

New Breed

MAGAZINE



July - August 2002

New Breed

MAGAZINE

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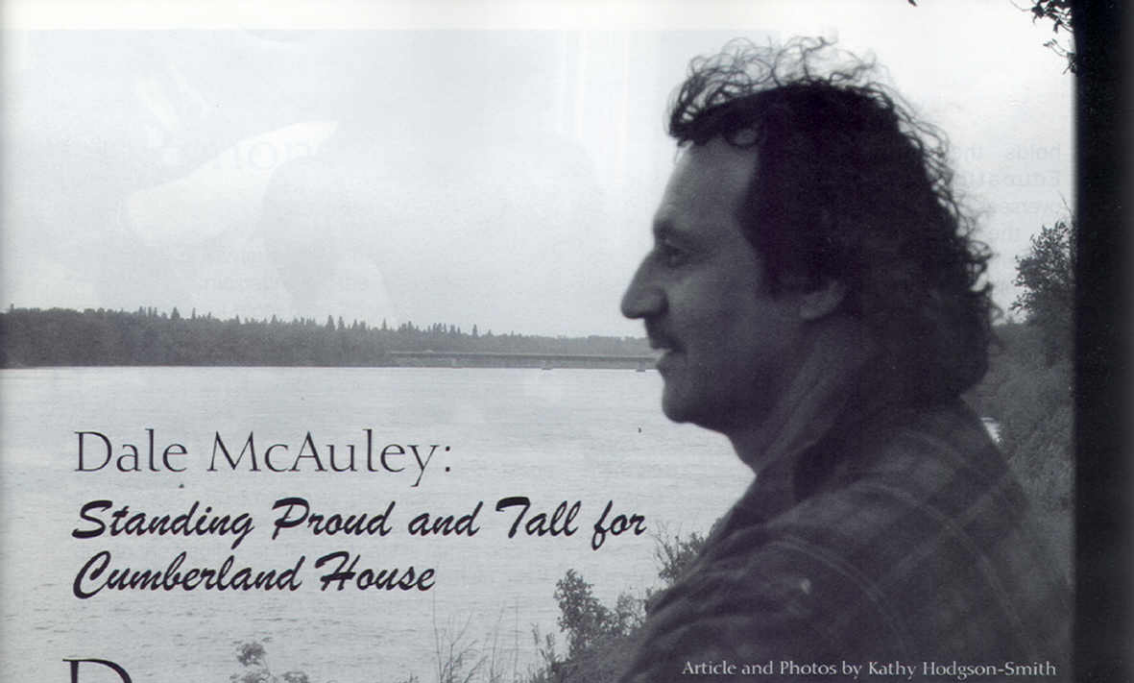
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Cover depicts the beadwork of the Cumberland House area.
Provided by Kathy Palidwar, Nipawin.

New Breed Magazine - From Traplines to City Lights
www.newbreedmagazine.com



Dale McAuley: *Standing Proud and Tall for Cumberland House*

Article and Photos by Kathy Hodgson-Smith

Dale McAuley was born to Philip and Vina (nee Young-Stewart) McAuley. His dad is the oldest man in Cumberland living today, born in May 29, 1905. He still lives in Cumberland.

Dale McAuley went to school at Charlebois School, taking his high school at L.P. Miller Comprehensive in Nipawin. He graduated with his grade twelve. Dale McAuley went to SIAST and got his journeymen carpentry. Over his lifetime, he has worked at many jobs, including as an exploration driller, in Alberta and BC, and in the mines at Flin Flon and Key Lake, driving heavy equipment. Dale also did some trapping as well, spring trapping and hunting. He also farmed at one time with his dad, when he was just a youngster. Dale worked as a carpenter for many years. Today he's a community leader and politician, holding the position as Mayor of Cumberland House and Area Director for the Métis Nation-Saskatchewan, as well as being a trustee for the Northern Lights School Division. As part of his duties for the Métis Nation Saskatchewan, Dale McAuley



Lori, Philip and Dale McAuley

holds the portfolio for Education where he oversees the important work of the Gabriel Dumont Institute and the Dumont Technical Institute, as well as being Associate Minister responsible for Métis Employment & Training.

Dale McAuley is married to Lori McAuley and has two children: Christina and Philip. Lori is currently working on a Masters of Education degree at the University of Saskatchewan in the area of Special

Education. Christina is a talented vocalist and athlete, studying grade eleven and Philip is in grade eight. Both Philip and Christina competed in the North American Indigenous Games in Winnipeg this summer in canoeing. Philip won two gold medals and Christina won two silver and two bronze medals. They inherit their athletic ability from their

parents who competed in the Jean Baptiste Laliberte Memorial Days at Cumberland House this summer.

Dale McAuley has competed in several sports over his lifetime, with his highlight having been his achievement in the 100 yard (not metre) dash. He made the 100 yards in 9.9 seconds, winning in the competitions in Nipawin and competing in the provincials. He won various canoe races in The Pas, Manitoba, remembering his first big race at 13 years with Clifford Carriere, racing against twenty-eight teams. He also used to do some dog racing in the junior races.

Dale McAuley is a fluent and proud Cree speaker.



Dale McAuley and Clem Chartier



Lori McAuley with young girl at Canoe Races

Solomon Carriere

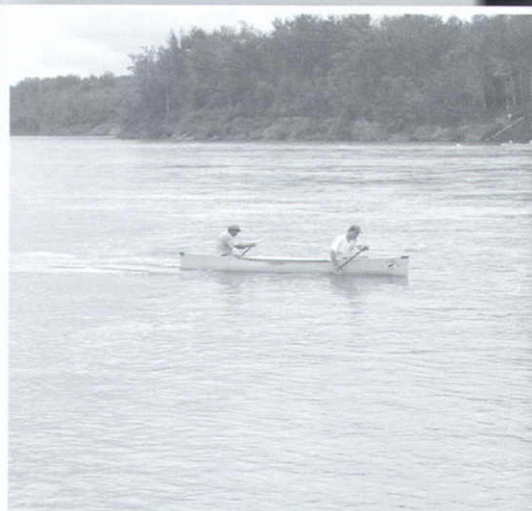
Solomon Carriere is a Métis athlete who has been participating in the field of marathon canoe racing for more than 25 years. During this period, Solomon has won a multitude of local, provincial, and national titles and competed all over Canada and the United States.

Growing up in the Cumberland House region, an area rich in history of the voyagers and Métis settlements, Solomon was practically born in a canoe. His humble beginnings in the sport were due to the traditional lifestyle that his family and his community lived, using the river as their main mode of transportation. Born to William and Josephine (Mackenzie) Carriere, it was his father and his Uncle Roger Carriere who laid the groundwork and showed Solomon the skills that would lead to his future success. He also observed other canoeists in his

Article by Kyle Vermette, Photos by Kathy Hodgson-Smith

community and borrowed from them; "I just started breaking down different techniques that they used and I would try to get it into one piece, and sometimes it works".

And work it did. Since he began racing in 1974, Solomon Carriere's list of accomplishments in canoe racing has become as long as it has impressive. Four-time World Marathon Canoe Champion, eight-time North American Triple Crown Champion, five-time Ausable Canoe River Champion, seven-time Canadian Gold Rush Derby Champion, which was the most victories of any athlete, Alaska-Yukon 1000 km Ultra Canoe



Solomon and Partner take first place in the Men's Professional League canoe race at Jean Baptiste Laliberte Memorial Days while Solomon's wife and children look on.



Top Left: Michela, Martina, Renée and Solomon Carrière

Above: Solomon Carrière

Left: Solomon and Michela

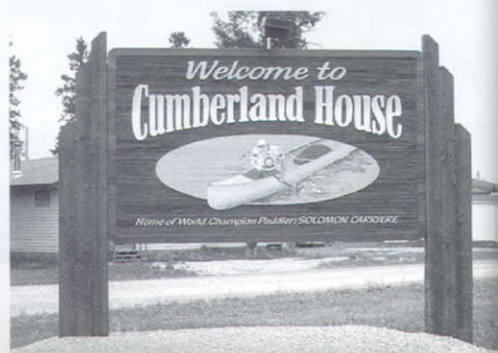
Bottom: Welcome to Cumberland House sign featuring Solomon

Marathon Champion every year running, and the Texas Water Safari Champion, in which Solomon holds the world record in this 250 mile non-stop event. Solomon credits his training and hard work as keys to his success in sport. His advice for other aspiring Métis athletes is to "get in there and don't be lazy. The training is what gets you the championships, not good looks, and the dedication to whatever sport you pick". Solomon says that success comes from "believing in yourself and never saying die when you're on the ropes, you just keep on going".

Today, Solomon Carrière lives on the land 40 miles upstream from Cumberland House and canoeing is still a part of his family's day to day life. He is a trapper, a fisherman, a log homebuilder, and a tourism business owner and operator of Big Eddy Camp and Endurance Kennels. They maintain a traditional Métis lifestyle, from hunting to trapping to dog racing and home schooling his three children, Réal, Michela and Martina, with his wife, Renée. They are very proud of being able to carry on this tradition that was passed down from Solomon's

parents and grandparents. Although he is somewhat retired from canoe racing, he does plan to represent Cumberland House and the Métis people in the Yukon Quest 1100 mile dog race and Alaska's famous 1160 mile IDITAROD. Real is attending university in British Columbia.

Without a doubt, Solomon Carrière's success and legacy in the world of sport is both a testament to his years of hard work and an inspiration to any young Métis athlete. History seems to run in his veins; from his roots in a historic Métis community to becoming a maker of history in sport, Solomon Carrière has always been historically Métis.



Keith Goulet:

A Proud Métis and a Leader for the People of Saskatchewan

Article by Kathy Hodgson-Smith, photos courtesy Keith Goulet

Keith Goulet was born in Cumberland House in post war 1946, the middle child of eleven born to Archie and Veronique Goulet. He went to school in Cumberland House at the Charlebois School to obtain grade ten and then moved to Prince Albert to finish his grade twelve. He went on with his education to complete a Bachelor of Education and Masters of Education at the University of Saskatchewan. As part of his career as an educator which extended over nineteen years, he taught grades two to six in an Anishinabe community, worked at the Gabriel Dumont Institute in various capacities, setting up a teacher education program and writing curriculum. He was involved in getting Cree language taught in the university, was principal of a community college for three years, set up child care programming and was involved in oral history programming.

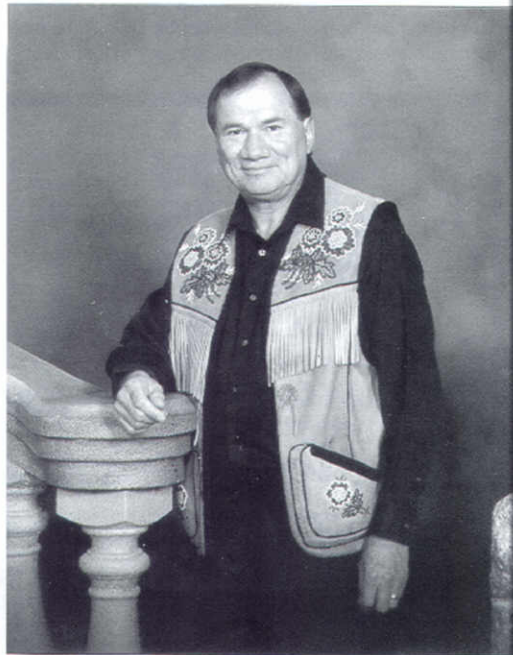
In his career as MLA, Keith Goulet was the first Aboriginal Cabinet Minister in the province of Saskatchewan. In his role in Cabinet, he held several posts including being responsible for SGI, Northern Affairs and Economic Development in the north.

Keith Goulet on Cree Language

The people of Cumberland House are very proud Cree speakers, a language used in the home and at the community level for social and economic purposes. It was a language shared by both the Métis and First Nations residents of the community and surrounding areas. Keith Goulet faced racism in both his personal and his political life, one form of racism which manifested itself because of his language.

Keith Goulet recounts one story of his early years in the Legislature as a Member, when he stood, as he often did and spoke in Cree his thoughts on the matters at

hand, wearing his beaded vest. He did this, he said, so that Métis people from his home community might recognize themselves for a moment, stopping at the community channel which televised Question Period in the Legislature. On this one particular day, a colleague from the Tory government slipped him a piece of paper while he was speaking Cree during question period on which read: Speak English. You Sound Like A Babbling Fool. These are the tactics of the aristocratic elite, he said, to try to take away from you the things that you are proud of. But Keith Goulet did not let go of his vision of equality and of the pride he felt for his language.



Keith Goulet

Keith Goulet on Family Traditions

Keith Goulet's father was a business man, a person who worked at managing the first co-op store in Cumberland House in the early 50's, ran a café and a confectionary. He also ran a tourism business. The Goulet family, like most families in Cumberland House, learned to survive by fishing, hunting and trapping. As well, his father was a sawer at the mill. His mother was also very active in the Cumberland House community, working with the Catholic Women's League and the School Trustees, taking the time to visit the families in the community. Archie Goulet's children worked with them in the family businesses, learning how to speak with the community, to listen and to participate in the commerce of the day.

Keith Goulet feels he was raised as an environmentalist in a hunting and trapping situation. The language held the values which guided his thinking and continues to influence his thinking and actions today. He traveled once with the Métis Veterans to Europe to gain the support of the European community against what he calls the ultra-environmentalists who banned the killing of fur bearing

animals, endangering the livelihoods of the Aboriginal people in many communities across Canada.

Keith Goulet on Politics

The Métis Veterans were the first real nationalists, Goulet recalls. The Veterans were the first Métis people to travel the world, to see the European communities first hand, to live through the violence of war, if they were fortunate enough to come home, and to really appreciate the freedoms and opportunities back home in their communities. They came home with a pride for the contributions they had made to this country. The Veterans also brought home a sense of modernization, of seeing the modern developments. They came home with a clear sense of the importance of gaining an education, learning new skills. They really supported the young people to get an education and celebrated with us the achievements of the people in Cumberland. These were the leaders of the day.

Goulet also recalls the stories of his great uncle, Elziar Goulet, who was involved in the establishment of the Métis provisional government, an involvement which



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led to his death by stoning after being chased by the militia. On his mother's side were the Carriere family, relatives of whom participated in the resistance of Batoche and are now buried there with the other warriors. Cumberland House holds many stories of those struggles, with the Northcote coming to its final resting place along its shores.

Goulet recognizes the ongoing challenges of racism and colonialist attitudes in the 21st century, the continued challenges faced by Aboriginal people. He studied university in the years of Ghandi and Martin Luther King and the black power movement. In the Métis community there were leaders also. He recalls the Métis movement led by Howard Adams.

He had many other people who influenced his political view, beginning with his parents, Malcolm Norris, Jim Brady and Don Nielson. He recalls the local politics of the time, the fisheries cooperatives, the family groups who trapped and lived off the land together.

He reflected on the loss of the Charlottetown Accord, as we pass the tenth anniversary of its consideration. He believes it would have been a very good mechanism to provide development opportunities for Aboriginal peoples. It also recognized the different languages of Canada, which in his opinion, would have made Canada a stronger place in history. But those days are gone and we are where we are, facing development issues in our communities and searching for the next best steps.

Keith Goulet on Cumberland House

Cumberland House was always a community-minded place, with many leaders and recreational events. He remembers pulling the roots for the first rink in the community, a rink that he called home during his hockey career. Keith Goulet was known for his passion for sports, participating in soccer, softball, hardball, canoeing, hockey and curling. He was also very active in dancing, jigging contests; square dancing contests; and modern music of jiving and monkeys and doing the twist.

Cumberland House celebrates the many strong leaders which have come from there and made their



Keith, Linda, Koonu, and Danis Goulet

way into various fields such as health, education, social services. Keith looks forward to future economic development, for increased employment in the mines and potentially in forestry. Economic self-determination is the goal, balanced with cultural and socio-linguistic development. It is all about putting food on the table, he said, helping people to feed their families.

