



1979
The
year that
was



1979

Jan. Feb.

A series of complaints were lodged with the provincial department of social services over a Metis family staying in a tent during two months of severe winter weather. Mr. Roland Dumont and his common-law wife, Manille, were then later moved into a house trailer in Lloydminster.

1979 was the International Year of the Child. It was learned that Native children suffer the highest suicide rate in Canada.

Wayne McKenzie was elected president of South West at an election meeting held at the Regina Friendship Centre February 14. Wayne is now provincial executive director of AMNSIS, since September of this year.

Local No. 9 hosts a skateathon at Great Skate, Pasqua Street and 26th Avenue, to raise money for the Local No. 9 boys and girls club. They made over \$1,200, in pledges on January 27.

January 7 in Fort Qu'Appelle, Saskatchewan, the newly formed AMNSIS 25-and-under Hockey Club skated to a 4-3 victory over the Fort Qu'Appelle team. Later they held their first hockey tourney in Ile a la Crosse.

AMNSIS community liaison workers meet for the first time to discuss economic development strategies at the Hotel Saskatchewan in Regina February 5 and 6. One of the responsibilities of the group is to notify the eleven different areas in the province.



The new AMNSIS head office during moving to 1170-8th Avenue.

Economic development and aboriginal rights were key issues discussed in a one-day meeting in Meadow Lake Area March 28. Jerry Cheevis, Dene Nation; Harry Davis, NCC president and Jim Sinclair, AMNSIS president, were all present to discuss these issues. In response, Jim Sinclair stated people will have to take action to take back the resources.

For the first time in North America, Native authors met at a two-day conference held at Regina's Sheraton Centre March 30 and 31 for the first annual Indian authors conference. Saskatchewan Indian Federation College and the National Book Festival sponsored the two-day event.

Saskatchewan-born Metis author Maria Campbell's book, *Hallelujah* will become a movie. *Hallelujah* will be shot in Western Canada, where Metis can write and keep control over the picture.

The Manitoba Metis Federation (MMF) has ended its ten-day sit-in at Winnipeg's Manpower and Immigration head office after successfully negotiating an economic development agreement with the federal government.

Nine people graduated from the Regina Friendship Centre Life Skills Course. Ceremonies were held at Regina's Plains Hotel March 22. Life Skills is in its second year and progressing.

Regina's Native community will have a new Friendship Centre. Construction for the new centre is slated for June 1, 1980.

AMNSIS starts a new card system and colour for each local president. These cards are lifetime memberships. All colour coding is for voting purposes (including associate members).



Maria Campbell



Jerry Hansmann, DMS minister (left) conferring with Max Morin during Ile a la Crosse Days.

March April



The first Economic Development Conference — prelude to November's provincial conference.

An economic development symposium was held to plan long-term development strategy of Native people to gain ownership and control of sufficient natural resources to build their own economic base, at the AMNSIS Economic Development Conference April 25 and 26 at the University of Regina.

In the two-day conference, Jim Sinclair, AMNSIS president, stated "Our people in the north have been told that the south can no longer go on supporting them. I think it is the other way around. Our people are supporting the south through natural resources that are rightfully the property of Metis people. Bruce Flannery, now South West area director of AMNSIS, stated assimilation does not work. "It has not worked in the past. We as a people here today are proud of that. We want to become a part of Canada, but we won't sell our souls to do it." In

response to Otto Lang, (then federal minister of transport): "I understand that you are willing to take a certain amount of responsibility in the development and promotion of programs. And with that spirit I agree with you. I think it is vital that we have that kind of co-ordination in program development."

Responding to a confidential report released by the federal government that the next 25 years could be years of racial turmoil in Saskatchewan, Bruce Flannery, then executive director, stated that the report reflects much of what Indian and Metis people have been saying for years. Sol Sanderson, now chief of the Federation of Saskatchewan Indians, stated the federal government "may be trying to incite something" with the mention of racial turmoil. Leaders of the Indian population have been responsible in the past and "I don't expect that to change."

May June

Touchwood training school is off and running. Clarence Trochie, owner and operator of Touchwood Training School, likes to see more Metis people involved in the horse industry.

Ned Byers, former minister responsible for the department of northern Saskatchewan (DNS) told the legislature that the Natotawin publication will be delayed to further government funding June 30 of this year, but stated DNS is merely acting on a recommendation by Chuck Feaver, who is now working in the department of extension services.

Representatives from over thirty tribes and nations across North America gathered May 16-21 for the Seventh Annual Native American Bilingual Education Conference — (NABEC) to outline some of their objectives. The major objective discussed in the three-day event was to design a program feasible for Indian and English languages.

New Breed changes its format to a tabloid.

A consulting committee on the hiring practices of the Department of Northern Saskatchewan (DNS) released its recommendations to DNS minister Ned Byers, in La Ronge May 9.

Ottawa — Festival Canada, inviting Native peoples across the country to participate in Canada's Birthday Les Fêtes du Canada, June 25 - July 1, drew attention to

federal grants available for special projects.

Over fifty anti-nuclear demonstrators, armed with picket signs and chanting slogans, greeted DNS minister Ned Byers outside the La Ronge Motor Inn, May 31.

The late Jonas Favel was honoured with the opening of a new community hall in Ile a la Crosse, June 23.

Jerry Hammen-Smith was appointed the new minister in charge of the Department of Northern Saskatchewan.

The re-alignment of Cabinet was announced by Premier Allan Blakeney, June 18.

Henry Bellerose, 45, captured the title for Saskatchewan's snooker champion, defeating Brian McConnell six games to three at the Exhibition Auditorium in Regina June 16 and 17.

