

New Breed

MAGAZINE



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Métis Nation - Saskatchewan Acting President's Message

Greetings to all New Breed readers! There have been many important developments since New Breed's last publication. However, before I discuss these, I would like to mention that I have enjoyed serving as the Acting President of the Métis Nation Saskatchewan (MN-S) for the past four months during this historic time in the building of the Métis Nation. Thank you to all who supported and assisted me in this position, as well as during my tenure as Vice-President, MN-S. As we move towards electing a new Provincial Métis Council, I urge all Métis citizens to exercise their democratic right to vote. Contact the Métis Elections Office at (306) 953-0980 to find out how and where to vote. We need to elect a strong council to represent Saskatchewan's Métis.

I had the honour of attending the Prime Minister's Aboriginal Roundtable last month in Ottawa, where I also presented the Métis Nation's position on education. Both Prime Minister Paul Martin and Denis Coderre, the federal Interlocutor for the Métis, affirmed Canada's commitment to addressing issues of importance to the Métis Nation.

Many issues were raised by the Métis delegation at the Aboriginal Roundtable. However, the Métis position, as advocated by the Métis National Council (MNC) Board of Governors, was for the creation of a Métis-specific process in all areas of federal Aboriginal policy development. For instance, the Urban Aboriginal Strategy was called into question due to a lack of consultation and recognition of Métis and First Nations governance structures. This theme was echoed in all the presentations. Special focus groups were held for Education, Economic Development, Housing and Achieving Results.

As the chief presenter on Métis Education, I stressed the need for equity of access for Métis from early childhood-development programs to post-secondary studies. Most specifically, I advocated for funds to allow Métis to attend university and for increased capacity within Métis Institutions such as the Gabriel Dumont Institute and Manitoba's Louis Riel Institute. The Métis and other Aboriginal peoples are vitally concerned with these issues. In addition, all present stressed the need for cultural



Lorna Docken, Acting President
Métis Nation - Saskatchewan

and language retention for Aboriginal youth through further community-based programming and stay in school initiatives. All the presenters agreed that Canada's young Aboriginal population was the perfect solution to the nation's labour pool deficit.

Also at the Aboriginal Roundtable, Minister Coderre expressed a commitment to work towards exonerating Métis hero Louis Riel. The MNC Board of Governors applauds this move. At the same time, however, we are anxious to see more concrete action through the signing and implementation of a proposed Framework Agreement, which would formalize the government-to-government relationship we have with Canada.

Finally, this is the season for graduations and on behalf of the MN-S, I congratulate each of you for your hard work in the completion of your studies. Good Luck with your future!

Louis Riel Needs No Pardon



*Article by Clément Chartier - President, Métis National Council
photograph by Kathy Hodgson-Smith*

In the ongoing debate surrounding Louis Riel and whether the man should be pardoned or exonerated or have his conviction vacated, at the outset I must make it clear that nothing should or can be done on this issue without the full participation and informed consent of the Métis Nation through its legitimate leadership.

While there is a historic connection and debate between Quebec and Ontario, Liberals and Conservatives, Easterners and Westerners with respect to the Riel issue, this issue nevertheless remains a matter for the Métis Nation to deal with, not any one else.

Riel led a self-determining people in asserting their rights in 1869/70 by establishing a provisional government at the Red River in accordance with the international law of that time. The actions were legitimate acts of a government and, through nation-to-nation negotiations, Manitoba was brought into confederation while entrenching basic rights and promises to the Métis people within the *Manitoba Act, 1870*.

John A. Macdonald's actions were less noble and over the next several years Métis people were subjected to repressive actions throughout their homeland in a deliberate attempt to crush the heart and soul of the Métis Nation. Central to this was a land scheme system so corrupt and vile that judges today have taken judicial notice of this blatant and fraudulent dispossession.

Faced with this reality, the Métis of the Saskatchewan turned to Riel to assist in the struggle for the recognition of their rights; especially their land rights. This time, success was not in the cards; the resistance against this government sanctioned repression would be violently put down. As part of his manipulative actions, John A. Macdonald's national dream of a railway from coast to coast was the Métis Nation's worst nightmare.

It must be conceded that history accurately portrays that Louis Riel led the resistance in 1884/85; that blood was shed on both sides, that he opted for his day in court; that he was convicted of high treason and that on November 16, 1885 he was executed.

What history does not adequately portray was the political manipulation of the situation facing the Métis as well as the actual trial of Riel itself. Through deliberate political manoeuvres Canada ensured that the trial would take place in

the Territories where they were guaranteed six English protestant jurors and a part-time magistrate (who was also a political advisor to the government), as opposed to Winnipeg where there would at least be a regular jury of twelve which most likely would have included some Métis and/or Frenchmen, presided over by a qualified Queen's Bench judge.

The Métis Nation does not seek to rewrite history. This dark period in our relationship with Canada must never be sanitized. What was done to Riel and our Nation, was done. However, this does not mean that the good men and women of modern day Canada should not take corrective action of finally respecting and accommodating our legitimate rights. Our rights, as a people, to a land base and to be self-determining must finally be recognized and reconciled within the Canadian federation. This is what Louis Riel and the other Métis patriots fought and died for. This is what our leaders and people since 1885 have been struggling for.

Don't pardon or exonerate Louis Riel, or vacate his conviction. That type of hollow gesture will not address the ultimate sacrifice he made. That will not remove the dark cloud hanging over Canada's head. That will not placate the citizens of the Métis Nation or lessen our resolve to achieve our rightful place within a Canada based on our fundamental rights and freedoms as a people. That is not the solution, as some may suggest.

Instead, Canada must continue to work with the people of the Métis Nation, as represented by the Métis National Council and the Métis Nation's governments from Ontario westward in order to engage the "new beginning" Prime Minister Martin proclaimed at the recent Canada-Aboriginal Peoples Roundtable held in Ottawa. Negotiations to address the historic injustices perpetrated on our people, which endure to this day, must be engaged in immediately. This negotiation process should be guided by a "Métis Nation Framework Agreement" as currently proposed by the Métis National Council.

Substantive action is required, desired and necessary. Until the rights of the Métis Nation have been successfully negotiated, symbolic action and hollow gestures on the part of the Crown with respect to Louis Riel must be suspended.

Biography

Louis “David” Riel (1844-1885) Métis Leader

Article by Darren R. Préfontaine

Louis Riel: Métis patriot, martyr, thinker and founder of Manitoba, born St. Boniface, Red River, October 22, 1844 to Louis Riel and Julie Lagimodière; husband of Maurguerite Monet dit Bellehumeur and father to Jean and Angèlique; executed for High Treason, Regina, Northwest Territories, November 16, 1885.

Handsome, intelligent, pious and loving, Louis Riel seemed, even as a child, destined for greatness. From his activist father, he inherited a strong sense of duty and love of community, and from his mother, he acquired an intense piety. In 1858, local priests hoped to make the young Riel

one of their own, by sending him to the esteemed Collège de Montréal. However, in 1864, after the trauma of his father's death, Riel left the college and went to work in a law firm, which ended after a failed courtship. He returned to the Red River in 1868.

During the Red River Resistance (October 1869-May 1870), Louis Riel first came to prominence. Twenty-four years old, educated and articulate, Riel arrived home in time to participate in the Métis' resistance against Canada's annexation of Rupert's Land. Eventually, becoming president of the Métis-led Provisional Government, Riel formed partnerships with many French Métis, and used Métis boatmen and bison hunters to enforce the governing council's will, particularly against the "Canadian Party", a collection of Euro-Canadian annexationists, and "loyal" French and English Métis. Riel eventually won the backing of most of the Provisional Government's delegates by advancing a Francophone-Catholic rights agenda as opposed to others, such as William Dease, who championed the Métis' corporate Aboriginal rights. With *The Manitoba Act*, Riel et al, provided Manitoba with bilingual public and educational institutions (Section 22); however, only Sections 31-32 dealt with the Métis' Aboriginal rights through the individual extinguishment of their "Indian" title to the land. As a result of these provisions and the execution of Thomas Scott (March 4, 1870), a rabid Orangeman and Francophobe, by a Métis tribunal, the Red River Insurgency was viewed in Ontario as a "French" rebellion rather than an Aboriginal resistance.

