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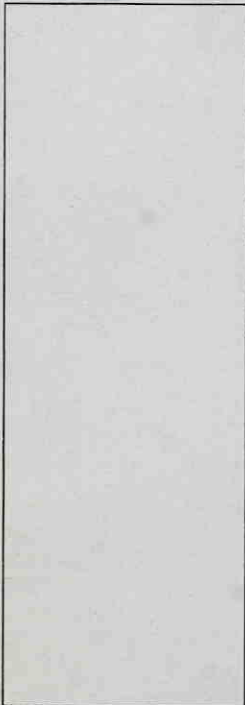
New Breed Journal



December 1991

Voice of the Metis Nation

Volume 22 No. 11



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Chairman's Message



As parents, we all face similar dilemmas over whether we are doing the best things for our children or not, assuming we all want to do the best for our children. Knowing what is best can sometimes be difficult, particularly in a bi-cultural situation or where our children are facing the many complexities of our rapidly changing society.

One dilemma that plagued my own parents and now plagues me, as a parent of seven children, is the extent of our involvement in our children's school lives, where those children are attending school as a minority, amongst a larger body of white kids. The Christmas season has brought one of these problems to confront me once again.

As a child, at commu-

nity gatherings such as school concerts, the children and all their families would attend. Most of the time, the white children and the "town halfbreeds" would have their entire family present, including their parents. Among a few exceptions was usually myself and my siblings. My parents were usually absent from these functions (although I vaguely recall my mother being present at some point).

Their absence was something that I learned to accept at an early age, although I remember being hurt and even getting angry about it. Eventually, it seemed, I understood.

Besides the fact that my parents were quite traditional-minded and -mannered, they were also quite old compared to the other parents. My mother was in her 40s when I was born, and my father was a few years older than she was. Needless to say, they were different and they were conscious of it. They also under-

stood the often cruel ways of children and feared that I and my younger siblings would get harassed about our uniqueness, for which other kids had no appreciation. Therefore, they avoided these community events to spare us having to confront our peers in what would usually be tense and most times physical confrontations.

As I grew older the hurt never really went away, although the anger did. As I gained an appreciation of their motives, I grew to love my parents that much more, and truly empathized with them.

Now I, too, am confronted with the same decision. Where my children go to school they are more a minority than I was. Fortunately, perhaps, they are fairer in colour than I was. Nevertheless, on one occasion a few years ago, I attended one of my son's events. I was the only visibly Aboriginal person in the whole place, and the children were trying to figure out whose dad I was. I felt it put my son in a difficult spot, but as I know he loves me, he was both a bit

New Breed,

embarrassed and defensive. Again, it hurt to see my son confronted with this reality, and gradually we went the way of my parents and I. My children adjusted to my absence from such functions as I and my brothers and sisters had done. They don't seem to mind.

Is it for the best? Sometimes I wonder if I am just trying to justify some weakness of my own. Perhaps I am truly neglecting my responsibility. If that is the case, I believe, I would correct it. But I just don't know. Overall I believe I am doing what's best for my children.

We all want our children to adjust to society with a healthy self-esteem. We want to do whatever we can to make our children's lives easier. Sometimes it is difficult to know what is right and best.

Christmas is nevertheless a happy time for us, as a family, and we wish each and everyone of you a very happy holiday season.

Gary LaPlante

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Feature

A WALK THROUGH WANUSKEWIN

What will people encounter when they go to visit Wanuskewin? Let's take a look. Upon arrival, the visitors will enter the Interpretive Centre from the West entrance. You will experience the bison hunt as you pass through a series of stone cairns which form the drive lane that will take you to the entrance doors. Inside, six life-size mounted bison walk with you towards the culmination of the hunt. A bison pound awaits you and the animals and a Shaman (Medicine Man) beckon you to come and experience Wanuskewin. Lloyd Pinay has been commissioned to sculpt the Shaman which represents the spiritual connection between the bison and the First Peoples.

The gift shop and temporary exhibit hall spaces are to the left of the bison pound. The gift shop will feature high quality, crafted items produced by the First Peoples. Some of these products will include leather goods, jewelry, paintings and ceramics. It will serve

as vehicle to market and promote these space is highly suited for travelling exhibitions of all forms and dimensions. While the hall will reflect Northern Plains cultures, other temporary exhibits which are thematically linked will be displayed. The premiere exhibition is being put together by Jane Turnbull-Evans of the Saskatchewan Arts Board and Joyce Whitebear-Reed, among others and will showcase Saskatchewan's Aboriginal artists. When additional space is needed, the adjacent activities area will be utilized. This area will also be used for indoor demonstrations and hands-on activities such as tool-making or plant identification for school groups, individuals and group tours.

The next room offers a magnificent view of the creek valley and surrounding prairie. The orientation area is totally encased in glass. Groups can gather here and become organized and oriented to the centre and trail system by utilizing the nearby



The Wanuskewin Interpretive Centre.

topographic map. This circular space can also be used as a storytelling circle or a place to relax and unwind after walking around and exploring Wanuskewin.

The next major area we

arrive at is the dining room. There is seating for up to 80 people with additional seating on the patio. The restaurant will be featuring a dining experience unique in itself. The traditional North American menu will focus on bison prepared many ways from stews and burgers to barbe-

Wanuskewin

Continued page... 4

Merry Christmas to all Aboriginal People across Canada, Special recognition to all our Elders

From Chief Simon Threefingers

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Feature

Wanuskewin

Continued

cued steaks. Bannock, wild rice, and Saskatoon berry pie will be some of the dishes sure to compliment the menu. The restaurant will also serve as a venue for the sale of specialty foods, ingredients and prepared products. Both the restaurant and the gift shop will be overseen by the Wanuskewin Indian Heritage Incorporated board and revenues from these commercial ventures will provide administrative funding to the board in 1992. The adjacent multi-purpose room will be catered by the restaurant and will offer the business community and other organizations a truly unique dining and business arrangement.

The main exhibit hall is the focal point of the building. You will experience three stories as you walk through the hall. They are the relationships between the First Peoples and the plant and animal worlds and the Peoples' relationships to themselves and their communities. The em-

phasis of the hall is to utilize your senses other than vision to experience these unique relationships. As you walk along the path, you will be able to smell dried plant materials used for food or medicines. You can touch coyote and elk or see eagle airborne above you. As you approach the First Peoples world, four bison-hide tipis greet your senses. You will see the bone and stone tools created in the flint-knapper's tipi or take a peek into the residential tipi where families slept and dreamed. The visitors will encounter educational computer games which will further enhance the learning experience. Imagine being part of a successful bison hunt and preparing for the feast!

Lighting, theatrical scrim, projections and a soundscape all add to the experience. The hall's internal environment is totally controlled so during a visit, birds will awaken your senses or an afternoon's thunderstorm will roll across the skies. Seasonal changes will also add to the hall's unique atmos-



The Wanuskewin Heritage site in winter.

phere.

There are two theatres in the building. The main theatre, located near the entrance to the exhibit hall has fixed seating for 80 people and will feature a 15 minute multi-projector slide show looking at the history of the site. A small

archaeological theatre with seating for 20 people is representative of an excavation pit and encourages the visitors to become archaeologists as they watch the slide show. As you come out of the main exhibit hall, you enter archaeology at Wanuskewin. The Univer-

sity of Saskatchewan will operate the major archaeological laboratory thus providing valuable space for ongoing research. A large viewing win-

Wanuskewin
Continued page... 5



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Feature

Wanuskewin

Continued

dow allows you to watch the archaeologists busily cleaning or identifying artifacts. Work tables extending out of the lab enable you to try your hands at bone identification. The lab area is also equipped with a curation area and a graphics and wet lab.

As you leave the archaeological section you head into the last section of the main exhibit hall called the Living Culture area. We do not want people to leave with only a sense of the past but to understand and appreciate the present day diversity and vibrancy of the First Peoples and to look towards the future. Maps showing the distribution of First Peoples, locations of reserve lands, and the details of the treaties cover the walls. Past and present political leader's words of wisdom jump out at the reader. This section strives to update the visitor and current socio-political concerns will be expressed from land entitlement

to the growing concern for the environment.

A large map at the trail head North of the building describes the four trail systems. Before you venture onto the main trail, to your immediate left lies the amphitheatre. With seating for up to 800 people this area is highly suited for outdoor gatherings of various sizes. Traditional and contemporary theatre, dancers and singers from local to international groups, and large-scale festivals and pow-wows will fill the air with celebration.

The main trail, the Path of the People provides a base for the system with the other three trails circulating off this one. The interpretive story focuses on the everyday lives of the First Peoples living in the valley and on the prairie. The outdoor activity area is located on the main trail in a coulee just North of the centre. This area has three distinct units which will depict the evolution of living structures. You will see the changes the horse brought about when it arrived

on the Plains in the mid-1700's. Large-scale demonstrations will take place here such as travois use, outdoor cooking and hide preparation.

The Trail of Discovery leads North off the main trail. This trail focuses on the science of archaeology and what it can tell us about the lifeways of the First Peoples. Next year's plans call for the excavation of the Wolf Willow bison kill site located on this trail. The visitors will experience archaeology and share in the excitement of daily discoveries. A dig tent will be erected with artifacts being displayed and up-to-date information being provided to the general public. Plans also include a crash course in field survey methods letting you get your hands dirty by actually excavating alongside the professionals!

The Trail of the Buffalo heads up onto the East prairie and offers people a

Wanuskewin
Continued page... 6

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Feature

Wanuskewin...Continued

magnificent view of the land and the river. Down below, where the creek meets the river, you can see the fire-lit camps, hear the children playing and dogs barking and smell the evening meal the women are busy preparing. The experience of this trail is the interpretive story. The Circle of Harmony begins in the valley and heads onto the South prairie and leads you to the circles of the tipi rings and to the Medicine Wheel site. The importance of the circle and respect for Mother Earth are two of the stories being told

here. Along the trails, encampments will represent different time periods and will encourage people to imagine living on this land hundreds or thousands of years ago. Benches and appropriate signage further compliment the visitor's outdoor experience.

The interpretive program is well under way. Five major stories will be told; hunting, gathering, the social fabric, archaeology and rebirth. These inter-related stories and their subthemes will be oriented around the four seasons. The program set-

tings include the archaeology tent, the amphitheatre, the outdoor activity area and the trails themselves. We want the visitors to relate their positive experiences with family and friends and to come away from Wanuskewin feeling enriched and knowing there is still more to learn and experience through future visits to Wanuskewin.

Wanuskewin offers a variety of experiences to the visitor. You can watch the archaeologists hard at work in the lab or out in the field. You can learn how to harness up the travois to the dogs for the next camp move. You can take leisurely walks where the bison once stood and smell sage growing at your feet. You can buy a pair of smoke-tanned moccasins for a special friend. How about a bison burger and fries out on the patio while you enjoy the mid-afternoon sun? Whatever your choices, Wanuskewin is a special place because our shared experiences brings us closer to Mother Earth, to other Peoples, to ourselves and to the Creator. Come, join us in celebration and be part of this special place.

Wishing you a Merry Christmas



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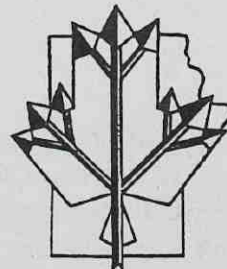
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Chief and Executive Committee and staff of the Saskatoon District Tribal Council would like to extend their warmest greetings to all.

May Peace, Joy, Good Will, and Good Friends be yours everyday in the New Year.



Season Greetings to all Elders and Youth of the Southeast Region from the Board of Directors and staff S.E.R.D.C.
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Constitution

Federal Constitutional Proposals Rejected by the Chiefs

By M.E.Turpel

* Mary Ellen Turpel is a professor of law at Dalhousie Law School and a constitutional advisor to the Assembly of First Nations.

Introduction

On November 26 and 27, 1991, the Chiefs of the Assembly of First Nations met at a Special Assembly to consider the federal constitutional proposals advanced in their document released in September entitled "Shaping Canada's Future Together". As a result of their discussions, the Chiefs decided to "completely reject and dismiss all recommendations for constitutional reform" advanced in the federal proposals. The proposals were rejected because of critical flaws in how the proposals were developed, because of the idea of self-government and in the proposal's offer which the Chiefs decided "con-

tained numerous recommendations which will directly and indirectly derogate both the rights and future of the First Nations of Canada."

