

New Breed

MAGAZINE



*Proud
to be
Métis*



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New Breed

MAGAZINE

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Any correspondence or inquiries can be made to:

The Gabriel Dumont Institute
2-604 22nd Street West
Saskatoon, SK S7M 5W1
Telephone: (306) 657-5716
Facsimile: (306) 244-0252

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Cover Art: Designed by Hilary R. Harper, Bead Artist (Métis/Cree)

Editors:

Darren R. Préfontaine -
darren.prefontaine@gdi.gdins.org
Karon Shmon -
karon.shmon@gdi.gdins.org

Editorial Board:

Geordy McCaffrey, Executive Director
Karon Shmon, Publishing Coordinator

Staff:

Warren Dudar -
warren.dudar@gdi.gdins.org
David Morin - david.morin@gdi.gdins.org

Contributing Writers:

Warren Dudar
Gloria Fleury
Norman Fleury
Michel Gravel
Métis National Council
David Morin
Marjorie Obleman
Joanne Panas
Bradly Parenteau
Darren R. Préfontaine
Karon Shmon
Diana Smith
Olive Whitford

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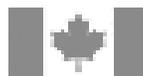
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Michif and the Métis

Article by: Darren R. Préfontaine

I.

Language is the most important aspect of human interaction. It defines who we are, it delineates our worldview and it illustrates how we interact with other individuals and other societies. Most important, it transmits cultural knowledge from generation to generation. As a result, language and culture have been intertwined ever since our very beginnings as a species. Therefore, when we lose a language, we lose not only a way of communicating, but also a specific worldview and a whole panoply of accompanying cultural knowledge, including spiritual systems, oral traditions, harvesting strategies, and healing techniques. Thus, when languages become extinct, cultures and peoples die as well.

Canada has been blessed with the remarkable linguistic diversity of our Aboriginal peoples and all the subsequent immigrant cultures that make this land home. However, racism, colonization and state-sponsored assimilation and nation-building policies have decimated most Indigenous and European settler languages¹ other than English and French. Colonization had a devastating impact upon the Métis' collective identity, particularly through the near eradication of Michif and other Métis heritage languages.

As a marginalized and colonized people, the Métis bore the stigma of being Indigenous, of being of mixed ancestry and of being "rebels". This meant that many Métis abandoned their heritage or downplayed it to better fit into the non-Aboriginal mainstream. The end result was a loss of heritage language retention among at least three generations of Métis, which means that most Métis, perhaps 90-95%, are unable to have a simple conversation in any of their ancestral languages. As a result, English has become the working and living language of the Métis Nation.

II.

Linguists maintain that Michif, while being one of many hybrid languages throughout the world, is very unique, demonstrating the Métis' genius for fusing disparate cultures into a coherent synthesis. Within the Métis community, however, there is much confusion about the language and its components. Interestingly, it has only been since the 1980s, possibly due to the linguist Peter Bakker's visit to the Prairies and North Dakota, that the Métis universally started calling Métis heritage languages in Saskatchewan "Michif." Traditionally, many of the Old People called Michif "Cree"², while referring to themselves as "Michifs" or "*métchifs*" - a variation of "*métif*" or "*mitif*", an archaic French spelling of Métis.

In Saskatchewan, there is much variation of languages/dialects that community people call Michif. Nevertheless, despite some very striking differences among these Michif dialects/languages, there are some commonalities: all have been handed down through the oral tradition, which means that they are spelled phonetically when written and they all contain, albeit in various percentages, Cree and French (and sometimes Saulteaux and English) words. In addition, various Métis communities added other languages to their dialect depending upon the proximity of related cultural groups. For

instance, in areas where the Cree lived, Métis languages became strongly influenced by Cree - either through speaking Cree itself or reinforcing the Cree component of their Michif. This happened in places such as Cumberland House (Swampy Cree) and Ile a la Crosse (Woods Cree) and on the southern Plains (Plains Cree). In other areas, close to Francophone settlements, the Métis had their Michif influenced by French speakers (St. Louis and Willow Bunch, Saskatchewan). In some areas, it was Saulteaux (Crescent and Crooked Lake, Saskatchewan). At present, there are three languages in Saskatchewan that various Métis communities call Michif: Michif-Cree, Michif-French and Ile a la Crosse Michif.

(I) Michif-Cree

The purest version³, in terms of structure, according to linguists, is "Michif" or "Michif-Cree". It is composed of Plains Cree (with some Saulteaux) verbs and verb phrases and French (with some English) nouns and noun phrases. Its origins date to the late eighteenth century; however, its precursors may have existed in the Great Lakes region a few generations earlier. Michif-Cree is spoken throughout central and southern Saskatchewan in a broad band of land stretching from the Battlefords, Debden, down towards Yorkton and into the Qu'Appelle Valley. Outside of Saskatchewan, it extends into central Manitoba and into North Dakota, where, in the Turtle Mountains, it is known as "Plains Cree-Chippewa". Of all languages/dialects called Michif, it has by far the largest geographic range.

(II) Michif-French

Michif-French or Métis-French - traditionally spoken by the Métis in Batoche-St. Louis, and in other areas where there was French-Canadian, French and Belgian (Walloon) settlement - is considered by linguists to be a dialect of Canadian French. However, Michif-French is not easily intelligible to



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Francophones. It differs from standard Canadian French in a number of ways including its lack of gender differentiation for personal pronouns⁴, its borrowing of Cree and Saukteaux words, and its different French vocabulary, vowel pronunciation, and possessive construction⁵. Michif-French is likely the ancestor language of Michif-Cree. Up until the recent past, in communities such as St. Laurent and St. Eustache, Manitoba, Francophones stigmatized Michif-French speakers for speaking "bad" French⁶. As a result, the language wasn't handed down to succeeding generations. The program "La voix des M chifs" on the Aboriginal Peoples' Television Network is in Michif-French.

(III) Ile a la Crosse Michif

Ile a la Crosse Michif is spoken in the northwest corner of Saskatchewan with most speakers living in or near Ile a la Crosse. It is called Michif, Michif-Cree, French-Cree and even "Church-Cree" because of its small French component that was brought to the region in the late nineteenth century by Francophone priests. It is, according to linguists, a Woods Cree dialect⁷ with some French (noun) word borrowings. It is not related to Michif-Cree or Michif-French. Ile a la Crosse Michif is strongly supported by community people and is taught in schools, most notably Rossignol School in Ile a la Crosse.

Of these three dialects/languages, only Michif-Cree is politically sanctioned. Nevertheless, regardless of these differences, we should encourage the use of all M tis heritage languages whether or not people call or consider them Michif, and work with M tis communities to ensure their long-term preservation. Furthermore, if M tis people speak it, want to promote it and call it Michif, then by convention, it is Michif, and it should be supported.

III

The drive to revive Michif-Cree and restore it as a functional language has been undertaken by the M tis National Council (MNC) and its affiliates, including the M tis Nation - Saskatchewan. At present, Michif-Cree is the official language of the M tis Nation:

Whereas the M tis emerged in Canada as a distinct nation with a unique culture; and whereas during the genesis of the M tis Nation, Michif evolved as a distinct language of the M tis Nation; and whereas it is recognized within international law that language is one of the requirements of the establishment of a reaffirmation of Nationhood; therefore, be it resolved that the M tis National Council recognize and declare Michif as the historical and official language of the M tis Nation⁸.

The MNC's official sanctioning of Michif-Cree likely occurred because of the language's nearly equal fusion of Cree with French, its wide geographic distribution across the M tis Homeland and its historical contribution as the language of the Plains bison hunters⁹.

The stakes for preserving Michif-Cree (and the other varieties of Michif) are high. Most M tis can't speak it, and those who can are almost entirely elderly. However, the federal government has recently made a large financial commitment to the preservation of Michif through the *Aboriginal Languages Initiative*¹⁰. Such funding is vital if the language is to survive because more resources, particularly dictionaries, grammar and phrase books, and children's audio

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books, are needed. In addition, language nests and immersion programs are also required. Furthermore, Métis institutions need to build their human infrastructure to deliver Michif-language resources and programs to the Métis community. Presently, only the Gabriel Dumont Institute (Saskatchewan), the Louis Riel Institute, the Métis Resource Centre, Pemmican Publications (Manitoba) and Turtle Mountain College and Turtle Mountain reservation schools (in North Dakota)¹¹ are developing Michif resources. At present, none of the Canadian institutions have regular Michif-language courses for interested community members.