From 1870-1884, Louis Riel led a perilous existence, which included defending Manitoba against a Fenian attack (1871); exile in the USA after a bounty was put on his head for Scott's execution (1871-76, 78-82); being elected several times to Parliament for the riding of Provencher, despite never being able to take-up his seat (1873-74); incarceration in Québec insane asylums (1876-78); and in the Montana Territory, marriage to Marguerite Monet dit Bellehumeur (1882), fatherhood - Jean and Angèlique were born in 1882 and 1883 respectively, working with the Republican Party,



Louis David Riel, about 1875

serving as a special deputy, teaching school and becoming an American citizen (1883). Then on June 5, 1884, Riel came to the Saskatchewan District of the Northwest Territories to once again fight for his peoples' rights.

Louis Riel's role in the 1885 cataclysm would have profound consequences, including the socioeconomic and political marginalization of the Métis, the subjugation of the Plains' First Nations, the preparation of the region for agrarian settlement and English and French Canada's first rift in Confederation. Through the summer of 1884, Riel tried to build consensus among the English and French Métis, Euro-Canadian settlers and First Nations in order to address their many grievances against the federal government, including Ottawa's failure to recognize the Métis' land tenure, honour First Nations' treaties and prevent starvation on the reserves and in not providing Euro-Canadians with proper political representation, agricultural markets and transportation infrastructure. However, this nascent coalition dissolved due to the federal government's divide-and-conquer strategy and with the First Nations', Euro-Canadians' and English Métis' reluctance to take-up arms. Thus Riel and his adjutant, Gabriel Dumont, could rely on less than 300 Métis in their struggle with the Canadian state. After two brief guerilla skirmishes at Duck Lake (March 25) and Fish Creek (April 24), and a final entrenched battle at Batoche (May 9-12), the Métis resistance ended. Riel was captured and was prepared to defend himself and the Métis cause. However, the trial was unfair: the venue and the jurors were all Anglophone and Protestant and the judge had close ties to the ruling Conservatives. Riel would hang despite the jury's plea for mercy. Lucid and articulate in the defence of his sanity, Louis Riel went to the gibbet knowing that posterity would rehabilitate him and his beloved *métis canadien* - the "French-Canadian Métis".

Louis Riel's legacy has been profound. No figure in Canadian history has been more analyzed, has had more differing interpretations or has been more controversial. For the Métis and for many others, Riel was a valiant leader who not only martyred himself for his people, but was also a

visionary and humanitarian, who saw the potential of the Prairie West as a place where the world's oppressed could live in harmony. For others, now in the minority, Riel was a madman, a deluded prophet, an apostate and a grafter, who inflamed passions and almost tore the country asunder. In addition, Riel's voice has been appropriated for various political ends by Prairie regionalists, Québec nationalists and English-Canadians, conscious of the culpability of their ancestors in his death. Recently, however, Riel has largely been viewed as a victim of English-Canadian intolerance. In 1998, for instance, an exoneration bill, *Bill C-417*, was introduced in Parliament before dying on the floor. The bill was a cause célèbre - a debate, which continued with the CBC's and the Dominion Institute's efforts to retry Riel in 2002, without Métis participation. Louis Riel will continue to haunt Canada as long as there are conflicting visions of our common past.



Louis Riel, a prisoner, in the camp of Major-General F.D. Middleton

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Biography

Gabriel Dumont (1836-1907) Métis Leader

Article by Darren R. Préfontaine

Gabriel Dumont - the name conjures up a host of images: the diminutive but courageous “*chef métis*” who led his people in armed struggle against the Dominion of Canada; a nineteenth-century Che Guevara passionately concerned with his people’s self-governance; the quintessential *l’homme de prairie* who lived freely as a bison hunter and entrepreneur and a humanitarian who shared his bounty with the less fortunate. Gabriel Dumont was a man of action, whose many admirable qualities, including his selflessness, courage, sense of duty and love of his people, have inspired generations of Métis.

Despite being so lionized, little is known of Gabriel Dumont prior to the 1870s. He was born in December 1837, in St. Boniface, Red River Settlement, the third child of Isadore Dumont and Louise Laframboise. From an early age, his family was involved in the bison hunt. Alongside other Métis from St. François-Xavier, Red River, Dumont participated in the hunt in present-day North Dakota for the first time in 1851. In time, the boy who embraced the hunt with so much gusto would become a buffalo hunter par excellence. Another event happened in 1851 that would profoundly impact upon young Dumont’s psyche: On July 13 and 14, he and 300 other Métis decisively defeated, through disciplined marksmanship and the use of barricaded rifle pits, a much larger party of Yankton Dakota at the Battle of Grand Coteau. The ease of the Métis victory - only one fatality made a huge impression upon Dumont. However, when he used the same defensive rifle pit system in 1885, he would be less successful.

Dumont’s life as a young adult was typical of other Métis: he married early and hunted bison, although he was already earmarked for leadership. In 1858, he married Madeleine, daughter of Jean-Baptiste Wilke, a Métis bison hunt leader and trader, at St. Joseph (Walhalla), in present-day North Dakota. They had a warm, loving relationship, although they had no children of their own. The couple’s early years were spent on the hunt, constantly moving between the North Saskatchewan River and the rich bison-hunting grounds of the Dakotas. By the 1860s, the great herds of bison, which



Gabriel Dumont, about 1885

provided many Métis with their livelihood, rapidly dwindled. Seeking new economic opportunities, Dumont operated a ferry service at “Gabriel’s Crossing” and even owned a general store. Dumont had become the leader of several hundred Métis living in and around St Laurent de Grandin, in what is now central Saskatchewan. The Métis community, which was steadily being augmented by émigrés from Manitoba, elected him Chief of the Hunt in the 1860s and President of the St. Laurent Council in 1873. Dumont presided over the Council until 1878, when the North West Mounted Police (NWMP) disbanded it after it attempted to levy a fine against those Métis who contravened the

conservation measures of the *Law of the Hunt*.

Gabriel Dumont's role as the Métis' military leader during the 1885 Resistance is where he is best remembered. Under Dumont's leadership, throughout the 1870s and 1880s, the Batoche-area Métis were desperate for redress from the federal government, particularly regarding their land tenure. However, being unlettered and uncomfortable with Euro-Canadian politics, Dumont knew his limitations. Therefore, himself, Michel Dumas and Alexander Isbister brought Louis Riel back to Canada from Montana in order to negotiate with the federal government. Riel then became the undisputed political leader and Dumont, the military commander. However, once the resistance broke out, Dumont knew that his force of 100-300 could not defeat the Dominion's larger, better-equipped army, backed ultimately by the might of the British Empire. Thus, despite successfully employing guerilla tactics and superior marksmanship at Duck Lake, against the NWMP and Prince Albert Volunteers, on March 25 and on April 24, at Fish Creek, against General Middleton's forces, the Métis' resistance was doomed. On May 9-12, the Métis fought an entrenched battle at Batoche against a larger, well-armed force. Tired and out of ammunition, the Métis valiantly succumbed to a hasty charge by Canadian volunteers. Thus ended Gabriel Dumont's role as military leader.

After 1885, Dumont lived a varied existence: a political exile in the United States; a widower - Madeleine died of tuberculosis in 1886; a Wild-West Show performer; a political speaker in French-Canadian nationalist circles; a raconteur of the events of 1885, which he dictated in January 1889; a farmer - he received land-scrip in 1893; and a hunter and trapper. On May 19, 1906, he died suddenly at Bellevue, Saskatchewan, likely of a heart attack.



National Archives of Canada PA-178147

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Biography

Elmer N. Ghostkeeper Métis Elder

Article by Elmer Ghostkeeper and Janelle Duplessis,
photograph by Kathy Hodgson-Smith

Elmer N. Ghostkeeper is a Métis Elder, activist, community leader, spiritual person, engineer and entrepreneur originally from the Paddle Prairie Métis Settlement, Alberta. He believes that "Life on Mother Earth is a gift, a test, a trust and a temporary assignment from the Creator". His motivating force is found in studying, learning, and teaching truthful wisdom and in knowledge about wellness of self and of others. He has three children: two sons and a daughter and has a passion for horses. He has had an eventful career and has worked tirelessly in serving the Métis Nation. Below is a list of his achievements:

1968, he completed a course in Civil Engineering Technology at the Northern Alberta Institute of Technology.

