

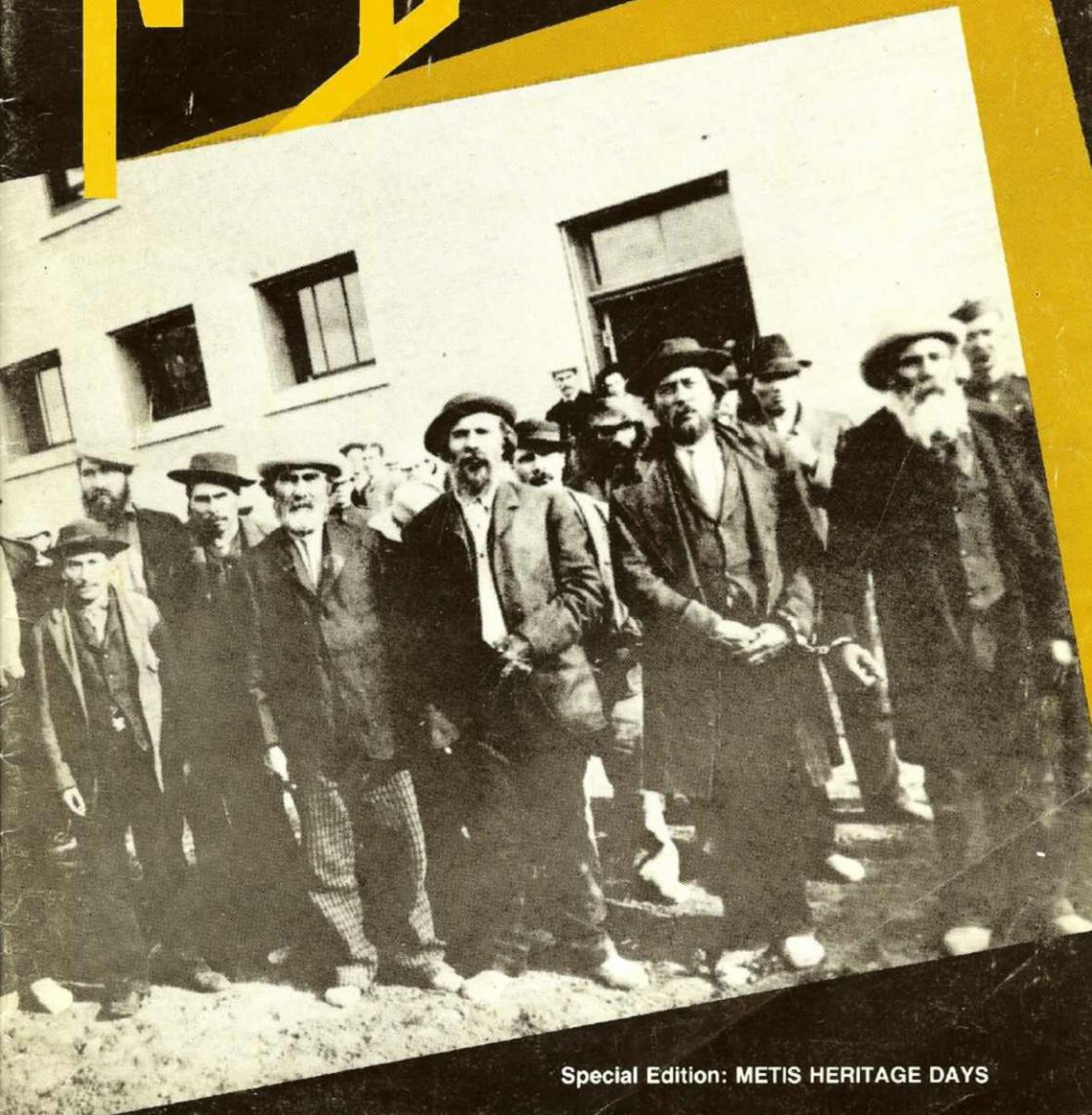
July 1984

Allen Johnson

Vol. 15 No. 7

NEW BREED

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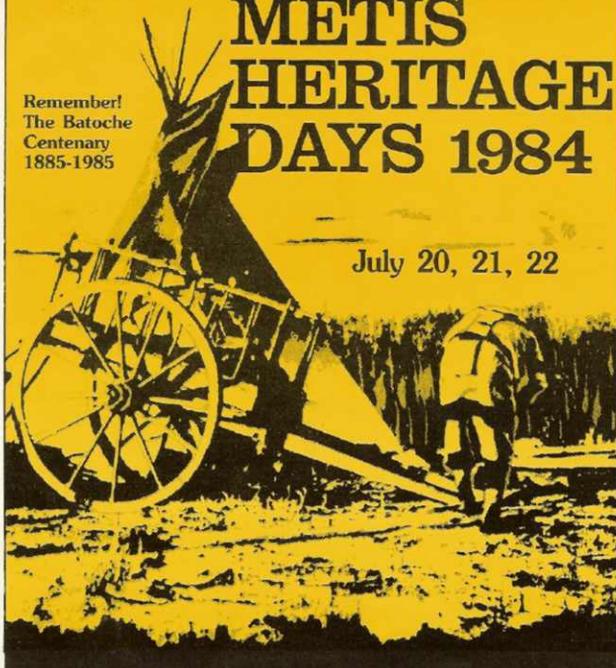


Special Edition: METIS HERITAGE DAYS

Remember!
The Batoche
Centenary
1885-1985

METIS HERITAGE DAYS 1984

July 20, 21, 22



Back to Batoche 1885-1984

A popular song from the recent past had this thought: "The dream never dies, just the dreamer". Many exceptional people throughout history have had the "dream" of building a world based upon brotherhood, equality and the mutual respect of all the races and creeds of people on earth for each other.

In 1885, the Metis of Saskatchewan attempted to make this dream a reality. The visionary and mystic Louis "David" Riel, expressed the desire years before to build a nation based upon equality and democracy; a nation that would welcome the other peoples of the earth — the Irish, the Polish, the blacks and browns and whites of the world — to come to this land and live in peace and harmony with the Indians and Metis.

This dream was smashed by the powerbrokers of that age, as it has since been smashed in Southeast Asia, in South America, and elsewhere, by over-whelming military force. And yet the dream is not dead. It lives and gains force in di-

**Thursday and Friday, July 19 and 20 -
AMNSIS Annual Assembly**

Friday, July 20

- 7:00 a.m. - Winston Wuttunee Show
- 9:00 p.m. - Welcoming Dance-Ray St. Germaine
Announcement of Mr. and Ms. Batoche

Saturday, July 21

- 7:00 a.m. - Registration - 10 and 4 KM run
- 8:00 a.m. - Run
- 9:00 a.m. - Fastball and slow pitch tournament
begin
Childrens events
- 10:00 a.m. - Horseshoe tournament begins
- 11:00 a.m. - Bannock Baking
Tug of War elimination
- 12:00 a.m. - Riel Dancers
- 1:00 p.m. - Gordon's Pow Wow Dancers
- 2:30 p.m. - Riel Dancers
- 4:00 p.m. - Fiddling and Jigging qualifying rounds
- 6:00 p.m. - Tug of War - Semi-finals
- 7:00 p.m. - Native Talent Show
- 8:00 p.m. - Winston Wuttunee Show
- 9:00 p.m. - Dance-Ray St. Germaine

Sunday, July 22

- 9:00 a.m. - Fastball and Slow Pitch Tournaments
Children's Events

11:00 a.m. - Events break at 11:00 a.m. for

Memorial Service at Batoche grave site
*no other activities or events are scheduled at this time to 1:00 p.m.

- 1:00 p.m. - Ball Tournament
Pow Wow Dancers
- 1:30 p.m. - Tug of War Finals
- 2:30 p.m. - Riel Metis Dancers

The rest of Sunday p.m. will be taken up by the finals in the following events:

- jigging
- fiddling
- slow pitch

Ground Rules

- absolutely no alcohol
- No vehicles in tenting area unless authorized
- Speed limit on grounds 8 kph
- No vehicles in activity area except service vehicles
- No firearms

The above ground rules are necessary for your convenience and safety. Metis Heritage Days is a time for friends to get together and remember the past and renew old acquaintances. It is a time of enjoyment for all. Your co-operation with the ground rules and appreciations of the many other people who will be at Batoche will help make the event enjoyable for all.

rect proportion to the degree of oppression exerted against it. And in this struggle, in this clash of steel and gun powder against human flesh, the dream takes on substance and form, and becomes a reality.

In the on-going struggle for freedom and respect, the rich become historical villains, and men such as Louis Riel and Gabriel Dumont rise up from the ashes of their own graves to become legends, dreams personified, and born-again flesh-and-blood heroes of the oppressed peoples of the earth. We honour here at Batoche not only these larger-than-life heroes, but also the lesser known revolutionaries who died amidst screaming shells and ricocheting bullets in the heat of battle so that their children and all children might live in a better world. They are dead. They were buried here at Batoche, but it is here at the sight of their grave that the "dream" is born again. And it will not die. Have you ever noticed how the grass grows greener and thicker and more beautiful than ever, the season after it has been fire-killed?

At Batoche, Metis Heritage Days '84, we will re-live the cultural events of our ancestors. Besides the special memorial service to our great heroes, it will be a huge two-day cultural celebration. Pow wows, jiggling contests, old time and modern dances, bingos, fiddling contests, trappers events, amateur and professional entertainment and a variety of sports events (for old and young alike) all add up to making this year's Metis Heritage Days the biggest and best tribute we can give to our great leaders of the past and our aspirations for the future. ■

— Remember — Batoche Centennial 1985

The Battle of Batoche represents the culmination of the Metis people's armed resistance against government injustice. Over the years it has been an inspiration to the Metis people who are still fighting for social justice and equality. The centennial of the Battle of Batoche will reflect both the sorrow of the defeat at Batoche and pride in the continuing struggle. It will represent a year in which further foundations are built in support of the long-term aspirations of Native Peoples in Canada.

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Community Reporters Wanted

New Breed Journal is looking for community reporters. If you are interested please contact:

Editor, NewBreed Journal
2105 Broad St.
Regina, Sask. S4P 1Y6

Freeland Articles and Photos:

Articles submitted to the newBreed Journal and subsequently published shall be paid for at the rate of \$2.50 per column inch. We reserve the right to publish whole or parts thereof. All material must be signed, however, names will be withheld if requested.

Photographs submitted with written material shall be paid for at the rate of \$5.00 per published photo and will be returned upon request.

New Breed Staff

Editor:
Joan Beatty

Assistant Editor:
Jean-Paul Claude

Reporters:
Arlo Yuzicapi
Vyc Bouvier

Typesetter:
Jo-Ann Amyotte

Contributors:
John Cuthand
Larry Laliberte
Keith Turnbull
Crystal Barber

Photos: Sask. Archives
Saskatoon Local

Community Reporters:
Sandra Nelson
Robert LaFontaine

■ CANADA POST SECOND CLASS,
■ REGISTRATION NO. 4649

From The Editor

by Joan Beatty

This is a special edition of the New Breed and it will only be in this format for the July issue and then we will be reverting back to our tabloid. Plans are also under way to put out a very colourful edition for the Back to Batoche Days in 1985. We will be putting it out in conjunction with the Batoche Centenary Corporation.

Because of the Metis Heritage Days happening, we thought it would be nice if we put out a souvenir issue, something that one can take home and keep for awhile. We are not using our regular format of doing news items but we are looking more into the history of the Metis people.

Some of these items include the life and trails of Louis Riel and Gabriel Dumont, the St. Laurent Metis Council, the origin of the Metis culture and its people, and traditional recipes and poetry by Native people. We have an interesting feature by our northern reporter, Vye Bouvier, on the involvement of Metis women during the Riel Rebellion. She also does a journal on her trapping expedition with Janet Fitz of La Ronge. We think you'll find this really interesting. The Saskatoon Local also took a trip to Montana as did representative from the Batoche Centenary Corporation. Clarence Trotter, Ron Camponi, and Tony Camponi recently filled me in on the great time they had reenacting the trip Dumont and three other companions took to persuade Riel to come back to Canada to lead the Metis. All of them said it was fun to do but it was also a very emotional time for them. Anyway, we hope you will enjoy the articles.

