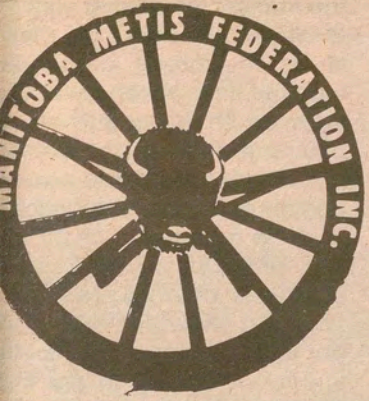


THE UNIV  
LIBRARY-R  
WINNIPEG  
R31 2N2



# LE MÉTIS

Vol. 1 Issue 20

APRIL, 1976 -

Registration Number 3151

## THE METIS FLAG





Origin of the Metis

When the Europeans first came in contact with the Indians of Canada, it was always as a group of European sailors meeting a mixed male and female population. Sailors, separated from women during a long ocean voyage, formed alliances with native women as rapidly as possible. Sometimes marriages were quickly arranged; sometimes women were bought; sometimes they were kidnapped; but whatever the method, women were obtained. A standard answer of the Metis people to those curious as to when the Metis originated has been: "Nine months after the first White man set foot in Canada". It is an historically correct answer.

People of mixed-blood are known by different names throughout the world. White and Negro give mulatto; the white, yellow and black amalgam is a malay; the European and a Hindu is called a half-caste. The English language originally described a person of mixed British and Indian as a half-breed. As the mixed-bloods intermarried with the aborigines or White people, the fractions mixtures became complex. At first, the mixtures were half-breeds, quarter-breeds, and eighth-breeds, but soon a fractional classification became impossible. In Canada this led the people to use the French word, "Métis", to describe the mixed-blood people. "Métis" was a term originally used by the French-speaking popula-

tion in the North-west of North American to designate persons of White and Indian blood. In the South-west of North America, in Central and South America the term used is the Spanish word "Mestizo". Both derive from the Latin word "miscere — to mix". Its most common spellings are métis, maitiff, mustees and mestizo. In Canada the term "Métis" is loosely applied to all persons of mixed White and Indian blood who are not classified as "Indian" by the government of the country. Such a use of the word was, at one time, used mainly in the West, as mixed-bloods of the East tended to be absorbed rapidly into either Indian tribes or European society. Those not absorbed were referred to as "Non-status", which meant that such people were of Indian ancestry but did not have the legal status of an Indian. However since 1967, the term "Métis" has come into more extensive use in all parts of Canada and now is considered synonymous with half-breed.

As an identifiable group who aspired to nationhood, the Métis of Western Canada loom large in history books. The Métis were the principal determinant of Canada's expansion westwards. They created a new province, were instrumental in the incorporation of the West into Canada rather than into the United States and, until 1885, were the prime economic

force in western Canada. Yet their role in history has been largely misunderstood by Canadians at large and often by the Métis people themselves. Too often their insurrections under Louis Riel have been considered as one individual's meteoric rise and fall and considered in relative isolation from the history of the Métis people. Little is known of their slow development as a people. Still less appreciated is the fact that the Métis are still here as an identifiable group with hopes and aspirations that may yet prove embarrassing to Canada.

In most parts of the world, mixed-blood people have been considered socially and intellectually inferior to the dominant race. This has brought about a desire in many of them to escape into either the aboriginal or Euro-Canadian groups. In Canada some of those who merged with the Indians keep the White part as secret as possible, for fear of reprisals and social ostracism from Indian friends, neighbors and kin. Many of those who merged into the Euro-Canadian society keep the Indian part secret because of similar fears, which are increased by the unfavorable image usually held of aborigines by a sophisticated and technologically superior group. Only in the Northwest did the mixed-bloods emerge as a dominant group with an identifiable history and culture uniquely their own.



To untangle the web of history during the early development of the Métis people is difficult. Only the European had the secret of indelibly recording his views, actions and perceptions on paper. The unfolding of the early history of the Metis people necessarily depends upon the diaries, letters and journals kept by early explorers, traders and missionaries or upon information contained in the records of official boards and legislative acts. These records indicate that the development of people of mixed-blood followed different courses in Eastern and Western Canada. In the East, large numbers of mixed-bloods were rapidly assimilated into the dominant society.

The following excerpts from a scholarly publication of the Canadian government yields

some clues as to the origins of mixed-bloods in Eastern Canada and the interior of the United States:

Some of the Algonquian tribes of Canada mingled considerably with the Europeans during the French period, both in the East and toward the Interior. As early as 1693 a member of the LaSalle expedition married the daughter of the chief of the Kaskaskia... Few French families in that part of the country are free from Indian blood...

The tribes that have furnished the most mixed bloods are the Cree and the Chipewewa, (Ojibwa/Saulteaux)...

The peoples of the Iriquois stock have a large admixture of white blood, French and English, both from captives taken during the wars of the 17th and 18th centuries but by process of adoption, much favored by them... As compared with the Indian, the mixed-blood, so far as the investigations have shown, is taller, men exhibiting greater divergence than women.<sup>1</sup>

In 1886, Dr. D. Wilson, one of the early ethnologists, wrote of his studies in America and observed that few people living in the Sault Ste. Marie had not some Indian blood in their veins. Subsequent investigation revealed that this was typical of most frontier settlements. He noted that in Eastern Canada he had recognized "the semi-Indian features" in people of all social levels.<sup>2</sup> Not until the twentieth century did the process of assimilation cease. Only in this century have mixed-blood people in Eastern Canada tended to be segregated from both Indian and White societies.

It was in Western Canada, however, where the intermixture took place in an area geographically and socially isolated from a dominant European society, that the Métis grew in numbers, flourished and began to think of themselves as neither European nor Indian but as a distinct and separate people.



White traders penetrated the west to seek out the beaver. Although many kinds of fur were purchased from

the Indians the beaver was the most sought after, for men's styles in Europe demanded high felt hats. When it was discovered that the fur of the beaver matted easily to make a sturdy felt cloth, the price of beaver pelts rose dramatically and the merchants of Europe and New France formed fur-trading companies and financed individuals to seek out and buy beaver pelts. The supply of beaver in the East soon dwindled, so that Indian tribes spread north, west and south to find new trapping grounds. Sometimes following them, and often ahead of them, were the trading companies and the independent coureurs de bois.

In 1661, Radisson and Groseillers set out to trade in the untrapped area north and west of Lake Superior. They traded with the Cree and Ojibwa and, with their assistance, returned to Montreal with fur-laden canoes. The search for furs had succeeded in opening up canoe routes into an area previously unvisited. Unhappy with the taxes levied upon them by New France, they went to London and were financed by English merchants to trade in the area surrounding Hudson Bay. After a successful fur-trading expedition there was formed in 1670, The Company of Adventurers of England Trading into Hudson's Bay. The isolation of the Northwest was therefore interrupted on two fronts: through Hudson Bay and via river routes from Lake Superior. The traders from New France, most of whom were French, penetrated the interior via the canoe routes and slowly interfered with the Hudson's Bay Company's trading policy, which obliged the Indians to travel to Hudson Bay to trade. In order to regain some of the inland trade, Henry Kelsey, a clerk in the Hudson's Bay Company, was sent into the interior in 1690 for the dual purpose of exploration and trade. The resulting expansion of the

trading posts into the interior in future generations brought

men to survive without women. Europeans soon learned this lesson and, for this reason as well as for other, eagerly took Indian women as mates.

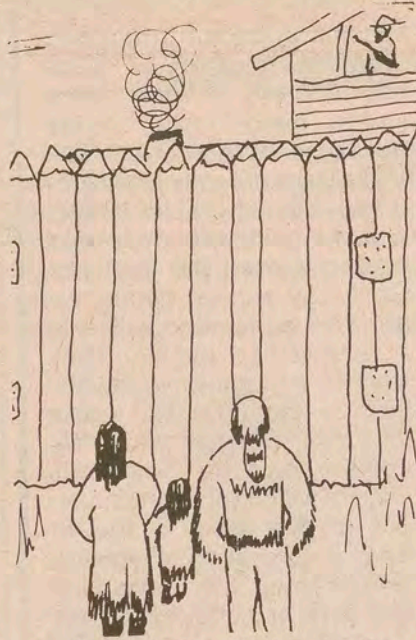
In some cases the alliances were casual. In many others

the father's connections, would have preferred jobs such as interpreters, canoe men, fur packers and manual workmen around the fort. Those who could not secure such positions were able to enter trapping on a competitive basis with their Indian relatives. Such Métis became indispensable to the Indians, for through them the Indians could negotiate more effectively with local traders. Through them they had access to some of the technological knowledge of the White man. Indeed many of the early Métis were chosen as chiefs of tribes because their knowledge and understanding of White culture was so urgently needed by the Indians.

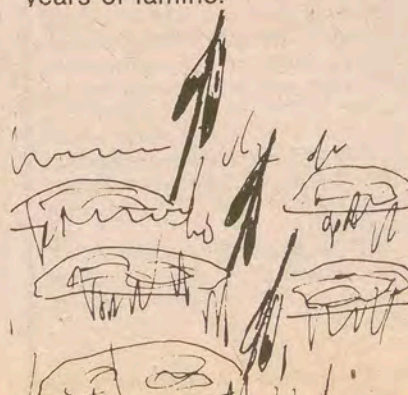
Some Europeans literally founded new tribes, as in the case of the Willow or Parkland People who now form a part of the Duck Lake Indian Agency in Saskatchewan. George Sutherland came from Scotland in 1790 as an employee of the Hudson's Bay Company. He took a Cree wife and, a few years later, left the employ of the Bay and lived independently on the prairie. Later he took two more wives and had twenty-seven children who grew to adulthood. These children took mates from the surrounding tribes but always returned to live with the Sutherland family group. Thus there developed a group who, although the language was Cree, did not consider themselves Indian or White but rather as Métis. There were many groups or tribes formed in a manner similar to the Sutherland band. Some, such as the Parkland People in Saskatchewan or the Lake of the Woods people in Ontario, negotiated land claims with the Government of Canada and, by signing treaties, became Indians in the legal sense.

As there were no white women in Rupert's Land, there were only two groups amongst which the Métis youth, who became employees of the traders as clerks, could find wives. They could seek a wife amongst females from other Métis families or from the Indians. As the Métis population increased it became easier to find girls who were Métis and slowly there began to emerge a fledgling people in the West who had a unique and observable social system and culture, which was a blend of European and Indian. A new nation was forming — a nation of people who perceived themselves as neither White or Indian but as something quite distinct.

When did such people appear and at what time did a distinct cultural group begin to emerge in the West? In cannot be determined by a year, a decade or in a particular area of the Northwest. It evolved slowly and its evolution was marked by friction.



At first the Hudson's Bay Company censured men who cohabited with Indian women and the governor established punishments for employees who frequented Indian tents. Later, a regulation forbade Indian women to enter any fort but it was a losing battle. When Henry Kelsey returned triumphant as the first White man to have seen the prairies, a story recounts how he was told to leave his woman outside the gates of York Factory and to enter and report to the governor. Kelsey refused to enter unless accompanied by his Indian wife. Such attitudes on the part of the traders changed the emphasis in company rules. By 1770 the Hudson's Bay Company was insisting, by regulation, that the employees marry their Indian and Métis mates — either by Indian or British ceremony. In 1835 the Company ruled that, if an employee returned to Britain, he must take his wife and children with him or else assign part of his pension towards his wife's upkeep if she were left behind. Such regulations were caused by economic need, tempered by Christian morality. Too many posts had become characterized by family groups of Métis abandoned by traders who had left the country. These groups often existed upon handouts from the Company, which became a serious drain upon the fur trade profits. The new regulations ensured that abandoned wives would have an independent income and also encourage more stable family groups. It did much to create a cohesiveness amongst the Métis and the small pensions allowed many families to escape the poverty and squalor that plagued the Indians in years of famine.



Such restraints were not often imposed by the smaller trading companies and individual traders operating in competition with the Hudson's Bay Company. The smaller companies often gained their furs by placing undue emphasis upon alcohol as a major item of trade. The results of such trading in terms of dissension, violence and hatred caused the independent traders to move constantly. Such men tended to take Indian women whenever and wherever they pleased. A woman was changed as one changed a shirt. Children of such unions were the mother's responsibility and when abandoned she had nowhere to turn except to her Indian kin. More than two hundred years of the such actions have given many of the treaty Indians of Western Canada almost as many White physical characteristics as Indian. Not all traders from the East were like this; the larger the company, the greater sense of moral responsibility evident in the regulations under which their traders worked.

Distinctly Métis villages began to develop around many trading posts as early as the latter half of the eighteenth century. Prior to that, however, the mixed-bloods were already playing a role in history. Arthur Dobbs, in his book of 1744, obtained his information almost wholly from a Métis trader, Joseph La France. James Isham, the celebrated Hudson's Bay Company trader, when given the important job as governor of York Factory, was told that he must not rejoin his Indian wife and

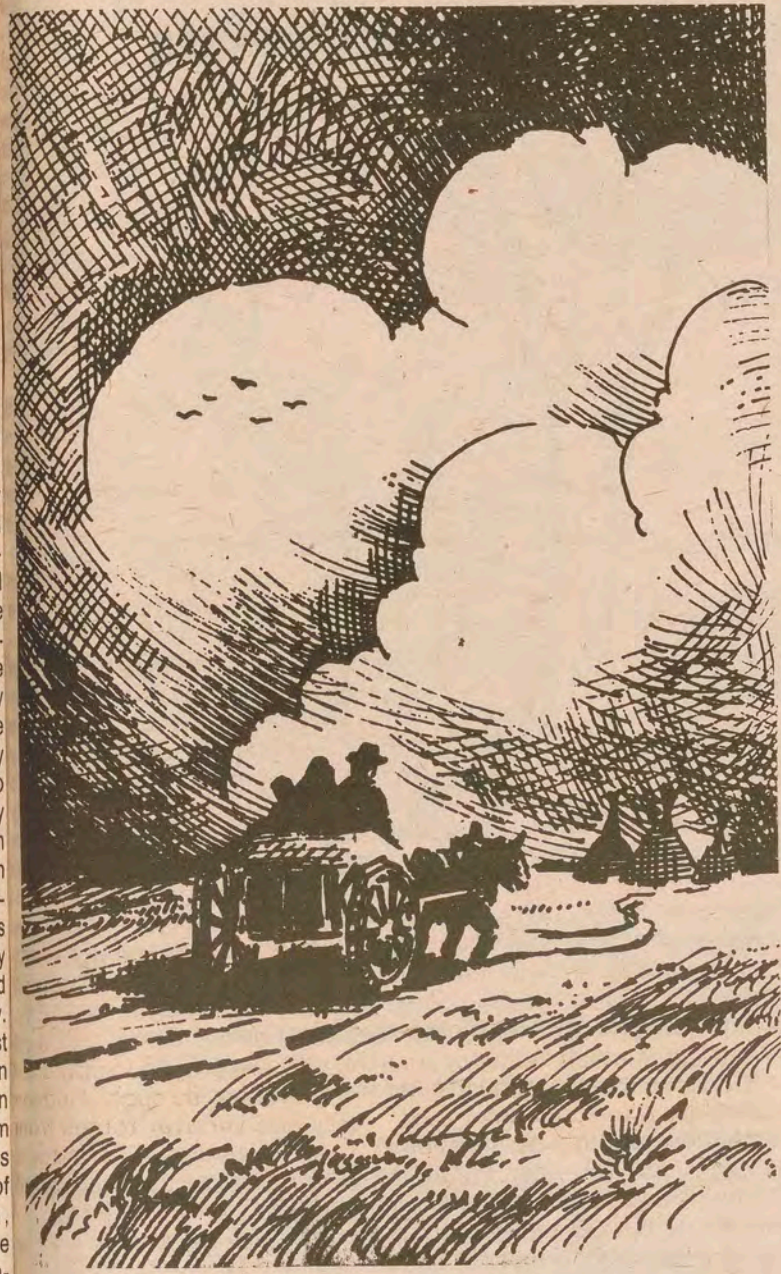
you do not harbor or entertain and Indian women or women in our factory or permit other under you to do so

Apparently the order was not heeded for Isham's will directed that all his property be given his half-breed son, Charles. The company regulations were obviously ignored by the men in the field. One example of the rapid rate at which these first Métis rose to positions of influence in the Hudson's Bay Company is that of the half-breed, Moses Norton, who became governor of Churchill in 1759.

The rate of increase of mixed marriages was startling. David Thompson, Canada's great geographer, married a half-breed woman and had twelve children, most of whom lived to adulthood. At every little trading post the number of Métis increased dramatically, so that by 1800 most posts had a number of Métis homes grouped around the walls. The Métis were assisted in their spread throughout the west by the misfortune of the Indians who were decimated time and time again by contact with European diseases — especially smallpox and measles.

Cont'd page 4

about greater interaction between Indians and Europeans so that more mixed-blood children were born.



Desire for companionship was a reason for many of the alliances with Indian women. As the traders were constantly moving, the convenience of a wife in every village was also a factor. Many alliances were undertaken for commercial reasons since, by taking as wife the daughter of a headman in a village, certain trading loyalties would be obtained. It was expected that the new kin group — and a nomadic band was usually a large kin group — would trade with a relative rather than a strange trader. The primary reason, however, for having an Indian wife was simply one of survival. In a non-technological society most work was done by hand and to exist required teamwork with clearly differentiated roles for men and women. Men were hunters, trappers and protectors. Women took the meat from the hunt and dried it or rendered the meat into pemmican. They gathered berries, dug nutritious roots, cared for gardens and small fields of grain in agricultural areas, dried and smoked fish, tanned hides, made clothes, collected firewood, cooked, bore children and were largely responsible for their upbringing. It was almost impossible for

an abiding affection sprang up between the mates. Some traders took an Indian wife back to New France or Britain; however, as the woman was likely to be lonely, unable to speak the language and socially ostracized because of her origin, the move rarely proved to be a happy one. More often, the coureur de bois or member of a trading company took the Indian wife to share his room and board as long as he remained in the Northwest. Upon retirement, or when the man was recalled to civilization, the woman with her numerous children, existed as best she could with the help of charitable friends. One other choice was often made by the trader. He worked in the country as long as he was able and then retired to live out his life with wife and family beside a trading post.