1970-1972, he was employed with Survey Technologies, Associated Engineering Services Limited.

1973 to 1974, he served as Assistant City Engineer for the City of White Horse, Yukon Territory.

1980, he received his Bachelor of Arts Degree (Anthropology) at the University of Alberta.

1980-1984, he was President of the Alberta Federation of Métis Settlement Associations, which represents Métis living in the Alberta Métis Settlements.

1982, he was selected for the *Canadian Young Achiever Award* and attended repatriation ceremonies for the Canadian Constitution in Ottawa.

1984-2003, he established Ghostkeeper Synergetics Limited, an Aboriginal consulting business.

1986-1991, he established and managed the Paddle Prairie Mall Corporation, a retail business.

1994-1995, he received the *Ralph Steinhauer Award of Distinction* in recognition of his exceptional academic achievement.

1996, he created *WECHÉ Teachings: A Partnership of Aboriginal Wisdom and Western Scientific Knowledge* as an analyzing model, which is still being used.



1996, he wrote *Spirit Gifting - The Concept of Spiritual Exchange* (Calgary: The Arctic Institute of North America, 1996) and was elected a Fellow of the Arctic Institute of North America, the University of Calgary.

1994-1998, he served as a Business Group Leader, Aboriginal Affairs, Alberta and with Pacific Forest Industries Incorporated.

1995, he received his Master of Arts Degree (Anthropology) at the University of Alberta.

1998, he served as Visiting Aboriginal Scholar, New Sun Fellowship, McGill University, Montréal.

1999 to 2001, he was Regional Manager for Aboriginal Health Services, Capital Health Authority.

2001, he was the International Presenter at the North International Conference on Thinking in Auckland, New Zealand.

2003-present, he created Ghostkeeper Limited, an Aboriginal multi-purpose business.

Biography

Senator Gilbert Pelletier Métis Elder

*Article by Lawrence J. Barkwell,
photograph by Kathy Hodgson-Smith*

Gilbert Pelletier was born in December 1939 in the Métis road allowance community of Crescent Lake, Saskatchewan. He is the son of Joseph Pelletier and Isabelle Flamant. His father was born in the Turtle Mountain area near Dunsie, North Dakota. His mother was born near Yorkton, Saskatchewan. His paternal grandfather was Abraham Pelletier. Gilbert's father spoke seven languages: French, English, Michif, Plains Cree, Nakota, Dakota and Lakota. Gilbert is a gifted Michif storyteller, like his father and grandfather before him, and enjoys telling stories and sharing Michif culture with Métis youth and children. He recalls that when he was a youngster the Métis would meet and set up their tents along road allowances. At night, he loved to sneak out and eavesdrop as the adults told stories, while sitting around the campfire. Gilbert continues this family tradition by telling various kinds of stories including those about Rougarous, Nanabush and Chi-Jean.

Gilbert is married to Mary Pelletier, who is originally from the Métis road allowance community of Crooked Lake, Saskatchewan. Gilbert was an organizer and community development worker for the Métis Society of Saskatchewan (now the Métis Nation - Saskatchewan) in the early 1960s and was later the president of the Métis Society local in Esterhazy, Saskatchewan. In 2000, in recognition of his years of service to the Métis people, he was appointed as the Chair of the Métis Senate of Saskatchewan. Gilbert is very community-minded and has served not only the Métis



Nation, but others as well in his capacities as a potash mine worker (in Esterhazy), an employee of Saskatchewan's social welfare department (now Community Resources and Employment), an Assistant Probation Officer for youth, a Board of Director for the Saskatchewan Liquor and Gaming Commission and as a foster parent: Gilbert and Mary have raised numerous foster children, in addition to their own children.

Gilbert has been actively involved with the Michif Speakers' Association and works closely with the Gabriel Dumont Institute in its efforts to revitalize and preserve Michif. He is featured on the Institute's film, *Our Life on the Road Allowance: The Story of the Crescent Lake Métis*. (Saskatoon: Gabriel Dumont Institute, 2002.) Gilbert and Mary Pelletier presently live 30 miles south of Yorkton, Saskatchewan.

Biography

Sam Sinclair Métis Leader

Article by Katelin Peltier
photograph by Kathy Hodgson-Smith

Sam Sinclair has served the Métis Nation and Canada very well and continues to do so today. He was born in Slave Lake, Alberta in 1928, and remained there for the first 16 years of his life. From there, he joined the Canadian Army where he served for 38 months during the Second World War. While in the Army, he was very active, not only in duty - he served in England, Belgium and in the Netherlands - he was also very involved in sports. Mr. Sinclair was Track and Field Champion in the 2nd Division, Canadian Army, in the Netherlands, where he competed against Olympics-calibre athletes who participated in the British Empire Games (now the Commonwealth Games). While in the Netherlands, Mr. Sinclair also earned the title of Middleweight Boxing Champion, and to this day he and his son are the only Aboriginal persons to be inducted into the Canadian Boxing Hall of Fame.

Sam Sinclair returned to Canada and began to serve the Métis Nation. He was president of the Métis Association of Alberta (now the Métis Nation of Alberta) from 1979 to 1987. During this time, he also sat on the Board of the Native Council of Canada. But this was not his only job; in addition to this, he worked for 25 years for the Alberta

government, where his main focus was Aboriginal Issues. Mr. Sinclair also sat on the Board of the World Council for Indigenous Peoples, which allowed him to travel to various third world countries such as Peru, and Panama.

Sam Sinclair found time in his busy schedule to marry his beautiful wife of 57

years, Edna. He is the proud father of 6 children, 17 grandchildren and 6 great-grandchildren. And to this day, Mr. Sinclair continues to be actively involved in the international and national arena with the Métis Veterans' Association where he was the President for 8 years and now sits as a board member. Many people have grown to admire him and are very proud of his contributions.



New Breed

MAGAZINE

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If you have articles or stories pertaining to the Saskatchewan Métis community, please forward to the address below. All submissions are subject to editorial review prior to their inclusion in the magazine. Only submissions approved by *New Breed's* editorial committee will be included. Articles must be original works by the author. Third person stories or articles will not be accepted. Photographs can also be included, however, you must be the person who took the photograph or have written permission from the rightful owner of the photo before it can be included with a story or article. The *New Breed* editorial committee has the right to edit each article or story for historical, grammatical and content errors without comprising the author's original intent.

Papiyahtak -

*To act in a thoughtful way,
To act in a respectful way,
To act in a joyful way,
To act in a balanced way.*

Article and photos by Kurtis Hamel

On April 28, 2004, at the Mendel Art Gallery, in Saskatoon, Métis author, educator and community leader Rita Bouvier launched her second book of poetry entitled, *Papiyahtak*.

Rita Bouvier is originally from Ile a La Crosse, Saskatchewan, where she was raised by her grandparents and by her extended family. Growing up in a Métis community, so steeped in history and culture, it is little wonder that Rita's poetry tugs at the heart strings and creates happiness and a sense of nostalgia.

Currently, Rita is an executive assistant with the Saskatchewan Teacher's Federation in Saskatoon. Although this position is very demanding, Rita still finds time to volunteer in the community. She presently sits as a chairperson for the Batoche Theatre Company; as well, she has served on the Provincial Advisory Committee on Aboriginal Education. Rita has been an educator since she received her B.Ed from the University of Saskatchewan in 1973. In 1984, she received her M.Ed. Rita was also the Director of the Gabriel Dumont Institute's Saskatchewan Urban Native Teacher Education Program in Saskatoon and later sat as a board member for the Institute.