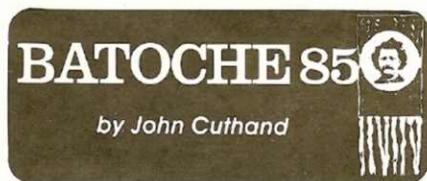
Something else we are hoping to do is continue compiling traditional Native recipes. We are looking for recipes that our ancestors used long ago. If the recipes have been changed or modernized from the original recipes somehow, we will take those too. If you can let us know about the background of the ingredients used or the author of the recipe, it would be very helpful. These recipes will continue to be published in our

paper. We have printed several already and we are planning to compile them into a cookbook that will be available to everyone who submits one or more recipes. Your help on this would be greatly appreciated.

This year, the AMNSIS Annual Assembly will be held two days prior to the Metis Heritage Days. This will allow for more local people to come and participate as in years before. This year's events once again look to be very exciting and there is activities and entertainment for all ages. Just in case you haven't noticed, the days are July 19th and 20th for the Annual Assembly and July 20th (evening welcoming dance) to the 22nd for the Metis Heritage Days. Saskatchewan Native Communications will have a display there and we hope you will come and see us.

Just a reminder of the 1985 commemorative celebrations. All kinds of activities, entertainment, ceremonies, and meetings are planned for the centennial of the Riel struggle and we will continue to update you on these. Next year, the Metis Heritage Days will be referred to as "Back to Batoche Days." For more information you contact the Batoche Centenary Commission offices in Saskatoon at 933-1800. John Cuthand is the Director.

Once again, happy summer holidays for all the kids out of school and we wish everyone a good summer. Remember to write to us if you have any comments about the articles in the paper or if you want to make suggestions to make it better or if you want to express your opinion about anything. We'll see you at Batoche.



Quebec and the Metis Cause

In the aftermath of the 1885 Resistance Quebec, alone among the provinces, rallied to the support of Louis Riel and the cause of the Metis people. Funds were raised for his legal defense. Petitions flowed, marchers protested and outcry grew so strong then Prime Minister Sir John A. MacDonald was forced to quip in frustration, "Riel shall hang though every dog in Quebec shall bark in his favor." Though Riel died at Canada's hand Quebec steadfastly refused to elect a Conservative government from that day forward. To this very day a Conservative government has yet to come to power in that province.

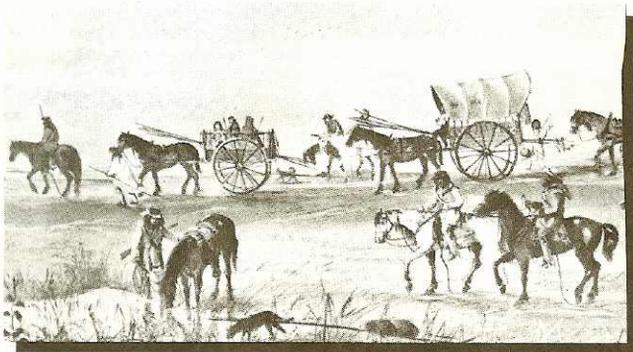
It's a hot day in Les Villages Hu-

ron. The air is very moist this close to the St. Lawrence River and the Atlantic Ocean. The heat is much more oppressive here than in the dry air of the prairies. That morning a teenage girl fainted from the heat and was taken away by ambulance. Rather than meet a similar fate, we have retreated to the shelter of a shady grassy knoll. It is one of the few places on this Huron Indian Reserve where one can find a sizeable patch of grass. The Reserve is almost three hundred years old. According to the local Indians, it was much larger at one time. Over the centuries, by hook and by crook, various government types whittled away at Huron land until it was

con't on page 29

The Origin of

The Metis Culture



by Larry Laliberte

The Metis people originated through a mixture of Indian and various European races. The word "Metis" is derived from the Spanish word "mestizo" which means "mixture". Explorers of Western Canada labelled the historic nation with both red and white ancestry "Metis". The Metis's father ancestors consist of various nationalities such as French, Scottish, Irish, English with most mothers being Indian.

The Metis nation originated in Canada's Northwest during the fur trade. In the beginning the Metis nation consisted of two different characteristic groups. There were the French Metis (Bois Brule) whose native language was French and there were the English Metis whose native language was English. Most Metis were bilingual, with either French, English, and an Indian language. Many of the European fathers left their Indian wives and children to return to their home countries once their services were completed with the Hudson's Bay Company. A majority of such families were taken in by the French Metis, thus there are many French speaking Metis who have Scottish, Irish or English names.

The Metis of the great plains turned to hunting the buffalo. Since the buffalo were constantly moving for bigger and better pastures, the Metis soon became nomadic, following the buffalo.

The wives role during the hunt was just as significant as that of the hunters. After the actual hunt, the wives and children were responsible for butchering the buffalo. The hide was stretched, dried and then softened until it was in a form of a strong, heavy, leather-type material. Once prepared, the hides were used for clothing, moccasins, tents, bags used for storing, etc. The meat was cut up for easy transport. Most of the buffalo meat was made into pemmican and dry meat.

Young Metis women learned at a very early age how to clean and tan hides, prepare meat for winter storage, how to make snowshoes and baskets. They were also taught by the elderly women how to cook and make clothing for the family. Once they were old enough they made excellent wives and good mothers.

The Metis clothing style derived from a combination of both the Indian and European cultures. The women would make the basic European clothing and then add fringes, tassels, dyed horsehair, and coloured shells, all of which were taken from the Indian culture.

The Metis culture strongly and faithfully believed in religion, thus they developed ethics of peace, hospitality, love and friendship in their everyday lives. Catholicism was introduced by the missionaries, and this became the Metis peoples' dominant religion. Religion was well practised in their everyday lives. It eventually contributed to their tech-

nique of organizing. They drafted hunting rules because of their concern for fairness. They soon developed well organized techniques in areas such as the buffalo hunt and community laws.

For example, when on a buffalo hunt, leaders were elected to lay out procedures of the hunt, and every detail was thoroughly planned to carry the hunt to its fullest potential. Rules were drafted, some of which dealt with religious duties and others to prevent any foul-ups during the course of the hunt.

Each hunt had ten captains; each captain had his soldiers who shared the scouting duties. This group of elected leaders presided over the hunting expedition. They established rules and laws and ensured that they were obeyed.

These laws formed "The Laws of the Prairies" and each captain received a copy of these laws. Whenever an important matter arose, it was solved by mutual agreement of the whole camp. The authority of the captains and soldiers was only effective during the hunt.

Many of the Metis were hired by the Hudson's Bay Company and the Northwest Company as guides and interpreters. The Metis were excellent men of the outdoors, and the various Europeans took advantage of their outdoor skills, using them as guides. Many of the exploration voyages could not have been possible if it were not for the help of the Metis. Credit was rarely given to the Metis in the exploration of Northwestern Canada. Europeans assumed all accomplishments in order to build their list of achievements in the eyes of other Europeans.

The children of the newly formed Metis Nation learned and lived parts of two cultures. The hunting and gathering culture originated from their Indian ancestors, and their style of day to day living as a group of people in the culture of their European forefathers.

As time passed, the Metis recognized the uniqueness of their own culture; thus they began to establish their own settlements. ■

LOUIS RIEL



The Controversial Metis Leader

by Rob Lafontaine

Born on the Seine River, a tributary of the Red River, Louis Riel, history maker and eloquent leader of the Metis people, fought with words, prayers, total conviction in the cause of the halfbreed people and for the rights of all Western Canadians.

The eldest of eleven children, Louis was born on October 22, 1844 in a log cabin by a gristmill his father, Louis Riel Sr., had built. Riel Sr. believed in

Free Trade And Justice

and passed those attributes down to his son. In 1849 Riel Sr. helped break the Hudson's Bay trade monopoly by organized resistance. The Metis were free to trade with their southern neighbors.

As a student in the small river community of St. Boniface, Riel attracted the attention of Bishop Al-

exander Tache. The Bishop was delighted with Riel, and at the age of 14 he was sent off to Montreal to study in a seminary in preparation for priesthood. Both his mother Julie and his grandmother Marie Ann, the first white woman in the prairies, were extremely proud.

He Excelled In

English, French, Latin, Greek, and Philosophy but was described by his tutors as being moody. Riel didn't smoke or drink but he did have a very quick temper and after examining himself, and with some misgivings, he left the seminary in the final years of his studies.

Riel considered going into law and for a while clerked in a Montreal law office. There he met a lot of bright, prospective young men, among them junior lawyer Wilfred Laurier. While there he fell in love,

but the affair soon died and Riel moved on. He drifted to jobs in Chicago then St. Paul's. Slowly he made his way west and in 1868, after 10 years, he returned to the Red River settlement.

Rumours that the Hudson's Bay Company were planning on selling what was Rupertsland to the Dominion of Canada were upsetting the Metis population. The Metis were

Suspicious

of the transaction. They did not know how it was going to affect them and they were angry that they had not been consulted. They believed in themselves as a nation of people.

Surveyors led by Colonel J.S. Dennis were sent out in advance of the official transaction. They did not know how to speak French and treated the Metis with a contemptuous attitude. The Metis did not want their land to be surveyed in squares, they liked the traditional fashion, strips of land from the river front back.

On October 11, 1869 surveyors refused to listen to the protests of Andre Nault, Riel's cousin. Nault rounded up 18 men including Riel. Well educated and fluent in both English and French, Riel made the surveyors understand that they had better leave. They left and Riel

Leader Of The Metis

people, was born.

The National Committee of The Red River Metis was formed October 16, 1869, to protect Metis interests. The Canadian government appointed the Honorable William McDougall as the new Lieutenant-Governor. McDougall arrived by way of Pembina in October. He was not allowed to enter unless he received permission from the National Committee, John Bruce as president and Riel as secretary, in writing. He was met at the border and 14 Metis turned him back.

McDougall Fumed,

then ordered Colonel Dennis to organize a military force to enter Rupertsland by force. No major support was forthcoming and McDou-

gall was forced to endure his humiliation.

On November 2, 1869, Riel and 120 of his men took over Fort Garry. On the 16th of that month Riel called a general assembly and invited all the different ethnic groups to attend. Some English groups boycotted the meeting. It was here they drafted up the first Metis Bill of Rights.

On December 7, 1869, Dr. John Schultz and Thomas Scott along with 45 of their supporters were arrested at Schultz's home. They were

Plotting To Overthrow

Riel, Schultz and Scott shared the same prejudice against French, Catholic halfbreeds and had become friends. Scott was an Ontario Orangeman. One writer of the time described him as "Ontario's bad boy." Both had escaped custody.

In mid-December, John Bruce resigned as president of the National Committee and Louis Riel became the head of the Provisional Government.

A special emissary was sent by Prime Minister MacDonald to look into the

Grievances

of the Metis people and to report back. Donald Smith, later Lord Strathcona, arrived on December 27. He refused to acknowledge the

legality of the Provisional Government and was treated with suspicion by Riel. He was held virtually captive for almost two months.

There was discord over

Smith's Credentials.

A friend of Smith's was sent to Pembina to receive the documents. Smith had left them there for safekeeping. Riel inspected the documents and agreed to let Smith call a general meeting for January 19, 1870.

For two days over 1000 residents, mainly Metis, met in an outdoor assembly to discuss all the issues with Smith. In twenty below weather the meeting went well, "good order and kindly feeling" prevailed, according to New Nation newspaper. They agreed to a second convention on January 25. At this meeting a new,

More Sophisticated

Bill of Rights was drafted up.

Men had begun drifting towards Portage La Prairie and reporting to a Major C.A. Boulton, a colleague of Colonel Dennis'. They had hoped to attack Riel at his Fort Garry stronghold. Unprepared and outgunned, the small army marched in the winter snow. They went out of their way to stop at Kildonald where they met Dr. Schultz at a parish church.

Riel heard about the small

Army Converging

on Fort Garry. In hope of avoiding needless bloodshed Riel released the rest of the prisoners. The Portage La Prairie men, losing their taste for battle, used the release as an excuse to go home. Unfortunately the best route was by way of Fort Garry. They were intercepted and "invited" to visit the Fort by a band of Metis. Once inside the gates closed and the men, including Boulton and Thomas Scott were captured.

Determined to demonstrate his authority, Riel ordered Boulton to face

Court-Martial.