I will outline the principal objections which the Chiefs voiced with the federal proposals. The objections were aimed at both the process of how the federal government adopted these proposals and their actual proposals for change. The Chiefs decided they did not want to suggest improvements to the proposals (as are other National Aboriginal organizations), as they were considered unacceptable as a package.

Chiefs' Concerns with the Process of Developing the Federal Proposals

A critical concern was voiced by the Chiefs over the process by which the constitutional proposals were developed by the federal government. First, there were no

political discussions held between the Crown and First Nations leading up to the release of the proposals. The Minister Responsible for Constitutional Affairs, the Hon. Joe Clark, met with the Chiefs in Morley, British Columbia in the Summer of 1991. At that meeting, it was decided that the Assembly of First Nations would establish a "parallel process" to that undertaken by the federal government in the Fall of 1991 and Winter of 1992.

The purpose of the Chiefs' idea of a parallel consultation process was to enable the Assembly of First Nations to consult widely with First Nations citizens across Canada, both on and off reserves, in order to develop a constitutional position which would reflect grassroots concerns which could then be put before the federal and provincial governments. The consultation process would also

involve four First Nations constituent assemblies (all to be held in 1992)—one each for Elders, Youth, Women and off-reserve First Nations citizens. The Chiefs wanted to chart a course of consultation on constitutional reform which would involve everyone, especially those who may have felt excluded in the past.

The Chiefs agreed with Minister Clark at the Summer meeting that this process would be followed and at the conclusion of it a report would be prepared which would be given to the federal government as a basis for political discussions on constitutional reform. It was also agreed that some linkages between a Parliamentary Unity Committee and the Chiefs' parallel process would be entertained as the process unfolded, however, the Assembly of First Nations' process would be independent and parallel. As a result of these discussions with Minis-

ter Clark, the Chiefs established a parallel process, called the First Nations Circle on the Constitution which has been travelling across Canada and meeting with First Nations citizens, and non-First Nations individuals and government representatives wishing to articulate their visions(s) of constitutional reform. To date, the Circle has visited over 20 communities and urban centres across Canada. Information about the First Nations Circle can be obtained from the Assembly at their toll free number 1-800-263-5647.

In September, 1991, the Prime Minister introduced the federal proposals in the House of Commons and the Chiefs were alarmed to see that the

Constitutional Proposals Rejected
Cont'd Next pg.

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Canada. Special recognition to all our Elders



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Merry Christmas to all
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and Elders
and to all Aboriginal People
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We Believe in your Commitment to serve
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Constitution

Constitutional Proposals Rejected

Cont'd

federal government had jumped ahead of the agreed process and detailed specific proposals (although no specific wording) for constitutional change including self-government. The federal proposals were never discussed with the Chiefs prior to their release, not that the Chiefs would entertain a consultation process when the First Nations Circle still had work to be completed. The federal proposals were developed by federal bureaucrats without consultation—a process which was starkly reminiscent of the Meech Lakeiasco of backroom drafting and negotiation.

The Chiefs have consistently maintained that as representatives of First Nations, the appropriate process for the development of constitutional reform proposals is one in which they are fully involved and treated as political equals. The Assembly of First Nations is not an interest group to be consulted. The Chiefs of the Assembly represent distinct peoples and

government. The relationship between the Chiefs and the Crown must be one which respects the integrity of the Chiefs and their responsibilities for First Nations peoples and treaties. The experience with the federal proposals in "Shaping Canada's Future Together" has made the Chiefs question whether or not the federal government will continue the racist paternalism of the past and presume it can act on behalf of First Nations and bypass the political leadership of First Nations people. Many concerns of this nature were voiced to Minister Clark when he addressed the Chiefs' Assembly on November 27, 1991.

While the Chiefs have rejected the federal proposals and are opposed to the process of developing and releasing these proposals, the Chiefs made it abundantly clear at their Special Assembly, that they would like to have an appropriate discussion process with the federal government on constitutional reform. The Chiefs stated that they are

not opposed to a process of constitutional reform, indeed they welcome it as an opportunity to make a break with the old regime of bureaucratic control and persistent human rights and treaty violation of First Nations peoples by Canada. Yet, the pathway for change must be such that respect the political relationship between the Chiefs and the Crown and must be premised on political equality. It involves direct political discussion after the parallel process has completed its task. The Chiefs do not want to enter into any specific discussions on reforms before this time because the Chiefs want to respect the integrity of the process and not pre-empt the views of First Nations citizens on a new future with Canada.

Substantive Objections to the Self-Government Proposal

While the Chiefs rejected the federal proposals, it was not without considering whether there was anything in those proposals to salvage. The Chiefs decided there was not anything to work with and that a fresh start has to be made on

self-government and related constitutional changes. It should be remembered that their views of the proposals were offered against the backdrop of the critical falling of the proposals in terms of the process by which they were adopted and offered to First Nations.

The federal proposals were reviewed at the Special Assembly and several observations were made. First, the federal proposals are vague and unspecific—no wording is proposed. Second, the proposals are contradictory and confusing. In many instances, they are so ambiguous as to be worthless in terms of indicating a particular direction which the government proposes to take in this matter. The Chiefs felt, given the history of the Crown in its dealing with First Nations, the proposals had to be read in a cautious and conservative way. Negative inferences had to be drawn in interpreting the proposals as they could be later drawn by the Crown. It is unfortunate that this is the approach which the Chiefs must take to federal documents, but a long lesson of experience, particularly

with treaties, leaves the Chiefs cautious in their consideration of such proposals.

Thirdly, the Chiefs were concerned about gaps and omissions in the proposals on self-government. There were no links drawn with section 35 and the current guarantees of Aboriginal and treaty rights. There are no connections between self-government and treaties. The federal proposals are silent on treaty implementation—this is a fatal oversight. Moreover, there is no connection in the proposals between self-government and Aboriginal title or land rights. Aboriginal peoples are not recognized as distinct peoples, and Aboriginal languages and cultures are not given the same recognition as the french language and culture in Quebec. These omissions and oversights indicated straightaway that the federal government agenda was incomplete, or perhaps deliberately limited in its focus to Quebec's demands.

Constitutional Proposals Rejected
Cont'd page 28.



Merry Christmas to all Aboriginal people across Canada, Special Recognition to all our Elders

Canoe Lake Cree Nation

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The Holiday Season



A CHRISTMAS MIRACLE

by Jean-Paul Claude
Reprinted from New Breed
December 1984 Vol. 15 No.12

It was the night after Christmas
and all through the house
Every creature was stirring
except one poor mouse
While all of mankind
was wrapped up in mirth
His wife was in labour
soon to give birth
Through the din of the merriment
he did try his best
But he couldn't provide her
with one moments rest
He'd tried to find someplace
both cozy and warm
But a cold outside porch
is the place they were born
With no straw for a nest
and no coat of their own
Within fifteen minutes
the first three were gone
Together they cuddled
close over their young
And no one cared
they were too wrapped up in
song
Of sleighbells and noels
and jingle bells too

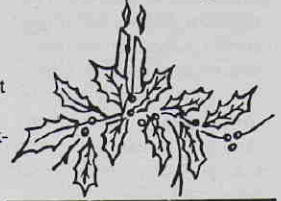
Of fat men and babies
it all seemed so cruel
To think while they celebrate
one child's birthday
Outside on the porch
another's life passed away

And now with just one infant's
breath still remaining
And a mother so weak
That her's too now was waning
He decided he couldn't
just wait and do nothing
Determined to fight back
his thin blood now rushing
With the babe in his arms
and his mate leaning on him
He moved even nearer
the party within
As she rested with child
just outside the door
He was more determined now
than ever before
He began to scratch madly
the door from without
And he wasn't surprized
when there came a loud shout
It's a mouse filthy vermin
send the cat out there now
And the cold air exploded

with a roaring MEOOW
The moment he saw it
he turned and he ran
For the brief moment following
was part of his plan
For as the door had been
opened
to let out the beast
His mate and young son
scurried in towards the heat
No one noticed them enter
it was much too much fun
To watch as the scared mouse
was set on the run
His flight was not lengthy
being too cold and weak
And he couldn't run far
on his four frozen feet
Inside now they're warm
and their strength is returning
Their bellies now full
and their hearts hot and burning
In hate you would think
from the pain and injustice
But it's love that they feel
for it's all part of Christmas
Their pain and their torment
their needing and wanting
His heart almost empty
yet so full of giving

He gave what he could
and he gave what was needed
The strong call of love
was the one that he heeded
The party continues
with jingle bells ringing
And spirits of Smimoff's
has shy voices singing
Of sleighbells and noels
and jingle bells too
Of fat men and babies
it all seems so cruel
To think while they celebrate
a miracle old
Another has happened
right under their nose
And they wouldn't believe it
even if told
If your Christmas seems lacking
in spirit and life
Perhaps your the one
who's spirit ain't right
Don't look to commercials
and media trife
Turn your eyes right around
and look around deep in you
life
Christmas too is a gift
and must be accepted
Never forced on cold hearts
who want to reject it
The miracle of Christmas
is not history's claim
It's survival not owing
to celebration or fame
Each Christmas it's reborn
in some one deserving
With less thought of taking
with spirit of serving

So take a good look around
you
this bright Christmas Day
And know of the miracles
unfolding all day
And if you see even one
before the last guests has gone
You'll live in the spirit
and you'll sing a new song
At last when you say it
it'll really feel right
Merry Christmas to all
and to all a Good Night.



Wanted:

Live-in babysitter for single parent, university student with four children. Childcare and domestic responsibilities. \$570 per month plus room and board. Only responsible adults considered.

Apply to:
Michelle McKay,
310 Carleton Dr.,
Saskatoon, SK,
S7H 4C1
or phone 374-3313.
No collect calls.

Season Greetings

QU'APPELLE INDIAN RESIDENTIAL SCHOOL

Lebret, Saskatchewan
S0G 2Y0
Phone:(306)332-5628

The Qu'Appelle Indian Residential School's philosophy is based on a shared vision of school board and staff to meet our students needs in areas of academic, social, personal, and vocational development.

Our academic development:

- emphasizes high student academic productivity;
- offers preparatory instruction for all post-secondary training with provincial accreditation in all courses of study.

Our social development:

- examines education in terms of current social issues;
- promotes student government and peer counselling.

Our personal development:

- offers personal counselling
- instills personal knowledge, pride, respect, and appreciation of a student's tribal culture, history, values, and traditions.

Our vocational development:

- offers career counselling;
- prepares students for post-secondary education and future employment

To assist in the School's vision for student excellence in sports, a new skating arena has been constructed on campus.

Admission is open to status Indian students who aspire for and are willing to work for a high degree of academic excellence and full participation in school sports and other activities.

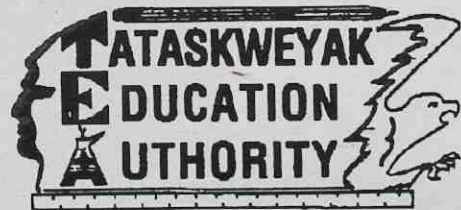
There is continuous admission for students in grades 3 to 9.

- Application for 10 to 12 are now being accepted for the second semester commencing on February 3, 1992.

Contact the Q.I.R.S. Education Clerk
at (306) 332-5628 or Fax(306)332-5080
to request basic information
and application forms.



Merry Christmas to
all Aboriginal
People across Canada,
Special Recognition
to all our Elders
from



Split Lake Cree, First Nation
Split Lake, Manitoba R0B 1P0
Phone: (204) 342-2148
Fax: (204) 342-2240

-
- Director of Education Larry Beardy
 - Finance Management Office Agnes Henderson
 - Assistant FMO Lorna Keeper
 - Student Counsellor Charlotte Wastesicoot
 - Student Counsellor Joe Beardy
 - Home/School Coordinator Joyce Beardy
 - Adminstrative Secretary Sylvia Kirkness
-

The Holiday Season

THE TRUE MEANING OF CHRISTMAS

Matthew

Chapter I, vs. 18:25

Chapter II, vs. 1:23

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

But while he thought

on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the holy Ghost.