Producing Michif-Cree resources is also hampered by a number of factors. First of all, very few Michif speakers can write the language in the developing, but still not dominant, orthography¹². Secondly, there is still no standard Michif-Cree lexicon¹³. For instance, all the Michif-Cree resources produced since the late 1990s use various orthographies and lexicons. Thirdly, how do you transform a pre-industrial, orally-based language into a functional language that can be understood in today's technologically advanced milieu? For instance, determining modern terminology for technical terms such as "Internet" or "surfing the net" or for abstract concepts such as "cyberspace" are problematic and are open to interpretation. Finally, as the language evolves, it is incorporating a great deal of English. How will mixing English, the world's hegemonic (dominant) language, occur without diluting Michif's original nature?

Standardization is clearly imperative if Michif is to survive. This is not an insurmountable task: standardization, revitalization and reformulating languages have occurred throughout history¹⁴. What is needed to ensure Michif's survival is a firm commitment by all stakeholders involved - Michif speakers, the Métis community, Métis educational, cultural and political institutions and all levels of government. Most importantly, we must rely on the passion and dedication of community people to preserve all varieties of Michif. Listening to Norman Fleury or Senator Gilbert Pelletier speak Michif-Cree, you can sense their strong passion for this language - the language of their grandmothers and grandfathers. Father Guy Lavallée and Paul Chartrand, when talking in or about Michif-French, show the same passion, as do those who speak Ile a la Crosse Michif, such as Vince Ahenakew or Margaret Hodgson. As long as this passion remains and is transmitted to younger generations, these languages will not become extinct like Beothuk or Manx.

¹ Settler languages include Gaelic, German, Icelandic and Ukrainian etc.

² Peter Bakker. *A Language of Our Own: The Genesis of Michif, the Mixed Cree-French Language of the Canadian Métis*. New York: Oxford University Press, 1997, p. 65.

³ Ibid., pp.118-160.

⁴ In that sense, Michif-French is like Cree and all other Algonquian languages, which also have gender-neutral personal pronouns.

⁵ Bakker, pp. 248-51.

⁶ See Guy Lavallée. *The Metis of St. Laurent, Manitoba: Their Life and Stories, 1920-1988*. Winnipeg: Self-Published, 2003, pp. 111-116.

⁷ Bakker, pp.144-160 and 161-81.

⁸ Lawrence J. Barkwell, Editor. *La Lawng: Michif Peekishkwewin. The Heritage Language of the Canadian Metis. Volume 2: Language Theory*. Winnipeg: Pemmican Publications, 2004, p.1.

⁹ <http://www.metisnation.ca/ARTS/michif1.html>.

¹⁰ http://www.pch.gc.ca/progs/pa-app/progs/ila-ali/index_e.cfm.

¹¹ Recovery efforts by these institutions began in the 1980s, with resources being produced in the mid to late 1990s. As a result, these resources vary in quality and aren't standardized.

¹² This term refers to spelling conventions including spellings and the use of word accents. In Michif, words are spelled differently than in Cree or French. In addition, while all Michif-Cree speakers pronounce the words almost universally the same, they are often spelled differently. For instance, Michif-Cree speakers spell the French article le/la as "li", "le" or "lee". The Turtle Mountain Orthography, developed in North Dakota by Ida Rose Allard, Patline Laverdure and linguist John Crawford, is the dominant Michif-Cree orthography.

¹³ Lexicon is a particular language/dialect's vocabulary.

¹⁴ The most notable example was the creation of modern Hebrew following the creation of the state of Israel in 1948.

Michif-Language Resources

Produced by the Gabriel Dumont Institute

(www.gdins.org/catalog/ / 306-934-4941)

<i>The Beavers' Big House</i>	\$12.95
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<i>Expressing Our Heritage: Métis Artistic Designs</i>	\$99.90
(Study prints and teachers' manual with Michif-Cree and Ile a la Crosse Michif terms)	
<i>The Turtles Teachings</i>	\$5.00/\$10.00
(Narration Component, in English and Michif-Cree, for the book Changes)	
<i>The Metis: Our People, Our Story</i>	\$69.00
(CD-ROM - information about all forms of Michif)	
<i>Metis Legacy</i>	\$69.95
(Book - information on all forms of Michif, including an annotated bibliography)	
<i>Resources for Métis Researchers</i>	\$5.00
(Book - information on all forms of Michif, including a bibliography)	
<i>The Virtual Museum of Métis History and Culture</i> (www.metismuseum.ca)	Free
(Interviews and information on all forms of Michif)	

Michif Books Launched in Winnipeg

*Article by: Karon Shmon
Photograph by: David Morin
Excerpt by: J.D. Panas and Olive Whitford
Michif-Cree Translation by: Norman Fleury*

The Gabriel Dumont Institute (GDI) had the pleasure of launching one of its newest children's books, *The Beavers' Big House*, at the Grant Park McNally Robinson, in Winnipeg, Manitoba, on



Authors Joanne Panas and Olive Whitford pose with Michif-Cree Translator Norman Fleury.

February 9, 2005. *The Beavers' Big House* was co-launched with Pemmican Publications' *Thomas and the Metis Sash*. The event was the first time two books with Michif-Cree translations were launched simultaneously, and the first time that GDI and Pemmican Publications, the only two Métis book publishers, worked together to hold a launch. *The Beavers' Big House* authors, Joanne Panas and Olive Whitford, read from the book in English and were followed by a reading in Michif-Cree by Norman Fleury, who provided

the book's Michif-Cree translation and narration component. Bonnie Murray read an excerpt of her book *Thomas and the Metis Sash*, while Rita Flammand, the book's translator, read in Michif-Cree.

The evening preceded the start of Winnipeg's Festival du Voyageur and culminated with cakes depicting the two book covers being served to the audience, and a book signing session by the authors and translators. Students from the Saskatchewan Urban Native Teacher Education Program in Saskatoon were on hand, adding much enthusiasm to the event. The students were in Winnipeg conducting genealogical research as part of their studies. Many local Métis also attended, ensuring a large captive audience.

GDI wishes to thank Pemmican Publications, particularly Managing Editor, Diane Ramsay, and McNally Robinson for coordinating and hosting the launch.

Excerpt: *The Beavers' Big House*

The following two pages are from *The Beavers' Big House*. The Michif-Cree translation is provided to show how the language looks in print.

Hot and tired, Baptiste slapped his scaly paddle-shaped tail in the water. "Betsy, it's time for a break."

"Great idea!" Betsy cheered, as the two beavers scampered to the top of their home to rest and nibble on some poplar bark, their favourite food. As they admired their hard work and enjoyed the view of the pond, Betsy felt a slight breeze. Her fur bristled and her nose twitched, as she raised her head, sniffing the foul smelling air. "Brother, you are older and much wiser than I am, what is that strange smell?"



Baptiste dropped his lunch and checked the air. It was a bad smell, an evil smell. "I think," he exclaimed in shock, "it's smoke! The Elders warned me about fire! It is very dangerous!"

Aen kishishoot pi aen ayeshkooshitt, Baachiss sa kue paakamahum daan l'oo. "Bettsii si li taan chi nakiiyaak achiyow."

"Enn bonn idii ki taayaan!" Bettsii ka shakoowett, pi dissu leu maenzoon ka kwashkwabtichik, chi aashteshbikihk, pi chi, mii chi chik l'ikors d'arb, leu maangii iwow. Aen miyaapichikik lue oovraag pi li marais, Bettsii mooshitow li vaan. Soon pwel chimatehpayin, soon nii maatinaam, sa tett oopinum, miyaatum l'air ael miyaakwaniiyik. "Moon frayr, naawutch ki shpitishinn pi naawutch ki nipwaakaan aashpishchi niyaa, kaykny ooma kaa shookimaakuhk?"

Baachiss soon ginii paatinum pi l'ayr miyaatum. Nimooya miyentum animaa kaa miyaatubk, maachi miyatum. "J'i paans la bookaan kooshkweytum! Lii vyeu gii wiitamaakwuk li feu chi pishkaapaatamun! Si daanjeuri!"

~27~

"Baptiste, let's investigate!" and the beavers scrambled into the woods towards the smoke.

When they reached the trouble spot, Baptiste gasped, "It's a smoldering fire-pit left by careless two-leggeds!"

"What shall we do?" shrieked Betsy. "One tiny flame could bring disaster to our tinder-dry forest!"

"Baachiss, ashtumm, kaapan'dwaashchikanaan!" Bettsii iitwen, pi daad li bwaa kehshikow pihmatawuk iteh la bookaan kaa ayaamakuk.

Kaa takooshikik itaa li feuu ka aayamakuk, Baachiss iitwen, "Aawiyaa a deuu paath li groo feu aen kii payyakootashkatabk!"

"Taanshi ehkwaa chi tootamaak?" Bettsii iitwen. "Enn pchitt flamesh kaakiyow kaa kiishnatikashkitew kaakiyow ooma lii graan bwaa kaa paashtek!"



