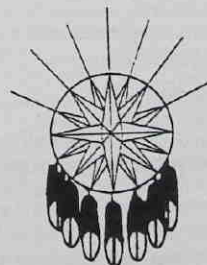
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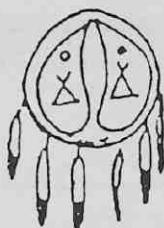
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Indigenous Peoples'

cont'd



Rigoberto Menchu, Guatemalon Representative

"education" and "networking". The general opinion was that we, as Indigenous people, need to re-educate and better understand ourselves by going back to the traditional ways. Once we are able to grasp who we are, where we are at and where it is we are going as a people, we will be able to build our culture and take our rightful place alongside other nations of people. Also

recognised was a need for Indigenous people to inform and educate non-Indigenous people. In doing this we will be better able to deal with stereotypes and racism which are based on outdated beliefs and integrated opinions.

It was also determined that networking and solidarity efforts were primary goals that Indigenous and non-Indigenous people

New Breed, July/August 1991

must strive for. By building networks we can share common experiences and find common themes to work toward. Networking serves as a tool that may help to curb colonial mentality by confronting the disinformation surrounding Indigenous people, and by lending support to Indigenous beliefs that struggle and resistance in the face of oppression is right.

Final recommendations concluded and conference organizers thanked participants for taking part in the Indigenous First People's Conference. The group from Saskatchewan loaded the van with their luggage and exchanged goodbyes with the many new friends they had met during this very special conference.

The return drive to Saskatchewan was another educational experience in itself. The return trip was made through the United States rather than Northern Ontario. The group passed through Chicago and viewed its great contemporary architecture like "Sears Roebuck Tower" - the second highest free standing building in the world. The group also travelled through other large metropolitan centres like Milwaukee and Minneapolis - St. Paul. Twenty nine hours after leaving London, Ontario our weary travellers reached home, happy with knowledge that their goals had been achieved and the realization that working in a group situation is difficult; however, when people unite around common concerns and themes good things may be achieved.

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THE FEDERATION AGREEMENT FORMING THE "DUMONT TECHNICAL INSTITUTE"

PRESS RELEASE

A response to the proposed federation agreement package was received by both Jim Durocher and Max Morin from Education Minister Ray Meiklejohn in early June. The Minister indicated agreement in principle to the concept of a federated agreement between SIAST and certain operations of the Gabriel Dumont Institute but felt that time was needed by the province to examine the framework of the agreement.

While the province might want to take considerable time to

examine the intricacies of the proposed agreement, it may be in the best interests of the Institute to suggest an "agreement in principle" be immediately drawn up and signed by the two parties. This would provide the time necessary to review the proposal while ensuring the momentum continues in good faith for the establishment of the federation even if there is an election call in the next few months.

At the same time, a task team representing GDI, SIAST and Saskatchewan Education could be mandated to identify and explore all the implications of federation and complete the

preparation of the operational agreements for signing at a later date.

Its obvious from Meiklejohn's correspondence that the government is seeking the patience and understanding of the Metis Society of Saskatchewan and the Gabriel Dumont Institute while his department reviews the implications. The signing of an agreement in principle and the establishment of a task team would certainly be a way of ensuring full and equal participation by the parties involved in establishing a workable arrangement.

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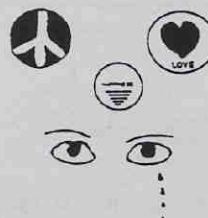
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RED SKIES, A TIME OF CHANGE - INDIAN AND METIS VOICE AIRS OVER SASKATOON

by Bruce Sinclair

On July 2, 1991, the Canadian Radio and Television Telecommunications Commission granted a licence to broadcast in the Saskatoon area to the Community Radio Society (CFCR FM 90.5) with this announcement, Red Skies, a Native musical and cultural program hosted by Bruce Sinclair makes its debut. Although Red Skies has been available on telecable 30 and cable fm (90.5) since September of 1990. The show features traditional and contemporary music from Indian and Metis artists across North America.

Among the musicians featured on Red Skies have been Winston Wuttunee, C-Weed Band, Robbie Robertson, Ernest Moonias and the Shadows, and many more. Guests on Red Skies have included Westley Fineday, a Cree musician and storyteller, Cheryl Ogram, Denny Merasty both Metis musicians from Saskatchewan. In the traditional area, Red Bull, Elk Whistle and Northern Eagle singers have all been heard on Red Skies. In the cultural aspect, readings from Native literature and poetry from such writers as Lame Deer, Maria Campbell, Seattle, and other writers from the past and the

present are featured regularly on the program. Politics and updates on current Native issues will be a regular feature on Red Skies. Red Skies is looking for volunteers to assist with the radio show both in research and broadcast positions. This is an excellent opportunity for telecommunication training and on air experience and prepares one for a career in communications with the public. Red Skies is excited about the future and debuts Friday July 19 from 9pm until 10:30pm. So tune in Friday nights and hear your favorite Indian and Metis artists as close as your FM dial 90.5 CFCR.

