

New Breed

MAGAZINE

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**Thank you very much for your subscription to Saskatchewan's Métis Voice,
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D'Arcy McNickle (1904-1977)

Article by Laurent La Prairie, Métis Heritage and History Research,
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Métis novelist and historian D'Arcy McNickle became a Guggenheim Fellow in 1963, the first Métis to receive this honour. Later, he served as the founding director of the Newberry Library's Center for the History of the American Indian, which was later named after him as the D'Arcy McNickle Center. He is believed to have been the first Métis university professor to teach in Saskatchewan.

D'Arcy McNickle published *The Surrounded*, considered to be the first novel of Native-American Resistance in literature. In 1929, McNickle had submitted this book to Harcourt Brace and Co. under the title "The Hungry Generation," and under the pen name of Dahlberg. The book was subsequently published by Harcourt Brace in 1936 with a new title, and under the author's own name.

McNickle was a Métis of Cree, French-Canadian and Irish heritage. He was the son of William McNickle and Philomene Parenteau. Philomene's parents, Isidore¹ and Judith Parenteau, were involved in the Métis Resistance of 1885, and had left Saskatchewan after 1885. Their grandson, D'Arcy McNickle was born on the Flathead Reserve in Montana. All of his family was enrolled as band members. His grandparents initially lived with the Spring Creek Métis Band in Montana but eventually settled in Flathead territory in Montana at the St. Ignatius Mission. They regularly returned to Batoche.

The Surrounded explores the interrelationships between Indians and Whites, and between full-bloods

and mixed-bloods, and ultimately self-discovery and self-acceptance. From 1966 to 1971 McNickle worked at the University of Saskatchewan, Regina campus, where he established a small Anthropology department.

¹Parenteau, Isidore "Wabash" (b. 1852)

Isidore was the son of Joseph Dodet Parenteau and Angélique Godon. He married Judith Plante at St. Boniface on June 6, 1870. They then settled in St. Laurent (near Batoche) where their first child was born the following year. Isidore's older sister, Judith, was married to Gabriel Dumont's brother, also named Isidore. During the 1885 Resistance, Isidore Parenteau and Louis Letendre were sent 120 miles on snowshoes to the Eagle Hills in the Battle River district to enlist Assiniboine reinforcements. Isidore was one of the men who rode to reinforce the fighters at Tourond's Coulee (Fish Creek). In the written accounts of this battle he is referred to as "le Noir Parenteau." Gabriel Dumont reported that Isidore arrived with a buggy, a Sioux warrior and a half-barrel of powder. After the Métis' defeat at Batoche, Baptiste Parenteau, Isidore Parenteau, Patrice Joseph Fleury, Édouard Dumont, and Jean Dumont all joined the Spring Creek Métis Band in Montana. Isidore and Judith Parenteau eventually settled in Flathead territory in Montana at the St. Ignatius Mission.

Isidore and Judith returned to Batoche whenever they could. Their son Joseph died in Batoche in 1890 and the family was included in the Canadian Census of 1891. Isidore also spent the summer of 1893 at his old homestead in Batoche. In his claim to the Rebellion Losses Commission he stated that he had lost his entire homestead, a log house, two stables, a fenced pasture for five horses, and fourteen head of cattle.

Louis Riel Day Celebration at Batoche!

Article by David Morin and Photographs by David Venne

A solid turnout arrived at Batoche National Historic Site on November 17, 2007 to honour Louis Riel, Gabriel Dumont, and all Métis Veterans.

The day began with a ceremony led by Métis Veteran and NAVA (National Aboriginal Veterans Association) President, Claude Petit, to honour all the people who have fought for the Métis throughout history. Following words from several Métis veterans, Mary-Rose Boyer came to the podium to read from her tribute to the Veterans of her family featured in the last issue of *New Breed Magazine*.

Entertainment began with Dallas Fiddler-Boyer on the fiddle and Phil Boyer on the guitar playing a bunch of tunes as lunch was served.

Following lunch, a special ceremony was held unveiling the new sign for Tourond's Coulee/Fish Creek. Batoche National Historic Site, in partnership with the Gabriel Dumont Institute, has been working to reclaim the Métis place name of Tourond's Coulee. Métis Nation—Saskatchewan President Robert Doucette, Member of

Parliament Brad Trost, Senator John Boucher, Mark Callette, Sheila Pocha, and Darren Préfontaine each shared their views with the crowd on the importance of this initiative.

The crowd was then invited to join the Veterans in a walk to the cemetery, where a wreath was placed on the 1885 Resistance monument in the Batoche cemetery.

The day ended with a jam session led by John and Vicki Arcand, along with Len Dumont, Dallas Fiddler-Boyer, and Phil Boyer. Scott Duffee and his children joined the fun, demonstrating some excellent fancy jig steps.



Honouring Métis Veterans



*Mitooni aen kishchiitaymyyahkook a ni kii ka kii doo notinikaychik.
We really value the ones who went to war.*

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Métis Cultural Development Fund

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

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

Applications must be submitted prior to the May 15th and October 15th deadline.

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



Secretary, Métis Cultural Development Fund
 Gabriel Dumont Institute
 #2-604 - 22nd Street West
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 or visit our website at: www.gdins.org



Federal Government Provides Funds for National Michif Language Conference

Article by Christa Nicholat and Photograph by Janessa Temple

The federal government demonstrated its commitment to the preservation and promotion of First Nations, Inuit, and Métis languages with the recent presentation of \$60,000 to the Gabriel Dumont Institute (GDI). The Honourable Carol Skelton, Member of Parliament (Saskatoon-Rosetown-Biggar) made the announcement on January 3, 2008, on behalf of the Honourable Joséé Verner, Minister of Canadian Heritage, Status of Women and Official Languages. "We are pleased to help preserve the Michif language, which is an important aspect of Métis culture," said Minister Verner. The funding will allow GDI to host the 7th annual Michif Language Conference, to be held in Saskatoon on March 14th and 15th. It will bring together about 150 Michif speakers from across the Métis Homeland with the goals of increasing the number of Michif

speakers, expanding opportunities for speaking Michif, and ensuring greater numbers of children and young people learn the language. "Language is an integral part of a people's culture. To ensure that Métis communities in Canada thrive and that their cultures survive, we must help protect the Michif language," said Ms. Skelton. "We are proud to support the Gabriel Dumont Institute's efforts in this regard." Michif speakers say they want to preserve the language so it can be passed on to younger speakers. "We don't want it to die with all of us," said Dorothy Aubichon, 75, a Métis elder. "That's why we have to keep it going to the young people – the new generation – they're important."

The Aboriginal Languages Initiative provides \$5 million per year to support Aboriginal language retention by encouraging the use of these languages in community and family settings.



Honourable Carol Skelton and Elder Dorothy Aubichon

Michif-Cree Wagon Trek Terms and Everyday Conversations

Translations by Norman Fleury

Trek Talk

English	Michif	English	Michif
Axe	Enn haash	Gophers	Lii swiss di prayrii (piizenn)
Axle	Aen nisyeu	Haim straps	La strapp di kwalyii
Axle grease	Li gwadroon, Li goodroon	Handsaw	Aen nigwinn
Baking powder	Li bakinn powdarr (la poodr a pête)	Harness	Lii haarnwayn (haarnwaen)
Bannock	La galet	Haw	A goosh
Bear	Aen noor	Hawks	Lii maazheur di koolayv (poul) Shaahkwatamoo
Box	Enn bwett	Hoops	Lii baar di ferr
Bridle	Enn brid	Horse	Aen zhwal
Buffalo	Lii buffloo	Horse names	Lii noon di zhvoo (lii zhvoo kaw shnikawshoochik)
Campfire	Aen feu di kaan	Hubs	Li dii, (li miljeu'd la roo)
Chokecherry	Lii grenn (takwahaminaanaa)	Knife	Aen kootoo
Collar	Aen kwalyii	Lard	Li saendoo, La gres
Covered wagon	Aen waagoon koovert	Male colt	Aen poolaen
Coyote	Aen loo di prayrii	Mallet	Aen martoo en bwaa
Deer	Aen shoovreou	Mare	Enn zhoomaan
Dog	Aen shien	Meatballs	Lii boolett
Eagles	L'aegl, L'igr	Moose	Aen nariyael (nariyaanl)
Elk	Enn bish, (la bish)	Neck bones	Lii zoo'd koo
Feed: apples	Lii pomm, (enn pomm)	Partridge	Enn padrii
Feed: oats	La wenn (la vwenn)	Prairie	La prayrii
Feed: water	Diloo	Prairie chicken	Aen fezaan di prayrii
Female colt	Enn poolish	Rabbit	Aen lyayv
Flour	La farinn	Reins	Lii renn, Lii gid
Fork (barn)	Enn foorsh	Rendered fat	La gres ghurr
Fox	Aen rinaar	Saddle horse	Aen zhwal a sel
Fried bannock	Lii being (baang)	Salt	Li sel
Fried pork rind	Lii gortoon	Saskatoon	Lii pwayrr
Gee	A drett	Spokes	Lii ray'd roo