~29~

THE BEAVERS' BIG HOUSE



By J.D. Panas & Olive Whitford
Michif Translation by Norman Fleury

The Beavers' Big House is a full colour illustrated children's book that tells the story of a forest fire and how two beavers—Baptiste and Betsy—rally the other forest animals to fight it. The book teaches children valuable lessons such as the need for cooperation and preparedness. *The Beavers' Big House* is geared for children aged 6 to 12. *The Beavers' Big House* includes a Michif-Cree translation. An audio CD, in both English and Michif-Cree, accompanies the book, which is available from GDI at www.gdins.org/catalog or at (306)-934-4941, or from a number of bookstores.

Joanne Panas, a Métis author and illustrator, is from Prince Albert, Saskatchewan. *The Beavers' Big House*, her first children's book, is a collaborative project with her mother, Olive Whitford. The book was recently nominated for a 2004 *Saskatchewan Book Award* in the *First Peoples' Publishing* and *Publishing in Education* categories. Joanne draws a regular cartoon for the Prince Albert *Rural Roots* newspaper and recently illustrated Ken Carriere's *The Bulrush Helps the Pond*, which won a 2002 Saskatchewan Book Award in the First Peoples' Publishing category.

Olive Whitford, a Métis Elder, comes from a long line of gifted storytellers who influenced her to record her family history and experiences. Recently, Olive began submitting stories about her childhood experiences and her memories of her grandmother to *Rural Roots*, a Prince Albert, Saskatchewan-based newspaper.

Norman Fleury, originally from St. Lazare, Manitoba, is a gifted oral storyteller and is one of the keepers of the Michif-Cree language. Presently, the Manitoba Métis Federation's Director of the Michif Language Program, Norman has worked extremely hard to preserve and promote Michif-Cree, which he believes is a "God-given" language. Norman has produced numerous Michif-Cree resources, including an introductory dictionary.

10th Annual Prince Albert Métis Fall Festival

Article by: David Morin

Photographs by: David Morin and Warren Dudar

The 10th annual Prince Albert Métis Festival, held on September 17, 18, and 19, 2004 was an enjoyable time for all those lucky enough to attend. Festival attendance was high and included people from across Canada as well as the United States. The festival's purpose is to provide an opportunity for the community, particularly youth and Elders to learn, preserve and promote Métis culture. To accomplish this goal, many aspects of traditional Métis culture, including dancing, jigging and trapping took place during the weekend.

The festival began with the opening ceremonies on Friday night, and centred on a memorial for Bernice Sayese. Veterans, Role Models, and Métis Youth Ambassadors were also honoured. Later that night, a dance was held to the music of the "Melody Makers". During the intermission, an Old Tyme Dance Competition was held, in which the "Old Tyme Waltz" and "Fox Trot" were performed. Brittany Pederson and B. Isbister waltzed and trotted to first place in both competitions.

Saturday began with a pancake breakfast and the opening of the arts and crafts displays. Vendors sold art, jewellery, clothing and books. The displays promoted the 2004 Métis Festival (November 18-21, 2004) and another provided information on the Batoche National Historic Site.



Local Artists



Prince Albert Métis Fall Festival 2004 Competitions

Saturday's events began with the King Trapper competition, hosted by Jim Souter. The trappers all wore their traditional clothing, and for their first event performed animal calls and birdcalls including those for moose, elk, wolves, loons, ducks, and eagles. The animal and bird callers included Norman McKenzie, Gerald McKenzie, Sam Roberts, Cody Souter and Valerie McKenzie. After the calling had concluded, the trappers moved outside where they competed in events such as the axe and hatchet throw, trap-setting, swade sawing, and the log toss. Sunday's trapper events included the swade saw and split, knife throwing, the pack race, and the cross cut.

The cultural village and children's events were

also held outside. The cultural village showcased traditional Métis food such as roubabou, bannock, and fresh trout from Lake Athabasca, as well as crafts and beadwork. In addition to various other activities, the children played games such as hide the rabbit tail, had races, and had their faces painted.

Dancing and jigging enthralled audiences inside the Exhibition Centre all weekend. The competitions started with square dancing and concluded with jigging. Square dance groups from all over the Métis Homeland entered the competition, including teams from across Saskatchewan, such as Beauval, Cumberland House, Ile a la Crosse, Pinehouse, Kamsack, Muskoday, and Prince Albert, as well as groups from Edmonton, Alberta, Norway House, Manitoba and Belcourt, North Dakota. The jigging competitions brought out both young and old. Six age categories competed, starting with tiny tots and eventually advancing to golden age. The dancing and jigging was excellent. For a detailed list of competition results, see the end of this article.



Bannock Fry

On Saturday evening, an amateur talent showcase and another dance took place. Terry Roberts won the talent contest, with Jim Laliberte coming in second, and Dakota Caisse in third. At the dance, the Old Tyme Dance competition was finished off with the "Seven Step" and "Heel-Toe Polka". Ginelle Lariviere and Keith Brown won the "Seven Step", while Val McDonald and Ken Michayluk won the "Heel-Toe Polka".



Festival Youth Abassador Jennifer Spriggs

This year's Youth Ambassador for the festival was Jennifer Spriggs. She is currently employed with the Métis Employment and Training Centre in Prince Albert as an administrative assistant. Jennifer spent the weekend volunteering at the festival, helping out with various activities. She loved attending the festival and seeing the wonderful display of Métis culture. Jigging was her favourite event during the three-day festival.

In conclusion, the 10th annual Prince Albert Métis Fall Festival was a great way to spend the weekend. I am sure all who attended eagerly await next fall's festivities, which will be held on September 16, 17, and 18, 2005. Congratulations to all the organizers and volunteers who made the weekend a complete success!

Prince Albert Métis Fall Festival Competition Results

Old Tyme Dance Competition:

- | | |
|------------------|---|
| "Old Tyme Waltz" | 1st - Brittany Pederson and B. Isbister
2nd- Doreen Thoulte and Leo Thoulte
3rd - Val McDonald and Ken Mechayk |
| "Fox Trot" | 1st - Brittany Pederson and B. Isbister
2nd- Doreen Thoulte and Leo Thoulte
3rd - Sharon Balicke and Ken Staderuk |
| "Seven Step" | 1st - Ginelle Lariviere and Keith Brown
2nd- Ken Thompson and Lorraine Thompson
3rd - Brittany Pederson and Neanna Saskamoose |

"Heel-Toe Polka" 1st - Val McDonald and Ken Michayluk
 2nd- Ginelle Lariviere and Keith Brown
 3rd - Shayle Kepun and Janie Hall

Jigging Competition:

Male

Junior	1st - Joshua McCallum 2nd - Dakota Caisse 3rd - Luke Gauthier	Senior	1st - Louis Daniels 2nd - Raymond Shumi
Intermediate	1st - Adam Primeau 2nd - James Dreaver 3rd - Larry McKay Jr.	Golden Age	1st - Rod Thomas
Adult	1st - William Ettawacappo 2nd - Dale Ahenakew 3rd - Joel Durocher		

Female

Junior	1st - Janie Hall 2nd - Jodelle Keplin 3rd - Megan Morin	Senior	1st - Madeline Thomas 2nd - Francis Underwood 3rd - Shirley Nanapay
Intermediate	1st - Kayla Bear 2nd - Brooke Belgarde 3rd - Ariel Morin	Golden Age	1st - Cathy Shynkaruk 2nd - Lillian Swanton
Adult	1st - Wendy Thomas 2nd - Roberta Etta 3rd - Ginelle Lariviere		

Square Dancing Competition

Junior	1st - Sakitawak Michif Dancers - Ile a la Crosse, SK 2nd - Pinehouse Jr. Square Dancers - Pinehouse, SK 3rd - Cote Jr. Square Dancers - Kamsack, SK
Intermediate	1st - Muskoday Northern Lights Dancers - Muskoday, SK 2nd - Turtle Mountain Métis Dancers - Belcourt, ND 3rd - Nordale Métis Dancers - Prince Albert, SK
Adult	1st - Norway House Creclander Dancers - Norway House, MB



King Trapper

Amateur Talent Show Competition:

1st - Terry Roberts
 2nd - Jim Laliberte
 3rd - Dakota Caisse

King Trapper Competition:

King Trapper
 1st - Norman McKenzie
 2nd - Gerald McKenzie

Junior Trapper
 1st - Cody Souter

Queen Trapper
 1st - Valerie McKenzie



Batoche Booth

Anskohk Aboriginal Literature Festival

Article by: Warren Dudar
Photographs by: David Morin

McNally Robinson, in partnership with the Saskatchewan Native Theatre Company, held the first annual *Anskohk Aboriginal Literature Festival* from September 29 to October 1, 2004. The events included everything from book launches and readings to live theatre. Artists from across Canada pooled their talents together to create a very memorable experience.