The children of such a union were in an enviable position. They were both bilingual and bicultural. They knew the lifestyle of the Indian and, if not the total way of life of the white man, at least his frontier style. The more intelligent boys learned to read and write and were sought after as clerks by the local trading company. The others, through

Cont'd from page 3

Although disease also ravaged the Métis, they were not as badly affected as the Indians. Perhaps the European genes carried some resistance to smallpox and measles. Perhaps their father passed on to them superior habits of sanitation. Perhaps living in clusters near trading posts gave them access to medicine which, although primitive, assisted somewhat in arresting the diseases. Whatever the causes, the Métis expanded and began to fill the spaces emptied by Indian deaths. They became the major buffalo hunters and rapidly occupied vacant trapping areas.

With an expanding population, the Métis were able to fill an economic need of fur trading companies which arose from the method of transportation necessary to the Northwest. Rivers and lakes were the first highways and the use of the canoe, indigenous to the country, was the major means of transport. Light, swift, easily built, and quickly repaired with local materials, it was ideal for transport where numerous portages were necessary because of waterfalls, rapids, and land connections between waterways. The canoe could carry freight into the country and furs out but it was not large enough to carry a sufficient supply of food for its occupants on a long journey. The fur trading companies overcame the problem by creating a string of supply depots across the country from Lake Superior west to the Rocky Mountains and north to the Arctic. The problem of stockpiling food at the supply depots grew acute — in fact, almost desperate — as the line of fur trade posts stretched westwards and northwards into non-agricultural lands. Food needs were met by harvesting the countless millions of buffalo roaming the plains. The buffalo meat, preserved as pemmican in Indian fashion, became the staple food of canoe men and traders. The burgeoning Métis population commercialized buffalo hunting and pemmican making to both their own and the fur trading companies' advantage. The plentiful supply of this concentrated food enabled the traders from the East to replenish their supplies and push on for a thousand miles into the rich fur areas of the woodlands north of the prairies. There was such complete reliance upon an annual supply of pemmican that, to a great extent, the fur trading companies encouraged the incipient nationalism of the Métis in order to ensure their friendship and, consequently, a continuing supply of food.

The Métis originated from the fur traders, grew and thrived on the needs of an expanding trade and, as will

become apparent in ensuing chapters, became at times both a pawn in trade rivalry and a major factor in the development of the West. The Métis were not only of mixed-blood but of mixed-culture and their lifestyle depended upon the river, the hunt, the fur trade and a pattern of primitive agriculture suited to a semi-settled people. Their lifestyle was midway between that of the nomadic Indian food gatherers and that of the Europeans, the economic base of which was agriculture. The unique needs of the fur trade made such a lifestyle practicable, the incredible numbers of buffalo (possibly increasing in numbers as deaths from European diseases among the Indian people lessened hunting pressures) made it feasible, and the isolation of the region allowed it to evolve. The Métis multiplied, prospered and became a people with a unique culture. The isolation of the West allowed for their evolution, in contrast with the mixed-bloods of the East who were assimilated almost as quickly as miscegenation created them, into either the Indian or European cultures.

These Métis people are the true Natives of Canada. Indians and Europeans were immigrants — only the millennia separated their penetration into the New World. The meeting of the two races produced a mixture which was not from another land but whose sole roots were in the New World. Over the centuries they developed into a strong, vigorous, hybrid race that spread throughout the West and evolved into a nation. In Western Canada they made their stand against the advancing Europeans, fought well and lost. The evolution, the stand and the loss is one of the fascinating and tragic stories of North America.

**NOTES**

**Chapter 1:**

<sup>1</sup>Geographical Board of Canada, Handbook of Indians in Canada, Printer of the King's Most Excellent Majesty, Ottawa, 1913, pp. 306-307.

<sup>2</sup>D. Wilson, Prehistoric Man, Third edition, Vol. 2, Macmillan and Co., London, 1876, pp. 252-253.

<sup>3</sup>Hudson's Bay Company, Standing Rules and Regulations, 1835, 42nd: That all Officers and servants of the company having women and children, and wishing to leave the same in the country on their retirement therefrom, be required to make provision for their future maintenance, more particularly for that of the children, as circumstances may reasonably warrant, and the means of the individual permit; that all those desirous of the same from the country not be allowed to take a woman without binding himself down to such reasonable provision and maintenance for her and her children, in the event of the issue, as on a fair and equitable principle may be considered necessary, not only during his residence in the country, but after his departure therefrom.

<sup>4</sup>D.B. Sealey, and V.J. Kirkness, Indians Without Tipis. Book Society of Canada, Box 200, Agincourt, Ontario, 1973, pp. 21, 22.

The Metis: Canada's Forgotten People  
D. Bruce Sealey and Antoine Lussier

# SURVIVAL SKILLS

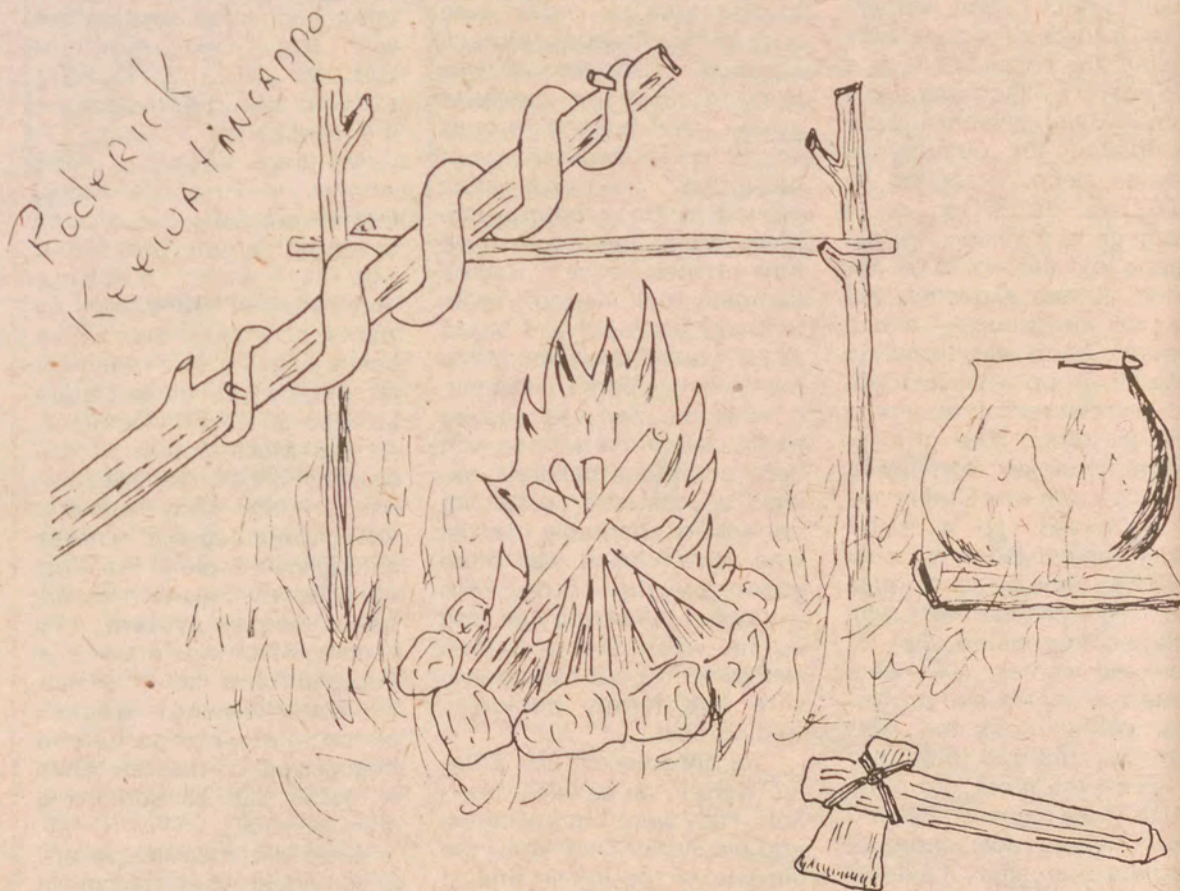
## THE SUN AND THE MOON COMPASS



If you wish a fast method of determining direction, follow these four steps.

- 1) Drive a stick or other object into the ground (as straight up and down as possible).
- 2) Mark off the shadow length with a pebble.
- 3) Wait approximately 20 minutes. When the shadow has moved, mark off another shadow length using another pebble.
- 4) The action of joining the second pebble to the first with a straight line gives a westward direction.

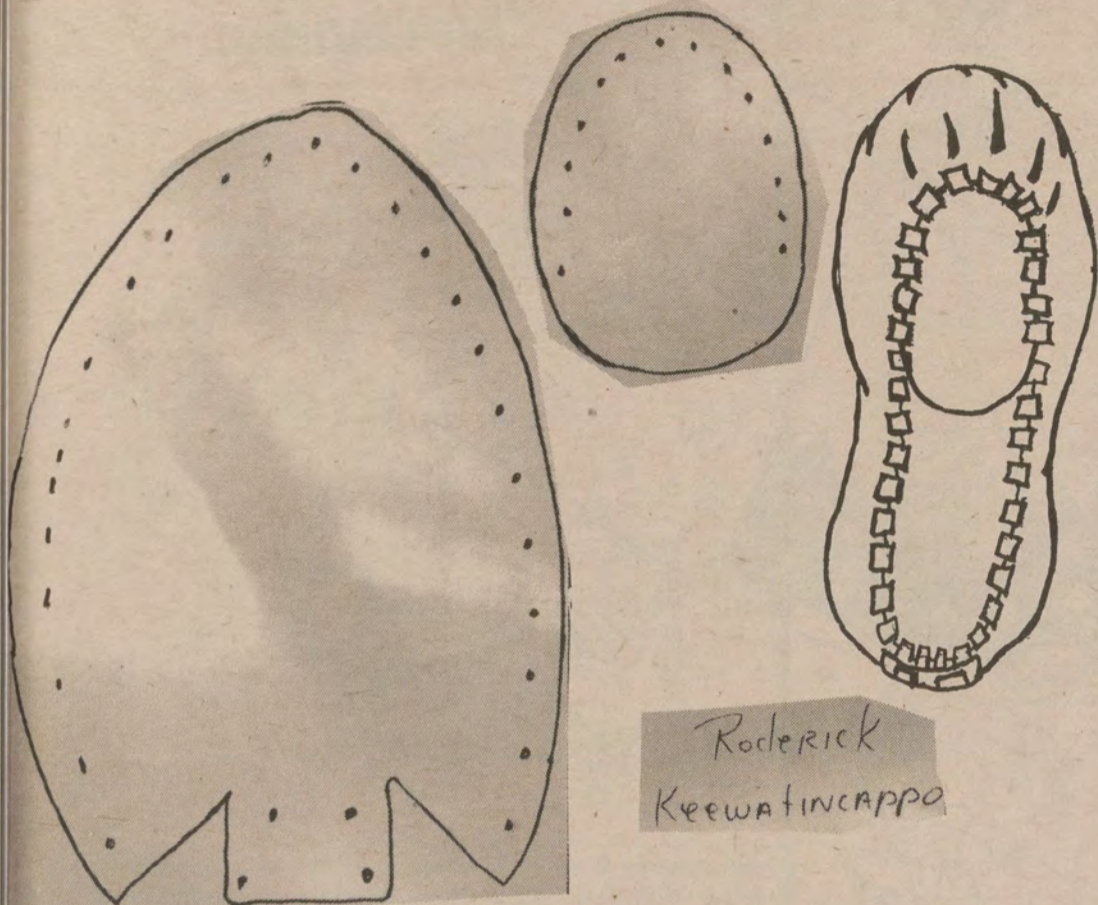
## BANNOCK ON A STICK



No frying pan! That isn't a reason to deny yourself a feed of bannock. Simply twirl some around a green stick and roast away.

Cont'd on page 5

## MAKING MOCCASINS



Roderick  
Keewatinappa

With a big enough piece of animal skin (other materials can also be used but may not be as strong), you can make a pair of emergency moccasins.

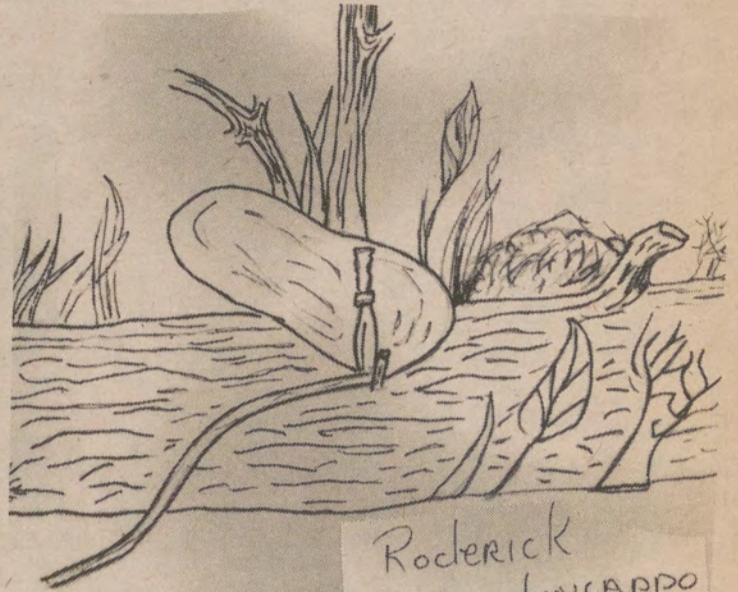
First, stand on the animal skin. Roughly trace an oval pattern around your foot. Add about 3 inches all around the oval pattern. Also cut out a tongue for the top section.

Using your knife, punch holes all around the two sections. Slit the back (heel section). (See illustration).

Then attach the two segments using lacing of some kind. You then have a rough but sturdy pair of moccasins.

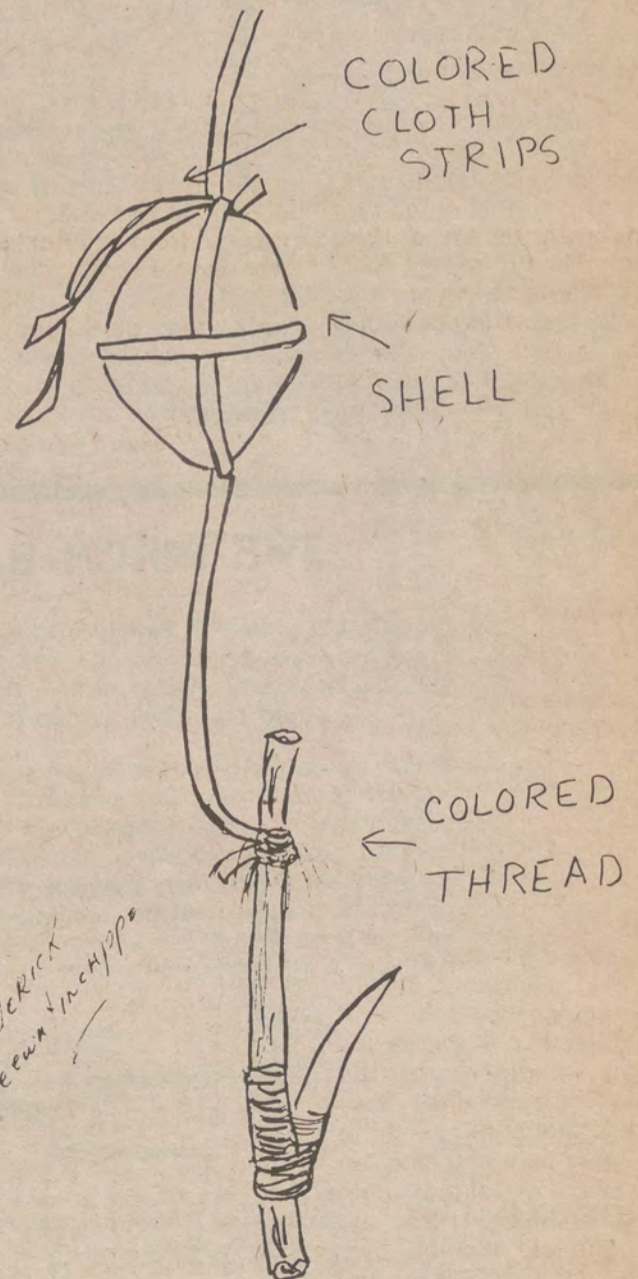
## RAWHIDE LACING

Rawhide lacing can be easily made. Find a piece of rawhide, cut rough edges and shape it into a round form. Using a knife start the lacing by cutting a two inch strip. Next, stick you knife into a log. Place the started lace strip against the knife blade. With a pulling action, begin to rotate the rawhide. A lace of the desired width and length can thus be fabricated.