And she shall bring forth a son, and thou shalt call his name **JESUS**: for he shall save his people from their sins.

Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet saying.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Em-man-u-el, which being interpreted is, God with us.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

And knew her not till she had brought forth her first-born son: and he called his name **JESUS**.

Now when Jesus was

born in Beth-lehem of Judaea in the days of Herod the King, behold there came wise men from the east to Jerusalem.

Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and have come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Beth-lehem of Judaea: for thus it is written by the prophet.

And thou Beth-le-hem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in

the east, went before them, till it came and stood over where the young child was.

When they saw the star they rejoiced with exceeding great joy.

And being warned of God, in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt:

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying Out of Egypt have I called my son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Beth-lehem, and in all the coasts thereof, from two years old and under according to the time which he had diligently enquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying.

In Ra-ma was there a voice heard, lamentation, and weeping, and great mourning. Rachel weeping for her children, and would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.

Saying, arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

And he arose, and took the young child and his mother, and came into the land of Israel.

But when he heard that Ar-che-la-us did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by prophets. He shall be called a Nazarene.

When Canadians work together we can take on the world and win.

To succeed in today's world, Canadians must be able to compete because our jobs directly depend upon it. Our competitive edge will secure the prosperity we want for ourselves and our children. Prosperity that's measured not only by productivity but by better jobs, greater opportunities for young Canadians, support for health, social and senior citizen programs - and more.

We can achieve it by investing in our own abilities and being a country that says... yes we can.

Yes we can. We've got the proof.

A look at some of Canada's success stories proves it can be done... with real benefits for individuals, the communities they live in and for Canadian industry.

Hundreds of Canadian companies are achieving remarkable international success. They're creating jobs, developing new skills and opportunities for thousands of Canadians and creating markets around the world for Canadian products.



CANADAIR GROUP, BOMBARDIER INC.

St. Laurent, Quebec

A world leader in aerial firefighting with its renowned water bomber, a major force in business aviation with 250 Challenger jets already delivered and the acknowledged leader in the development of regional commercial jet aircraft, Canadair is also a leader in job creation. Employment has increased by more than 2,000 since the Company's purchase by Bombardier Inc. in 1986.

Yes we can. We've got the ability to build on our successes.

We have a history of working in co-operation with others for world class achievements in peacekeeping, medicine and space exploration. Now, with business, labour, governments, academic and social groups working together, we can achieve



STANLEY TOOLS

Smiths Falls, Ontario

If investing in the future opens the door to success, Stanley Tools of Smiths Falls, Ontario certainly has the key. Over the last two years, the Company has invested millions on equipment and worker training and retraining which will double production and increase employment by the mid 90's.

prosperity through international competitiveness. But there is one more critical factor: Canada's ultimate potential depends on the commitment of individual Canadians.

Yes we can. We've got the people.

It's time now to unite around our greatest economic challenge yet... preparing for a prosperous future. As individuals, there's a lot we can do. Put yourself in the picture through further education or skills development programs.

As parents, we can encourage our children to stay in school longer and start career planning activities sooner. As employers, we can think of training as a business investment and encourage a work environment where excellence and a commitment to learning are celebrated. Finally, as Canadians, we can become a positive part of the process through involvement in the consultations on our economic future.



NEW FLYER INDUSTRIES LIMITED

Winnipeg, Manitoba

With exports accounting for 50% of sales and job creation up 82% over three years, it's hardly surprising that New Flyer Industries Limited of Winnipeg received a 1991 Canada Export Award. Already a major success in the U.S., New Flyer is now aggressively pursuing markets in Mexico, Europe and the Middle East.

Yes, we can.

Canada



The Holiday Season



AN ENCHANTED CHRISTMAS

by John Cuthand

Reprinted from New Breed Journal
December 1982, Vol.13,
No.12

My grandfather calls them little people. My school teacher she calls them elves, gnomes and such. She said they exist only in the imagination of children. My grandfather he says they're real. Maybe he's an old child. But I don't think so. He's seen them, even talked to a few. They sing when they talk, he says. My father doesn't believe. He just smiles and rolls his eyes when granddad talks. But he respects his father the way I respect mine.

My grandfather, he's gone now you know, but he left many wonderful stories. Him and I we share a secret. Perhaps I'll tell it to my grandson when I'm an old man.

Granddad he talked lots of old days. He remembered when he was little his uncles and father talked of times long ago. From them he learned Crees once lived by a great cold salt water without end and how a mighty river came through their land. He says the people followed this river toward the sunset many generations to these shining mountains. He said this new land was flat with tall grass and few trees. Other Indians made war against Crees. One tribe, though, the hot stone cookers, became our friends. They taught us how to live in this place. They helped us, we helped them. It was pretty good grandfather said. Then our people started dying from this disease which leaves sores. Trouble all over the place. The buffalo were gone and people were real hungry. Other people came and made life worse so granddaddy's people left and

went north. This is how we came to this Slave River country in this Northwest Territories. Just a few of us. Dad says we're all across Canada, though.

Granddad said we have a religion that's as old as this land. He said someday I'll know this. But I'm giving away our secret. Old men they know things. He knew things that even now I wonder at. My grandfather he travelled many places in dreams. He said dreams were doors to other worlds. Lives I guess. He said these worlds are like the skins of an onion. We live in one but can't see those others. Except in dreams he said. He said dreams are gifts like a puzzle we put together.

Anyway that one Christmas I was given a heck of a gift. Little people you know. Oops, I shouldn't say that. Dad says I have a big mouth, always flapping.

Maybe I should tell it. It's no big secret and nobody would believe it anyways. Maybe Granddad knew that. He says people would laugh at us. I know what I know and it's been buggin me. Things aren't the same anymore.

We're trappers. Lots of furs in Slave River country. One winter we go after pine martins. We're midway between Fort Fritz and Fort Chip. Just us, no one else. We go up this Jean Marie River to winter camp. Not much really, just a tent with spruce bough floors. We had a little stove to cook on. Dad he'd chop caribou meat with an axe, thin slices like potato chips. Boy they were good when fried. We made bannock right in the frying pan. With the lard pail we made tea. They don't have those lard pails anymore, just plastic. Anyways, we're always moving around, even in the tent. Dad says a true trap-

per is always moving, even when resting. I slept between grandpa and dad. We have big Artic 3 Stars, nice and warm.

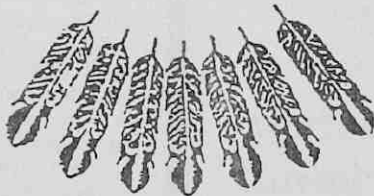
Granddad told stories at night time. Real good stories, but I usually fell asleep before he said "ecosay". One time - well many times - but this one time he told of little people. He said generations back when our people lived on the flat lands where trees are few our people talked with little people. There was this place. Big stones, you know, in long rows. Four big piles at the corners. There was this turtle no one could see except from the sky. Anyway people always went by there. When these rock piles glowed red they would bring the people there to camp. In the morning these little people came and

*Enchanted
Christmas*

Continued... page 12

*Merry Christmas to all Aboriginal
People across Canada,
Special Recognition to all our Elders*

ONE ARROW INDIAN BAND



CHIEF RICHARD JOHN
BAND ADMINISTRATOR
LAURA DANIELS
COUNCIL & BAND MEMBERS

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

P.O. BOX 2, R.R.1,
WAKAW, SASK.
S0K 4P0
PHONE: (306) 423-5900

Manitoba

Notice of Participant Assistance For Environment Act Proposals

PROPOSER: MANITOBA HYDRO - CONAWAPA PROJECT

Pursuant to The Manitoba Environment Act and the Environmental Assessment and Review Process Guidelines Order a joint federal/provincial review process including public hearings, will be held to assess the environmental impact of the proposed Manitoba Hydro - Conawapa Project which includes the following:

1. Conawapa Generating Station;
2. Bipole III Transmission Complex;
3. Manitoba/Ontario 500 kV Interconnection.

PARTICIPANT ASSISTANCE: Having terminated the earlier program and dissolved the Participant Assistance Committee, the Minister of the Environment, pursuant to Manitoba Regulation 125/91 has established a new Participant Assistance Program and appointed a new Participant Assistance Program for this review process and hereby, gives Notice to any person or group of persons interested in participating in the assessment of the Project that they may apply to the Minister for Participant Assistance by completing an Application.

The program is structured in 2 phases. The first phase is to provide assistance for participation in scoping meetings held by the panel. The second phase is to provide assistance for participation in the public hearings held by the panel. Applications need not be submitted separately, but will be considered as submitted.

ALL APPLICATIONS ARE REQUESTED TO RESPOND TO THE DEPARTMENT BY DECEMBER 20, 1991.

PARTICIPANT ASSISTANCE COMMITTEE: Applications for participant assistance made to the Minister will be reviewed by the Participant Assistance Committee and the Committee shall make recommendations to the Minister pursuant to Manitoba Regulation 125/91.

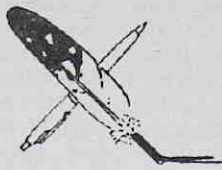
PROGRAM AND TO RECEIVE AN APPLICATION FORM, PLEASE CONTACT THE DIRECTOR OF ENVIRONMENTAL APPROVALS.

Mr. Larry Strachan, P.Eng.
Director, Environmental Approvals
Manitoba Environment
Bldg. 2 - 130 Tuxedo Avenue
WINNIPEG, Manitoba, R3N 0H6
Telephone: (204) 945-7071
Toll Free: 1-800-282-8069

NOTICE OF MEETING: The Participant Assistance Committee will convene a meeting, for each phase of the program, between the Applicants, the Participant Assistance Committee, the Proponent and the Director to confer regarding avoiding duplication of effort, and to hear submissions from the Applicants, the Proponent and the Director.

The Holiday Season

Merry Christmas to all Aboriginal
People across Canada,
Special recognition to all our Elders



BEARDY'S & OKEMASIS BAND #96 & 97

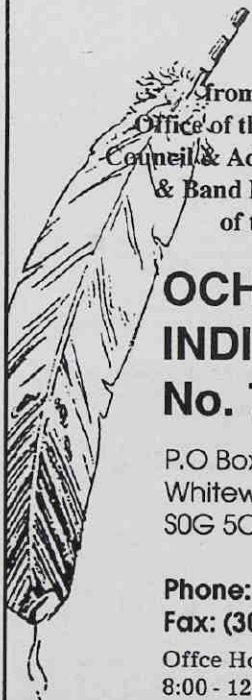
Chief: Richard J. N. Gamble

Councillors:
 Roy Gamble Napoleon Okemaysim
 Ernest Mike Ruth Seesquasis
 Napoleon Mike Gerald Gamble Sr.
 Brian Seesquasis Jake Mike
 Richard C. Gamble Ralph Gardipy
 Andy Michael Dave Seesquasis

Box 340
Duck Lake, Sask.
S0K 1J0

Phone: (306) 467-4523
Fax: (306) 467-4404

Merry Christmas
to all Aboriginal People,
Special Recognition
to all our Elders



from the
Office of the Chief &
Council & Administration
& Band Members
of the

OCHAPOWACE INDIAN BAND No. 71

P.O Box 550
Whitewood, Sask
S0G 5C0

Phone: (306) 696-2425
Fax: (306) 696-3146

Office Hours: Mon - Fri
8:00 - 12:00 - 1:00 - 4:30

Enchanted Christmas

Continued...

taught them medicines and such. It was real helpful having those little people around. They were real shy, though.

Anyways it's Christmas Eve. I can't sleep. Granddad he has this big bugle in his knapsack. Won't let me see it. Must be a present. So I stay up even when my granddad and daddy are sleeping. No sounds except the ice rumbling once in awhile. It's real cold. Not much light but from the northern lights. I'm almost asleep when I hear this "swish, swish" sound. I ignore it for awhile, but I'm a little bit afraid so I poke my nose up. This noise stops. Nothing moving except the white cloud from my breath. So back to sleep, same sound again, "swish, swish". Poke my nose up again, sound stops, but I see something out of the corner of my eye. This time I close my eyes but keep my nose out. Same sound, "swish, swish". Poke my eyes just a tiny bit. By Golly - there's this little tiny man in the frying pan on the stove.