The festival's authors and playwrights included Joanne Panas, Ken Carriere, Kim Anderson, J.R. Miller, Connie Sampson, Lon Borgerson, Sylvia Olsen and Michel Noël, Christina Thompson, Beth Cuthand, Jaqueline Guest, Sheila M.F. Johnston, Fyre Jean Graveline, Rita Bouvier, Joan Crate, Randy Lundy, Maria Campbell and Beardy's & Okemasis First Nation.



The cast and crew of "A Thousand Supperless Babes".

I recently had the chance to interview Deneen Gudjonson, the Events and Promotions Coordinator for the Anskohk Aboriginal Literature Festival. Deneen enthusiastically shared some festival details:

Warren Dudar: This is the first year of the festival. Why was it created?

Deneen Gudjonson: You know I have been asked this a lot of times and I am kind of to the point where I can just say, "Well why not?" - but really, there are many different reasons. Primarily, we don't celebrate our authors enough. When we start looking at all the talent across the country, specifically in Saskatchewan, the festival is about being able to celebrate their work and let people know that there is all of this talent out there.

WD: Who was involved in planning the festivities?

DG: Essentially myself and a couple of representatives at the Saskatchewan Native Theatre Company.

WD: What partnerships were created?

DG: That is the primary partnership. Then of course working with all the different publishers, like Cheryl Troupe at the Gabriel Dumont Institute, is really where in the long run other partnerships can be established. We had very little time to work on it this year. We should have thought of the idea six months ago.

WD: What does the name "Anskohk" mean?

DG: It actually means "to begin with". The name actually came from an Elder at the Saskatchewan Native Theatre Company. We were trying to think of a name that would really work and there were all kinds of things being thrown around and thought of. When you start thinking of the name "to begin with" - it is the first year, but there is

so much more that can come out of this festival. There is so much positive feedback, really positive images, so it is a new thing we are trying and I think the name really fits with what we are trying to accomplish.

WD: What do you think made the festival a success?

DG: *That is a tough question! There were so many moments during those three days that really made, in my opinion, the festival a success. It's not always about book sales or how many people (come out) for each event. Each event had a different kind of audience. But there were moments, like with Beth*

Cutband on Friday morning. We had 80 little kids and they still had some time before their bus came and so her father, Stan Cutband, taught the group how to do some Pow Wow dancing - so there was 60 little feet and the floor was kind of shaking. The kids went away with not only listening to good stories from incredible authors, but they learned a lot more. So there are all of these positive connections and images being made. Some of the teacher's were really blown away with the level of the learning experience and I think that is what made things successful. Also, on Wednesday night, the play "A Thousand Supperless Babes", people were just in awe looking at hearing the history in play format. Through these entertaining type of events, all different kinds of people and ages leave with a positive feeling. That is important and I think that is the biggest success. The way I look at it, if even one person learned something, then we have been successful.

WD: How many artists were involved this year?

DG: *I believe there were around 18.*

WD: Were they all from Saskatchewan?

DG: *No, they were also from British Columbia, Alberta, Manitoba, and Québec.*

WD: How were they chosen to take part in the festival?

DG: *We went through a lot of different catalogues and saw what was being released and there was a lot of other invitations that went out as well. But the timing - for next year we will have a whole year to send out invitations. There are a lot more Saskatchewan authors that we would like to invite to participate as well. It really started with who had the newest books out and from there who was in close proximity and that sort of thing. And really for the amount of authors out there, we would need a lot more time than three days to highlight everything that is out there.*

WD: Are there plans for future events?

DG: *We have already started looking at what we want to do and there are already publishers that have made some commitments. We would like to add some things, like "open-mics" for emerging writers. There are so many things we could do with the festival. When we talk about literature, it is really about writing and there are all different kinds of writers, from play-writes to songwriters. We would like to add on the Saturday and hold workshops where the younger writers could come and in a sense be mentored by established writers and other things like that. So definitely we will be doing this again. I think it is something that will continue to grow each year.*

Congratulations Deneen and to everyone else who contributed to the success of the first annual Anskohk Aboriginal Literature Festival. We eagerly anticipate next fall's festivities.



Reading of *The Beavers' Big House*

Winter Story

Article by: Gloria Fleury

It was an extremely cold winter. Dad was facing a dilemma: He was wondering how we would be able to venture into town. The '39 Chev was out of the question since there were great heaps of snow everywhere. Our best chance to get to town was with our black horse team, Beauty and Judy. Mom suggested the cutter. Dad instantly replied, "No. The neighbours, John-Baptiste Houle and his two sons Michael and Paul, will be coming along. Besides, it's too cold for the cutter."

Mom then proposed the sleigh box, but Dad once again said "No". "It's too heavy for my blacks," he said. "And didn't I just say, it's too cold!"

The idea must have been planted in my Dad's mind earlier, for he readily proclaimed, "We will take the milk van. It's light and will be warm".

Mom was astounded! "What," she said. "I'm not riding in that ugly thing!"

Dupont's tin delivery milk van had sat in our yard for quite a long while. It was a horrible colour with big lettering streaked across it, saying "Dupont Daily Milk Delivery". It had been painted different colours a few times and was chipped, scratched and ugly - however, the head of the household had apparently made up his mind.

During the time that Mom was getting ready, she kept repeating, "I will not ride in that ugly thing! Besides, there are tools and gunny sacks in there."

"That's okay," said Dad. "John-Baptiste is already here, and he is cleaning it out."

Well that proved it! Dad had planned it all along. Sure enough, Paul was at the woodpile sawing short blocks for the tiny heater inside the milk van. Truthfully, I did not like the idea of riding to town in something so closed in.

Mom was still muttering to herself, "I'm too proud to ride in that contraption."

Dad sighs and said, "Well old girl, if you want to go to town, this is the way we go."

He left for the log stable to brush and hitch up the blacks. By this time, old John-Baptiste had the can cleaned out and fresh put straw on the floorboards. The stove was heating up and a stream of smoke was billowing out of the miniature stovepipe. Dangerous? Looking back on it now, I would sure say so!

The trip to town was satisfactory - a bit crowded, but pleasantly warm. The sleigh trail was "runner-packed", as we cut through neighbour's yards and across stubble fields.

We arrived in town shortly past noon and drove straight to the hitching post near the elevator. Mom was still mumbling, "I hope no one sees me get out of this rig."

Dad replied, "Ah come on old lady. It could be worse."

Well the old lady's remark only rubbed salt in the wound. "Never," said Mom, who then flounced up the street.

We shopped, saw a few neighbours and chatted with them on the street. It was so cold, bitterly cold. John-Baptiste watched the horses and kept the little stove burning, so groceries could be stored in the van safely.

Early darkness found us on the trail for home. Michael, ever quiet, exclaimed, "Sure looks like the snowplough's been here!"

"Only the main road," replied Dad. "Always is!"

True enough. We seldom saw the snowplough where we lived. The blacks automatically took to the snow-edged road. They trotted along in the frosty glum, traces jangling and puffs of steam exploding from their nostrils.

Dad was peering through the darkened windows, reins clasped in hands, watching out for Raoul's turn-off. "Hey," he said, "almost looks like the snowplough has turned around here." And before we could say anything, the blacks were up and over the bank. Suddenly, one stake came out of the bank and we, van and occupants, went sliding off the sleigh into the snow. What a scare! Well, that's all Mom needed.

"I told you guys that I did not want to ride in this thing. It's not safe!"

Everything - groceries, blankets, mail and Eaton's parcels, bags and drums of coal oil - were strewn on the snow. We also stood on the snow bank shivering, while the men pushed, lifted and shoved the van back on the bunks of the sleigh. The peg was put back in place and the parcels, bags and boxes were reloaded. With smoke still billowing out of the stovepipe, we were once more ready to proceed on the journey home.

Mom was still peeved and volunteered to drive the horses home. Dad said, "If you like, I'm comfortable back here."

John-Baptiste pipes up, "Now Mrs. this is nothing. Do you remember when we upset the wagon box last year? I almost lost my long coat then. I sure was scared, being caught on the corner of the box when we flipped."

Old John-Baptiste chuckled, "you sewed my coat Mrs, remember?"

Mom replied, "Yes, I remember. But at least we rode into town with our heads up and not hiding in an ugly van. We were just fine without clean straw and blankets". With a snap of the reins, she went on to say, "I won't be riding in this ugly thing again. It's only good for a chicken coop."