Regina Friendship Centre's third life skills class held their graduation ceremonies at Regina's Plains Hotel, June 28.

Jake Epp, newly appointed Indian Affairs minister in an address to the National Indian Brotherhood (NIB) Executive Council, stated that old confrontations should be put behind and a more mature and long-lasting relationship should be established, June 20 in Vancouver.

Ile a la Crosse's third annual Metis days attracted people from all across Saskatchewan for three days of festivities June 22-24.



Photo: Ann Sander

The Louis Riel dances performing at Back to Batoche.

Batoche annual meeting accepting the election results as valid and binding.

Tom Roy, former PMSHA housing director emerged triumphant in a race over incumbent Frank Tompkins for the office of AMNSIS provincial secretary.

The race was close. Only one hundred and eight votes separated the two.

Members of Local 81, AMNSIS, gathered in the Shell Lake Legion Hall to discuss topics such as housing and employment, July 30.

Native people will be more than mere observers in future work on constitutional renewal, the minister of state for federal/provincial relations, William Jarvis, said in Ottawa July 30.

Amid fanfare and powerful speeches, the Duck Lake local opened their new community centre, Tawewa, August 17.

Henry W. Damsiak, NCC president, was re-elected for a two-year term, Louis Bruyere, president of Ontario Metis and Non-Status Indians became the new vice-president over Josephine George Murray. Patricia George of Fort Francis, Ontario, was re-elected secretary-treasurer (one-year term) over Billy Joe Deloraine, formerly of Manitoba.

This was the result of the Native Council of Canada's eighth annual assembly held in Ottawa August 23-25.

Seven locals from the East Central area, AMNSIS, formed a new area September 1. Batoche's annual assembly and celebrations got under way August 16-18, 1979.

A commemoration was held to honour our people who fell in the 1885 Battle of Batoche August 17.

In sports, Lloyd Goodwell of Fort Qu'Appelle won the 1979 Saskatchewan AMNSIS golf championship held at Regina's Murray Golf Club, September 22-23.

Oct. Nov.

AMNSIS board members approved a wage for Edwin Pelletier, director of the newly formed area, Eastern Region 3, in La Ronge on November 7 and 8.

Jim Durocher, AMNSIS spokesman, was turned down in a bid to speak before a meeting of northern provincial ministers held in Thunder Bay, Ontario October 5-7.

The AMNSIS southwest area will try to achieve economic independence within five years. The blueprint for the ambitious plan was put forward by south west area director Bruce Flomont during an area meeting in Swift Current November 1-2.

Dave McKay was officially appointed the new provincial Metis Society Housing Association (PMSHA) Director at an AMNSIS board meeting held in Yorkton October 2.

He later officially resigned on December 3, leaving Fred Bird acting as director.

"Bits and Pieces", a used furniture store owned and operated by the Saskatoon AMNSIS local, was officially opened October 18.

Construction is scheduled to begin on a Native Hall for Lloydminster's thirteen hundred Metis and Non-Status Indians. The project, however, will require donations if it is to succeed.



Life Skills graduates — from left to right: Walter Schoenhal, Martin Shepard and Lenore Racotte.

July Aug. Sept.

Back to Batoche, the annual gathering of Saskatchewan's Metis, was held at the historic Batoche Battle site, August 14-16.

The first Back to Batoche days held in 1970 drew over twenty thousand people, making it in effect the fourth-largest city in Saskatchewan.

Ottawa was the setting for the eight annual assembly of the Native Council of Canada (NCC) August 23-25.

Rod Durocher of Prince Albert was returned as AMNSIS vice-president for his second term in a row.

Durocher won over rivals Cliff Charteris of Buffalo Narrows and John Doron of Cumberland House.

The election, the first by which all AMNSIS lie members cast their votes, was questioned by some AMNSIS camps. A resolution, however, was passed by the



Edwin Pelletier, recent AMNSIS board member.



Native lobby comes of age

Regina's Natives become an effective political force

by Elaine Carlson

The Sunday night before last month's civic election here, a crucial all-candidates meeting was organized by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS).

Henry Baker, 63, who had been the city mayor for 18 of the past 20 years, chose not to attend.

It was a mistake. The city's Indian and Metis voters - there are 10,000, and 7,000 voted - switched their support from Baker to his two rivals who did come. Larry Schneider, who won by 4,900 votes, at the meeting took a position on a money issue mildly positive to AMNSIS.

The results showed dramatically that AMNSIS's 23,000 members in Regina have become an effective force. "All

the five aldermanic candidates we backed were also elected," says AMNSIS consultant, Donald Nelson.

Earlier in the year, the association support helped elect two New Democrats, Simon de Jong (MP, Regina East) and John Seisewitz (MLA, Regina North West).

The provincial victory was particularly sweet. The Progressive Conservative candidate had run a campaign asking voters how they felt about the government rationalizing every tenth house for Native people, or about having an Indian family next door.

According to AMNSIS, there are 34,000 people of Indian and Native ancestry in Regina - a fifth of its population and the highest proportion in any Canadian city.

And both levels of government are taking notice.

The Social Planning Secretariat, which was set up last year, decided that consultations with a variety of people were needed to discuss the problems faced by urban Natives.

As the result of the work of an 11-member group, four of which were of Native ancestry, the secretariat released its first report on urban Natives. This presented some startling facts. Regina contained 42% of the province's urban Native population; 85% in Regina were on the poverty level and six times more dependent on social services than non-Natives. A staggering total of 60% were jobless, a figure matched only by the number in prison - 63.2% (men) and 75% (women) of all inmates.