Spreaders	Aen spredder di haarnwaen	Tent	Enn taant
Straw	La py, (la paille)	Trail	Aen pchi shmaen
Stud	Aen nitaloon	Wheels	Lii roo
Swede saw	Enn syii	Whoa	Nakii, (arett)
Tarp	La twell	Wolf	Aen groo loo, (aen loo dii bwaa)
Team	Aen chim	Yoke	Li nekyook
Teamster	Awiyaak lii zhvoo ka paminaat (paminikew), (li gideur)		

Everyday Conversations

English	Michif	English	Michif
I/me	Niiya	This is my brother.	Mon frayr awa.
He/she	Wiiya	This is my sister.	Ma soer awa.
We	Niiyanaan	This is my grandfather.	Ni mooshoom awa.
They/them	Wiiyawow	This is my grandmother.	Nookoom awa.
Hello	Taanshi	This is my grandchild.	Nooshishim awa.
How are you?	Taanshi kiiya	This is my uncle.	Moon nook awa.
I'm fine.	Ni miiyayaan	This is my aunty.	Ma taant awa.
What is your name?	Taanshi shni-kaashooyenn	This is my cousin (male).	Moon koozin awa.
It is raining.	Kimoowunn	This is my cousin (female).	Ma koozinn awa.
It is hot.	Kishshitew	This is my niece.	Ma yaens awa.
It is a hot day.	Kishshitew anoosh.	This is my nephew.	Moon niveu awa.
Who is this?	Awana awa	This is my father-in-law.	Niitim awa. (boo payr)
This is my father.	Ni paapaa awa	This is my mother-in-law.	Nishikoosh awa. (bell mayr)
This is my mother.	Ni maamaa awa.		

Since 1921: The Relationship Between Dehcho Métis and Canada.

Stephanie Irlbacher-Fox and the Fort Providence Métis Council. Fort Providence Métis Council, 2007: 84 pp; photographs and maps.

Review by Darren R. Préfontaine

Métis Community Studies are perhaps the most interesting aspect of Métis Studies. They allow community people themselves to describe who they are, and share their Oral Traditions, histories and other aspects of their culture. This is really important because too often in the past community people had their voice appropriated, and were marginalized by outsiders who had very little interest in respecting community traditions and protocols. To date, most studies about the Métis have focused on the Métis living in the Prairie Provinces, and very little on the Métis living in the Northwest Territories. This is a shame because this region has a very distinct Métis history and culture. In particular, the Dehcho Métis have a strong identity which they have successfully negotiated between their Dehcho Dene cousins and Euro-Canadians/Europeans. In less than 100 pages, this book includes a myriad of community photographs, oral histories, genealogies, as well as tidbits on the local Métis' history and culture. In addition, the book very concisely describes how the Métis Scrip

process negatively impacted the Dehcho Métis community, and how they are organized politically, as well as their negotiations with government to restore their Aboriginal rights.

The Dehcho Métis were isolated from government policy until 1921.

From that time forward, when the "Treaty 11 Half-breed Scrip Commission" entered the region, they were disenfranchised of their Aboriginal rights, and were subjected to the same paternalistic and racist residential school system as their Dehcho Dene relatives. Despite the imposition of this dehumanizing and culturally insensitive government and church policy, the Dehcho Métis remained strong, spoke their Dene and Michif languages, and are now in the position of re-enfranchising themselves back into the Dehcho Dene

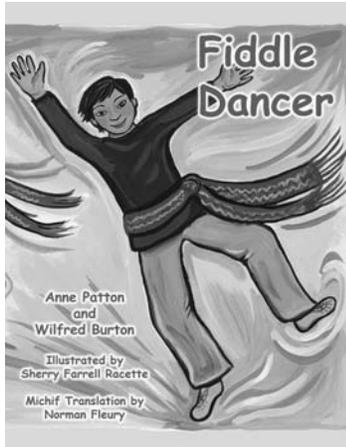
Nation. This well-structured book demonstrates that in the North, Métis communities have strong cultural and family ties with the local First Nations—a pattern which is very different than the Métis living on the southern Prairies. This book is highly-recommended to anyone who wants to know more about Métis identity "North of 60."



Gabriel Dumont Institute Nominated for Five Saskatchewan Book Awards

Article by Christa Nicholat

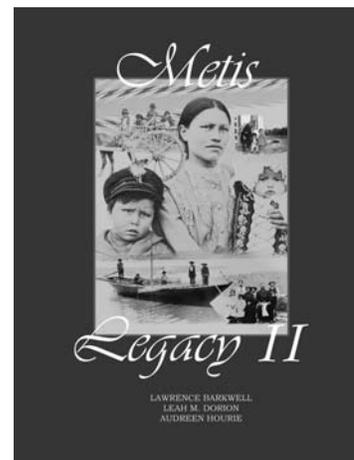
The 15th Annual *Saskatchewan Book Awards* Gala was held November 24, 2007 at the Conexus Art Centre in Regina. Sandra Birdsell, Saskatchewan novelist and former double winner, addressed the



crowd of over 400 writers, publishers, and book lovers who gathered for the annual celebration of excellence in Saskatchewan writing and publishing. "For the fourth year in row we received more

than 200 entries, with 210 in 13 categories, and a record-breaking number in the Publishing in Education category," said Glenda James, Executive Director of the Book Awards. "And this year's event celebrated 15 years of honouring Saskatchewan's authors and publishers." Dave Margoshes' fiction collection *Bix's Trumpet and Other Stories* took the Book of the Year Award, as well as the Regina Book Award. Sheri Benning was also a double winner in the Poetry and Saskatoon Book Award categories with her *Thin Moon Psalm*. A number of other winning titles uniquely highlighted Saskatchewan themes. The Publishing Award went to *The Great Sand Hills: A Prairie Oasis*, a stunning portrait of this extraordinary Saskatchewan ecosystem. The Canadian Plains Research Centre, winner in the Publishing in Education category, published an extensive guide to the province in *Saskatchewan: Geographic Perspectives*, a book that provides a unique perspective on Saskatchewan's landscape, historical and

cultural geography, population and settlement, and economic geography. New perspectives on Saskatchewan history were also honoured. Harold Johnson's *Two Families: Treaties and Government*, which explores treaty relationships, received the First Peoples' Publishing Award. Focused on the era immediately preceding the province's creation is Garrett Wilson's *Frontier Farewell: The 1870s and the End of the Old West*, winner of the Scholarly Writing Award. In addition, the Gabriel Dumont Institute was honoured to receive no less than five nominations. *Fiddle Dancer*, by Anne Patton and Wilfred Burton, with Michif translation by Norman Fleury, and illustrated by Sherry Farrell, was nominated for the First Book Award, the Regina Book Award, and the Children's Book Award. *Metis Legacy II: Michif Culture, Heritage, and Folkways*, edited by Leah Dorion, Lawrence Barkwell, and Audreen Hourie was up for the Non-Fiction Award as well as the Publishing in Education Award. The *Saskatchewan Book Awards* is largely a volunteer organization, founded in 1993 by the Saskatchewan Writers Guild, the Saskatchewan Publishers Group, and the provincial Library Association. Its mandate is to recognize and celebrate the achievements of Saskatchewan authors and publishers and to help them promote their books.