It is apparent, when reading Rita's poetry, that her heritage and the Michif language have influenced her writing. When asked why she writes, Rita said, "I am passionate about a number of things though and these provide the inspiration for my writing. One is place - I belong to the forest, lakes and rivers surrounding-joining Ile a La Crosse. This is so, despite the fact that I have spent more than half of my life in the city of Saskatoon". She goes on to say, "I am fascinated with nature's beauty. I am interested in what triggers memory. I am interested in large social and cultural issues facing humanity. I am so caught up in the present - the moment so crisply etched in my mind that I often have to scramble to find a pencil so I can 'catch it' before it leaves me."

Thistledown Press hosted *Papiyahtak's* book launch. Rita read several passages from *Papiyahtak*, including "Gabriel Dumont Overture - First movement", "the Patriot" and "Dark Like Me". Upon the completion of her reading, Rita received a warm round of applause from the captivated audience.

Rita's books of poetry, *Blueberry Clouds* and her newest volume *Papiyahtak* are both wonderful works. Rita's culture, heart and soul are interwoven throughout her poetry. For those interested in purchasing Rita's new book, you can purchase it directly from Thistledown Press, the University of Saskatchewan Bookstore or from McNally Robinson in Saskatoon. Bean There in Meadow Lake will soon have copies of both of books for sale as well.

Above Right: Rita Bouvier speaks at the launch of her second book - *Papiyahtak* at the Mendel Art Gallery in Saskatoon.

Right: The audience at the book launch





Dumont Technical Institute Educational Opportunities

The adult upgrading and technical/skills training arm of Gabriel Dumont Institute is currently offering or will be offering the following programs throughout the Province in the 2004 - 2005 school year:

Life Skills

Nipawin

Literacy / BE Readiness

Saskatoon and La Loche

Adult Basic Education 5 to 10

Saskatoon, Prince Albert, La Loche and possibly Yorkton

Adult 12

Saskatoon, Prince Albert, Regina

Dumont Technical Institute will also be offering the following Skills Training programs:

Practical Nursing

Saskatoon, Prince Albert and Meadow Lake

Entrepreneurship & Small Business / Economic Development Officer

La Ronge

Tourism

Nipawin

Home Care / Special Care Aid

(in partnership with Cumberland Regional College)

St. Louis

For more information or to receive an application form contact:

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Phone toll free: 1-877-488-6888 or (306) 657-2254 Fax: (306) 242-0002

or

Contact your local Métis Employment & Training Office

*all program offerings are dependent upon adequate student numbers and sufficient funds being available.

“Kinnick-inik”:

A Story of John Robert Gardiner and His Friends

Article by Gloria Fleury, photographs courtesy Jesse Gardiner

It came to be that a totally English boy was born in 1920 and was raised in a French-Métis Manitoba community. From this day forward, his world would intertwine with the Métis people and their way of life.

He was delivered by a Métis midwife, a lady named Mrs. Ambrose Boyer. As was the custom of that time, ladies were called by their husband's first names. She was known in the Métis community as “Mrs. Ambrose”.

This knowledgeable woman, dressed in a long dark skirt with moccasins on her feet, sat cross-legged on the bedroom floor with a basin of water between her knees while bathing the wee male child before presenting him to his English-speaking mother. It was a task she frequently performed and respected.

Still sitting in the same position, she dug deep in the pocket of her cotton print apron. Hidden in the folds of a

white handkerchief lay her pipe and a wad of prairie tobacco, “kinnick-inik”: a thin shaving of the inner bark of the red willow. She packs her pipe, lights it and smokes to the rejoicing and purifying of the newborn. “May you walk proudly”, she proclaims in her mixed-Cree dialect.

The English boy carried out his prophecy as he walked out of the valley hills to attend the country school, where his playmates were Métis and French children. He quickly became a close friend with the Métis children, learning to snare rabbits and trap gophers. They often exchanged lunches, a piece of bannock and maple syrup for a cheese sandwich.

The English boy, still respecting his prophecy, roamed the hills of home carrying his rabbit gun. Sometimes on these excursions the boy would meet and talk to one of the Métis children's grandfathers, John-Baptiste Leclair. During



Gloria Fleury in Winnipeg



Left to Right: Beatrice Gardiner, Eva Gardiner, Robert Gardiner, and Jack Gardiner shortly after Robert and Eva's marriage

their first meeting, a very limited conversation took place, but John-Baptiste Leclair offered the English boy his very own pipe that contained *kinnick-inik*. This was a gesture of acceptance and friendship. Silence prevails on the sunny hillside, while a comfortable smoke is exchanged. Suddenly, John-Baptiste Leclair turns to leave and with a wave of his hand says "I will see you again soon". The English boy smiles and tramps back home.

The English lad had grown up. He walked the railroad track to town to court a pretty dark-haired Métis girl. She had been orphaned at an early age, and was raised by an aunt and uncle along with their family. The English lad bought a truck, married the dark-haired girl, and moved to his new farm.

Subsequently, the uncle of the dark-haired girl came to stay with the newly married couple. The uncle was named John-Baptiste Lepine, a very fine man indeed. He and the young English lad were preparing to drive the horses to the bush to chop down dry poles for winter wood. Their axes would ring through the bluffs but they would also dull. John-Baptiste Lepine would sit on a stump and instruct the young English boy on how to sharpen an axe properly. "You must lay your axe across your knees", he said, "then slide your file down a certain way".

After the sharpening of the axes, John-Baptiste Lepine

would pull out a leather drawstring bag from inside his smock and rolled-up sweater. Inside the bag were his pipe and the mixture of "Old Chum" tobacco and *kinnick-inik*. He sits content in the pleasant autumn sun, waits for the tea pail to boil, and admires the growing pile of wood. He draws on his pipe and blows smoke on a job well done. By this time in his life, the young Englishman rolls his own cigarettes, made from Vogue Tobacco, but he will smoke the mixture of *kinnick-inik* on this rewarding day.

A few years pass and the neighbours hire an elderly gentleman to tend cattle. A kindly, neat old fellow and what should his name be but John-Baptiste Houle! The young Englishman became very close to old John-Baptiste Houle and respected him as a father figure. Winters were spent playing cards, drinking sweet tea and smoking *kinnick-inik*.

During one of those long cold winters, John-Baptiste Houle failed to receive a visit from his English neighbour. Worrying about his friend, old John-Baptiste Houle trudged the two miles to the Englishman's home. He finds a very worried wife and child, for the Englishman is very sick. The kindly, but knowing old fellow says "I have just the stuff to fix you at home". John-Baptiste Houle trudges the two miles back to his log shack and returns to the home of his English friend. From the pocket of his ankle-length coat, John-Baptiste Houle draws out an oddly shaped bottle labeled