Boulton was found guilty and sentenced to be shot the next day at noon. The death sentence made the Metis, and especially the English

Metis, uncomfortable. Archdeacon McLean pleaded for the prisoner's life but it was a plea from Donald Smith that made Riel commute the sentence. Smith convinced Riel that he was weakening community support and thus the power of the Provisional Government.

Riel Relented;

Boulton was spared.

Riel was of average height with a stocky build. He had a dark complexion and slightly hooked nose. At 25 years old he was saddled with a lot of responsibility. He made prompt and firm decisions but his immaturity revealed a lack of confidence and like all 25 year olds he was to make mistakes but his would be in the public eye.

It was Thomas Scott who was to make history. Scott was

"Incorrigible"

He cursed his captor and threatened death to Riel. He assaulted his guards until finally they laid a charge of attempted murder against him. The hated "Orangeman" would face trial.

Riel did not lay the charge nor did he sit as a member of the seven man council headed by Adjutant General Ambrose Lepine. The sentence, with one member opposed, was death. Riel did not intervene and Thomas Scott was shot on March 4, 1870. Riel would take

The Blame

The six man firing squad took its position and fired. Scott was hit by only three bullets. A revolver was then used for the final shot. Horrible stories abounded. Some of the witnesses claimed that his cries could be heard for hours afterwards. The consensus was the last revolver shot went through the eye, passed around inside Scott's head, only stunning him. His body has never been found.

The execution became a national affair.

Ontario Orangemen

were demanding that Riel be punished. Bishop Tache, returning from an ecumenical gathering in Rome, came by way of Ottawa. MacDon-



Gabriel Dumont and Women

and had promised amnesty for Riel and his followers. But that we before the execution.

The Bill of Rights was introduced into the legislature May 2, 1870 and received royal assent on May 12. The

New Province

on July 15, would be a reality.

A 1200 men contingent was sent west to put down the insurgents. Imperial Officer, Colonel Garnet Wolseley was sorely disappointed after his 95 day journey. They arrived at Fort Garry on August 24 to find the big fort open and everyone gone. The soldiers in their rage attacked two of Riel's friends. Elzear Goulet was

Stoned and Drowned

when he tried to swim across the river to escape. Andre Nault was bayoneted and left for dead.

Following Wolseley was a new Lieutenant-Governor, Adams G. Archibald. He entered the settlement with general support of the people. Riel was satisfied, the Manitoba Act of 1870 has been passed.

Politically MacDonald was in a bind. His promise of amnesty for Riel and his followers would have to be withdrawn. Quebec was willing to forgive Riel but Ontario wanted his head. MacDonald then tried to

Bribe

Riel into leaving the country. He sent the money in care of Bishop Tache. Tache revealed the letter and Riel, in hiding, remained.

In September of 1871 the Red River settlement received news of an impending Fenian raid. An American cavalry unit rounded up the Fenians but one of the men standing homeguard service in the name of the Queen and country was none other than the elusive Riel.

Three times Riel was asked to run in the

Federal Elections

The first time he declined. Feelings were still running high in Ontario. In 1872 he accepted and was well into his campaign when the Honorable George Cartier, MacDonald's right hand man, ran into some polit-

ical misfortune. Riel withdrew graciously in favor of Cartier. Cartier won the Provencher seat but died a few months later. A by-election was called and Riel won by acclamation. Riel,

Enemies Lurking

in Ontario, wisely did not take his seat.

In 1874 Riel again ran for election and again he won. He journeyed to Ottawa and registered with the clerk in the House of Commons. He took the oath of office but when it was discovered that Riel was going to take a seat in the House of Commons, a warrant for his arrest was issued. Like he did the first time, Riel went to Montreal.

Riel spent much of his time travelling between Canada and the United States. Prime Minister Alexander MacKenzie

Granted Amnesty

in 1875 with one condition, that Riel stay out of the country for five years.

During his involuntary exile, Riel became lonely, frustrated and very despondent. Twice he was hospitalized in mental institutions known as insane asylums at that time. The first was in St. Jean du Dieu at Longue Point and then by order of the Quebec government in Beauport under an assumed name La Rochelle. He stayed until January of 1878.

Released, Riel wandered through out the eastern states. Riel moved to Montana where he took a

Teaching Position At A

church school and married Marguerite Bellehumeur. Even in Montana he had his problems. He was accused of helping the American Metis contravene voting regulations and of trading whiskey to the Indians but he seemed happiest at this point in his life. He applied for and received United States citizenship in Helena.

It was there that Gabriel Dumont and three members of the Batoche community found him. They

Implored Him To

come back and help the Metis fight for their rights once more. He was easily persuaded and again he would lead the Metis for the fight, employing the same techniques he used in 1869.

This Riel was a different man. He was moody and more and more irritated by small things. Power seemed to have overwhelmed him. He was indecisive and it was this indecision that lost him the battle at Batoche.

Soon after returning to Batoche,

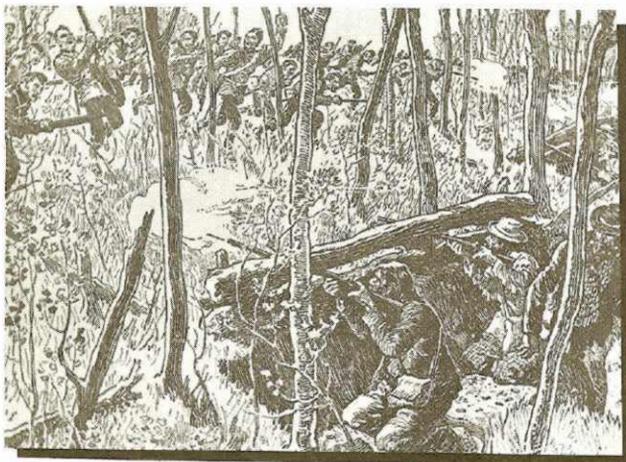
Riel Sensed That It

was not only the Metis that were dissatisfied with the government in Ottawa but also the settlers.

The Metis did not like the idea of



Metis Camp



Frontal assault on Metis trenches

their land being divided into square sections. They, like the people of Red River, preferred strips of land from the riverfront back. They also found that they had difficulty obtaining legal title to land they had presumed theirs. They also wanted the 160 to 240 acres that the half-breeds had received as a result of the Manitoba Act in 1870.

The settlers had similar problems but in their case it was usually strictly financial. They objected to custom duties being levied on the necessities as well as being charged for home use of lumber and firewood. Nothing was being done, they said, to improve trade via Hudson Bay, with the European market.

A Petition

drafted by Riel in December of 1884 was sent to Ottawa. It had not only Metis names but a majority of the much sought after settler support. Ottawa responded in typical fashion. They procrastinated until it was too late. MacDonald announced a commission for the study of the western land problem. Members of the commission were made known four days after the battle of Duck Lake.

One week earlier Riel had announced his Provisional Government and with signs that the Northwest Mounted Police were being reinforced, the Metis were naturally

agitated. They assumed they would be attacked.

Gabriel Dumont

military leader of the Provisional Government, ambushed Superintendent L.N.F. Crozier and his 56 men and 43 volunteers killing 12 and wounding 25, a couple of miles from Duck Lake.

One week later Big Bear and his Cree warriors massacred nine whites. Ottawa was shocked out of its lethargy. They expected a full scale Indian war. General Frederick Middleton was dispatched to put down the insurrection.

On April 24, Dumont engaged Middleton and the new military weapon that was making news in the United States, the vaunted Gatling gun. Despite being outnumbered and outgunned,

Dumont Repulsed

Middleton with heavy losses.

Earlier Colonel W.D. Otter, with part of the military expedition, left the railway at Swift Current and marched north towards Battleford. Heavy Fighting took place at Cut Knife Hill. Otter was defeated by Poundmaker's Cree.

The final battle took place May 9-12 at Batoche. The Metis were dug in. Trenches stretched the perimeter of the village. At first Middleton thought that by using the steamer Northcote he would be able to out-

flank the halfbreed fighters. A cable was stretched across the North Saskatchewan river. The

Northcote Ran

into sustaining heavy damage. It went out of control and the heavy firing of the Metis discouraged those aboard from trying to steer it. It wasn't a threat after that.

For three days the Metis defenders battled innumerable odds and superior weaponry. On the final day a

Frontal Assault

ended it all. With ammunition running out, the defenders had to resort to using nails and other metal fragments in place of bullets. Badly outnumbered, they were driven from their trenches. They were forced to surrender, Riel surrendered on the following third day, and Dumont escaped to Montana.

The surviving Metis were abused by the conquering troops.

Farms Were Looted And

then burned. Food and family possessions were confiscated never to be seen again. The "white knights" showed their true mettle.

Poundmaker surrendered on May 23 and Big Bear on July 2. They each received three years in prison. Forty-six half-breeds and forty-four Indians were charged in the

Aftermath.

On July 6, Riel was charged with high treason. Six English speaking Protestants were his jurors. After three days they found him guilty but recommended mercy. Stipendary Magistrate Hugh Richardson sentenced Riel to hang. After all appeals failed, Riel was hung on November 16, 1885. The body was claimed by friends and buried in St. Boniface after the souvenir hunters went through his personal effects.

In his last few days, Riel was calm and almost philosophical. He believed in the Roman Catholic religion to the end. He also believed he was right and rejected arguments of his defence attorneys that he was insane. He died in dignity and controversy as was his whole life. ■

Riel's Steps Retraced



Batoche Centenary delegation to Montana

by Jean-Paul Claude

Montana - A number of Metis leaders, and reporters recently travelled to Montana to commemorate the arrival of four Metis horsemen at St. Peter's mission one hundred years ago. These horsemen, one of whom was Gabriel Dumont had travelled from Saskatchewan to ask Louis Riel, who was teaching at the mission while in exile from Canada, to join their cause and lead them in battle against the troops of the Dominion of Canada in a last ditch effort to finally establish and defend Metis rights. The arrival of these four brave horsemen was to change the course of history for Riel, the Metis Nation and for all of North America.

John Cuthand, Director of the Batoche Centenary Corporation, joined the recent excursion to Montana for a number of reasons. First, to observe June 4 as a significant historical period and point in the history of the Metis Nation. Secondly, to bring back an amount of soil from St. Peter's Mission which will be scattered upon the land to be purchased at Batoche as a permanent site for Metis commemorative celebrations. And thirdly, to retrace and re-establish lost family ties. Cuthand said that many of the Metis people fled the Batoche/Duck Lake

areas after their defeat of the Riel Rebellion and fled to the United States as refugees. Many of these settled in the Montana area. Cuthand said that plans are being made this summer to reunite families and their descendants who have been separated since and because of the Riel Rebellion.

The historic trip to Montana was also made by Clem Chartier, Chairman of the Batoche Centenary Corporation and Vice-President for the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), who said that his purpose in going was twofold. First was in commemoration of the 100 years since the four Metis horsemen arrived in Montana to summon Riel back to Batoche and secondly, Chartier said, that, "being a political organization, we wanted to establish political ties with the Metis in the United States and most particularly, those in Montana to see if we could not somehow, in the future, work together on Metis issues and concerns. We felt that now that the Metis in Canada have a Metis National Council; now that we are recognized and have some political force, we might be in a position to give some assistance to the Metis people in the United States."

Chartier said the Metis people south of the border are having a very difficult time because they are not recognized by the United States government. "In the United States, the government policy towards Aboriginal people is simply that either you are an Indian or you are not and that is strictly determined by blood quantum. If you have less than one-quarter Indian blood, you are no longer considered an Indian. However," Chartier continued, "The Metis currently in the United States were once part of the Metis Nation. Now, it just so happens that part of the Metis Nation falls within the boundaries of the United States."

Part of the statement which was released to the press on this momentous occasion read as follows, "On behalf of the Metis National Council of Canada, the Association of Metis and Non-Status Indians of Saskatchewan, and the Batoche Centenary Corporation, we extend the hand of friendship to our American brothers and sisters. We have stood alone and apart for so very long.

We did not come here with hype and hoopla. For it is satisfaction enough to be among our people once more. We came instead to honor, with our American kinsmen, in a dignified manner the memory of our

leader. A leader who in his time, embodied the very spirit of the Metis Nation.