Eleven thousand of these are Status and Treaty Indians; registered band members and the responsibility of the Department of Indian Affairs.

And their numbers will continue to swell. Only the rate varies, according to the origin of the predictions. A federal report, *The Explosive Years - Indian and Metis Issues in Saskatchewan* in 2001, estimates 36.8% of Regina's population will be native or Indian by the turn of the century out of a population of 189,500.

Slower Growth

The province figures it differently, expecting a slower rate of growth. Its Social Planning Secretariat estimates 33,584 people of Native and Indian an-

cestry in Regina by 1986, 11,896 in Saskatoon.

Almost three quarters were aged under 30; half under 35, and their lifetime was three times the provincial average. Sixty percent of students were 1.7 - 2.3 years behind in school age and, of those entering grade one, only one of every 12 - 15 would complete high school. Fifty percent of households were single parent, female-led.

"Education was an obvious priority for government action," says Don Moss, the province's deputy minister of Urban Affairs and the secretariat's first chairman. "Natives were also obviously underemployed or in low-wage employment. Employment was therefore a

continued on page 21

COMPUSED?

WE CAN HELP



Need help in finding suitable employment, housing, schools, etc.?
The Prince Albert Native Outreach has help for transients & newcomers.

CONTACT: Gloria Pocha or Hilda Maddin
Manpower Office
Central & 13th St. East
Prince Albert, Saskatchewan. Phone: 763-2611

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second category to consider." The third final was support services.

In May, the secretary produced what Morse calls "the infamous Attacking Urban Native Poverty report." This was somehow acquired by a CBC reporter who flipped through its pages on television. The report had not been intended for the public.

In contents, however, made clear that the province government wants Natives to be represented in society, more or less in proportion to their population. Employment, education and health and welfare are the areas selected for action.

"The next process involves circulation and the formulation of our shopping list," says Morse. Estimated cost, \$500 million.

"Based on the reaction to this document we're producing a final document. This will be looked at by various decision-making groups within the provincial government and will be presented with the next budget."

by Elaine Carlson — reprinted from The Financial Post

"We now move down to the point of number crunching."

"And we'll be going to Ottawa to meet interdepartmental government officials who will review their programs on how to make them more applicable, and what to do to make some work not stepping over each other and duplicating or overlapping services."

"The previous government had indicated that these discussions had a high priority. And the present government has indicated business as usual in this area, but they have also stated that everything is under review."

The report raises the issue of jurisdiction responsibilities. Morse is quick to point out that Ottawa is responsible for Treaty Indians, and the Federation of Saskatchewan Indians has asked the province to step out of the arena.

"We don't want to become the vehicle through which the government of Canada spouts its responsibilities to Indian people," he says.

Dawn Anderson, director general of the Saskatchewan branch of the Department of Indian Affairs, acknowledges this responsibility: "We have a trust responsibility to our Treaty Indians that doesn't come and go with various provincial whims, but people who live in this province are citizens of this province and should be treated as such."

Anderson, who is committed to improving the lot of all Indian and Native groups, employees, and the Regina Chamber of Commerce in an attempt to change attitudes. "You've got to do something yourselves before you can start preaching about being Indians. We've done it, and now we're starting our

preaching phase." He says 40% of the people working for his department are Indians.

Joe Perreault, president of AMNSIS Local 9, is skeptical about progress: "We're still waiting. But there could be a day we're going to turn in our NDP memberships, because we've been waiting and waiting for action, and we've never got it."

Self-help

And while they wait, Regina's Friendship Centre helps 15 people a day, while the Native Women's Association is working with the city's board of education in a pilot project which uses Native community workers, classroom assistants, and a

Native pre-kindergarten to curb the drop-out rate. More than half the students in Regina's core area schools are Natives.

The Regina Native Race Relations Association is also making strides. Established in 1977 as a pilot project to improve race relations, it has concentrated on smoothing relations between Natives and the police.

Much time is spent in cross-cultural seminars and speaking engagements to build communication and cultural bridges between Natives and non-Natives.

Says association director Irv Favel: "We're basically the fringe of the wedge here. But what happens can become a working model for any other cross-culturing race problems."

Regina Local No. 9 responds to Financial Post

To clarify Regina Local No. 9 of AMNSIS Association of Metis and Non-Status Indians of Saskatchewan position:

1. This article suggests that Regina Local No. 9 as a legal entity did blanket support Mayor elect Larry Schneider. Let it be very clear that Regina Local No. 9 did not do this, nor can they speak for individual members of our Local in how each votes in any election be it in our own, civil, provincial or federal.
2. This Democratic right is each individual's. This is not to say, that a good many individuals of Indian ancestry with or without our membership's did not go out and support individually and for collectively those victorious aldermen or alderwomen as well as mayor-elect Larry Schneider.
3. In reference to other elections, namely:
 - a) Simon de Jong, M.P. Regina East
 - b) John Solomon, M.L.A. Regina North West

Again make it very clear that association did not as a legal entity blanket support those two people although, once again, it is common knowledge that Native people in general did go out as individuals to express their democratic right and a good number support both above.

4. Again my statement (Joe Perreault, Regina Local No. 9 of turning in membership cards should state that: "There has been talk by some Native people who hold NDP memberships that they are seriously considering turning in their membership cards."



Season's Greetings

Victor Cummings and family would like to extend their warmest wishes to Metis and Non-Status Indians in this festive season.

Victor Cummings & family
Local 7, AMNSIS
St. George Hill, Sask. S0M 4S0

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Christmas
And through the New Year,
too!