Conclusions

Keith Goulet has had many successes in his life and has climbed many hurdles. As he looks toward retirement from his political career, he looks toward the future, refocusing on education and considering undertaking a Doctorate Degree in Philosophy. He looks forward to working in film and video, writing history and working in the oral traditions, reflecting on the issues facing Aboriginal people in Saskatchewan and elsewhere. Keith Goulet says that you have to always work for the future generation, and have faith in the future.

Cumberland House is the place where he first learned all the things he knows, Goulet says. It is where he got the formation of many ideas, ideas which have made changes in the lives of many in this province. He is grateful for that foundation.

John Carriere:

If You Look After the Country, The Country will Look After You

John Carriere recalls that it was 42 below zero when his dad, Pierre Carriere, came home from the war, his face wounded during the war. Pierre Carriere had been shot in the face, the bullet left his body through the back of his neck. His pension was \$35.00 per month for Pierre, his son recalls. There was no hospital in Cumberland House in those days. The Veterans got together and helped to build a hospital after that. The old log structure, which no longer stands, was built by the Veterans. They didn't like what happened to Pierre Carriere, being sent home from war with his injuries without the medical care he needed. They were supposed to look after his face, John laments. He is one of the Métis Veterans that was ignored. He did receive some funding for his medical care towards the end of his life.

John Carriere was born in 1947, to Agnes and Pierre Carriere. Today, he is the President of both the local and the provincial fisheries cooperative, the Saskatchewan Commercial Fisherman's Cooperative Ltd. The local fisherman's cooperative lobby the governments and do volunteer work for the people. The fishermen help each other. It costs a little bit, John says, but it is run by a volunteer elected board.

The biggest issue facing the Cumberland house fishermen is the lack of water, or rather, water management and resource management. John Carriere has made his living in Cumberland Lake since 1970. He was raised there, working with his dad there since he was twelve years old, commercial fishing. "We fished right from the break of ice in the spring to September before the guiding season. We fished for sturgeon", John recalled. There is just a little bit of water now but you can fish again. For the last three years, you couldn't fish. The water would freeze right to the ground in Cumberland Lake in those years, John recounts.



Phone Interview by Kathy Hodgson-Smith
Photos courtesy the Carriere Family

One of the problems is the water management upstream: the dams, the farmers' use of the water from Diefenbaker, and Alberta's use of the water. Irrigation and oil companies take a toll on the water also. Cumberland is fed by Saskatchewan River from the west and the Mossy and Torch River north toward Candle Lake. The Mossy River comes from the muskeg. Grass Bear River comes from Suggy Lake and other lakes, like Sturgeon Lake and Amisk Lake water. These waters come together in Cumberland.

Most of the time, the people commercial fish the rivers - Mossy and Saskatchewan rivers. Old Saskatchewan River is bone dry now. They used to get 65,000 pounds of goldeye there and now they cannot get anything. The new Saskatchewan is not providing anything right now, maybe 5,000 lbs. Mossy River is just about bone dry, too.

There are about twenty commercial fishermen in

Cumberland today between the three lakes, down from 35 to 40. The membership is 52 in the fisheries cooperative but only 20 are actively fishing. The fish are sold through the Freshwater Fish Marketing Corporation (FFMC), working under a monopoly given to them by the federal government and the four provincial governments and the territories Ontario, Manitoba, Saskatchewan and Alberta and the North West Territories).

The fishermen face the predicament situation in the marketplace where a monopoly exists, feeling their revenues are determined at the whim of the provincial buyers.

On the positive side, a new fish plant is being negotiated for Prince Albert. The provincial fisheries cooperative negotiated for the plant and for the location centrally placed for access by northern and southern fishermen. There is a long process yet and much work to be done.



The Carriere Family: Ryan, Naomi, Freda, John Jr. and John

The fish are currently processed in Winnipeg at plants which are closed during the weekends, working short work weeks and in the evenings. FFMC is working with the fisheries cooperative to get the plant, with a Memorandum of Understanding currently being negotiated between the parties. Before the plant is a go, the provincial government will have to support the plant. The fishermen, representing 26 communities across the province have been negotiating for more than 20 years. Cumberland House just finished building a fish packing plant, costing over \$100,000 to establish clean places for the fishermen to bring their fish for preparation for shipping.

John Carriere is still a fishermen, fishing for three or four months each year, depending on the season. There is other work he does, too: guiding and outfitting and trapping. "Our area used to produce 150,000 muskrats, now we are down to 100". John traps muskrats and beaver, mink, fox, coyote, otter, wolf, marten, fisher, lynx, weasel and squirrel. Most of the trapping is done during the winter months. In the summer time its fishing and outfitting again. John is one of eleven outfitters in the area.

John Carriere has three children - one daughter, Naomi, who graduated with a Bachelors Degree in Biology, and one son, also in Saskatoon, and his youngest one, John, is still at home. He and Frieda also have one grandson, Bo. Naomi is now doing post-graduate work at the University of Saskatchewan. His son, Ryan, is also in University in Saskatoon, in his second year in Biology. The academics of living off the land, as John Carriere puts it. They are knowledgeable of academics and hold the knowledge of living off the land - the practical and the academic. One of them strives to be in veterinarian medicine to contribute to the well-being of wildlife. Ryan Carriere won the Sasktel Aboriginal Youth Award of Excellence in 2000 in the category of culture. The youngest son, John, is in grade eleven. He won the Sasktel Aboriginal Youth Award of Excellence in the category of culture this year in 2002. Niece Mika Carriere, also from Cumberland House, won the Outstanding Achievement Award for Aboriginal People in the province, during the awards evening. Young John Carriere is thinking about entering sports medicine.

John Carriere decided to make a living out of the country, out of the wild. "If you look after the country, the country will look after you", John advises. That is why I lobby the government to look after the country. "If there was good water management and a good fishery, with the processing done in Saskatchewan, I think the people will be back out fishing. It will prolong the traditional lifestyles. They will get off of welfare. One of the things that happened here, my father making a living off the land even though he was crippled. He was one of the first outfitters and was a longstanding commercial fishermen. He didn't like the monopoly of the fisheries and the monopoly of the HBC on the fur business. I still believe in that too. The old timers looked after the land. I have seen them work on the land and I tried to help them on the land." It is so good to have your parents around.

John Carriere is married to Freda (Sicotte). Her father is from Cumberland, originally from Pine Bluff. Her mother is from Cumberland. Her grandfather is Paul Sicotte, from a community close to Trois Riviere, or

Boucherville, Quebec. Her grandmother was Juliette Moose from Nelson House. Her grandfather was Angus Sayese, from the Glenmary area and her grandmother was Ellen Thomas, from Brochet Manitoba.

John reminds me that his mother, Agnes Carriere, was a fishermen, too, helping as a young girl her father, old Douglas. She trapped and fished by herself with her sisters or father in law to feed the family during the war years. She used to trap, too. John recalls the sharp end to her trapping career when she saw the tracks of bears in the snow. "She went home and never went out there again. She was the hardest worker I have ever known. She helped the community too. If there was anything going on, doing the cooking, chopping wood, she was always there. She was the best wood chopper in the country. She was good in her beadwork, too. Until she was 85, she was making moccasins for us. I still have her jacket and I will always be proud of that."

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Métis Nation Saskatchewan Senator Marie Alma Chaboyer

Senator Chaboyer is from Cumberland House, Saskatchewan. She is 68 years of age and a mother of eleven children and two adopted grandsons. She and her husband live in Cumberland House. She once worked at the hospital in The Pas, Manitoba and then found employment at the hospital in Cumberland House as a Cook. Senator Chaboyer is quite concerned about the problem of use and misuse of alcohol and drugs among the young people in her community. She encourages parents and their children to stay away from substance abuse and have a healthy life. Senator Chaboyer has spent many years committed to the development of the community, supporting children and families where ever she was able. She



was appointed to the lifetime post of Métis Nation-Saskatchewan Senate in 1992, where she is actively involved in the various roles and responsibilities held by the Senate, including the preservation and promotion of Métis Culture, through participation in ceremonial duties, and promotion of good governance within the Métis Nation, contributing to positive actions. Presently she is a homemaker where she is actively involved in raising her many grandchildren.



Napoleon LaFontaine Scholarship Program

The Napoleon LaFontaine Scholarship Program was established to encourage the Métis people from Saskatchewan to pursue post-secondary educational training in fields related to Aboriginal peoples.

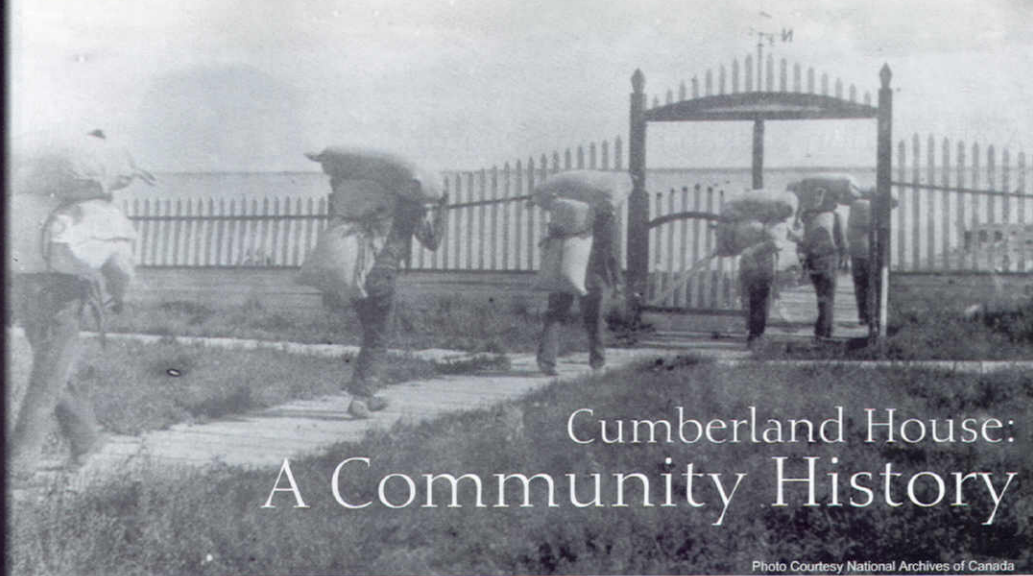
Napoleon LaFontaine was instrumental in organizing the Metis Nation-Saskatchewan (formerly 'Association of Metis and Non-Status Indians of Saskatchewan'). Over the years, he devoted himself to developing social and educational policy for Aboriginal people. These scholarships are so named in recognition of his many contributions.

There are six types of scholarships: entrance, undergraduate, graduation, graduate, loan remission and special.

For additional information including eligibility, academic criteria and application forms, please visit our website at www.gdins.org or contact:

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Applications must be submitted prior to the May 1st and October 1st deadlines.



Cumberland House: A Community History

Photo Courtesy National Archives of Canada

Article by Dale McAuley, Photos by Kathy Hodgson-Smith

Cumberland House was the first fur trade post built by the Hudson's Bay Company in the interior of what is now Western Canada. Shortly after a treacherous trip from the Coppermine River, Samuel Hearne was selected to supervise the establishment of Cumberland House. Since the Hudson's Bay Company did not have canoes or canoe men of its own, Hearne and a small party of men were sent inland from shores of Hudson Bay in canoes owned and manned by Indian traders.

The Hudson's Bay men reached Saskatchewan River country early in August 1774. After exploring the area, Hearne decided to build on Pine Island in the Saskatchewan River delta region. The site was well chosen, for it was strategically situated on the Saskatchewan River and commanded the route north to Churchill River system and beyond.

Nothing came in a silver platter for Hearne and his seven-man crew. There was an abundance of competition from independent traders who moved in from Montreal after the defeat of the French of New France. Pedlars brought 60 large North Canoes each carrying almost two tons of trade goods into the North-West that season. Cumberland House would be surrounded by rival traders well stocked with a wide assortment of goods. In comparison, Hearne's trade



Cumberland Packers Carrying Tea Chests to York Boat



Cumberland Packers on Dock after loading York Boat

goods were very limited. Furthermore, unlike the competitors, his men were inexperienced and unfamiliar with frontier living.

Nevertheless, Hearne and his seven men survived the winter and Cumberland House was established. By doing so, the foundation for building an inland post had been laid, and the first permanent Saskatchewan settlement had been created. For the Indians and Métis who hunted and fished in the area, Cumberland House still served as a district trading post. Company men relied on local Indian and Métis hunters and fishermen to supply part of their food, as well as hides and skins for clothing. Local men and women also worked at the post.

In 1840, Henry Budd, the first ordained Anglican minister, established an Anglican Mission. After the 1870 Red River insurrection, many Métis left their homes in Manitoba and moved to Cumberland House to start a new life. As a result, the Roman Catholic Church was established during this time. Father Charlebois, for whom the school is named, arrived in 1888 and helped construct the first log school house in 1890.

In the 1820's, the Hudson's Bay Company introduced York Boats which could carry the same amount of cargo as 20 men in small canoes. In 1874, the first sternwheeler, the Northcote, arrived in Cumberland House. Cumberland House became a transportation center and a distribution depot. In 1886, the Northcote was permanently beached at Cumberland House. Sternwheelers were also used to haul copper from north of Cumberland House to the railroad at the Pas. When the railway reached Flin Flon in 1925, the steamboats were no longer needed. The main function of Cumberland House also came to an end. The company switched to a retail operation to serve the community.

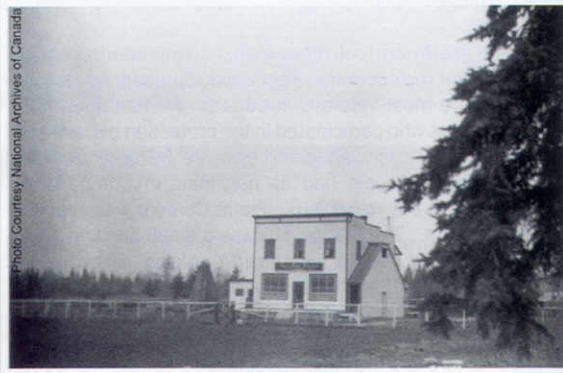
In 1928, the first Royal Canadian Mounted Police took over the policing of this province. The Cumberland House detachment was commanded by Constable M. Chapuis, who was famous for his extensive dog team patrols during the winter months. Until 1945, when field men of the Saskatchewan Department of Natural Resources came to Cumberland House, the RCMP were the



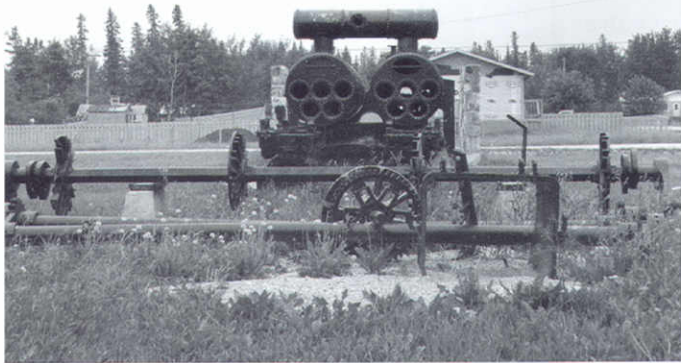
Cumberland Settlement



Revillon Frères Trading Company Limited



Revillon Frères Yard



The Northcote - as it looks today

the office of Eastern Region I of the Métis Nation Saskatchewan in conjunction with Northcote Métis Development Corporation.

Guiding became more common in the 40's, with local people acting as guides to visiting hunters. The 50's saw the establishment of tourist camps, owned and operated by residents of the area. Today, the expansion of outfitting camps is happening in various capacities within the surrounding geographic area. Cumberland Delta has a mass area and is covered with various geographic sceneries and an abundance of various species, an area you can more or less describe as a paradise within a paradise.

representatives of the provincial government.