In the 1840's the Canadian historian, Alexander Ross wrote of the Metis and I quote, "They value their freedom as they value life itself," end of quote. Our leader of a century ago, Louis Riel, was this and more. He placed his people's cause ahead of his personal ambition. He sought to give power to the powerless and land to the landless. There were times when he stood alone. How it must have broke his heart to see his people scattered and adrift like leaves on the wind. In the end, there was no end for Riel. For the martyr's life really begins with their death, to paraphrase Ross, Riel wanted justice even more than his own life. Canada killed Louis Riel but they could never kill the Metis people and their cause. The very fact that the Metis people of Canada and the United States walk together this day as one family is evidence enough.

By now we are all aware of this date in history and why it is so important to us. On June 4, 1984, four Metis riders from the North arrived in St. Peter's Mission, Montana. They rode 680 miles over seventeen days to be with Riel. They asked him to return with them to Batoche on the banks of the South Saskatchewan River. It was at Batoche the Metis Nation sought a just settlement of rights denied them fourteen years earlier in Manitoba. Such a settlement did not come and war was the bitter result.

The Metis, together with their Indian allies, won four consecutive battles until the uprising was broken in the Battle of Batoche. Many of our people escaped to the South. These political refugees included our very capable General Gabriel Dumont and our Indian allies, the Cree, who now live at Rocky Boy Reserve, Fort Belknap and Crow Agency.

Our people have shed enough tears. Now is the time of healing. It is time to dream and build again. ■

The American Metis

by Jean-Paul Claude



Re-enactment of four Saskatchewan Metis horsemen meeting Riel at St. Peter's Mission, Montana.

Montana - Jim Zion, an American Metis whose family migrated from Canada to Montana in the mid 1800's, has worked extensively with the Navajo tribe. He is now the general counsel for the National American Court Judges Association which includes all the tribal judges in the United States. While attending the June 4 centenary celebrations in Montana, Zion spoke with Mike Kaye, a radio reporter/announcer for Saskatchewan Native Communications Corporation in Regina.

The celebrations were held to commemorate the arrival of four Metis horsemen who arrived at St. Peter's Mission on June 4, 1984 to ask Louis Riel to return with them to Batoche. Riel had been living and teaching at St. Peter's Mission,

Montana while in forced exile from Canada following his political activities in Manitoba.

Zion said that Metis history in the United States has been ignored by the media and historians alike. He said that this was unfortunate because that history is rich and vital to the history of Montana itself. The Metis arrived in Montana in the mid 1800's just as the state was beginning to develop its' rich mining industry. They began to build and man boats which were used to carry supplies from Fort Benton down to the mining camps. At the same time they developed vital freight lines which enabled Montana to supply the eastern states with furs and other valuable commodities. They were also well known as rum-runners and



Jim Zion
receives Metis Sash from
Frank Tomkins.

delivered their whiskey to Canada.

"These people pre-existed the influx of settlers into Montana. The Metis were the people who started Montana and helped it survive its' earliest growing pains. Then came the Riel Rebellion and many of them returned to Canada and the Batoche area to fight beside their relatives and friends. When it was over, they returned to Montana as refugees."

Zion said that this was a very sad period in Montana's history. Where once these proud, ambitious and loyal Metis people had been respected by the new settlers, they were now ignored and abused by the same people who had once looked to them for leadership in the new wilderness. "They came down the east side of the Rocky Mountains and then were forced to live in trash heaps. They ate whatever could be found here and when there was nothing, they went hungry. Others settled in Shodoe which still maintains a rich heritage of Metis names at Sun River, Fort Shaw and all along the Sun River Valley. Others moved to Hellna and then Butte as they continued to survive on whatever could be salvaged from the garbage dumps. They were refugees, landless and unwanted wanderers in a land which they had once called home; a land which owed it's development to these still loyal Metis sons and daughters."

This was their life until 1916 when the Rocky Boy Reservation was founded. The reservation could only support a few of these people and the remainder continued to wander until they eventually managed to establish their own poor communities outside of Montana's thriving cities.

The most famous of these communities was Hill 57, just outside of Great Falls. "Hill 57 got its name when a Great Falls businessman spelled a large 57 on the side of the hill with stones in an effort to advertise the Heinz 57 variety line of prepared foods. The name stuck and the people who live there today are still called the Hill 57 Community. There have been some people from Great Falls who have helped them out from time to time but the Hill 57 Community continues to struggle while attempting to improve their near destitute and seemingly hopeless situation," Zion said.

Zion believes people should not look at the centenary celebrations with only nostalgia, but with a degree of insight into what is happening today and how that relates to the events of a hundred years ago. Zion feels this might lead to solutions being reached to alleviate today's problems. Zion said that a pattern of discrimination against Native people has developed over the years which has forced deplorable living conditions upon them. There is a

ghetto-like area in Great Falls where the Native people have been forced to live. Those living there have none of the benefits which they would have on a reserve. Often, the most basic rights of health care and education are denied them, Zion said.

"Hill 57 lies within an extremely affluent school district and yet a few years ago a decision was reached whereby the children of Hill 57 were to be bussed to a core area school which was in an extremely poor district with a high Indian enrollment. The programs offered at this school were far below the standards set in the school near Hill 57. Although this was seen as totally unfair and discriminatory, the people of Hill 57 discouraged intercession by civil rights groups who wanted to champion their cause. They feared that if their children were forced to attend the more affluent school, they would be subjected to even more intense reciprocal and discriminatory abuse." Zion added that there have been countless cases of Indian and Metis students being told they will never amount to anything.

Officially there are no Metis in the United States. Indians are the only Aboriginal group the U.S. government has recognized. Indian status is determined on a blood quantum basis. If you are 1/4 Indian or more you are an Indian, any less than that, you are officially considered White.

With the assistance of their Indian brothers, many of the Metis people are attempting to be recognized as Indians so that all the rights and privileges granted the American Indians, is available to their people as well. "The Chippawa and Cree remember well the alliances established with their half-French brothers so long ago. For the most part, they continue to honor these alliances today. The Chippawa of the Little Shell Reserve are one of these. The Metis within this community are trying to organize and petition the government so they can receive the wide range of benefits that are available to the Indians. They are constantly receiving strong opposi-

tion from the government on the grounds they are Metis, not Indian."

Rocky Boy Reservation, which was incorrectly named after the Chippawan leader, Chief Stonechild, has a very interesting history. "The reserve was once part of Fort Assiniboia which was built in the 1880's after the United States government got in a dispute with the Canadian government over the Sioux who had escaped to Canada after their defeat of General Custer at the battle of the Little Bighorn. When Canada failed to respond to their requests for the return of these fugitives, the United States government built Fort Assiniboia. The fort was meant to bottle the fugitive Sioux up in Canada as well as prevent any further Indians from escaping into Canada. It became a major border post until 1916 when it was decided that the threat of Indian wars was pretty well over. They set a portion of this land aside for what they described as an American Chippawan group which was Chief Rocky Boy's (Stonechild's) people. Chief Rocky Boy brought with him his friends the Canadian refugees, who was the Cree Chief, Little Bear and his people. The Cree had no status in the United States until 1934 when the tribe was formally reorganized as the Chippawa-Cree tribe.

Zion said that Montanans will have to learn to appreciate what happened in Manitoba. "Here was an opportunity for a new race of people to govern themselves. Once they had been denied that right by history, many of them migrated to Montana where they went on to create Montana history," Zion said one of the greatest contributions made to Montana by these people was in the form of political leadership where even today many political leaders in Montana are of Metis origin. Zion said that today many people feel that if Louis Riel had stayed in Montana he would have eventually led that state as its' governor.

That is what might have been. Today we find that there are many

problems that are shared equally by Metis brothers and sisters who live on either side of that great divide which has separated our people for over a hundred years. Perhaps the centenary celebrations which will be conducted in 1984 and 1985 will be well used as a means of educating the governments and people of both Canada and the United States so they can help us find a solution to these many problems through a more favourable climate of understanding and co-operation.

Zion said that this is an emotional period in history for him. He thinks about the contribution of the Metis to Montana. He thinks about the tragedy of a people in western

*"We too
should refuse to
acknowledge a magic,
invisible line that for
so long has separated
husband from wife and
mother from son." - Zion*

Canada and United States being denied the right to govern themselves and he sees that struggle for cultural recognition continuing even today.

Zion remarked, "I think of the contribution of the Metis people to Montana. I think of the way my people are treated in the state they call home. I think of the many elders who still feel they must conceal their proud Metis heritage for fear of being separated from family and friends and being returned to Canada. I also think about the tragedy of a people in western Canada and the United States being denied the basic right of determining their own future through self-government. And I see that struggle for cultural recognition continuing today."

future through self-government. And I see that struggle for cultural recognition continuing today."

Many of our ancestors failed to understand the magical power of the international border which separates our two great lands. There are stories of Saskatchewan Cree being chased by Northwest Mounted Policemen until they reached a certain insignificant point in the landscape. There, suddenly, the policemen would stop and turn back even if they were about to overtake the fleeing Cree. Just as popular are stories of Metis rum-runners being pursued by U.S. federal marshals. The marshals would also stop mysteriously upon reaching the magical expanse of landscape. The rum-runners would stop, scratch their heads and wonder what the magic of that invisible line was. They did not recognize that line that has now grown to separate a nation of people; the Metis Nation.

Perhaps at this time in our history, we too should refuse to acknowledge a magic, invisible line that for so long has separated husband from wife and mother from son. Perhaps it is time to look beyond the insignificant and petty restrictions of two nations who refuse to acknowledge or understand history or what it can mean to them. Perhaps it is time to ignore a line of limited perspective and scope for a vision of purpose and hope; the dream of the Metis Nation.

Zion suggested that Native people today follow the example of their ancestors by refusing to recognize the international border. "Perhaps at this time in history," he said, "we too should refuse to acknowledge a magic invisible line that for so long has separated husband from wife and mother from son. Perhaps it is time to look beyond the insignificant and petty restrictions of two nations who refuse to acknowledge or understand history or what it can mean to them. Perhaps it is time to exchange a line of limited perspective and scope for a vision of purpose and hope, the dream of the Metis Nation." ■

Saskatoon Local/ Travels to St. Peter's Mission



Metis visitors jig to the sound of Hap Boyer's famous fiddle.

Saskatoon - A group of Metis people, along with a number of distinguished guests, recently travelled to St. Peter's Mission in Montana to commemorate the day in 1884 when Louis Riel was asked to return to Canada to lead the Metis in Saskatchewan. Clarence Trottier, President of the Saskatoon AMNSIS Local, said it was a very emotional time for him as the group retraced and relived the historical event by re-enacting the arrival of the four horsemen.

Included on the bus trip were Culture Minister, Rick Fölk, Saskatoon Mayor Cliff Wright, former Lieutenant Governor of Saskatchewan, Irwin McIntosh and his wife, Bob Fisher, Chairman of the Saskatoon Commemorate 85 Committee, along with about 25 Locals members and representatives from the media. Well known fiddler player, Hap Boyer from North Battleford, also accompanied the group, entertaining them on the bus as well as providing the music as they danced for surprised by happy spectators in restaurants and outside streets on the way down. Trottier said the performances were spontaneous and fun and after they were finished many people would come up to them, saying how much they had enjoyed their music and dancing. "Many of them had never seen anything like it in their lives and we really put on a show for them", Trottier said.

Local member, Nora Thibideau, said she really enjoyed the trip, add-

ing it was one of the most memorable points in her life as a Metis person. She said she was proud to be a Metis and could hardly wait to come back and tell her friends and family the impact the trip had on her.

"We wanted to show the positive side of our culture as Metis people", Ron Campone said. "It's about time we started doing that for our kids and for our people. We have much to be proud of and we have to let others know about it. The only way we can accomplish this is to start participating in different activities as we have done here in Saskatoon. We have to start working with others in order to do that."

Both Campone and Trottier sit on the Commemorate 85 Committee in Saskatoon as Executive members. The Committee is doing a lot of work, planning and preparing for the commemoration of the Riel Rebellion in 1885.

The reenactment, done by Trottier, was fun to do but at the same time very emotional, according to the group. Even while the two Campones and Trottier were telling the story, they were teasing the group. Even while the two Campones and Trottier were telling the story, it was hard to visualize them getting the scene finally completed, with the amount of teasing they did to each other. But the final result could be seen on CBC Television and it came across loud and clear.