To Honour Our Hero

Article by Shannon Loutitt and Photographs by Robert Young and MarathonFoto.com

It is April 16, 2007, and the worst storm in marathon history has hit the eastern coast. A Nor'easter storm moved in from the Atlantic Ocean, and was threatening to cancel the Boston Marathon for the first time in its 111-year history. Race and city officials battled to keep the marathon alive, and on schedule. With over 1,000,000 spectators and volunteers, and 23,869 athletes, there were a lot of considerations that needed to be made. Finally, a decision was made. The race would go on as scheduled but, the officials advised all athletes that in light of the storm, the run would be at their own risk. 3,200 athletes dropped out before the race started, and 300 more wouldn't make it to the finish line.

As for me, I still had the flu, and it was now coupled with a sinus and ear infection. I knew the weather wasn't going to make me any healthier, and I dreaded the 60mph winds and frigid rain. However, knowing that I had the grandfather spirits, and the prayers of many supporters, running this race wasn't a decision I had to make, it was a matter-of-fact. Besides, with all these prayers, and with the help of these wonderful spirits, if I didn't make it to the finish, who would?

Race day started for me with a piercing 1:00 AM fire alarm, and room evacuation. The Nor'easter storm was in full force, and had drowned out our hotel's fire alarm systems, inadvertently causing them to trigger. We waited for a half-hour before the overly busy fire department arrived to disarm the system that signaled us to go back to bed. Once back in our flooded rooms we curled up for a couple more hours of shuteye.

When my real wake-up call came at 4:30 AM, my body was so lethargic, and my eyes were so heavy. Nevertheless, I quickly changed into my race-day gear, pausing for a moment to read the surprising inscriptions on my race-day shirt. Each message from a Longboat family member moved me to tears, as they expressed their pride and gratitude for this day. Just as I finished wiping away the tears, an expecting knock sounds at my hotel door.

Tom Longboat's great-granddaughters arrived to help me prepare for the race. The Elders had requested this, and certain preparations were made for this moment. My nerves trembled and my body started to come alive as I thought of how special, and sacred this was. As my emotions threatened to take over, the granddaughters and I exchanged a knowing look then opted to get started.

Slowly my hair was combed with each granddaughter choosing a side. Then they began working diligently to braid my long hair. I'm amazed how, with each weave of each strand of hair, my emotions begin to calm and my thoughts started to collect. After the braiding was done, the granddaughters wrapped my braids with the chosen ceremonial cloth, which had been blessed to ensure me a safe and successful journey. Tying the ends of the cloth, each granddaughter folded the mink fur around the lower half of my braids ensuring none of my hair was exposed. They then secured the fur with long pieces of hide. All this while, I'm staring into the mirror in front of us watching their careful craftsmanship. I see the transformation, and feel my strength and confidence grow. I now understand why this ceremony was so important.

Their work was done. A few prayers of thanks, and I'm almost good to go. The great-granddaughters and I share in one last hug and some parting words, as this was to be the last time I would see them on this journey. My tears swell as I say goodbye to my new-found sisters. The great-granddaughters leave, and I have one last item to don, Bruce Sawchuk's medallion.

Bruce was one of 22 Saskatchewan athletes registered to run the Boston Marathon in 2007. Unfortunately, he passed away a month before the race, and left behind 3 young daughters. It was our wish to make sure Bruce finished his last and most prestigious marathon. So James Funk of Saskatoon, Ron Wilson of Elbow, Saskatchewan, and I volunteered to run with one of the three medallions his family had made for this occasion. Each daughter would have a piece of their father's last race.

Now I'm ready to go! I quickly hug and kiss my two favorite boys, then grab my gear and head down to the hotel lobby. After a quick interview, with Tom Harrington of CBC television, I meet some fellow marathoners for our ride to downtown Boston. In order to be downtown by 6:00 AM to catch our bus to the start line meant that we were in a hurry. After a speedy and successful ride by our wonderful driver John, of Sports-time Limo, my fellow marathoners and I exchanged a final goodbye, and went our separate ways. I give a final offering to the spirits, and venture off through the stormy weather to find my bus.

The 45-minute bus ride sheltered my already drenched body from more of the dreadful weather as it took us to our holding tents in Hopkinton. Having forgotten to eat, I now resorted, with my fellow bus riders, to making exchanges of Saskatchewan pins for bagels and bananas. Thank goodness for our generous MPs and MLAs! Soon we received the dreaded signal that it was time to get off the bus. One by one we

filter into the frigid rain.

The Boston Athletic Association had done what it could to provide us shelter for our 2-3 hour wait before the start of the race. But the 500 foot tents could not take the beating of the storm, and the leaks bared the battle scars. I frantically searched the tent for an unoccupied spot to place my garbage bag chair. Then I prayed that my spot would have the shallowest puddle to have to sit in. This would be my home for the next couple of hours, and I desperately hoped the 10,000 people sitting around me would give off enough body heat to provide some comfort.

Then the announcement: "RACE START 30 minutes!" Quickly I changed into a dry set of clothes. Putting on a fresh pair of shoes I secured plastic bags over them for extra dryness until the final moment. Hurrying, I do a pre-race run to the port-a-potty, and wait in line with the thousand other nervous bladders. I check my bag onto the bus, and head to the start-line, with only minutes to spare.

The first wave of runners is already gone, and the remaining 10,000 of us wait anxiously for our cannon to sound. Packed together we wait until... Bang! The signal has sounded, and with



Robert Young

Jessica Hazard, Brian Winnie, Nichole DiGiacomo, Phyllis Winnie

great strength and emotion we all take off in a walk. With this many runners it takes 15-20 minutes just to get to the start line. When the momentum of the front of the pack reaches us, we could then begin to run shoulder-to-shoulder for the next 8 miles.

Even in this weather, the amazing folks of Boston came out in their creative contraptions, battling the cold and wet to cheer us on! Hundreds of thousands of people lined the streets for the entire 26 miles.

As you're running, you quickly realize that the Boston Marathon was more than just a race. It was an incredible revitalization of spirits, alive and not. Every runner out there was running for somebody. I read the t-shirts of the runners in front of me, and I tried not to become overwhelmed by emotion. Their stories had similar selfless themes, "I'm running for my son who died of cancer," "My friend who has a heart condition" or "My daughter who was killed by a drunk driver." When I came across one fellow, the simple message on his jacket overpowered my spirit, and I began to cry. His message read "Heaven Can Wait!"

As our numbers began to dwindle, my pace picked up, until the 12-mile marker. Here evidence of my flu began to show itself. My lungs began to burn, and my body began to chill. I could feel my muscles fatigue, and I began to have real uncertain thoughts about actually finishing the race. I still had 14 miles to go!

Then out of nowhere came a monstrous rumble! With motivating intention the beast began tooting its whistle with ferocious spirit. Here in the middle of the race was a train, running along side me just as it had when Tom Loeb ran in 1907. If this was not a

sign for me to keep going I don't know what was! I picked up my stride, and set my sights on the finish line once again.

I continued an up and down pace for 12 more miles, focusing so hard on getting to that finish line. At the 24th mile my legs started to lose the tingling sensation, and started to numb from this endless downhill course. Running a couple miles downhill is one thing but 26 miles? My knees were ready to snap from the constant downhill impact. I prayed that they would hold out for just a little longer.

The people of Boston were out in abundance, and were now cheering, hollering and jumping with excitement. "GO GIRL GO! You are almost there!" Their eyes met mine, and with all the spirit they could muster, they jumped up and down yelling..."Don't quit now, you can do this girl!"

I was so tired, and was searching so hard for more energy to keep going. As I looked into the eyes of all these strangers, my tears swelled with appreciation for their will to see me finish. I was so utterly exhausted, and frantically anticipating the finish line, I said to myself, "ONE MORE MILE TO GO GIRL!" Still one more mile to go, could I do this?

My mind was numb, and I can barely hear the words of these blessed souls that I'm passing. My heart was drifting to the spirits for help, and my mind was thinking about all the people that brought me here. As numb as my legs were, they seemed to have their own will and kept on moving.

Down a little hump and under the overpass I went; for a couple of seconds the crowd was gone. Then up a little hill and I saw the bend. The bend, they say, when passed will show me the most glorious finish line

500 metres away. My heart was pumping now; my nerves were frantic with anticipation and my emotions at their peak. Here I go...around the "bend."