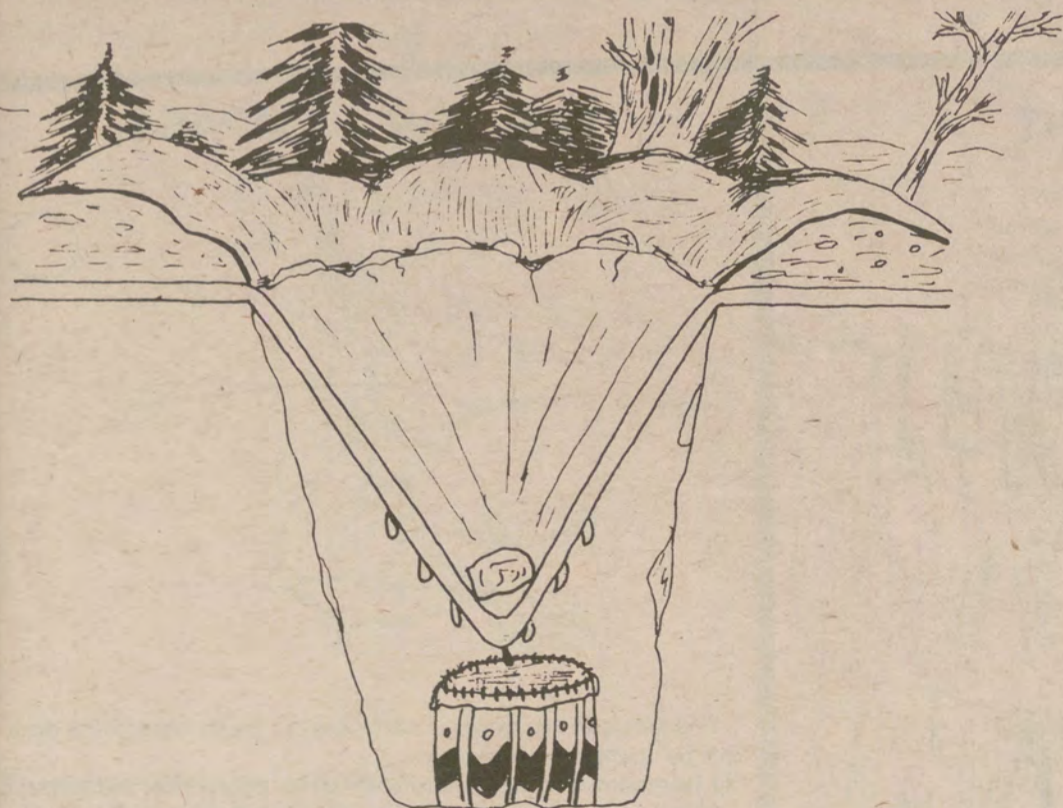
Roderick  
Keewatinappa

## FISH HOOKS



When circumstances are desperate, hooks can be fabricated quite easily from materials abundant in the natural environment. Sharp slivers of wood (hard wood if possible), large thorns and even fish bones can be used as barbs. A thread from clothing or other gear will suffice when attaching the barbed points at proper angles (see diagram) to a stick or other available object. This crude apparatus can be used to catch fish or gulls and other scavenger birds.

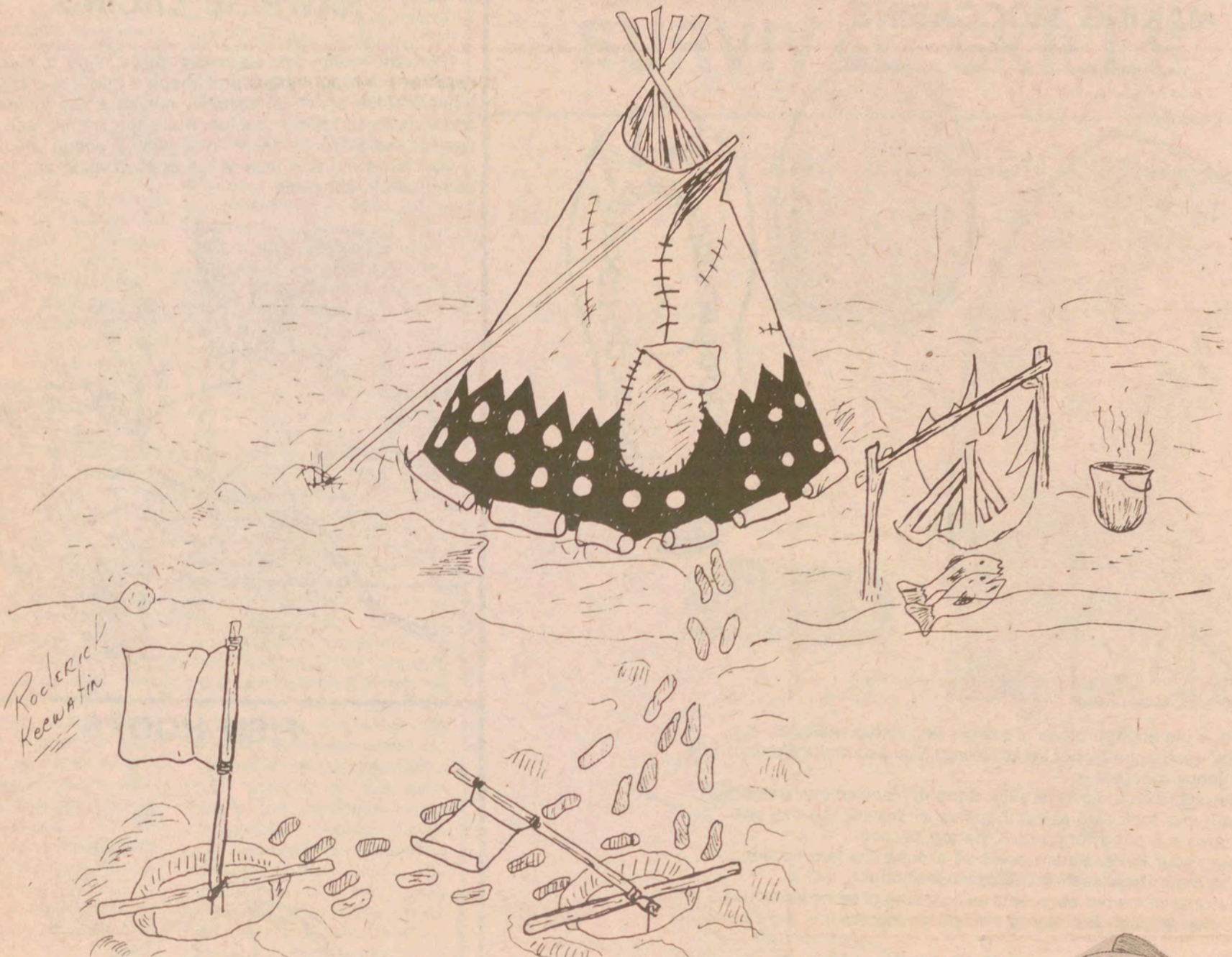
## SOLAR WATER STILL



With a piece of plastic, 2 meters square approx: (6 sq. ft.) a person won't die of thirst. All one has to do is dig a hole 2 feet deep and 3 feet across. Place a can in the bottom of the pit. Over the hole lay the plastic sheet and secure it with loose dirt. In the center of the sheet place a stone so that it hovers directly over the container. (See illustration).

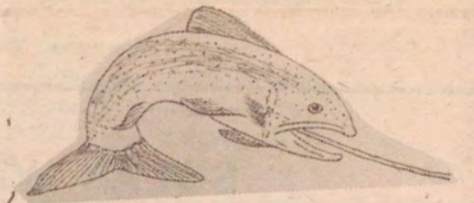
How does it work? The sun shining through the plastic sheet will heat the earth below. Water within the earth will evaporate (become gaseous) and rise towards the sheet. This evaporated water will condense onto the cooler plastic. The condensed water will then run down into the container.

## ICE FISHING

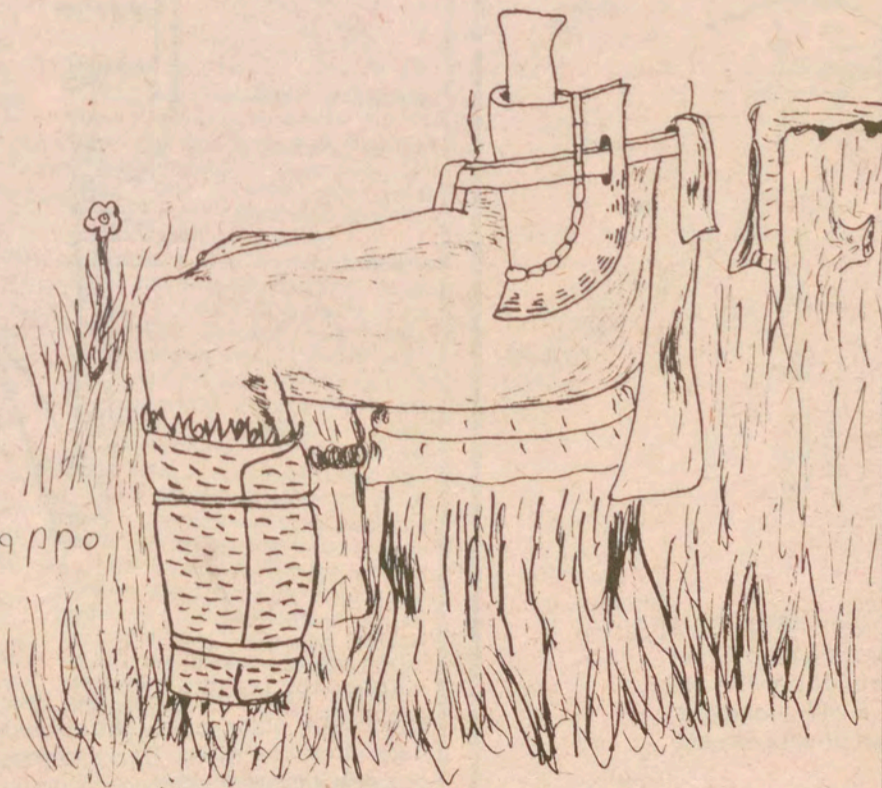


Too often we run to the store. Ice fishing equipment, both emergency or for leisure can be made by you.

Tie two strong piced of wood together (in a cross). Attach your fishing line. The rest is a waiting game.

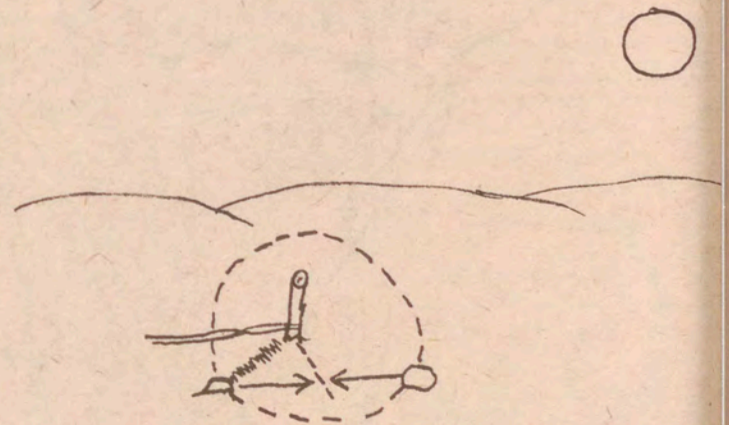


## THE BIRCH BARK SPLINT



With birch bark, a splint can easily be made to support an injured leg or arm. Find a scroll of birch bark, stuff moss or straw inside for a soft cushioning and wrap it around the injured limb.

## THE SUN COMPASS



The sun can be nature's compass. You can determine direction by using these steps:

- 1) Sometimes before noon, push a stick into the ground. Make certain that it is straight up and down.
- 2) Mark off the shadow's length with a small stone.
- 3) Attach a string at the base of the stick. Measure the shadow's length and then scratch a circle around the stick.
- 4) The shadow will move eventually touch another point on the circle. Mark this second point with another stone.
- 5) Draw a straight line connecting both points.
- 6) Find midway on the line.
- 7) Draw a connecting line between the midway point to the stick.
- 8) This will give you a north-south line. (Sough is always towards the sun).

# PLANTS

## DANDELION



The dandelion, although unpopular because it invades our lawns, is actually a very useful edible plant. It is rich in the vitamins A and C. The parts which are most often eaten are listed below.

1. The roots can be peeled and boiled until soft. They can also be roasted or baked.
  2. The young leaves can be used like lettuce to make salads.
  3. Older leaves can also be eaten, but they must be boiled in water. We also recommend that they be chilled after boiling.
- Medicinal Value: A tea made from dandelion roots was used by some Indians tribes as a remedy for heartburn.

## CATTAIL

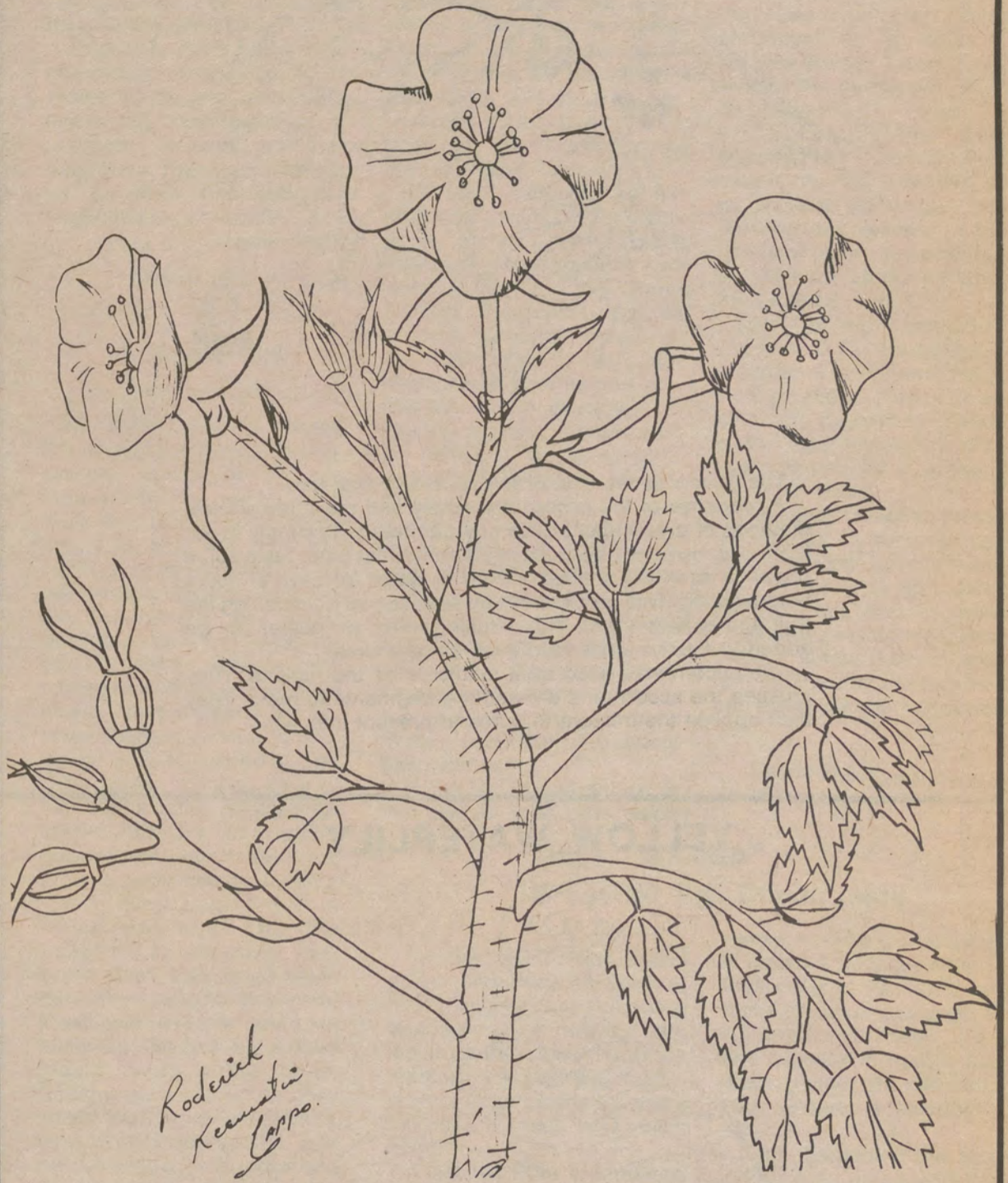


The cattail can be found in most swamps, marshes and in roadside ditches throughout Manitoba. Because of its abundance the Native people often used it as a source of food. When the leaves are peeled the young shoots can be eaten raw or boiled in salted water. The white pulp obtained by removing the green covering of the stem can be cooked and also eaten raw.

The root, when peeled like a potatoe can be baked, roasted, boiled and even eaten raw. The root also makes an excellent flour substitute when peeled crushed and dried.

Medicinal Values: Indians used the down of this plant as a dressing to protect burns.

## PRICKLY ROSE



The prickly rose is a highly scented flowering plant which blossoms in the month of May. The plant produces from ten to twenty flowers, most often pink in colour. The stem and tiny branches are covered with many needle like barbs.

The bud is of great nutritional value, being extremely rich in Vitamin C. The berry like bud has a flavour somewhat like apples and can be eaten raw. The leaves and roots of the Prickly Rose were frequently brewed to make tea by certain Indian tribes. The flower petals are also very palatable. Even the seed when crushed, boiled and strained, will render a solution rich in Vitamin E, a vitamin which is very rare in its natural state. The solution can be used as a substitute for water in jam, jelly and syrup recipes.

Included below is a recipe for rose hip jam.

- Gather buds after first frost.
- Dry and store in tins.
- When ready to use, cover berries (buds) with water.
- Simmer until soft, mash with a potato masher.
- Press through a collander.
- Boil 2/3 cup of white sugar to one cup of berry pulp.
- Store in small jars as once opened the jam will not keep.
- This jam can be added to cranberry jam to improve Vitamin C content.
- At one time, the rose buds were used in to flavour pemmican.