From Tim Lowe and
the AMNSIS Administration

Resolutions and Motions:

continued from Page 14

Group 4 — Lois Fiddler

Motion No. 5:

- moved by Lois Fiddler
- seconded by Bruce LaFontaine

Whereas, in the second draft re: *Attacking Urban Native Poverty: Alternate Government Responses*, the Social Planning Secretariat, May 15, 1979, there is no mention of:

1. Aboriginal Rights of AMNSIS
2. Communications Program
3. Sports and Recreation Programs

BE IT RESOLVED that the provincial government of Saskatchewan very seriously consider such important issues in future communications with AMNSIS.

Motion carried

Group No. 4 — Rodger Ross

Motion No. 3:

...that we agree in principle with general content of pages 29 to 39, Section A - 1, in conclusive, but that this has to come within the jurisdiction of our Duroest College, which is within AMNSIS and furthermore, that any and all present and future educational programs dealing with in relation to our people, namely Metis and non-status Indians of Saskatchewan should come under AM-

BUT THAT THIS HAS TO COME WITHIN THE JURISDICTION OF OUR Duroest College which is within AMNSIS and furthermore, that any and all present and future educational programs dealing with in relation to our people, namely Metis and non-status Indians of Saskatchewan should come under AMNSIS.

Carried unanimously

Group No. 4 — Education Committee — Southwest Area — Read by Lyle Lee

- moved by Rodger Ross
- seconded by Bruce LaFontaine

...that we be recognized as only Metis or non-status Indians and that the terms Indian or Native or people of Indian ancestry should not be addressed to us by government as such, and that we be officially and legally addressed and recognized as such... Metis or non-status Indians of Saskatchewan.

Motion carried

Group No. 4 — Presented by Eva Peter

Motion No. 1:

- moved by Eldon LaFontaine
- seconded by Eva Peter

...that, when governments and we (AMNSIS) are dealing there should be no boundary distinction between Departments of Northern Saskatchewan area and South area and likewise between urban and rural area distinction, rather — we consider to deal in terms of a total provincial Metis and non-status Indian unified body.

Carried unanimously

Note: NEW BREED would like to thank John Flammond of Regina for his contribution in getting this month's paper to the press.

Thank you — and Merry Christmas!

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"SHARON AND CARL"



Our People



Gabriel Dumont

Gabriel Dumont, seventy, of Onion Lake, bears the name of his grandfather, the Gabriel Dumont who led Métis forces during the uprising of 1885.

Dumont's parents moved to Onion Lake from Duck Lake. He was born and raised in Onion Lake and hasn't moved around that much since.

Dumont complains that many of the historical documents and photos handed down to him were borrowed by the RCMP ten years ago. He has yet to see them returned.

Edward Poitras of Saskatoon will be holding a showing of his art work at the National Gallery in Ottawa in the near future. Poitras prefers working with silk, but regularly tries his hand at sculpture. Here he is working on a cow skull to be fitted with translators and electronic gags. Poitras prefers the title "Méta" artist to the title "Indian" artist. He is a trained art teacher who is currently working for the Saskatchewan Indian Cultural College.



Ed Poitras

If the "Pet Rock" can make millions, **Dave Malhef** of Livington can't go wrong with his invention of the moose antler chair. Malhef placed two armrests back to back, added arm rests and seat and a back rest. His chair, simple in design, is quite functional and comfortable. Malhef did not indicate whether he would be taking any orders. Next month, the invention of the beaver tail spatula...



Dave Malhef and his moose horn chair

Rose Bishop of Green Lake is the outspoken president of the Saskatchewan Native Women's Organization. Her job requires her to travel quite extensively throughout the province helping organize the group.

She sees the role of Native women as far more than that of housewives. She states that women have more capabilities than that and have also never been given enough credit for keeping the Native movement strong. She states further that there are four values to our culture, these being honesty,



Rose Bishop

sharing, love and faith. She added that these values must never be lost.

"To a Native prisoner, racism means that registered status and non-status Natives comprise approximately 8 percent of Canada's population, but occupy 40 to 60 percent (depending on the province) of its jails and prisons. What is not as well known is that "in 1976, 54 percent of all Native inmates were held in maximum security as against 31 percent of non-Natives." Racism also means that Catholic priests, Protestant ministers and Jewish rabbis are permitted into prisons, but not shamans for Native Indians."

— **Calvin Callahan**, in "Our Generation", reviewing "Crucial and Unusual — the Shocking Reality of Life Behind Bars in Canada", by **McNeil, Genest and Vance**

Community Services Centre

Why are we here?

The purpose of the Centre is:

To provide the citizens of Maple Creek with a resource which provides informative, consultative, supportive and preventative services. To provide an alternative meeting and socializing place, one in which alcohol is not used. To implement programs that create an atmosphere where permanent relationships and understanding can develop and flourish. The Centre is open to every member of the community, both Native and White.

What do we do?

The Provincial Government provides the following services:

FINE OPTION - Personnel are always available through the Centre for clients who wish to avail themselves of the opportunity to work off fines.

LEGAL AID - The Legal Aid representative from the South West Community Legal Services Society attends the Centre for two full days each week. Appointments are made by Centre staff and the para-legal worker is usually fully booked for both days.

MENTAL HEALTH - The Psychiatric Nurses from Swift Current attend the Centre weekly and appointments are made at the Centre.

SOCIAL SERVICES - Representatives from Social Services in Swift Current attend the Centre weekly during their one-day per week in Maple Creek and area. Both the Family Worker and the Assistance Worker spend part of their day in the Community Services Centre.