He's skating around in the warm lard having a fun time. He starts going faster and faster around and around. Just as happy as can be. Ny nose was itchy. This little guy starys going so fast he's a blur going around the rim. I sneeze - whizz! - this little man goes flying fast out of the pan. He hits the canvas wall and bounces into an open can of Magic Baking Powder. He's sputtering and spitting. The baking powder bubbling around him 'cause he's soaked in lard. Boy is he a sight! He can't climb out 'cause he's greasy. I laughed. "Help me, help me!" he says. So I got up and gently like stuck a spoon down in the baking powder. He pops up but he can't run away he's bubbling so much. The stove's down to coals so there's a bit of warm tea left. I lifted him up with the spoon and put him in the tea pail. Boy he liked that. Scrubbed himself up good, quit sputtering and sat down on the tea bag. "Thank you George," he

said. "How did you know my name is George and who are you?" I asked. "I know everything and no one," he replied. "I sleep with weasels and I fly with fishes but I'll never ever do the dishes, so there." He was a funny little man, for sure.

He was dressed real strange, too. His moccasins were made of mouse fur. Little pants and shirt were made of flower petals. Middle of winter and he's dressed in flower petals! He was cleanin himself just like a cat. Real fussy. "Are you one of Santa's elves?" I asked. "No," he said and went back to fussin over himself. In time he said "My cousins an elf, but I'm not. "Who are you then," I asked. He looked up, rolled his little eyes, shook his head and said, "I'm no one and everyone. I sleep with weasels and I fly with fishes but I'll never ever do the dishes. So there!" "Boy you're a smart alec," I said. "In that case you can call me Alec," he said. "I'm Alec the elf who lives on a shelf eating my curds and whey. Boy what a dumb poem. I think I'll give it up." "I thought you weren't an elf," I said. I'm not. It's just that elf rhymes with shelf. Anyway what can I do for you?" he asked. "What do you mean?" I replied. "Dontcha know you get three wishes for saving me. It's the rule, you know," he responded, "but don't be greedy, eh, just a few things. I've had a hard day." With that he climbed out of the tea pail and sat on the edge of the stove. He crossed his little legs and pulled out a little pipe and began puffing away. He was pretty happy, kinda hummin and singing at the same time puffing away on his pipe. "You shouldn't gawk at me", he said, "your eyes will pop out." He then made a big smoke ring that settled on top of the stove. He jumped up and jiggled to beat the band, his little legs passing in and out between the ring, but never touching the smoke. "This is one of our pastimes," he said. "We love to dance. Many years back these Scots people they see us doing this. They copied us only they used swords. Your people learned from them only you used sashes. Called it the sash dance. But it really began with us." "You're a leprechaun," I said. "Oh, no. Not that again," he replied. "By the way, when are

Landsdowne House Indian Band

Via Pickle Lake, Ontario
P0T 1Z0
Phone: (807) 479-2570
Fax: (807) 479-1138

Merry Christmas
to all Aboriginal
People,
Special Recognition
to all our Elders



from
Chief Moonias
and Councils & Band Manager
Members

The Holiday Season

THE GREENS OF CHRISTMAS

The use of plants and greens as winter decorations began almost two thousand years ago, before the birth of Christ.

Evergreens are plants that are continually green all year round such as holly, laurel, and pine. The pagans in their belief, believed that evergreens stood for life. When the sun reached its lowest point they brought evergreens indoors, believing this would make the sun rise.

They used the evergreens to scare away ghosts and witches that tried to come inside their homes. They used thorns of holly leaves to prick witches with and burned juniper berries to chase away demons. Evergreens with berries such as mistletoe, holly, and ivy were considered sacred.

MISTLETOE

About twenty-two hundred years ago the Celts, who occupied the British Isles and France, and their priests, called Druids, believed that mistletoe which grew on oak

trees had special powers. They thought the oak tree god, lived in the mistletoe after the oak branches died. When winter came the high priest, dressed in white, cut down the mistletoe with a gold sickle. The mistletoe was caught in a white cloth so it wouldn't touch the ground where witches could harm it. They placed part of the mistletoe on the altar and killed two white bulls as gifts to the gods. Later, they gave the rest of the mistletoe to the people to hang over their doorway for good luck. They called mistletoe the "all healer" in that it would cure all manner of ills.

Kissing under the mistletoe comes from Scandinavian legend. One of the gods, Balder, was afraid he was going to die. His mother, Frigga, made everyone and everything promise not to harm him, but she forgot to tell the mistletoe, as she thought it wasn't important enough to cause trouble. Another god named Lokki, who was envi-

ous of Balder, asked the blind god Mother to throw a mistletoe dart at Balder and kill him. Frigga having lost her son cried so much that the tears became white berries on the mistletoe. She pleaded with the gods to bring back Balder. The gods, liking Balder, did so. Frigga was very happy pleased. She stood under the mistletoe and kissed everyone who passed beneath.

In time the mistletoe became the symbol of peace and love. Enemies, upon meeting beneath it, laid down their arms and made peace. Because of the pagan origins it is usually not allowed inside churches. It is hung in homes where people kiss under it to end arguments and bring good luck.

HOLLY

The early church leaders tried to stop the pagan custom of bringing greens indoors, even after becoming Christians they continued to do it. The church leaders decided to make greens, part

of the story of Christ's life. One story suggests that the crown of thorns Christ wore at his crucifixion, was made of holly leaves. When the thorns pricked his head, his blood changed the white berries to red.

IVY

This took a much longer time to be accepted, as ivy was the symbol of the Roman god of wine, Bacchus. As time passed ivy became the symbol of everlasting life and was used as a Christmas decoration as well.

Holly and ivy are mentioned together, since they were the symbols of the male and female halves of nature. Holly was man's plant, as it was protected by thorns as man would protect himself with weapons. Ivy was known as woman's plant, as it had to be supported by wall or tree in the same way women were thought to need the support of man in the Middle Ages.

ROSEMARY

Rosemary has a sweet aroma and a grey-green colour. The story goes that it received its smell when Mary hung baby Jesus's blankets over it. Its colour is said to come from Mary's grey-green coat, which she threw over the branches.

CHRISTMAS TREE

The tree stands for life, as evergreens did before Christ was born. The custom of cutting down a whole tree is just a few hundred years old. Only the branches were brought indoors during the pagan festivals.

It is not known clearly how the custom of decorating the tree began. Some people think it was started by Martin Luther, a 15th century monk, who lit the tree with candles to show how it looked when it was lit up by starlight.

It is very unusual to see two trees look identical because of the wide variety of homemade and commercial decorations available today.

Decorating the tree is a way to bring people together and do something imaginative and creative at Christmas.

Merry Christmas to all
Aboriginal People across Canada,
Special Recognition to all our Elders



Unfortunately, this is one warning sign you won't see on most Saskatchewan highways. So, whether you're shopping or vacationing in the United States, proceed with caution.

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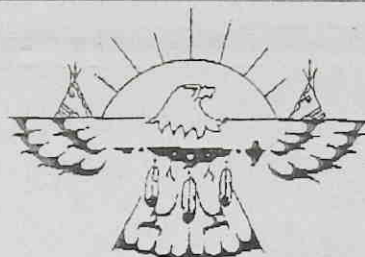
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Chief & Council and Community
Residents

The Holiday Season

THE CHRISTMAS DOLL

A short story for children
by Brian Borley

This is a fictitious story. Any resemblance between characters and events in this story, and people living or dead is entirely coincidental.

Connie Meadows was a little Cree girl of nine summers. She had shiny black hair, and soft brown eyes that were always ready to break into a twinkle. She was slender and tall for her age.

She lived in a small brown house on a small brown street in Saskatoon. In her house was a cabinet with a set of glass doors, set beside a very old organ that you had to pump with your feet. Her grandma owned the organ and the fine cabinet. Grandma had once been very rich. Her husband had been a clerk in a fur trading store, and earned a hundred dollars a month at a time when fifty dollars a month was a lot of money. Connie didn't know much about such things, as how money can be

worth a lot at some times and so little at another. Neither did she know much about her grandmother except that she lived in a time when men carried huge packs on their back, sometimes falling dead from their burdens. She had learned a new word in school. It was "torment" which she knew was great suffering. She supposed that the men who sometimes died under the weight of their burdens must have lived in great torment.

All of Grandma's stories were not so sad. Some of them were funny. She often told the story of an occasion when a young missionary, not yet very understanding of the Cree language, had conducted a group weddings of four men and their wives. By accident he had married one of the young men to the wrong woman. When he learned of his error he corrected it, but by this time his church had lost all if its reverence. For many years after people would laugh and call the young man "Nee-

soowigimaganuck" which in the language of the Cree means "two wives."

Grandma was a fountain of stories and legends which were told and retold as their history passed, playful and delightful stories.

Connie knew that her Grandma had attended a boarding school when she was young, but Grandma never told her about her life in the school. Connie often wondered why, but when she asked her grandma about it, her grandma would ask her why she was so curious as to want to know about everything and then talk about something else. Connie believed that Grandma had suffered torment in the boarding school. Grandma had never taught either Connie or her mother to speak Cree.

Connie's mother Wynona was like a full grown Connie. She was quite a beautiful woman in her mid thirties. She was a waitress in a restaurant. She tried to keep her tips in a tin. She was

saving them to buy a television set. The old one, looking dark and forlorn kept a vigil of silence beside the door.

Now and then Wynona would take a few dollars from the time that served as her savings bank and buy a few treats for the family, chocolate chip cookies, ice cream, or cinnamon buns.

Connie had a five year old brother Eric, a boundless ball of energy, brown as an acorn. Connie became angry with him at times, but for the most part the two children got on fine.

Connie only knew that her father had another wife and lived in Uranium City.

Connie's very best friend was Penny Jensen. Her real name was Penelope, but no-one but her teacher ever called her that. She had blonde curly hair and bright blue eyes. Connie and Penny like to go sliding on crazy carpets down the hill of snow near Connie's house. Of all the things the children did, this seemed to be the most fun of all. Eric sometimes came with them. He looked so funny trying to climb the hill with his pudgy

little legs. He often got stuck in the snow and Connie or Penny would have to pull him out.

Sometimes when her mother would let her go Connie went to Penny's house. Penny had small tea sets made of porcelain. They had shiny flowers painted ornaments on the side. There were big doll-houses with real curtains on the windows, tiny plastic furniture, and dolls everywhere.

But it was not any of these things that excited Connie so. It was a doll. She had silken blonde hair. Her cheeks of porcelain were tinted just right with a slight blush of pink. Her eyes were the clearest blue and she closed them when you laid her down. She was dressed in delicate pink with a bright red ribbon in her hair. Connie often pretended the doll was hers. She was only six inches tall but Connie loved her even more for her small size. Connie felt hunger like pain to possess her. She felt she should possess her

Christmas Doll
Continued... page 15

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Christmas Doll

Continued...

because she adored her so. She called her her Christmas Doll.

But on this afternoon the two girls were on the hill. Eric had a slight cold so he could not go with them. In the grey afternoon they slid down the hill again and again. Connie knew that her mother had gotten a few extra tips. Around Christmas people were more generous than at other times. She had seen her mother come home with a bag. When she checked she found out that her mother had many fine things, hamburgers with buns, prepared macaroni, mustard, relish, jello, and even whipped cream in a can.

After the two girls came into the house, red faced and puffing, Connie's mother permitted her to invite Penny to stay for supper. Penny in turn received permission from her mother, and the two girls sat on the sofa.

Grandma got out her real linen tablecloth, the one she had bought when she was rich. She also brought out her real solid silver cutlery. There was only enough cutlery for

four places so Eric was left with a single silver soup spoon. Grandma usually brought out these grand things at Christmas, Easter, and birthdays. Connie thought that it was probably close enough to Christmas that it was all right.

Supper was a fine affair. Connie said Grace while Eric shuffled under her severe glance. She surely wished that Eric had better table manners. They all ate their fill while Eric stood right up in his chair when her mother came with the jello topped with whipping cream. Connie pulled him down with another warning glance.

Supper was cleared away, and Grandma's silver and linen were carefully put away. Then Grandma gathered the children around her. Eric sat on her lap while Connie and Penny sat on either side of her, cozy and close as they crowded onto a very old couch. It was story time.