Forest fires are an ever-present danger in northern areas. In 1930, a fire on the reserve destroyed the Anglican Church. This same fire was approaching Cumberland House but fortunately with the help of 40 men, fire ranger Joe McAuley was able to put it out. In 1936, another fire swept through Pemmican Portage, three miles south of Cumberland House. This fire started its way towards Cumberland House, but little damage was done.

The great wars took many men from this community to fight for their country. Per capita, Cumberland House has the most Veterans in Canada. We had about 86 Veterans who participated in the protection of Canada. The first Royal Canadian Legion to be organized by Aboriginal People had its beginning in Cumberland House in the year 1946. Pierre Carrière was chosen president. The first Legion was a small building. Its popularity as a gathering place eventually necessitated the building of a larger structure. The profits of box socials and dances provided the necessary funds. In later years, fire destroyed this structure and the hall that replaced it still stands today and is used as an office, outreach and training center for Métis and other clientele within our region. This is

In the 1950's, the CCF government saw the north as a potential for natural resources. As a result they established a government farm, Spruce Island farm, that now belongs to the Cumberland House Development Corporation. A campaign was begun just after World War II to interest Cumberland House people in agriculture. Cumberland House was on the fringe of the farming area and some local people had experience in this type of work. The necessities such as implements and cattle, were provided by the government, which was hopeful of success. It suggested that Métis from the south should relocate in Cumberland House. But in 1948, the worst flood in memory not only inundated the farm, but homes in Cumberland House as well. Dikes and ditches set up for muskrat conservation were washed away. The great expectations evaporated and efforts were now made just to keep the farm in operation. This is still the scenario today. There are about three small scale cattle ranchers still working in the area.

During the 50's and 60's, the main economic source was fishing, hunting, trapping and gardening. However, the fishing industry came to a halt when the government announced that there was mercury contamination in the waters. Though it was only for a short while, fishing continued.

In 1962, the Dam was built. This affected the natural resources and the wildlife in the area. It caused irreparable damage to the communities self-sufficiency. Many of the people could no longer rely on their trapping and hunting catches to provide for their families. The water levels were dropped to very low levels, causing problems of stagnation; plants and animals were affected. The marshes on the delta side are all stagnant now. Some people left the community and the Local Community Authority was established. Community members could now pass their own bylaws and levy local taxes. During this time, the population was approximately 450. Today, we have a population of approximately 1500, the Cumberland Reserve has approximately 500. Today we are in an education system that is able to take advantage of the latest advances in teaching methodology and curriculum planning with twenty-two certified teachers and various support staff. We have approximately 400 students in our school which teaches K-12.

Cumberland House, not unlike other northern communities, was an isolated settlement. In the late 50's, a bush trail was pushed through from the south and in 1967 an all-weather road into the community was completed, easing the isolation somewhat. At this time, a ferry was brought in making crossing possible during the summer months. Ferry service was not the answer for all year round crossing for it was halted by heavy ice flow for a few days each year. The Cumberland Bridge finally came to reality though the Federal Government initiated infrastructure program. The community of Cumberland House celebrated the completion of the bridge in September 1996 which is another major step of moving forward our socio-economic development initiatives.

On behalf of the community of Cumberland House, I would like to wish all northern communities the best of luck in the upcoming years and we ask both the



Old Charlebois School



New Charlebois School

provincial and federal governments to have more willingness to help make our communities a better place to live where all of our people, both young and old can say: *I am proud to be living in a wonderful and beautiful community.... the way all Saskatchewan and Canadian northern communities should be.*

Cumberland House

By Charlebois School Students

http://www.geocities.com/inez_school

Articles by the Charlebois School Students (Reprinted with Permission)
Photos by Kathy Hodgson-Smith

Cumberland House is situated in northeast Saskatchewan, 157 km north of Carrot River. By the winter road, The Pas is 100 km away. Cumberland House is 360km by air from Saskatoon.

The northern village is situated on a 3-mile x 12-mile island in the Saskatchewan River delta. The population of the village is about 920 and the island population is about 2000.

The Saskatchewan River Delta is one of the largest inland deltas in the world. The Delta is a 500 000 acre Ducks Unlimited marsh. On the Delta you can find lots of wildlife--waterfowl, deer, moose, bears, beaver, muskrats and other small fur-bearing animals. The Cumberland Marshes are the nesting place of many thousands of North America's ducks and other waterfowl.

-written by Lori Budd

"Waskahiganihk" is the Cree name for Cumberland House. It is the oldest permanent settlement in western Canada. Established as an inland trading post by the Hudson Bay Company in 1774, the location was chosen because it was situated along the main waterways. It was accessible from the Saskatchewan River System, the Churchill River System via the Sturgeon Weir River and to the Grassy River, which led to York Factory.

Cumberland House was a popular fur trading post and it brought people of Aboriginal and European descent together for one main reason... to make business transactions in the fur industry! The Aboriginal people who were skilled in trapping fur-bearing animals and preparing the pelts sold them to the Europeans who in turn transported the furs overseas. It is so hard to imagine that our community was established mainly because the Europeans loved wearing fur hats and clothing.





Photo by Steve Nixon

An old York Boat

drastically that many fur bearing animals, wild game and waterfowl populations have been severely depleted.

In 1976, Cumberland House sued the Saskatchewan Power Corporation for damages incurred by the hydropower dam and in March 1989, a settlement was reached. The Cumberland House Development Corporation was established to administer the funds and to help the community with development.

The Indian and Métis people have essentially been forced to change livelihoods in order to survive and diversification seems to be the answer to the future. In the community today, there is a blend of the past and the present. The goal to diversify and to encourage different ways of making a living will never outweigh the love of the land so clearly visible in the people of Cumberland House to this very day. There will always be a little history in every one of us as we continue to look into what the future holds.

Bishop Charlebois

After the 1885 Riel Resistance, many Métis families migrated to the Cumberland area from the Red River Settlement and St. Laurent, Manitoba between 1900 and World War I. They joined the Indian and Métis people in Cumberland House who made a living off the land by trapping, fishing and hunting. Some families had livestock and grew large gardens.

Our Inland Delta is considered as one of the wonders of the world. It is little wonder that people from Manitoba decided to settle here. The Delta ensured plenty of water, good soil for growing gardens, game and waterfowl in great numbers. By 1960, hydropower brought major changes to the livelihood of the people. The man made structure called the E.B. Campbell Dam (formerly known as the Squaw Rapids Dam) has forever changed Cumberland House over a course of 40 years. Water levels in the many waterways fluctuated so

Ovide Charlebois completed his theological studies in Ottawa in 1897 and was then posted to St. Joseph's Mission at Cumberland House. When he arrived at Cumberland House he saw the need to establish a permanent school. He along with members of the community built the first permanent schoolhouse. This single room schoolhouse was built with logs and still stands today. Father Charlebois was instrumental in establishing educational and health institutions throughout the north. In 1910, he became Bishop with the Keewatin Diocese, a vast area that covered many miles. He traveled throughout the North and lived just like the Cree people. For transportation, he paddled by canoe in the summer and by dog team in the winter, living off the land by surviving on wild foods such as fish and moose. When Bishop Charlebois died, he was buried in The Pas, Manitoba. The elders say that white doves were flying in the sky as he was laid to rest.



Picture Courtesy of the Diocese of Keewatin-Le Pas

STAB. L. SALOMONE-ROMA

Bishop Charlebois

The Church and The School

Education of our children began within our own families; we have taught them our language, our culture, and the skills of our people--everything they needed to survive and succeed in life. Formal schooling began in 1839-40 by the Anglican Church missionaries. The first teacher was a Henry Budd who later became the first ordained Native minister in the Anglican Church. The children were taught the Bible, reading, writing and basic arithmetic.

As the number of Métis settlers grew who were predominately Roman Catholic, it changed the community. Father Charlebois was posted to St. Joseph's Mission at Cumberland House and he, along with local community members erected a log schoolhouse, which still stands today.



Northcote Métis Development Corporation

The Anglican Church Mission School was eventually closed and because the population in Charlebois School greatly increased, there was a need for a larger school. A two classroom school (with multi grades) and later a larger 2-story building with 4 classrooms was built. With these two buildings students from grades 1 to 8 were accommodated. Any further schooling was done outside the community, mostly in Prince Albert. For the most part, the teachers in the school were nuns of the St. Joseph's Mission.

The current building that is being used now was built in 1964 and added to in 1973 and 1986-87. As the population grew on the Cumberland House First Nations Reserve, they saw the need for their own school and built one to accommodate their students since most of them were attending Charlebois School. The population of the present day Charlebois School was close to 400 in 1998-99, but with the opening of the new school on the reserve in September of 1999, Charlebois' population decreased to about 220.

Today, Cumberland House is a different community. The Hudson's Bay Company is no longer here but in its place is The Northern Store. Other businesses have cropped up too. Most, if not all, the employees of the businesses are local, in contrast from days gone by, when most of the employees were outsiders.



Pineland Out-patient Centre

The people of the community are still close to the land, and perhaps that would explain the number of Outfitters there are in the area. They have made a thriving business of hunting and fishing. The Outfitters are using their traditional hunting and fishing skills to their advantage to fit the modern life of today.

The old government farm is still in operation, though today it is run by the Cumberland House Development Corporation. The farm is situated on Spruce Island alongside Pine Island, where the village of Cumberland House is located. Spruce Island is only accessible by a locally made wooden bridge.

Charlebois School

In our school we have about 282 students from grades kindergarten up to grade 12. For staff we have 18 teachers, 6 tutors, 2 guidance counselors, 4 maintenance personnel, Librarian and a Secretary. One of the unique programs we have started in our school is a Cree Immersion program for grades K to 3. The Principal is Mr. John Dombowsky. The Vice principal is Mrs. Lily McKay-Carriere.

Stories of the People of Cumberland House

- Grade Six Class Teacher Joan Dunn

The Old Times by Adam Dussion

When my auntie was young and going to school there was not much to do around here. They would go to the trap line with her mom, dad, brothers and sisters. Back in the good old days there wasn't that much violence around, not like today. Almost every month you see court being held here in the community.



My auntie would leave for a month, maybe two, and sometimes they would live off the land. My

grandfather would show them how to trap and go snaring rabbits to eat. He would go set nets for fish. What he caught my granny would smoke and store them away for the coming winter. As my other aunties got older they didn't want to go to camp because they found themselves boyfriends and then later on got married. They would also shoot ducks and freeze them. This was in the fall. Food like sugar, flour, salt and pepper was all they needed out there. It was fun back then; now it's so hard to tell your kids what's right and wrong.

Interview

by Amanda Pelly

Once, long ago, when my granny and grampa were young, they told me that they lived in log houses. They always had to help out on chores too. They would get a little bit of money to buy candy. Their mothers and fathers bought food. They would always buy vegetables, meat, and rice.

Most of the time my grampa had to go out into the bush to get some meat. He said he always had to chop wood and then eat supper. They always had to eat wild meats. When they were done supper, they were to go and cut up more wood and then come inside.

Before they went to bed, they would always tell all kinds of stories like how they used to be treated nicely.



When they got up they would eat outside. They woke up at 7:00 a.m. or 8:00 a.m. to work almost all day.

Interview by Terrence Powder

When my granny was a little girl her mom bought her a dress. One day she saw another girl named Elsie. She was wearing the same dress. After school she went to take Elsie's dress and ran. Later she gave it back but she got in trouble.

When she was little they had no electricity and no running water. She lived in a two story house and her auntie kept them.

She washed clothes by hand in a tub. Afterwards she put the tub on the floor with the water in it saying she will dump it later. But later her friend came to visit and asked her to go to the dance. She was all for it!! While getting ready in the evening she was so excited she tripped over the tub and fell in. She ended up not going to the dance because she was all wet!!



How My Granny Lived When She was Small

by Nathaniel Fosseneuve

When my granny was small she was poor. She hardly went to school. She had to work hard to have a home with her family. Her dad only made a little money to feed his family.

My granny had one brother and two sisters. Everyone in their family had to raise money to keep each other.

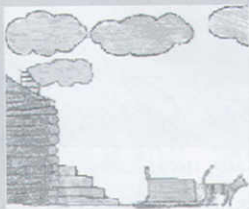
Then my grandpa went to the war. He made it back to Cumberland. He got lots of money. They bought furniture and food. My granny still keeps old stuff in a glass cupboard so we can see them.



My Dad and My Grandfather

by Stephanie Deschambeault

They went out to the trap line for Easter break. My dad talked about how they hitched up two dog teams. His dad used seven dogs and my dad used three for his team. My grandfather carried the groceries and traps on his sleigh, and my dad hauled the blankets on his sleigh. They were set for the week. They would set traps for beavers and muskrats and they would use snare wire for the squirrels and rabbits. On cold days they would check them once a day, and if it got warmer they would check them twice a day. At the end of the day they would take the fur back to camp. First my grandfather made supper while my dad chopped wood. After they ate and cleaned up, my grandfather would skin the animals while my dad would take the dry pelts off the stretchers and put them away. Before the week ended they went out and chopped wood so that they wouldn't leave the wood box empty. The night before they were to come back home, my grandpa and my dad would clean and count the pelts they had collected over the week. On the way home they pulled out the traps and removed the snares. Any animal caught that day would have to be taken to town to be cleaned.



Interview

by Christina Settee

A long time ago when we were young children we all lived in a log house; my mother, my father and four sisters and four brothers.

In the 1950's and early 1960's we did not have power in our settlement. All we used was coal oil lanterns. We also used wood stoves to keep our house warm and for cooking our meals. For our wood we had to go to the bush and cut and chop trees. We hauled it back to our house in a big sled that our father made.

The older children helped with the daily chores. Our mother scrubbed our clothes in a wash board and tub. There was no running water, we hauled our water from the river. We used wagons in the summer and sleds in the winter, we melted snow in the winter. It was a bit easier on us. Some days were hard and some good but we had each other.

When power was installed in Cumberland House everything changed. We had electricity so we had a television, but we had only black and white and one station, CBC. Today all you do is flick a switch or push a button. I remember my younger days all are good memories.





Agnes Carriere: A Métis Grandmother

Interview by Kathy Hodgson-Smith. Photos courtesy Agnes Carriere

Agnes Nora MacKenzie was born in Cumberland House on January 9, 1915, to Douglas MacKenzie and Virginia Jourdain. Agnes herself came from a big family of fourteen, seven boys and seven girls. She recalls her maternal grandparents, Margaret McKay and Louis Jourdain, and on her father's side, Bill MacKenzie and Jemima Hall. Agnes lost her mother when she was just a young girl and her father moved them from Cumberland House to Beaver Lake to raise his children and feed them from the land. Douglas Mackenzie was a fisherman. Agnes remembers the many meals of trout, whitefish and moose meat growing up. Her father was a great provider, she says. It was a quiet life growing up in Beaver Lake, where they had a huge garden of vegetables. At the

loss of her mother, her young Auntie Christine came to live with them and help to keep the house and raise the children, where they were home schooled, teaching themselves to read from the few books they owned and to do math. "No one can fool me with money" she said proudly. She recalls how they used to enjoy her Auntie's company, how she would play with her as a child and make her happy, when they weren't out on the dog team, fishing or trapping with her father on Suggy Lake.

Agnes remembers the hours of smoking trout and moose meat to feed the family and to be taken to Flin Flon by her father and traded for "grub" for the family. Her mother-in-law also used to smoke bear meat, a meal Agnes did not enjoy. The bear oil had

many uses as well, including its contribution to the regular meals of bannock. She remembers her father's violin, his love of music and how he taught them all to dance in the kitchen around the wood stove. She remembers tanning hides with her friend, Nancy Thomas, laughing and sharing in stories, talking while they worked. She said they used to work many hides, tiring her husband in later years from sharpening all of her tools for her work. She recalls too her father cutting wood for firewood and for sale, as they made their living from the land in those her childhood years.

Agnes remembered old Mrs. Cusator, her grandmother. She said they would sit in her teepee and she'd tell them Wesaketchuk stories, sometimes trying to scare them, she said with a chuckle. She recalled that her grandmother knew a lot about medicine. She also talked about her sister Josephine who was a great storyteller, too.