### ACCORN



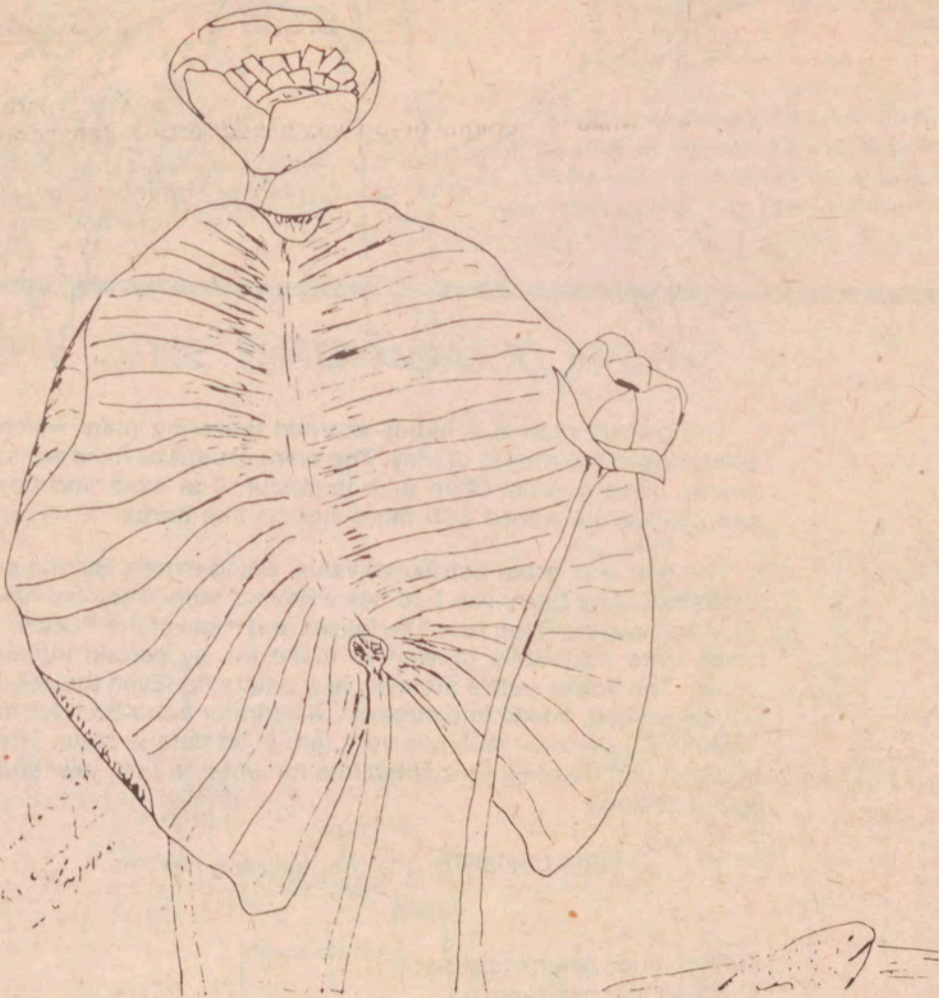
The Accorn is the fruit of the abundant Oak tree.  
 All varieties of the accorn are edible and there are several methods of preparations. The easiest method is simply to eat them raw. However, because of it's somewhat bitter taste some prefer to soak the shelled accorn in water for several hours before eating. This process can be speeded up by crushing the fruit and boiling it first. The resulting mush (or paste) can be added to flavour other food such as pancakes.  
 The accorn was used as a medicine by the Indians. They crushed the accorn and allowed the fragments to mold. They then applied the mixture to sores to prevent infection.

### PLANTAIN



The Plantain which grows abundantly in almost all areas of Manitoba was used for dressing external wounds. The leaves were heated and placed over the afflicted area.  
 This plant is rich in the vitamins A and C, and can be eaten raw in early growth. When the plant matures in mid summer it can be cooked like Spinach or made into a thick moist mixture by pressing it through a sieve.

### YELLOW WATERLILY



The Yellow Water Lily is easily recognized because of its bright yellow flowers and large broad leaves which float on the water.  
 Because the roots are loosely anchored this plant easily gathered. The root can be boiled, roasted and then peeled providing a sweet starch.  
 The roots when either boiled or roasted should be peeled. The sweet starchy centre can be eaten as is or pounded into a flour mixture.  
 The round seed pods when gathered in the autumn can be pounded to release the seed within. These seeds, when cooked and sprinkled with salt become a toothsome treat.

### BEARBERRY



The Bearberry is perhaps better known by it's Indian name Kinnikinic. It is also sometimes called Sagack-homi. It grows in a green rug like canopy to a height of a few inches.  
 The plant remains green throughout the year, yeilding clusters of redish orange berries in early spring. Eaten raw the fruit is tasteless, it therefore advisable that the berries be simmered in water for a short time. They can be mixed with other berries for better flavour.  
 Bears just out of hibernation consume large amounts of this fruit to replenish themselves after their long winter sleep.  
 The Native people used (Kinnikinic) as tobacco. It was dried and shreaded before it could be used in various religious ceremonies.  
 It was also used to cure bladder and kidney infections. The leaves, when brewed into a tea will readily enduce urination.

# SHORT STORIES

## TABACCO OF THE COUNTRY -KINIKINIK

While I lived in St. Adolphe, on a lot of the banks of the Red River, I took delight in the perfumed aroma of natural tobacco that my father and my father-in-law prepared, they who had learned that from their father also. I even remember that preparation.

We went cutting small red willows which grew abundantly, pretty well everywhere in the woods and along the roads. With a good armful of these stems, we made an ample provision of tobacco. We removed the first bark with a penknife, then we threw away this primitive peeling. We chose a sunny day to do this work outside.

The little boys like to join the men in this work, which accustomed them to using a pocket-knife.

Afterwards, we removed the second bark which was green and it is from these sweetsmelling shavings, browned in the oven, that we obtained tobacco. We put these on metal plates and it had to be watched closely so that it did not brown too much. After this procedure we packed the tobacco in boxes or cloth sacks, or in leather envelopes that all respectable men carried. This tobacco smelt good - of a special odour.

My father in Montreal, at Notre-Dame-de-la-Merci, received some from Manitoba one day as a gift. With nostalgia, he mixed that tobacco with "canadian" tobacco and the orderlies asked him: "Mr. Goulet, what is that?" He answered: "You have to live on the banks of the Red River to know the odour of this tobacco."

My brother in California, still has a souvenir of his father; a small bag of "hart-rouge" and a "plaster-pipe" which he keeps preciously. That was what we called Kinikini, "hart-rouge" tobacco which the English translated as "Red Willow Whip Tobacco". People of the countryside, why do you not make a little bit as a Centennial Project You will not be the first to use this unique tobacco which would cost you nothing but the work to prepare it. A word to the wise is enough!

-Manie Tobie

La liberte et la patriote, March 4, 1970

## Elzear Goulet

Imagine, if you can, 1870 at the Red River.

At the time of the first governor, Archibald, there was a group of houses aligned on the bank of the Red River, between the land spreads extending up to Selkirk. The people had taken plots of land which extended lengthwise and some were already beginning to cultivate it.

At the time of our story, this area was still called Fort Gary. The Goulet family was established there. Roger Goulet, bachelor, had held a high position. He left his old job as mail-carrier to his brother Elzear. Elzear had grown up at the Forks, in the customs and habits of the country. He had also gone to college. He spoke three languages and served as an interpreter for the Indians, who were his friends.

Elzear married at a young age. Because he led a nomadic life, his children were born at Pembina in the United States, where they had many relatives. Meanwhile, at the first signs of trouble in the affairs of Louis Riel, whom Elzear admired very much, he became, with his brothers an important member of the Counsel and later, lieutenant of the court martial. He was one of the four cousins who took an oath not to reveal the secret location of Thomas Scott's grave. He paid for this secret with his life.

One day while he was going towards the hotel where the mail was being prepared, some young soldiers from Wolseley's troop sighted him: "Here is one of Riel's men. Let's get him!" Wary, unarmed, and alone against many, Elzear slipped away. It was not through cowardice that he ran but to get help in St. Boniface. He threw himself into the river and started swimming. He never got to the other side. A stone thrown by some men on horseback hit him on the head.

His wife, who was living in the same house as his mother and older brother, on the present site of Goulet street, was brought the lifeless body of her husband after it was fished out of the water. She was pregnant at the time and a month after the tragedy, bore him a son.

This crime was never brought to justice. Roger Goulet, son of Elzear (future inspector of Manitoba's schools) was only three years old. He spent his life writing historical notes on this period in Manitoba's history.

It was Elzear, caught in a snowstorm, while delivering the mail to Pembina, who found Father Goiffon lying near his dead horse, with both of his legs frozen. He transported him to Pembina and

later, in the States, Father Goiffon's legs were amputated and he spent his last days at the bishopric.

Sept. 13, 1970 marks the centennial of the death of Elzear Goulet, who died at the age of 34, leaving behind 6 orphans 4 sons and two daughters. They were brought up by their uncle Elzear Lagimodiere, at Lorette.

Manie-Tobie

Liberte: 22 juillet 1970

## A Bison Hunt

as told by Henri Letourneau

An elderly woman named Papineau, apparently, occasionally accompanied the men when they went out to hunt the bison. She would mount her pony and follow the hunting party throughout its wanderings. On this particular day the hunting was good. Mrs. Papineau and her companions came upon an immense herd of bison and gave chase. The old woman on her steed charged into the thick of the herd, firing, reloading and firing again. In those days of the single shot musket all bison hunters carried a powder horn which was hung around their necks, in their mouth they held the shot which was spot into the weapon when reloading. They would load their guns while the horse was in full stride and it was said they they could accomplish this task before the mount could stride twice. Rapidly, almost a reflex, they would grab the powder horn, carry it to their mouths, bite off the cap, pour powder into the barrel of the musket, spit a shot into it and fire immediately.

Now the women of that time did not wear blouses as we know them today. They wore a costume made up of a skirt and what they called a "mantelet". This was a type of sleeveless shawl with three buttons, covering the chest and the back. But on this day Mrs. Papineau happened to be wearing what they called a "Grand Chale", this was simply a piece of cloth which was wrapped around the neck and crossed over the breasts. As I said before Mrs. Papineau was getting on in years and her breasts reflected this long passage of time. In the tension and excitement of the hunt the old woman's shawl loosened and her breasts exposed began to flap alongside her powder horn. Wanting to load her gun, Mrs. Papineau hurriedly tried to grab her powder horn and bring it to her teeth in one motion, but instead, grabbed one of her breasts. According to the old men who told this story, she had good teeth.

## Manitoba Relives the Incident of La Barriere, 1869

Around 1860, the small colony at Red River was populated with a mixture of different origins, but the majority was metis. The Hudson Bay Company governed the colony by the intermediary of the Assiniboia Council.

In 1868, menaced by the american invasion, the canadian government took measures to obtain the North-West Territories. The Dominion of the Hudson Bay, in order to make the transfer of these territories to the canadian government named William McDougall, its minister of Public Works, lieutenant-governor of Rupert's Land and of the North-West Territories.

These decisions taken without consulting the habitants of the West, alarmed the Metis: they were afraid of losing their land in the same way, and, by way on consequence, also their identity. They formed the "National Committee of Protection" with John Bruce, president and Louis Riel, secretary.

When McDougall arrived at Pembina to take possession

of the country, he was welcomed by this official statement: "Sire, The National Committee of Metis from the Red River orders Mr. William McDougall not to enter the North-West Territories without the permission of our committee."

Meanwhile, the Metis patrolled the route from Pembina to the Red River in order to prevent McDougall from entering and erecting a barricade of poles on the route to St. Norbert, at the mouth of the La Salle river.

Impatient with these delays, captain D.R. Cameron, a member of the following of the designated lieutenant-governor, decided to proceed to the Red River. The troop was stopped by a group of about 40 Metis.

Having approached them in a light cart, Cameron jumped to the ground, put his monocle on his eye and cried: "Remove this infernal fence!" - The Metis seized his horses' bridles, struck them in order to force the troop to turn back and travel in a southerly direction.

Liberte et le Patriote, August 19, 1970

## Metis "Galette" - Bread of the Countryside

In the beginning of the colony bread was baked rarely and usually only for special occasions. Everyday the ladies of the house, while attending to household chores, would make "galette". It was a necessity and was very good.

I learned from my mother, who had learned from my mother-in-law, how to make this recipe. Quantity depended on the family you were serving. The following recipe will make 4 lovely "galettes" of the country and readily serve the family.

I like bannock. Do you know how When it is well made.

Bannock is made many ways, but it is the procedure that is important. While whites made it with milk, the Indians, poorer, made it with water. It never lasted very long, because with or without pem-

mican, it had become the daily bread: 6 full cups of flour; 6 teaspoons of baking powder; half a pound of lard or grease; a teaspoon of butter ... if we had any! and a liquid to make a dough that did not stick to your fingers; a teaspoon of salt.

Mom separated the dough in four, then would work it like you would knead bread, with the palm of your hand. Then she would put it aside: that is important. She would work at her task two or three times and then would put it aside after each kneading. Then she would prick it with a fork, not for decoration purposes but in such a fashion that the air could pass through the dough. Then she would cook it in a hot oven.

Hooray for the wood fire and hooray for the Bannock!

Manie-Tobie

March 11, 1970 - Centennial Story -

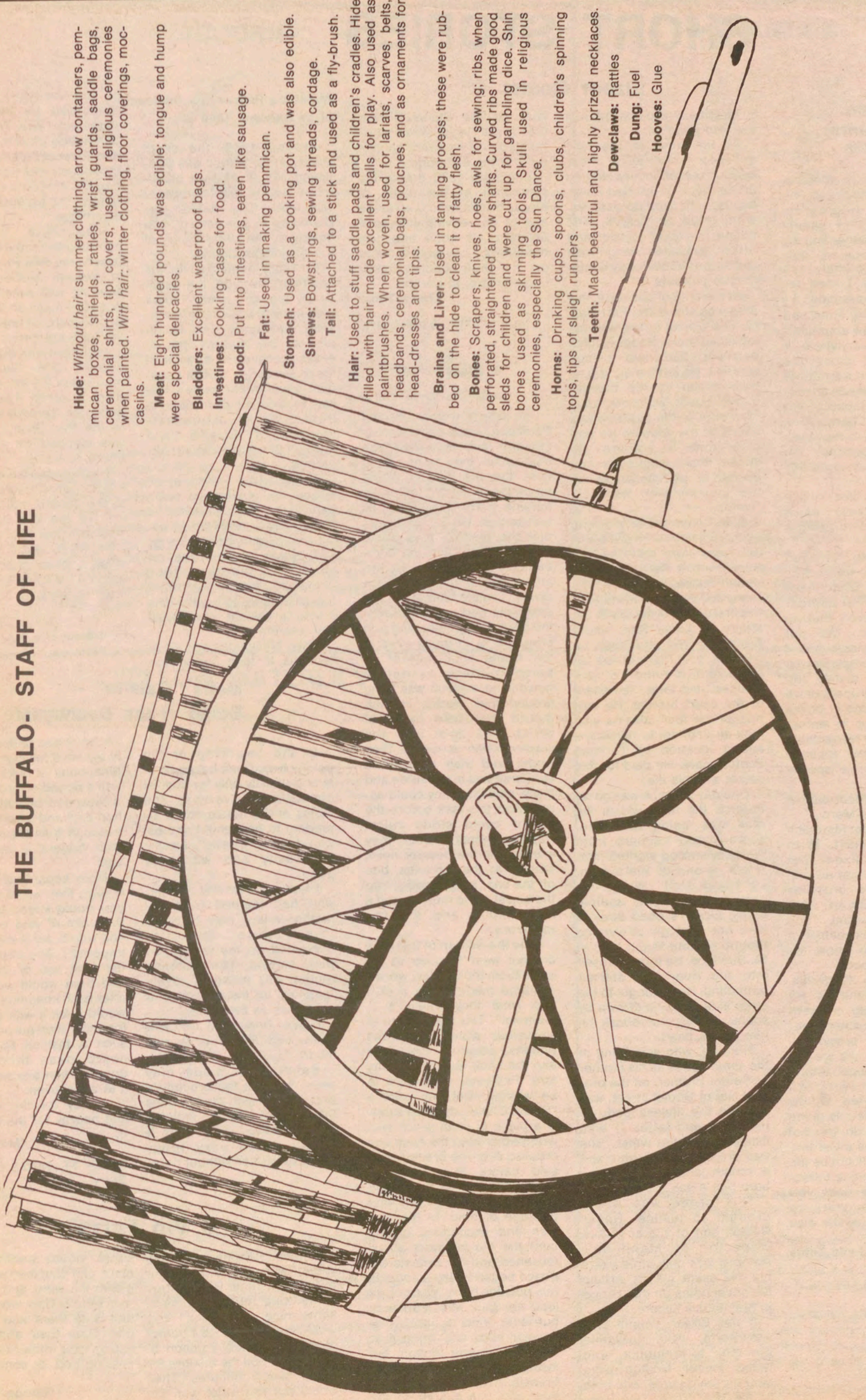
## "Le Vin Ferre"

When someone was very weak, with no appetite for anything, they would buy some wine and some nails, some nice new nails. They would take about half a pound of nails and half a gallon of water, and boil the mixture for about twenty minutes. They would put this water with the wine to make "vin ferré". The

water would become very black and then they would mix it with the wine, and this was "vin ferré". They would drink that wine there and it would give them their appetite for eating, you know. They were missing iron, or something.

George Therrien

## THE BUFFALO- STAFF OF LIFE



**Hide:** Without hair: summer clothing, arrow containers, pemmican boxes, shields, rattles, wrist guards, saddle bags, ceremonial shirts, tipi covers, used in religious ceremonies when painted. With hair: winter clothing, floor coverings, moc-casins.