New Breed would like to thank Clarence Trottier for allowing the use of his pictures of their trip to Montana. □



Early Metis woman cleaning elk hide

"Women hold up one half of the sky", is a famous quote by Mao Tse Tung. Women were one half of the population in Batoche in 1885 and were there making sure that life went on while the men were shooting at each other.

The spring of 1885 was a very difficult one for the women of the Batoche area. The Metis, Indian and white women of the area all suffered from the results of war: the destruction of homes, illness and the death of their male companions.

Men wrote history, and through the male eye only that which was valuable to men was written about. The battle itself is much documented by the men who were there. Through the writings of these men, we get only a glimpse of the lives of the women.

Some of the individuals mentioned in these writings are: Madeleine Dumont, Marguerite Riel, Mrs. George Ness, and a Cree



1885 Women in the Resistance

Written by Vye Bouvier
Research by Christel Barber

Woman from Chief Poundmakers band. There is mention of groups of women melting tea tins for bullets, cooking in tents for the men, protecting their children from the shooting, taking care of the wounded, looking after their farm, hiding out from the shellfire and other activities of wartime.

Sir Fred Middleton, General of the Canadian Dominion Military Forces, in his account of the surrender of Poundmaker and his tribe, wrote about a Cree woman who wanted a word with him. "At last a squaw came forward and wanted to make a speech, but I objected, saying that, like the Indians themselves, we did not admit women to our councils in war time, and that I could not listen to her. When this was translated to her, the dirty, but crafty old woman shrewdly remarked that we ourselves were ruled by a woman. In answer, I allowed that such was the case, but

pointed out that our gracious Queen only spoke on war matters through her councillors, among whom were no women. The old lady did not seem to see it, and she was dragged away grumbling loudly, by some of her friends."

The wife of George Ness, a Metis prisoner of Riel's, wrote this letter to Riel:

*"Monsieur Louis Riel
Dear Sir,*

Excuse my troubling you but I have confidence in you along that you will have pity on me who are all along with my three little children who are very young. No near neighbour to help me take care of my little cattle and also you arrested my husband while he was trying to get something for his little family. Oh, believe me it is I who am the cause of his being taken. The night before I begged of him to go sell his horse to get provision and other things which are greatly needed ... Dear Sir

I would be so glad to see him, only to speak to him and you only can grant me this favour. ... And yet, George is a Metis; No never shall I believe that my nation is cruel enough to kill my husband or keep him prisoner for long ... Adeu dear Sir, I pray for you with all my heart.

Signed the wife of George Ness"

Madeleine Welkey was a Scots Metis woman, whose father was a trader at Fort Ellis. Madeleine often accompanied her husband, Gabriel, on the buffalo hunts and on voyages from 100 to 600 miles. They would travel on foot, by snowshoe, red river cart and horseback. She did a great deal of the family trading and would sometimes travel down the Carlton Trail to Winnipeg in the company of other Metis to sell the skins and hides Gabriel had collected. Unlike Gabriel, she could speak English, which was an advantage in trading. At Batoche, Madeleine

taught the children in the missionary schools. During the battle at Batoche she took care of the wounded.

Madeleine and Gabriel had no children but adopted a girl called Annie, who was probably related to Madeleine. In later years, Gabriel treated his cousin Jean's child, Alexis Dumont, like a son.

After the battle, Madeleine moved to the village of St. Laurent to live with her father. Harassed by the Canadian soldiers, she had to leave in the spring of 1886. She rejoined her husband in the United States Metis settlement of Lewistown. She was ill on arrival in Lewistown and died a few weeks later.

Margaret Monet, a Metis woman from Carroll, Montana married Louis Riel in 1881. Her father Jean Monet Belhumeur was a Quebecois who had married a Cree woman living in the area of Fort Ellis. Marguerite could not read or write but spoke three languages: Cree, French and English.

She gave birth to her first child, Jean, on May 4, 1882 at Carroll, Montana. Their second child Marie Angeline, was born September 17, 1883. Marguerite lived a difficult and independent life because Riel's political organizing kept him away from home. Marguerite had to provide food for herself and her children, chop wood to heat the house care for the children and be constantly on guard against Riel's enemies. She went through times when there was little food or money.

Marguerite died in 1886, within six months of her husband's hanging. Their daughter Angelique lived with Riel's brother. She died in 1896, still suffering from the effects of starvation and tuberculosis. The deaths of Madeleine and Marguerite so soon after the battle and in their twenties, indicates the horrible conditions that the women of Batoche had to survive during and after the struggle.

On his way to Fish Creek, T.E. Jackson saw women cooking for the men in tents. He also "noticed that





"Halfbreed ladies"
N.W. Rebellion, 1885

they were melting lead from tea chests for bullets, and they had the moulds into which they poured the melted lead."

From a soldier's diary, we see that many of the women would not have had homes after the battle. "Reached Batoche at 8:30 ... We set fire to a good many houses... There were other incidents of fire setting reported by another soldier: "...We followed the river to Dumont's Crossing, which we reached at 6 p.m., camping for the night (May 9th) ... Early on Friday morning Dumont's house was visited and found deserted. The troops took out a billiard table and a washing machine and put them on board the Northcote, and then fired the house. The scouts then went to the house of Vandel and Poitras on Section 29, by the river, and fired them. They also attempted to get Maxime Deboi's house, Section 32, but this was unknown ground and they were recalled."

Another soldier, Harold Penryn Rusden, in his book *The Suppression of the Northwest Insurrection* writes about the looting and burning of the homes of the Metis people by their armies. "On the morning of

the 11th we, that is French's Scouts, went out on a foraging expedition. We saw no hostilities, but secured a very welcome supply of hay and oats for our horses, which were sadly in want of a good feed. We also secured for ourselves about three dozen fowls and a quantity of eggs and other articles of food from the rebel's houses. When we came back to the zareba, after burning the rebel houses, we found the infantry practising the same tactics, while the guns had been amusing themselves shelling the houses on the opposite bank of the river."

During the battle Riel sent out a note to the general which was delivered by a prisoner. In the note Riel warned the general that if the women and children were slaughtered, he would massacre the prisoners. The general sent back the answer to put the women and children in one place, mark it with a flag and they would not be molested.

Rusden describes the take over of Batoche by the Canadian army, "Altogether, Batoche and the rebel position was now in our possession and the rebels driven out. They were thoroughly beaten and were flying for their lives. They had left every-

Mrs. Louis Riel

thing behind them. We captured the whole of their camp. The charge was so sudden and the defeat evidently so unexpected that they had had no time to secure or carry off anything. Their stores, ammunition and children, and all their camp effects fell into our hands." It is obvious that this narrative is written by a man when women and children are described as possessions.

One can make a good guess at how the women and children were treated by reading more of Rusden's description of the take over: "The fight was no sooner over than looting began and the houses and camp were very soon stripped. All sorts of things were captured. Among the most useful was the sum of \$200 found by one of the troops, Indian curiosities, beadwork, Indian coats, and innumerable Indian odds and ends. But the best thing of all and the most needed at the time was a quantity of tobacco and pipes, and a lot of bread foraged out of the camp. ... The 10th and Midlands were quartered in the village. All the other troops, scouts, and teamsters soon scattered all over the Indian camp and village and ransacked and pillaged everything. Very little

though was given at the time to the dead and wounded, of whom there were but too many up at the Zarebe."

Rusden gives a description of the houses the women had to return to after the battle: "Visiting some of the houses I saw plenty of marks of the previous day's fighting. The windows were all shattered with bullets and the sashes torn up, while ominous great rips and tears showed where the shells had gone through and burst beyond, only one house having been blown up by them in the village itself, although several had been demolished outside and across the river. Inside the houses on the stairs, and in the rooms were patches of blood, while everything was strewn about in confusion. The furniture was broken up while crockery, clothing, bedclothes, and other articles were strewn."

In the writings of Louis Schmidt we get a picture of the fate of the women after the battle: "It would have been necessary to be in the French settlements, after these sad events in order to have an idea of the mourning and the desolation which reigned there. I sent to St. Louis at about this time and al-

though the army hadn't passed there, and there were no burned houses, the sight of all these sad and beaten faces of the women, widows of the dead or exiled men, of these fallen or suffering wounded, caused me the most painful impression.

And hardly anyone had any thing to eat. Further north, at Batoche, St. Laurent and Fish Creek, it became sadder still. There many houses had been burned, many more men were missing and disarray was great. In certain places it was a complete desert. And to say that for 25 years, the Metis population has not increased in these parishes. It is even less than in 1885."

These are some of the writings of the men who were in the Batoche area in the spring of 1885. From these, we can get a picture, though not a very clear one, of where the women were that spring. We see that the devastation from the fighting brought on by half the human race is left to the other half to clean up, to re-build the life of the village and to continue the history of, in this case, the Metis people. A very interesting account of the lives of the women in the Batoche area at that time would have been handed down to us, had the women there been able to write their own version of life at the time of the struggle. ■

Cree woman with a
Red River cart and pony
near Battle River Bridge, 1904.



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St. Laurent's Metis Council



by Larry Laliberte

The Metis of St. Laurent and area formed their own democratic council long before Saskatchewan became a province. It is quite possible that today's provincial government is a duplicate of St. Laurent's form of self-government.

Bylaws, Rules and Hunting Laws of the small Metis village of St. Laurent, in the mid-1870's had such a unique organization that it impressed many weary travellers who sent through the village, located near the present site of Batoche.

One such traveller, Colonel Crofton, an employee of the British War Office, said of the Metis of St. Laurent "they had a splendid organization to survive as a community. Their superb knowledge of the country and ability to live off it, regardless of its condition, distinguish the Metis of St. Laurent."

St. Laurent was one of the nomadic Metis hunter's wintering camps which eventually transformed into a permanent village in the early 1870's. Father Andre, one of the many influential missionaries *whose duty was to introduce religion and education to the Metis people, settled in the newly established community.*

It first occurred to him that some form of system must be developed within the village so that he could pursue his objectives more easily. He realized he needed one Metis among those in the recently established village. After considering various

people in the community, Father Andre approached Gabriel Dumont. Dumont at the time was Captain of the village's buffalo hunt and very much involved in the village's increasing activities.

Gabriel Dumont immediately saw the advantage of forming a government. Dumont realized that having a local government would help the Metis retain their own identity as a nation so he was eager to volunteer.

On the tenth of December 1873, a mass meeting was held outside the double doors of St. Laurent's three-year-old church. Dumont co-ordinated the gathering while Father Andre recorded the proceedings. The records are now in the Dumont Library obtained from the National Archives in Ottawa. It was agreed the most effective method was to elect a president and a council.

Dumont was elected president by acclamation. His elected council consisted of: Isidore Dumont Jr., Jean Dumont Jr., Moysse Walet, Baptiste Hamelin, Baptiste Garriepoy, Abraham Montoux, and Ferric Garriepoy. The two Dumonts were Gabriels' cousin Jean and brother Isidore. The majority of this council were members of the buffalo hunt and had experience in organizing, which Dumont knew would be an asset in applying laws and rules.

Once the president and council were identified, each of the members had to take an oath before Fa-

ther Andre to make it official. Each member had to swear on the Bible that they would carry out their duties faithfully and give judgement accordingly.

Gabriel Dumont, being skeptical that some members of the community would not take this form of government seriously, wanted cooperation in word and deed from all the people in the assembly, and a show of support for him and his colleagues. To demonstrate they were willing to respect the assembly, all went down on their knees, sinking into the semi-packed snow, before Father Andre. A Bible was passed from hand to hand and kissed by each member.

Then they went on to enact the twenty-eight basic laws of their community. It is presumed the laws that were passed on that cold December day were agreed upon through an informal discussion with all members of the assembly.

It was decided that the council should meet at least once a month. The council would then determine *how much in fines would be imposed on those violating the laws, the highest fine being three louis (pounds).* The council was also authorized to collect money from the citizens of St. Laurent to be used for public services, not to exceed one louis per household.

In a case where an offender could not raise money to cover a fine, an alternative was to either

take it from the offender's personal goods or the council could impose work of importance to the community.