Mom's careful driving took us safely home. John-Baptiste and his two sons grabbed their sacks and made their way to their log shack on Dupont's farm, saying they would be back tomorrow for the coal oil. Dad stabled, brushed and fed the faithful blacks. Mom and I carried our mailbag and supplies to the old farmhouse.

During our trudging, she kept taunting, "You wait and see! That ugly van will not leave this yard again."

Well, it was the demise of Dupont's milk van. In the end, Mom got her way. That ugly old milk van never moved again. As Mom predicted, it ended up in the bush as a chicken coop. This is one of those memories that I still smile about.

Poetry Corner

Poetry by: Bradly Parenteau

Why I write

I write about my life
I write about the dark side
The light side
Friends gone away
Family gone away
Loves gone away
But writing doesn't have to be dark
Writing is great
It expresses who I am
The people I know
My life
I write what I know
Or what I would like to know
I write for me
And me alone
If you choose to listen
Thank you
I am touched
Hopefully my writing
Helps you
Because I know it helps me.

Bradly Parenteau is a third-year student in the Saskatchewan Urban Native Teacher Education Program in Prince Albert.

SUNTEP Horizon: Student Newspaper

Article by: Warren Dudar

This is Elizabeth Majocha's first year teaching English 99 at the Saskatchewan Urban Native Teacher Education Program (SUNTEP) in Prince Albert. However, with the assistance of her students and colleagues, she is already making big things happen. As part of her course curriculum, Elizabeth wanted to introduce her first-year students to the inner workings of a newspaper, and upon consultation with SUNTEP Prince Albert Coordinator, Mike Relland, the *SUNTEP Horizon* student newspaper was born.

The students unanimously chose the newspaper's name and from there they were encouraged to write about what they felt was important to them, that is to "write what they know". The *SUNTEP Horizon* was first published in September 2004, and has subsequently been produced monthly up until the present. The March 2005 edition will sadly be their last issue.

While engaged in the journalistic process, the students have learned and applied several new skills, such as cooperative teamwork, meeting deadlines, prioritizing, and organizing etc. The students are very proud of their accomplishments and are excited to have had the chance to gain such invaluable experience, which will serve them well in both their academic and professional lives. Their appreciation for being part of this process has also provided them with much self-confidence, particularly as they receive positive feedback from other SUNTEP students, their families and friends and the general public. The *SUNTEP Horizon* has caused such a positive buzz that many look forward to hearing the latest update from SUNTEP Prince Albert students and staff. Congratulations to Elizabeth and to her students on a job well done! Good luck with the March edition!



GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES AND APPLIED RESEARCH

Métis Cultural Development Fund

The Gabriel Dumont Institute has entered into a 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 Fund
Gabriel Dumont Institute
#2-604 - 22nd Street West
Saskatoon, SK S7M 5W1
Phone: (306) 934-4941
Fax: (306) 244-0252
Or visit our website at: www.gdins.org

Terrific WestCAST Conference!

Submitted by: Sandy Sherwin-Shields

Elaine, Murdine and I attended the WestCAST (Western Canadian Association for Student Teaching) Conference at the University of Saskatchewan on February 17 and 18. Elaine presented the *Visitors From the Four Directions* project along with fourth-year student, Melanie Markling. (Congratulations Elaine for the amazing work you have done putting this curriculum package together and presenting it with such heart!)

There were many workshops offered. Yet the two seminars I attended provided keen insights in different areas of teaching experiences since it included student teachers (from Vancouver Island and Calgary) sharing their stories. The passion, imagination and emotion of their experiences was a guiding light to me as a supervisor for their intern experience. As we have all come to understand, "relationships" are the key element for success. I am "newly" inspired to continue working on our vision of a SUNTEP model that has heart, meaning and soul! I am grateful for their stories.

METSI Calendar

The images and text on the following pages are taken from a calendar, which showcases some outstanding Métis role models. The Gabriel Dumont Institute thanks Métis Training and Employment of Saskatchewan Inc (METSI) for allowing these images and text to be included in this edition of *New Breed Magazine*. Please contact your local METSI office, if you wish to obtain a copy of this calendar.



Jody Laliberte, age 24, received funding from Jim Brady Employment & Training Centre graduating from the University of Regina with a Bachelor of Human Justice in May 2003. She is currently working with Corrections and Public Safety as a Corrections Officer at Regina Correctional Center. While employed at the Regina Correctional Centre, Jody has received the Corrections Worker Applied Certificate through SIAST.



Crystal Laliberte, age 24, received funding through Methy Pathways Board Inc., Crystal graduated from the Nursing Education Program of Saskatchewan (NEPS) in December of 2003 from Kelsey SIAST and the University of Saskatchewan. Crystal is currently the Public Health Nurse in the community of Buffalo Narrows and finds it especially rewarding to give back to the communities in Northern Saskatchewan.



John Desjarlais Jr., age 24, received funding through Northcote Métis Development Corporation in Cumberland House. John completed the Radiation and Environment Monitoring Technology Program in La Ronge at Northlands College in 2000. John is currently employed with Cameco at the Key Lake Operations as a Radiation/Safety Technician and has an active role with the mine rescue team.

François-Xavier Cardinal: Unknown Métis War Hero

Article and photograph by: Michel Gravel, with Darren R. Préfontaine

Michel Gravel, an amateur historian living in Cornwall, Ontario, has recently brought to our attention, an interesting story relating to the valour of a Métis soldier serving in the Canadian Expeditionary Force (CEF) during World War I.

Private François-Xavier Cardinal MM (Military Medal) was born on April 18, 1894 to William and Caroline Cardinal in present-day Lebret, Saskatchewan. Not much is known about him or his family. However, it appears as though he had at least one brother, Joseph, and two sisters Marie-Louise and Marie-Rose. Prior to his service overseas, he resided in or near Ituna (Bunglass), Saskatchewan and was employed as a farm labourer.

In early 1918, François-Xavier Cardinal was conscripted into the CEF. His views on the war are unknown; however, the fact remains that he reported for duty without delay. We do know that he arrived in France in mid-August 1918, and reached the front later that month. Perhaps because he probably spoke (Michif) French or little or no English, he was posted to the 14th battalion, Royal Montreal Regiment, a mixed Francophone and Anglophone unit¹.

Private Cardinal participated in the Battle of the Drocourt-Quéant Line (September 2-3, 1918). Drocourt-Quéant was part of a series of fast-paced, bloody battles undertaken by the armies of the British Empire to catch the Germans by surprise, smash the enemy's frontlines and quickly win the

war. Among Canadian historians, this highly mobile campaign, which started with the August 8th 1918 Battle of Amiens and concluded with the capture of Mons, Belgium (November 10-11, 1918) is unofficially known as the "Hundred Days". During this period, the Canadians, the Empire's shock troops², along with other British Empire soldiers, attacked the German Army on a broad front, reversing all the territorial gains Germany had made during its great March Offensive the previous spring. This was a period when Canadian valour was at its finest: several servicemen received Victoria Crosses and Military Medals³.



Place McKean Memorial at Cagnicourt, France

One of these decorated soldiers was Private François-Xavier Cardinal, who, during a preliminary operation on September 1st, received a painful shrapnel wound to his genitals. Refusing to be evacuated - along with 40 other wounded men of the Royal Montreal Regiment who were inspired by their officers, many of whom were themselves wounded - he continued fighting for two days. He engaged the enemy during the main attack on September 2, 1918, during which time he participated in the capture of the village of Cagnicourt, a fortified village just behind the Drocourt-Queant Line⁴ On September 3, 1918, after only two hard-fought days at the front, he was evacuated, never to return to battle. In 1919, after a period of convalescence likely in Britain, he returned to Saskatchewan.

Although Private Cardinal served at the front for only a few days, he was awarded the Military Medal for bravery. This was an exceedingly rare turn of events because few conscripts were ever decorated for bravery during World War I. Perhaps even rarer still, it was almost unheard of for a soldier to receive a decoration for bravery after only a few days in the trenches. Most recipients were usually battle-hardened soldiers who had engaged in front-line fighting for a lengthy period of time. His courage must have been extraordinary.

Trying to find proper documentation to unravel the mystery of Private Cardinal's awarding of the Military Medal has proven difficult. Although the Royal Montreal Regiment's commanding officer, Lt. Col. Dick Worrall, refers to Cardinal's exploits in an after action report, he does not name him. Therefore, finding the identity of this soldier required a tedious search through the records of all Royal Montreal Regiment soldiers who took casualties during this operation⁵. A further search of the medal roll revealed that Private Cardinal had indeed been awarded the Military Medal. Unfortunately there are few, if any, medal citations⁶ for the Military Medal, so any relative who would have attempted to research Cardinal's medal through Veteran's Affairs Honours and Awards Department would have been disappointed. So it turns out that only Cardinal himself knew the details of his war service. I would not be surprised that he didn't share the details of his story, due to the "sensitive" nature of the wound that he received. This story, therefore, may come as a surprise to his descendants!