HOLY COW...it was so beautiful! The giant finish stretched across 4 lanes of pavement with thousands of cheering people on either side. With only steps to go, my tears couldn't be held back any longer, and the spirits of the grandfathers couldn't be contained. I reached behind me, and grabbed the full-sized Métis flag that I had carried all this way. I outstretched its infinite wings, and begin running faster and faster to this beautiful finish. With tears running down my face, eyes searching the sky, and my heart about ready to explode, I barreled my way under the most amazing bridge of blue balloons I've every seen.

I did it Tom! I did it Great-Grandfather! I actually finished the Boston Marathon! Holy cow, I'm a Boston Marathoner! Thank you so much grandfathers!

This unbelievable race is no doubt the "one" I shall never forget, but believe it or not, this journey was much, much more than this astonishing race. You see, what transpired the days before the marathon was what I believe my family and I were really there for! For in those few days prior to the Boston Marathon, we witnessed that history made amends with itself, and the World remembered Tom.

For those not aware, my simple quest of running the Boston Marathon was to thank Tom Longboat. The journey had expanded into something much more, courtesy of an amazing dream and some divine intervention. My bigger quest now was to encourage others to remember Tom and bestow honour to his family. Never did I imagine the outcome to be so phenomenal, and have such far

reaching impact. From the moment the plane touched down to the day we took them home, the Longboat family was given the utmost honour and respect. Having only anticipated coming to Boston to see the actual marathon, Tom's family wasn't prepared for the celebrity fanfare that awaited them. We watched as thousands showered the Longboat family with celebrity status at various engagements. Harvard University, the Boston Athletic Association, the Boston Tea Party and the Longboat Roadrunners also bestowed Tom's family with the royal treatment.

A highlight for me was at the all exclusive, invite-only, VIP Champions Breakfast, that the Longboat family was invited to. Peeking through a back door, my family and I watched as the Boston Athletic Association made special mention of Tom Longboat. This was the first time in history that they acknowledged a past champion not currently living. Then when the speeches were done they arranged for previous champions to assemble for a group photo. But before any pictures were taken they requested Phyllis, Tom's daughter, to come up on stage. They situated her front and centre. Then they placed Tom's trophy in front of them all. Suddenly, like something out of a movie, the press from all over the world, went crazy snapping pictures. I cried at the sight of this, and I knew that we had done what was meant to be done. From this day forward media outlets everywhere exploded with stories of Tom Longboat's champion feats.

Although I can't write more to this story, without it becoming book-length, I must share one last moment of inspiration with you. On the day my family arrived back in Saskatoon we attended an MLA nomination to support our good friend Monica. During this nomination, an elderly fellow sat down beside me. Having recognized me from

the media coverage he reached over and grabbed my hand. He looked me in the face, told me his name and said, "I'm 87 years old and I came to Canada as a small child from Germany. When my family first came here we were not treated very well because of where we were from. I will never forget the day I went to school in grade 1 and heard the story of Tom Longboat. I was so amazed by this man, and how he overcame so much, and became the fastest man ever." The gentleman paused then went on to say, "You have no idea how many times in my life I have thought about Tom Longboat, and I just want to shake the hand of the girl who helped the world remember." I can't begin to describe the feelings that went through me at that moment, or the unbelievable gratitude I had for this gentleman in sharing his story. One thing is for sure, what we all did was something that will be remembered

for years to come.

I wish to leave you with some emotional words expressed to me by the Longboat family, about their Boston experience.

"I never thought I would live to see this day!"—Phyllis Winnie, Tom's 87-year-old daughter

"This is more than I could have ever imagined!"—Brian Winnie, Tom's grandson

"This has been a life changing experience that I will never forget!"—Jessica Hazard, Tom's great-granddaughter

"My grandfather would be so proud..."—Nichole DiGiacomo Tom's great-granddaughter



MarathonFoto.com

Tansi Friends,

Whether you know it or not, you have somehow become attached to this journey which has helped make remarkable things happen. For this reason I invite you to join me on my next quest. This will be my most challenging feat to date yet one I know began 3 years ago, when my great-grandfather's spirit got me off the couch.

On Friday, July 18th, 2008, a day prior to the Billy Loutit Dispatch triathlon weekend, I will re-run my great-grandfather's route to bring his spirit home. Leaving Edmonton Legislative buildings at 10:30AM I will retrace my grandfather's footsteps and run the 100 miles to Athabasca, AB. I will not stop once I begin and will strive to run this trail in under 24 hours.

My first 50-70 miles will come from good training but the last miles will come from sheer Will, Spirit & Pain Tolerance.

I have been advised that pacers along the way can make all the difference in the world and I would be honoured if you would join me for a portion of this run. Walk, run or bike along the trail and share in this incredible journey of spirit and will, honouring a Métis forefather. This could be the beginning of your own journey and the dispatch of yet another important message.

Please feel free to contact me to find out more of this experience and how you can become part of it.

Shannon Loutitt
(306) 933-9729
skloutitt@shaw.ca

Gotta run...take care,

SHANNON LOUITT
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Size: 7.25x3.25"
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Run Date: Feb 18
Due at Pub: Jan 29

The Michif Languages

Article by Darren R. Préfontaine

Languages or the ability to speak them have existed for more than 300,000 years. Thousands of languages have existed since the time of our early human ancestors. Many languages such as Beothuk, Bungee (a Métis language mixing Cree and Scots-Gaelic), Manx or Prussian have died out; others such as Latin and Sanskrit are dead but continue to be studied; some such as English have evolved into contemporary living languages based on a variety of ancestral languages. Languages are therefore living, evolving and sometimes dying entities. More importantly, language is more than a series of utilitarian expressions that express our needs and wants. Attached to languages are cultures and worldviews. Losing any language is a loss for all humanity because such a loss means losing a collective sense of a people in time and place, a distinct worldview, Oral Traditions, spiritual systems, healing traditions and harvesting strategies.

Métis individuals and organizations are concerned about preserving their heritage languages. At one time, the Métis were the most multilingual people in Canada: they spoke their own languages, as well a variety of First Nations and Settler languages. As a nation and as individuals they continue to speak several languages. Unfortunately, colonization has had a devastating impact upon the Métis' collective identity, particularly through the near eradication of Métis heritage languages. For almost a century, the Métis bore the stigma of having Aboriginal heritage, of having mixed ancestry, and of being "rebels." This meant that many Métis abandoned their heritage or downplayed it in order to better fit into the non-Aboriginal mainstream. The end result was a loss of heritage language retention among at least three generations of Métis, which means that most Métis (perhaps

90-95%) are unable to have a simple conversation in any of their heritage languages. The vast majority of those who still speak Métis heritage languages regularly are elderly. As a result, English has become the working and living language of the Métis Nation.

Of all the Métis heritage languages that are imperiled, the Michif languages are in the most danger of extinction. This is further complicated because the question of what is a Michif language is sometimes politically-charged. Indeed, linguists, Métis political institutions and Métis educational and cultural institutions have waded into this debate. The Gabriel Dumont Institute recognizes three Michif languages in Saskatchewan because there are three different, unique and valuable languages which Métis community people in our province call "Michif." They are listed here as **Michif-Cree**, **Michif-French**, and **Ile-à-la Crosse Michif**.

Michif-Cree, according to linguists, is considered the "classic" Michif language in terms of its structure and history. It is composed of Plains Cree (with some *Saulteaux*) verbs/verb phrases and French (with some English) nouns/noun phrases. Its origins date to the late eighteenth century; however, its precursors may have existed in the Great Lakes region a few generations earlier. Michif-Cree is spoken in all three Prairie Provinces, and into Montana and North Dakota. Michif-Cree communities include those in central and southeastern Saskatchewan (from the Battlefords north to Debden and down towards Yorkton and into the Qu'Appelle Valley), southern and central Manitoba (St. Lazare, Camperville, and Duck Bay), and northern North Dakota, where, in the Turtle Mountains, it is known as "Turtle Mountain Chippewa-Cree." Of all the

Michif languages, it has by far the largest geographic range. It is spelled phonetically and does not yet have a standardized orthography.