Pierre and Agnes Carriere

Starting Her Own Family

Agnes MacKenzie married Pierre Carriere and brought eleven children into the world, eight of which are still living Donna, Verna, Ann, Ken, Franklin, John, Leslie, and Clifford. She proudly speaks of



Pierre Carriere catches Sturgeon

working with her son Franklin canning the various fruits of the area: blueberries, strawberries, raspberries, saskatoons and low bush cranberries. She is proud of the beautiful rich garden of her son Leslie and of her grandson who keeps her clothes washed and ready for her.

"I would give anything to eat Pemmican today", Agnes begins, sharing her recipe. First you need to dry the moose meat by flattening it and drying it slowly over a low fire. Then you pound it to break it apart and put it in a clean canvas bag. She recalled then how her mother-in-law would chop the moose bones and drop them into a pot of boiling water, distilling the bone marrow, tallow, and the milk white moose lard would float to the top of the broth. Once cooled, you could just scoop the moose lard from the mixture. You would take the cooled moose lard and add it to the pounded moose meat, kneading it until it was all mixed together nicely, adding raisins for sweet. You keep the mixture aside for a while so the moose lard can get hard again and then you cut it up into squares for later feasting.



Pierre Carriere's Medals

War Times

Pierre Carriere fought in World War II in Europe, and was injured by shrapnel during service. He returned to Cumberland House with serious injury to his face. His wife Agnes remembers when their children were teased about the damage to their father's face, where he could not close his eye or



Pierre Carriere

speak easily because of the disfigurement of his jaw. The children used to call him names, Agnes recalled. But Pierre encouraged his sons to let the teasing go without worry. He used to say: "I didn't look that way when I went to war. Now you are playing here. You have freedom. Don't mind them." Pierre received a small pension which they used to help cover the costs of putting the children through school and to pay their taxes on their property.



Pierre Carriere (bottom left) and Charlie Fosseneuve (bottom right)

Pierre came home very sick from the war, a sickness which did not ever heal. She recalls sadly that when Pierre was brought home from the war because of his sickness it was in winter time. They only brought him as far as The Pas by train and he could not find the transportation home to Cumberland House. His brother Jonas, hooked up the team of horses and the sleigh and set out to bring his brother home. He arrived back in Cumberland some time later wrapped in a blanket dressed in his army coat, his face all puffed up where he had been shot.

The Interview

Agnes began the interview in her Cree language, while I smiled and looked to my helper, Lori McAuley, to translate. She would chuckle and switch to English for me, her second language in which she was very fluent. She started off by remembering the words of the priest when she was a child, sharing a big smile and a soft chuckle as she spoke: "You better tell the truth. It will catch up with you." This was her way with me, a little humour, a bit of sharing and a great deal of pride in her family and her language and her life. Agnes is thankful that she is cared for. She is proud of her sons and daughters who are teachers, nurses, carpenters, fishermen and government workers - hard-working people who make a contribution to their community and to this country. She continues to live in her home in Cumberland House, just down the road from her sons and her many nieces and nephews. She shared a few photos with us, too, which I share with you, too. If only I could speak Cree, I thought, what stories I would know. Perhaps some day we will hear some of them from her son and my colleague, Ken Carriere, who is a writer of both languages, translating stories from one to the other.

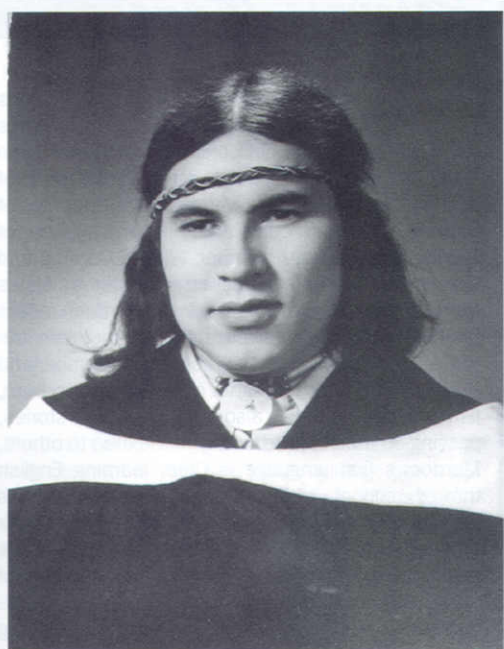


Agnes Carriere



*Official Opening Ceremony - Cumberland Legion Hall,
January 2nd, 1964*

*Pierre Carriere, First President, 1916 and
Joe Johnson, Officiating*



Ken Carriere



Murdoch Carriere

Building Bridges of Understanding in Resource Management

Article by Kathy Hodgson-Smith, Photos by Clem Chartier

Murdoch Carriere is well known in the Metis community for his long term contributions to building bridges of understanding between Aboriginal people and government in the area of resource management. Murdoch is a member of both the Carriere and MacKenzie families of Cumberland House, his father, William Carriere and his mother Josephine MacKenzie, sister to Agnes Carriere, also featured in this issue. Murdoch recalls his father's activism, his struggle to maintain the traditional lifestyles of the people of Cumberland House, to fight for the rights of the people to hunt, fish and trap. He was also a keeper of the stories, passing on much of the history of the area to others. Murdoch's first language is Cree, learning English through school, a language also spoken by his parents for the purposes of the commerce of their day, and a little bit of French inherited from the Métis relatives from Red River and from some members of the Church. Murdoch was born and raised on the trapline, living in log cabins and tents or sleeping outside under the stars and a tarp, feeding on muskrats, ducks and geese, picking their eggs in the spring. It was a good lifestyle, he recounts, spending

the day on the task of maintaining a living and getting wood. His first education in life was on the land, on managing and conserving the resources of the natural environment to sustain a culture and a family and the future.

Murdoch recalls the stories that were told when he was just a young boy, sitting in the corner while the visiting happened, listening to the oral history. There were many events captured in the stories of Cumberland, including the events of Batoche. The steam boats used to come through Cumberland because it was one of the waterways for the york boats and the delivery of supplies. Batoche was down river. There were people who went to assist that time, the story goes. There is a story that was told and has since been written down, about the cable that was strung across the river to stop the paddle-wheeler. His mushrooms were on that paddle-wheeler, an effort which was sold out by a priest. These men went to fight with very little for provisions or weapons that time. These were the stories told many, many times in the community. The people were very upset by the events of Batoche. These were

the stories held in the language of the people, the Cree language. Cumberland is a community which holds lots of relationships with those down river and those up river all the way to Lake Winnipegosis, to Cross Lake, Grand Rapids and down through to Winnipeg, the Red River. This was the influence of the Hudson's Bay Company.

Murdoch has observed an evolution of change. He says you are influenced by your teachers and the medium by which you are taught. He grew up dependent on the resources of the land and in the struggle that his father participated in, struggling with the rules and the laws of government that restricted them from feeding their families. His teachers were many, he says; the Elders of the community that used

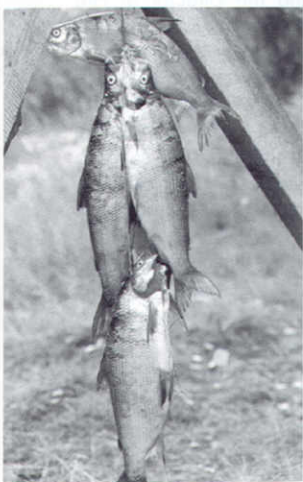
to take him places and took him hunting, fishing and taught him things. He takes these teachers and their teachings with him everywhere he goes, even today, as he celebrates more than 30 years of employment with the Government of Saskatchewan. He was taught that he should go to school, to begin working with the system in which they struggled, to try to make change for

the betterment of the people. He did so, as an interpreter, interpreting the laws and helping people to live within them. It was not always an easy task, he says. Sometimes people broke the law because they were hungry, he said, just trying to feed their children. There were difficult times in my career. It continues to be a difficult challenge for Aboriginal conservation officers who once lived a traditional lifestyle. Most people have a lot of pride. They don't want handouts from welfare. If they can feed their family from the land, this is what they would choose to do. When you grow up on the land, you grow up with certain principles of conservation and living. Sometimes these principles run counter to the law of the day. It makes for a difficult task for an Aboriginal person.

Murdoch Carriere sees that the challenge of resource management is not just a staff challenge but is also the challenge of the day for politicians. Métis leaders like Minister Buckley Belanger and past Minister Keith Goulet and have always worked for change in the system. But the system is a slow moving process. There are layers of processes to go through, Carriere says: legislative, finance and budgetary processes. When ideas are formed or discussed, bureaucrats may not be sensitive to the impact on Aboriginal people. Political leaders in the provincial



A group of Traditional resource users



government system do not want a legacy of conflict either. We need more Aboriginal people employed in the system, he says, that are sensitive to the traditional way of life on the land. Métis and First Nations people do not always know their rights either, acknowledging Métis Nation President Clem Chartier for his contribution to the struggle and to greater understanding of Metis rights. Carriere looks forward to the next generation of leaders, of trained youth who will take their place in the government system and fight for change from within. These leaders will be advisors, convincing people and convincing governments. These leaders will likely be Aboriginal women, too, suggested Carriere, trained in many disciplines, shifting the attention and the focus back onto the family structures, fixing these things to secure a stronger future. Those will be good times, he says, having pride in the many women that he has known and will see rise to leadership.

Cumberland House has produced great leaders, Murdoch Carriere says. And this is not by accident. There are great leaders coming from within the communities of Ile-a-la-Crosse, Green Lake and Buffalo Narrows as well, and other areas. No one stands out alone, though, Carriere says. The leaders of the past were the members of the communities that made their contribution, that took risks and responsibility for caring for others, sharing in the hardships. He remembers leaders that are no longer with us: Pierre Carriere, Jim Carriere, William Carriere, Jim Brady, Lawrence Cook. He recalls the leaders of the past and of the present, Dale McAuley, Charlie Fosseneuve and his relatives, the Chaboyers, and many, many others. He recalls the War Veterans, the ones that he says really made the difference. His greatest sadness is that the trained people from the community who hold senior positions, executive directors and leaders, have moved away from the



community, unable to find work within it. But every new leader makes him feel a sense of pride and of hope. They have taken on the challenge of carrying on the work of the future.

Murdoch Carriere has worked as a conservation officer and a parks superintendent. His original training was in resource technology and he has continued to build on his skills in various training programs since then. He is currently the CEO of Northern Air Operations and the Director of Fire Management for Saskatchewan Environment. Murdoch recognizes the work of the Métis Nation on resources management, acknowledging that one employee carries the work load of many and the leaders, like Clem Chartier and Rod Bishop before him, work with limited capacity and staff support. Murdoch's first love was serving as a liaison between the government and Aboriginal people and he is known for his kind words, his confident vision and his unending commitment to a future which respects the traditions from which he came. We are very grateful for his contribution.

An Interview with Irene Morin

Article by Kathy Hodgson-Smith, photos courtesy Irene Morin

Irene Morin (nee Cook) was born in Cumberland House on August 22, 1920, a child to Nancy Fidler and Norman Cook. Her earliest memory is going to Nipawin at thrashing time with her family where the men went to work. She remembers tents set up along the river where the families stayed during the building of the train bridge. She recalls that they used canoes for transportation and when returning from Nipawin, three families would join together and build a skiff to haul home the dry goods of flour, sugar and tea. Norman Cook was a trapper and made his living off the land, supplementing this income with seasonal work as it became available. On her father's side, Norman Cook was a son to Edward and Agnes Cook, who took scrip in the Glenmary area before moving to Cumberland House. Edward's father was Joe Cook, who came originally from England. Norman Cook contributed to the building of the first hospital in the late 30's, a log structure that is no longer standing. Irene recalls that her dad had some cows and a horse, which he used to haul in the wood.

Her mother, Nancy, was the daughter of Alexander Fidler who came to Cumberland House from the Glenmary area, near Kinistino, Saskatchewan, ousted from that area by the late settlers. Alexander was the son of the famous Peter Fidler, whose story has been published from the many journals he kept during his travels. Irene's maternal grandfather lived in the Portage settlement of Cumberland House. Irene

is the baby of the family, the "last one", as she puts it, with two brothers, Walter and Lawrence, and two sisters, Gertie and Katie. Alexander Fidler also took scrip in Glenmary, Saskatchewan.

Irene Morin remembers the old people that lived in Cumberland House in her childhood years, remembering from her childhood Eliza Fosseneuve, who is still living and will celebrate her 100th birthday in April of next year. She also remembers Phillip McAuley who is also one of the oldest living residents of the Cumberland House area. She remembers the Chaboyer's, Gaspar and Norbert; the Carriere's, Solomon; the Fidler's (grandsons to Peter Fidler); William Henry Dorion; Henry Dorion; Frederick Budd and others. When she remembers these people, she switches her language from Cree to English, speaking off and on to her granddaughter who helps her to remember the old



Irene Morin

stories. Irene grew up speaking Cree, the language of her parents, and now the language of her children and grandchildren, learning to speak English later in life.

She recalls the deep lake and high rivers of her childhood, now dried up. The river is still an important part of the lives of Cumberland House residents, who now have a bridge upon which you can enter the community, a bridge which was only built in 1996. The day of the interview was the day of the canoe races on the North Saskatchewan River, where young and old came together to share in the history and cultural traditions of the Métis and First Nations residents. She recalls the Northcote paddle boat, launched on the shore of Cumberland Lake where she used to play as a little girl. The community history holds the memory of when the paddle boats were used to haul lumber to The Pas, Manitoba, upriver from the Cumberland settlements. She remembers, too, when the First Nations people were relocated to Cumberland from Birch River and Pine Bluff, so their children could go to school, settling in the Pemmican Portage and Cumberland settlements.

Irene married Alec Morin in 1938. They went to school together as children, she recalls. Alec was three years older than she was. Alec went off to war, joining the army and returning safely from his Canadian service. "We were lucky that my husband was not hurt," she said. "My brother, Lawrence, was wounded in the war, though, his leg opened up all down the side by shrapnel. He really suffered from that, too. They [Canadian Government] sent him cheques that time, but just for a year and then nothing more." My husband had his own trap line in the early days, where he built cabins along the Torch River, staying in spring and wintertime. Irene and Alec had four children, two girls, Muriel and Lillian and two sons, Walter and Joe. She recalled the cheques that arrived from her husband during the war for \$104.00 per month, which she used to care for herself and her four children. She had to work at several jobs to supplement the government cheques to make enough to feed her family during



Irene's Parents, Alexander and Nancy Cook with Godchild

wartime, including trapping at Goose Lake. She said she would trap in spring and fall, skinning muskrats, stretching the hides and selling them at the Hudson's Bay Company store or shipping them out to the fur auction where the prices were better. She also took work at Knudsen's, the Fish Plant in Beauval and at the Cranberry Portage Café. She used to work with hides in those days, too, making beadwork patterns on the clothing. That was the time of the big flood, she recalls.

In 1964, the Cumberland River was dammed with a structure then called the Squaw Rapids Dam, now renamed to the E.B.Campbell Dam. Many of the Elders, including Irene Morin, recall the loss of Cumberland Lake where they used to fish for food and for commercial purposes, hunting and trapping along the shores. The Dam brought Cumberland Lake to significantly low levels, Elders saying that you can walk across it in a pair of rubber boots today. The flooding from the Dam actually joined

the muddy Cumberland River and blue waters of Cumberland Lake, killing off most species of plants and animals of the blue water body. The Dam supplies nearly 35% of Saskatchewan's hydroelectric power and 10% of the total power generated inside Saskatchewan.