After his return to Saskatchewan, François-Xavier Cardinal disappeared from the pages of history. Nevertheless, the story of his extraordinary courage deserves to be told, and the mystery of his life after the war should also be solved. If anybody in the Métis or larger communities knows anything about François-Xavier Cardinal, has a photograph⁷ of him, or knows where his family may be reached, please contact Michel Gravel at:

756 Montcalm Court
Cornwall ON
K6H 6C3
613-932-0853
gravelboy@sympatico.ca

For more information about François-Xavier Cardinal, please go to the following websites:

<http://data2.archives.ca/cef/ren1/003195a.gif>

(François-Xavier Cardinal's CEF Enrollment Form)

http://www.webmatters.net/monuments/ww1_mckean_vc.htm

(Lt George McKean VC MM)

http://www.macleans.ca/topstories/history/article.jsp%3Fcontent%3D20030908_65005_65005

(Macleans.ca, "A War Scout's Honour" by Sue Ferguson, September 8, 2003).

¹ In both World Wars, many Métis were placed in under-manned Francophone regiments, despite the fact that they weren't French Canadians and spoke Michif-French or Michif-Cree rather than standard Canadian French.

² The Canadians and soldiers from the other British Dominions - Australia, New Zealand, Newfoundland and South Africa - were the best troops in the Imperial Army.

³ Including seven for September 2, 1918 alone.

⁴ The local citizens erected a monument commemorating the capture in 2003.

⁵ There were, in fact, 300+ records to search, a process completed after many months with the help of Mr. Stuart Peters of Morrisburg, Ontario.

⁶ The official text that details the rationale for awarding medals.

⁷ A photograph of Private Cardinal would be greatly appreciated for the village museum in Cagnicourt France. In this village the courage of this Métis soldier, a long-lost son of France from Canada, has become legendary.



George Pritchard

In Memory of George Pritchard, 1898 - 2004

*Article by: Warren Dudar
Photographs by: GDI Collection*

George Pritchard was born to Solomon and Rosalie (née Trotter) Pritchard in 1898 at Lake Pelletier, thirty-three kilometres north of present-day Swift Current, Saskatchewan. On March 1, 2003, Mr. Pritchard celebrated his 105 birthday, and as part of the celebration, then Métis Nation - Saskatchewan President Clément Chartier presented him with the 1st President's

Recognition Award for his lifelong efforts to restore Métis land and harvesting rights. In fact, he was one of the first Métis to fight for Métis rights in the court system. In the 1960s, he successfully defended his son, who was accused of hunting without a license, in court. Mr. Pritchard continued this struggle well into the 1980s, frequently meeting with lawyers to discuss Métis land entitlement and animal harvesting rights.

On March 29, 1984, Mr. Pritchard was interviewed in Willowfield, Saskatchewan. In the interview, he discussed the various temporary and improperly furnished shacks that his family lived in. Until his young adulthood, his family moved around a great deal since they were dispossessed and couldn't find enough land to adequately make a living. As a result, like other "Road Allowance People", they squatted on crown or other unoccupied land. Mr. Pritchard also discussed contemporary Métis land claims, how the Métis lost their land base through the Scrip process, the impact of law enforcement upon the Métis, as well as the Métis' traditional clothing and music. He also provided a detailed discussion on Métis political organizations, the aftermath of the 1885 Resistance, as well as the events surrounding the Frog Lake "Massacre". The interview can be found on *The Virtual Museum of Métis History and Culture* (www.metismuseum.ca/resource.php/01035).

On August 31, 2004, George Pritchard was remembered by his 15 children, 66 grandchildren, 184 great-grandchildren, 106 great-great-grandchildren, and 1 great-great-great-grandchild. He was predeceased by his wife, Mary Percell; 5 sons and 2 daughters; his parents; 2 sons-in-law; several brothers and sisters, and 25 grandchildren.

New Breed Magazine and the Gabriel Dumont Institute commemorate the life of George Pritchard, respected Métis Elder, role model and devoted family man.



The children of George Pritchard celebrate with him on his 100th birthday.

Métis National Council Press Release : The Métis Nation Mourns Passing of Harry W. Daniels

Photographs by: GDI Collection and the Métis Nation of Ontario

OTTAWA (September 6, 2004) - Métis leader Harry W. Daniels, who is credited with getting the name of the Métis people into Canada's Constitution, passed away this morning in Regina, Saskatchewan at the age of 63. Born in Regina Beach, Saskatchewan, on September 16, 1940, he is survived by his partner Cheryl, sons Michael, Conway, Gabriel and Alexandre and daughters Chantelle and Chigal.

An author, teacher and an actor, Harry W. Daniels was best known for his lifelong dedication to gaining the respect and the recognition of the rights of Aboriginal peoples. He worked at all levels in the Métis and Non-Status Indian movement in Canada, first with the Company of Young Canadians and later as President of the Native Council of Canada in the years 1975–1981 and 1997–2000. It was during the period leading to the patriation of Canada's Constitution that Harry was instrumental in ensuring that the clause recognizing Aboriginal and Treaty Rights was included in the *Constitution Act, 1982* and that the 'Indians, the Inuit and the Métis' were named as one of the Aboriginal Peoples of Canada.

Long time friend and confidante, Maria Campbell said, "the Métis community has lost its most able statesman and courageous warrior." Murray Hamilton, a close friend who worked with him at Gabriel Dumont Institute said, "he will be greatly missed by all he knew and touched."

"Of all the people I have known personally for 35 years or more, I can't think of anyone else who was more passionate about life and about the cause of the Métis than Harry", said Tony Belcourt, President of the Métis Nation of Ontario. "He had an infectious laugh, a great sense of humour and always had a great story to tell. But when it came to fighting for the cause of Métis rights, he could be tenacious. Thanks to the Great Spirit he was there at the time when the Métis Nation needed someone just like him to pull off what he did - getting Métis into the Constitution of Canada. Harry's drive and determination at that moment, like so many others in his life, led to a great legacy that will stand the tests of time."



*Tony Belcourt and Harry Daniels
(Métis Nation of Ontario)*



*Harry Daniels
(GDI Collection)*

A memorial service and celebration of the life of Harry W. Daniels will be held at Regina Beach on September 16, the date which would have been his 64th birthday.

For further information, or to leave a message or tribute, visit the website dedicated to the memory of Harry W. Daniels:
www.metisnation.org/harrywdaniels.html

Diane Klyne: The Dream of a Métis Entrepreneur

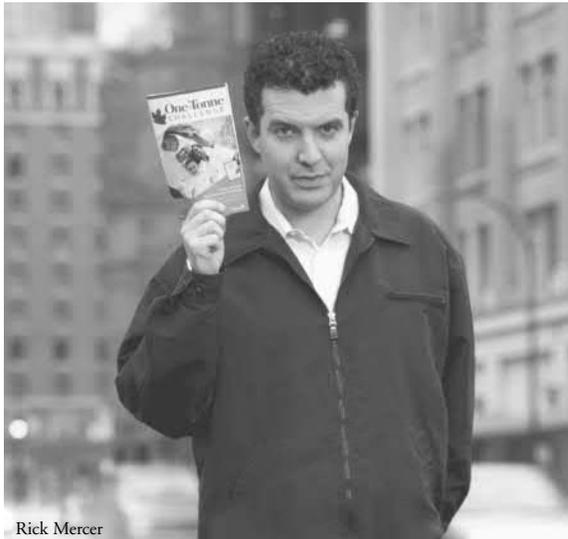
Article and photographs by:
Marjorie Obleman, with Warren Dudar

The 1400 block of 11th Avenue in Regina, Saskatchewan is a place where, like other "skid rows", life-long dreams often never become reality. However, for Lebret native Diane (née Sayer) Bagului-Klyne, owner of Herbie's: New and Used Furniture, the dream became a reality.

Despite having parents (Joseph Henry Klyne and Velma Copithora), Diane was raised by her grandmother, Mary Rose (née Desjarlais) Klyne. She fondly remembers her grandmother, who became her role model at a young age. Diane remembers the trials and tribulations involved in growing up with a single parent who raised three girls and one boy. Their family worked low-paying jobs and lived in poverty. However, not all was lost - this impoverished lifestyle in turn



Diane Bagului-Klyne



Rick Mercer

Every Canadian loves a challenge, right?

On average, each Canadian produces five tonnes of greenhouse gases a year. Driving, heating and cooling our homes, using appliances...almost anything we do that uses fossil fuels for energy also creates greenhouse gas (GHG) emissions. And these emissions are causing our climate to change.