Michif-French or Métis-French—traditionally spoken by the Métis in Batoche/St. Louis, Saskatchewan, and St. Laurent and St. Eustache, Manitoba, and in other communities in Western Canada—is considered by linguists to be a dialect of Canadian French. However, Michif-French is not easily intelligible to Francophones. It differs from standard Canadian French in a number of ways including its lack of gender differentiation for personal pronouns, its borrowing of Cree and Saulteaux syntax (but only a few words), and its different French vocabulary, vowel pronunciation, and possessive construction. Michif-French is one of the ancestor languages of Michif-Cree since both languages have nearly identical French components (which evolved from the French spoken by the Canayen of French-Canadian voyageurs). Until recently, Francophones stigmatized Michif-French speakers for speaking “bad” French in communities such as St. Laurent and St. Eustache, Manitoba. Consequently, the language was not handed down to succeeding generations. Like Michif-Cree, Michif-French is spelled phonetically, and does not have a standardized orthography.

Ile-à-la Crosse Michif is spoken in the northwest corner of Saskatchewan, with most speakers living in or near Ile-à-la Crosse, Buffalo Narrows, Beauval and Green Lake. It is called “Michif,” “Michif-Cree,” “French-Cree,” and even “Church-Cree” because of its smaller French

component (when compared to Michif-Cree) that was brought to the region in the nineteenth century by Francophone priests. It is, according to linguists, a Woods Cree dialect with some French (noun) word borrowings. Ile-à-la Crosse Michif is strongly supported by community people, and is taught in schools, most notably Rossignol Community School in Ile-à-la Crosse. This language has a standardized (Cree) orthography, although its few French words may be spelled phonetically, or in standardized French.

Ensuring the survival of all three Michif languages will require a firm commitment by Michif speakers themselves, the Métis community, Métis educational, cultural and political institutions, and all levels of government. Increased human and fiscal infrastructure is needed for Michif-language resources and programs, particularly dictionaries, grammar and phrase books, children’s audio books, and language nests and immersion programs—the tools needed to preserve these languages. Standardization is also required if the Michif languages are to survive. Very few Michif speakers can write in Michif-Cree or Michif-French, and neither language has a standardized orthography or lexicon. Finally, employing the passion and dedication of Michif speakers themselves is vital for the intergenerational transmission of these languages. If these goals are not achieved, the Michif languages will disappear like Bungee, Beothuk, Manx or Prussian. That would be tragic since the world would lose some of the most ingenious ways of communicating and storytelling ever developed.

Saskatchewan Aboriginal Literacy Network Inc. to Host Aboriginal Literacy Gathering 2008

SALN is planning for another dynamic meeting of learners, practitioners, and leaders in Aboriginal literacy. This time the Gathering will be held May 20-22 in Northern Saskatchewan at beautiful Prince Albert National Park, Waskesiu.

The event is called a Gathering, not a conference, to convey the special connection and interaction the participants will experience at the Gathering. People come together to share with and learn from one another in this natural, wooded setting.

Dr. Don Bartlette, the keynote speaker, and Saskatchewan's own Tom Roberts of CBC North – La Ronge, a guest speaker, promise to inspire us with their insights, stories, and perspectives. The unique approach to Aboriginal literacy encompasses an inherent link to culture. Many Elders will be in attendance and provide sessions to guide us along the path of exploring literacy.

Besides engaging learners, Elders, practitioners and participants in learning

opportunities and showcasing successes and challenges, we will enjoy a rich cultural environment of First Nations and Metis ceremonies and activities.

Everyone is welcome to come to the Gathering, to explore, learn, and enjoy. There is opportunity for 30 learners and 10 practitioners to be sponsored. For more detailed information about all aspects of the Gathering please check the website at www.aboriginal.sk.literacy.ca or contact the event coordinators, Mari James and Grace McLeod at 306-763-8258.

SALN is honoured to have this worthwhile event sponsored by The Saskatchewan Ministry of Advanced Education, Employment and Labour, the Prince Albert Grand Council, Yorkton Tribal Council, Dumont Technical Institute, Aboriginal Learning Knowledge Centre, SGI, First Nations Bank, and Conexus Credit Union as well as other sponsors.



Honoré Jaxon: Prairie Visionary.

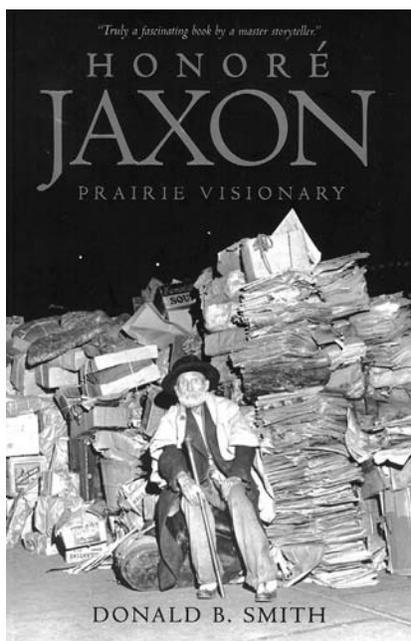
Donald B. Smith. Coteau Books, 2007: 294 pp; photographs.

Review by Darren R. Préfontaine

The poseur or the imposter is a phenomenon that has existed throughout history. There is a well-documented history of publicly-renowned non-Aboriginal people posing as "Indians," including but not limited to such historical figures as Grey Owl and Long Lance, and more recently, prominent and controversial American academics. This tradition has been reinforced by popular culture, particularly in such romanticized films as Kevin Costner's "Dances with Wolves," and by recent historiography (or the collection of written history) about the so-called "White Indians"—Europeans who were adapted into First Nations bands after Contact.

William Henry Jackson fits into this category. A brilliant but delusional figure, Jackson was one of Louis Riel's secretaries during the 1885 Resistance. As a Riel protégé, he changed his name to the Gallic-sounding and presumably more Métis name, "Honoré Jaxon." Henceforth, he described himself in his long American exile (following a stint in an insane asylum), as a "French Half-breed from the Northwest." To his fellow English Canadians the fact that Jaxon was an Anglo-Protestant who identified with the Métis, converted to Catholicism, fell in love with a Métis girl, and made his name French-sounding, clearly meant that he was insane—thus requiring time in an asylum to "correct" himself.

With *Honoré Jaxon: Prairie Visionary*, Calgary Historian Donald Smith—who has written about Grey Owl and Long Lance, history's most famous fake Indians—has written a masterful book. Smith amply demonstrates that Jaxon, a deeply flawed but compelling individual, cared deeply for the Métis, and was adamant to the very end that the Métis were unjustly forced into the 1885 Resistance, and ultimately paid the price for the racist policies of the federal government. In clearly written prose, and in a dynamic storytelling ability lost to most Canadian historians, Smith writes a highly entertaining account of Jaxon's life. Engaging throughout, this book harkens back to the type of historical biography written by Donald Creighton, and focuses on Jaxon's inability to both make a consistent livelihood given his abilities as an orator, carpenter, contractor and organizer, and his growing delusion that he was Métis. Through each failed scheme, he kept his poor suffering wife Aimée, a fellow follower of the Baha'i faith, in a constant state of uncertainty. The end came in the 1950s when Jaxon died a hobo's death in New York City, but not before his "Métis Archives" was thrown in the dump by city sanitation workers. Smith convincingly argues that the collection was in the end of little value, but was, however, a poignant reminder of one man's consuming obsession.



Stories of Our People/Lii zistwayr di la naasyoon di Michif

Michif Translations by Norman Fleury

Transcriptions by Leah Dumont

Article by Darren R. Préfontaine

Languages do not exist in a vacuum. They possess worldviews which are strongly tied to cultures. While preserving languages for the sake of maintaining a way of communicating is important, so too is preserving languages in order to prevent the cultures attached to them from dying. The Michif languages are more than a means to communicate: they contain a vivid and highly imaginative Oral Tradition, including stories that are as rich as any other founding culture in Canada.