Tonight Grandma read them a story by N. McKinnel called, "The Bishop's Candlesticks." It was the story of a very poor man called Jean

Val Jean who robbed a kindly bishop of a pair of silver candlesticks. When the police came back to the bishop's house with the candlesticks and Jean Val Jean, the kindly bishop claimed that he had given the candlesticks to Jean Val Jean because he had said "The house is yours." When Jean Val Jean had first entered it.

Connie was curious because the last line of the story was blocked out in heavy black ink. She wondered what the last line of the story said and asked her about it.

"Hush child," Grandma cautioned her, "It's best forgotten."

Connie was really curious now but she kept her peace.

After the story they sang Christmas songs. Grandma's legs were too weak to pump the pedals so Connie always sat beside Grandma and pumped the pedals while Grandma played. She had to pump fast because the bellows on the old organ were leaking. For all that, the old organ sounded quite grand. Grandma could play beautifully.

At last Penny's father came for her. He sang the last

carol with the children. It was "O Holy Night" which was Connie's favourite. Connie and her mother were really surprised at how beautifully Mr. Jensen sang. Connie thought he should sing on the radio and become rich and famous.

The children all agreed that it had been a really fine evening. Penny got ready for home as she called "That was a beautiful story Grandma. That was a lot more fun than watching a silly TV."

It always pleased Connie when Penny called her grandmother "Grandma." She knew this pleased Grandma too because children sometimes called her cruel names because Grandma was Cree.

The next time Connie went to play at Penny's house they both began to wonder how the story of "The Bishop's Candlesticks" ended. Then Penny thought of a way they might find out. Her father had a library. They crept downstairs to the room where her father kept shelves of books. It didn't take them long to find a book just like Grandma's.

The two girls looked through the book until they came to the last line. It read "I

have bought your soul. I have paid for it in solid silver." Connie said the line over again and again so she would not forget it.

Then the two girls went upstairs to play in Penny's room. As she always did, she said "Here it is. It's all yours."

"Wouldn't it be fun if we were sisters." Penny said as they began to rearrange doll furniture. "Then we could play together all the time, and Grandma could tell us stories and my dad could sing us songs."

"That would be fun," Connie said, "and your mum could make us tarts."

"And to be able to slide down the hill every day." Penny dreamed.

"And play with dolls." "Yes, playing with dolls together. It's no fun playing with dolls alone."

It was then that Penny went downstairs to answer the doorbell. Right in front of her eyes Connie saw the beautiful doll. It was the one she called the Christmas Doll. She reached out and took it. She

Christmas Doll
Continued... page 16

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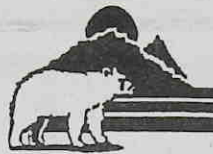
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Christmas Doll Continued...

hid it in her jacket pocket.

"Connie!" Penny shouted. "It's your mum." Connie shrunk in fear at what she had done. Her heart was pounding as she ran down the stairs.

"I'm ready mum." Connie puffed.

Mrs. Meadows was dressed in a coat that had seen many winters. As she stood in the doorway Connie's heart quaked as she vowed to herself she would never steal again. Already her precious doll was like a huge ball of lead pressing down upon her soul.

Then Penny's mother came out. Connie's heart beat faster.

"Mrs. Meadows," Mrs. Jensen said pleasantly. "Does your mother still sew?"

"Yes, sometimes she sews, and she knits." Mrs. Meadows replied.

Mrs. Jensen continued, "I know there will be a Christmas concert soon. I was wondering. If I get the material for a dress for Connie and Penny do you think your mother could make them up.

I'll get the patterns of course."

"I'm sure she would love to do that." Mrs. Meadows replied.

"Excellent" Mrs. Jensen replied. "Would you like to stop for tea?"

Connie was relieved when her mother declined. They were just on their way out when Mrs. Jensen added, "If your mother would like to sew over here on the electric machine."

"My mother is scared of electric machines," Mrs. Meadow chuckled.

"But thank you, and goodnight. Merry Christmas." "Merry Christmas."

"Did you have fun, Connie?" her mother asked.

"Yes, sort of fun." Connie replied without thinking.

"Have you and Penny been quarrelling?"

"No," Connie responded. "We had fun and read books. Then we played with dolls."

"Are you tired?" her mother asked.

"Sort of," Connie replied, fearful that her mother

already knew her dreadful secret.

When Connie got home from school the next day she had almost forgotten about the tiny doll, now safely hidden away in a secret spot under the eaves of her tiny house. Grandma was knitting when she came in and hung her coat on a nail by the door.

"Grandma," Connie said as she gave her grandmother a hug. "Grandma, Penny has a book just like yours, the one about Jean Val Jean. And Grandma, I found out what the last line in the story says." "I see," Grandma replied.

"Grandma," Connie continued. "It says, 'I have bought your soul. I have paid for it with solid silver.'" Grandma continued knitting so Connie added, "I think I have it right, Grandma."

Grandma went on knitting. But she was lost in an old and very sad memory. It was so painful. She had heard a little girl crying and sobbing in the night, a night full of strangeness in a strange world where one might weep, but must not speak. Grandma was thirteen years old when she heard the little girl sobbing. She knew the little girl was terribly homesick for her home far in the woods, and longing for the arms of her own mother. But it was forbidden to speak in Cree, even to a very heart broken little girl who knew no other tongue. In spite of this rigid law, she crept out of bed and went to the little girl, quietly murmuring "Kudamattoo Esquasis, Pe Meechimeenin. Kitchemugasoo, Kudamattoo." (Don't cry little girl. Give me a hug, poor little one. Don't cry.)

She remembered how a teacher had loomed out of the dark twilight of a very dark morning, and seeing what she was doing had beaten her across the back again and again, shouting "Get back to bed Meadows." As the switch whistled venomously as the teacher's voice, charged with anger shouted, "Get back to bed with your heathenish language and heathenish ways."

Not content to beat their bodies they beat their souls, for what can be nearer to one's innermost being than the language of a mother?"

But Grandma did not tell Connie about this cruel



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Christmas Doll
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The Holiday Season

Christmas Doll

Continued...

and savage brutality. Instead she said in a very quiet voice, "I marked out that line in the book."

"Why Grandma?"

"Because Connie, it is the most vicious of all lies."

"I didn't understand Grandma."

"A soul must be free."

"What is a soul Grandma?" Connie asked.

"Our soul is our innermost being," Grandma explained.

Connie secreted herself in the room where she and Grandma slept. She withdrew the doll from its secret place and tried to take pleasure in her beauty.

But the doll didn't look beautiful anymore. Some cobwebs had caught in her hair and in the dim light her eyes looked dull and dead. She put it away in its hiding place.

Grandma had spoken of an innermost being. She knew that she had been very wrong to steal the doll. She did not know what to do now that it was over. Now she really knew the meaning of torment.

But Connie was to know greater torment yet, the torment and overwhelming fear of nightmares. She was also in great fear that Penny would find out and not want her for a friend anymore. This was the greatest of all.

So in the end Connie put the doll in her pocket and walked bravely to Penny's house. Penny's mother met her at the door and wondered why her eyes filled with tears. "I want to see Penny," Connie sniffled.

"Penny's upstairs," Mrs. Jensen said kindly, "You look very unhappy Connie. Is Grandma all right?"

"Yes," Connie replied. She blew her nose into a paper napkin. "I want to see Penny."

When Connie reached the top of the stairs Penny had the door opened and seeing the tears in her friends eyes asked "What's the matter Connie?"

"Penny," Connie said through her tears. "I'm awfully sorry Penny. I stole your beautiful doll." She pulled the doll from her coat pocket and handed it to her friend. "I brought her back Penny, and I hope you won't hate me now."

Penny walked up to Connie and hugged her. "Don't be a ninny Connie,"

she said light heartedly. "I told you 'it's all yours', like Jean Val Jean remember."

Connie smiled at Penny through her tears. "You're the dearest friend Penny. I'm so lucky to have a friend like you."

Penny continued, "So don't cry Connie. I hate it when you cry."

The two girls played with the dolls together for awhile. Connie had wiped away all her tears and after playing a while and eating some butter tarts, Connie started for home.

She was walking on air. The beautiful Christmas Doll was really hers now. Penny gave it to her as an early Christmas present.

Unashamed now, Connie showed the beautiful doll to all her family. She even let Eric hold her, warning him that the doll was very delicate and would break if she fell. Connie held the doll in her arms while she slept. She only let her go long enough to hug Grandma and kiss her.

The next day Connie scarcely let the doll go until she found an empty space the edge of the dresser. She sat her on the empty space and sat back long enough to admire her delicate beauty. It was then that Eric ran in. He bumped the dresser and her precious doll fell to the floor. Connie watched horrified as she saw the tiny head roll away.

She shouted and screamed at Eric saying, "Why

do I have such a bratty brother as you. Look what you've done!" She cried.

When Grandma came in she saw both of the children crying. She never paid attention to the children. She quietly picked up the pieces of the broken doll and took them to her sewing basket. Her sewing basket was filled with all kinds of things for all kinds of emergencies. She took out some special glue for such occasions and repaired the break where the neck had broken loose. She found a short piece of red ribbon and made a bow for the neck so the break would not show. Soon all was well.

The next afternoon both of the children were home, since Christmas holidays had begun. Grandma was so pleased with what she saw. Connie and Eric were on the bed. The doll was between them. They were taking turns pretending to feed the doll with an empty pill bottle. She smiled at how contented they looked. Yesterday Connie was angry with her brother but today all was forgiven. Then she thought of forgiveness, how forgiveness could also free a soul in bondage.

After so many years she had never found it in her heart to forgive the cruel teachers she had met in the boarding school.

It was then that she saw her teachers again in her mind's eye, but this time she did not see their cruelty. Instead she saw their terrible bondage. Anger and hatred could be so binding upon a soul. Theirs were souls in real torment, a torment so great

that they could see nothing but their own suffering and all they had to give was pain. She forgave them at last, after so many long years.

Her forgiveness took away her own bondage of anger. She felt free. Her grandchildren with their own forgiveness had freed her.

A happy tear made its way out of the corner of her eye. Connie saw it but said nothing. She wondered if Grandma was crying because she and Eric had been fighting.

Grandma finished knitting the scarves and mittens for Penny, Connie and Eric. She put them away. "Connie, Eric," Grandma called.

"Yes Grandma," they said as they scrambled from the bedroom, "What?"

"Come and pump the organ, Connie," Grandma said. "Let's sing."

Connie pumped the organ while Grandma's fingers played across the keys. The children were astonished. Grandma was singing in Cree. In all their lives they had never heard Grandma sing in Cree.

But it was in the evening after a hurried supper that Penny, Connie and Eric, as well as many children from

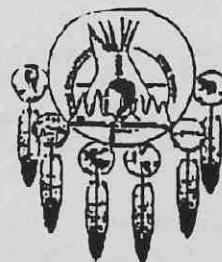
the neighbourhood gathered on the hillside. Most nights the children were not allowed to play on the hillside, but tonight the parents came out with them so it was all right. Mr. and Mrs. Jensen were there; Connie's mum, and yes, even Grandma was there.

Some children ran up to Grandma to wish her a merry Christmas and to hug her. Penny gave her an extra big hug and thanked her for the new mittens and scarf, and the beautiful dress she made her for the Christmas concert.

The children slid down the hill again and again until their faces were flushed and red. Penny and Connie wrestled in the snow and pulled Eric through it by his feet.

Connie paused by herself on the side of the hill. She was so full of happiness she hugged herself to make sure it was all real. She saw a very bright star and wondered if it had been such a star that had led the wise men to Bethlehem where the Christ child lay in the manger. The night was a night of pure magic. Connie was so filled with the magic of Christmas and her soul danced; free upon wings of starlight and joy.

Peter Ballantyne Cree Nation



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FAMILY HISTORY

by Janice Acoose

I grew up in the Crooked Lake area in the Fort Qu'Appelle valley. To me, it is one of the most beautiful areas in Western Canada. The rolling hills, luscious green trees and grasses, and (the once) crystal clear lake was distinguished by the Marival Metis community, the Sakimay, Cowessiss,

Kahkewistehow, Ochapawace Reserves and the former Oblate controlled mission known in years past as the Cowessiss Indian Residential School. In my early formative years, before residential school, I spent equal amounts of time in my mother's home - the Marival Metis community - and my father's home - the Sakimay Indian reserve. Dur-

ing these years, I was lovingly nurtured in both the Metis and Anishnabe cultures. Thus, my being and my identity has been shaped and guided by a very privileged access to both cultures.