Take the One-Tonne Challenge – reduce your energy use and your GHG emissions by 20%, or one tonne. You'll save money, and help to protect our climate and our air quality.

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Visit climatechange.gc.ca or call

1 800 O-Canada (1 800 622-6232), TTY 1 800 465-7735.

One-Tonne Challenge Take action on climate change



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of Canada

Gouvernement
du Canada

Canada

made Diane compassionate. She doesn't let herself forget how hard it was to be hungry, or to be without the most basic household furnishings.

Diane is also very proud that she was able to overcome alcoholism, which unfortunately still plagues many of our communities. Similar to many Métis girls of her era, she married early. She eventually found a job with a hospital laundry service, where she provided her services for twenty-seven years. Two years prior to her retirement, Diane dreamed of opening a second-hand store, but was not sure if it was practical for someone with a grade school education to have an entrepreneurial vision. She wondered how she could realize her dream.



Diane Bagului-Klyne with some of the furniture in her store.

Diane's dream eventually came to fruition. She started her business before retiring, setting up shop right in the middle of "Moccasin Flats" - Dewdney Avenue. Passion, love and empathy for less well-off families are the driving force behind Diane's eventual success. Like many Métis of her generation, she grew up with barely anything and still tearfully remembers not understanding the true meaning of Christmas. For many, growing up poor still strikes an emotional chord, which is almost impossible to forget. Diane can clearly relate to her client base and they to her, because they've all lived through hard times. Métis, First Nations, non-Aboriginal people enjoy the quality of her products and the advantages of lay-away planning. Diane is a Métis role model for aspiring entrepreneurs and is an example of what can sometimes be accomplished under unlikely circumstances.



Diane Bagului-Klyne in front of her store, Herbie's New and Used Furniture.

AUGUST 12th, 13th & 14th

At Windy Acres (7 km Southwest of Saskatoon on the Pike Lake Highway - Hwy #60).

A weekend of family fun under the "Big Tent". Bring your own lawn chair.

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- jiggling - guitar

The John Arcand

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Visitors from the Four Directions: Indigenous Peoples in a Globalized World

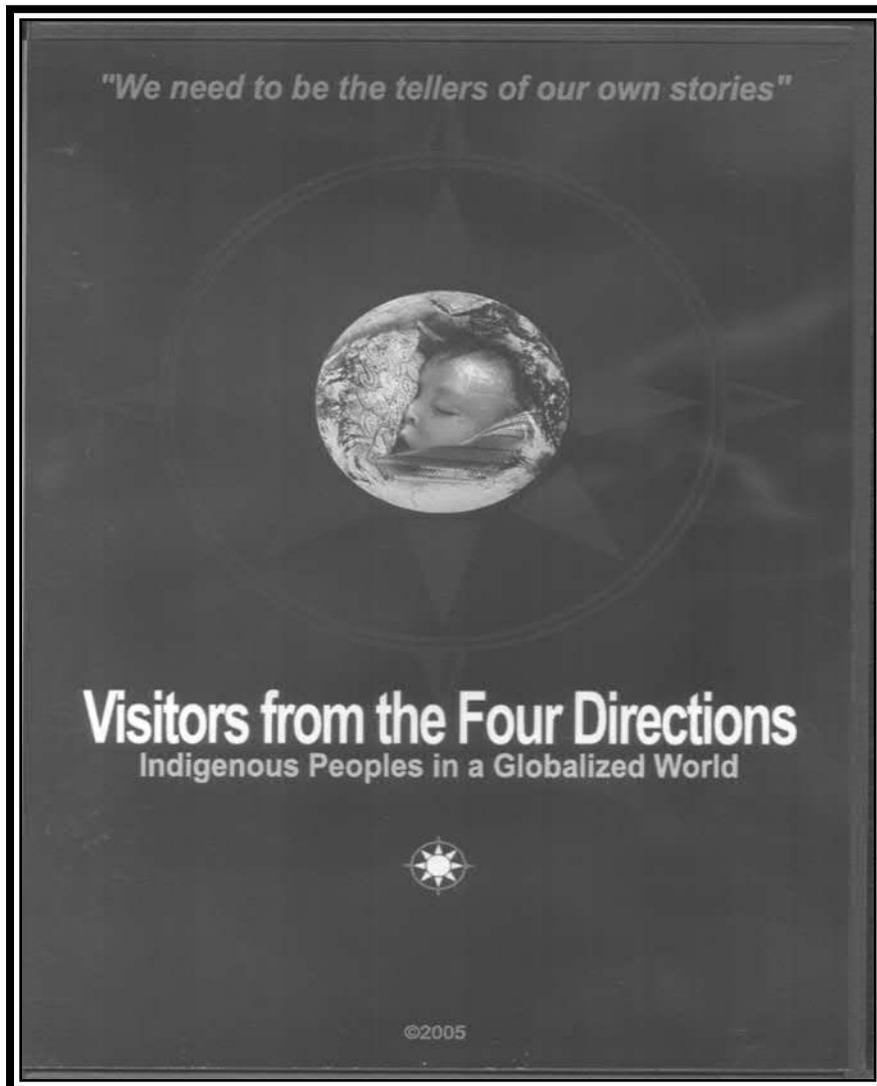
Article by: Warren Dudar and Diana Smith

In a world struggling to meet the needs of a demanding global economy, it is necessary to take time to separate yourself from the gears of its machinery and contemplate how you fit into your community, country, and world. In our daily actions, it is sometimes difficult to see the interconnectedness of these three very distinct places we simultaneously inhabit. Often, a displacement from what we view as the "normal" aspects of our life is the only way to see the uniqueness of our own "norms". One thing is certain, though, "norms" or "normal" vary, depending upon the culture. This displacement often occurs by interacting with others from elsewhere, be it through travelling to other parts of the world, or by meeting others from different countries and continents.

Visitors from the Four Directions: Indigenous Peoples in a Globalized World highlights various Indigenous peoples' stories. Each person has their own story and no two are identical. In this case, thirteen

Indigenous people came to Saskatchewan to visit, share their stories, and help create a program that will educate students about Indigenous issues in a global context.

Produced through the Gabriel Dumont Institute by the Saskatchewan Urban Native Teacher Education Program in Prince Albert, the project took place primarily during the 2003/2004 academic year. Its main goal was to create connections between visiting Indigenous peoples with local Aboriginal people and to maintain an ongoing dialogue between them. The visitors' stories were, in turn, used to develop curriculum materials for high school Native and Social Studies classes about global issues facing Indigenous peoples. The resulting materials consist of a DVD and a CD-ROM, which together include an 8-minute documentary that draws on a traditional Earth



Woman story, a 22-minute documentary entitled "*Visitors from the Four Directions*", an interactive and printable curriculum manual, and all of the visitors' interview transcripts. As well, the package includes *Rethinking Globalization: Teaching for Justice in an Unjust World* - a text which puts the material developed for *Visitors from the Four Directions* into its proper context.

A Transforming Experience

By Diana Smith

Diana Smith wrote a supplementary module for the Visitors from the Four Directions project that can be used in the Native Studies 20 curriculum. This unit of study will make students in grade eleven further aware of international issues facing Aboriginal people.

Being involved in the *Visitors from the Four Directions* was the experience of a lifetime! It was amazing to listen to the encounters of our brothers and sisters from every corner of the globe. It makes one rethink one's own life when listening to these stories. It is also evident that Aboriginal people throughout the world continue to be subjugated on a daily basis. The common thread found in all of the stories was the loss of land, horrific inequalities and the profound impact that colonization has had on identity and lifeways. The stories echo in my mind as fresh as the day they were told.

It is so easy to go on with our daily lives completely oblivious to the suffering of our brothers and sisters in neighbouring lands. Such suffering is after all out of sight, out of mind. Being involved in the *Visitors from the Four Directions* no longer allows me to live in such oblivion. This experience has transformed me into a very critical thinker and viewer. I can no longer read or listen to world events



Napoleon LaFontaine Scholarship Program

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

Napoleon LaFontaine was instrumental in organizing the Métis Nation-Saskatchewan (formerly the Association of Métis 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:

The Napoleon LaFontaine Scholarship Program
C/O Gabriel Dumont Institute
Room 210, College West
University of Regina
3737 Wascana Parkway
Regina, Saskatchewan
S4S 0A2
(306) 347-4100

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

"We need to be the tellers of our own stories"



Visitors from the Four Directions

Indigenous Peoples in a Globalized World

Thirteen people, representing nine Indigenous Peoples from around the world, were invited to Saskatchewan communities and schools to share their stories. In return, we shared our stories with them. Meet these people, share their visits, and learn from their struggles and triumphs through a video documentary and an interactive curriculum package.