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NEW BREED WILL HAVE CORRESPONDANT IN LATIN AMERICA: CHERYL STARR, ABORIGINAL EXCHANGE STUDENT TRAVELS TO URUGUAY

By Lorna LaPlante

Cheryl Starr is the oldest granddaughter on her mother's side. This pretty, petite young lady has a quiet air of modest self-assurance which has made her a popular member of her family and the Aboriginal students at the University of Saskatchewan. She serves as a role model for her younger brothers and cousins. About 30 friends and relatives attended a going away party for Cheryl on July 18 and a good number said tearful good byes at the airport the following morning.

During her seven month stay in Southern Ontario and Uruguay, Cheryl will report on the situations she encounters. She is travelling as part of the Canada World Youth Organization which has as its mandate increasing awareness of issues in our own country as well as other cultures and development issues in the world.

When asked whatever gave her

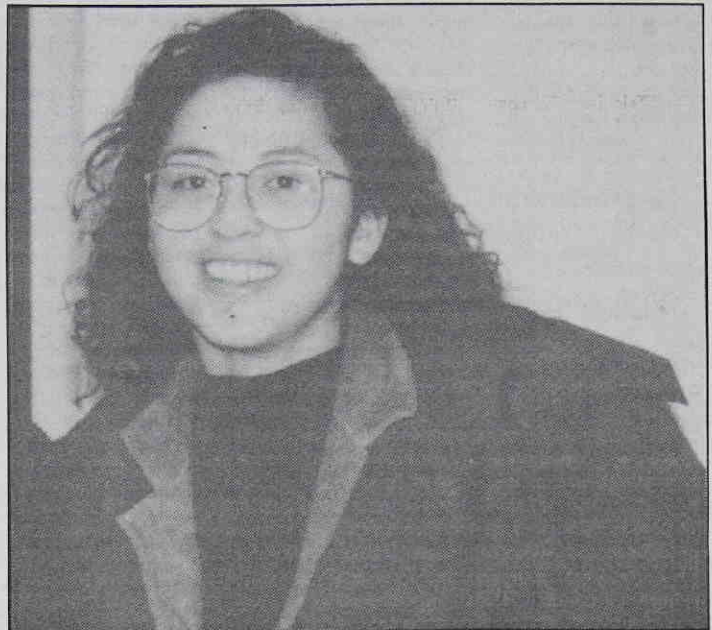
such an idea, Cheryl replied that she wanted to gain skills in community development and group dynamics that she could apply to her own Indian people when she returned to Canada. Starr is the only Indian student out of 30 from the Canadian Prairies. She honestly stated that she knows very little about the places she will travel to, so everything will be a learning experience. New Breed looks forward to receiving her stories.

In Cheryl's own words: "I already miss home and I'm not even gone yet. This is the first time I have really been out on my own. I can come back whenever I choose, but I don't want to make that choice. I want to be able to help on the reserves when I come back and I will be forced to talk in front of people. So much of it is unknown. I'm anxious to see what the future holds in store for me and learn about other cultures. What am I expecting to find? Friends, experiences and stories I can tell

and skills I can use. I have never been right in the thick of things. It is exciting. I really appreciate

the support my friends and family have given to me. At first my parents were skeptical about it

because so much is unknown, but they now see it as a once in a lifetime experience."



NOTICE TO ALL TREATY INDIAN STUDENTS FROM SASKACHEWAN

Any student who is planning to attend post-secondary institutions in September 1991 and January 1992 **must complete an application** with the Department of Indian Affairs by the following dates:

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or

check with your band or Tribal Council
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PLEASE NOTE:

Students should be aware that resources for the program for the 1991-92 academic year are limited. Sponsorship will be provided pending availability of resources.

Prior to the first disbursement of sponsorship, students are required to submit a copy of their class registration form and a letter of acceptance from a post-secondary institution.

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Indian Governments of Saskatchewan

TORONTO AT DREAMER'S ROCK - THEATRE REVIEW

by Bruce Sinclair

Toronto at Dreamer's Rock, a play produced by De-Ba-Jeh-Mu-Jig Theatre a group based out of Manitoulin Island, Ontario, appeared at Joe Duquette High School in Saskatoon, Tuesday, June 19th.

The play was centered on three main characters, Rusty, a contemporary teenage Odawa,

Keesic, a traditional Odawa from the past before contact, and Michael, an Odawa from the future. The meeting place is Dreamer's Rock, a sacred site on Manitoulin Island where magical things happen. Rusty (Mark Seabrook) arrives at Dreamer's Rock looking for some answers and peace of mind. His only companion is a couple of beer and a crow that flies by

occasionally to disturb him. Suddenly, the rock begins to vibrate and pulse to the beat of an ancient drum and Keesic, a traditional Odawa from four hundred years ago appears. Keesic (Levi Aguonie) cannot speak English until he accidentally touches Rusty. When this happens, the rock again vibrates and magically gives Keesic the gift of English. A series of imaginative and humorous dialogue emerges from this unlikely meeting of the present and the past transforming the play into the first stage of fantasy and truth. After Rusty indoctrinates Keesic into the present with a swallow of 'firewater' and some perspective on what has befallen the Indian people since first contact, another character, Michael (Perry Chevier) appears. Michael represents the future and delivers some sober judgments on what Rusty's generation has to come to grips with, including alcoholism and pollution. Rusty finds himself as the man of the moment as his actions will determine the future and preserve the traditions of the past. There is some strong emotional scenes where Rusty is faced with truths hurled at him from both sides, the past and the future. He responds in true teenage fashion, scorn and anger, but eventually sees where his responsibility lies. Toronto at Dreamer's Rock is a powerful piece of theatre per-