My mother's family originates from the Red River area in what is now called Manitoba. The first member of my maternal family I knew and loved was my great-grandfather Jimmy (Jacques) Desjarlais. He was born and baptised in the Red River's Roman Catholic St. Eustache parish to Bernard Desjarlais and Marie Morin (Perreault) in 1879. When he came out west he married Marie Therese Pelletier the daughter of Philomene Pittwawekanepitt (a Nehiowe) and Dosithe Pelletier (a Metis from the Red River). When Jacques and Marie-Therese married, they subsequently raised their 13 children in a small log, mud, and straw house situated almost directly across from the mission but in the Marival Metis community. My Mooshum Jimmy and Down Koochum (because she lived down the hill from my grandmother), as we subsequently and fondly referred to them, were very important people in my life because they helped me to understand who I am through their strength



Maternal Great Grandparents, Marie Therese Pelletier and Jimmy (Jaques) Desjarlais on either end.

and determination. Mooshum Jimmy was a hunter/trapper/fisherman while my Down Koochum was a mid-wife (she assisted at the birth of most of the Crooked Lake peoples) with a phenomenal understanding of plants and medicinal herbs. Their daughter, my maternal grandmother, Marie Philomene Desjarlais, married Fidele Beaudin a young orphaned Frenchman who was raised by the priests and nuns at Lebret. When they married


Fidele and Marie settled in the Marival Metis community. My maternal grandfather Fidele, although born to culturally French parents, assimilated to the ways of the Metis. Hence, my mother, Harriet (Beaudin) Acoose was raised Metis. My mom still proudly speaks her own Michief language and she still maintains her Halfbreed/Metis identity - even though the government imposed the legal categorization "Indian" on her when she married my father Fred Acoose.

My Father Fred Acoose, stems from a very prominent Anishnabe family. Originally, prior to the treaties, my paternal family travelled freely around the Great Lakes area and then subsequently around what is now referred to as the Dakotas with Wayweeseepo's band. My Mooshums, great-great grandfather Quewich (or Roll of Thunder/Flying Deer) and great grandfather Acoose (or Flying Bird and later samuel Acoose), were according to many "empowered by the Creator with special powers to run" In fact, Mooshum Quewich was known as a great buffalo runner; dressed in a buffalo robe he ran alongside the buffalo enticing them into a specific pound where the hunters could have easy access. Of Mooshum Acoose/Flying Bird the Canadian poet Duncan Campbell Scott wrote "Think of the death of Acoose, fleet of foot, who, in his prime, a herd of antelope from sunrise, without rest, a hundred miles drove them through rank prairie, loping like a wolf, tired them and slew them, ere the sun went down..."

My paternal grandfa-



Fred & Harriet Acoose Wedding. St. Mary's Church, Marieval, Saskatchewan.



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for

**Chief Alan James Ross
and
Band Councillors
and Members**

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(204) 359-6721 Fax: (204) 359-6080

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

Buffalo River Band



Merry Christmas to all Aboriginal People across
Canada, Special recognition to all our Elders

for

From the following group of Concerned people:

Chief: Gordon Billette

Councillors: Elmer Campbell
..... Joe Billette
..... Celine Catarat
..... Lavrette Chanalquay

Manager: Ben Chanalquay

Finance Controller: Gilbert Benjamin

Senior Finance Clerk: Doreen Piche

Receptionist: Dorothy Benjamin

Welfare Worker: Marie Moberly

NNADAP Worker: Lawrence Chanalquay

The rest of the staff and all the Band Members.

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Dillon, Saskatchewan S0M 0S0
Phone: (306) 282-2033

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Family History
Continued... page 19

Family History *Continued...*



Jimmy (Jaques) Desjarlais and Marie Therese (Pelletier) Desjarlais, and family.

ther Paul Acoose, who was born "Sometime before the Riel Rebellion when the saskatoons bloom" and who we fondly called Mooshum Paul, was a world champion runner. On March 10, 19110, in a 26 mile race billed as "The Redskin Running Championship of the World," he set a world record when he beat the then undefeated Tom Longboat in 2 hours, 20 minutes, and 22 seconds.

When Mooshum Paul married, he wed Madelaine O'Soupe - an Irish orphan with bright carrot red hair who was brought out West from a Winnipeg orphanage and adopted by the very prominent Chief (Soupe) (of the former O'Soupe Reserve which is now called Cowessiss Reserve). Like my Mooshums, Chief O'Soupe raised Madelaine with strong cultures and values. Thus, Madelaine (O'Soupe) Acoose identified and represented herself according to the ways of her Anishnabe parents.

My father, Fred Acoose, therefore determined and governed himself according to the ways of his people, the Anishnabe. My, mother, Harriet (Beaudin) Acoose determined and governed herself according to the ways of her people, the Metis. And, when I tell my children who they are I include both my parents' histories and cultures. Indeed, when I tell people who I am, I refer to myself as Metis and Anishnabe (even though according to the Euro-Canadian white laws I have been at various times legally categorized as a "status Indian, a non-status Indian, and most recently a Bill C-31 Indian).

At this most crucial time in our history, when we are finally being encouraged to define ourselves, it is very im-

portant to distinguish legal from cultural. We must remember that white Euro-Canadian laws cannot and must not define our culture. **WE MUST DEFINE OURSELVES BASED ON OUR OWN UNDERSTANDINGS OF OUR FAMILY HISTORIES.**

Its extremely important to also remember that if we deny a part of our history, we disrespect and dishonour that part of our family. As a Metis and an Anishnabe, I find it

very frustrating at times because our own peoples (through the political organizations like the Metis Society of Saskatchewan, the Federation of Saskatchewan Indian Nations, the Metis National Council, and the Assembly of First Nations) strongly encourages us to choose between our parents. I refuse to choose between my mother's or my father's history's. Instead, like my ancestors, I assert my rights to **DEFINE, GOVERN, AND DETERMINE** my own future as a Metis and an Anishnabe.



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from
Chief, Council & Staff
& Band Members

Saulteaux Band Government

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S0M 0L0

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or (306) 386-2424
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Office hours:
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1:00pm - 5:00pm

On February 22, 1992

RE-ELECT JIM DUROCHER

**President,
Metis Society of Saskatchewan**



President Jim Durocher & Annie Johnstone.
Recipient - Saskatchewan Order of Merit

Jim Durocher:

- has worked to get the constitutional process revived between the Metis Nation and the Government of Canada
- got Joe Clarke, Minister of Constitutional Affairs to meet with the Metis of Saskatchewan
- has ensured that the three provincial political party leaders addressed Metis issues in the October 1991 provincial election
- has ensured the Metis Society of Saskatchewan remained a member organization of the Metis National Council
- has worked toward the implementation of the Metis Senate of Saskatchewan
- has ensured the removal of the offensive statue of the heroic Metis leader, Louis Riel
- has ensured that the Metis be given just recognition by the province with the change of the Saskatchewan Indian and Native Affairs Secretariat to the Saskatchewan Indian and Metis Affairs Secretariat
- will continue to fight for Metis rights.

1992

JANUARY							FEBRUARY							MARCH							APRIL							
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KAHURANGI the MAORI

by Bruce Sinclair

Thousands of miles away in the south seas, lies two islands surrounded by turquoise waters and blue skies. These are the islands known as New Zealand, the North and the South Island. The Maori are

the original people on these islands and they have different names for the North island, "Te ika nui a maui", which means 'big fish of maui', and the South Island, called 'te wai poumami' or 'the land of the precious green stone'. The Maori population in New

Zealand is approximately 455,000, 13% of the total population of the islands, 3.5 million.

In November of 1991, the Maori people came to Saskatoon, Saskatchewan, bringing with them their unique culture of song, dance,

and theatre. This tour was called Kahurangi and performances were held at Convocation Hall at the University of Saskatchewan, the Centennial Auditorium, and the Saskatoon Indian & Metis Friendship Centre.

The members of Kahurangi were young men and women who moved through the diverse presentations of song

and dance with ease and confidence. I was one of the fortunate few who seen two of these performances in Saskatoon, at the University and at the Centennial Auditorium. I had previous experience of these people when I attended the World Indigenous Conference in Vancouver in June 1987. At the time I was deeply moved by the beauty and tranquility that the Maori people evoked through the songs and messages they shared with the people throughout the conference. It was a profound experience for all and this message was re-created with the Kahurangi tour of 1991.

The origins of the Maori people stem from the Polynesian Islands where they emigrated from to their present home, New Zealand and they have 'relatives' in Hawaii and other South Sea Islands. The Maori are in the midst of a cultural reawakening as they too, are struggling to preserve the language and traditions of their people. There are many parallels to be made with the Indian and the Metis in Canada as with other indigenous peoples across the globe as colonialism, racism, and cultural repression have all left their mark. The Maori are fortunate, in the respect of having a homeland that is a paradise all year round. They were not impressed with the cold and wind of November in Saskatchewan, but appreciated the warmth of the people and the community. At the Friendship Centre, there was standing room only as local Indian powwow dancers and singers shared their songs and music with the visitors from a faraway land. Kahurangi is presently touring Western Canada before they return to their home base in Calgary. The entire tour had been made possible through the combined efforts of the Maori and the Blood tribe of Southern Alberta. Eventually, they will return to their home on the other side of the world with memories and happiness in their accomplishments here in Canada. It is a beautiful time when we can meet our Maori brothers and sisters and share our songs and stories. These things would never have been possible before but now, many possibilities exist for the future. We could all feel a common bond with the Maori people regardless of the tremendous distance between us and will look forward to meeting again (preferably in January in their home). KAHURANGI the MAORI

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Special Recognition to all our Elders



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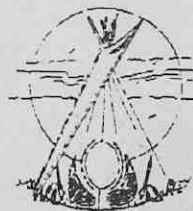
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Metis Child Welfare Conference

by Bruce Sinclair

The Metis Child Welfare Conference took place December 12, 13, and 14th, 1991 at the Delta Bessborough in Saskatoon. This conference was unique in the respect that it was the

first one of its kind in this province, relating directly to issues concerning foster care, parenting, child abuse, and young offenders from a Metis perspective. Isabelle Impey, Commission Member of Saskatchewan Human Rights and member of Metis Justice

Review Committee, set the tone for the conference in her keynote address, "Survival rights include such things as adequate living standards and access to medical services. Development rights include education, access to information, play and leisure, cultural activities and the right to freedom of thought, conscience, and religion." Impey delivered a speech that included recent statistics from Social Services that state that

in the Prince Albert area alone, 318 children were apprehended, 50% were Treaty Indians, and 29% were Metis. Impey went on to state that in 1986, there were over 1 million children living in poverty in Canada. These sobering statistics reveal the need for action for the Metis, as well as Indian imput in the existing social programs relating to our children. Impey challenged the Metis leaders to address these concerns and

New Breed, reminded the listeners of our obligations to our children. "These children are lent to you...they are not yours..they are a gift from the Creator. We must ask ourselves, what is the best that we can leave our children?"

The conference continued to include a series of workshops, including family violence and healing, family services legislation, family support services, national perspectives in Metis Child Welfare, justice and the family, and addictions in the family.