Gabriel Dumont Institute #2 – 604 22nd Street West Saskatoon, SK S7M 5W1
Telephone: (306) 934-4941 Fax: (306) 244-0252 <http://www.metismuseum.ca/>



Canada



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Produced with support from the Government of Canada through the Canadian International Development Agency (CIDA)

and take them at face value. I have learned to look for connections and occurrences that impact Indigenous people globally.

As a result of this project, I also took a Political Studies course in Havana, Cuba last spring, which was something that I would never have dreamed of doing prior to being involved in the *Visitors from the Four Directions*. The project has inspired me to continue to educate myself in world affairs, which was also something that I would have never thought of doing prior to being involved with it. It also opened some new doors and interests that I will possibly pursue in the future.

Hopefully, this project will increase awareness among our youth and will help them to develop into critical thinkers whose voices will be heard. Education and solidarity are the keys to changing the future of our people.



New Breed on The Virtual Museum of Métis History and Culture

Article by: Warren Dudar, with Darren R. Préfontaine

The Gabriel Dumont Institute (GDI), is proud to announce the forthcoming arrival of an extensive run of back issues of *New Breed Magazine* on *The Virtual Museum of Métis Culture and History* (www.metismuseum.ca). The dream became a reality with the assistance of Brendan Edwards, Interim Special Collections Librarian at the University of Saskatchewan. Brendan commented that although the project was lengthy, it was the first time he had participated in such an endeavour, and therefore gained much knowledge in the process.

The magazines range from the April 1972 to May/June 1996 issues. They require minor formatting before their inclusion on the website and will join other back issues of *New Breed Magazine* already on the Virtual Museum. GDI hopes to have the issues uploaded and available to the public by the end of April 2005. This effort is part of an ongoing project, which will see the digitization of a complete collection of the magazine.

New Breed Magazine has voiced the Saskatchewan Métis' political, social and cultural aspirations for more than 30 years. *New Breed Magazine* is a highly valuable resource because it was the first publication to analyze the Métis' entrenchment into the Constitution, the political split between the Métis and Non Status Indians, the role of the Métis in Canada's various 20th century war efforts, the failure of the Scrip System to extinguish the Métis' "Indian" title to the land, the Métis' drive towards self-government, and their ongoing struggle to obtain a land base and Aboriginal animal harvesting rights. The inclusion of a complete run of the magazine on the Virtual Museum will be a welcome addition to the Métis and larger communities.

GDI would like to send a special thank you to Brendan and everyone else at Special Collections who were involved in ensuring the success of this portion of the project.

An Invitation to Honour and Share the Stories of Métis Veterans

2005 has been declared the *Year of the Veteran* by the Honourable Albina Guarnieri, Minister of Veterans Affairs. It is an opportunity to celebrate, honour, remember, and teach our youth about the contributions and sacrifice of our veterans.

"Today, we ask a new generation of Canadians to surrender their time, volunteer their hearts, and take one year to fully remember a century of sacrifice. That year is 2005 - The Year of the Veteran."

- Minister Guarnieri



The Gabriel Dumont Institute honoured Métis veterans in its 1997 publication *Remembrances: Interviews with Métis Veterans*. The Institute is now seeking additional Métis veterans stories. We are looking for photos, letters, articles, stories and the opportunity to interview veterans and their families. If you have a story to share, please contact:

Darren R. Préfontaine

Gabriel Dumont Institute

#2 - 604 22nd Street West Saskatoon, SK S7M 5W1

Tel: (306) 657-5711 Fax: (306) 244-0252 E-Mail: darren.prefontaine@gdi.gdins.org



**Gabriel Dumont Institute
Forges Partnership with the
Saskatchewan Archives Board**



Saskatchewan
Archives
Board

Article by: Darren R. Préfontaine

The Gabriel Dumont Institute (GDI) and the Saskatchewan Archives Board (SAB) have forged a partnership to house many of the SAB's Métis-specific images on the Institute's website, The Virtual Museum of Métis History and Culture (www.metismuseum.ca). The Virtual Museum is a multifaceted, multimedia website dedicated to the preservation and promotion of Métis history and culture. The partnership has resulted in the creation of an online databank of hundreds of Métis historical images, which chronicle highly valuable, but little-known images relating to the Métis experience in Saskatchewan. Too often, the historical images that we usually see of the Métis focus on Louis Riel, Gabriel Dumont or the 1885 or Red River Resistances. Such an emphasis steers the viewer away from the fact that the Métis experience goes beyond these well-known personalities and well-known events. The images put on the Virtual Museum focus on everyday things: families, lifeways, spiritualism and communities. Their inclusion will ensure a more complete understanding of the province's Métis heritage. Eventually, GDI would like to broker similar partnerships with local, regional, national and international archival/museum collections that hold Métis-specific images.

Dumont Technical Institute



Dumont Technical Institute (DTI) is the only fully-accredited Métis training institute in Canada. DTI complements Gabriel Dumont Institute programming by providing Basic Education and Skills-Training courses on a province-wide basis.



DTI educates approximately 500 students per year, half of whom are in Literacy, Adult Basic Education 5 to 10, GED and Adult 12 Programs, and half in Skills Training. These students receive their training in 14 to 20 locations across the province. One of DTI's strengths is its ability to offer a wide range of student support services. Small, community-based, Métis-focused classrooms often make the difference for DTI students. Time and again, they have expressed their appreciation for DTI's close-knit, and understanding atmosphere. Some of DTI's student support services include:

- *Access to Provincial Training Allowance;*
- *Support counselling services;*
- *Tutoring and academic assistance;*
- *Assessment of learning disabilities and academic levels.*
- *Liaison with sponsoring agencies such as Métis Employment and Training of Saskatchewan Inc, and Provincial Training Allowance; and,*
- *Referrals for student assistance.*

Look for 2005–2006 course offerings in the next issue of *New Breed*, METSI Regional offices, and local newspaper. For information on other programs and application forms contact:

**Donna Ross, Administrative Coordinator, Dumont Technical Institute
917 - 22nd Street West, Saskatoon, SK S7M 0R9
Phone: (306) 242-6070 Toll Free: 1-877-488-6888 Fax: (306) 242-0002**



New Breed Magazine Advertising

You are invited to take advantage of a unique opportunity to advertise your valuable business and service with one of Saskatchewan's first and most long-standing Aboriginal magazines, *New Breed*.

Since first being published in the early 1970s, *New Breed* has been the "voice of the Métis in Saskatchewan". We take pride in knowing that we have become an important media source for Métis and other Aboriginal people throughout Saskatchewan. Through feature articles, editorials and submissions, we bring forth a strong sense of identity, history and pride among Métis people. Our magazine also serves as an important communication outlet to highlight important information, current events and issues within our communities relating to economic, social and political development, employment, training, education, and cultural preservation etc. We also focus on many of our accomplishments, future endeavours and include profiles of successful Métis individuals, programs and businesses. We welcome your organization's participation and thank you for your support. A *New Breed Magazine* inquiry can be made by telephone (306 657-5716), by fax (306 244-0252) or by email (warren.dudar@gdi.qdins.org).

ADVERTISING DIMENSIONS & RATES

The following rates apply to advertisements published in *New Breed Magazine*. Advertisements appearing on the back cover are in full colour – these advertisements are subject to a 30% surcharge. All other advertisements are in black and white. There is a 20% surcharge for advertisements requested to be positioned on either the inside front or inside back covers. GST must be added to these rates. Please make all cheques payable to the Gabriel Dumont Institute.

	AD DIMENSIONS		RATES		
	Width	Depth	1 issue	2 issues	3 Issues
Centrefold	16 inches	10 inches	\$2,940	\$4,998	\$7,497
Full Page	7 ¼ inches	10 inches	\$1,575	\$2,678	\$4,016
⅔ Page Horizontal	7 ¼ inches	6 ⅝ inches	\$1,180	\$2,006	\$3,009
⅔ Page Vertical	4 ¾ inches	10 inches	\$1,180	\$2,006	\$3,009
½ Page Horizontal	7 ¼ inches	5 inches	\$1,025	\$1,742	\$2,614
½ Page Vertical	3 ⅝ inches	10 inches	\$1,025	\$1,742	\$2,614
⅓ Page horizontal	7 ¼ inches	3 ¼ inches	\$790	\$1,343	\$2,015
⅓ Page Vertical	2 ⅜ inches	10 inches	\$790	\$1,343	\$2,015
¼ Page	3 ⅝ inches	5 inches	\$525	\$893	\$1,339
Card Size	3 ⅝ inches	2 ½ inches	\$265	\$451	\$676