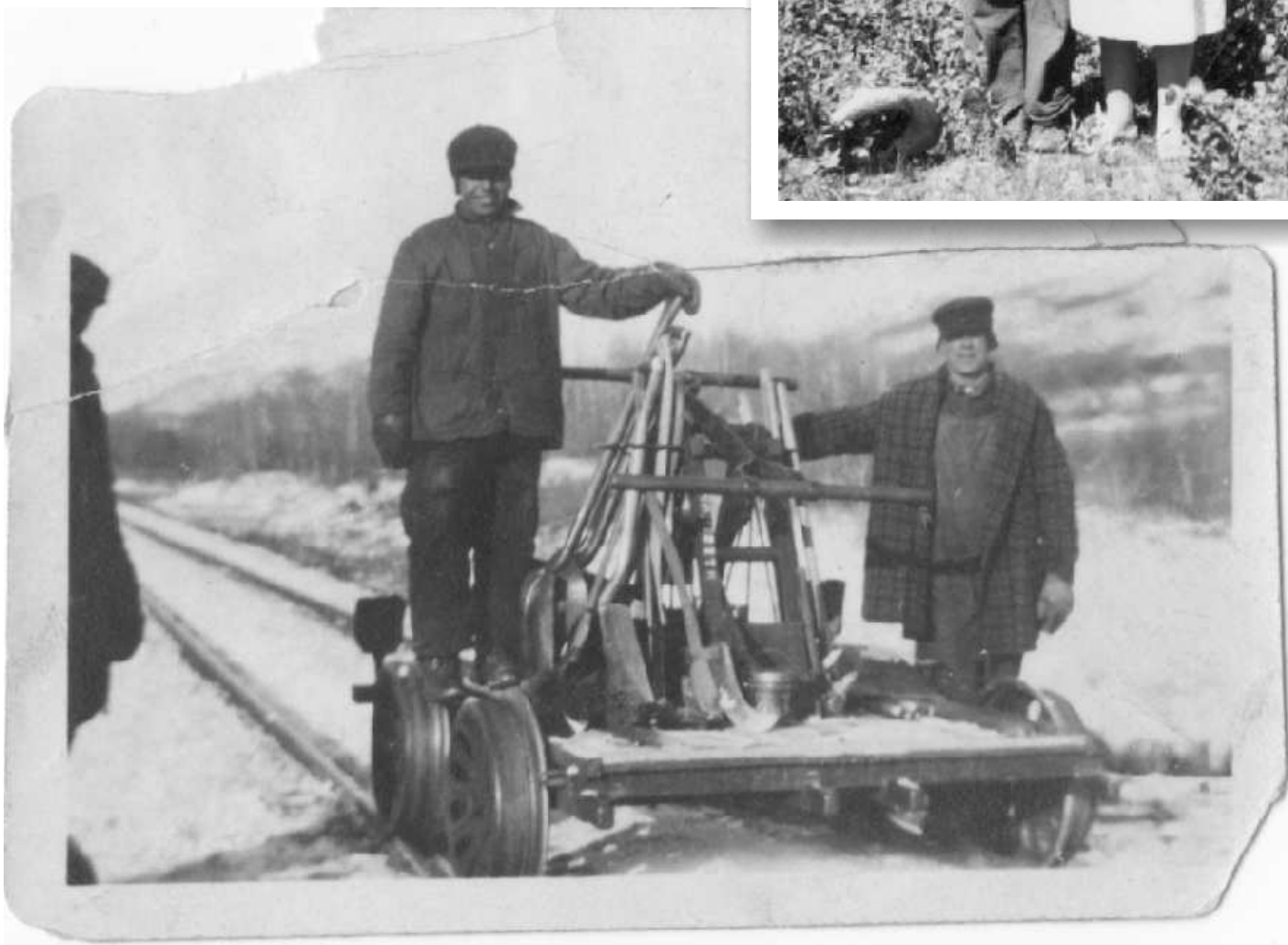
"Electric Oil" and proceeds to administer the warm solution to the ailing Englishman.

John-Baptiste Houle walked over to the Englishman's farm everyday to sit and patiently watch the recuperation of his young friend. While he sat, he calmly puffed on his crooked stemmed pipe, and engaged in the power of prayer enthused with the twirling smoke of the *kinnick-inik*.

The young Englishman slowly but certainly did recover. No one is quite sure if it was John-Baptiste Houle's kindness, "Electric Oil", or the magic of the *kinnick-inik*.

The years passed and all three John-Baptistes' passed on. Many times the middle-aged Englishman spoke kindly of his departed friends. He reminisced about the memories and declared "what good old fellows they were"! The customs and the manner of the John-Baptistes' stayed with the Englishman until he too was an elderly gentleman. He would eventually pass on, but would live once again with the three John Baptistes'.

In my mind and deep in my heart, the young Englishman and all three John-Baptistes' sit around a campfire sipping their strong tea, eating bannock, chatting and sharing a smoke of *kinnick-inik*.



Above: Jack and Robert Gardiner working for the Railway for \$1.00 a day
Top Right: Robert Gardiner at the age of 10 with his sister Evaline

Autobiography

Mike Durocher, "The Métis Man"

Article and photographs by Mike Durocher

My mother was from Ile a-la-Crosse but ended up in the Fort San Tuberculosis Sanatorium, in Fort Qu'Appelle, where I was born in 1954. Ile a-la-Crosse only had the telegraph wire service at the time, which was how my "soon to be parents", Joe and Jeanne Durocher got notice that I was up for adoption. An affirmative reply to Fort Qu'Appelle triggered my bus trip to Prince Albert and then I was put on the weekly mail floatplane to Ile a-la-Crosse. My aunt Mary and her fiancé, now Uncle Jonas Daigneault, waited for the nurse that would be delivering me to them. After receiving me, they completed the journey by eight horse and canoe to Sandy Point. To this day, my aunt says she delivered me from the "stork" (airplane). Here is a brief outline of my life:

As a child, I spent seven years in a residential school. I won an art contest depicting a racing car at the residence one winter. Years later, I would win a KINSA photo contest, depicting once again, a racing car.

As a teenager, I was a high school dropout and made a living trapping, commercial fishing and firefighting for several years before I had a taste for hourly wages. My first job was the construction my hometown arena; my wage was \$1.25 per hour.

As a young adult, I worked as a store clerk, general store manager, fur buyer, postal clerk, radio operator, and as a loans officer for the provincial government during the latter



Mike Durocher, the "Métis Man"

70s. I drove truck for SINCO Trucking: one of the first Aboriginal-owned trucking firms in Saskatchewan. I also drove for Siemens before I decided that it was time to go back to school, way back in 1990.

After I attended the Northern Professional Access College (NORPAC) in La Ronge, from 1900-1992, I moved to Winnipeg where I attended law school. A new marriage and



Early Riser



"Ayapiw pahkopiw" - Bull Moose Wading

newborn twins, followed by a sudden separation, necessitated some time away from school. During that time, I worked for the Northwest Saskatchewan Municipalities Association, a group of mayors from the Northwest. I returned to school and graduated in 1999.

I then worked for the Northern Teacher Education Program/NORPAC for two years before I decided to write my law articles. For a number of reasons, I did not enjoy practicing law and have since chosen a new career path. Today, I work as the Human Resources Officer for the Lac La Ronge Indian Band.

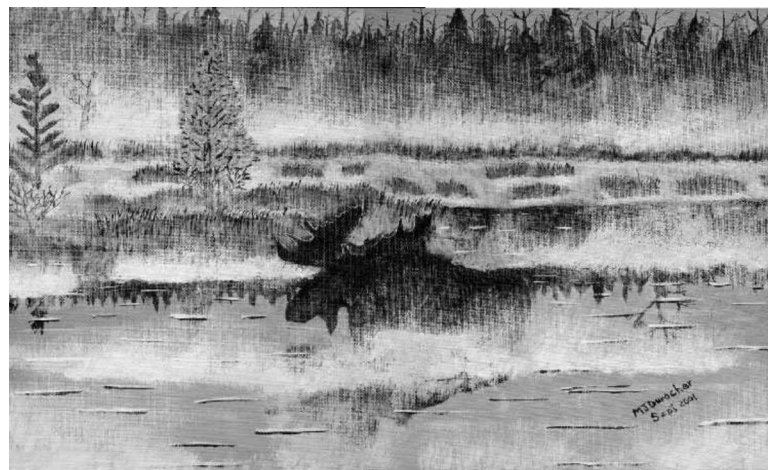
I now enjoy painting. I have a lifetime of experience working outdoors, which gives me inspiration for my painting. My passion for painting came by accident: Years ago, I tried painting with oil, however, I did not have the patience to wait for the paint to dry so I gave it up. Several years ago, my partner Debbie kept saying she wanted to be an artist when she retired. I thought that was not a bad idea - a good way to be creative so I decided that I would do it now rather than in retirement. I went to the local True Value store in La Ronge where I supplied myself with brushes, a variety of acrylic paints, an assortment of canvas boards and started painting. I was pleasantly surprised with the results.