formed with a minimum of props and driven hard with human fuel. The message is as straight as Keesic's arrow and flies straight to the heart. Drew Taylor has written a fine piece of theatre, simplistic but as sharp as a stone knife. It is not a coincidence that, in real life, the Odawa tribe of southern Ontario are among those who are in serious danger of having their language lost forever. There are literally hundreds of Indian tribes in North America who are on the endangered list in language and population. Apathy and ignorance are attacked by Taylor in 'Toronto at Dreamer's Rock' and are replaced by hope and pride.

All of the actors in the play are Objibway which, at the present, is a tribe flourishing in language and population. Aguonie, 21, is from the Shaguanandah Reserve on Manitoulin Island. His character, Keesic, presented a challenge to Aguonie which he eagerly accepted. He has learned a lot from playing this role and was rewarded for his dedication by the Micmac at Membertou Reserve, Nova Scotia by receiving five eagle feathers after a performance at that reserve. Seabrook, 25, comes from the Mindemoya Reserve on Manitoulin Island, and describes his character, Rusty, as custom made for him. Seabrook also lost his language and his culture and playing Rusty reinforces his conviction to regain his heritage. Chevier, 28, a North Bay, Ontario Indian, has observed that the audiences of the play have really been touched and feels the play relates strongly to the people. All of the actors, including the tour manager, Brian Assinewai, have enjoyed their tour of the production and have experienced favorable impressions of the West.

Toronto at Dreamer's Rock is a play that is like it's message, a survivor. Considering the absence of lights and props, the play could live or die according to the talents of the actors, but still would most likely succeed on the strength of the script. This is not to take away anything from the cast, who performed well and demonstrated potential for the future in theatre. At the gymnasium of Joe Duquette, the sound bounced and echoed of the wall like a nightmare, creating problems for the audience in certain scenes. Except for this technical glitch, the play was a hit and the audience left happy and fulfilled. The message transcended racial boundaries and hopefully will make people, especially Indians, more aware of the importance to recognize the distinction between a dream and the truth and Toronto at Dreamer's Rock does it best to make this perfectly clear.

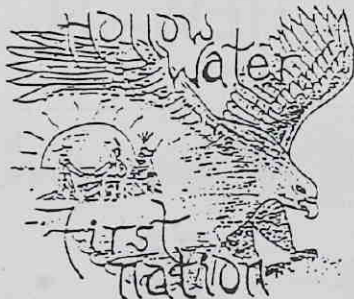
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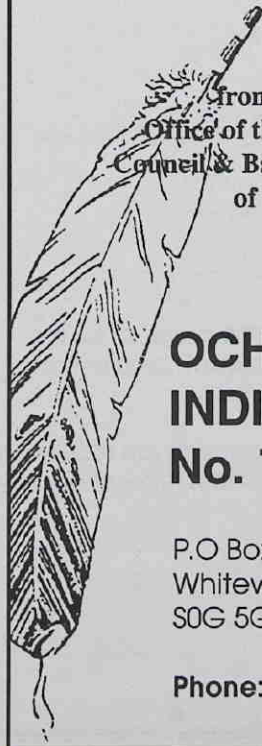
Congratulations
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from the
Office of the Chief &
Council & Band members
of the

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NEW BOOK TAKES FIRSTHAND LOOK AT MODERN METIS POLITICS

With the push for Indian and Metis self-determination and self-government in Canada moving to the forefront of the national agenda, the Canadian Plains Research Center (CPRC) at the University of Regina is pleased to announce the timely publication of *The Government and Politics of The Alberta Metis Settlements* by T.C. Pocklington.

The book examines the internal political institutions of the eight legally recognised Metis settlements in northern Alberta

and how they work. While dealing with political leaders, the book also focuses on the political opinions, attitudes and activities of the "rank and file" members of the community. It also traces the relationships between the settlements and external organizations such as the Metis Association of Alberta and government agencies.

This is the first study to undertake a broad examination of the contemporary politics of Canadian Native collectivity. In it,

Dr. Pocklington also presents an unconventional approach to the issue of Native self-government and applies it to the situation of the Metis settlements.

Dr. Pocklington is a history professor at the University of Alberta where he has taught since 1961. He served three years as chairman of the U of A's Committee on Native Studies, and became acting director of its School of Native Studies during the school's founding year (1985-86).