ALCOHOLISM COUNSELLING - The Co-ordinator of the Alcoholism Commission of Saskatchewan (Swift Current Region) visits the Centre once a month to hold counselling sessions and to meet and discuss patients with resource personnel. The area representative from the Native Alcohol Council in Moose Jaw attends the Centre monthly either to hold counselling sessions or to show films and other discussions on Alcoholism as it concerns both White and Native members of the community.

Appointments are made at the Centre. Alcoholism counselling, information and referrals are available at the Centre every day.

Under Provincial Government Guidelines the Centre's daily activities include:

1. INFORMATION AND REFERRAL

Information giving and advice and guidance, referral, personal help and emotional support, advice, case-finding, legal counselling, feed-back on experience, and assistance during a community crisis.

2. INTERGROUP RELATIONS SERVICE

Organization of programs to enable persons to better understand and appreciate people of other cultures and racial backgrounds; group and individual counselling; organizing human relations conferences, speakers bureaus; investigation of discrimination in public accommodations, employment and housing; and development of programs to eliminate discriminatory practices.

3. FAMILY AND INDIVIDUAL COUNSELLING

To provide a counselling to families and individuals needing help with difficulties in personal adjustment, family and social relationships, money management, housing, work adjustments, etc.

4. HOUSING SERVICES

Finding suitable housing for persons who are required to move because of enforcements of minimum standard housing laws or because of public improvements or urban renewal or redevelopment. Includes provision of subsidized housing for persons of limited economic circumstances.

5. JOB PLACEMENT SERVICES

To assist individuals in securing suitable employment. This service includes job solicitation and referral to jobs.

6. GROUPWORK SERVICES

Provision of group programs under the direction or supervision of appropriately qualified personnel in which the major emphasis is on contributing to the sound mental, physical and social development of group members. (Building of good character, development of desirable leadership qualities and promoting useful participation in community life are some of the objectives.)

7. HOMEMAKER SERVICES

Maintenance of constructive family life in cases of stress through placement of an appropriate person to furnish home help services to families with children, to convalescent, aged, or acutely or chronically ill persons or any combination of these, to preserve independent living for ill or aged persons as long as possible.

Our future plans

Each year the progress of the Centre is evaluated and programs are assessed. Further programs and projects will be added to meet the needs of the community.

Concerns are encouraged to make comments and suggestions and everyone is welcome to participate in community awareness programs and our weekly recreational activities.

For further information please contact:

Patricia Crawshaw

The Director

Community Services Centre
Maple Creek, Sask.
667-2323 or 667-3633



MARCH

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NOVEMBER

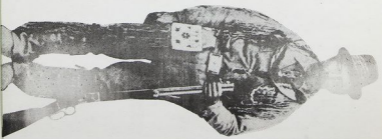
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DECEMBER

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On behalf of the Native Alcoholism Commission, I extend best wishes for a Merry Christmas and a dry New Year.

— Fred Schoenthal
Program Director

**A very Merry
Christmas and a
Happy New Year
to you all!**



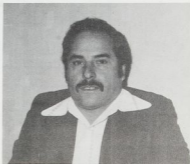
Photo: Ken Souter
Front (left to right): Linda Vivalvagal, Bernice Amyotte and Claude Petite. Standing: Barry McKay and Dennis "Beane" Klyne.

From the office and staff
of AMNSIS Recreation



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Will Blondreau, Regional Co-ordinator. Phone (306) 665-5095

OFFICE OF NATIVE EMPLOYMENT

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The federal government provides a variety of programs and services to Native communities in many parts of Canada. Opportunities for employment will be available, particularly to those who have a knowledge of Native culture and needs. Some of these opportunities may be as follows:

FINANCIAL ADMINISTRATORS — work as band financial advisors, accountants, financial planners and auditors.

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COMMERCE OFFICERS — plan, carry out and make recommendations on economic development programs in all parts of Canada, and also promote Canada's export trade.

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In order to be considered for those jobs in which you are interested, and for which you are qualified, contact the Office of Native Employment. They need your applications. Call or write to find out more about positions with the government of Canada. Applications can be sent to you from this office or may be picked up at any post office.



OFFICE OF NATIVE EMPLOYMENT
No. 603 - 101 - 22nd Street East
Saskatoon, Saskatchewan S7K 0E1

QU'APPELLE CHRISTMAS 1885

by Madeline Gosselin

It was the year 1884 as the white man counted his calendar.

The winter had been long, and cold, hunger and dissatisfaction stalked the valley and were unrelenting but seemingly permanent guests in the rude log huts of the Metis and the tepees of the Indians down the whole length of the Qu'Appelle Valley.

The children were thin and ailing, and the blankets that covered them at night even thinner. They tried to forget the pangs of hunger that rankled in their empty bellies at night as they strained to listen to the talk of the elders around the gathering fires.

For was not this the season of peace and happiness that the white father spoke of in the log church on Sundays?

But talk as the good priest did, and kind as the few white settlers were, it was hard to override the spirit of mistrust that was abroad that winter.

Little Brother and Little Sister were far too young to worry about anything.

But Elder Brother was old enough to feel, if not to generally understand, the tension of around him.

He heard the talk of a great leader called Louis Riel. It was said that Indians and Metis brothers were mustering to his cause in the northern part of the province. Many councils were held and the matter was discussed by the Metis families of the valley answering to the names of Fisher, Blondes, Welsh, and Larocque.

Elder Brother's heart was troubled, for well he knew that the Cree chiefs of the valley - Pasqua, Money Red, Joe Patry, Moneyroad and Standing Buffalo had also been approached.