**Meat:** Eight hundred pounds was edible; tongue and hump were special delicacies.

**Bladders:** Excellent waterproof bags.

**Intestines:** Cooking cases for food.

**Blood:** Put into intestines, eaten like sausage.

**Fat:** Used in making pemmican.

**Stomach:** Used as a cooking pot and was also edible.

**Sinews:** Bowstrings, sewing threads, cordage.

**Tail:** Attached to a stick and used as a fly-brush.

**Hair:** Used to stuff saddle pads and children's cradles. Hide filled with hair made excellent balls for play. Also used as paintbrushes. When woven, used for lariats, scarves, belts, headbands, ceremonial bags, pouches, and as ornaments for head-dresses and tipis.

**Brains and Liver:** Used in tanning process; these were rubbed on the hide to clean it of fatty flesh.

**Bones:** Scrapers, knives, hoes, awls for sewing; ribs, when perforated, straightened arrow shafts. Curved ribs made good sleds for children and were cut up for gambling dice. Shin bones used as skinning tools. Skull used in religious ceremonies, especially the Sun Dance.

**Horns:** Drinking cups, spoons, clubs, children's spinning tops, tips of sleigh runners.

**Teeth:** Made beautiful and highly prized necklaces.

**Dewclaws:** Rattles

**Dung:** Fuel

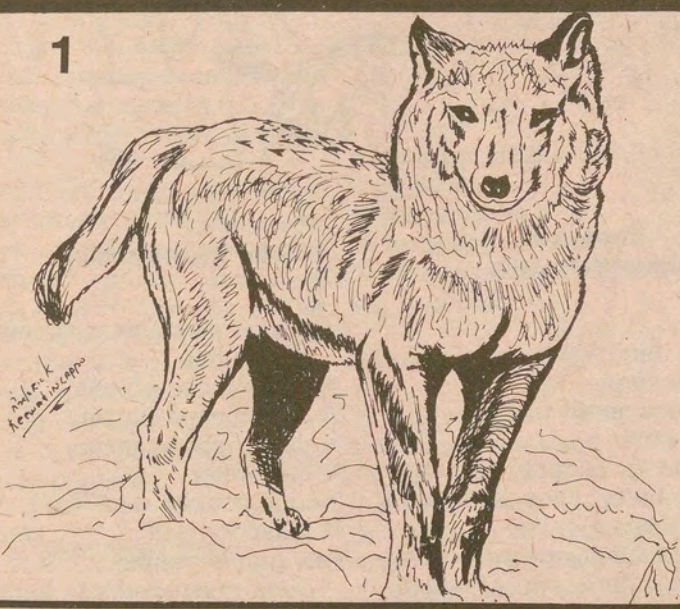
**Hooves:** Glue

# TEST YOUR TRACKING SKILLS

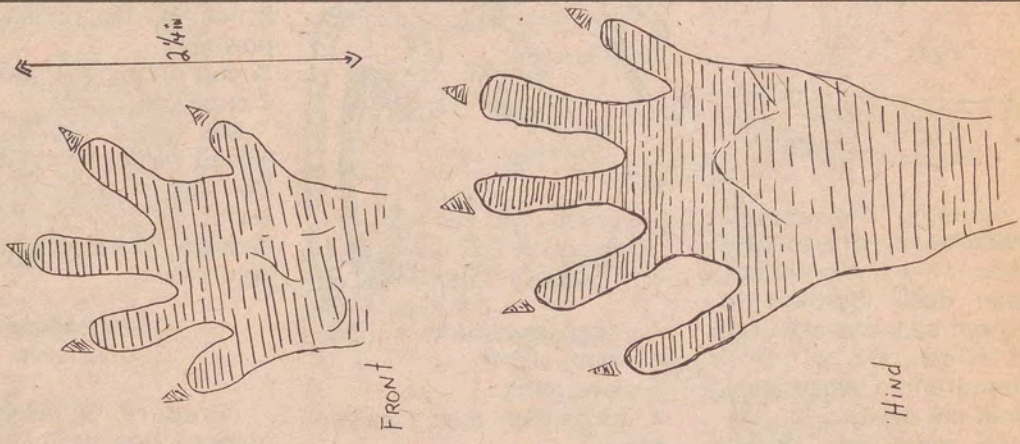
MATCH THE PRINTS TO THE PROPER ANIMAL

Send Answers to the Editor

1



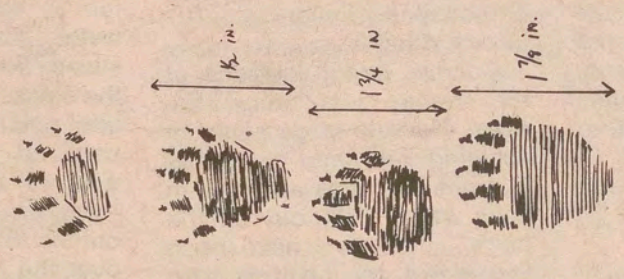
A



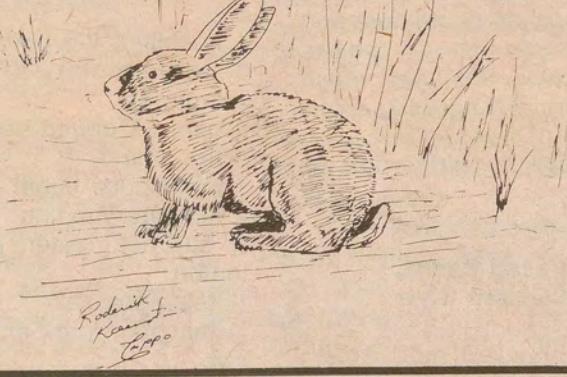
2



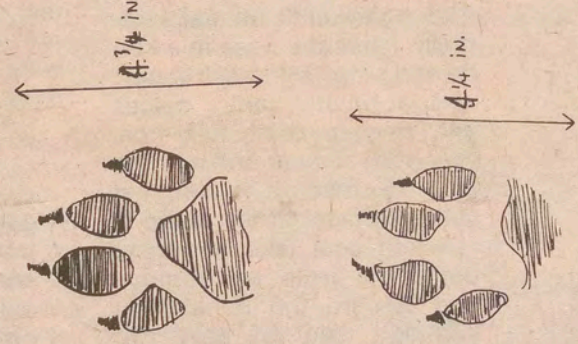
B



3



C



4



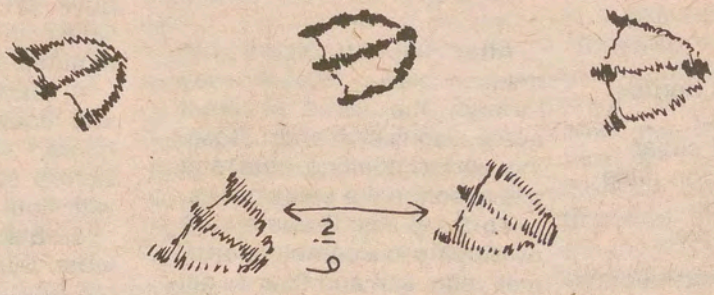
D



5



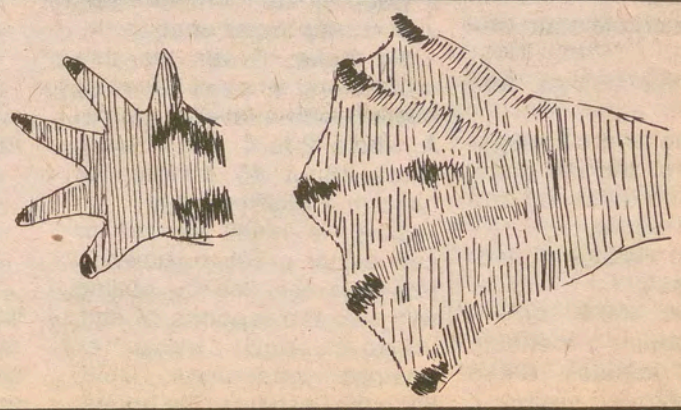
E



6



F



# RECIPES

## Roast Duck



Preheat oven to 350 degrees.

Clean duck. Sprinkle insides with salt and stuff with Wild Rice. Or place a quartered and 1 small whole onion in the cavity.

Place breast side up in a shallow roasting pan. Lay bacon slices over breast of wild duck. Roast young wild ducks 15 minutes per pound, older wild ducks 20 minutes per pound, tame ducks 20 to 25 minutes per pound. (If tame duck is fat, baste with hot water).

## Saskatoon Berry Pie



3 cups saskatoon berries  
2 tablespoons flour  
3/4 cup granulated sugar  
2 tablespoons lemon juice  
1 tablespoon butter  
Pastry for 9-inch pie:

1. Pick over saskatoons, wash and drain.
2. Line 9-inch pie plate with pastry
3. Coat the berries with flour
4. Alternate layers of sugar and berries in the pie plate, sprinkle lemon juice on top and dot with butter.
5. Cover top with a crust or lattice of pastry.
6. Bake at 400°F. for 10 minutes, reducing heat to 375° for 25 minutes. Serve warm with whipped cream.

## Jellied Moose Nose



1 upper jawbone of a moose  
1 onion, sliced  
1 clove garlic  
1 tablespoon mixed pickling spice  
1 teaspoon salt  
1/2 teaspoon pepper  
1/4 cup vinegar.

Cut the upper jawbone of the moose just below the eyes. Place in large kettle of scalding water and boil for 45 minutes. Remove and chill in cold water. Pull out all the hairs - these will have been loosened by boiling and should come out easily (like plucking a duck). Wash thoroughly until no hairs remain. Place the nose in a kettle and cover with fresh water.

Add onion, garlic, spices and vinegar. Bring to a boil, then reduce heat and simmer until the meat is tender. Let cool overnight in the liquid.

When cool take the meat out of the broth, and remove and discard the bones and cartilage. You will have two kinds of meat, white meat from the bulb of the nose, and thin strips of dark meat from along the bones and jowls.

Slice the white meat thinly and alternate layers of white and dark meat in a loaf pan. Let cool until jelly has set. Slice and serve cold.

## Cooking Carp

After filleting, score the meat by slicing 3/8 of the way through the slabs of meat every 1/8 to 1/4 inch apart. Scoring allows cooking heat and oils to soften the small bones.

**To Deep Fry:** Prepare carp by dipping in a combination of milk, egg, salt and flour to get a deep golden brown color and a crisp outer coating.

**To Bake:** Cover the fish with several strips of bacon or **baste** it with a favorite sauce. A whole 2-to-4 pound carp takes about 45 minutes to bake in a 350° oven.

Carp is ideal pickled or canned, or prepare chowder. Pre-cook the fish by boiling with two tablespoons of salt, vinegar, and any other desired seasonings. Chill, flake the flesh from the bones.

3 cups of flour  
1 teaspoon salt  
1 tablespoon sugar  
2 heaping teaspoons baking powder  
1/4 cup dripping or lard  
2 cups cold water

Mix into a ball of dough. Knead well for 5 to 8 minutes. Roll into a large round cake about 1" thick or thinner if desired. Cook at 375°F. till light brown.

## Indian Moose Casserole

Prepare 2 large round Moose steaks. Place them in greased roasting pan. Broil for 15 minutes. Add a little water, then place a layer of sliced Spanish Onions over the steaks. Place back in oven until onions are cooked. Take pan out again and pour 2 quarts of Plain cooked Macaroni over the meat and onions. Sprinkle chili Powder over the Macaroni.

Add a few sprinkles of Paprika, Bake in 555° over for ten minutes. Make sure you are generous with fat and water to ensure tender juicy meat.

## Goose Stew

1 goose  
4 tablespoons butter  
3 slices bacon  
1/2 cabbage, chopped  
4 onions, sliced  
1/2 teaspoon salt  
1/4 teaspoon pepper  
2 tablespoons parsley

1. Skin and draw goose, wash thoroughly inside and out, pat dry.

2. Saute goose in butter in a deep fry pan until lightly browned, then tie the bacon around the duck with thread.

3. Put vegetables and seasonings in the pan used to saute the goose, then place duck on top of vegetables. Cover and cook slowly for 10 minutes. Do not let it burn.

4. Add 2 quarts of water and cook at low heat for 2 hours, stirring occasionally. Before serving, thicken stew with flour if desired.

5. Serve on hot buttered toast. Serves 4.

## Fish Chowder

4 big fillets of fish  
Pickerel fillets sliced (1/2 inch square)  
4 big potatoes sliced  
2 big onions sliced  
1/2 pound of butter  
1 can of evaporated milk

Cook - boil just a bit of water to cover them, and onions. Add milk & butter & sliced fish. Simmer about 10 minutes.

## Uncooked Blueberry Jelly

3 cups berry juice  
4 1/2 cups sugar  
1 box powdered pectin  
1/2 cup water

1. Add the sugar to 1 1/2 cups of the berry juice and stir thoroughly.

2. Add the powdered pectin slowly to the 1/2 cup of water and heat almost to boiling, stirring constantly.

3. Pour the pectin mixture into the remaining 1 1/2 cups of berry juice and stir until the pectin is completely dissolved.

4. Let the pectin mixture stand 15 minutes and stir it occasionally.

5. Mix the juice mixture with the pectin mixture and stir until all the sugar is dissolved.

6. Pour into containers and let it stand at room temperature until set which will be from 6 hours to overnight.

7. Store in refrigerator or freezer.

## Baked Beans, Western Style

1 pound navy or pea beans  
1 large onion, sliced  
2 tablespoons oil  
1/4 cup vinegar  
1/2 cup catsup  
1 1/2 cups canned tomatoes  
2 tablespoons brown sugar  
2 teaspoons salt  
1/4 teaspoon pepper  
1/4 teaspoon dry mustard  
1/2 pound salt pork, diced

Wash beans thoroughly, then drain well. Cover with water and soak overnight.

In the morning add 1 teaspoon salt to the beans and simmer them over low heat until they can be pierced with a toothpick, about 1/2 hour.

Heat the oil in a heavy pot, add the thinly sliced onion and saute for three minutes.

Add vinegar, catsup, tomatoes, molasses, brown sugar, remaining salt, pepper and dry mustard. Bring to a boil, reduce heat and simmer for 5 minutes.

Drain the beans, saving the liquid, and place them in a bean pot in layers with the diced salt pork.

Add the sauce, and enough liquid drained from the beans to cover.

Cover and bake in a 300 degree oven for 6-8 hours, adding more liquid as needed.



## Wild Rice Stuffing

1/2 pound sliced mushrooms  
1/4 cup butter  
1/4 cup minced onions  
1/4 cup minced parsley  
1/2 cup chopped celery  
1/3 cup water  
2 cups cooked wild rice  
3/4 teaspoon salt  
Few grains pepper

Cook mushrooms in butter for 5 min. Remove mushrooms; add onion, parsley and celery; cook until onions are yellow. Add rest of ingredients and mushrooms; simmer 15 minutes. (Makes enough to stuff a 4-pound chicken or duck).

## Duckling With Onions

1 duckling, 4-5 pounds  
3 tablespoons butter or margarine  
2 cans (1 pound each) small white onions  
1 tablespoon sugar  
2 tablespoons flour  
1/2 cup cold water, juice of 1 lemon  
1/2 teaspoon salt  
1/4 teaspoon pepper, steamed rice

1. Heat 3 tablespoons butter in a dutch oven or heavy skillet and brown the duckling on all sides.

2. Drain the onions, reserving liquid.

3. Salt and pepper the duckling and place it in the dutch oven or a large casserole.

4. Add 3/4 cup of the onion liquid; cover the casserole tightly and bake at 350°F. for 2 hours.

5. While the duckling is cooking, heat onions in butter, sprinkle lightly with sugar and toss them gently so they caramelize a bit.

6. When the duckling is tender, remove it to a hot platter.

7. Skim fat from the pan juices and thicken the juices with a little flour blended with water.

8. Add lemon juice; salt and pepper to the sauce and correct the seasoning.

9. Carve duckling into 4 portions, cover with the sauce and surround with the onion.

10. Serve with steamed rice.

Cont'd from page 12

**Crispy Baked Fillets**

1 package frozen cod or other fish fillets  
 1/2 cup evaporated milk  
 1/2 teaspoon salt  
 2 teaspoons lemon juice  
 1/2 cup crushed cornflakes or prepared, packaged breading  
 1 tablespoon butter or other fat  
 Partially thaw fillet block, then cut into 3 or 4 equal portions, or separate individually wrapped fillets. Combine evaporated milk, salt, and lemon juice. Dip fillets in milk mixture then coat with breading. Place in a greased baking pan and dot with butter. Bake in a hot oven at 450°F. until cooked.

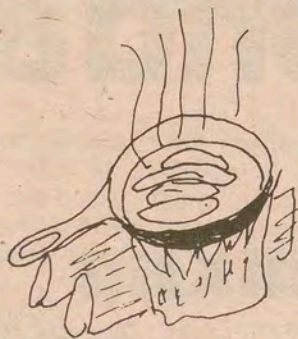
**Deer Meat Stew**



To prepare stew for six:  
 2 lbs. of cubed meat  
 2 carrots (cut in pieces)  
 1 cup of cubed turnips  
 1/2 cup (sliced) onion

Into a heavy skillet add 1/4 cup of lard or bacon drippings. Roll Cubed meat in a 1/4 cup of flour and fry quickly in hot drippings. Add other vegetables and 2 cups of water with 3/4 tsp. of salt. Let cook slowly for 1 1/2 hours. If a thicker stew is needed, thicken with a bit more flour. Serve with mashed potatoes, and bannock buns.