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** The above two positions are term positions of approximately 40 weeks each. Salary as per Parkland Regional College grid. For further information or to forward resumes contact:

Sonja Gehl Kuziak
Parkland Regional College
306 - 2nd Avenue North
Yorkton, Sask. S3N 1H2
Phone: 783-6566

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Parkland Regional College



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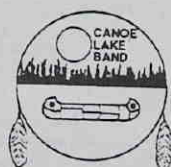
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DISCOVERING COLUMBUS

by Robert Doucette

In Canada, history books have portrayed Columbus as a man with a visionary quest. He has been emulated as a hero and the saviour of the poor heathen savages he encountered when he first set foot on the shores of the Americas. Conversely to others, Columbus is a savage barbarian who was the progenitor of European Imperialism in the Americas and is nothing less than a murderer intent on destroying everything in his path for gold, slaves and to satisfy his greed which Columbus has now come to symbolize.

In a three part series the New Breed Journal will examine the myths and facts surrounding Columbus, his voyages and their effects on North American society. It is our hope by presenting

this series of articles the real Columbus will be unmasked allowing our readers to understand what Columbus's real agenda was and the ideology he embodied.

During 1451, in Gensà, Domenico, Colombo and Susanna Fontanarossa bore the first of five children, a boy who would reshape the world with his exploit, "Christoforo Colombo." The other children included "Bartolomeo," the second eldest, Giovanni Pellegrino, Bianchinetta, the only girl and Giacomo rounding out the Colombo family.

An accurate description of Columbus' childhood remains to be a void as details and records were not kept. What we do know is that Columbus taught himself to read and write and at the age of 14 he started to work on the Genoese ships with his brother Bartolomeo. Accordingly, Columbus worked for others as a merchants' clerk and a trader for many years out of Genoa.

It was 1476 when Columbus' ship was attacked and sunk as it sailed through the straits of Gibraltar. Luckily he made it ashore and joined his brother Bartolomeo in Lisbon. Here Columbus found new commissions as a travelling merchant on Portuguese ships were he travelled to the Azores, Ireland

and perhaps Iceland. During 1480 Columbus met and married "Felipa Moniz de Perestrelo," finally settling in Porto Santo, which is part of the Madeira Islands. During his stay in Porto Santo "Diego" Columbus first son was born.

Ultimately from the Madeira Islands Columbus sailed to the trading part of El Mina on the African Coast where the Portuguese traded their manufactured goods for alluvial river gold. As a consequence of these many voyages Columbus started to formulate his idea for sailing west to the Indies by listening to other seamen elaborate about the elusive blue islands to the west.

In spite of the tales seamen told Columbus, the major influences which shaped his westward passage theory to India were to lay ahead of him, for example in Pierre d'Ailly's book "Imago Mundo," Columbus was enthralled by the images of great wealth elaborated by a'Ailly. Columbus had a copy of the book describing Marco Polo's trip to the Orient. In the margins of the book Columbus wrote what was most important to him from Marco Polo's descriptions such as "Pearls, precious stones, ivory and an abundance of spices."

Another major influence for Columbus was Tascaneli's map. Through the elaborations of Tascaneli, Columbus became

convinced of the westward passage. Tascaneli in a letter to Columbus said that whoever went west would encounter powerful nations full of abundant spices, and mountains of precious stones. Furthermore Tascaneli said that "the voyage was not only possible but certain to bring a great fortune to whomever tries it."

With his own experiences from his voyages, and with the information he accumulated through books and maps, Columbus formulated his world map and westward passage to the Indies. When charting his map, Columbus used "Al Farghani's" estimation that one degree of longitude equalled 56 2/3 miles in length. Columbus used this measurement to wrongly calculate that the world was 5100 leagues or 20,400 Roman miles in length. Columbus made other distance miscalculation as seen in a calculation that Cipango (Japan) was only 750 leagues west of the Canaries or 2760 miles. In reality Cipango is 12,200 miles from the Canaries an error of 9,440 miles.

With his miscalculated configurations, Columbus presented his idea for a westward trip to the Indies to King John II of Portugal in 1480. A royal commission concluded that Columbus had grossly miscalculated the circumference of the earth and didn't know how big the earth

was - request denied.

Columbus left Portugal for Spain in 1485. He was deep in debt and his wife had recently died. Columbus wanted to present his westward plan to King Ferdinand and Queen Isabella of Spain. The monarchs formed a commission to look into the feasibility of the plan. No conclusion was reached and as a result the monarchs of Spain gave Columbus a yearly stipend of 12,000 maravedis while he waited for an answer to his request.

Between 1485 and 1488 Columbus had a second son "Fernando," from Beatriz Enriquez de Harana. The two were never married however Columbus included Beatriz in his last will and testament. In 1488 Columbus wrote to John II of Portugal for another audience and was granted this request in a letter from John II. His proposal for a westward voyage was rejected again because the Portuguese commission thought the proposal was not sound, and Bartholomew Diaz a Portuguese mariner had rounded the Cape of Good Hope opening the eastward passage to the Indies for Portugal.