My art is mostly realistic because I like to paint animals and scenes as I see them. I try to experiment with abstract painting but I always get caught up trying to do too much detail. I haven't done any painting for the past year. However, I know that some day, when the pace of my life slows down just a bit, I'll come back to this good hobby. You can see my art at the URL address below:

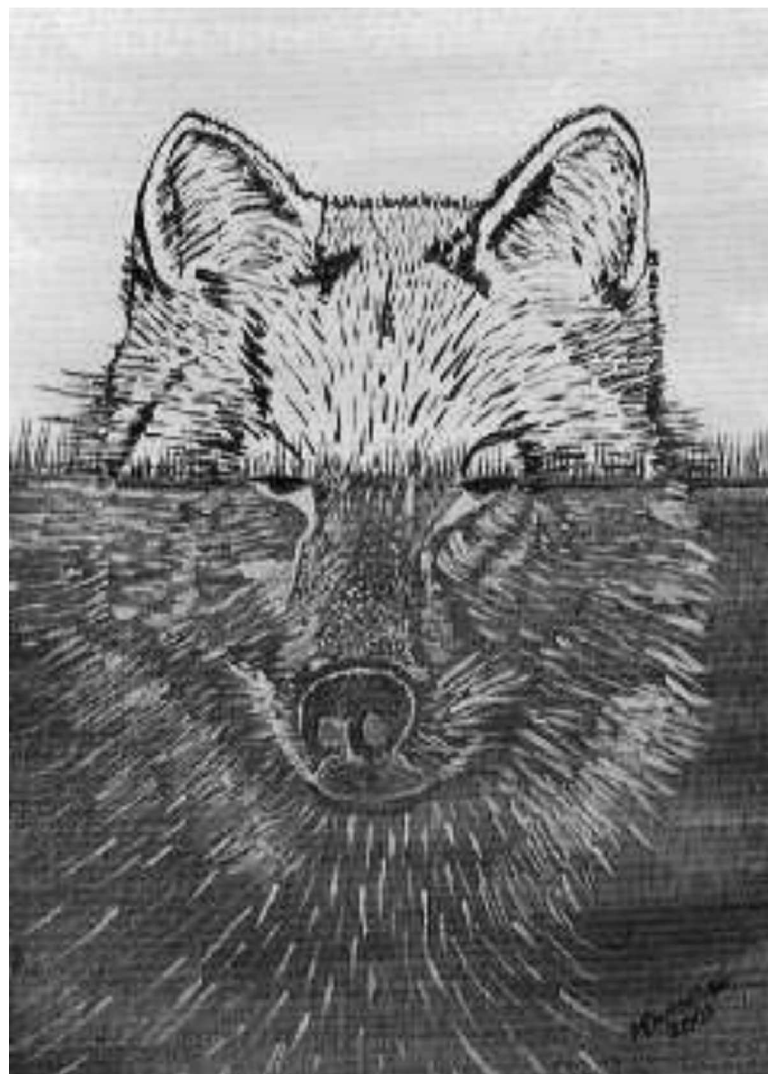
<http://metisman.com/duroart.html>

My partner and I also enjoy traveling. We love the outdoors, camping, campfire food and fishing. I try to eat as much fish,

rabbits and game as is legal. I find that these "natural" foods have kept me healthy and I hope that I can continue enjoying this lifestyle as long as hunting and fishing are possible.



Misty Morning Feed



Wolf Gaze



Night Dancers

Ode to the Métis

Poem by Adrian Hope

*The stalwart men of Scotland,
France and England too;
Adventure, fortune seeking
In this land so new.*

*The faint of heart never ventured;
The weak ones did not go,
The brave, the strong who entered,
Made this country grow.*

*They married Indian maidens,
The best ones they could find,
And built for them log cabins
And to them they were kind.*

*Their progeny the Métis
Or half-breed if you will,
Had access to both cultures
And a special job to fill.*

*They had a happy, carefree life
Of living off the land.
And they had friends among the whites
and every Indian band.*

*Red River, Manitoba
Became their native home
As hunters, traders, trappers
Throughout the west they'd roam.*

*They started a new nation
With equality for all.
But Ottawa's oppression
Finally made it fall.*

*Their lands and home were taken,
And they moved further West.
They built themselves new houses,
a place where they could rest.*

*But greedy politicians
With big and grasping hands
And evil speculators
Again grabbing at their lands.*

*Batoche they said would be the last
Here we will make a stand
Dumont again called Riel,
An educated man.*

*At Fish Creek then they battled
With 56 Métis
Against the mighty Middleton
And his thousand man Army.*

*For three weeks there they held them
While mothers prayed for sons
From their rifle pits their fire pinned down
The big artillery guns.*

*But then at last with powder low,
The Métis did concede.
Their leader then was taken
And hung for his "misdeed."*

*A patriot, a leader,
Canadian true was he,
Through all the world now recognized,
By all the men that were free.*

*So if you are Métis,
My friend hold high your head.
They made this land the greatest
No matter what is said.*

*So ends my Ode to the Métis,
The true sons of the West.
From Indian and the white man,
They did their very best.*

*There was no threat that could stop them,
No task too hard or long.
They faced the raging rapids
With nothing but a song.*

*The challenge now is different,
But whatever it may be,
We know that we will conquer.
We are the Great Métis.*

Adrian Hope (1903-1986) was an Alberta Métis leader who worked to revive the Alberta Métis Association (now the Métis Nation of Alberta) during its lean years in the 1950s and 60s. He was also instrumental in the development of the Alberta Métis Settlements, ensuring that the Métis would share in the profits from oil and gas revenues taken from their land. He wrote this poem in 1968.

John Arcand Wins Saskatchewan Lieutenant Governor's Award

*Article by Darren R. Préfontaine and Jesse Gardiner
photograph by Vickie Arcand*



Coming off a good year in 2003, in which he received a *National Aboriginal Achievement Award*, the “Master of the Métis Fiddle”, John Arcand was the recipient of the *Lieutenant Governor's Award for Lifetime Achievement in the Arts* on May 7, 2004. Her Honour, the Honourable Dr. Lynda Haverstock, Lieutenant Governor of Saskatchewan, bestowed the honour on John Arcand for his life's work promoting and preserving Métis fiddling traditions. Upon hearing the news, John was left speechless. He was very honoured to receive such recognition, especially since there were nine other highly-talented nominees vying for the honour. The last line of his acceptance speech was “I have just finished my ninth recording and as long as I am able the tradition will continue!”

Since he started to play the fiddle at the age of six, John has composed over 250 original fiddle tunes, in addition to his vast repertoire of traditional Métis fiddling tunes. In August 13, 14 and 15, 2004, John will host the 7th Annual *John Arcand Fiddle Fest*. For further information contact:

Phone: (306)-382-0111

Fax: (306)-683-1917

Email: windyacres@sasktel.net

URL: www.johnarcand.com

Colour Adds a Whole New Meaning The Métis Sash

Article by Jessee Gardiner

Historically, the Métis Sash was first known as the “L’Assomption Sash”, named after the town in present-day Québec, L’ Assomption, where it originated. Also known as *ceinture fléchée* or “arrow belt” because of the arrowhead-shaped patterns on its design, it was brought to what is now Western Canada by French-Canadian voyageurs.

The Métis Sash was, and is, colourful and functional. Traditionally, they were made from wool, and could be up to twenty feet (eight metres) in length. Sashes could be used as a rope, key holder, first aid kit, washcloth, towel, emergency bridle or a saddle blanket. They were used to keep the Métis’ capotes closed from the cold wind during winter. When hunting buffalo, the Métis used the fringed edges of the sash as an emergency sewing kit. Finally, sashes were used on portages when a rope was needed. For instance, the Métis would walk their canoes along the shore of a river to safely pass over dangerous rapids. This would save on energy, as they did not have to carry the canoe.

Both Métis men and woman wear their sashes for traditional and ceremonial purposes. Although the way in which they wear them differs: Men wear the sash around their

waist tied in the middle or on the side with the fringes hanging down, while women wear their sashes draped across the body, over one shoulder. Métis women traditionally did not wear sashes, but today, many choose to display their pride in their Métis heritage. This is an example of the cultural evolution that has taken place with the Métis Sash.

In contemporary times, the sash symbolizes different things among the various people that have shared its history: French Canadians, First Nations, Acadians and Métis. Among the Métis, the sash is no longer known by its original French-Canadian names. Instead, it is known simply as the “Métis Sash” and has become an intrinsic symbol of Métis nationhood. For instance, the Manitoba Métis Federation (MMF), at their Annual General Meeting, recently adopted a new colour to replace the yellow that was once woven into each sash. The MMF’s new Métis Sash consists of the following colours: blue, white, red, black, and green. Our Manitoba cousins believe that each colour that is woven into these sashes has a special significance and importance in Métis history. The following is an explanation of what each colour symbolizes.