If they were ever persuaded to take to the war path there would be still more hunger and suffering around the tepees in the valley.

Because of his fears, Elder Brother did not return the kindly smile of the pleasant wife of the trading post merchant when he went with his father to purchase a few amenities.

Mrs. MacDonald and Elder Brother had always been good

friends and the mistook his lack of enthusiasm for puerile excitement at the coming Christmas season. She reminded him of her annual Christmas party and told him to be sure and bring Little Brother and Little Sister.

"There will be a huge tree," said Mrs. MacDonald. Elder Brother turned away scornfully. "Trees belong in the forests," he said loftily. "Who ever heard of one growing in a white man's house?"

"There will be gifts also for you and every one of the children," Mrs. MacDonald persisted gently. "And Santa Clause himself will be there to give them out to all of you."

But this last insult to his intelligence was not to be endured.

He turned back with a fury that startled the factor's wife.

"Everyone knows that the fat man in the red suit is only Mr. MacDonald wearing a mask and some silly wool whiskers. Perhaps it fools Little Brother and Little Sister. But soon they too will be old enough to know that it is just another one of the white brother's silly tricks. I am too old for such fancies."

Mrs. MacDonald was a wise woman. She truly loved the Indian children and understood them better than most of her race. She knew that to show anger or hurt at this time was to lose the confidence and friendship of the young Indian lad for all time. She therefore accepted his protests of age and wisdom and nodded her head gently. "Perhaps you are indeed grown up, Elder Brother," she said.

"But the winter had been hard and long and there has been little joy for the children. So I pray you help me by being Little Brother and Sister to the party that they may at least have joy and enough to eat for one day."

He could hardly deny this practical appeal and he therefore gratefully agreed to tell his mother and the other mothers of the tribe that there would be a party in seven days and gifts for all the children.

The Crees counted how many times the sun set, and night and early on the seventh

day, when was Christmas Eve, they began to arrive at the post. A fire was burning in the big stove in the centre of the store and there was coffee for all the mothers and fathers. The children were large-eyed with excitement and glistened amongst themselves.

Elder Brother warmed his hands and feet at the stove and listened to the din around him—the laughter and movement behind the closed door in the next room.

Suddenly the door opened and there was a great Christmas tree ablaze with hundreds of tiny candles and shimmering with garlands of colored paper and popcorn, candies and ornaments.

Underneath the tree in white tissue, like drifts of snow, were pins of lights and on the very top of the tree a great star glistened.

The children were all so over-awed by the spectacle that a great silence fell over them.

Even Elder Brother was astonished.

But soon he recognized a familiar scene—the twinkling star and he suddenly felt at home. He remembered happier days when bellies were full and times were good and he had helped older members of the tribe gather boughs for sacred tribal dances.

He remembered too looking up and seeing the stars shine over and through the tall spruce. He remembered too looking up and seeing the stars shine over and through the tall spruce bows. Perhaps this then was the white brother's way of using the spruce for his ceremonial occasions.

A hand on his shoulder broke into his reverie. It was Mrs. MacDonald.

"Elder Brother, please help me out. Something terrible has happened. Father Meehan promised to act as Santa Clause for the children this year but he has just been called to a sick bed. Mr. MacDonald can no longer wear the suit since I washed it and it shows. The children will be so disappointed if Santa does not appear. I beg you to help me."

All the while she was speaking she drew him slowly across the room. Before he knew it he was in a small adjoining room and was being helped into the red flannel suit.

Pride in being chosen to help soon over rode his old animosities and he even helped push a pillow into a strategic position to give his striping figure the proper Saint Nicholas girth.

The wig and the false whiskers were soon fastened on. There was a hurried and whispered last minute rehearsal with emphatic instructions from Mrs. MacDonald to speak as little as possible lest his voice be recognized.

"Just laugh and put their heads," she reassured him. "They'll be too busy examining their presents. You'll do just fine."

The next minute he was in the midst of it, handing out candies and apples to everyone—dolls to the little girls, pink celluloid rattles to the babies, tin buckles and shovels and wind-up toys to the boys.

The supreme test came when Little Brother and Little Sister came forward shyly to

accept their gifts. Little Sister looked up at him with her dark eyes wide with wonder when "Santa" gatted her head. Obviously the disguise had not been perfect.

It was easy enough in the excitement that followed while everyone unwrapped his present to slip into the next room, stow it, and once more become simply Elder Brother.

His price was complete when Mrs. MacDonald clapped him on the shoulder and whispered that he was the "best Santa ever."

She handed him his gift. It was a scarlet flannel shirt - his first real man's shirt.

Later that night he was still in a rosy cloud as he helped his parents pack the household oil lamps into the sleighs. They were needed to help furnish light at the little log church's Christmas Eve service.

There was, of course, no organ but Metis and white fiddlers joined forces and accompanied the congregation in the age-old Christmas carols.

Repentant in his brand new shirt, Elder Brother looked across the aisle and shyly met the eyes of Mrs. MacDonald.

They exchanged smiles and because of the secret they shared the world of Elder Brother suddenly seemed brighter and better.

He took his new found sense of peace and understanding home with him. Even the alert eyes of his aged grandfather noted a difference in his grandson's demeanor.

There was an undeniable air of confidence in Elder Brother's manner as he took his place around the family patriarch for the annual Christmas Day blessing, true to an ancient and unbroken tribal law.

"Aye, the striping among us stands on the doorway to manhood," said the old man approvingly.

He ordered the permission passed to his next heir first but the boy's father had taken of it.

Late that night Elder Brother pondered the events of the past two days.