Discovering Columbus

cont'd ...pg 29

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- at Nipawin, SK - July 3 - 7
- at Broadview, SK
- Whitebear Indian Reservation, SK - July 18 - 21

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Ovide Mercredi**

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**Chief Mel Isnana
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Discovering Columbus

cont'd

Columbus realized his plan would go nowhere in Portugal forcing him to offer his plan to Ferdinand and Isabella. A commission headed by Talanera rejected the plan because the proposal was based on weak calculations. In 1491 Columbus being desperate and tired, decided to go to France and submit a proposal to Charles the VIII. On the trip to France an emissary from Queen Isabella caught up to Columbus and told him the monarchs would now sponsor his trip westward to find the Indies as Granada had fallen to the Spanish armies which allowed the monarchs time to explore other ventures.

A rather lucrative agreement, in favour of Columbus was made with the Spanish Monarchs. For example, Columbus was to receive 1,114,000 maravedi's for the westward voyage and three ships or caravels. Columbus was to receive 10% of the trade that might occur, admiralty of the western ocean, and governorship of any new lands he would encounter.

The final preparation for crossing the Atlantic began with the port of Palos de Frontera providing two ships. A third was chartered for the trip. Columbus' ship, "Santa Maria", was the largest of the three. It was approximately one hundred feet long with a carrying capacity of one hundred tons, and held a crew of 39. The other two ships,

the "Nina" - captained by Martin Pinzan and the "Pinta" - captained by Vincente Pinzon, were smaller than the Santa Maria. On Friday, August 3rd, 1492 the three ships weighed and sailed westward stopping at the Ca-

nary Islands for more supplies. It was not until September 6, 1492 that Columbus and his men would push onward along the 28th parallel to the Americas across the Atlantic - forever altering the histories of the old world and the new world alike.to be continued.

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The Fort St. James Group Home is a co-ed resource for five children, ages 12 to 18 years. The Successful contractor will demonstrate the ability to adapt to the Ministry's diverse requirements and have the capacity to parent a broad spectrum of children with special needs. The houseparents should demonstrate how they would work with natural and extended families and how they would address local native child welfare issues.

Prospective houseparent should address the following in their proposal:

- Relevant educational background and related experiences;
- Staffing model and administration;
- budget requirements;
- knowledge of native culture and local child welfare issues;
- ability to train native houseparents/child care workers.

Proposals must be submitted by 4:30 p.m. on August 15, 1991. The lowest or any proposal will not necessarily be accepted.

**For further information please call
Shirley Krutko at (604) 567-6334.**

Please submit written proposal to:

Ministry of Social Services and Housing
Attention: Shirley Krutko, Area Resource Worker
Drawer 830
Vanderhoof, B.C.
V0J 3A0

NOTICE

Request for Written Submissions

On June 5, 1991, the Saskatchewan Indian Justice Review Committee and the Saskatchewan Metis Justice Review Committee were established to examine how the criminal justice system deals with Saskatchewan aboriginal people. These two committees were created by special agreements between the Federation of Saskatchewan Indian Nations, the Metis Society of Saskatchewan, and the governments of Saskatchewan and Canada. Judge Patricia Linn has been appointed chairperson of each committee.

The committees have broad mandates, extending to crime prevention, policing, the courts and corrections. Their shared objectives are:

- to facilitate consultation on the criminal justice system as it relates to Saskatchewan Indian and Metis people and communities--reserve and urban, northern and southern;
- to consider recommendations relating to the delivery of criminal justice services to Saskatchewan Indian and Metis people and communities, and more particularly, relating to the development and operation of practical, community-based initiatives intended to enhance such services;
- to report such recommendations to the Federal and Provincial governments and to the Metis Society of Saskatchewan and the Federation of Saskatchewan Indian Nations respectively by December 1991.

The Chairperson, Judge Patricia Linn, invites any interested person or group to submit written comments concerning matters within the Committees' mandates. Submissions should be received before September 1, 1991 addressed as follows:

Judge Patricia Linn, Chairperson
Saskatchewan Indian Justice Review Committee
Saskatchewan Metis Justice Review Committee
Box 3177, 1874 Scarth Street,
Regina, Saskatchewan, S4P 3G7

JOE DUQUETTE GRAD '91

by Bruce Sinclair

The JOE DUQUETTE High School graduation was celebrated on Monday, June 24th at the Joe Duquette gymnasium. The academic term of '91 produced six graduates from Grade Twelve, three females and three males. The proud graduates were: Andy Dejarlais, Tracy Horse, Gerald Haineault, Carla LaFramboise, Vanessa Severight, and Leslie Tangen.

The graduates were introduced to the guests by the Joe Duquette singers who drummed and

chanted an honour song in the Plains Cree tradition.

The Master of Ceremonies, Duane Favel, who also doubles as a teacher at Joe Duquette introduced the keynote speaker, Don Worme, a Cree lawyer who delivered a message on the justice system and some of the challenges facing the graduates in the future. After Worme's address, a long list of awards were presented to the students at Joe Duquette for their many accomplishments this academic year. Gerald Haineault was presented with the Kucey Award



Vanessa Severight

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We would like to take this opportunity to congratulate Mr. Ovide Mercredi on his newly elected position as the Grand National chief of the A.F.N

and also was won the Credit Union Award along with Tracy Horse. The Legal Aid Award was won by Carla LaFramboise and among the more prestigious awards, the Best Attendance was presented to Carol Head, Jason Shingoose, Tracy Horse, Johnathan Roberts and Gordon McKenzie. The Cultural Arts Award was won by Tracy Horse and Curtis Peeteetue. The Senior Writer's Award was won by

Myrna McCallum and General Proficiency awards were won by Vern Checkosis, Molly Joseph, Curtis Peeteetue and Nina Bird. The Brenda Awasis Award, an award recognizing qualities best representing traditional Native values such as sharing and courage, was presented to Virgil Awasis.