The council saw a need for an executive committee, who would act as a police force, so one was established, their titles being Captains and Soldiers. Their duties basically were to enforce the laws of the community. Laws were made and penalties were set for: dishonoring a woman by refusing to marry her; igniting a fire on the prairie after August 1; failure to restrain horses that became a nuisance; dogs that killed young foals (owner would be penalized); disgracing other members of the community.

To complete the special concerns of the people of St. Laurent, laws were passed relating to labour relations: an employee (engage) who left his employer (bourgeois) before the expiration of his engagement should lose his wages; a bourgeois who dismissed the engage without reasonable justification should pay him for the entire term of engagement; on Sundays no bourgeois should require services of his engage unless absolutely necessary (allowing all to attend morning services).

A later law was passed that ferry-owners should carry people to and from church on Sundays without charges.

The council of St. Laurent referred to themselves as a community and at times a colony: not once did they describe themselves as a state or province, which excludes that possibility that they were seeking independence from the rest of Canada.

In making their laws, it was clear they wished to remain loyal and faithful subjects of Canada. Once Canada established a regular magistrate that they would obey the laws of the Dominion and deny their own.

Having established these laws the assembly unanimously agreed that the president and council had the authority to make any supplementary laws they felt would be necessary for the well being of the community. ■

GABRIEL DUMONT

A Military Genius

by Rob Lafontaine



Gabriel Dumont, military genius, plainsman and Metis was born at St. Boniface in 1837, the son of Isadore Dumont. For two years after Gabriel's birth Isadore tried to maintain a farm but soon tired of the life. Named after his uncle, Ga-

briel was to grow up in the foot of the Rockies and like the Indians, he would roam far and wide, independent and free.

Dumont, like his father and grandfather before him, was a premier fighter and buffalo hunter re-

spected by both half-breeds and Indians alike. Although he was only 5'8" tall, his stocky build seemed to add inches to his height. The fourth eldest in a family of eleven children, Gabriel would make history.

He learned like an Indian how to shoot and chase a rabbit until it dropped of exhaustion. He was always striving to be the best. He could shoot a bow better than most Indians and at an early age was acknowledged a marksman with the long gun. His friends were the Cree and Assiniboine, his enemies the Blackfoot and the dreaded Sioux. In all, Gabriel learned to speak six languages.

In 1848, Isadore took his family from Fort Pitt and returned to Fort Garry. He participated in the buffalo hunt for the next five years. He was never formally educated. A restless spirit, he could often be found visiting Cree relatives. At 17 he participated in his first Indian fight. By 20 he was already a legend.

In 1858 Gabriel made peace between the Dumont clan and the Blackfoot tribe. In that same year he married Madeline Wilkie. For a few years he lived a relatively quiet life. Dumont was highly revered for his kindness and generosity. Madeline taught school and Dumont fished and trapped amongst his Indian brothers. In 1863 the Dumont clan had begun to break up and Gabriel, assuming leadership of his own band, moved to Fort Carlton and established winter quarters in the Fish Creek-Batoche area. For five years they lived in relative peace, trapping, hunting and fishing.

In November of 1869 Dumont heard of the Red River uprising and hastened to join. He offered Riel the services of 100 fighting men if they were needed but Riel and Bishop Tache sought a peaceful solution and they got one. But the aftermath was tragic. The Metis of the settlement were abused and terrorized by the superior powers. Dumont looked on from his home near Batoche, disgusted. Slowly the Metis drifted westward telling their horror stories. Dumont was not amused.

In 1870 smallpox broke out in the west. Both Indians and Metis were decimated by the disease before it could be brought under control and adequate medical supplies were available. In 1871 the Cree and Blackfoot, as a result of the epidemic, signed their first and last treaty.

The next few years were happy ones for Dumont. The settlement at Batoche grew larger and larger. In 1873 they formed their own government. On December 10th Gabriel was elected president of the council for one year. A year later, he was re-elected.

But in 1875 Gabriel got himself in trouble with the Hudson's Bay Company and eventually Ottawa.

Dumont was willing to drive the army right out of the West.

The informal government had its rules and regulations set up after the buffalo hunt laws. Dumont imposed the rules on the free traders of the area and they carried their grievances to the Hudson's Bay Company and then Ottawa. It was his first meeting with the then Inspector Crozier. It was quickly established that the rule could only be applied to members of the Dumont clan.

It was a quiet time for Dumont. He established a ferry service at "Gabriel's Crossing" and he also ran a store in which there was one of his most prized possessions, a pool table. Dumont adopted a daughter. It was the only child Gabriel and Madeline were to have. Her name was Annie.

With the coming of the surveyors all the Dumonts applied for title of their land. All received legal title except Gabriel. With the grievances of the Metis as well as the settlers mounting, Dumont and three others set off for Sun River, Montana to fetch Louis Riel.

On March 26, after petitions failed to stir the government into action, Dumont encountered Crozier a couple of miles out of Duck Lake. Dumont and his small army of guerrillas defeated Crozier.

General Middleton was dispatched by Ottawa and with superior forces engaged Dumont at Batoche on May 9, 1885. Despite fighting with old men and buffalo hunters, Dumont managed to delay the inevitable by four days. Dumont was willing to drive the army right out of the west. Poundmaker defeated Colonel Otter at Cut Knife Hill and was on his way to reinforce the Metis fighters when Batoche fell.

With the final battle over, Dumont urged Riel to flee to Montana with him. Riel refused and Dumont made good his escape. He left his wife with his father Isadore at St. Laurent. Madeline later joined him in the United States. She died shortly after of tuberculosis.

For a while Dumont had plans of trying to free Riel. He even offered to testify at the trial if he was given a guarantee that he could return to the United States. The guarantee wasn't forthcoming and the plans at the attempted jail break were found out by officials. On November 17, 1885, Riel was hung.

For a year Dumont toured with Buffalo Bill's wild West Show. Then on July 22, 1886 amnesty for all the Metis who fought at Batoche was granted. He returned to Gabriel's Crossing and the last years of his life were relatively quiet. He hunted, trapped and fished as he always had, independent, proud and free. He died on May 19th, 1906. Dumont, the man of action was laid to rest by numerous friends and relatives. He was buried at Batoche where he had to gallantly fought. ■

AN ERA ENDS

by Jean-Paul Claude



Sinclair talks about the Past and Future

Regina - During the 1984 Constitutional conference on Aboriginal rights in Ottawa, it was suggested since the Metis have been formally recognized as a people within the context of that Constitution, Jim Sinclair, being a Non-Status Indian, could no longer effectively act as a representative of the Metis people. And so, the door began to close on an important era in the history of the Metis people of Saskatchewan and Canada. An era that saw the word Metis, rise out of the shadow of obscurity until today when we see it claimed with pride by all its children and stated respectfully by even the infamously irreverent media. An era that saw Metis and their leaders die for being Metis. An era that saw two largely ignored Native groups in Saskatchewan the Metis and the Non-Status, band together in a co-

operative effort to achieve recognition and legal, humane rights in a society that had hoped to erase their very existence from the minds and memories of the world's historians. An era that saw a young man with little formal education, but with a courage unknown to educators, rise out of the din of cultural abuse, indignation and the demon alcohol, to lead two forgotten nations to a point where history would remember them forever. Yes, the door is closing on Jim Sinclair's colourful 13 years as leader of the Metis and Non-Status Native people of Saskatchewan. However, if people believe that his leaving will somehow quell the echo of his emotional and heartfelt cries for human justice, then they have learned nothing of this man in the past 13 years. If anything, his monotonous will ring only louder as they are freed from

the shackles of protocol and procedure that are the price all great leaders must pay when they choose to champion the cause of a nation rather than those of the self.

In a recent interview, Sinclair echoed these same sentiments when he said, "I thought that now that my time is coming to an end, I could start to get involved in supporting those people who gave us support when we needed it. Other politicians have done it over the years but I felt it would hinder our organization. I don't see it causing a problem now." In recent months, Sinclair has become increasingly more involved in the federal political process, even to the point of supporting a candidate in the recent Liberal leadership convention. There are those who feel that this support might have a detrimental effect on ongoing negotiations between the

Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), of which he is president and other governmental bodies. Sinclair responded to this suggestion by saying, "That's true, my support for the Liberal candidate perhaps could effect future contractual negotiations, however, the Native people are part of the political process by virtue of the Canadian Constitution and they now have a responsibility to participate in that process."

Sinclair has spent a great deal of time as President of AMNSIS in the courts, defending the very nature of his work while being harassed and threatened with jail sentences. To many people outside of AMNSIS, he may very well seem to be a criminal. What bothered him most was the fact that often people from within the organization, the people who elected him, would begin to question his honesty and commitment to his office. He said the government sets all the rules which he was forced to play by and often those rules were designed to see him fail, and others who try to improve the lives of Native people.

"I've always been a person who believed that you have to be non-partisan," he said. "At the same time, during the 13 years since I've been leader, I've spent at least a third of that time in court. One of the reasons I find myself in court is because I don't have any political friends and I often find myself completely alone to face a difficult situation. When I found myself in court several years ago, there was no one I could call to get the heat off of me. I've never been able to do that and I still can't. You'd think they'd say, 'Well, he's gone next year so we won't have to drag him into court anymore,' but that just isn't the case. I've heard from the highest sources that people high up in the Justice department are still saying that they are going to get Sinclair yet. And that's all those people are out to do because I've had to step on a few political toes in order to bring some attention to the problems of my people."



Sinclair with headdress presented to him by Walter Dieter, early 70's.

"A leader who's elected by the people in a ballot system vote has to answer to those people. However, as our money comes from another source, the government, we also have to answer to them for the way in which we spend that money. We are told that a man cannot serve two masters and yet that is what I have been asked to do. How can you meet the needs of the people who elected you without breaking the rules of the people who are giving you the money. They expect me to make programs work with the same rules that they failed with. They've made it impossible for me to do anything but break the law at times. They've made it impossible for me to succeed."

"This is why the Constitutional process is so important. There is nothing that we can deliver to our people without breaking the law. We must change that so we can deliver programs that realistically meet our people's needs. Those programs and rights must be entrenched in the Constitution so we are not continually thrown into court for breaking the law."

Sinclair said that one of the most important and sensitive issues involved in the Constitutional process is that of self-government. He said most people don't know what he means when he talks about self-government. Those that think they do understand are frightened by the concept. Sinclair said that basically,

self-government would simply establish who the Metis and their representatives will be, and the right to make decisions that affect their lives. It would clarify the matter for the government, the courts, and the people themselves once and for all.

"We need a strong, democratic, self-government," he said. "It must be achieved within the Constitutional process. Even today, you can read editorials that ask, 'How can the Metis and Aboriginal groups be recognized when the governments don't even know who they are dealing with? Of course it's a very sensitive problem. The reason there are so many different groups is precisely because we have no form of self-government. Since there is no internal form of self-government the government is free to create organizations at will. It creates other groups. It's just a smaller version of Central America where they hand pick puppet regimes. It's sad but I would have to admit that in effect we are no more than puppets of the system. They pay our salaries and then are free to dictate to us which programs we will be allowed to deliver. Consequently those programs are exclusively those which they have developed. All we can do is vary the version and the minute we do that, they say we are fooling around with and breaking their rules and they throw us back into the courts. I think many of the people who say, Look, you're doing nothing more than what the government does, don't realize that it is all we can do. We have a tough job ahead of us in changing all of these things. This is something that the people are going to have to begin to understand."

Sinclair said now that the Native people have been presented a mandate at the ballot box by virtue of the terms of their citizenship within the context of the Constitution, the general public is going to see a great change in the way Native people respond to that responsibility. "It has already begun as we see more and more Native people entering the federal and provincial political arenas.



Housing Demonstration: Housing Minister Barney Donson and Sinclair.

Things are going to change for the better because of this," he said.

Sinclair said that Native people have been handed the gauntlet of hope for the future of their own people and it will be their responsibility to carry it high. He said they have been granted the means to solve the problems that have plagued them for over a hundred years. The Constitution as it stands today is only the first step. Whether the final process successfully accomplishes what Native people want, is entirely up to them from this point on.