The even breathing of Little Brother and Little Sister indicated that they were long since snuggled in dreams.

Before he joined them he mused that truly the white man's Christmas medicine must be potent magic when, by simply joining with them in one of their sacred ceremonies, one could achieve such a feeling of well being.

And with that Elder Brother turned his face to the wall, content to sleep.

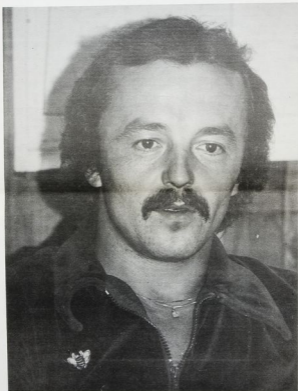
Christmas Greetings



Seasons Greetings from the staff and Board of Directors of the Regina Friendship Centre.

When in Regina drop by. We're at Toronto and 16th Avenue. Phone: 525-5459.

Season's Greetings!



Wayne McKenzie

Executive Director,

AMNSIS

RECREATION REPORT

Old Wives' Tales

Concept: Large Muscles

Most women firmly believe that if they participate in heavy exercise they'll develop large unfeminine muscles. The truth of the matter is that it's virtually impossible for most women to develop large muscles.

It's no accident that men develop a large, more defined muscle mass. The effect is the direct result of the male hormone test-sterone, upon the growth mechanism of the male's body.

Before puberty there's little difference between the muscular size and strength of boys and girls. With the onset of puberty, testosterone from the boys' testes and estrogen from the girls' ovaries enter the blood stream and trigger the development of the appropriate secondary sexual characteristics. Thus, it takes a certain amount of testosterone within the blood stream to influence muscular growth.

There are a small percentage of women who have large muscles, particularly in their legs. These larger than average muscles are either inherited or are the result of an above average amount of testosterone in the system.

Generally speaking, 99 percent of Canadian women couldn't develop large muscles if their lives depended on it. But heavy exercise is worthwhile because it strengthens and conditions your muscles, which in turn will make you a better athlete.

Concept: Composition of Muscle and Fat.

You hear it all the time. If you quit training, your muscles will turn to fat. It's physiologically impossible for muscle to turn to fat. Apparently many people think muscle and fat are the same thing.

Muscles and fat are related in that both contain water, lipids (fat) and protein. The composition, however, is very different as you'll see below.

Water	Lipids	Protein
Muscle 70%	7%	22%
Fat 22%	72%	6%

A pound of fat has 3,500 calories while a pound of muscle contains 600 calories. Most muscle is water, whereas fatty tissue is mainly composed of fat.

Athletes with high levels of muscular strength, who suddenly quit training get significant reductions (atrophy)

in muscle mass as well as reductions in overall caloric requirements. Thus the athlete who stops training should reduce caloric intake accordingly. What usually occurs if this isn't done is a slow increase in the percentage of body fat and a decrease in the percentage of muscle mass, even though her body weight may remain relatively stable.

Concept: Bodily Fat Distribution

While energy balance (intake vs output) determines the amount of fat present, other factors determine the way in which it's distributed over your body. The most important of these is inherited. Just as different families and different races have characteristic heights, coloring, and nose shapes, they may have characteristic patterns of fat distribution.

Generally speaking, as women get older, they tend to deposit fat around their hips and thighs, while men are more likely to deposit it in the abdomen and as a roll around the sides.

Concept: Exercise and Fat Reduction

Most people believe that concentrated exercise for a particular body part that is laden with fat will be effective in removing the fat (spot reduction). Although exercise does play an important role in the reduction of body fat (along with proper diet), fat is mobilized out of multiple fat cells all over the body. Thus, spot reducing is impossible.

In order to reduce your percentage of body fat, you have to force your body to burn its own fat as a source of energy. Consuming 1,000 less calories a day than your maintenance level will require your body to burn several pounds of fat a week as a source of energy. But even then, the fat will come from all over your body, not just one spot.

Remember, the area and the order in which you store and lose fat have been genetically determined. Try as you may you can't change it. But even so, proper exercise will benefit you. Not only will it strengthen your muscles, but the fat and skin that surrounds these muscles will become tighter and firmer. In short, you'll be more physically attractive.



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Premier Blakeney's Christmas Message to the Association of Metis and Non-Status Indians of Saskatchewan



At this time of year it has become traditional for people to exchange messages of goodwill, and it is in this spirit that I extend a special holiday greeting to the Association of Metis and Non-Status Indians of Saskatchewan.

You have worked hard for a number of years to tackle some of the difficult issues that need to be resolved. On some of those issues the Association and the government have worked together. You have urged us — with success in numerous cases — to address many matters of concern to your members. Your efforts on behalf of Saskatchewan's Metis and Non-Status Indians have, I believe, borne fruit.

As we enter a new decade in Saskatchewan, let us resolve to continue to work together to meet the challenges of the 1980's.

My wife Anne and I offer you our warmest greetings for the Christmas season and wish you the best in the year to come.

AMNSIS Local 88 would like to wish everyone in the Metis Nation a very "Merry Christmas & Happy New Year."

Bill Daniels
Local 88 (AMNSIS)
Wollaston Lake, Sask.