BLUE and WHITE

The colour of the Métis Infinity Flag. It has a white infinity symbol with a blue background. This is the flag that was flown on June 19, 1816 at the Battle of Seven Oaks under the leadership of Cuthbert Grant.

RED and WHITE

The colour of the Métis Hunting Flag. It has a white infinity symbol with a red background. During a hunting expedition the camp flag belongs to the guide of the day, who was also the flag-bearer.

BLACK

Symbolizes the dark period after 1870 in which the Métis were dispossessed of their lands and suppressed by the Canadian government. In the years that followed, the Métis were shot and beaten on the streets of Winnipeg and bounties were issued for those who had collaborated with Louis Riel. As a result, many left their land and dispersed westward, many settling in road allowance communities.

GREEN

Signifies fertility, growth, and prosperity for the Métis Nation. This colour also means that we must move forward and reclaim our rightful place in Canadian society.

So whether your sash is blue, red, or black remember that each strand, each stitch represents pride in yourself as a Métis and in your people’s past, present and future.

Youth with Potential

Article by Jesse Gardiner, photographs by Danny Fortier

‘Youth with potential” rather than “youth at risk” is how Donna Heimbecker, General Manager/Producer of the Saskatchewan Native Theatre Company, refers to the participants of the *Circle of Voices Project*. The *Circle of Voices Project* is in its fifth year and has participants that range from 18 to 26 years of age. The purpose of the program is “to create, develop, produce and present innovative cultural and artistic experiences that develop and promote the richness and diversity of Aboriginal artists and cultures”. *Circle of Voices* has one rule for all its youth participants: they must remain drug and alcohol free for the program’s eight-month duration. *Circle of Voices* is meant to give “youth with potential” enhanced self-esteem and a skill - the ability to act, which they will see as a positive experience that they will cherish for the rest of their lives.

Circle of Voices’ latest production is a play co-written by the youth themselves and by playwright Drew Hayden Taylor entitled *Indian Time*. *Indian Time* is a journey through the lives of five troubled Aboriginal youth. Each of them has their own stories to tell with their own hardships that they must help one another to overcome. The play’s title cannot describe the stories which each of the youth actors explored in this one-and-a-half hour production. With integrated stories from either their personal or friends’ experiences, there was a great deal of passion in all the actors’ performances.

Some of the play’s characters include: Zeke, an Elder and a time-seer; Jimmy, a young man that was abandoned by his mother; Becky, a single mother; Dennis, an intelligent man afraid of losing his culture; and Meesees, a recovering alcoholic/gas sniffer. Zeke - Elder and time-seer - describes a time-seer as a philosopher, physician, or just someone who will give a little guidance to those that need it. With the help of their Elder, Zeke, the characters come to realize that they are not alone in this world and can rely on their teachings to guide them.

The play was exceedingly well-performed and was tinged with gut-wrenching passion and raw emotion. You could sense this every time each of the youth actors were on stage. In every scene, you can feel the hurt or the happiness under-girding each character’s psyche. As I watched the play unfold, I forgot that it was only pretend and began to



Back row (left to right): Anes Marie Woodward as Mother and Lost Spirit, Andrew Kinniewess as Meesees, John Monias as Zeke, Robin Halkett as Lost Spirit and Tony, Hashley Belanger as Becky. Front row (left to right): Angela Sanderson as Tracy, Justin Samson Moberly as Dennis, Basil Scott Felix as Jimmy, and Armand James Donais as Zeke.

imagine that it was real.

The production was the best performance that I have had to pleasure to view. After the performance, the youth actors received constructive criticism from the production team. In my opinion, there were no weak points in their acting or in the production as a whole. I have nothing but praise for the production team, the actors and all those that were involved in the play’s performance. Describing the *Circle of Voices* participants as “Youth With Potential” is

definitely well chosen because after watching their performance of *Indian Time*, I can see their potential. They have something that they can truly call their own. Others, outside of Saskatoon, will see their potential too, as the play goes on a cross-country tour.

Since its inception, *Circles of Voices* has left an indelible imprint on the viewing public. Donna Heimbecker credits the success of the project to "the support and encouragement of the community as well as the generous contributions from our sponsors". Working closely with Elder Ernie Poundmaker, the participants gain confidence and strength. This empowers Aboriginal youth to achieve success



Black-light effects used in the production, *Indian Time*

personally, and professionally, as they select their chosen career paths.

Saskatchewan Native Theatre Company's next production is entitled *400 Kilometres*, which will run from May 7-21, 2004. *400 Kilometres* is the sequel to *Only Drunks & Children Tell the Truth*. In the play, Janice/Grace Worth returns home after meeting her biological family and attending her mother's funeral. She tries to bring closure to this aspect of her life by facing her adopted parents with her new boyfriend Tonto. For further information about performance dates, call the Saskatchewan Native Theatre Company at 1-(306) 933-2262 or at communications@sntc.ca.

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Métis Youth Active at All Levels

Article by Jennifer Brown, photographs by Kathy Hodgson-Smith

On March 27 and 28, 2004, the Métis National Council (MNC) held a gathering for Métis women. The intent of the meeting was to elect the new national spokesperson for the Métis Women's Secretariat. Two young women, from Alberta and Saskatchewan, represented Métis youth at the gathering, which provided them with the opportunity to learn and observe the structure of the Métis women's movement. Rosemarie McPherson, from the Manitoba Métis Federation, was elected as the spokesperson for the Métis Women's Secretariat. Great excitement overcame the room when the women were able to advance their cause. The future of the Métis women's movement looks very exciting!

On April 2, 3, and 4, 2004, in Saskatoon, Métis youth gathered from across the province to attend the the Gabriel Dumont Institute (GDI)/Métis Youth Conference. The youth were inspired by remarks from both the Métis Nation - Saskatchewan Minister of Education, Dale McAuley and the Minister responsible for Métis Employment and Training of Saskatchewan Inc. (METSI), Mr. Al Rivard. The Honourable Rick Laliberte, Member of Parliament for Churchill River, also provided remarks on behalf of the government of Canada, and his Worship, Don Atchison, Mayor of Saskatoon, was also on hand to welcome the youth to the beautiful City of Bridges. Representatives from the Department of Canadian Heritage, which funded the conference, were also present.

On Friday evening, the conference started with the youth attending a career fair with booths from SaskPower, Weyerhaeuser, Cameco, GDI, METSI, and other local and provincial businesses and institutions. The youth partook in one-and-a half days of plenary discussions ranging from Métis educational institutions to economic development, to creative methods of expression through the arts and entertainment. Also at the conference were entrepreneurs, including two young sisters who started their own business



Jennifer Brown - Vice Chair, Métis Nation - Saskatchewan Youth Council

after working along side their father.

The conference panel was of incomparable expertise in the areas of employment, the arts, entertainment and the media. Ron Rivard, co-author of *The History of the Métis of Willow Bunch*, stirred the youth with discussions on his book and then donated a copy to the conference as a door prize. He was joined on the panel by the host of *Indigenous Circle*, Nelson Bird, as well as by Donna Heimbecker, the General Manager of Saskatchewan Native Theatre Company, who discussed the theatre troupe's innovative artistic expressions.

At the banquet, on Saturday, the youth heard success stories from three young men, all sponsored by METSI in various fields: an RCMP officer, a cattle farmer, and an exceptional athlete playing for the University of Saskatchewan. Entertainment was also provided: the youth were amused with the sounds of the fiddle and guitar, which provided them with an opportunity to jig.

Continued on Next Page

Western Region Métis Women's Association Offers Job Readiness Project

Article by Western Region II

Western Region Métis Women's Association is currently administering a Job Readiness Project. This project is funded in partnership with Human Resources and Skills Development Canada and Canada-Saskatchewan Career and Employment Services.

The project will help prepare twelve Aboriginal youth for the labour market. The first nine weeks of the project consists of skills enhancement, during which time participants will focus on personal development, identifying interests and abilities, and on developing job search techniques. This program helps the participants build self-esteem, patience and problem solving.

New to the project will be certification in First Aid, CPR, WHMIS, and Food Safety. We have also implemented a Medicine Horse Therapy Program.