"It's up to the people," Sinclair said, "I think I've done what I can to open those doors, and I'm talking from a personal point of view now. When you look back in the past, when I first started to organize, I talked about pulling this province together in terms of the Metis and Non-Status Indians. People said that would be impossible because I could never get the North to co-operate with the South. We pulled them together. Next thing I said was that we needed an organization so we could pay some of our people to do the jobs that others have traditionally done for us. I wanted to get some of the freeloaders off our back so we could have a chance to put our own people in a position where they could gain a greater understanding of the problems we were facing. I wanted to put these peoples to work



First Minister's Conference - March 1984.

and place them under the control of the membership through the ballot box. Everyone said that it was impossible. We did it. The next thing was to get the Metis people recognized in the Canadian Constitution. People said that the Constitution would never be returned to Canada. It came home and the Metis people are now recognized in it. The next step is perhaps the hardest. We must work out a deal with both levels of government, the federal as well as the provincial, whereby we will be permitted to spell out in detail where we want to go from here and how we want to get there."

"I believe we are already well on the way to doing that and I believe the situation in Regina is a prime example. There are a number of serious problems in Regina and many of them are affecting and being affected by the 30,000 Native people who live here. The problem can no

longer be swept under the rug. It is not going to be pushed aside or forgotten with the kind of band-aid solutions that have been handed out in the past. Constitution or no Constitution, these people are going to become more angry each day something is not done. We are going to see them reacting more violently each day in Regina's streets. We're seeing that happening right now. It is not a problem which can be solved through the welfare system. Our people are going to have to be allowed to deal with mainstream society through an honest attempt of integration rather than assimilation. This is going to take a great deal of hard work and we will need to develop a framework whereby we can achieve this goal through the Constitution."

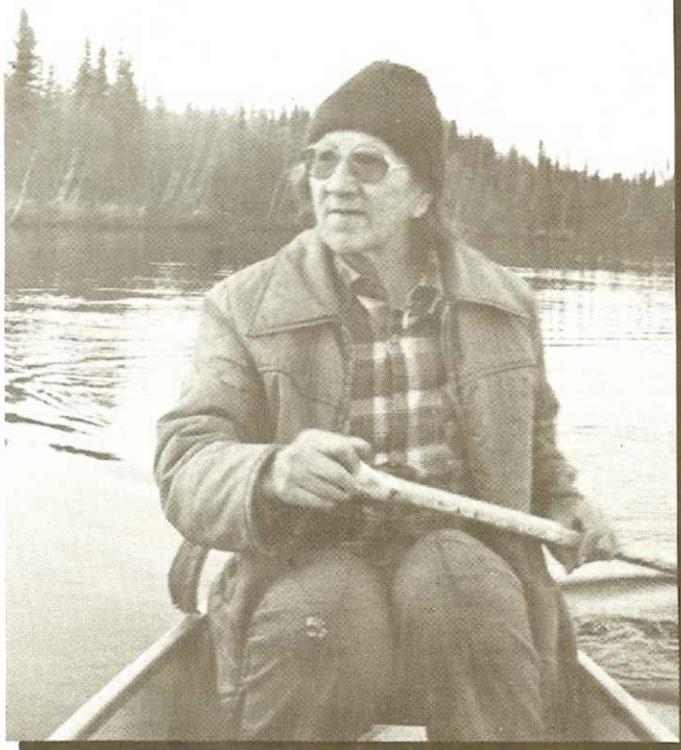
"I believe that this whole Constitutional process is a brand new ball game and I think we are going to take a very close look at ourselves. I'm looking at our people in general at the community level and I believe that as a leader, I've brought them to a stage where the bargaining process can begin. We have a table to bargain at. We've got the highest people in the land sitting at that table, the Premiers of the provinces and the Prime Minister of Canada. The Metis people have an opportunity to reach a political solution in terms of self-government and a land base. If our people do not give it their finest effort then they will have to be prepared to live the next one hundred years as an oppressed people. If this happens things are not going to improve quickly. Even with a Constitutional deal, things will not be resolved all that quickly, but we have set up the framework whereby things can be worked through and improved."

"It's either going to be continued welfare and government handouts," Sinclair concluded, "or it's going to be our people getting actively involved and taking an active part in our future and our children's future. That is the choice, the only choice, Constitutional Process or the Welfare Process." □

ON FAR LAKE

A Journal

by Vye Bouvier



Janet looking for next trapping spot.

APRIL 10, 1984

This was a special day for me. I had chosen on my birthdate, to fly to a trap line, ninety one miles north of La Ronge. At Far Lake, one of the MacLennan Lakes, and east of Rottenstone Lake, I would be joining Janet Fietz.

Janet lives in La Ronge in the summer and for part of the winter. She heads out for her trap line in the spring and the fall. Her family lived at MacIntosh Lake where they lived off the land. Janet started trapping when she was a child. She first trapped around Far Lake with her husband. When he died, she remained

to trap that area. She is now in her sixties, and is one of the diminishing number of trappers who live this way of life.

I had abandoned my job and other commitments to have this experience. I had dreamed of assisting a woman trapper since I was very young. A Metis woman who wants to learn this way of life meets ridicule. The male trapper who considers teaching a woman also meets ridicule. I have met one elder male trapper who became a friend and who did not accept the barrier imposed by his culture. My friend

drowned last fall while he was out alone hunting. We had planned to canoe a historic river route that he loved and remembered well. There are very few opportunities for a young Native woman to learn about survival in the forest or even to get a glimpse of it.

I met Janet through her granddaughter Bonnie. Bonnie and I had met while we were the only two women taking a prospectors course in La Ronge. Bonnie grew up on trap lines and her mother has lived as a trapper. That spring of, I think it was 1978, I also met four sisters

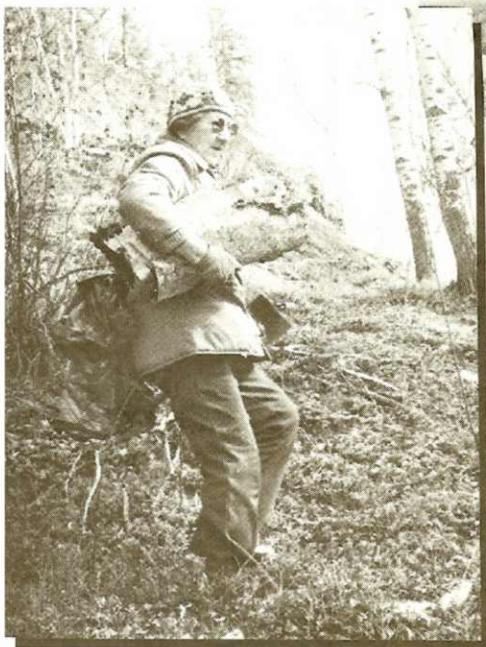
who knew this way of life.

It was wonderful how I met them. A woman friend worked at the La Ronge Motor Inn Lounge as a bartender. The lounge was then a small space with five tables and a bar with stools. I would walk down there at night to swill a few free experimental drinks my friend would prepare. One fine spring evening while I was seated on a stool leaning over my drink, talking with the bartender, in walked four handsome women who came and sat on the four stools beside me. Two of the women wore huge hats, which further blew me away. It was a fantasy come true, it was a feminist western. I had a short talk with these women and found out they were all sisters and would sometime trap together. This spring, two of these sisters and their children flew off to their trap line in a Beaver (plane) the day before I did.

I had been thinking of tagging along with Janet on her trips to the trap line for the six years that I've known her. Whenever the opportunity came up, I was tied up with work or school. And the one time, I had been free, she had already found a companion. It was pure chance that I bumped into Janet's daughter Kate, at a Canadian Indian Teachers conference in Saskatoon. Kate told me that her mother was going out alone. There were all sorts of problems with the idea, but this time I had to go.

Why was this such an exciting experience for me? I, after all had grown up in northern Saskatchewan where this life is no big deal. I have already explained that it is a big deal for a woman, but it is also my background that made it a new experience.

I was raised in Ile-a-la-Crosse, in the village in the winter and on a nearby island in the summer. In summer, one of our toys was a rowboat my father built. I remember playing hide and seek behind my grandfathers fishing nets. These nets provided fish for the clan, the whole lot of who lived on this small island. When I was very young we had cows and horses on the island as



Top Right: Paddling home along the ice that has yet not broken up.

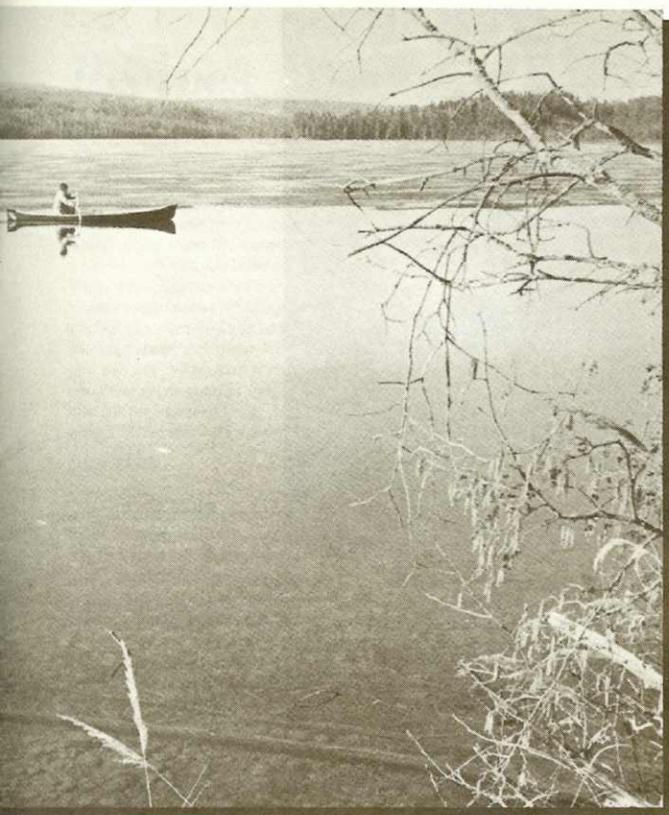
Top Left: Taking a break after picking up birch bark for kindling.

Bottom: Setting up a trap.

well. My father "commuted" to his nine to five job in his skiff.

My father worked nine to five but would also fish when it was his turn to harvest the communal net. He would also trap occasionally. I saw fish being filleted and smoked. I saw moose being cut up and the meat being dried. I saw ducks being defeathered and singed over the woodstove. I saw muskrats and beaver being stretched. These are experiences every northern Saskatchewan child used to have. However, when it isn't your hands performing the work, your mind and hands never work together to do the job. I remain ignorant of how to do these important food gathering skills. And this is still the way of life in northern Saskatchewan. At least fifty percent of our food, still comes





from the lakes and the forest.

I had lived in the forest for two summers, working as a geological assistant on crews that were mapping the rock. We lived in tents in the middle of nowhere and hiked miles of Canadian Shield over two months. I have definitely seen the bush, but now I wanted to see what someone did in it to survive.

We were only out on Far Lake for three weeks. I had to come out as soon as the ice left the lake, and these were the instructions I gave the plane company. The ice was gone only two weeks after I arrived on Far Lake. Janet had been there for almost a week on her own. It was very unusual to have such an early breakup. The plane company remembered to pick us up a week and a half later. In the three weeks I was out there, I caught only a

glimpse of life on the trap line and what makes a trapper want to live like this. It definitely isn't because it pays a million dollars. The rewards aren't the gold of mining companies or the trip to Hawaii of the "nouveau riche" uranium miners. It is a lot more than that.

This life does replace for almost half a year the nine to five labouring job it takes to survive in the town. The shelter is rent free, the transportation is relatively cheap as a lot of it is on foot and by canoe and the food is from your huge backyard. This life is yours as your people have lived it for centuries. This life is an outdoor life and one where your life is truly part of the natural cycle of things. The freedom is hard to imagine for someone who's vision of freedom is time saved to watch TV or a movie.

We did take out supplies, and I wouldn't say just basic supplies, but after the beef steak the first night, we would have to eat from the bush. Our meat supply depended on Janet's excellent bush skills. This was her home, and where she preferred to live.

April 10 - Written by candlelight... Happy birthday to me. Well, here I am on Far Lake, a trip for which I've been making preparations for one week.