Emil Bell delivered a message from the Parent's Council and presented each graduate with an

eagle feather, the highest honour in traditional Cree custom. Also recognized for their work with the students teaching traditional drumming and chanting were Bowser and Margaret Poochay.

There were many others, students and staff who were recog-

Joe Duquette Grad
cont'd ... pg 31

26th Annual Opasquiak Indian Days

August 12-17, 1991
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YOUTH CONFERENCE over 500 Delegates — August 12-14

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For Registration Contact: Brian A. Ballantyne, P. O. Box 297, The Pas Indian Band
THE PAS, Manitoba R9A 1K4 (204) 623-5483.

INDIAN PRINCESS COMPETITION August 12-17

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(204) 623-6459 (work), or (204) 623-5684 HQ (204) 623-6133; or Veronica McGillivray at (204) 623-7014.

26TH ANNUAL CANOE CLASSIC August 15, 16, 17.

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5th	\$800.	13th	\$100.
6th	\$700.	14th	\$100.
7th	\$600.	15th	\$100.
		4th	\$100.

For entries and information contact: Mr. Edwin Jebb, P. O. Box 90, THE PAS, Manitoba R9A 1K3
(204) 623-7431.

SQUARE DANCE COMPETITION August 16-17, at Gordon Lathlin Memorial Centre.

Awards: Individual Trophies for 1st Place in each age category
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13-17 1st \$1,000. 2nd \$600. 3rd \$400.
12/8 1st \$500. 2nd \$300. 3rd \$200.

Schedule: Friday, August 16, 12 years and under, 13-17 years, 6 p.m.-9 p.m.
Saturday, August 17, Adult Category 12 noon-6 p.m.

Team registration: 12 and under, \$50., 13-17 years, \$100.; Adults, \$200.
Admission: Adults, \$5; students, \$4; children, \$2.
For further information contact Carolyn Constani, The Pas Indian Band, P. O. Box 297,
THE PAS, Manitoba R9A 1K4 (204) 623-5483.



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Children's Canoe Races	\$360.	Solo-Pitch Tournament	\$1,000.
Children's Singing and Jigging	\$90.	Native Traditional Competitions	\$1,800.
Traditional Dress	\$300.	Square Dance Competition	\$8,500.
Solo Men's Canoe Race	\$300.	Long Distance Foot Races	\$975.
Ladies Long Distance Race	\$1,650.	Flour Packing	\$750.
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		Children's Foot Races	\$936.

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Doors open at 5:00 p.m.		9-UP...\$50.00, 6-UP...\$20.00, 3-UP...\$10.00.	
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Charity Game	\$0/50	7. Roving Kite	\$500.
5 Quickie Games	\$100.00 EACH	8. One Outside Line/Hold	\$300.
Special #1-2 Lines	\$500.	9. Two Outside Lines/Hold	\$500.
Warm-Up Game-Lucky 7	\$500.	10. Full House	\$2,500.
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1. One Line Hard Way	\$300.	Special #3 - 2 Lines	\$500.
1. Two Lines & Hold	\$500.		
3. Full House	\$2,500.	11. Two Postage Stamps	\$500.
4. Letter X	\$500.	12. Small House	\$500.
5. Letter T Anyway	\$500.	13. Top or Bottom & Hold	\$300.
		14. Top & Bottom & Hold	\$500.
Special #2 - 2 Lines	\$500.	15. Full House	\$10,000.
6. Letter K	\$500.	Good Night Special	\$1,000.

Extra Cards will be available at a cost of \$2.00 each for Game #3, Game #10 and Game #15. These extra cards will be sold by the floorwalkers prior to these specific games.

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Joe Duquette Grad cont'd



Leslie Tangen

nized for their contributions during the year at Joe Duquette. The dinner was great, everybody was in a good mood and the spirit of the evening lasted right until the end when everybody got together and danced a round dance, the Joe Duquette dancers entertained the crowd with the ladies' fancy dancing and the men's hoop dance. Eldon Baptiste and Patrick Badger traded a few licks on electric guitars to end the evening.

The Joe Duquette High School graduation was a celebration and shows the progress made in the field of Indian education. Although the numbers are small, the rewards are great and much appreciation must be shown to the students and staff at Joe Duquette. A high turnover rate, transient students and an education system that is closing tighter every day in regard to university entrance quotas make the goal of education a hard struggle.

Other factors such as the economic woes of Saskatchewan and the despair of poverty constantly threaten our well being and happiness. Our graduates are entering a world that needs change and hopefully they will assert their individualism and make a difference. In the meantime, Joe Duquette continues to offer an education that combines Native tradition along with the skills that are necessary for survival in a non-Native world.