Michif stories are very unique in that they fuse different storytelling traditions into a coherent whole. The Michif storytelling tradition seamlessly blends Cree–Néhiyawak, Ojibway–Anishinaabe, and French-Canadian-Canadien/Canayen stories. These two different spheres—a Woodlands/Plains Algonquian one with Whittigo, Paakuk, Nanabush, and Wiisakaychak are the main beings, and a rural French/Catholic one in which le Diable, le loup garou, and Ti-Jean are common fixtures—have been fused into one Michif storytelling tradition. The Néhiyawak, Anishinaabeg, and French Canadians would immediately recognize Michif stories as being very similar to their own—including names, stories, and motifs. However, while Michif stories clearly derive from these traditions, they have evolved to meet Michif needs, and have different meanings. In true Michif fashion, these stories have been woven into a new and coherent synthesis that is unique, vibrant, and highly memorable.

Documenting these stories while trying to preserve Michif culture was the intention behind *Stories of Our People/Lii zistwayr di la naasyoon di Michif*. While working on this project it soon became imperative for the Institute to find ways to get youth interested in traditional Michif stories while instilling in them an appreciation for the Michif-Cree language and culture. Therefore, we decided to produce a graphic novel (similar to a comic book but containing more pages) that would focus on Michif stories, while including a great deal of Michif-language content.

Last August, Norman Fleury worked with the Gabriel Dumont Institute to provide both Michif translations for the Michif stories project, as well as share his knowledge as a Michif storyteller. The discussion was very engaging. The invaluable translations and cultural teachings provided by Norman have been included in the Institute's Michif stories graphic novel.

Below are Norman Fleury's Michif-Cree translations of names and phrases used in *Stories of Our People/Lii zistwayr di la naasyoon di Michif*.

Michif Names

God	Li Boon Jeu/Li Kriiaateur
The Devil	Li Jiyaab
Tricksters	Chakapesh/Wiisakaychak/Nanabush/ Chi-Jean
Mother Nature	Li lway di la terr/pimachiwin
Cannibal Spirit	Li Kaamoowachik/Whiitigo
Flying Skelton	Li Pakahk
Boogeyman/woman	Kookoush/la veille de la karaym
Werewolf	Li Roogaroo
Magical little people	Li p'tchi mound/ma-ma-kwa-se-sak
Northern Lights	Lii chiraan
Legends/Fairytales	Lii koont/Atayookaywin
Stories	Lii zistwayr
Lent	Li karaym
Elders	Lii vyeu

Michif Phrases

Stories are important because they connect us to our Elders, our ancestors, and our language./Lii zistwayr miyashinwa, ki wiichihikoonaan chi kishchiitaymayakook li vieu, nutr paraantii pi nutr laang.

Michif is a gift from God and is a God-given language./Li boon Jeu kii miikoonaan nutr laang li Michif. Lii Boon jeu kii miyew lii Michif nutr laang li Michif.

When the Old People tell stories they do so in Michif because they think in that language./Lii vyeu Michif lii zistwayr ka atayookaychik an Michif ishi nakatwaytumuk leu laan iwow.

Stories can be translated into English but they lose their original meanings. /Ka ayatayookayk an naanglay nimooya taapishkoot an Michif nisitootakawn.

The Old People and traditional Métis people believe the stories to be true./Lii vyeu Michif pi kayaash lii vyeu Michif kii tapwaytamuk leu vyeu zistwayr.

The stories are not make believe: they are part of the Michif worldview./Toot leu zistwayr lii Michif ka achimoochik kii tapwatamuk.

The Old People remit cultural knowledge to younger generations through the Oral Tradition./Lii vyeu Michif ka achiimoochik kayash ooshchi lii jenn Michif akoota ooshchi kishkaytamuk taanishi aen li Michif iwihk.

Traditional Michif stories are usually told during storytelling season—late fall and early winter./Lii Michif kii atayookaywuk en niver pi ka kishinak pikoo.

Veneration and the intercession of the Virgin.../Aen kischitaytakoushit la saent Vyaarg kahkiyow pishkapamew ayishinowa.

Based on pilgrimages.../La prosessyoon dii saent

Holding wakes.../Ka niipaypihk

Sprinkling holy water during menacing thunderstorms.../Ka shiikatamun lood binit ka machikiishikak. Ka paytakoushit li tonneur lood binit ki shiikatayn.

Providing thanks to the Creator when taking from his bounty by offering tobacco./Ka ootinamun kaykway oota sur la terr ooshchi li tabaa ki piwaynow maarsii chi itwayen.

The Old People speak of this spiritual/special realm as one coherent system./Lii vyeu Michif kii taashimaywuk lii zesprii pi leu pooakanaywow ka atootakihk ayamihowin.

Métis stories may be based on Cree, Ojibway, and French-Canadian stories; however, they have changed and have evolved. They meet Métis needs and tell Métis stories./Lii zistwayr di Michif ashkow tapishkoot lii zistwayr dii Krii, lii Soteu, pi lii Kaanayaen maaka pahkaan pi mayshkochipayinwa poor lii Michif.

The tricksters serve as the Creator's intermediaries to humans who explain the working of the natural environment./Li Boon jeu lii paakitineu atayookana oota sur la terr chi wiichiikooyak chi nisitonamak. Kaykway ka kii ooshitaat poor kiiyanaan.

These are people who shun the Creator and the moral code of human society. /Oki li moond ka mayshkochipayichik. Kayash ni mo kwayesh ki myeu pimatishiwak pi kii pashitaywokashowuk.

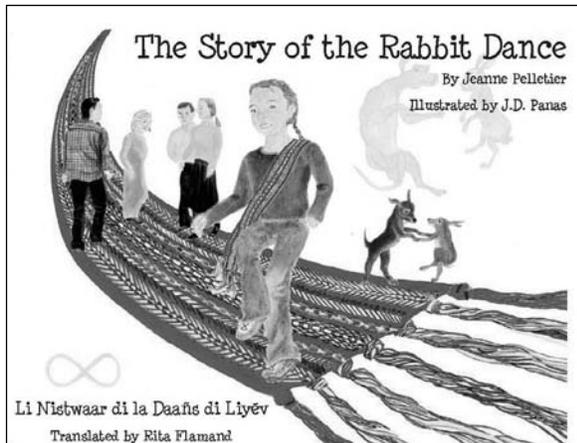
Roogaroos serve as a lesson that all people should respect the Creator, follow societal norms, and obey the Church's sacraments./Lii Michif tashimaywuk lii roogaroo chi wiichikoochik, chi myeu pimootaychik aen ishipimatishiekik pi chi mitshahahkik lii lway lii lway di ligliis.

GDI's Newest Children's Story The Story of the Rabbit Dance Released!

Article by David Morin and Illustrations by J.D. Panas

Written by Jeanne Pelletier, *The Story of the Rabbit Dance*, follows Métis trapper, Jacques, as he witnesses the creation of the Rabbit Dance on his way home to a gathering, where friends and family would be sharing gifts, stories, songs, music, and dance! This story promotes the Michif language with translated text by Rita Flamand

and an accompanying CD with narrations in both English and Michif by the author, Jeanne Pelletier. The CD also contains music by John Arcand, Fred Desjarlais, and Edward D. Sayer, so if you want to dance the Rabbit Dance, just follow the lead of the dogs and rabbits!



The Saskatchewan Urban Native Teacher Education Program (SUNTEP) is recruiting students for Fall '08

SUNTEP is a four year accredited Bachelor of Education program, offered by the Gabriel Dumont Institute in conjunction with Saskatchewan Learning and the University of Regina.

SUNTEP offers:

- Smaller classes, tutoring and counseling support, accessible instructors, on-campus location
- Specializations are Reading/Language Arts, Cross Cultural Education and Indigenous Studies
- **Deadline date for applications is May 1st**

If you are Métis and interested in teacher education, please join us at an **Open House March 28th, 2008 at 1:30pm** in the Multi-Purpose Room, Riddell Centre, University of Regina or contact us.