At four thirty this afternoon, I arrived with a cessa load of food, clothes, boots, film, cameras, books and the other necessities of life in the bush. When I was packing I had had visions of the pilot tossing out a boxful of books to lighten the load. It didn't help that I had just seen the movie "Never Cry Wolf" where the pilot of an antique of a plane tossed out a boxful of Farley Mowat's toilet paper among other things.

The pilot and I were to have taken off at noon, but fog covered La Ronge until 3:30 p.m. I walked around in this fog, which was an unusual kind of day, picking up last minute absolutely necessary supplies I hadn't thought of. If one of the pilots from the plane company hadn't tracked me down, I would have left more than destitute.

When our plane landed, with one ski in slush, Janet was on the shore testing the ice with a pole. I later found out that she had fallen in trying to save a puppy, which had fallen in and drowned.

Janet's first words were about her puppy, Bingo, who had drowned. I was happy that I could replace the former companion. I would have to step into her little paws. The pup had drowned a few days ago. days ago.

Janet brought out her canoe and the pilot and I loaded my boxes of stuff into the canoe. Janet, who had intended to stay until the 20th of May, changed her mind and decided that she would leave the same time as myself which would be as soon as the ice went. I explained this to the pilot and that we wanted a cessa. We gave messages to the pilot, one for Janet's daughter, Wanda, telling



Janet cleaning a rabbit for supper.

her of her change of plans and one to my friend Lois, asking her to let my parents know what plane company had flown me out. This was just in case... I didn't return all summer. We didn't have a bush radio.

As I write this, it's getting cold in Janet's cozy cabin. The cabin is two room and is heated by a small wood heater - cookstove.

APRIL 12, 1984

Janet also has a journal. She read parts of it to me tonight at supper. It was about her trapping expeditions with her grandson John and her daughter and her companion: Hope and Sam.

It is 9:30 p.m. I've been in bed since 9. Janet and I got up at 6 a.m. today, as usual. We had planned on leaving for a wood hauling-hiking trip at 6 a.m. but we ended up leaving at around 8.

We went for a hike to look at old Ta-nou's former cabin sites. Ta-nou had been one of Janet's elders and had trapped this area before Janet and her husband had moved here. Ta-nou was an old friend of Janet's family and was still trapping when Janet moved to Far Lake.

We saw where Ta-nou had built a shelter to store moose meat. I took a

photo of it. A raised border of moss may have been the foundation.

We were about a mile and a half from Janet's cabin. We had to come this far to haul wood because the dry standing wood close to Janet's cabin was all cut down. Janet chopped the trees down and I sawed them into lengths that we could pull in our toboggan and sled. We used a swede saw and axe. Janet also collected dead birch bark to be dried for kindling.

On this walk, we stopped by at Janet's daughters cabin to place two boats on logs. This would keep the boats off the ground and out of the water if the water level were to rise. The boats were overturned. We used poles as levers and rolled the logs under the boats. The boats have a square bow and are made of wood.

We saw fox and squirrel holes where Janet, John, Hope and Sam had set snares and traps. John is a sixteen year old grandson who usually is out here with Janet. We saw an eagle's nest on top a very high poplar tree. I took photos of this. Later, in our walk, while we were sitting on a outcrop by the lake, we saw three eagles circling, high above rock cliffs by the opposite shore. Janet told me there was another nest up there somewhere.

We preferred to walk on the lake early in the morning, as the ice got bad as the sun rose higher and the day became warmer. Today it was fairly cool. It is nearing the full moon and the sky has been clear.

When we got back from our walk, after we had piled the wood and dried the birch bark in the sun on a table, Janet and I had a nap. That was a 1. I woke at 3, intending to bake bread. However, I decided I would take too long, if I wanted to be in bed early. If it is not miserable out tomorrow, we have another wood-hauling, sight-seeing hike planned for very early in the morning. For supper I made pancakes from stoneground whole wheat flour. I also made a bran cake. It took an eternity to fry the pancakes as I did not use oil in the frying pan because it was already in the dough. As well, the stove was a new experience.

I can hear an owl as I'm writing this. Tonight, I went down to the lake to haul water from a hole in the ice. There were clouds but you could see the moon over these magnificent jagged outcrops with their pine trees.

The second part of the journal will be in the next issue of "New Breed".

Recipes

PEMMICAN

(From pasta weyas or dried crushed meat)

Pemmican is made from dried deer, buffalo and moose meat. Crushed fat from the animals and put into moulds (like a firm ball). You can mix lard and sugar or mix with cracklings and let set. Can be used as a base for soup. Another way you can use pemmican is to combine green onions, sugar and butter or margarine. Mix well. Fry for about 5 minutes.

DRY FISH

Scale, clean and remove the head and tail from the fish, when cleaning be sure to open the fish from the back. Next, thin the meat and remove the bones, now lightly slice both sides of the fish taking care not to cut through. In the same manner as drying meat, dry the fish in an open fire, or if you are so inclined, use an oven. When done, serve with cranberry jam or sauce.

BANNOCK

4 cups flour
1½ tbsp. baking powder
2 tbsp. lard
2½ cups warm water

Mix flour, baking powder and a pinch of salt together. Add lard to flour mixture, mixing well. Make a well in the centre, add water. Stir, knead the dough. Poke holes in top of dough before baking. Shape and bake at 450° until golden brown. Serve with butter, syrup or jam.

CRANBERRY JAM

4 cups cranberries
1 cup sugar
6 cups water
2 tblsp. flour

Boil cranberries in the water, add sugar and stir. When the berries are just about cooked, add flour to thicken. Cool, and serve with dried fish.

ROLLED STICK BANNOCK

Use the same bannock recipe as on this page only roll the dough on a stick. Bake in an open fire. Be careful to turn the stick for even browning.

CRUSHED MEAT WITH ONIONS

Grease a frying pan with margarine or butter. In the pan combine crushed meat, green onions, and sugar. Stir well while cooking. Should be done in 5 minutes.

DRIED MEAT

Cut a piece of moose meat (about 2 lbs.) into 16-inch strips. Then place the strips of meat over the outdoor fire to dry. When the meat is dark brown in color, its cooked. Serve with butter or moose lard. It can also be cooked in the oven. This is called panisu wan or pasta weyas.

MOOSE BROTH

(Re: Moose Bone Lard recipe)

1. Drink as is—add salt to taste. Eat with dried moose meat.
2. Make a soup with it—mix flour, rolled oats, meat from moose bones, boil together until thick like gravy. Serve with bannock.

MOOSE BONE LARD OR FAT

Boil moose bones for three hours on top of the stove or outside on an open fire. Take the fat from the broth, skimming with a spoon, and place in container to harden. Then it is ready to eat with dried moose meat, crushed dried meat or pemmican.

CRACKLINGS/FAT

Cut moose fat into small pieces. Put pieces in a pan and melt the fat until all you have left is cracklings from the fat. Use the fat for frying or making bannock. You can eat cracklings separate from the fat.

con't from page 4

shrunken to its present size of one half mile by one half mile. On this unrendered land, live over one thousand people housed shoulder to shoulder. The Huron Village is separated from the city of Quebec by a narrow fast flowing river. On this day, Canada Day 1984, literally thousands of people will pour across the rivers bridge to share in the Hurons national Pow Wow.

We are here to promote the centenary of the 1885 Resistance. Our booth has drawn a fair crowd and some very interesting comments. Even though the language is French most passerbys recognize the name of Riel. The curious stop and point at his photo saying "Riel?" Then then speak in French and I am lost. Only Norman Babineau can speak fluent French. He is constantly translating for us.

The first of the large crowds are coming. From our vantage point under a shady maple tree we have an excellent view of the crowd milling past. Some stop at a strategically placed booth to purchase cheap and thoroughly tacky Indian regalia for their kids. Little wooden tomahawks, a bow with rubber tipped arrows, and a vinyl headband with four pathetic brightly colored chicken feathers. Despite the kitsch there is a genuine festive mood here. The Indians are respected. I've only seen or more appropriately felt that in Arizona and New Mexico. I have never experienced that good feeling in Saskatchewan. We still have a problem even being accepted.

A French family come sit beside us. I don't understand a word they say but it is obvious they are thoroughly enjoying themselves. A youngster starts singing "Oh Canada" in French and I get this weird feeling that despite the distance and the language I am still at home. A dance troop of Piegan Indians from Alberta walk by enroute to their performance. There is no kitsch here. They were traditional dress. Bonifide eagle feathers and buckskin with traditional hand sewn beadwork that is definitely Piegan. It is the different between a paint by numbers version of the Mona Lisa

and the real thing. They look great in traditional dress and this is not lost on the crowd whose eyes scrutinize their every move. Suddenly I hear an outburst of applause. I look and find the whole family sitting next to us has spontaneously clapped at once. I have to smile.

A young fellow of perhaps twenty stops by to talk with me. He was over at our booth and Norman sent him over to talk with me. We have a hard time communicating. He speaks little English and I speak in even less French-most of which was learned out of necessity from menus in Quebec restaurants. Gradually we start to understand each other. He

wants to know about Batoche for some very personal reasons. His grandfather was a mixed blood Indian he says. Their family once had Indian rights until the priests disenfranchised them and changed their family name to Bouchard. I didn't know the church could take away Indian rights. As curious as it was, it was his great grandfathers history that was even more fascinating. He said his great grandfather came from the west and was killed in a battle with soldiers. This was all he knew about it and he wanted to know if I knew anything about it. His ancestors name was Janvier. This name sounded very familiar

and I told him so. But somehow I just couldn't place the name. He thanked me and went on his way. I would have forgot about it but somehow that name nagged at me. On the return trip home at thirty one thousand feet over north western Ontario, I remembered where I had seen that name. It was in the cemetery at Batoche carved into an old marker. The young mans great grandfather had died in the defense of Batoche and was buried in the mass grave of the Metis soldiers. I'll probably never cross paths with that young man again. How I wish I could tell him his ancestor was truly a Metis hero. □

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THE ROLE OF THE NEW BREED

Playing a vital role in the inter-relationship between the communities and the relationship between the community and provincial organization of the Metis Association of Saskatchewan, the NEW BREED provides a two way printed vehicle which the community and our Association can utilize for purposes beneficial to both. Not only is the publication an information source to its Native readers but also to the non-native readers who hopefully gain a new understanding of the Native people in their battle for justice and recognition.

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Batoche Centenary Announces Song Contest

The Batoche Centenary Corporation is seeking an official theme song for its commemoration of the centenary of the Northwest Resistance of 1885. The themes we are developing for 1985 are "a commemoration (of those who fell into battle)...a celebration (of the continuing strength of the Metis Nation)...a cultural renewal." We encourage entrants to keep these themes in mind when writing their songs. While Louis Riel and Gabriel Dumont are very important to the Metis people we would encourage entrants/writers to focus on the Metis people - past and present - as well as their leaders.

Contest Rules

1. Entries must include both taped rendition of the song (on cassette) and the typewritten lyrics.
2. Entrants must be of native ancestry.
3. Contest deadline for entries is August 15, 1984.
4. Entries will be judged by a panel which will include recognized native musicians. Judges' decision is final.
5. The winners will be announced August 31.
6. The prize is \$250.
7. The winning song will be recorded by an artist chosen by the BCC and will be distributed as the official theme of Batoche 1985. The song-writer would receive the normal royalties and his/her name would appear on the record.

8. All entries must be sent to:

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RIEL

With upturned face and fearless eye
And heart which knew no craven
sigh,
In heroic silence, there to die,

Stood Riel

For days long gone and deeds long
dead
To Orange hate he bows his head—
For Scott's blood in rebellion shed

Dies Riel

Forth from his cell with regal air,
As steps a lion from out his lair,
"Where shall we find his equal,
where?"

Brave Riel

He Stands beneath the scaffold's
shade—
Casts one last look o'er field and
glade;
With dying lips the hero prayed—

Brave Riel

That Heaven might rout the tyrant
band
Which holds with iron blood-
stained hand
His native home—his prairie land—

Brave Riel

And thus he dies, the true-souled
one,
His chequered weary face is run,
The Martyr's Crown is nobly won—

Brave Riel

Oh! Brothers of his race and creed,
Whose hearts will long and sorely
bleed,
Be ours the task to 'venge the deed-
Be ours to fan the fervid flame,
To hand down Riel's noble name
To endless glory—deathless fame—

Brave Riel

Taken from:
Montreal Daily Post,
November 19, 1885