*Congratulations
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National Chief Ovide Mercredi*
from

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LAW PANEL

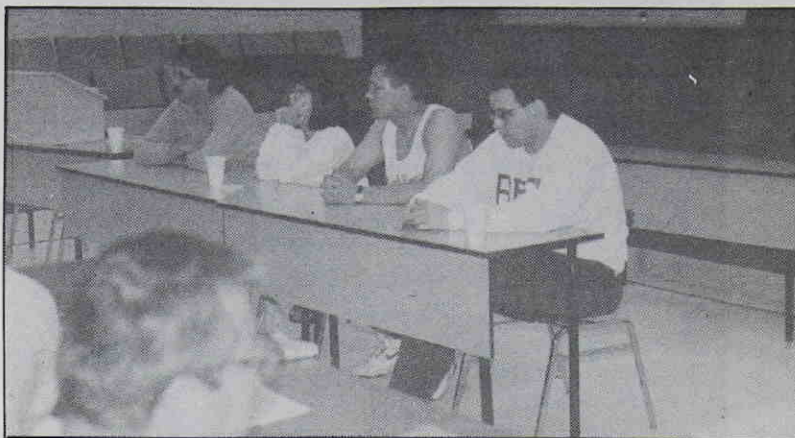
By Carl Bear

On Tuesday June 4th, 1991, in the Moot Courtroom located in the College of Law, University of Saskatchewan students held a law panel discussing the Native Law program and law studies. Sitting on the panel were Art Durocher, Rhonda Johnson, Ron Maurice and Allen Brabant - all Bar Admission students.

The Program of Legal Studies for Native People has been in

operation since 1973. Since then, the number of applications received has steadily increased year by year. The steady increase in the program will not only benefit the Aboriginal peoples who have long sought righteous justice but, will increase the stronghold for respectability and admiration from the many alliances of the Aboriginal Community.

The program itself lasts eight weeks in a classroom setting,



left to right: Art Durocher, Rhonda Johnson, Ron Maurice, Allan Brabant

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2. the Life and Culture of the Metis

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HOURS:	May - June	9:00 am - 5:00 pm
	July - August	10:00 am - 6:00 pm
	September - October	9:00 am - 5:00 pm

For information and reservations please dial (306)432-6227, between 8:30 am and 5:00pm from Monday to Friday.



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Marg Brown - Administrator

with an unimaginable amount of work, testing both the patience and determination needed for practicing law. The students who successfully complete the program are guaranteed admission to a Canadian law faculty. 65-70% of these students will eventually hold a law degree. Being able to last through the 8

week pre law program should develop the skills needed for the next three years of law school. After three years in class, you are taken under the wing of a practising lawyer for some in court experience known as articling, which usually lasts for about twelve months. Finally there is the Bar Course Admis-

sion which lasts for 6 weeks. This year saw the highest number of Aboriginal students enrolled in the Bar Course at an all time high of 10%, which is pretty optimistic to say the least.

Among the list of topics that arose during the panel discussion were the students personal experiences in law school. Most comments were directed toward the professors whom they studied under in their three year program. They talked about how varied the professors methods of teaching were and what a future law student could expect.

As for the future, the students talked about getting into businesses that specialized in areas of law that appealed to them, such as contract law, criminal law, etc...

In an interview with Art Durocher, the subject of course studies was brought up. In a comment by Durocher, he stated "It was long and sometimes tedious, but it was something that I always wanted to do, and now that it is over I feel good". After four years of studying Law, one can see what kind of dedication and determination is needed to be a lawyer.

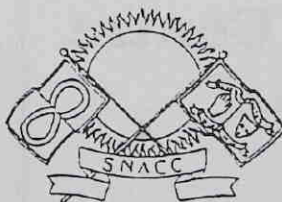
Over the years, one can also see that the Native Law Program at the University of Saskatchewan is a success. Not only is it a success for the students, but for the Aboriginal nations of today and tomorrow.

Congratulations to the New A.F.N.
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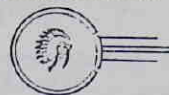
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BOAT
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Norway House Indian Band

Treaty & York Boat Days
August 6 - 11, 1991

FASTBALL
TOURNAMENT
Prizes Guaranteed

CHILDREN'S
EVENTS

Special Guest
Winston Wuttenee
Performing nightly
at the Tent Show

August 6

Tuesday

Extravaganza Boat Parade
12:00 noon

Traditional Giveaway 3:00 p.m.

Community Feast 5:00 p.m.

Children's Talent show 7:30 p.m.

Master of Ceremonies
Winston Wuttenee

August 7

Wednesday

Treaty Monies Distribution
9:00 a.m.

Baseball Tournament
Begins

Community Feast 5:00 p.m.

Children's Events Start
(Wednesday to Friday)

GIANT
TENT
SHOW

TEEN
DANCES

August 8

Thursday

Adult Events

Arm Wrestling:

Fat Man Class

Fat Lady Class

Tug o' War

Adult Talent Show

and
many,
many more
fun events!