The addictions workshop was facilitated by Rod Durocher, originally from Canoe Lake, now based in Regina, representing the Saskatchewan Native Addictions Council Corporation (SNACC). Durocher presented a realistic portrait of alcohol addiction and its symptoms, beginning with the statement that the native community is virtually the only community 100% affected by addictions, and that we must recognize the power we have as individuals. The stages that Durocher led his group through revealed quite clearly the pain and denial an alcoholic and his family endure. These stages of alcoholism, beginning with early addictions, describe some of the symptoms such as first blackouts, sneaking and hiding drinks, and visits to the bootlegger. Middle addictions include symptoms of 'efforts to control drinking fail' and avoidance of family and friends, and finally, the late stage of alcohol addictions, physical and moral deterioration, tremors, fears (D.T.'s), and complete obsession with alcohol. Durocher was asked what does it take to change and the response was a crisis was necessary for some type of intervention to occur. Spirituality was an important facet of healing and Durocher stressed that abstinence was not necessarily the answer, but that attitudes and behaviour had to change also. Also in attendance at the conference was the newly-appointed Minister of Social Services, Janice McKinnon. McKinnon spoke to the gathering on the province's commitment on the child, "...there are too many

Season Greetings

from

Chief Earl Hill
& Council Committee members



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**Metis
Child
Welfare
Conference
Cont'd next page**



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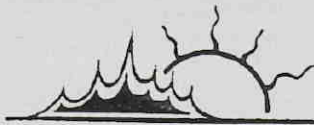
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Metis Child Welfare Conference Cont'd

poor people, hungry children of aboriginal descent. I support the Metis emphasis on healing and the family". However, McKinnon spoke in cautious terms regarding the province's precarious financial position, "Saskatchewan's financial situation has never been worse since the 1930's". McKinnon expressed the willingness of her department to work with the Metis in 'designing and implementing child service programs' in the near future.

On the last day of the conference, reports from the different focus groups on

Youth, Justice, Women, Family, Education, Addictions, and the Elders, were presented. Max Morin represented the Elders with statements on the present social services structure, "Our grandparents are told they are too old to be eligible to adopt children" and that the Elders play a key role in teaching parenting skills and should be utilized as counselors in the schools. Also, Metis locals should identify Metis foster parents and make this list available to Social Services.

Morin went on to say that when the parents that have had children apprehended by

social services are rehabilitated, they should have the opportunity to regain their children.

The Woman's Focus group statements were delivered by Rhonda Johnson, who stated that Metis women 'should no longer be faced with violence and poverty'. She identified some of the problems in the system as 'systematic racism in the delivery of programs' and stated some appropriate objectives as 'the availability of education is an affirmation of our identity within the framework of self-government as an ultimate goal'. Johnson encouraged men to take shared responsibility for the family and the child.

Ray Laliberte delivered the report on Youth with suggestions for the future such as holding an Indian & Metis Youth Conference in Saskatchewan. Laliberte pointed out that the 'generation gap' can cause a lot of problems in the community such as teenage pregnancies. He implored the Metis community to motivate the youth from a passive generation, a 'quick fix' attitude to a more positive attitude and future. Laliberte also referred to the 'high cost of adoption' that made it difficult or impossible for Metis parents to take care of their 'own' children.

Metis Child Welfare Conference Cont'd next page

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Melville Wabash
Howard Mecas
Lloyd Mecas

Wayway School: 859-2811
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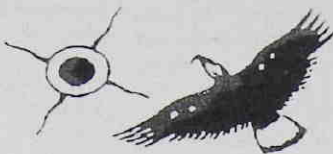


Chief Ernest Sundown,
Council & Band Members

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Phone (306) 839-2277



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Chief Daniel Robillard
Council and Band Members of

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Black Lake
Saskatchewan S0J 0H0

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Fax:
(306) 284-2101

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from
Chief Blackman
Band Member & Council & Staff

Cold Lake First Nation

Box 1769
Grand Centre, Alberta
T0H 1T8

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Fax: (403) 594-3577

Office Hours:
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8:30 - 4:30



Metis child Welfare Conference Cont'd

Maria Campell spoke for the Addictions group and mentioned some barriers to our child's welfare, such as the fact that social workers 'won't let us deal with children with addictions under 5 years of age. She also reiterated Durocher's stand that denial was a large barrier to healing in the Metis community. She related the breakdown of the family as a symptom of denial. Campbell also spoke of a community vision for the future, which would be based on a philosophy or code of ethics that would build toward this vision. She spoke of a communal 'welfare' system, with possibilities of a community garden, and cattle operations that would employ our people, young and old alike. She spoke of our leaders as 'care givers' and the importance of learning from our children.

The Metis Child Welfare Conference was an event that provided truth and some answers. The delegates were involved and contributed a lot to the overall success of the conference. The future of the child, Metis, Indian, or otherwise is essential for our survival as human beings and this conference came a little bit closer in understanding what we can do to insure their future. Perhaps, Gerald Morin, made it clear by his statement that 'the most vulnerable members of our society are our children'. It is vitally important to remember this and to take steps that our children deserve a world that we, as adults, have made to the best of our ability.

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◆ ensuring recognition of Quebec's distinctiveness and of minority language groups

◆ reforming the Senate to make it elected, effective and much more equitable than it is now

◆ strengthening Canada's economic union so Canadians can work and conduct business anywhere in the country

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Shaping Canada's Future Together

ERROL RANVILLE & the C-WEED BAND

by Bruce Sinclair

Driving down 20th Street one day, I happened to glance at the marquee at the Barry Hotel. Much to my surprise, the sign announced the entertainment to be the C-Weed Band. To tell you the truth, I really didn't expect to see C-Weed at a bar period, much less the Barry, but there they were, in living colour, belting out those country rock favourites that we all know and love, and loving every minute of it, along with the crowds that gathered to hear one of the legendary bands, if not the best well-known band in Indian country.

Errol Ranville and the C-Weed Band have been around for a long time. The Ranville family has quite a history of cultural diversity and musical talent that began at the Ebb and Flow Indian Reserve, located 150 miles Northwest of Winnipeg, Manitoba. Errol is one brother of nine boys and three girls in the Ranville family tree whose roots go back to France and the Saulteaux and Cree tribes of

Canada. The earlier versions of the Ranvilles have a colourful history and have family historical ties to Rhode Island, Montreal, and Mississippi. These roots were discovered, courtesy of the National Archives in Winnipeg by one of the Ranville brothers.

Errol, relaxing in a restaurant in Saskatoon, recalls his first musical experience as a guitarist at eight years old at a Christmas concert, and remembers the 'big day when I could reach the E string'. The Ranville brothers seem to have been born strumming as each one plays a musical instrument of some sort.

The history of the 'C-Weed Band is a long and rocky road, and began with their first concert as C-Weed in 1975. Four years later, in 1979, the band celebrated its first record release which was the beginning of an illustrious career which included many more concerts and record releases which culminated in C-Weed's last show in June of 1987. Errol, reminiscing about the direction the band

has travelled over the years, recognized the pitfalls and changes that a road band encounters, including numerous band personnel changes, except for the original Ranville brothers, Errol, Don, and Wally. For many years, Errol 'hid' behind the success of the C-Weed Band, and preferred to accept a role as one behind the scenes. After C-Weed came out of hiding, Errol was forced to abandon his observation role and realize that he had an obligation to the C-Weed Band and to himself to assert his musical identity and personal feelings. In reality, Errol Ranville is C-Weed. C-Weed is a nickname given to Errol as a youth and by his own admission, doesn't 'mean' anything, except of course, to his legion of fans. Errol, or C-Weed, whichever you prefer, has felt the pressure over the years and this has come out in some positive and negative ways. Errol remembers, one particular concert in Vancouver in 1982, where a child recognized him

at a restaurant. Later, when realization hit home, Errol was literally shaking in his bed, scared to death of his and C-Weed appearance's at the British Columbia's Country and Western

**Errol
Ranville...**
Cont'd next page



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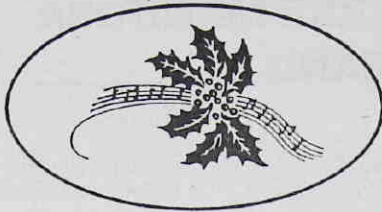
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Errol Ranville and The C- Weed Band... Cont'd

Awards. Of course, they pulled through, but there were other mountains to climb. One particularly tough mountain was Errol's cocaine addiction. For 2 1/2 years, Errol was using cocaine on a regular basis... 'a real rollercoaster ride, I had to be high to play'. Through counselling and prayer, Errol eventually beat the addiction and moved on to bigger and better things. Another memorable experience was the C-Weed Band's appearance at Cross Lake, a remote Indian community in Northern Manitoba in 1970. Errol remembers looking at the faces of the audience, "1000 eyes looking at the stage in complete innocence". Five years later, it was a different story. Hydro electricity, televisions, had arrived...and there were definitely intoxicated people in the audience. As Errol puts it, "the assimilation process had speeded up at an incredible rate in a short time".

These days, it seems that Errol Ranville's life has speeded up also. After taking on a leadership role with the band, Errol has his hands in everything. He is presently managing and promoting new up-and-coming Indian musical acts, such as the Spirit River Band, Billy Joe Green and the Derelicts. Sheila D., a country singer, was the opening act for the C-Weed Band here in Saskatoon, another Errol Ranville project. His company, Free Bird Management is based out of Winnipeg. This whole ball started rolling back in 1989 when Errol signed with Thunder Records out of Winnipeg, a label run by Fred Turner of the Canadian supergroup Bachman-Turner Overdrive. Thunder Records also is the label for such well-known stars as Burton Cummings. This is where Errol recorded as Errol Ranville and released the singles, 'I Wanna Fly' and 'Rodeo Cowboys'. Errol is looking forward to a CD of 8 songs, featuring himself and his brothers, including Stirling Ranville, due to be

Cont'd next page



**Errol Ranville
and C-Weed
Cont'd**

released soon. Also in the works, is the opening of a nightclub in Winnipeg January 15, 1992 featuring Errol Ranville and the C-Weed Band as the house band and introducing other Indian musical acts.

Despite all this activity, Errol remains a contented man. Looking back at the life as a musician in a popular band, Errol sees these transition as stages, "as a kid, it was a hobby...in Winnipeg with the band, it was a job, recording was a responsibility...and now it is an honour". Errol knows what side his bannock is buttered on and feels he is finally arriving at age 40. He looks at the future with optimism and has a message for his fans, "Look forward to an album in '92...as for me, I'm peaceful, entirely confident, and clean and sober".

Errol Ranville wear his success well, as well as his trademark black hat with the familiar conchos glittering in the stage lights. He has proven that music and perseverance work hand in hand and the path he is blazing in the musical world is exciting and ripe with promise. In Indian Country, C-Weed still rides the rhythm of success just as they always have and the future is bright as the prairie sun. Errol's current lineup in the C-Weed Band are Donn Ranville on drums, Gord Raffey on bass guitar, Paul Hampton on Keyboards and vocals with new additions of Dean Malcolm on guitar and fiddle and Steve Hillman on saxophone. Errol Ranville lives in Winnipeg with Leslie, his companion of 14 years, and his son Derek, 22.

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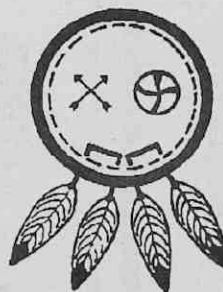


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Constitutional Proposals Rejected ... Cont'd

While the Chiefs are engaged in a parallel process, consulting First Nations citizens on constitutional reform, with a view to revising their 1987 constitutional position, there was discus-

sion of the 1987 constitutional position as at least a working base from which to analyze the federal proposals. Despite this, the 1987 AFN position was seen as deficient and in need of change. The parallel

process is expected to complete its work in April and place a draft report before the Chiefs at a Special Assembly convened on constitutional reform.

Using the 1987 AFN position as a base for considering the federal proposals, there are three general requirements in the discussion on self-government. First, self-government must be recognized as an inherent right. Self-government is not granted by the federal government because the source of the right is First Nations' existence in what is now called Canada since long before a federal government existed. It does not come from the federal government. It is inherent in First Nations peoples. This is a simple matter of history and not to be debated. The federal proposals challenge and reject this view.

Second, self-government must be guaranteed in an unlimited way, with any limits to be agreed to through a political negotiation process of implementation after recognition. In the federal proposals, the right is to be limited before recognition by both definition and by virtue of the fact that such a right will be recognized "within the Canadian federation." It is not known what this means, however, it would seem to imply that self-government would be exercised within the existing federation, or the legislative authorities of the federal and provincial governments. This sounds like the federal government wishes to constitutionalize the Indian Act, or a very narrow range of authority for First Nations governments.