Cumberland House used to be nice and quiet, she says. No alcohol. No drugs. Just lots of family fun. She recalls the weddings and the dancing and music. There were lots of violin players in those days and she especially liked the dancing square dancing, jigging, round dances, two-steps and waltzes. Today, Irene lives in the home she purchased from SaskHousing, a mortgage she finally paid out. She looks forward to building a new little house now. in the yard where she can move, giving her larger home to her family who live with and care for her



Alec Morin, Bill Carriere, Angus Thomas and Art Goulet (father of Keith Goulet) out for training in Regina at the PFRA or the Coop

We're Building BETTER HIGHWAYS

This summer, construction and maintenance crews will be busy across the province. These projects are presently under construction or will be getting underway in July. Call the Highway Hotline for details about other projects starting this summer.

Major Highway and Twinning Projects

Highway	Description	
1	Resurfacing	15.7 km east of Webb
1	Surfacing	14 km near Maple Creek
1	Resurfacing	15.4 km Indian Head to Sintaluta
6	Resurfacing	12.2 km north of Regina
6	Grading	7.5 km south of Minton
16	Twinning	3.6 km through Lashburn

Rural Highway Improvements

Highway	Description	
4 & 16	Grading & Surfacing	8.5 km near Battlefords
8	Surfacing	9.5 km south of Moosomin
9	Resurfacing	13 km near Yorkton
21, 3 & 303	Resurfacing	9.6 km near Turtleford
22	Surfacing	11 km near Dysart
35	Resurfacing	11.8 km south of Elfron
40	Widening & Surfacing	15.3 km east of Cut Knife
47	Grading	8 km north of Stoughton
135	Grading	15.6 km north of Jan Lake
155	Surfacing	21.4 km near Beauval
903	Grading	11 km north of Meadow Lake



**Saskatchewan
Highways and
Transportation**

Hon. Mark Wartman
Minister



Remember...

when driving in Saskatchewan, slow to 60 km in the Orange Zone and when passing Emergency Vehicles.

Watch for construction signs and heavy equipment during this season of busy road construction.

**Highway
HOTLINE**
Call year-round...

Regina and area: 787-7623
Saskatoon and area: 933-8333
Saskatchewan: 1-888-335-7623
www.highways.gov.sk.ca

In Saskatchewan, highways are a lifeline. Transportation is a priority.



Talent Show



Photos by Clem Chartier



Veteran Charlie Fosseneuve

An Interview by Kathy Hodgson-Smith
 July 20, 2002, Cumberland House, Saskatchewan

Photos courtesy Charlie Fosseneuve

The trip to Cumberland House on that day was a very exciting one for me, as I had grow up thinking that Cumberland was a long ways away from home. I guess when I was a child it was a long journey but today, it is but one hours drive north of Nipawin on an unpaved but graveled road. I have always felt close connections to that small northern community but had never had the opportunity to visit. My good friend Lillian Cook had grown up there and so I always felt a closeness of family there. And when I was there, I saw her in the photos of the Elders as a child. The heart is a wonderful place to hold a community, even when it is not your own, but in my short sojourn in Cumberland House, I came to see that Cumberland House is a place of

the heart for many Métis and First Nations people. I thought of all of the people who I might interview and learn from about Cumberland House, so I could share a bit of our Métis history in this magazine. Many names were suggested and I have been fortunate to find some of those people recommended. I did not get an opportunity to interview the two eldest residents but interviewed the next eldest instead. The first of which was Charlie Fosseneuve, a Métis War Veteran and Elder, who I had chance to meet on my way north that beautiful day.

Charlie Fosseneuve welcomed us to his home for coffee and cookies which he had bought the day

before in Nipawin. That was not the first time I had met Charlie, having attended a number of meetings of the National Métis Veterans Association of which Charlie Fosseneuve is a War Veteran and member. But that day on my way to Cumberland House was where I first took the time to really listen to Charlie Fosseneuve. We met on the road about halfway between Cumberland House and Nipawin due to a flat tire and we sat alongside the road, the three of us, waiting for a tow-truck. Despite the flat tire, it was a beautiful day to sit out of doors and the company was indeed very special, comparable only to the lush green of the trees and the birds chirping in the nearby forest. Something very large crashed through the bush nearby while we sat on the quiet road, stirred by a truck passing by, and I was grateful that I had not met up with it while walking around in the bush and alongside the water taking photos. Even Charlie's eyes got big when the crashing happened and we all chuckled a nervous laugh. It was probably a big moose, Charlie suggested. This area used to be so rich with moose when I was a young man, he recalled, and the storytelling began again.

Charlie Fosseneuve served in the army as an Assault Trooper in Invasion Joe, June 6, 1944, in

France. He said that he helped in all of the fights along there, including Belgium, Holland and Germany, serving on the front line for ten months. He walked me through his medals, from right to left. He recalled an especially difficult time when they were facing the Seventh German Army, waiting for the Sweep Bombers to soften the German front. But all of a sudden, the bombs started falling on them, 440 bombers, leaving crates big enough to drive a vehicle into totally hidden from sight. Charlie recalled the feeling of helplessness, just standing there in one place with his hands over his ears. No sense running around, Charlie said, you just stand there and try to protect your self. Charlie Fosseneuve joined the army that time with forty other men from Cumberland House, at the age of twenty-four years. Four men never returned, with two losing their lives in Italy and two in France. He went for Basic Training in Kamloops, BC, and then off to Lethbridge, Alberta, to a unit which he would stay with until the end of his term.

Charlie remembers "living from the country," as he put it. Blue Lakes. He remembers the blue waters of Cumberland Lake before the now-named E.B. Campbell Dam was built, flooding the area and joining Cumberland Lake and the Saskatchewan



Above: Charlie's medals

Left: Charlie Fosseneuve, age 24





rising and quick ways were his early teachings, as she trapped and fished to make her living. Charlie's father passed away in 1919, when Charlie was just a small child. His mother was a hard-working person. His mother trapped behind the community in the marshes and lakes. He used to go trapping after school when he was a boy. No licenses required in those days. That was the way in Cumberland House in those years. The young people used to

River, filling the blue water lake with silt from the riverbed. That lake used to be full of sturgeon and trout, great for trapping in the winter. The community felt the loss of the good hunting and fishing that time.

Charlie also remembers one especially amazing canoe trip where they paddled from Sturgeon Lake to Pelican Narrows to Brochet. He went down the Squaw River, now called Birch River, through the rapids. He described the nice shelf, a resting spot with a scoop ready to go. One scoop of that net would provide four or five jumbo whitefish at Birch Portage. Charlie made his living as a commercial fisherman, fishing 60 miles north on Seggy Lake. "You could take eight to ten pound whitefish out of Seggy Lake." Cumberland House was moose country in those days, too. You could get a moose in an hour. Moose were standing everywhere. That's how he fed the family, fresh moose meat, supplemented by the potatoes and vegetables they harvested each year from their garden plot. Charlie also raised a few cattle on the other side of the lake. You could live cheap in those days, Charlie said. Those were good days, living right from the country.

Charlie was born in a log house in the village of Cumberland House on June 6, 1917, before the land was surveyed and populations were very high. His mother, Catherine Cook and his father Eugene Fosseneuve had three boys. His mother's early

trap. Everybody helped each other. Everybody lived in log houses built from the surrounding forests. His grandma Fosseneuve knew the medicine to cure many illnesses, including tuberculosis. There was a story about the cure of blindness also. He remembers especially his grandmother's raspberries and cream breakfasts with bannock. She came from Winnipeg, he recalled, a woman with a French name, Lafontaine. His paternal grandmother was from the Pas, a Cook, wed to his grandfather on his father's side, Francis Fosseneuve, also from Manitoba originally, one of the scrip takers who signed with an 'X', speaking Cree and French and English. He was told the stories of Riel that time in what is now known as Winnipeg where in St. Boniface the Métis had their own farms, facing a military force in the fight for their land.

Every house had a fiddle hanging on the wall, Charlie remembers. Square dancing and jigging were the fun of the day, the entertainment at night, second only to football and baseball. He remembers the great fiddle players: Louis MacKenzie who could play like Don Messer and Gordon Fosseneuve, my brother. He remembers his grandfather was a great dancer. He remembered that an anthropologist lived next door, recalling that the first running water system was in their home. When Charlie built his own home, years later, he did his own plumbing work, paying \$700 for a water



voice when he recounts his efforts to become self-employed. He joined the Royal Canadian Mounted Police after the war, working there from 1950 to 1976. He grew wild rice, until the taxes and leases costs smothered the business. He tried to start a tourist camp with his two cabins at Mule Lake but he was denied moose permits for his visiting tourists, people he had met during his long career with the RCMP and during the war. When Charlie Fosseneuve returned from war, he applied for land benefits with the Department of Veterans Affairs who were administering the northern areas. He was unable to secure any farm land, despite his efforts, being told that there were no roads in the north, no communications mechanisms. Fosseneuve believes that the government did not want to help the Métis Veterans at that time. Years later, he applied again, but was rejected due to the fact that he was receiving a pension from the RCMP for his years of service. You have too much money, the DVA told him.

Charlie Fosseneuve proudly displays his war medals, his long service medal, his volunteer medal, his medals for Germany and for France. He remains entitled to a medal for his time in Holland which he has never received.

hookup, implementing a unique plumbing craftsmanship that Charlie is proud of today. No leaks yet, he said.

Charlie Fosseneuve always enjoyed working and kept himself very busy whenever he could. After the war, he found work with Noranda Exploration, studying geological formations with an engineer he had met from Winnipeg and a friend from Beaver Lake, traveling through rugged territories in twelve-foot long canoes, a job he enjoyed immensely but left to return to Cumberland House and raise his family with his wife, Harriet Carriere. He saw many barriers to success in his time and his frustration lingers in his



Morris Fosseneuve and Clem Chartier



Carrying on the Dorion Traditions: An Interview with Isabelle Impey

By Kathy Hodgson-Smith

October 25th, 2002, Prince Albert, Saskatchewan

Isabelle Impey is an artist, carrying on the traditions of the Dorion family in her own special way through her beadwork,

the long stem rose. Isabelle was born to the traditions, taught by her mother and grandmother in her early years, living off the land and growing up in Cumberland House, Saskatchewan. The Dorion men brought two influences in my life she says with a chuckle: adventurousness and strong leadership; and the love of drinking. But the women made their impression, too, the strength of family and of hard work and the commitment to learning and sharing. She remembers her early experience, sitting with a group of women in the kitchen visiting, sharing stories and together beading a jacket for her brother Pierre. There are the practical things in life, the traditional garments worn in hunting, fishing and trapping the wrap-arounds, the high tops, the gloves and the leather jackets. It was first about keeping your feet dry outdoors. Then came the beadwork design, the family mark, the flower beadwork, and in Isabelle's family, the longstem rose.

Isabelle Impey is the third child of thirteen, a baker's dozen, as she puts it, born to a woman named Cecilia Dorion, a Métis woman, traditional in every way, and raised by Jim Brady, a relationship which spanned many years of her life. She spent the winter months with her mother and the summer with her grandmother Charlotte Settee in The Pas, Manitoba and grandmother Mary Dorion, in Birch

River. Her mother Cecilia lived off the land as a trapper. Her trapline was around Goose Lake, a territory she inherited from her Uncle Moise, or so the family story holds. She remembers her mother's strength and her wise counsel. One time Isabelle had decided that she was going to quit school, telling her mother that she had learned enough already. The very next morning, her uncles showed up and took Isabelle with them on the trapline, since she was not in school anymore. That time she skinned muskrats for her great uncle and his two companions, 20,000 of them. When they got home, Isabelle went back to school. She never spoke with her mother about quitting school, never got the lecture on the importance of education, but she did get the lesson that made all the difference. Isabelle has never left school since.

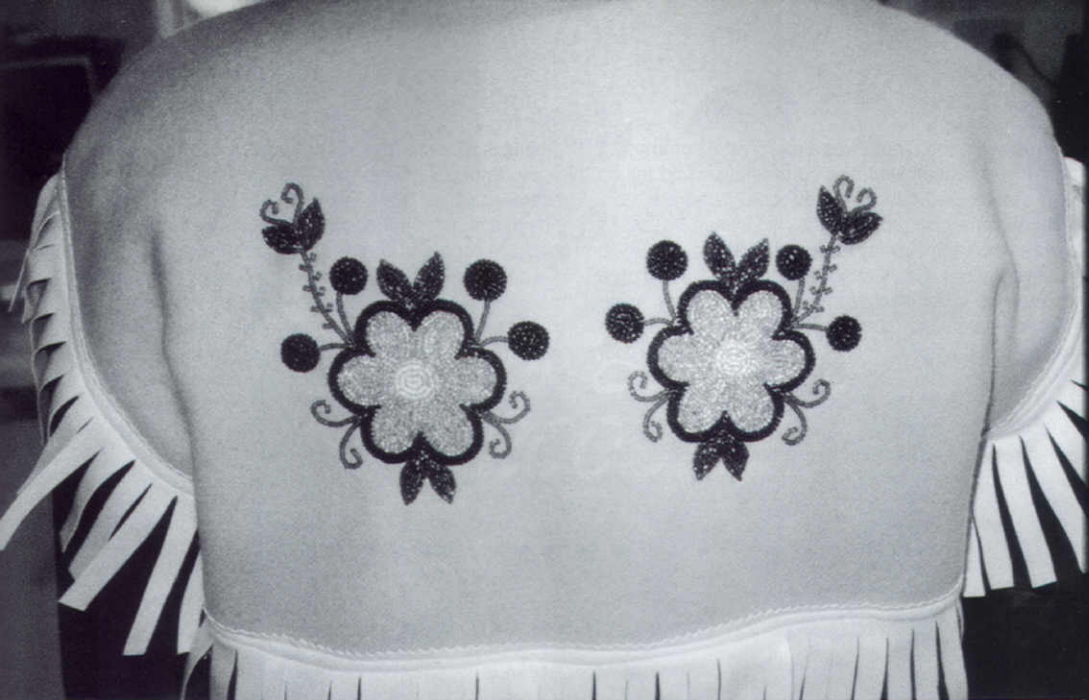
She went to Charlebois school in Cumberland House

for her elementary education, then took grade nine and ten by correspondence. Grade eleven and twelve were offered at Zenon Park, where she learned some French, and at the Lady of the Providence Convent in Prince Albert where she graduated and also received her certification in clerical work. She went on to complete a Bachelor of Social Work degree. Isabelle Impey worked twenty-two years at the Prince Albert Indian Student Education Centre where she was a Child Care

Worker and then the Superintendent of Student Services. From there she taught for the Gabriel Dumont Institute and the University of Regina Human Justice program, overseeing the community side of the training. In 1994, she was hired to downsize the



A Dorion family tradition: the long stemmed rose



A sample of Isabelle's beautiful beadwork

Gabriel Dumont Institute, a decision which she recalls as an extremely difficult one for the Métis leaders of the time. The Institute had a national reputation to protect and the re-organization of the Institute and the Board was the challenge of the day, actions which led to the stability of this day. She spent five years working with the Saskatchewan Human Rights Commission and then another three years with the Canadian Human Rights Commission. Her most recent employment was working with the Métis Nation-Saskatchewan Senate as the Chief Electoral Officer, during the last MNS Election in February 2001, an experience which she holds as a good experience despite the negative media attention. Today, she holds the position as Executive Director for the Speaking Out Aboriginal Healing Foundation program undertaken by the Métis Nation-Saskatchewan Métis Addictions Council, under a separate board of directors.