**Pan-Broiled Venison Steaks**



6 venison steaks cut 1/2 to 1 inch thick  
 1/2 teaspoon salt  
 1/4 teaspoon pepper  
 1/4 teaspoon charcoal seasoning (optional)

**Maridande for Steak**

1/4 cup vinegar  
 2 tablespoons water  
 2/3 cup salad oil  
 1 teaspoon salt  
 1/2 teaspoon dry mustard  
 1 tablespoon catsup  
 1 tablespoon grated onion or dried onion flakes  
 1/2 teaspoon sugar  
 1/4 teaspoon pepper  
 1/2 teaspoon paprika  
 1/4 teaspoon garlic salt

1. Measure all marinade ingredients into a jar which has a close-fitting top.
2. Cover and shake vigorously or blend in electric mixer.
3. Place in large enamel, glass or earthenware bowl, add steaks and allow to stand for several hours or overnight in a cool place.
4. Remove steaks and drain well. Season steaks with salt, pepper and charcoal seasoning if desired.
5. Rub preheated heavy frying pan with a piece of fat.
6. Cook steaks quickly at high heat, turning every half minute until done. Do not over-cook. Add only enough fat to prevent meat from sticking to pan.
7. Serve sizzling hot. Serves

**Moose Pot Roast in Barbecue Sauce**

4 lbs. moosemeat  
 1 c. tomato sauce  
 3 tsp. salt  
 2 tsp. chili powder  
 1/2 c. vinegar  
 1/4 tsp. pepper  
 1/4 tsp. paprika

Brown meat thoroughly on all sides in heavy kettle or Dutch oven. Mix thoroughly the tomato sauce, vinegar, and other ingredients. Pour over browned meat. Cover and simmer gently over low heat, until tender, about three hours. Turn meat several times during cooking and add a little water if necessary to keep meat from sticking. Makes 6-8 servings.

**Rabbit Supreme**

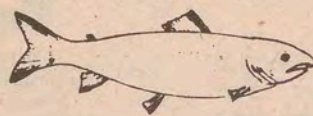


2 big Rabbits, minus ribs  
 1/2 lb. lard  
 few grains of Garlic Powder  
 Salt & Pepper  
 1 small pkg. of Spanish Minute Rice  
 Flour or Shake & Bake

Cut the rabbit meat into chunks, leave bones in. Boil meat for 15 minutes. Bread the meat and sprinkle your Garlic powder, salt and pepper into your flour or Shake & Bake. Fry meat in shallow pan in lard for 1/2 hour over low heat. Prepare your Spanish minute rice and add it to your cooked meat, mix well together. Yield: 6 servings  
 Recipe by John Noo-Ta-Ge-Wan

**How to Cut Fish**

Whole or round fish



Whole or round fish are marketed just as taken from the water. To prepare for cooking, entrails, gills, fins, and scales should be removed. The head and tail may be left on if desired. Small fish, like smelts, and trout are frequently cooked with only the entrails removed. When purchasing whole fish, allow one serving per pound.

Dressed



Dressed fish have entrails and gills removed. To prepare for cooking, fins and scales should be removed. The head and tail may be left on if desired. When purchasing, allow one pound per serving.

Pan-Dressed



Pan-dressed fish have head, tail, fins, gills, entrails and scales removed. They are ready to cook as purchased. Very large fish are frequently cut into one-pound or two-pound pieces.

Steaks



Steaks are cross-section slices of large fish. They are ready to cook as purchased. Very large steaks may be divided by cutting through the backbone. Steaks are usually one-half to one inch thick. Allow one pound for two or three servings.

Fillets



Fillets are sides of fish cut lengthwise from the backbone. They should be practically boneless and very often the skin is removed. A fillet from one side of a fish is a single fillet. Two sides of a small fish (e.g. blue pickerel) with backbone removed and joined by the uncut skin form a butter fly fillet. Allow one pound of fillets for three servings.

**LA GALLETTE METISSE - PAIN DU PAYS**

À la première heure de la colonie le pain ne se boulaçait que rarement et dans les grandes occasions. Chaque jour les maîtresses de maison, tout en vaquant aux travaux de leur ménage, faisaient de la galette. C'était une nécessité et c'était fort bon.

J'ai appris de ma mère, qui l'avait appris de ma belle-mère, à servir. La recette ci-dessous fera quatre belles gallettes du pays et servira copieusement la famille.

J'aime la galette. Savez-vous comment? Quand elle est bien faite.

La galette est faite de plusieurs façons, mais c'est le procédé qui est important. Là où les blancs la faisaient au lait, les Indiens, plus pauvres la faisaient à l'eau. Jamais elle ne se conservait longtemps, car, avec ou sans le pemmican, cela était devenu le pain quotidien: 6 tasses comblées de farine; 6 cueillères à thé de poudre de pâte; une demi-

livre de corps gras ou graisse; une cueillère à thé de beurre ... si on en avait!; et une liquide pour en faire une pâte qui ne collait pas aux mains; une cueillère à thé de sel.

Maman séparait cette pâte en quatre, puis la travaillait comme on boulange le pain avec le paume de la main. Puis elle la laissait reposer: c'est important. Elle se reprenait à la tâche deux ou trois fois et la laissait reposer à chaque boulangerie. Puis elle la piquait, non par sens décoratif, mais bel et bien pour que l'air traverse cette pâte. Puis elle la faisait cuire à four chaud.

Vive le feu de bois et vive la galette!

**LA CHASSE AU BISON:** raconté par Henri Létourneau

Une damme nommée Papineau, qui était grandmère, apparemment courait la chasse elle aussi avec les chasseurs, elle enfourchait un cheval et puis a suivait les bisons. Cette journée-là, la chasse était très

bonne; y avait un immense troupeau de bisons, les chasseurs les pourchassaient partout. Madame Papineau, sur son coursier, fonçait dans le plus gros du troupeau, tirant et puis rechargeant son fusil, vous savez qu'ils avaient une corne de poudre pendue dans le cou, ils portaient les balles dans leur bouche. Y chargeaient leur fusil entre deux galops, c'est-à-dire avant que les pattes de devant du cheval touchent à terre, vite avec leurs dents ils arrachaient le bouchon au bout de la corne à poudre, vidaient de la poudre dans le canon du fusil et puis crachaient une balle dedans et puis ils tiraient immédiatement, alors les femmes Métis à l'époque ne portaient pas de blouse; c'était un costume; seulement une jupe et puis qu'est ce qu'y appelaient un mantelet, c'était un espèce de châle avec trois boutons, sans manches; ils avaient cela allentour du corps, pis ça leur cachait la poitrine et puis le

dos. Mais dans bien de cas y avait seulement qu'un grand châle croisé, à travers de la poitrine, qui faisait le tour du corps et puis qui croisait en avant, alors, dans la course et puis l'excitement, Madame Papineau, son châle y était toute démanché alors les seins lui battaient au vent, une femme assez agréée, apparemment ils étaient assez longs et puis dans l'excitement, au lieu de saisir ça, a voulait charger sons fusil; au lieu de saisir sa corne à poudre, a la saisit un de ses seins, le porte à sa bouche et essaie d'enlever le bouchon. Alors apparemment elle avait des bonnes dents, parceque d'après Monsieur Bremner, tu aurais dû voir boy le sang qui revolait.

**WOODFIRE**

Have you ever lived in a house made of logs where the main piece of furniture was a large cast iron stove in the middle of the kitchen?

This stove had the primitive right of being indispensable. In its reinforced interior rumbled a woodfire. In the winter, it burned green wood, in the summer, branches. It radiated cleanliness. It served to brown pancakes and smelled of fresh-baked bread.

It heated the house till late autumn. On the oven door we would warm our feet and sometimes place little chicks there to keep them warm. Often we would put out the lamp and through the mica opening a lovely ballet would be reflected onto the ceiling. A large reservoir kept the water, needed for household chores, hot. A large soup tureen bubbled for hours at a time with soups and stews of the country.

The Grandfather had no equal in preparing woodshavings which would revitalize the heat in the morning. And to think that some children have never seen a wood-stove, not even in a museum: What a shame!

-Manie Tobie

# Cree Calendar

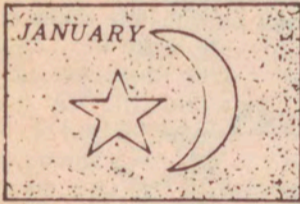
Sun, Mon, Tue, Wed, Thu, Fri, Sat,



When counting the dates on Cree Calendar use pin or needle to point out each following day. The symbol (X) is counted as Sunday.

Other Symbols: (☉) Xmas. (☽) New Year. (†) Easter

**Kisew pesim**



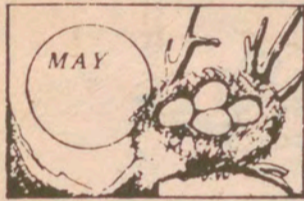
Cold month

**Niski pesim**



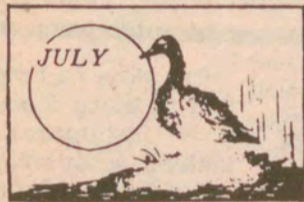
Goose month

**Saki Pakaw**



Nesting month

**Pusko pesim**



Moulting month

**Nocito**



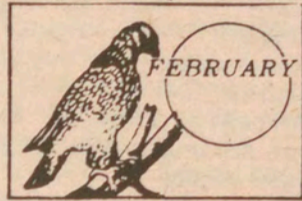
Mating month

**Wikopi pesim**



Frost month

**Mikisew pesim**



Eagle month

**Ayiki pesim**



Frog month

**Pakawewo pesim**



Hatching month

**Opaho pesim**



Flying month

**Kuskatino**



Freeze up month

**Pawato kinasis**



Drifting Snow month

# THE FLOOD

Long ago there were only animals on the earth. The water began to rise slowly and flood the earth. All living things would soon drown.

"Let's save ourselves on the highest mountain!" cried some, "Or we shall die here in the water."

Many animals would not listen. They did not believe the water would cover the earth. Others who believed it went to live on the highest mountain. The water rose higher and higher until everything was under water except for the highest mountain. It looked as if all the animals would soon die. All of a sudden, a big island floated up to the surface of the water. It came as if to save the unhappy ones. A male and female of all animals, birds, and other living things went to live on the island. They waited for the water to drop.

A number of diving birds tried to find the earth beneath the water. The loon, the kingfisher and the grebe tried and failed. Now it was the pintail duck's turn. He dived and was down for a long time.



Everyone waited anxiously. At last he came back very wet and out of breath. He climbed onto the island and lay gathering strength. No one spoke to him. They could see he had reached the bottom as his feet were covered with soil. The pintail dived once more for a shorter time and returned with soil on his feet again. The third time all the diving birds followed the pintail duck into the water. The animals noticed that the island had stopped moving and that it seemed firmer. Gradually land appeared all around them. The diving birds had found the earth and brought it back again. Everyone was saved and could live on land again.

All the animals and birds were living happily but one day the squirrel and the bear started to argue. It was a silly quarrel about where the rocks should be. Should they be on top of the water or lying on the bottom? Should the birch trees be on the top or the bottom? The bear said one thing and the squirrel another. During the argument most of the

animals agreed with the squirrel. After all, rocks should be on the bottom. What use were they? And birch trees, well, of course they must be above water. The argument continued.

The bear became quite angry and cried, "Very well! You won't listen to what is right so I will turn the earth to darkness. How would you like it if there was no more sun?"

"You're stupid," said the squirrel. "You will be the first to suffer. How will you ever find your food?"



"Oh, I'll manage fine. I can feel my way with my paws. I'll be able to find my food."

"I'm sure you will. And you'll also tear your paws on the thorny bushes!"

"Well, I can stiff with my nose. It will find me food."

"Sure, if you want to rub the shine off of it."

"Then I can crawl on my belly and feel about for food."

"And tear your belly on old tree stumps I imagine," said the squirrel.

The bear said nothing. The squirrel had won the argument and was praised by the other animals for his brilliant replies. At this moment, all the rocks slid into the water and sank to the bottom. This was the final defeat for the bear. Even Nature seemed to agree with the squirrel.

The bear became very angry and cried, "As soon as I get to the end of the lake, you will see what I will do!"



He raced towards it, but the squirrel was faster as he jumped from tree branch to tree branch. When the bear reached the lake's end, the squirrel was waiting. He scolded the bear for his bad temper and the bear shouted and stamped his feet. In his anger the bear went away to live by himself in some other place.

Many days passed. The bear never came back. It began to get very cold and snow covered the land. The birds and animals gathered



together and built a huge fire to keep warm.

The squirrel fell asleep a little too close to the fire. The other animals saw his coat getting scorched by the flames and they pulled him away. Since that time the squirrel's back has had a scorched color to it.

The squirrel awoke and said, "My friend, I have seen the bear in a dream. It is the bear who has stolen the warmth. He is hiding it from us. I know where it is so let's go there."

The squirrel led the animals westward. They walked a long way and came to another land. There were many caribou here and so was the bear's hiding place! They agreed on what had to be done.

"You, lynx, must call the caribou. Perhaps we can lure the bear here with their scent. He always likes to hunt them."

And you, little mouse, you know so well how to get everything without anyone knowing it. Go down to the lakeshore and gnaw the bear's paddle just where the blade begins. Then it will break at the least strain!

The lynx and the mouse did as they were told.

The caribou began to arrive. They were swimming in from across the lake. The

bear caught their scent and soon was after them in his canoe. The paddle did not break!

"Oh mouse! You did not do as you were told! The paddle has not broken!" cried the squirrel.

The poor mouse was so afraid that he would be punished that his eyes almost popped out of his head. That is why to this day the mouse has such large frightened eyes.

Closer and closer came the bear. He was almost upon the caribou. He paddled harder. Crack! The paddle broke and the canoe overturned. Plop! Into the water went the bear.



During the excitement, some of the animals were searching for the bear's den. The bear had probably hidden the warmth there. When they found the den, they saw a strange ball lying in the corner. What was it? Two bear cubs gave the secret away.

"It is the he". They didn't dare say the whole word.

The other animals understood. It was the heat! The animals took the ball and left. They passed it from hand to hand. When it was the pike's turn to carry the ball, its sharp teeth made a hole in it. Heat began pouring out of the ball. The animals approached the lake. The bear had already reached shore and was waiting for them.

He shouted to them, "From now to the end of time, there will be warm and cold weather." As we know, there is summer and winter. In the winter the bear sleeps and when he rises the spring comes quickly.

The animals left and returned to their own country. The heat from the torn ball had melted the snow.

One day a great bird that does not live today came and drank up all the water. The animals needed some water but he had drunk it all. They began to get very thirsty. The great bird lay quietly while the

animals begged for some water to drink. They talked nicely to it and caressed it but the bird said nothing.

The animals gathered to see what they could do.

"Listen, lynx," said one of the animals, "Your claws are very sharp and strong. Go and tear the great bird's belly. You need the water as much as we do."

The lynx crept towards the bird. He patted the bird's stomach.

"Oh, what soft hands my little cousin has," said the great bird with delight.

The bird had scarcely spoken when the water flowed out in streams. The lynx had opened the bird's belly.

This time the water did not flood the earth. It formed rivers and lakes that are still here today.

Dene Legends  
- Joseph L. Handley

## Acknowledgement

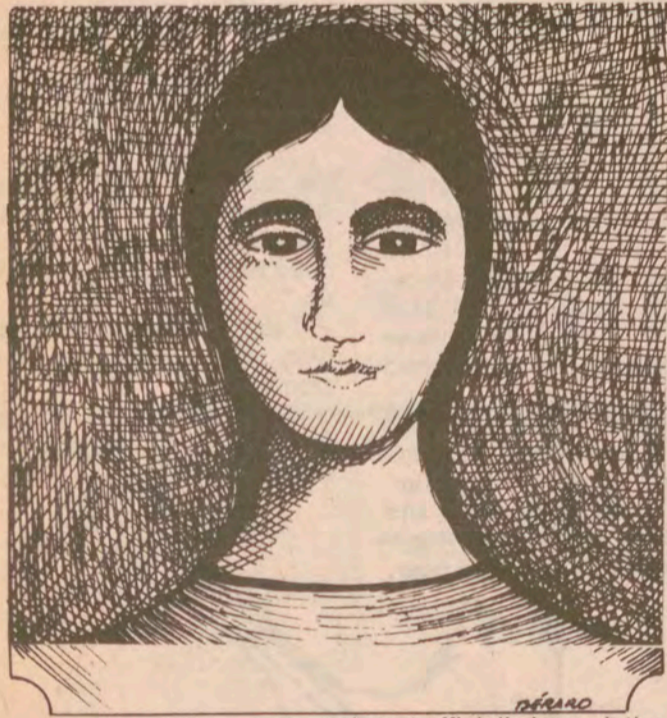
The article on, The Origin of the Metis is from the MMF publication; The Metis Canada's Forgotten People. The authors are D. Bruce Sealey, Antoine S. Lussier, and illustrations by Berard.

## Appreciated

My appreciations go out to the people who made this paper possible. I would like to thank, Gavin Sealey, Mark Lussier, Bernard Carriere, and Barbara Bruce-Linnemann for their articles and hard work.

Editor  
Larry Dysart  
Le Metis

# THE PRESENT DAY METIS



Most modern day Métis and non-status Indian people have little choice but to integrate as quickly as possible into White society. They lack the cohesive sense of identity that was developed amongst Indians by a tax-free reserve of land, a form of government and a set of laws imposed upon them by the Department of Indian Affairs. In addition, Indians tend to oppose integration and, in some cases seek to segregate themselves. Only rarely do the Métis Associations consider the possibilities of segregation. They are dedicated to helping their members enter fully into the mainstream of society. In the process of integrating, the Métis and non-status Indians are experiencing many problems which can be considered under four major categories: rural lands, isolated northern communities, migration to urban centres and housing. As an in-depth study of present day problems across Canada would require many volumes, this chapter examines only examples from various parts of the nation. In so doing, it relies heavily upon briefs submitted to governments by various Métis and non-status Indians Associations.