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RIEL

STANDARD SPECIFICATIONS

FLOOR SYSTEMS

- 2 x 10 fir floor joist @ 16" o.c.
- doubled under all parallel partitions and around all openings
- 2 x 4 ribbon bridging and solid blocking as required
- 1/2" fir ply subfloor glued and nailed
- 3/8" particle board underlay

FRAMING

- Exterior walls — 2 x 6 spruce studing @ 16" o.c.
- 2 x 10 studs and threaded 5/16" spacer ply
- Interior partitions — 2 x 4 spruce studing @ 16" o.c.
- Roof system — factory assembled engineer design trusses @ 24" o.c. with 24" overhang, sheathed with 3/8" spruce ply and roof clips

INSULATION

- 8-20-6" fiberglass exterior walls
- R-15 blown into ceilings
- 2 mil poly vapour barrier
- Single premax building paper ext.

EXTERIOR MILLWORK

- Windows — wood frame sealed dual pane L.R. sealed 19-42-19/51
- Front door 3' - 0" x 6' - 8" No. 314 w metal
- Rear door 2' - 0" x 6-8" No. 104 c/w No. 129 white or brown alom
- S.S. combo
- Locksets — Weiser No. 501
- Reinforce steps front and rear steel frame and wood deck and nosens
- Sidewalk blocks 10" to front and 24" around to back step

EXTERIOR FINISH

- 250 No. asphalt shingles
- Pre-finished aluminum soffits and fascia soffits vented and 2 roof vents installed.
- Pre-finished aluminum rain water system
- Siding — x 90 colour lock

INTERIOR FINISH

- 1/2" drywall taped, filled and sanded
- Interior walls primed and stippled ceiling throughout except bath
- All interior doors pre-finished "real"
- Baseboards, casings and trim all painted finishes
- Hardware standard water w/b No. 331 privacy and bed and bath
- Bi-fold — 1/2" jamb fit, and casing
- Cabinets and vanities — built with ribbon grain subogany, arboreal tops and ceramic back splash
- Stair — pre-cut 2 x 10 fir
- Carpets and lin — cash allowance
- Ranger hood (charcoal coloured)

ELECTRICAL

- 100 amp. service c/w 32 circuit panel, all copper wiring
- All wiring meets or exceeds national building and electrical code
- Standard light fixture package

PLUMBING

- American Standard fixtures
- 4" ht. full ceramic tub enclosure
- Double stainless steel kitchen sink
- Medicine cabinet

HEATING

- Natural gas furnace
- 7" type A (Galkin or equivalent)
- Ductwork complete with hot and cold air registers
- 3/2 gallon hot water heater

Regina Beach Lumber reserves the right to substitute materials that are not available with similar products equal or better.





The staff of Regina Beach Lumber: from left to right (back row) — Dick Freep, Jim Ottenbriut, Leslie Payant, George Denisse, Clifford Lavoque. Front row — May McKay, Debbie Anderson, Vickie McCullum, Wendy Anderson and Daniel Sorensen.

CHINOOK

STANDARD SPECIFICATIONS

FLOOR SYSTEMS

- 2 x 10 fir floor joist @ o.c.
doubled under all parallel partitions and around all openings
- 1 x 4 ribbed bridging and solid blocking as required
- 1/2" fir ply subfloor glued and nailed
- 3/8" particle board underlay

FRAMING

- Exterior walls — 2 x 6 spacer studing @ 16" o.c.
2 x 10 lintels and sheath 5/16" spacer ply
- Interior partitions — 2 x 4 spacer studing @ 16" o.c.
- Roof system — factory assembled engineer design trusses @ 24" o.c.
with 24' overhang, sheath with 3/8" spacer ply and roof clips

INSULATION

- R-25 2" fiberglass exterior walls
- R-15 blown into ceiling
- 2 mil poly vapour barrier
- Single permea building paper ext.

EXTERIOR MILLWORK

- Windows — wood frame stained dual pane L.R. sealed 19-42-19/51
- Front door 1' - 0 x 6' - 8 No. 314 w metal
- Rear door 2' - 0 x 6-8 No. 104 c/w No. 120 white or brown slat S.S. comb
- Lockets — Wiser No. 501
- Entrance steps front and rear steel frame and wood deck and nippers
- Sidewalk blocks 30" to base and 24" around to back step

EXTERIOR FINISH

- 2 1/2" No. asphalt shingles
- Pre-finished aluminum soffits and fascia soffits vented and 2 roof vents installed
- Pre-finished aluminum rain water eavens
- Siding — x 90 colour lock

INTERIOR FINISH

- 1/2" drywall taped, flted and sanded
- Interior walls primed and stippled ceiling throughout except bath
- All interior doors prefinished "teak"
- Baseboards, casings and trim all painted finishing
- Hardware standard except with No. 100 privacy and bed and bath
- Lighting — 1/2 jumbo fin, and casing
- Cabinets and vanities — built with ribbon grain mahogany, alwhite tops and ceramic back splash
- Stair — pre-cut 2 x 10 fir
- Carpets and lin — cash allowance
- Range hood (charcoal) coloured

ELECTRICAL

- 100 amp. service c/w 32 circuit panel, all copper wiring
- All wiring meets or exceeds national building and electrical code
- Standard light fixture package

PLUMBING

- American Standard fixtures
- 4" hot, full ceramic tub enclosure
- Double stainless steel kitchen sink
- Medicine cabinet

HEATING

- Natural gas furnace
- 7" type A (Selsirk or equivalent)
- Ductwork complete with hot and cold air registers
- 33.3 gallon hot water heater

Regina Beach Lumber reserves the right to substitute materials that are not available with similar products equal or better.

Merry

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from the office and staff of the
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Indians of Saskatchewan

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Al Schaeffer

Norma McSpie

Margaret Kahn

John Anderson

Ken Sinclair

Sarah Ballentine

Claude Petit

Lynda Underwood

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"Hon BITTERNOSE"

Barry McKay

Hennie Flynn