August 9

Friday

Teens • Boys' and Girls' Canoe races
Teen Skiff Rowing • Co-ed

Womens York Boat Races

1st 1500

2nd 1000

3rd 500

Square Dance - 12 noon

Juniors • Seniors

1st 600 1st 1200

2nd 400 2nd 1000

3rd 200 3rd 500

Mini Monster Bingo • 5 p.m.

Tent Show • 7 p.m. M.C. Winston Wuttenee
Magician • Free Ride Band
Pow Wow Dancers • Cabaret

August 10

Saturday

Johnny Walker Memorial

Canoe Marathon

Begins 10:30 a.m.

Mini Joe Keeper Memorial

Marathon (17 and under)

Begins 9:00 a.m.

Men's Fastball Tournament

9:00 a.m.

1st 3000

2nd 2000

3rd 1000

Monster Bingo 2:00 p.m.

York Boat Races

August 11

Joe Keeper Memorial

Marathon (26 miles)

Begins 9:00 a.m.

1st 2000

2nd 1500

3rd 1000

4th to 8th - 100 each

Men's Fastball Tournament continues

16 Team Limit

Prizes Guaranteed

1st Prize \$3000.

2nd Prize \$2000.

3rd Prize \$1000.

MVP Award

(Each Position)

Trophies • Annual

Championship,
Individual First and Second Places

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Wilfred Apetagon (204) 359-6721 Bus. (204) 359-6578 Res.; Anthony Apetagon (204) 359-6704/ (204) 359-6144: ★ Norway House, Manitoba.



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FEDERATION OF SASKATCHEWAN INDIAN NATIONS



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AUGUST 17 & 18, 1991
Prime Minister's Park Prince Albert, Sask.

1st Place	\$1,000	TRUE DOUBLE KNOCKOUT DRAW
		ENTRY FEE.....\$250.00
2nd Place	\$500	ENTRY DEADLINE: AUGUST 9, 1991
		ADMISSION\$6.00 Per Person
		\$3.00 12 & Under
3rd Place	\$300	PENSIONERS.....FREE

INDIVIDUAL MOLSON AWARDS FOR:
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GENE'S CYCLE HUSTLE AWARD

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LOCATION - P.A. PLACE
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BAND - T.B.A.
ADMISSION - \$10.00 ADVANCE

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Prince Albert, Saskatchewan

Friday, Saturday, Sunday
August 16, 17 and 18

MEN'S FASTBALL

1st PLACE	\$2,500
	PLUS TROPHY AND JACKET
2nd PLACE	\$1,800
	PLUS TROPHY
3rd PLACE	\$1,000
	PLUS TROPHY
4th PLACE	\$600
	PLUS TROPHY

LADIES FASTBALL

1st PLACE	\$1,000
	PLUS TROPHY AND JACKET
2nd PLACE	\$700
	PLUS TROPHY
3rd PLACE	\$400
	PLUS TROPHY
4th PLACE	\$300
	PLUS TROPHY

ENTRY FEE **\$400⁰⁰**

ENTRY FEE **\$300⁰⁰**

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DOUBLE KNOCKOUT FORMAT

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Games played under the lights

DAILY ADMISSION **\$6.00** PER DAY
12 AND UNDER **\$3.00** PER DAY

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ENTRY DEADLINE AND LINEUPS
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Saturday Night Dance
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(Prince Albert's Finest Entertainment Centre)

ADMISSION: **\$10.00**

Band: T.B.A.



6th Annual

YORKTON FRIENDSHIP CENTRE

Yorkton Exhibition Grounds

August 23, 24, & 25, 1991

POW WOW

Saturday and Sunday

(under the Big Top)

over \$10,000 in Prizes

Grand Entry:

1:00 p.m. & 7:00 p.m. Daily
For more info: 782-2822

NATIVE PAVILION

Saturday and Sunday

(arts and crafts only)

\$25.00 per Booth

Weekend Rental

For More Info contact: Ivan or

Dwayne at 782-2822

Pony Chariots

& Chuckwagons

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Chariots Chuckwagons

Sat 12:00 pm Sat 6:00 pm

Sun 1:00 pm Sun 5:00 pm

Flat Races

Saturday

Only

7 races

1/4 Horses &

Thoroughbreds

For more info. Contact:

Alvin Musque at 542-4047

Entry Fee for each Race

(payable upon Registration)

Talent Show & Barn Dance

Saturday Night

8:00 pm - 2:00 pm

Live Entertainment

Admission \$6.00 Per Person

For more info: 782-2822

Demolition

Derby

Sunday - 6:00 pm

\$800 in Prize Money

Trophies for event winners

and best Dressed Car

Powder Puff Event

All cars must be on Grounds before 12 noon

on Sunday

Entry Fee \$50.00

With \$15.00 Reimbursed

when car is removed from

grounds

For more Info Contact:

Terry Heddon at 782-3546 or

Yorkton Friendship Centre

at 782-2822

Daily Admission

Adults	\$5.00
Elder/Students	\$3.00
Under 10	Free

For More Information on any of the events Contact: Yorkton Friendship Centre.
283 Myrtle Ave Yorkton, Sask S3N 1B5 or Phone (306) 782-2822

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NALI 1991

Prince George
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September 22-25
1991



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First Nations Children,
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