Finally, the third requirement of any conception of the inherent right of self-government is that it must allow First Nations governments to be sovereign within their own spheres as are the federal and provincial government. This is not to say there will be no overlap in jurisdiction, or shared jurisdiction, but that First Nations government and laws must be protected from override by federal or provincial laws. Areas of overlap and sharing jurisdiction (like wildlife control or education) must arise because of negotiation and not be set out in advance. However, the federal proposals say that many federal and provincial laws of general

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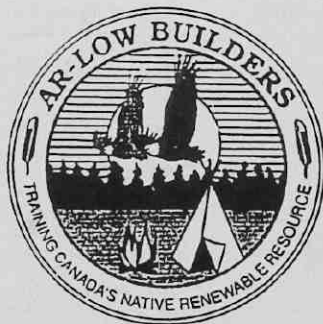
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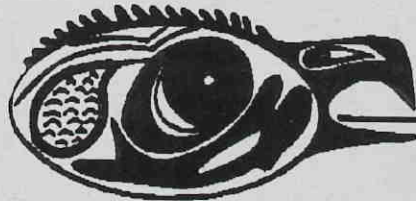


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**Constitutional
Proposals
Rejected**

Cont'd Next pg.

New Breed,

Constitutional Proposals Rejected Cont'd

application are intended to apply to First Nations governments. They are presuming that First Nations governments will be subordinate to federal and provincial law, indeed many federal and provincial laws. This is a serious constraint. It will limit any right of sovereignty for First Nations in their own areas of jurisdiction before discussions even begin.

Other Proposals


The Chiefs are concerned about proposals other than self-government. The proposal to protect property rights in the Charter of Rights might affect land claims settlements and treaty land entitlement. The proposed "Canada clause" says that Aboriginal peoples were historically self-governing. This sounds like First Nations gave up or lost the right. This caused the Chiefs some concern. The distinct society clause for Quebec was considered as a problem in the First Nations languages and cultures are not given similar protection and recognition as the two "official" languages - perpetuating the idea of only two founding nations.

Conclusion

During the next few months, the First Nations Circle on the Constitution will be travelling to hear from First Nations citizens. The constituent assemblies will be held. By April it will become clear what proposals the Assembly of First Nations will be asked by the people to advance in this round of constitutional reform.

In the meantime, the National Chief has been meeting individually with provincial premiers, federal ministers and others in order to educate them about First Nations aspirations. This process of educating premiers and even federal politicians will continue. However, after April the opportunity for political discussions will arise. There is much work to be done between now and then. However, it will not be work focussed on improving the federal proposals. It will be work directed at hearing the voices of First Nations citizens and reflecting these in a new set of constitutional reform proposals.

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Northern Woman Receives Saskatchewan's Highest Honour

Reprinted from the Saskatchewan Indian

by Miriam McNab

On November 25, 1991, Annie Johnstone, 92, of Pinehouse Lake, Saskatchewan was in Saskatoon to receive the highest distinction bestowed by the Saskatchewan government. Mrs. Johnstone, along with five other residents of the province, was invested with the Saskatchewan Order of Merit in an impressive ceremony, followed by a reception and dinner at the Delta Bessborough.

Mrs. Johnstone was the oldest of the six recipients. She was born in 1899, at the end of the last century. A Cree-speaking Metis woman, she married a man from Mistawasis reserve in approximately 1916. They subsequently lived at Pinehouse.

For most of her life

Annie Johnstone has been a healer, practising traditional medicine. Very early she learned the art of midwifery and during her lifetime she has successfully delivered 502 babies. For this outstanding achievement Mrs. Johnstone was honoured by the people of Saskatchewan.

The people of Pinehouse are well aware that in their midst is a person with an unparalleled wealth of knowledge of the old days and the old ways; of health and healing and history. Hers is a rich heritage. Annie Johnstone's people go back a long ways. Her grandfather helped build the famous Anglican Church at Stanley Mission, completed in the middle of the last century. The stories he passed down are part of her extensive bank of knowledge and oral history. She can speak of the days when Louis Riel was garnering support among the

Metis and the troubles that followed.

Mrs. Johnstone was an accomplished hunter and trapper herself, having spent long periods in the bush alone as a young woman. She has seen many changes during her long life and her own contributions to the lives and well-being of others are tremendous. It is very fitting indeed, and an occasion to celebrate, that others share our recognition and admiration for one of our own.

The Order of Merit "recognizes individual excellence and outstanding contributions to the social, cultural and economic well-being of the province and its residents" (Investiture Programme). The Order's Chancellor, the Lieutenant Governor of Saskatchewan, the Honourable Sylvia O. Fedoruk, O.C., S.O.M., invested Mrs. Johnstone with the medal, pin and certificate in the name of the Province



Annie Johnstone, S.O.M. with MLA Fred Thompson and wife.

and the Queen. The others invested with the Order this year were: Dr. Ronald DePauw, Mrs. Yvonne Hassett, Dr. Louis Horlick, Hon. Frederick W. Johnson, O.C., Q.C., and Mrs. Emmie Oddie, C.M.

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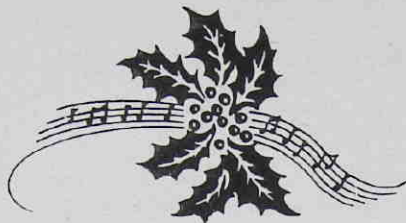
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S7K 1K6

or
Phone: 653-
2253

Fax:
653-3384

Merry Christmas to all Aboriginal
People across Canada,
Special recognition
to all our Elders

from
Chief, Council
Administration,
Staff & Members
of the



SECHLT BAND

Administration Office
P.O. Box 740
Sechelt, B.C.

(604)885-2273
Fax: (604)885-3490



Department of the Secretary
of State of Canada Secrétariat d'État
du Canada

Holiday Greetings from the Secretary of State

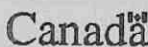
Dear Friends,

At this special time of peace and joy in our
lives, I am delighted to send my warmest
Christmas wishes to all members of your Abo-
riginal community.

There is a growing awareness across the coun-
try that Aboriginal people have always
worked for a strong Canada. For centuries,
you have willingly shared your wisdom and
citizenship values with those of us who came
after. Indeed, by building our multiple cul-
tures and respecting our heritage, we can
build a prosperous nation for all men and
women in which benefits and responsibilities
are equally shared.

May all of you, and your families, enjoy a
happy and memorable festive season, and a
New Year full of hopes come true.

Robert R. de Cotret
Robert R. de Cotret



PROVINCIAL METIS HOUSING CORPORATION

NORTHERN SUB-OFFICE

Two (2) P.M.H.C Housing Worker Trainees
25,000 - 28,000 (Hiring Range)

POSITION SUMMARY:

Under the supervision and guidance of a Senior Housing Devel-
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Trainee will receive knowledge in the areas of:

1. Emergency Repair Program Administration
2. Residential Rehabilitation Assistance Program Admin.
3. Rural and Native Housing Program Administration
4. Home/Client Counselling
5. General Field Worker Skills
6. General Inspection

Upon completion of the training program, the successful appli-
cants will become full time employees of the Provincial Metis
Housing Corporation.

QUALIFICATIONS:

The successful candidate must possess grade XII. The applicant
should have some knowledge on counselling and interviewing
skills. The applicant must be able to communicate effectively
with Native clientele. The applicant must have some knowl-
edge in the area of housing or similar programs. Also some
knowledge of the housing problems affecting northern people
and the housing needs of northern people is required. Knowl-
edge of a Native language and the Metis culture will be a
desirable asset. Interested applicants should forward their
resume to:

Mr. Allan Morin, General Manager
Provincial Metis Housing Corporation
1249 - 8th Street East
Saskatoon, Saskatchewan
S7H 0S5

Closing Date: Tuesday, December 31, 1991

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

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

or
Phone: 653-2253



Merry Christmas to all
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Special Recognition
to all of our Elders

SHAMATTAWA BAND

Shamttawa, MB R0B 1K0



CHIEF:

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Education Authority 565-2320

Directory

Band Store 565-2008
Miles' Pool Hall 565-2221
Sam's Restaurant 565-2052
Wawatow Development
Corporation 565-2340

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from

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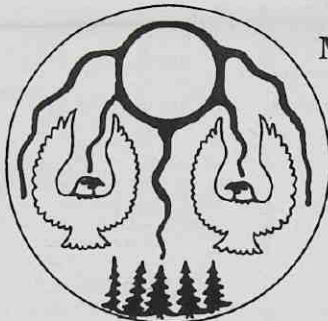
from the Board of Director
& Management and Staff



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

Merry Christmas to all Aboriginal People across Canada,
Special recognition to all our Elders

From
Chief: Delores Lagace
Councillors: Ivan McKay - Willis McKay
Staff and the people of the



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from

Wahpeton Band

Chief: Lorne Waditaka

Band Manager: Darlene McLeod

Council: Bev Waditaka
Cy Standing

and Band Members

Office Hours:
Monday - Friday
8:30 - 5:00

Box 128
Prince Albert Sask.
S6V 5P4
Phone: (306) 764-6649

From the Management and Staff of
MIDWEST JOINT VENTURE,
Merry Christmas and
Happy New Year to all
Aboriginal people across Canada.

MIDWEST JOINT VENTURE, operated by Denison Mines Ltd., has just completed and Environmental Impact Statement for their proposed uranium mine and mill near Points North Landing in northern Saskatchewan



MIDWEST JOINT VENTURE

601 - 45th Street West
Saskatoon, Saskatchewan
S7L 5W5
Ph:(306)244-1022



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Merry Christmas to Aboriginal People
across Canada,
Special Recognition to all our Elders
from Staff

National Indian Forestry Institute



NATIONAL INDIAN FORESTRY INSTITUTE
Student Services Co-ordinator
P.O. Box 2138
MEADOW LAKE, Saskatchewan
S0M 1V0

Phone: (306)236-4448
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Aboriginal People across Canada,
Special recognition
to all our Elders*

Executive Director: Jim Eagle

396 Maclaren St.,
Ottawa, Ontario
K2P 0M6

Phone:(613)238-8591
Fax:(613)238-6106

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1991 SENIOR CITIZENS' HERITAGE PROGRAM

**Application deadline
December 31, 1991**

For information, contact:
Seniors' Secretariat
2151 Scarth Street
Regina, Saskatchewan
S4P 3Z3

787-2681 or 1-800-667-7161



Saskatchewan
Seniors'
Secretariat



Hon. Janice MacKinnon
Minister Responsible

A Northern Christmas.

Christmas in the north has an old fashioned feel to it. There's a strong sense of community, and a feeling of good things to come in the New Year.

As a part of the northern community, the Cigar Lake Mining Corporation would like to wish everyone the very best of the season.

We look forward to continued growth and prosperity for northern Saskatchewan.



CIGAR LAKE MINING CORPORATION
410-224 Fourth Ave. South
Saskatoon, Saskatchewan S7K 5M5
(306) 665-2628
Fax 665-7401

*Merry Christmas to all Aboriginal
People across Canada,
Special Recognition to
all our Elders*

from

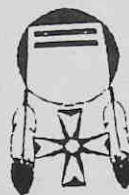
PEGUIS BAND EDUCATION AUTHORITY



PEGUIS BAND
OF INDIANS
P.O. BOX 280
HODGSON, MANITOBA
R0C 1N0

Phone: (204)645-2648
Fax: (204)645-2730

*Merry Christmas
to all Aboriginal People,
Special Recognition to all our Elders*



ABORIGINAL WOMEN'S COUNCIL OF SASKATCHEWAN INC.

Suite 206
1311 Central Avenue
Prince Albert, Saskatchewan
S6V 4W2
Telephone: (306)763-6005
Fax: (306)922-6034

**Next Council Meeting
December 7, 8, 1991**

*'Let us put our minds together and see
what life we will make for our children'*

NELSON HOUSE EDUCATION AUTHORITY INC.

NELSON HOUSE SCHOOL BOARD

*Merry Christmas to all
Aboriginal
People across Canada,
Special recognition
to all our Elders
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Christmas Message from the Metis Society of Saskatchewan

Once again it is our pleasure to wish each and every one of you a blessed Christmas and the very best in the New Year. It is our sincere hope that everyone is able to gather together to strengthen family ties and renew family traditions during this holiday season. It has been our pleasure to serve the Metis people of Saskatchewan this year. As we begin another year, we pray that the Creator will continue to guide and keep all of us.



Jim Durocher, President



Gerald Morin, Secretary



Phillip Chartier, Treasurer