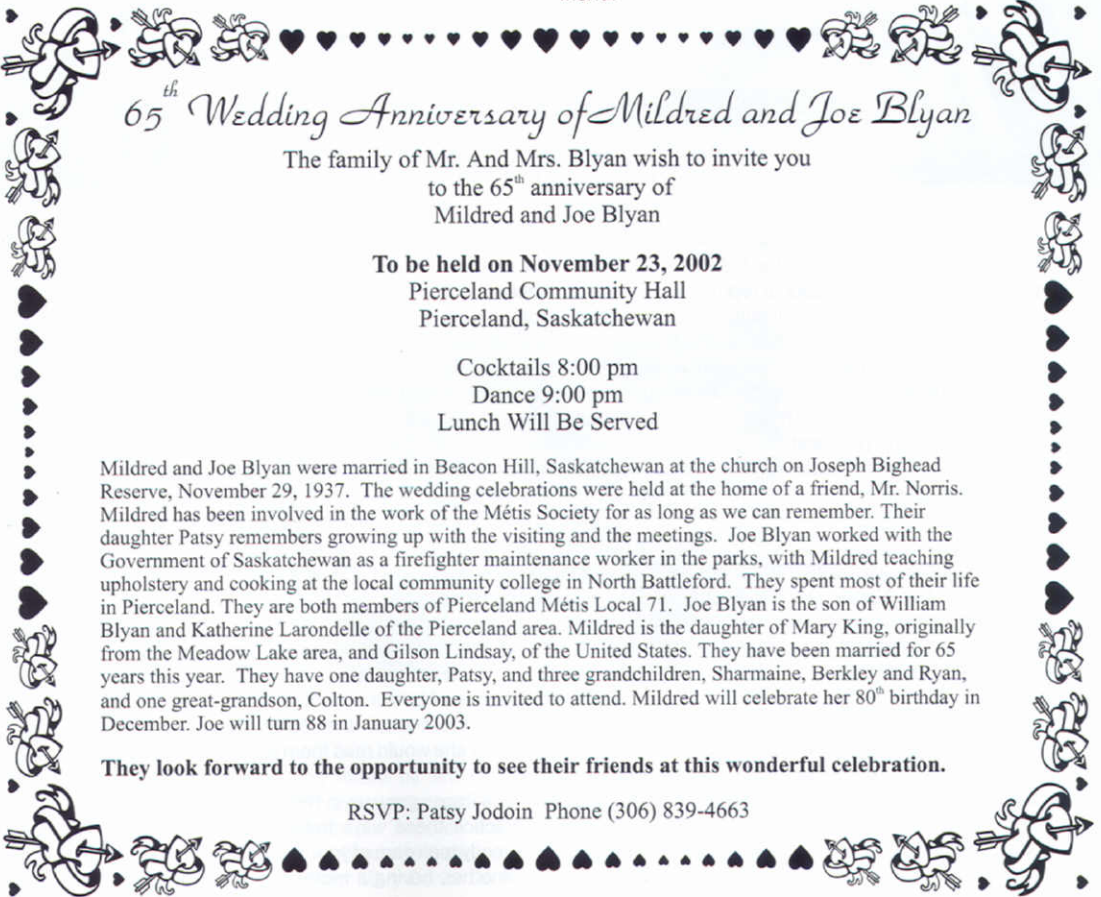
The Métis are my people, she said, recalling her early childhood years, sitting and listening to Jim Brady, Malcolm Norris and Bill Berezowsky and others talking at the kitchen table. She sat through the many visitors and the wise words of Jim Brady. The Métis own themselves, Jim Brady used to say, that is our strength. But time will change and we will take government

money and then the government will own us. This was his prophecy, the prophecy that she still holds in the back of her mind as she carries on her work in the Métis community. The Métis are very vocal people, she said, sometimes very unreasonable but yet so vibrant and alive, willing to make the change. Most of our people can see beyond the disagreements, she said. The Métis Elections process of 2001 was a learning experience for our people, she said, learning to follow Métis Law again. We really need to invest our energy in educating our people about the Laws. That was what I spent most of my time doing as the Chief Electoral Officer. She remembers when Jim Brady was fired from the government for becoming involved with her mother, forced to leave the community and follow his interests in geology and mining. But the thing that she is also grateful for is the love of reading, a love which she was born to because of Jim Brady. She recalls the thousands of books that he owned, telling her just to look at them until she could learn to read, that someday she would read them all.

Isabelle Impey grew up in the Métis way and continues to practice these ways today. In Cumberland House, everybody took care of you. You grew up with more than one mother, having a mother's care from her aunts

Helen and Mariah. There was a role for the community, too. If you misbehaved, the community would tell on you, correct you, support you and celebrate your accomplishments, appreciating your successes. It takes a whole community to raise a child, Isabelle says, an environment that is missing today and our children can feel that loss. Isabelle Impey grew up speaking her mother's language, Cree, her first language, the language of the home. It is always a treat to speak your language with others. She is especially grateful for the many Elders and Teachers of Cumberland House, especially Agnes Carriere, one of the great women of our time, who was a remarkable artist in her beadwork, doing beadwork in her own way, making her own label.

Isabelle is married to her long time companion Ernest Impey, and celebrates the love and lives of her six children, Louise, Brad, Wellington, Ernest, Frank, Jay and her many grandchildren and many brothers, sisters, nieces and nephews. Perhaps some day you will come upon the long stem rose beadwork of Isabelle Impey or perhaps you may even wear one of her many jackets or leather creations. And in that design, you will find, in each small bead, counted and laid out in intricate measure, the amazing courage and strength of a family and a community, the confident glow of a powerful woman and just for a moment you will know Isabelle Impey as we are fortunate to: a compassionate leader, a learned teacher and a very special person and friend.



65th Wedding Anniversary of Mildred and Joe Blyan

The family of Mr. and Mrs. Blyan wish to invite you
to the 65th anniversary of
Mildred and Joe Blyan

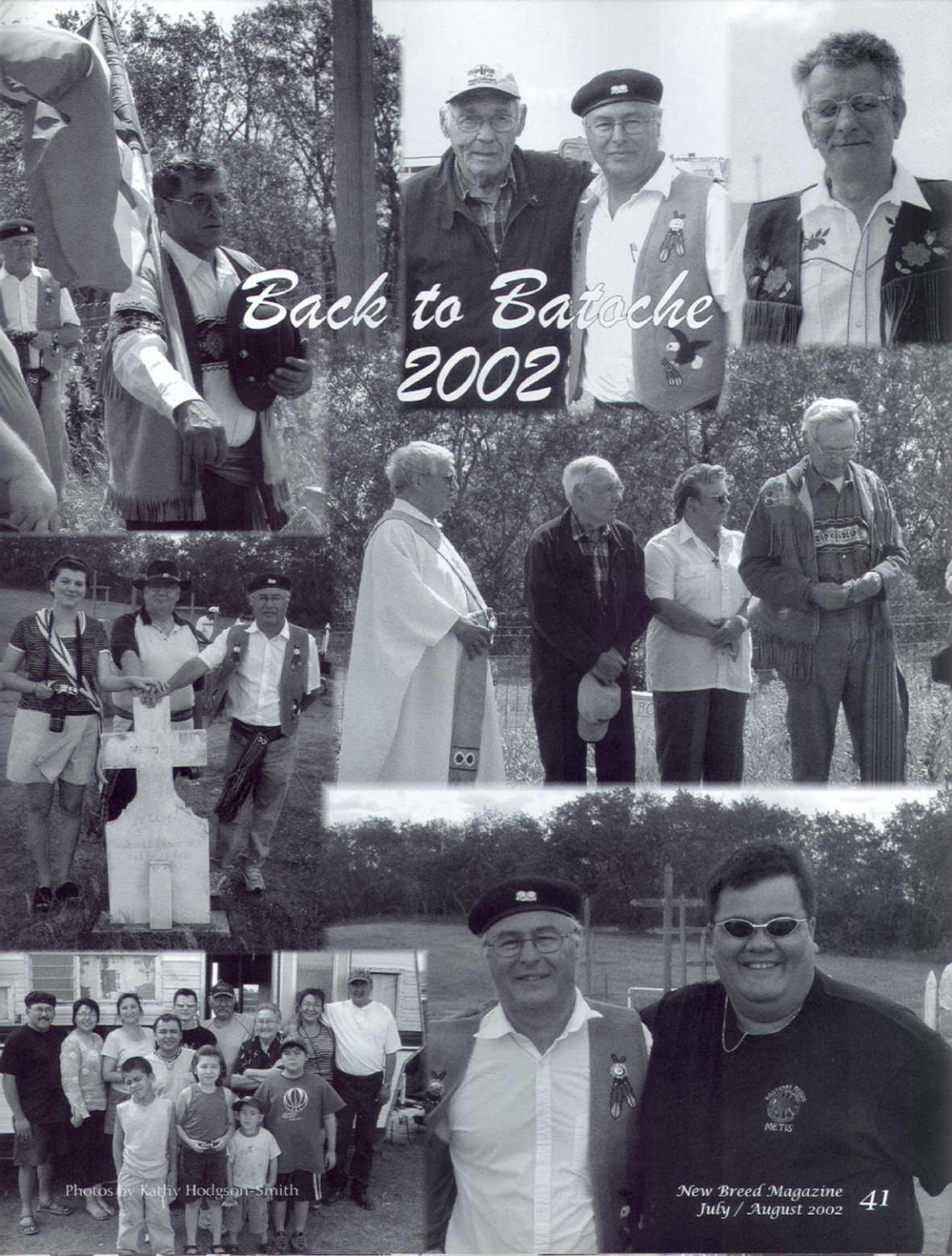
To be held on November 23, 2002
Pierceland Community Hall
Pierceland, Saskatchewan

Cocktails 8:00 pm
Dance 9:00 pm
Lunch Will Be Served

Mildred and Joe Blyan were married in Beacon Hill, Saskatchewan at the church on Joseph Bighead Reserve, November 29, 1937. The wedding celebrations were held at the home of a friend, Mr. Norris. Mildred has been involved in the work of the Métis Society for as long as we can remember. Their daughter Patsy remembers growing up with the visiting and the meetings. Joe Blyan worked with the Government of Saskatchewan as a firefighter maintenance worker in the parks, with Mildred teaching upholstery and cooking at the local community college in North Battleford. They spent most of their life in Pierceland. They are both members of Pierceland Métis Local 71. Joe Blyan is the son of William Blyan and Katherine Larondelle of the Pierceland area. Mildred is the daughter of Mary King, originally from the Meadow Lake area, and Gilson Lindsay, of the United States. They have been married for 65 years this year. They have one daughter, Patsy, and three grandchildren, Sharmaine, Berkley and Ryan, and one great-grandson, Colton. Everyone is invited to attend. Mildred will celebrate her 80th birthday in December. Joe will turn 88 in January 2003.

They look forward to the opportunity to see their friends at this wonderful celebration.

RSVP: Patsy Jodoin Phone (306) 839-4663



Back to Batoche 2002

Photos by Kathy Hodgson-Smith

New Breed Magazine
July / August 2002





Back to Batoche 2002



Back to Batoche 2002

Competition Winners

Congratulations to the competition winners from this year's Back to Batoche Festival!

Junior Jigging (6-12)

- 1st Robert Gardiner, Ile a la Crosse
- 2nd Tyler Primeau
- 3rd L.J. Maurice, Ile a la Crosse

Ladies Jigging

- 1st Melanie Desjarlais, Lac La Biche, Alberta
- 2nd Joy Aubichon, Regina
- 3rd Brooke Bellegarde, North Dakota

Mens Jigging

- 1st Allan Boucher
- 2nd Darren Lavallee, Manitoba
- 3rd Blaine Desjarlais, Lac La Biche, Alberta & Trent Lavallee

Junior Fiddling

- 1st Dallas Fiddler-Boyer, Saskatoon

Ladies Fiddling

- 1st Sarah Quick, Ontario

Square Dance - Junior

- 1st Ile a la Crosse Junior Square Dancers
- 2nd Valleyview Square Dancers, Beauval SK

Square Dance - Adult

- 1st Edmonton Métis Cultural Dancers
- 2nd Nordale Métis Cultural Dancers, P.A.

Mr. and Mrs. Batoche 2002

Octave and Fern Fiddler, Batoche

Bannock Baking

- 1st Myrna McKay, Prince Albert
- 2nd Rose Boyer, Saskatoon
- 3rd Kim Laliberte, Saskatoon

Talent (6-12)

- 1st Chantelle Bouvier, Saskatoon
- 2nd Shaleen McNabb, Prince Albert
- 3rd Edan Tootoo, Nunavut

Talent (13-19)

- 1st Brandy McKinnon, Calgary
- 2nd Harmonie King, Meadow Lake
- 3rd Nicole St. Germaine, Prince Albert

Talent (20+)

- 1st Winston Laliberte, Green Lake
- 2nd Carl Crane, Saskatoon
- 3rd Raynie Gervais, Prince George, B.C.

Thank you to the Métis Provincial Council of British Columbia for sponsoring the Fiddling and Junior Square Dance competitions.

Church Restored

The St. Antoine-De-Padoue Church at Batoche National Historic Site, closed several months for repairs, reopened this summer to much celebration. Built in 1883, the church needed significant structural work on the foundation and frame to stabilize it. Only by completing this "miracle of engineering" would this important place be preserved for future generations. Parks Canada invested much time, energy and money into the project - which we all sincerely appreciate. Some of the special guests at the opening ceremonies of the

Article by Yvonne Vizina, Photos by Kathy Hodgson-Smith

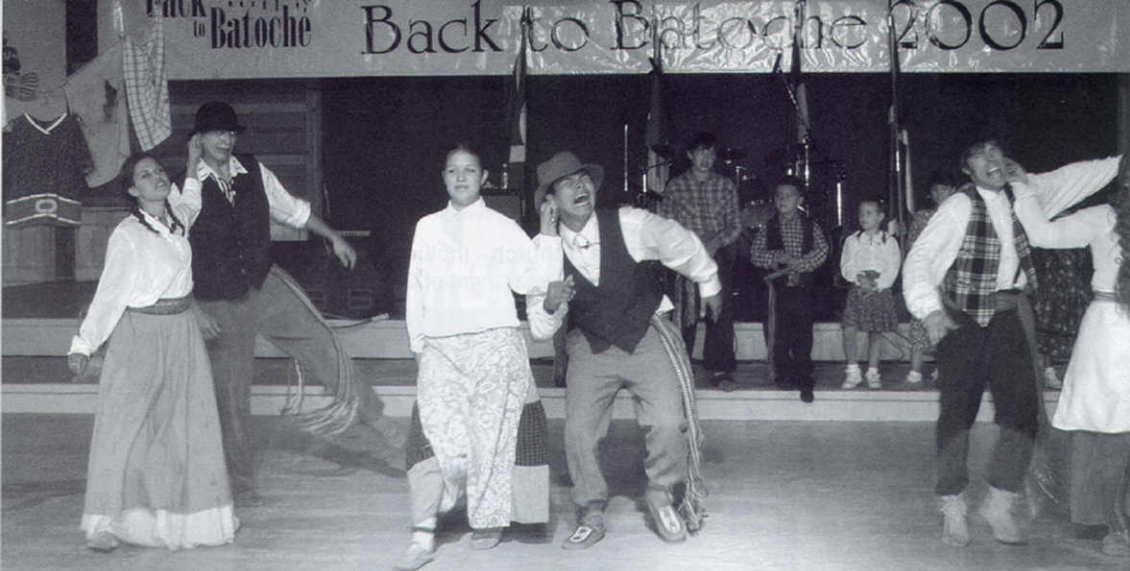
church included Minister Sheila Copps, Department of Canadian Heritage, President Clem Chartier, Metis Nation - Saskatchewan, President Gerald Morin, Metis National Council, and Cheryl Penny, Parks Superintendent, the Batoche Shared Management Board, the Metis Nation Senate of Saskatchewan, Terry Boyer, Batoche Local President, Father Luc Gaudet and many others. We hope that you have an opportunity to visit the restored church and enjoy some time out in the Batoche area next summer.



Above: Entertainment at the opening ceremonies

Above Right: Clem Chartier and Sheila Copps
Right: The Métis Nation Senate of Saskatchewan





Behind the Scenes: The Making of *le rababou*

Article by Rita Bouvier, Photos by Kathy Hodgson-Smith

Resourcefulness is the key to survival. If you are the Batoche Theatre Company, creativity also goes a long way and is necessary. Each year for the past two years, a small group of individuals (some of us call, the Sakitawak-Ile a la Crosse connection: Yvonne Vizina, Kathy Hodgson-Smith, Bruce Sinclair, Lon Borgerson, Duane Favel, Maureen Belanger and myself, Rita Bouvier) have been meeting regularly to pull together the necessary soonias to produce a musical we created in 1999 for the Back to Batoche celebrations of 2000 supported through dollars from the Millennium Bureau of Canada. Just as an aside, The Batoche Musical as titles go did not captivate any of our interests, but convinced it would do wonders for mainstream public consumption, somewhere in the distant future, we went against our creative sensibilities this one time. If we had our druthers, the musical depicting the love of an old Métis couple in 1950 and long in memory of the battle at Batoche would have suited a language of its origins, perhaps something in Michif. Such is the making of skeletons in the closet.