For more information or applications, contact

**SUNTEP Regina
CW 227, U of R
3737 Wascana Parkway
Regina, SK S4S 0A2
306-347-4110**



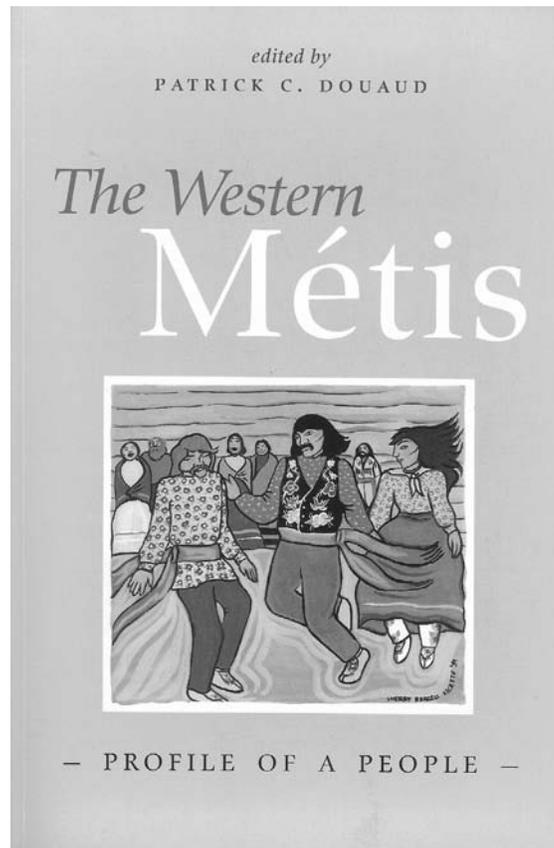
The Western Métis: Profile of a People.

Patrick C. Douaud, Editor. Canadian Plains Research Center, 2007: 326; photographs, charts and maps.

Review by Darren R. Préfontaine

Prairie Forum, an academic journal published by the University of Regina's Canadian Plains Research Center, regularly contributes insightful articles relating to the Prairie's Aboriginal history and geography. Over the years, many useful Métis-specific papers have appeared in *Prairie Forum*—a tacit recognition that the Métis are a Founding People of the region. This anthology, edited by Patrick C. Douaud, contains thirteen articles ranging chronologically from the mid-1980s until 2007. Some of the more prominent names in Métis Studies have articles in this tome including John E. Foster, Arthur Ray, D.N. Sprague, J.M. Bumsted, Allen Ronaghan, Walter Hildebrandt, and the anti-Métis political scientist and former advisor to Stephen Harper, Thomas Flanagan. Some of these articles are dated, but still are, nonetheless, wonderful contributions to the historiography. Perhaps for Métis researchers, the most interesting articles are those about Louis Riel's lost letters relating to Sitting Bull and the Lakota, as well family studies by Ruth Swan and Edward A. Jerome, and Paul C. Thistle.

Other contributors include D.N. Sprague, a former researcher employed by the Manitoba Métis Federation, who argues that the Canadian government knew that the Scrip process dispossessed the Métis but did little to rectify this problem. This is a useful book. However, the book's introduction has some very odd components including a throwback to the old racist Anthropological view of miscegenation (race making). For instance, do readers really need to know that the Métis may be prone to having "large heads" because of their mixture of "Mongoloid" (Asian) and "Caucasoid" (European) ancestry? This type of writing is a throwback to the pseudo-scientific tripe written by generations of Eurocentric, racist academics. Moreover, several quotes by Marcel Giraud, a racist French academic who wrote about the Métis in the 1940s, as well as a dated bibliography suggests that the editor has not been keeping up with new developments in the discipline. Nevertheless, despite this somewhat irritating introduction, this book contains a useful and impressive array of articles which have contributed immensely to our knowledge of Métis history.



The Michif Resource Guide Now Available

Article by David Morin

With the help of Norman Fleury, Laura Burnouf, and Father Guy Lavallée, *The Michif Resource Guide* can now be used by anyone wishing to learn the Michif language. This resource contains a comprehensive list of words and phrases in Michif-Cree, Île-à-la-Crosse Michif, and Michif-French.

This resource also contains photographs of some of the Prairies' Michif speakers as well as their quotes on the importance of the language.

The following are some examples or what you'll find in this wonderful new resource:

We are learning Michif.

Neu kishkaytaynaan chi piikishkwayaak li Michif.
(Michif-Cree)

Î-mêkwâ kiskinwahamâsoyahk Michif.
(Île-à-la-Crosse Michif)

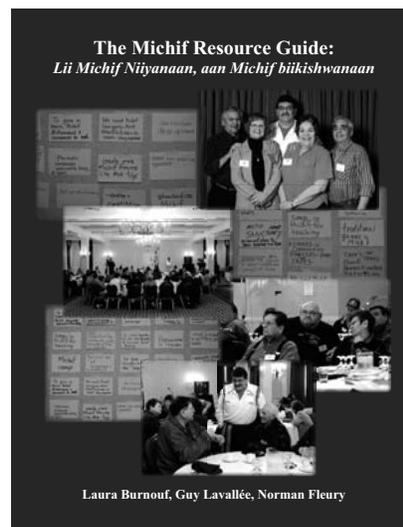
Oun I après apprendre li Michif.
(Michif-French)

How are you?

Taanshi kiiya? (Michif-Cree)

Tân'si kiya? (Île-à-la-Crosse Michif)

Coumment ça va? (Michif-French)



MICHIF LANGUAGE CLASSES

FOR BEGINNERS

----FREE----

DATE: Beginning Feb. 27/08 - Every Wednesday until mid-April

TIME: 6:00 p.m. – 7:30 p.m.
5:30 p.m. Come for soup and bannock

LOCATION: Saskatoon Indian and Metis Friendship Centre (SIMFC)
168 Wall Street

Some materials will be provided.

Please register with SIMFC at 244-0174 or Faye at 683-0603.

Gabriel Dumont Institute's Michif Program

Article by Darren R. Préfontaine

The Gabriel Dumont Institute (GDI) has had an active Michif-language development program for more than 10 years. In 1997, the Institute's Publishing Department began working with Michif speakers to establish a Michif speakers group. Later in April 1999, the Michif Language Speakers Association (MLSA) was formed. Also in 1999, the Institute contributed to the Métis Nation—Saskatchewan (MN—S)'s *Michif Language Initiative* (MLI).

From 1999 onwards, GDI began interviewing Michif speakers, and started to regularly produce Michif resources, particularly videos. In 1999, GDI video-recorded the MLSA's meetings, and interviewed Elders and storytellers—the end result was the first Michif-language video, *Li Michif: Kakee-Payshee-Peekishkwaywuk-Oma*. A second Michif-language video followed from this conference. *The Story of the Crescent Lake Métis: Our Life on The Road Allowance* was produced in 2002. At this time, the Institute decided that it would include Michif-Cree translations and a narration component with the majority of the children's book that it publishes. Earlier in 1998, GDI's *The Alfred Reading Series* was the first set of children's books translated and narrated in Michif. Since this time, GDI has remained the only Métis institution to translate and provide narration components for its children's books in Michif-Cree.

In recognition of the other Michif languages spoken in Saskatchewan, GDI began to produce resources in Ile-à-la-Crosse Michif. For instance, in 2002, GDI released *Kitaskinaw i pi Kishkisknamakoya: The Land Gives Us Our Knowledge in Ile-à-la Crosse Michif*. Expressing Our Heritage, which has Ile-à-la Crosse Michif and Michif-Cree phrases and terminology, was also released that year. Other

GDI resources which have Ile-à-la-Crosse Michif content include: *The Virtual Museum of Métis History and Culture* (www.metismuseum.ca), *The Michif Resource Guide*, Christi Belcourt's *Medicines to Help Us*, and Rita Bouvier's *Better That Way*.

In 2003, the MN—S transferred the MLI to the Institute. GDI has been able to combine MLI funding with other funding in order to produce a wide array of Michif-specific resources. With MLI funding, for instance, GDI has sent Michif speakers to the annual National Michif Language Conference, and has used its MLI funds to hold a Michif Speakers' Group founding meeting in 2006 in Saskatoon. From this conference, GDI produced two resources: a DVD of the founding conference, and *The Michif Resource Guide*—the first grammar book in the three Michif languages.

GDI is the only Métis institution to produce Michif-specific resources in a variety of print, video, audio and web media. In addition to producing books, videos and study prints, GDI also creates awareness of the Michif languages in *New Breed Magazine*, as well as on its websites, particularly *The Virtual Museum of Métis History and Culture*.