## Rural Lands

To Métis people in rural areas, and particularly in the northern unorganized portions of the provinces, the question of land is a continuing problem. Squatting on or leasing provincial land offers little security since at any time other people or large corporations may enter into agreements with provincial governments for the use of the land, in which case the Métis then find themselves dispossessed. In all fairness to governments, it must be noted that they often have no idea that people are squatting on the land and have been doing so for generations. If land

is not officially leased, the distant bureaucrat assumes that it is unoccupied and feels free to negotiate with individuals and corporations for the utilization of it. The lack of a land base and the inability to gain one works great hardships upon the Métis. Not owning the land in legal terms (crown lands can be leased but not normally purchased), they are without assets and thus often fail to qualify for economic assistance under various Federal government programs such as ARDA and DREE. For the same reasons, they also fail to qualify for standard provincial and federal housing programs. The lack of opportunity to legally own land discourages the people from attempting to build better homes or to improve the land for more efficient use in agriculture and ranching. The uncertainty of a future is a major factor in the lack of effort to improve upon the present.

A brief presented to the Alberta Government by the Métis Association of Alberta exemplifies the concerns common to Métis and non-status Indians across Canada. Its sincere and simple eloquence testifies to the agony of a people kept landless in a country of which they were once lords and masters.

This brief is being presented to the Government of Alberta by, and on behalf of, a group of citizens who came to feel that their backs are against a wall. These citizens have historically attempted to preserve a way of life socially, economically and politically distinct from the way of life adopted by the white majority in this society. Now they are faced with a vast range of pressures tending to strike away the base of their specific ways. Not the least of these pressures is that on the land the Métis people have historically occupied.

We as a people have retreated before the advance of white society for just over one hundred years in Western Canada. We now find ourselves with no further

opportunities for retreat. We have accepted the necessity to adjust ourselves to the economic, social and facts of life in Alberta; to seek the training, skills and assistance that will allow us over time to move into the mainstream, maintaining at the same time as much as possible of our traditional ways and beliefs ...

Our history has been a long retreat before your advance. We have moved northward and westward since our attempt to establish ourselves as a legitimate political force in Canada when in 1870 we were defeated by the imperial army of your ancestors.

The Treaty Indian peoples made their collective reckonings with your forebearers, and as part of their reckonings received land settlements. The white people who came to western Canada historically came for the land. Individually, many Métis over the years have made their reckonings with the dominant society and have thereby acquired stakes in the society the same as those of most white people. Those of us represented here, however, are of the remaining representatives of a people who preferred an attempt to retreat and preserve their way of life to the acceptance of any terms of settlement. Historically, we have been formally landless, although we always considered that we had a moral claim.

traditional way of life in the face of the advance of white society into the northwest. Now that the game is up, now that there is no longer a possibility of retreat, now that we are accepting the need to come to terms with the predominance of white society and its norms and values in Alberta, our future is tied to the land question just as thoroughly as our past has been tied to the land question...<sup>1</sup>

There is nowhere for the Métis to retreat, for the dominant white society's economic, political and social ways are rapidly penetrating the hinterlands. Economic penetration through mines, pulp and paper mills, the tourist industry and the building of hydro electric dams is influencing almost all those areas of Canada that, a generation ago, would have been classified as unspoiled wilderness.

Letters received from community associations by the Alberta Métis Federation indicate the pressure felt by people in outlying settlements. In addition, the role of a government "Guy" can be seen as being a great mystery to people who have lived a simple and uncomplicated life up to this time.



On the record, our forebearers made a choice which, if not the best, was not necessarily the worst. The Treaty Indian people have reaped, on the whole, little but pain from their settlements with past governments. Moreover, and this is no small consideration, our retreat had its dignity as a fighting retreat. We have not forgotten Fort Garry and Batoche ... the Métis people on the whole in Alberta have been a forgotten people. They have been, of all the racial and ethnic groups in Alberta, the people who have reaped the least of the benefits of social, economic and political advancement in the province, and who have suffered historically the most incredible levels of privation on all fronts ... that privation has been closely linked at all times with the specific status of the Métis people with respect to the land question, and with the wishes of the Métis people to preserve a

...I hope it is never too late to ask for this big question. And I wish to get an answer soon. The problem is we Métis People of this little piece of land, in which we have lived for over 80 years. This land I am talking about is about 500 yards wide, where we live, and it is a narrow point they call it, and it is about 1/2 mile wide, maybe a little more. And we are 8 families living on it. And there is not one family in this piece of land that wishes to leave the Birth Place of all our kids. We have been paying our piece of land year after year, paying tax on it. Now there is a Guy coming once in a while. We would very much like to know what is going on our land. We only went to one man, but he did not really tell us what was going on. I think it would be right to let us know what he is going to do with our poor and very small land.<sup>2</sup>

The insecurity raised by the Government leasing policies

greatly disturbs the Métis. They feel frustrated and helpless before the onslaught of rich and sophisticated white men.

Why did the government give the authority Co. to lease land? The people living there don't even know about the land that's being leased. Why didn't they give us first chance to buy the land. Now since we have no land we could be kicked out whenever they like.

We hereby affix our names requesting an immediate investigation into the reason for displacing our people in favour of a man who does not live here and has not any interest other than pasturing his cattle on Government leased land. Thereby forcing us out of our settlement where we have lived all our lives.<sup>3</sup>

The feeling of a last stand can be sensed in the report of the Métis Local. Sadly, one can also sense that these Métis expect to lose. Because there is nowhere left to retreat, they have no choice but to remain even if the land is taken. The quality and degree of anxiety is conveyed by the following excerpt from the minute book of a Métis local:

This meeting is about this land ... We are trying to own our land. And if we can get this land we would be able to get better houses. We do not want to move away from here as we have stayed here for a long long time ... There are enough people here to form a colony, so why would we have to move and look for another place to stay? We would be thankful if we could get this land for our own instead of whitemen who would only use it for pastures. We could use this land as much as the whitemen. Some whitemen are anxious to get this land for themselves ... We are not animals. Cows are the only ones that are herded from place to place ... We don't think we'll move even if we have to.<sup>4</sup>

## Isolated

### Northern Communities

In the majority of semi-isolated areas of Canada the basic problem is an economic one. As long as the communities were few in population, widely scattered and composed of small independent business men (fishermen, trappers, etc.), a livelihood could be gained from the local area. As population increased, the pressure on resources became greater. Large sums of money had to be invested to harvest efficiently the declining resources and outside corporations began to move in. Because of large capital investments, such businesses were more efficient and governments tended to grant them leases and licenses in preference to the local people. An in-depth study was made of one such community

RHE UNIV  
LIBRARY  
WINNIPEG  
R31 2M2

Cont'd from page 16

in 1964. The following excerpts indicate the general pattern of deterioration in Métis settlements.

The people of Duck Bay are living "close to nature" and their income is in large part derived from exploitation of the natural resources. The biggest resource in Duck Bay is fish, followed by lumber. Others less prominent are fur, seneca root, berries, and game.

For fishing and pulpcutting, outfitting is largely provided by white entrepreneurs (mostly locally resident), and these men are also wholly responsible for the marketing of the produce. Hence, the local half-breed people are essentially collectors or gleaners of natural produce, and possessing insufficient equipment and no organization, rely heavily on others for taming the wilderness and converting local produce into cash incomes.

In spite of living "close to nature" there also exist some means of support apart from reliance on the natural environment, and these are now steadily gaining importance.<sup>5</sup>

Fishing gives employment to a number of Duck Bay men for six months of each year. Licenses are granted by the provincial government and are issued only to individuals, or to men sponsored by commercial companies, that can guarantee boats of a suitable number with a sufficient size of modern fishing gear. In certain years, one or both of the fishing seasons may be cancelled to allow the fish population to replenish itself. Fishermen from other areas compete with Duck Bay men for the crop while tourists take out an enormous number of fish each year. As the fish population is depleted, fewer commercial licenses are issued each year. Today, fishing no longer gives a year-round livelihood to any men at Duck Bay.

Some individuals and families migrate during the spring to lumber camps in the surrounding countryside. Pay is earned on the basis on a set sum per cord of wood cut. The lumber season lasts approximately one month.

Fur trapping was at one time a major source of income, but an increasing number of trappers together with the encroachment of agriculture have lessened the number of fur bearing animals. The decrease in the water level of the lakes and, subsequently, the surrounding countryside has caused the large marshes to dry up, so that the muskrat habitat has been ruined. A decrease in the price of furs has occurred since 1945 and few men now attempt to earn a living by trapping.

Seneca root is dug during the spring and summer. Entire families may "camp out" for several weeks at a time to collect seneca. Everyone digs the root — men, women and children. During a good season, a family may earn

\$300 in this way.

Raspberries and other small fruits are collected by women and older couples during July and August. A ready market is found with local merchants and nearby farmers. Often, the money earned is sufficient to buy children their school supplies and new clothing for the fall.



In 1964, Duck Bay had a population of 600 persons. In July, at the height of the employment season, 228 were receiving welfare payments. In 1970, the main source of income continued to be from welfare payments. Most residents had no opportunity to secure even part-time employment. Within one generation, the people have changed from independent to becoming almost completely dependent upon welfare payments, because of the destruction of the economic base by over-population and over-utilization by people from outside the community. Inasmuch as welfare is a secure source of income, the attitudes of the Métis towards work have undergone a dramatic change. The Duck Bay study details some of the present attitudes.

Some individuals have developed the habit of purposely seeking public assistance by pulling off stunts. Such "smart" manoeuvres are then made public, and never fail to bring amusement of a semi-envious "I'll be darned" variety from even those who disapprove. One man recently managed to craftily obtain a taxi fare to Ste. Rose, a hundred miles away, to see a doctor (he could not go by bus because his back hurt too bad), but instead of meeting the doctor, he visited many relatives, drank all night and came back with a trunkful of liquor which was later sold at bootleg prices.

Welfare is an income that is sometimes preferred to other incomes because it is dependable and well paying.<sup>6</sup>

The researcher drew the following conclusions about the effect of welfare upon the people.

As the recipients of aid are not aware of what the aims of this aid are, they feel no responsibility toward its use at all. According to a familiar principle, when an objective is presented to a group of people who possess no knowledge of its purpose and, further, feel no identification with the agency presenting it, they either do not accept that objective or use it resourcefully ... In the "culture of poverty" where

money does not happen to be viewed as an opportunity to be invested for an even better tomorrow, the finances are immediately squandered on the instant pleasures of drink and play.

Two comments may be made at this point:

a) When money is not used in a rehabilitative manner (as it appears it is not in Duck Bay) it tends to produce a sense of

security which is unreal in relation to the work-a-day world. In the present welfare programme there is nothing consciously rehabilitative at all. Vocational training in needed skills or an adult education programme may possibly be substituted in part or in whole for monetary relief.

b) An attempt to help or "treat" the patient by advancing him money does not take adequate appreciation of the cultural effects of this act. Every individual is not merely affected by social conditions, but in turn affects social conditions, too. Examples of non-work, and especially of dependency in certain circumstances are emulated and become values which may rise in ascendancy within the value structure. When that occurs an enculturation process breeds a "welfare culture" highly resistant to attempts at change toward more productive livelihood.<sup>7</sup>

Six years after the study quoted, the only full-time employment for Métis in Duck Bay was represented by two school caretakers, one teacher aide, and a local welfare administrator. One man cut hair in his home, while several women did laundry and cleaning duties for the school teachers.

The researcher pointed out although many in the community seem content to be on welfare, a growing number are dissatisfied with this way of life. An increasing number of the Métis in Duck Bay are becoming aware that there is no hope in the welfare society the state has created for them. A realization has developed that the larger the cheque received from the government, the more they are enslaved, for the more they are given, the more fearful they become of doing things for themselves. As self-sufficiency disappears, so does the feeling of self respect. Many of the more aggressive persons leave the community and attempt to get jobs in northern mining camps or in the large urban cities in the south. A certain pattern of outside employment has developed in Duck Bay. Men or women leave to

seek temporary employment but return home after a short period. Once they have been "out", they are rarely content to stay home. The attractions of the city exert a strong pull and migration occurs again. Often, however, the jobs secured are of a temporary nature and, upon being "laid off", a return to Duck Bay is made again. A desire soon develops to have permanent city employment, which is most likely to be secured if one learns a "trade". To achieve this, an effort may be made to upgrade academic knowledge or, if possible, a persons enrolls directly in a community college in a large city. Without considerable assistance in learning how to work and live in an urban centre, the migrant often becomes discouraged and may fall into the welfare way of life in the city, or else return home, disheartened and dispirited.

#### Migration to Urban Centers

In the urban centers, the Métis seek good jobs, good homes and good education for their children. In short, a better life than is to be found in the rural and isolated communities from which they came. The definition of "good" differs with each individual. To some, a good home is one with running water. To others, a good home is a modern split level suburban house. Similarly, the concept of a good job may range from steady employment to a high-salaried position.

The economic reasons which push rural Métis to urban centers also dictate the areas in which they settle. Most can only afford to rent rooms in a slum environment. There, surrounded by other Métis, they readily find social acceptance. Acceptance of each other as individuals is extended and received. If one wears shabby clothes, the group understands. Unsophisticated English creates no embarrassment, as such language is the normal expression of the people. The lifestyle and culture will range from the traditional to modern Canadian. The latter is followed by many but, no matter what the lifestyle, a person will be readily accepted by all. Acceptance is the key word, for from this arises a feeling of "homeyness" which is comforting and familiar. Invariably, there are relatives already in the city and a loosely structured, extended family, composed of aunts, uncles and cousins, offers assistance to the immigrant. This family relationship, supplemented by friendships, often provides the migrant with his first room, board and money until a job is found. Naturally, such kindness is repaid when employment is secured and the sharing of responsibilities and duties of the rural Métis community is thus established in the city. Commendable

though this may be, it creates difficulties for those who establish themselves in a well-paying job. Less fortunate family members or friends tend to live with and/or borrow from a prosperous Métis. Such demands often keep the man from improving his own housing, food and clothing. If he refuses, or is reluctant to share, he will be rejected by friends and relatives. The possible loneliness resulting from such ostracism causes most Métis to continue with rural sharing patterns. The sharing concept becomes a hindrance to the material advancement of many and often negates the dream of financial success that brought the man to the city in the first place. In addition, if a particular extended family group has not been successful in adapting to urban life it will be able to offer little assistance or worthwhile advice to the newly arrived Métis. Indeed any counsel offered may be more harmful than helpful. The tendency, however, is to migrate to an area of the city where the extended family has established itself as a rather loose social unit. The area does not necessarily have opportunities for employment, so the migrant may simply be moving from a depressed rural to an equally depressed urban center. Métis and Indian Associations across Canada have been concerned with the problems associated with migration. However, many of the provincial organizations are relatively new and still struggling with basic problems or organization and are unable to undertake studies or launch major programs to alleviate urban problems.

The most comprehensive study and proposal for action has been prepared by the Manitoba Métis Federation and endorsed by the Manitoba Indian Brotherhood. Entitled *In Search of a Future*<sup>8</sup>

the document is remarkable in its comprehensive proposals to modify the problem. It assumes that, since the problems of Native migrants originate in the rural areas and develop in urban centers, the only practical way to deal with the situation is by providing a continuum of services beginning in the rural and isolated communities and carrying through to the urban centres. It has four basic aims:

1. to assess and develop the economic potential of rural areas with a view to creating economically viable communities;
2. to identify urban growth areas to which migration by Natives might take place with a reasonable hope of success;
3. to establish a series of migration centers, provincial in scope, to assist migrant Natives in relocating to an area and job of their choosing;

Cont'd on page 18

Cont'd from page 17

4. to offer these services jointly through the Manitoba Métis Federation and the Manitoba Indian Brotherhood.

The study and proposal is a pragmatic and realistic approach to a pressing social problem. Its bluntness and honesty has created hostility amongst Native people, as well as White persons, presently well established in organizations offering services to Native people.

The desire to create economically viable communities and make the people self-supporting threatens the vast, complicated network of jobs created by the need to deliver government welfare and hand-outs to Indian and Métis communities. Self-sufficient communities would create unemployment for large numbers of professional and semi-professional workers in the area of delivery of social services. It would be wrong to assume that only White persons feel threatened. Considerable numbers of workers of Native ancestry are secure in well paid government jobs and they, too, are equally hostile to changes which might disrupt their comfortable way of life.

The deliberate identification of economic growth areas and the movement of people to them is also a threat to the society presently established in such communities. White people generally do not wish large numbers of Native people in any one urban center because they fear that social problems will result. Mining town administrators say, in private, that no more than ten percent of a community's population should be comprised of Natives. Beyond that, they allege, again in private, serious problems result.

At present, the services offered to migrating Natives are characterized by a complete lack of co-ordination. No effort is made to provide a continuum of services. At best, the Friendship Centers and Church Reception Lodges, are referral agencies, while at worst, they are institutions that have become bureaucratized to such an extent that their unfortunate clients are secondary to the needs of the organization.

The migration centers suggested in the proposal of the Manitoba Métis Federation propose to provide a continuum of service which would attack the problems of the lack of adequate housing, finances, information, preparation for urban living, self concept and confidence, group identity, as well as the confusion resulting from fragmentation of social services. Cultural misunderstandings, inadequate education, low-level job skills and the ever present concern of

discrimination would also be dealt with through migration centres.

Lack of faith in existing government programs is noted:

In some cases, the only accessible program succeeds in polarizing the client's poverty situation. For example, the Remote Housing program provides for adequate housing, but no further provisions are made for the inadequately fed and unemployed client. No priority is established for those who seek to relocate to another area for productive employment. No criterion is established as to the economic viability of the communities.

Other programs provide training only, with no provisions made to secure employment and relocate the family in a practical and systematic manner to ensure its successful adaptation to a new and possibly urban environment.

As a result, training has become an end in itself — a job that leads nowhere. The increasing number of Native people caught in this "training syndrome" is a cause for real concern, not only because of considerable cost to the taxpayer, but also because of the cynicism and frustration that develops among the Native people as a result.