This year, as the deadline of May 31 drew near for

making commitments to the cast and crew and the Back to Batoche Committee, we were in a shortfall position of that mighty dollar. We met the following week. Tearfully, (Tapwe! This is how committed this group is) we admitted that we would have to cancel The Batoche Musical for 2002. Then someone had the bright idea (it doesn't matter who it was) that in keeping with oral traditions, we could transform the



Sarah, child and Ernestine played by Sara Loutitt, daughter and Krystle Pederson

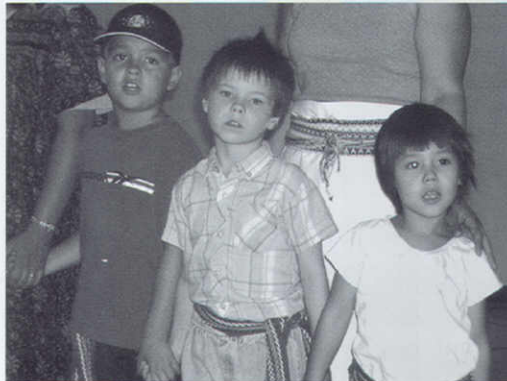


Young Alphonse and Ernestine - played by Angus Vincent and Krystle Pederson

tale of the two lovebirds, keeping significant components of the musical in tact, working with a smaller cast and crew, and in line with what we could afford.

The company, lacking a place to call home, brought the creation of le rababou into being on the internet,

starting with a brainstorming email exercise that everyone participated in. This was followed up with a meeting at our office Amigos - a favorite stopping place for many of us. The purpose of this meeting was to choose among the myriad of ideas that people had put forward, and le rababou it was a montage of The Batoche Musical. While le rababou provided a metaphor for the construction of this year's performance, it also provided the sustenance the meat and potatoes for the show this year. The next step was the creation of the storyboard to guide the improvisation of the production, a technique of choice by this company. In the late hours of July 4, a small group met in LaRonge where Maureen Belanger and Lon Borgerson were teaching a class in theatre at the Cree Language Summer Institute. And then under the guidance of Maureen Belanger and Sara Loutitt, the production began to take shape July 14, culminating with performances on July 25-27, 2002 at Batoche. By all accounts, meaning our audiences' response, it was an overwhelming success. Admittedly, some individuals who have



Some of the child actors

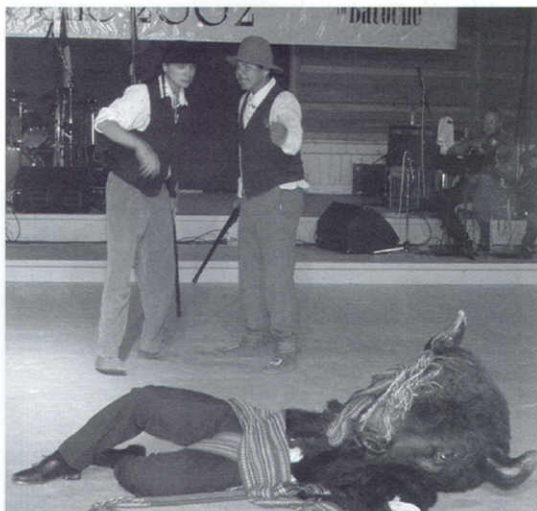


Old Alphonse and Ernestine - played by Clem Chartier and Maureen Belanger

been to all our performances still liked The Batoche Musical better. The coup this year was snagging the hidden talents and spice of Clem Chartier. Yes, you have read this right. Clem Chartier, President of the Métis Nation-Saskatchewan, agreed to step in for a cameo appearance, as old Alphonse, a la Michif, le rouge caleçon piko, his only wardrobe. We have pictures to prove it! And what a performance! Old Ernestine couldn't hold him back on the last show! As improvisational theatre goes, Maureen Belanger is no slouch. She thinks and performs on her feet, playing all the while with her audience. She admitted later, that Clem gave her a challenge.

Each year, the company has been thankful for the talented actors, dancers, musicians, singers (songs and their songwriters), and the production crew it has attracted. They are not nameless. They are Angus Vincent, Max Hanson, John LeClair, Ray Martinson, Andrea Menard, Krystle Pederson, Jack Walton, Melissa Kujawa, Jeff Soucey, Duane Favel, Bruce Sinclair, Sara Loutitt, Chris Besinski, Lorne Duquette, Janet Regan, Angus Vincent, Maureen Belanger, Cheperyn Makokis, Jack Getzlaf, Shelia

Last but not least, is the role of Peter Rudyck, Chair of the Back to Batoche Days Committee. As our money woes emerged Peter encouraged us to give the main stage at Batoche a try. It went against our better judgment as we hoped for a space that was more intimate and quiet. All in all, it worked out. It worked out because we pulled together in good spirit as a community. Sure we had our ups and downs but who doesn't? Thanks to all who came out to support us and thank you to each and every person who donated to our company. The total this year was \$ 900.00. This will go a long way to supporting our mandate of giving voice and expression to Métis culture, language and heritage through the arts, creating learning opportunities for youth to express personal and cultural identity through the performing arts, and to share laughter and build mutual respect across cultures.



Hunters, played by Angus Vincent and Cheperyn Makokis shoot dancing buffalo played by Jeff Soucey



Top Left: Ray Martinson, Musician
 Top Right: Rita Bouvier, Board Member and Andrea Menard, Past Actor
 Bottom Left: John LeClair, Musician
 Bottom Right: Yvonne Vizina and Treena Kortje, Board Members

Crampton, Jon Runolfson, Treena Kortje, and their beautiful children George Belanger, Jessica Belanger, Fred Daigneault, Carlynn Kortje, Mackenzie Kortje, Erik Loutitt, Jesse Loutitt, Drew Loutitt, Paula Loutitt, Réjean Soucey, Koonis Joyal-Sinclair, Wasena Joyal-Sinclair and (the songs of) Don Freed.

Thanks to our past and present sponsors: Métis Nation-Saskatchewan Clarence Campeau Development Fund; Gabriel Dumont Institute, SaskNative Economic Development Fund, Métis National Council; Métis Nation of Ontario; SaskTel, SaskEnergy, SaskPower, Government of Saskatchewan Aboriginal Affairs, Canada Council of the Arts, Government of Canada Privy Council, North West Saskatchewan Métis Council, SaskCulture, Weyerhaeuser.

Ekosi!



The cast of le rababou



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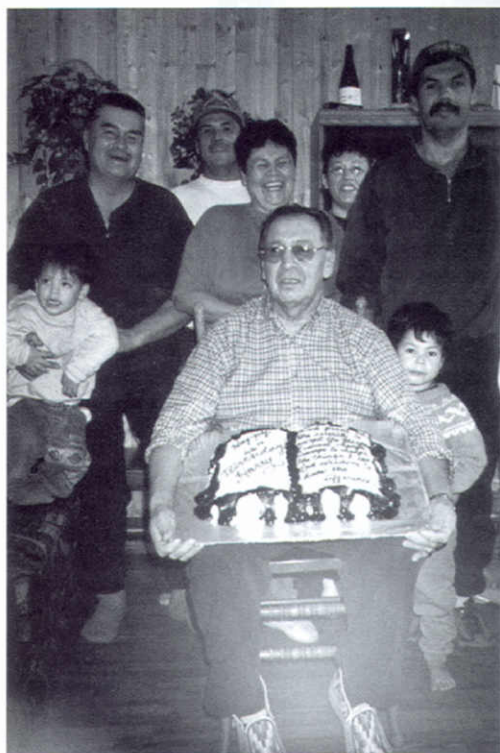
In Memoriam: Métis Elder Harry Laliberte (Tsehbas)

Article and Photos by Kathy Hodgson-Smith

I first met Harry Laliberte in my work with the Primrose Lake Air Weapons Range Negotiating Committee in northwest Saskatchewan, the fall of 1998. Harry was one of the dozen or so Elders who had maintained the cause of seeking compensation for the Métis who were displaced from the range lands in 1953. In beginning my research, I was invited to visit Harry in his home in Ile-a-la-Crosse, to hear about the history of the range establishment and of the way of life for the Métis in those early years. Harry taught me many things during our short friendship. He was a teacher and a leader, finding laughter when times were tense and teasing us back to a sense of hopefulness when the situation seemed grim. Harry held all life

with the greatest of respect, and having overcome his own personal challenges, his teachings always brought you to a kind of peace of mind and a patience and faith. Harry Laliberte passed away on August 25, 2002, in his home community of Ile-a-la-Crosse, finding reprieve from the cancer which had settled into his lungs. Harry's teachings I will always remember.

Harry Laliberte was born in Beauval, Saskatchewan to Alex and Flora (Rose)(nee McCallum) Laliberte in November 18, 1935, marrying his wife Rose in 1956. Harry found sobriety on August 3, 1977, and celebrated his 25th anniversary of his sobriety before his passing this year. Sobriety brought Harry back to



A Birthday Celebration for Harry. In the photo are Harry's sons Alex and Victor as well as his daughter Liz and other family

his family, to dancing and to spirituality, the sources of his strength and his commitment. Harry loved his family dearly, celebrating his eight children and their families: Bert, Estelle, Brent, Liz, Anthony, Patsy, Victor and Alex, born in the marriage to his wife Rose (nee Roy). He was especially close to his granddaughter Amber, who he was active in raising. He was very proud of his many grandchildren and great-grandchildren, showing pictures and telling stories of their many achievements.

Growing up, Harry Laliberte recalled his schooling in Beauval, where he received a grade four education, war time when his father served in World War I, growing up on the land hunting, fishing and trapping, cutting and hauling wood. He recalled his father's pool hall and most deeply felt the loss of his father to lung cancer in 1947. Today, Beauval has reserved a park in honour of his father's contribution to the development of the community and the people and for his contributions to Canada as a War Veteran, the Alex Laliberte Memorial

Park, which overlooks the bend of the Beaver River as it passes by. Harry was brother to Victorine, Judy, Donald, Alexina and Ted, Tony and Alvina, Vince, Edward, Spuddy, and Annette, his brothers and sisters and half-brothers and sisters.

Harry Laliberte was a very spiritual person, feeling that the Creator had helped him to overcome drinking and brought him to deal with his health problems of TB, diabetes, high blood pressure and eventually cancer. He spoke often of the Medicine Wheel teachings, of the need for balance in life, and of the importance of the teachings of the Sweatlodge, which were a regular part of his spiritual life. He also lived as a strong Catholic, attending many community celebrations with the other congregation, participating in the Alcoholics Anonymous Roundups, speaking of his life journey and the strength of the Creator to help him to have faith in himself and in others and in life's journey. Harry remembers when his mother used to attend church every morning when he was a child and the family attending faithfully every Sunday, even in spring when they would return to the ferry, setting it back in the water, living in the ferry house during the summer. In





Reindeer Lake, 1976

winter, Harry's family would pull the ferry from the water and move back to their cabins, where his father had a pool hall and built things like wood cabinets, canoes, cupboards and wash stands. He remembered the teachings of his grandfather, Prosper McCallum, who helped many people to deal with illness, a very spiritual man who gave Harry his first teachings.

Harry Laliberte had a full life of activity with the Métis Nation, promoting the Métis history and culture, working with youth and adults in many areas. He worked with Métis Housing for about ten years, administering the Emergency Repair Program in the north, and for the Métis Addictions Council for many years, right up until his illness made working difficult. He worked for the Saskatchewan Government in agriculture, too, in his early years, following years of commercial fishing, as far north as Lake Athabasca, mink ranching and working at the sawmill in the Big River area. Harry once said that "the Métis people had a hard time because of the hanging of Métis Leader Louis Riel. Louis Riel stood up for us, believed in our rights, stood and fought for our freedom, for our recognition as Métis people", Harry once said. "And the government made a big mistake in hanging him to get rid of him. These are the things we are fighting for even today. We still have problems. We can't get any compensation for the Primrose Bombing Range. We have meeting after meeting and I don't think we will ever get anything. Maybe the government is waiting for us to die off and then they will offer a little bit of money." Until his last days, Harry Laliberte stood for the rights and recognition of Métis in this country, an Elder, a Teacher, an Activist and a Friend.

Harry said that we have to work on ourselves, as

individuals, push ourselves to be better, be sort of hard on ourselves but kind and generous to others. These are the things he used to say. We need to find the Creator to help us work on our problems. Harry used to say that it was important to mind your own business, you know, look after your own issues and problems, and not try to change the world all at once. We need to begin with ourselves and then with our family, then our community. These are the things, he used to say. Finally, we have to learn to live with all nations of people, all nations around the globe, some who suffer a lot still today. Harry used to say that there were two kinds of tears one of sorrow and one of joy and he was so grateful for all the Creator had given him in life. The spiritual, the physical, the emotional, and the mental side of life, we need to grow in all of them. These are his teachings. All of this and much more will be remembered by his many friends and by his family.

Harry Laliberte wanted to leave behind his story and the teachings that brought him to find peace and contentment in his life. He had a love that reached out to many, healed many, sheltered many and brought many of us to a greater sense of spiritual understanding and comfort. Harry Laliberte was a friend to many and we loved him, too, and will miss him in the years to come, praying that he has found his way back to his father's care, his mother's side and to his wife and children who held his heart. Harry is predeceased by many siblings, his two sons, Anthony and Brent, and his wife, Rose, and one baby granddaughter, Megan.



Harry's wife, Rosa and daughter Patsy



South Bay Youth Camp

Métis Veterans Park

Photos by Clem Chartier

North West Saskatchewan held the 9th annual Youth Outdoor Wellness Conference this summer at South Bay Métis Veterans Park. More than 500 youth participated in the conference which included opening remarks from various Métis Leaders and workshops and activities led by many talented individuals.



Above Left: Youth
Above Centre: Métis Leaders Jim Sinclair,
Max Morin, and Clem Chartier
Above Right: Moose

Facing Page, Clockwise from Top Left
Youth; Lorna Docken; Speaker;
Cyril Roy Memoriam; Main Tent;
Participating Youth and Participating Youth.



An Annual Canoe Trip: *Appreciating Our Past*

Interview by Kathy Hodgson-Smith, Photos by Bev Laliberte

Each year a group of women from northwest Saskatchewan paddle the waters of northwest Saskatchewan to spend time together, to enjoy the beautiful outdoors and to reconnect to their historic routes. This year, Bev Laliberte and her son Jarret, Cecile Hanson, Virginia Clarke, Therese Daigneault and Bernice Auramenko paddled the perimeter of Churchill Lake, a trip that took four days and three nights. This was the first year that the weather allowed them to complete their planned journey. The last two years, the paddlers faced inclement weather, wind and rain.

The first night they slept at Gentlemen's Cabin and the second night at Clear Lake. It took a full afternoon to get off paddling on the first day and they settled in for a storm. They left the next morning for a full day paddling, albeit leisurely, stopping to enjoy the majestic trees and the water so blue. The next day was hot and sunny, so they left in the afternoon, stopping to swim and cool off, paddling almost to dark and settled in for camp.

They came home the next day across Big Buffalo Lake.