At the end of the nine weeks, the participants will be

placed in work placements for twenty-six weeks. During this time, they will gain hands-on work experience. The project offers employers a wage subsidy for the training they provide to the participants.

This is the fourth project we have delivered. Each year we have gained valuable knowledge that helps us to continually improve the project.

If you require further information about this project please feel free to contact us at:

Western Region Métis Women's Association
Job Readiness Project
315 Avenue F South
Saskatoon, SK. S7M 1T3
Phone: (306) 975-9157
Fax: (306) 975-9156

Métis Youth Active at All Levels Continued

The weekend concluded with the youth being educated and informed. Final remarks were provided by the Al Rivard, who thanked the youth for their presence, for their active participation in the conference, and for their contributions to the Métis Nation.

On April 19, 2004, in Ottawa, the MNC participated in Canada's Aboriginal Peoples' Roundtable. Two Métis youth were present: Jennifer Brown and Kris Gladue. It was an exciting opportunity for the Métis Nation when both the Prime Minister, the Right Honourable Paul Martin, and the Honourable Denis Coderre, the Federal Interlocutor for the Métis, referred to the Métis as a Nation and a People. Both Jennifer and Kris had the opportunity to take part in the Métis Roundtable, where the Prime Minister asked what form of justice does the Métis Nation want for Louis Riel - either a pardon or exoneration? The MNC Minister for Social Development and President of the Manitoba Métis Federation, David Chartrand, informed the Prime Minister that the Métis want the truth to come out, that Canada and Sir John A. Macdonald led an unfair pursuit against Louis Riel and the Métis, and that Riel was not provided with a fair trial, but rather one held in a hostile venue. The afternoon hosted five sessions on Health, Housing, Education, Economic

Development and Achieving Results. Representatives of the Métis Nation were in each session, where they provided the plight and view of the Métis for each of these topics to the government of Canada's ministers. It was an exciting opportunity for the Métis Nation and even more so for Métis



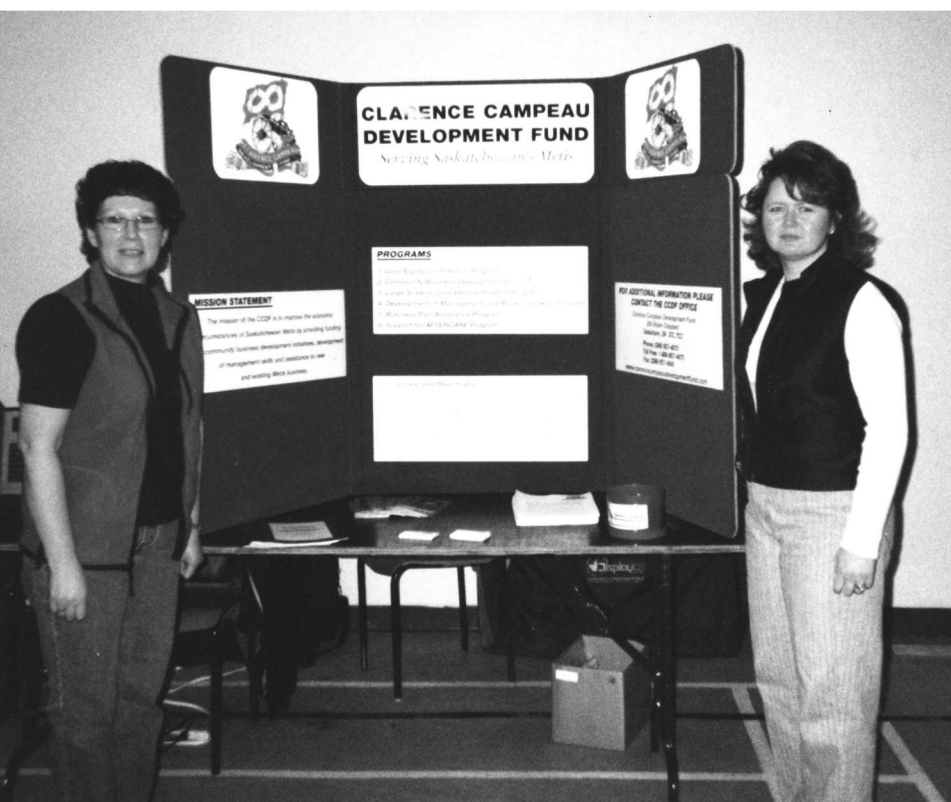
Jennifer Brown speaking at the Métis Youth Conference

Regional Métis Nation - Saskatchewan Meeting Prince Albert

Article by Janelle Duplessis, photographs by Jesse Gardiner



On Saturday March 27, 2004, a regional meeting of various Métis Nation - Saskatchewan (MN-S) affiliates and other community agencies was held at the Parkland Hall in Prince Albert. Each MN-S affiliate present had an informative display booth, which promoted a greater awareness of the range of services that it provides Métis citizens. Most booths offered brochures,



Left: Métis Employment and Training Centre (top) and The Clarence Campeau Development Fund (bottom) had booths at the Regional MN-S meeting in Prince Albert

Above: Donny Parenteau provided entertainment for the day

pamphlets, and application forms. To assist those on a more personal level, there were representatives from each affiliate on hand to answer questions and offer expertise.

Métis Women of Saskatchewan situated their booth right next to the entrance, which attracted many interested people. They also attracted interest by having a free draw for a beautiful Métis Sash. Métis Women of Saskatchewan also sold tickets for another draw, which offered opportunities to one win of three prizes, each having an Easter theme.

The Gabriel Dumont Institute (GDI) brought a beautiful display, as well as programming information for the Saskatchewan Urban Native Teacher Education Program, Gabriel Dumont College and the Dumont Technical Institute. GDI also promoted its publishing program and *The Virtual Museum of Métis History and Culture* (www.metismuseum.ca). Many people were attracted to the

GDI booth for the Virtual Museum's beautiful posters, bookmarks, and postcards and for complimentary past issues of *New Breed Magazine*.

SaskNative Economic Development Corporation, as well as the Clarence Campeau Development Fund, along with their very knowledgeable representatives, also successfully promoted their abilities in helping Métis small business entrepreneurs.

Other booths present included the Provincial Métis Housing Corporation, Métis Employment and Training of Saskatchewan Inc., the Prince Albert Community Futures Development Corporation, MN-S Local 269 (Prince Albert) and Local 10 (Duck Lake).

Everyone enjoyed free coffee and donuts and a delicious lunch.



The Gabriel Dumont Institute Booth at the Regional MN-S meeting in Prince Albert

Métis Nation - Saskatchewan Election 2004

Article by Jessee Gardiner

As of April 26, 2004, all nominations for positions in the Métis Nation - Saskatchewan (MN-S) Executive have been closed for the MN-S election. On May 26, 2004, Saskatchewan's Métis go to the polls to vote for a new MN-S Executive. The following is a list of candidates for each position:

Métis Nation - Saskatchewan Executive

President	Vice President	Treasurer	Secretary
Robert Doucette Alex L. Maurice Dwayne G. Roth	Guy Bouvier Angus McKay Bob McLeod Randy Morin	Shirley Arcand Gabriel LaFond Ray Laliberte Allan Merasty Morley Norton	May Henderson Ralph Kennedy Rodney Laliberte Tammy Mah Leonard McCallum

Métis Nation - Saskatchewan Area Directors

Northern Region I	Northern Region II	Northern Region III	Western Region I
Allan Rivard	Philip Chartier Leonard Montgrand Gerald Reagan	Randy Belanger Donald Favel Allen Morin George Smith	John Kennedy Mavis Taylor
Western Region IA	Western Region II	Western Region IIA	Western Region III
Brian Amyotte Roxanne Kennedy	Darlene McKay Barry Robertson Peter Rudyck	Konota Crane Henry Cummings Don Parenteau Victoria Polsfut Wayne Trotchie	Albert Delaire Karen LaRocque Marvin Zehner
Eastern Region I	Eastern Region II	Eastern Region IIA	Eastern Region III
Dale McAuley	Helen Johnson	Gary Pelletier Myles Pelletier Peter Thrun	Lee Racette Beverly Worsley

For more information about the election, call the Métis Elections Office at (306) 953-0980.

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