GDI will continue to work with the Métis community, and its various partners to promote awareness for the Michif languages. In terms of preserving the Michif languages, GDI's main focus will be to produce high-calibre, and user-friendly resources in Michif-Cree. However, GDI will produce resources in Ile-à-la-Crosse Michif and Michif-French as well. The Institute will also continue to augment Michif content on *The Virtual Museum of Métis History and Culture* in all three Michif languages.

GDI's resources which contain varying degrees of Michif include:

- > *The Alfred Reading Series* (1992): a five-part children's series written for primary school-aged children. (Books/CDs/Cassettes/www.metismuseum.ca/exhibits/voices)
- > *Métis Songs: Visiting was the Métis Way* (1993): a songbook including over 80 Métis songs, many of which are in Michif-Cree and Michif-French. (www.metismuseum.ca/resource.php/03146)
- > *Come Read With Us* (1998): the narration component for *The Alfred Reading Series*. (CDs/Cassettes)
- > *Resources for Métis Researchers* (1999): Information about all Michif languages, including a bibliography. (Book/www.metismuseum.ca/resource.php/07159)
- > *The Metis: Our People, Our Story* (2000): A CD-ROM containing information about Michif-Cree and Michif-French.
- > *Metis Legacy* (2002): Information on all forms of Michif, including an annotated bibliography. (X)
- > *The Turtle's Teachings* (2000): a Michif-Cree narration of Penny Condon's children's book *Changes*. (CD/Cassettes, narration and book. Soon to be uploaded to www.metismuseum.ca).
- > *Li Michif: Kakee-Payshee-Peekishkwaywuk-Oma* (2000): a video documentary, which includes an overview of the Michif-Cree language and interviews with Michif-Cree speakers. (VHS/www.metismuseum.ca/browse/index.php?id=910)
- > *The Story of the Crescent Lake Métis: Our Life on The Road Allowance* (2002): a video documentary featuring the Michif-Cree-speaking community of Crescent Lake in southern Saskatchewan. (VHS) (X)
- > *Kitaskinaw i pi Kishkisnamakoya: The Land Gives Us Our Knowledge* (2002): a video documentary in Ile-à-la-Crosse Michif, featuring the Métis community of Ile-à-la-Crosse in northern Saskatchewan. (VHS) (X)
- > *Expressing Our Heritage: Métis Artistic Designs Resource Manual* (2003): an accompanying manual and exhibition book for a set of fifty prints highlighting traditional Métis material culture. Includes Michif-Cree and Ile-à-la-Crosse Michif terms. (Book/Prints) (X)
- > *Aen Kroshay aen tapee avec mi gineey: Métis Hooked Rugs* (2003): provides viewers with step-by-step instructions on how to make a hooked rug. (VHS) (X)
- > *Mashnikwawchikun avec la sway di fil: Métis Silk Embroidery* (2003): provides viewers with the opportunity to learn basic embroidery stitches and to receive direction in working with patterns, designs, needles and fabrics. (VHS) (X)
- > *En saencheur flechey: Métis Fingerweaving* (2003): Penny Condon provides fingerweaving lessons to grade seven and eight students from St. Frances School in Saskatoon, Saskatchewan. (X)

- > *The Virtual Museum of Métis History and Culture* (www.metismuseum.ca) (2003-2008): This website has extensive Michif content in its “Indigenous Voices” section.
- > *New Breed Magazine* (2003-2008): published quarterly, this magazine focuses on Métis culture, particularly Michif-language development. (www.metismuseum.ca/browse/index.php/584?id=532) (X)
- > *The Beavers’ Big House* (2004): an English-Michif-Cree children’s book and narrated CD by Joanne Panas, Olive Whitford and Norman Fleury. (Book/CD) (X)
- > *The Back to Batoche Interactive Website* (www.virtualmuseum.ca/Exhibitions/Batoche/index.html) (2006): In this website, Norman Fleury provides users with a great deal of Michif-Cree narration.
- > *The Métis Alphabet Book, Study Prints* (2006): Provides young readers with further contextual information to *The Métis Alphabet Book*. This resource contains background information about each topic listed, Michif-Cree words and terms and a bibliography. (Study Prints) (X)
- > *Metis Legacy II: Michif Culture, Heritage, and Folkways* (2007): delineates Michif culture including folklore, storytelling, medicines and healing traditions, spirituality, transportation systems, housing, clothing, and family structures. (Book) (X)
- > *Fiddle Dancer* (2007): Tells the story of a young Métis boy who is taught how to dance by his Moushoom. Norman Fleury provides translations/narrations in Michif-Cree. The book has an accompanying CD in English and Michif-Cree. (Book/CD) (X)
- > *The Story of the Rabbit Dance* (2007): In this charming story for young children, Métis trapper Jacques witnesses the creation of the “Rabbit Dance.” Translated in Michif-Cree by Rita Flamand, this book also contains an accompanying narration CD in English and Michif-Cree. Jeanne Pelletier narrates in Michif-Cree. (Book/CD) (X)
- > *The Michif Resource Guide* (2008): This unique resource contains biographies and photographs of Michif speakers as well as a comprehensive list of words and phrases in Michif-Cree, Ile-à-la Crosse Michif, and Michif-French by Norman Fleury, Laura Burnouf, and Guy Lavallée. (Book) (X)
- > *Medicines to Help Us* (2008): Métis artist and author Christi Belcourt provides readers with a comprehensive resource that discusses traditional Métis medicines and includes artwork and photographs, in addition to Michif-Cree and Ile-à-la Crosse Michif translations by Laura Burnouf and Rita Flamand. (Book and Study Prints) (X)
- > *Better That Way* (2008): Is a charming children’s book written by Rita Bouvier and illustrated by Sherry Farrell Racette. Margaret Hodgson provides translations in Ile-à-la Crosse Michif. (Book/CD) (X)
- > *Stories of Our People: Lii zistwayr di la naayson di Michif. A Métis Graphic Novel Anthology* (2008): This innovative resource is in the popular graphic novel format, and includes Métis stories, transcripts, Michif-Cree content, creative fiction, and comic book art. The traditional Métis stories focus on *Chi-Jean*, *li Roogaroo*, *Whiitigo* and *li Jiyaab*. (Book)

GDI's future Michif projects include:

- > *Pierriche Falcon: Michif Bard.* This resource will include an essay by Paul Chartrand and a CD of Pierre Falcon's songs. The intention of this project is to retranslate four Pierre Falcon songs back into their original Michif-French including the "Battle of Frog Plain" or "*la gournouillère.*" (Book/CD)
- > *Métis National Anthem CD.* This CD will include renditions of the Métis national anthem in various Michif languages as well as other Métis heritage languages. (CD)
- > *Adventures on a Métis Wagon Trek.* This resource will contain Michif-Cree translations and cultural context. In 2005, a Métis Wagon Trek toured Western Canada in order to commemorate the 120th anniversary of the 1885 Resistance.
- > *Michif Study Prints.* This resource will provide young readers with simple phrases and translations in Michif-Cree. (Study Prints)
- > *St. Laurent Oral History Project.* GDI is working to put the entire St. Laurent Oral History Project on *The Virtual Museum of Métis History and Culture* very soon. These interviews were conducted in St. Laurent, Manitoba and are entirely in Michif-French.

(X) Denotes resources that are available for sale from the Gabriel Dumont Institute. Please visit our E-commerce Site (www.gdins.org/catalog) for ordering, or call 306.934.4941 to ask for a catalogue.

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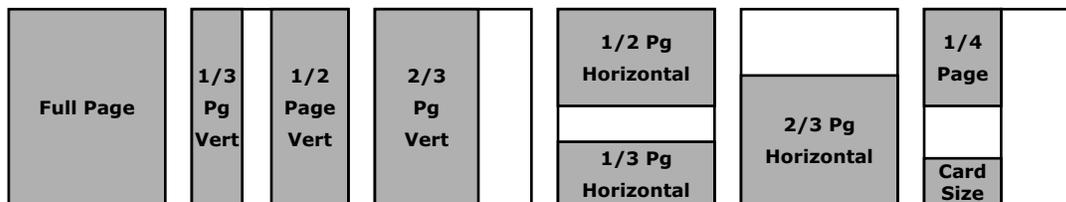
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