This was the third trip by the women, with others participating in the first two years. The first year they paddled from Beauval, making it to Thomson's cabin just in time for the rains where they remained



Taking a break on the shores of Churchill Lake



stranded across the lake. The second year they started in Ile-a-la-Crosse and made it to Chartier's cabin, with a storm settling in. Rain. Rain. Rain. Two years in a row. They paddled through the rain for about a half a day on the second trip. The third year they started at Buffalo Narrows and made it all the way around the lake and back to Buffalo Narrows. Germaine Peterson and Therese Daigneault. Kate and Bernice Auramenko were partners the first year, with Peggy Hanson and Bev Laliberte paddling together that year. The second year, Jarret and Bev Laliberte paddled together. Therese Moberly and Germaine Peterson partnered the second year, too. Cecile Hansen joined the troupe the second year and paddled with Virginia Clarke. This year, Virginia Clarke and Cecile Daigneault paddled together again, Therese Moberly and Bernice Auramenko and Bev and Jarret Laliberte paddled as a team.



The canoe trip represents for them an important part of our culture, a part of our past that we can share with our children and a part of our life that we enjoy today. It is quiet and peaceful. It was very good to share time with my son, Laliberte says, to share part of our history, sharing stories as we paddle. The canoe trip is something we all wanted to do. It must be in our blood. I can just respect what is out there in the natural world. It is nice". Clear Lake holds a special place in the hearts of the paddlers, the historic community of our families and the place of our ancestors passed on. Some of the paddlers had family buried at the Clear Lake cemetery so they spent one evening just to visit in the old place and appreciate the past.

Top Left: Heading back out on the lake
 Top Right: Supper and then to bed after
 a day of paddling
 Middle: Bev Laliberte
 Bottom: Cecile Hansen at the grave of
 Albert Daigneault

Successful Evening of Métis Entertainment

Article by Leah Dorion

The Gabriel Dumont Institute was proud to support a great evening of Métis entertainment at the Globe Theatre in Regina on August 28 and at the Broadway Theatre in Saskatoon on August 29. The Gabriel Dumont Institute released its highly anticipated Métis fiddling CD and book called Drops of Brandy. The response to the Drops of Brandy project has been overwhelming and since its release in April, "Drops" is already in its second printing, which is an unexpected surprise for the Institute.

The Institute believes in bringing "Drops" to the Métis community in the major urban centres. Edmonton, Alberta was the site of our first launch in April, 2002 featuring Métis fiddle players, Mel Bedard, Garry Lepine, Homer Poitras, Richard Lafferty, Gilbert Anderson, and John Arcand. Trent Bruner accompanied on keyboard with Vickie Arcand and Rollie Poitras on guitar. The Institute also performed an evening launch at John Arcand's Fiddle Fest on August 10 to a capacity crowd of old time fiddle fans who gathered at Windy Acres Vacation Farm just outside of Saskatoon.

What makes the recent launch so special is that the Institute linked traditional Métis fiddle players, such

as Mel Bedard, Emile Lavallée, Hap Boyer and John Arcand with young prospective Métis artists. Special thanks to Vickie Arcand and Lionel Gilbertson for accompanying our fiddle players. Andrea Menard, Métis actor and singer, released her music CD from her hit one-woman play The Velvet Devil. Also making an appearance was the up-and-coming Aboriginal band Burnt. It was a night of diverse Métis culture in traditional and contemporary forms. Wilfred Burton, a Métis educator in attendance, said that, "I enjoyed the Andrea Menard/Drops of Brandy CD launch last night. I was overwhelmed with Métis pride! It certainly showcased the range of talent we have in our community. We are more than 'sash and fiddle'."

The Institute would like to thank everyone for attending our event. Special thanks to Mervin Brass for being the master of ceremonies and to the Saskatchewan Native Theatre Company for assisting with the production. The Institute is also grateful to the office of the Honourable Ralph Goodale, the Federal Interlocutor for Métis and non-Status Indians, for providing funding support for this historic project.



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Norman Hanson



Baby at Palmbere Days



Buckley Belanger meets with leaders

Palmbere Days 2002



*Cecile and Alfred Morin of
Turnor Lake*



Meeting and Dance Hall



Allan Morin



Louis Morin Memoriam



Skip Montgrand and April McPherson



Armand Murray

Photos by Clem Chartier

John Arcand Fiddle Fest 2002

Article by John and Vicki Arcand

Though daunted by rain from Saturday evening through to the close of Sunday's program - the John Arcand Fiddle Fest 2002 was a great success. The rain affected our gate and total attendance, but our attendance was over 2000 and overall it was a tremendous weekend. We had quests from England, Indiana, Quebec, NWT, B.C., Alberta and Manitoba.

This was the first year we offered Fiddling and Jigging Workshops on Friday and they too were very successful with 58 fiddlers and 59 jiggers participating. We raised 185 kilograms of food for the Saskatoon Food Bank and had 117 "units" camped for the weekend.

We had 41 fiddlers and 28 jiggers compete and here are the lists of winners...

FIDDLE

CHAMPIONSHIP

- 1st - Cammy Romanuk - Saskatoon
- 2nd - Daniel Gervais - St. Paul, Alberta
- 3rd - Kandice Sawitsky - Saskatoon
- 4th - Karnell - Sawitsky - Saskatoon
- 5th - Dale Amyotte - Saskatoon

OPEN

- 1st - Glen Westberg, Winnipeg
- 2nd - Desmond Legace - Swan River, Manitoba
- 3rd - Lucas Welch - Moose Jaw
- 4th - Adam Waldner - Shellbrook, Saskatchewan
- 5th - Fay McKenzie - Coldwater, Ontario

JUNIOR (13 TO 18)

- 1st - Jennilee Martineau - Winnipeg
- 2nd - Sarah Romanuk - Saskatoon
- 3rd - Ryan Zuchon - Foam Lake, Saskatchewan
- 4th - Becky Ames - Minitonas, Manitoba

GOLDEN AGE (70 & OVER)

- 1st - Fred Easton - Kenosee Lake, Saskatchewan
- 2nd - Victor Rose - Lloydminster, Alberta

NOVICE (12 & UNDER)

- 1st - James Steele - Saskatoon
- 2nd - Sierra Noble - Winnipeg
- 3rd - Bryn Rees - Outlook
- 4th - Gabriel Duperreault - Regina
- 5th - Haven Rees - Outlook
- 6th - Sarah Hails - Saskatoon
- 7th - Joron Thorsteinson - Asquith
- 8th - Sarah Tavanetz - Biggar

SENIOR

- 1st - Don Pfeifer - Saskatoon
- 2nd - Lucein Chabot - Zenon Park, Saskatchewan

- 3rd - Arnie Finan - Saskatoon
- 4th - Gilbert Anderson - Edmonton, Alberta
- 5th - Dave McMillian - Pinowa, Manitoba

TRADITIONAL METIS

- 1st - Daniel Gervais - St. Paul, Alberta
- 2nd - Glen Westberg - Winnipeg, Manitoba
- 3rd - Victor Rose - Lloydminster, Alberta
- 4th - Homer Poitras - Elk Point, Alberta
- 5th - Gilbert Anderson - Edmonton, Alberta
- 6th - Desmond Legace - Swan River, Manitoba

CANADIAN RED RIVER JIGGING CHAMPIONSHIPS

JUNIOR

- 1st - Samantha Bouvier - Green Lake, Saskatchewan
- 2nd - Shalaine Bouvier - Green Lake, Saskatchewan
- 3rd - Charmaine Ahpay - Yellow Quill, Saskatchewan

LADIES

- 1st - Kathleen Steinhauer - Saddle Lake Cree Nation, Alberta
- 2nd - Alaine Poochay - Yellow Quill, Saskatchewan
- 3rd - Kathy Shynkaruk - Prince Albert
- 4th - Melanie Desjarlais - Lac La Biche, Alberta

MENS

- 1st - Raymond Shumi - Tisdale, Saskatchewan
- 2nd - Alain Chevrefils - Pine Falls, Manitoba
- 3rd - Tim Cote - Saskatoon
- 4th - Dumas Arcand - Debden, Saskatchewan

PAIRS

- 1st - Brenda Young & Dale Cote - Saskatoon
- 2nd - Melanie & Blaine Desjarlais - Lac La Biche, Alberta

OVERALL GRAND CHAMPION

- Raymond Shumi - Tisdale, Saskatchewan

Promoting Science Across the Homeland

Article and Photos by Lee D. Wilson
Science Advisor on Aboriginal Initiatives to the College of Arts and Science
Department of Chemistry, University of Saskatchewan
wilsonlee@usask.ca

To the average person, the world of science can seem intimidating and daunting. I will always remember the look on my neighbor's face when she finally realized that I worked as a scientist. "You're a scientist", she said, almost falling over in disbelief! "You certainly don't look like one", she said pointedly. Somehow, I think she may have thought I was a professional skateboarder or a mountain bike racer! Those comments made me realize that perceptions are important in how we shape our views. In addition, I realized how important a hands-on experience could be in overcoming our fears and preconceived notions of unfamiliar territory.

There are numerous factors that can be cited for the under representation of Aboriginal peoples in science and technology related fields. This topic of discussion is beyond the scope of the present topic and will be discussed in a forthcoming article. Nevertheless,

distorted perceptions of science, limited hands-on experience, and discouraging teachers can be a significant deterrent to anyone considering a career choice in these fields. Moreover, given the fact that Aboriginal peoples are under represented in the fields of natural sciences and engineering, there is a need to promote these areas as viable career choices, improve retention rates, and decrease attrition.

There are some Canadian organizations committed to the promotion of science and technology (S&T) among Aboriginal youth. One such group is the Canadian Aboriginal Science and Technology Society (C.A.S.T.S., see <http://www.cast.s.ca>). "The mission of C.A.S.T.S. is to develop technically informed Aboriginal communities by providing information, resources, and solutions designed to motivate Aboriginal students of all ages to enter, remain, and excel in S&T while maintaining respect for our traditional culture". In that



Back: Executive Director Neil Jones and Lee Wilson
Front: Summer Science Camp Participants

vein, C.A.S.T.S is involved in a number of activities that are aimed at fostering and encouraging Aboriginal youth to pursue careers in S&T areas. For example, C.A.S.T.S administers a scholarship program for Aboriginal youth that promotes post-secondary training in S&T fields. As well, it provides free student memberships to the organization and publishes a quarterly newsletter that highlights important developments in education and training initiatives across Canada. In August of this year, at the World Indigenous Peoples Conference on Education in Morley, Alberta, C.A.S.T.S participated and produced a three-day camp for Aboriginal youth. Activities ranged from hands-on chemistry experiments, plant ecology, to structural engineering design. Previous C.A.S.T.S science camps were held in Alberta and dealt with various topics in science and engineering. Upcoming activities include a national conference in September 2003, the ONLY Aboriginal Science conference in Canada, and it will focus on environmental themes. *The conference will represent a one-of-a-kind event that highlights the integration of science, technology,*

and traditional knowledge. It will be a unique opportunity for the work of Aboriginal students, scientists, educators, and elders in our communities to be shared. The list of participants, guest speakers, events, and activities are expected to draw a large gathering and organizers anticipate an exciting event. C.A.S.T.S continues to strive to be one of the leading national organizations that deal with the promotion of S&T careers for Aboriginal persons. This spells good news for our Aboriginal youth who wish to further their careers in the S&T areas.

The University of Saskatchewan (U of S) has maintained a long-standing tradition in successful initiatives for Aboriginal students (see <http://www.usask.ca/>). Examples of successful programs include Legal Studies for Native People, Aboriginal Justice and Criminology, the Indian Teacher Education Program (ITEP), and the Saskatchewan Urban Native Teacher Education Program (SUNTEP), a program of the Métis Nation Saskatchewan Gabriel Dumont Institute designed in partnership with the College of Education. In terms of science related



GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES AND APPLIED RESEARCH

Métis Cultural Development Fund

The Gabriel Dumont Institute has entered into a two year pilot project partnership with SaskCulture, Inc. to develop and administer the Métis Cultural Development Fund (MCDF). Funding for this program is provided by Saskatchewan Lotteries Trust Fund for Sports, Culture and Recreation.

The MCDF Program provides funds for activities that preserve, strengthen and transmit Métis culture and traditions in Saskatchewan. An emphasis is placed on children and on building cultural leadership skills, transferring knowledge between generations, skills development mentorship and having fun. The activities should encourage gathering, sharing, learning, celebrating and developing Métis culture in Métis communities.

Applications must be submitted prior to the May 1st and October 1st deadline.

For additional information and an application form and guidelines for the MCDF, please contact:

Secretary, Métis Cultural Development Funds
Gabriel Dumont Institute
 917 - 22nd Street West
 Saskatoon, SK S7M 0R9
 Phone: (306) 934-4941
 Fax: (306) 244-0252
 or visit our website at: www.gdins.org

programs for youth, the U of S has achieved great success in hosting summer science, engineering, and agriculture camps in partnership with the Federation of Saskatchewan Indian Nations (FSIN), and the Department of Mathematics "math readiness camp". In 1998, the Super Saturday initiative involved a partnership between the Saskatoon Tribal Council and the Indigenous Peoples Program (Extension Division, U of S). This initiative offered Aboriginal students an opportunity to become familiar with the different disciplines at the U of S; specifically in the areas of math and science. A joint initiative called the Cameco Access Project for Engineering and Science (CAPES) (see <http://capes.usask.ca/>) was launched by the U of S in 1997. This program was successful in delivering specialized science and engineering curricula to distant communities in northern Saskatchewan.

There is a recognized need to promote science and technology careers among Aboriginal peoples because the areas of math and science have not been commonly targeted as career choices. Specifically, there is a need to address attrition and retention issues of Aboriginal students in the natural sciences and this is anticipated to contribute positively toward increasing the representation of Aboriginal peoples in the fields of S&T. Currently, the College of Arts and Sciences at the U of S is embarking on a number of exciting initiatives to promote the natural sciences to Aboriginal students.

Given the previous success of the various pre-university and university level programs for Aboriginal youth at the U of S, it will be very interesting to see what new developments occur in the natural sciences.

Why promote S&T among Aboriginal youth? Because there are many important problems in the fields of environment, medicine, and resource management, that need to be addressed. Aboriginal youth must have science, engineering, and technical backgrounds to tackle the many complex issues that continue to develop in our changing world. There remain many real and perceived obstacles to be overcome by Aboriginal peoples in order to stake some claim in the fields of S&T. Youth can empower themselves by gaining the necessary skills and training required to address these problems within and outside their communities.

It is exciting to know that there are progressive national groups such as C.A.S.T.S and the University of Saskatchewan that are committed to promoting science and technology with a view of making a significant and positive difference in the Aboriginal communities. Work is underway to accomplish these goals at the local and national levels and the potential beneficial outcomes of such programs for Aboriginal youth are eagerly anticipated.



Lee Wilson giving a short demonstration during 2002 Science Camp in Morley, Alberta

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Tiny Tot (6 & Under)	\$100	\$75	\$50	Entry Fee \$25

Jigging Competition

	1st	2nd	3rd	
Tiny Tots (6 & Under)	\$15	\$10	\$5	No Entry Fee
Junior (7-12)	\$75	\$50	\$25	Entry Fee \$5
Intermediate (13-17)	\$75	\$50	\$25	Entry Fee \$5
Adult (18-39)	\$75	\$50	\$25	Entry Fee \$5
Senior (40-64)	\$75	\$50	\$25	Entry Fee \$5
Golden Age (65 & Over)	\$75	\$50	\$25	Entry Fee \$5

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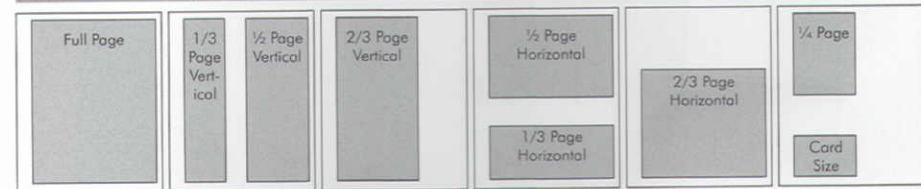
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We welcome your organization's participation and thank you for your support. A New Breed Magazine inquiry can be directed to New Breed Magazine, by calling 306 343-8285, by fax at 306 343-0171 by e-mail at kathy@newbreedmagazine.com.

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