Too often, the Native person, in the absence of a co-ordinated program, will strike out unilaterally to urban areas in search of the benefits of his training. But too often, discrimination; lack of finances, housing and information; and the psychological and social pressures, prove to be insurmountable hurdles without co-ordinated outside assistance in all of these areas. Too many either return to their communities or end up on skid row.<sup>9</sup>

If such needs are to be met, the study suggests, the existing Native organizations are the most likely to do the best job.<sup>10</sup>

Heretical though the proposal has sounded to the various government departments, the greatest concern has come from the professions. The proposal, *In Search of a Future*, gives little credit to the vast number of professional workers presently serving the Natives. The proposal places emphasis on the ability of persons of Native ancestry, who have wide experience in lieu of academic and professional qualifications, to give information, guidance and counselling. It constitutes therefore, a direct threat to the job security of professionals presently working with Native persons. In addition, the implementation of the proposed centers would lessen the influence of the Friendship Centers and churches. These groups, quite naturally, have objected to the implementation of the proposals.

To date, because of the lack of financial support, the Manitoba Métis Federation has been able to establish only one Migration Center. Located in the Northern mining town of Thompson, the Center has been remarkably successful.

The Thompson Migration

Center serves fourteen isolated native communities. All are characterized by a high rate of unemployment which in some villages approaches 90 percent. A worker from the Center visits each of the communities at least three times a year. Interested persons are given information concerning job opportunities at the mine, in service industries and on construction projects. Information about jobs and wage scales are given but, more importantly, questions of housing, furniture, schools, food

hockey leagues, Boy Scouts, Girl Guides, etc. The adults are guided to an appropriate clergyman, invited to bingo games and generally introduced to a multitude of social activities. The purpose of all this is to make the migrant comfortable and at ease in the new environment. Care is taken by the Migration Center to foster independent action on the part of the worker and his family. The general pattern emerging seems to be that these services are no longer required



and clothing costs, payroll deductions and a host of other details are dealt with. If a man is interested in seeking employment, Migration Center workers arrange for a job and boarding accommodations prior to his arrival. He is encouraged to leave his family at home while the new job is being tried out. Upon arrival he is "twinned" with a Native person who is successfully employed. The partner accepts the responsibility of making sure the new worker learns to use the transportation system, guides him to recreational and social opportunities and explains many important details — for example, the deductions from his first paycheck. If the worker does not react favorably to the job, the Migration Center will assist him in securing a different one. His wife and family are encouraged to visit Thompson frequently, in order to allow the family to develop a familiarity with the town. If, at the end of approximately two months, the man feels satisfied, encouragement and assistance are given in moving his family to Thompson. Help in buying or renting a house is given. Relocation grants are applied for to help buy furniture and the complexities of installment buying are explained to the worker.

Once the family has arrived, the Native ladies of the community move into action. Assistance is given in coping with and understanding the complexities of urban living. Budgeting, shopping, locating a family doctor, schooling, appropriate clothing, operating electric stoves, thermostats, automatic washers and dryers are some of the hundreds of tasks with which the migrating wife is helped. Children are enrolled in community clubs,

after approximately three or four months.

The Migration Center building contains a kitchen, dining area, lounge, offices and a number of bedrooms. Transients who drift into Thompson are given food and a room until permanent quarters can be found. In offering assistance to persons of Native ancestry, the Manitoba Métis Federation's Migration Center makes no distinction between Métis, non-status Indians and Indians.

During the period of September 1971 to July 1972, 621 men were interviewed by the Migration Center staff. Of these, 463 were placed in jobs and 65 percent were still employed in Thompson six months later. The success rate is remarkable in itself, but even more so when it is remembered that no professionals were involved. People who had once been migrants themselves simply helped new migrants. None of the Migration Center workers have academic or professional degrees in psychology, social work or counselling. Despite the phenomenal success of the one existing Migration Center in Manitoba, there is every indication that provincial and federal governments will not support the proposal to set up similar centers throughout Manitoba and other provinces. Opposition from established groups that wish to extend their present system of fragmented services continues to be the significant factor. Such groups wish to help people of Native ancestry, but not to the extent that relevant and effective organizations be allowed to supplant antiquated institutions which are characterized by high budgets and low rates of success.

## Housing

With the exception of one province, every Métis and non-status Indian Association places housing as its first priority for action. (Alberta gives priority to the land issue). Although Métis do not expect that adequate housing will solve immediate problems other than those of personal comfort, it is realized that the peripheral benefits are significant. It is one important element in the process of change.

"Although an improvement in housing conditions does not necessarily imply an improvement in the standard of living, the people concerned, a better living environment creates a favorable climate for the pursuit of further education which in turn leads to better employment and the desire for better living conditions."<sup>11</sup>

The process of change begins in the home and, to a limited extent, its spirit is generated by the physical house. The deplorable housing situation of Métis and non-status Indians has generated considerable interest amongst governments. Unfortunately, most governments have developed such unwieldy bureaucracies that they seem to be unable to react in an appropriate way to people whose needs deviate from the norm. With this in mind, the provincial Métis Associations have attempted to negotiate regional housing programs which will meet specific local needs. The land and building needs of a trader will vary drastically from those of a fisherman or an urban dweller. So must the housing programs. Government programs are aimed at urban needs and, in addition, are dependent upon the client's possession of a considerable sum of money as a down payment.

The majority of Métis and non-status Indians are poor — desperately poor. In addition, many, perhaps a majority, lack the educational background and personal confidence which allows them to deal with the paper-work detail-oriented government housing bureaucracies. The Native associations have attempted to overcome these problems by forming housing corporations staffed by persons who understand the practical needs of the people in various areas and who are able to simplify the legal procedures. The housing surveys of the Manitoba Métis Federation and the British Columbia Association of non-status Indians indicate a pressing need for better housing.

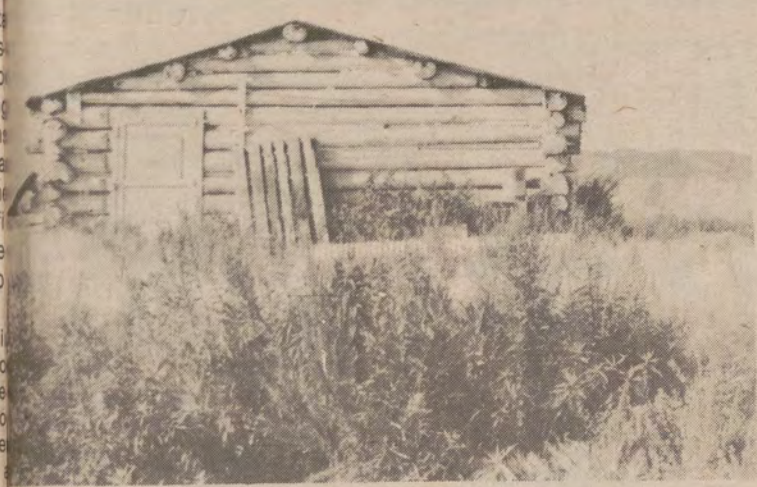
Overcrowding is a major problem for many Métis families. In British Columbia 54% of the households contained five or more persons while 55% of the houses had four rooms or less. In Manitoba 62% of the ci-

Cont'd page 19

THE UNIVER  
LIBRARY--P  
WINNIPEG  
R31 2N2

Cont'd from page 18

households contained five or more persons while 72% of the houses had four rooms or less.



|                      | Manitoba <sup>12</sup> | British Columbia <sup>13</sup> | National Average For all Canadians |
|----------------------|------------------------|--------------------------------|------------------------------------|
| with electricity     | 75%                    | 85.8%                          | 98.6%                              |
| with telephone       | 52%                    | 58.6%                          | 95%                                |
| with sewer and water | 11%                    | 69.2%                          | 96 %                               |

**ECONOMIC CONDITIONS**

|  | Manitoba 1972 | British Columbia 1972 |
|--|---------------|-----------------------|
| Full time employment                   | 36.9%         | 30.5%                 |
| Seasonally unemployed                  | 15.5%         | 65.1%                 |
| On welfare                             | 30.7%         | not available*        |
| Other (pension, partial welfare, etc.) | 16.9%         | 4.5%                  |

\* It would appear that those on welfare in British Columbia were classified as seasonally unemployed.

Government funding of Métis and non-status Indian associations for the creation of special housing corporations may prove too threatening for existing organizations with their well established corps of workers. Present programs have proved unsuccessful, but governments are often more willing to expend ever increasing amounts of money in an effort to expand existing programs than to spend lesser sums on innovative approaches.

**The Future**

Governments must develop the ability to react quickly and effectively to the social and economic needs of the Métis. Failure to do so may cause a significant minority in Canada to turn from striving to improve their lot by positive action to more desperate measures. If the rural and isolated Métis Communities of Canada are not to sink into greater poverty, immediate action must be taken. Governments would be wise to work through existing Métis and non-status Indian Associations for most effective results. The vast numbers of Métis migrating to urban centers have found that life in the city is rarely better.

The deplorable social and economic conditions existing will, unless corrected, lead inevitably to racial violence in the many parts of Canada. For there is no place left to which the Métis can retreat.

**CHAPTER 12:**

- <sup>1</sup> Métis Association of Alberta, "The Métis People and the Land Question in Alberta", March 24, 1971, (mimeographed) pp. 3-7.
- <sup>2</sup> *Ibid.*, pp. 8-9.
- <sup>3</sup> *Ibid.*, p. 9.
- <sup>4</sup> *Ibid.*, p. 9.
- <sup>5</sup> Government of Manitoba, Community Development Branch, *Duck Bay*, 1964, (mimeographed) p. 9.
- <sup>6</sup> *Ibid.*, p. 6.
- <sup>7</sup> *Ibid.*, p. 7.
- <sup>8</sup> S. Fulham, *In Search of a Future*, Manitoba Métis Federation, 1972, Winnipeg.
- <sup>9</sup> *Ibid.*, pp. 2-3.
- <sup>10</sup> *Ibid.*, p. 7.
- <sup>11</sup> M. Lipman, "Conseil des Oeuvres de Montreal, Operation: Renovation Sociale", Montreal, 1967, p. 173.
- <sup>12</sup> Manitoba Métis Federation, "Proposed Housing Program for the Métis Population of Manitoba". Winnipeg.
- <sup>13</sup> W.T. Stanbury, *Survey, Summer 1971*. B.C. Association of Non-Status Indians, 1972, (A sample survey of 2173 families).

**INTERLAKE REGION CONDUCTS TRAINING SEMINAR**

The Interlake Region of the Manitoba Metis Federation held a training seminar on Saturday, February 28, 1976 at the Gimli Industrial Park, Gimli, Manitoba.

Despite adverse weather and road conditions, sixteen out of the twenty four locals were present. The seminar was funded by the Department of the Secretary of State with Mr. Denis Lamirand coordinating.

The Chairman of the seminar was the Vice President of the Interlake Region, Mr. Howard Asham with Ms. Anna Barnes, Secretary Treasurer assisting.

Guest speakers were Mr. John Zdan from Communities Economic Development Fund, Mr. Gerry Knutson, Special Arda, Mr. Jack McDowell, U.I.C., Mr. Wayne Blackburn, Interlake Manpower Corps, Mr. Ted Harvey, Canada Manpower Centre, and Mr. Leon Lavasseur, CMHC.

The President of the Manitoba Metis Federation, Mr. Edward Head was also present and gave a resumé of some of the various programs and policies recently put in effect in the MMF organization.

The speakers elaborated on their individual programmes and organizations and it was the general feeling of the interested delegates that these seminars should be held more often.



**Registration Now Underway For Spring Session of Art Classes**

The Studio Programs Department of The Winnipeg Art Gallery is now accepting registrations for the Spring Session of art classes. The Spring Session commences May 10 and continues for 8 weeks.

As in previous years, the Gallery will offer a wide variety of classes for pre-schoolers, children, teenagers and adults. In addition to instruction on traditional techniques, many new exciting and innovative classes have been developed.

All classes are open to the general public and tuition fees are nominal. For further information regarding class times, tuitions and dates, call the

**Studio Programs Department of The Winnipeg Art Gallery at 786-6641, ext. 51.**

**ANNOUNCEMENTS**

**Southeast Regional Office**

Elections on Southeast Regional Meeting on March 27 and 28 results:

- Ernie Blais - new Vice-President**
- Herman Burston - new board member**
- Mary Guilbault - new board member**

**Secretary of State, Department Native Citizens** is moving to a new location. Effective April 12, 1976 the new address will be:  
**Native Citizens Directorate**  
**14th Floor**  
**66 Slater Street**  
**Lord Elgin Plaza**  
**Ottawa, Ontario**

**Antoine S. (Tony) Lussier of St. Laurent** has been appointed as director of Native Education Branch. Education Minister Ben Hanuschak made the announcement, effective April 2, 1976.

**Gillam**

The new executives for the Gillam M.M.F. Locals are:  
**Bob Sinclair - chairman**  
**Barbara Masson - Vice-chairman**  
**Lorne Sinclair - Secretary-Treasurer**

Elections were held in Dauphin on Saturday, April 3rd. for the (M.M.F.) Manitoba Metis Federation directors for the Dauphin Region. There were four candidates for the position; being Leon Guiboche, Dennis Gosselin, Clifford O'Neil, and Art Dane.

Clifford and Dennis were the two successful candidates. They were wished the best of luck by the two unsuccessful candidates who had been on the board of directors prior to the election.

**WINNIPEG ART GALLERY**

1. May 28 - June 20, 1976 Mid-Western Juried Exhibition; Organized by: The Winnipeg Art Gallery. Open to: all Manitoba artists. (Manisphere is contributing financially in lieu of holding their annual exhibition at the Gallery.)

2. September 22 - November 21, 1976; Manitoba Juried Photography Exhibition.

3. October 22 - November 21, 1976; Manitoba Juried Exhibition; Sponsored in cooperation with a local, private radio station (CKRC). Open to: All Manitoba artists.

4. January 14, 1977 - February 27, 1977; Exhibition of Winnipeg Crafts; Anticipated to be a forerunner to a juried exhibition of Manitoba crafts later in 1977.

# LAMBAIR

## AIRCRAFT CHARTER SERVICE

### SERVING NORTHERN MANITOBA SINCE 1935

WITH BASES SITUATED IN THE PAS, THOMPSON, GILLAM, CHURCHILL AND RANKIN INLET

**FLIGHTS LEAVING DAILY TO ALMOST ALL POINTS IN NORTHERN MANITOBA.**

FIXED AND ROTARY WING AND SCHEDULED SERVICE.

**DO NOT ASK US WHERE WE FLY, TELL US WHERE YOU WANT TO GO!**

## LAMBAIR

Tel: 623-3461 (The Pas)  
677-4555 (Thompson)

# Letters

Dear Editor

Please find enclosed a press release and it would be very much appreciated if you could print this notice in your newspaper for your next two issues.

If you require further information please do not hesitate to call. Our number is (613) 232-1761.

Thank you very much.

February 27, 196  
Press Release, Ottawa

The President of the National Association of Friendship Centres, Mr. Albert Robillard today announced the National Association of Friendship Centre's 5th Annual Assembly which is to be held in Winnipeg, Manitoba on June 9-12, 1976.

The National Association of Friendship Centres representing sixty-three

Friendship Centres across Canada acts as a communications - co-ordinating and lobbying body with its National office in Ottawa.

"A Friendship Centre is a non-political, non-sectarian, autonomous social service agency existing to administer and implement programs to meet the needs of Native people either migrating to cities or living in them."

Winnipeg, Manitoba has been a major local point for the Friendship Centre Movement. At the 1958 Annual Indian and Metis Conference sponsored by the Community Welfare Planning Council of Greater Winnipeg, a resolution was adopted which called for:

"A referral service for Indians, and part-Indian, newcomers to Winnipeg to guide and counsel on matters of employment, housing, education, health and other community services."

So it was, and in April, 1959, the Winnipeg Indian and Metis Friendship Centre opened its doors and it was destined to be the first of

many Centres of similar nature in Canada.

In June, 1972, the Department of the Secretary of State announced a five-year Migrating Native Peoples Program for funding of Friendship Centres due to the increasing influx of Native people into urban areas which today encompasses over 50 per cent of the Native population.

The Assembly will be electing the Executive positions of Presidency, Vice-Presidency and Secretary - Treasurer, along with a new Constitution.

Major policy and workshop sessions will take place on the evaluation of the Migrating Native Peoples Program and the future role of the Friendship Centres.

The Honourable J. Hugh Faulkner, Minister of the Department of the Secretary of State has been invited to attend and participate in the policy sessions.

For further information, please contact:

For further information, please contact:

Mr. D. Anaquod, Executive Director  
National Association of Friendship Centres  
200 Cooper Street, Suite 2.  
Ottawa, Ontario. K2P 0G1  
Telephone: (613) 232-1761



Volunteer Services -  
A Different Approach

The involvement of members of the community as volunteers in an organization goes a very long way to promoting mutual awareness and sensitivity and, as we all know, the world could do with a little more progress in both areas.

The philosophy of Volunteer Services at The Children's Aid Society of Winnipeg is one of meeting needs to maximum benefit. It is a tall order but not an impossible one. If the overloaded caseworker is relieved of some of the frustration of often having to perform "band-aid" operations and knows the client is getting the necessary extra attention which he simply does not have time to provide; if the client feels wanted, is assisted along the road to better self-development and finds a friend; if the volunteer can make a contribution, feel useful, needed and more fulfilled; if the community becomes more attuned to the problems and potentials of its various members ... then, we are all better served.

The volunteers at The Children's Aid Society of Winnipeg are performing a valuable and much-needed service. And, we think they, too, are reaping the benefits. Although most of our present programs are relatively new, many accomplishments are being made. They are the immeasurable kind ... the child who turns to ask for help with schoolwork after initially rejecting it, the withdrawn young teenager who unexpectedly emerges from behind a tightly drawn shell,

### SURVEY OF READERS' OPINIONS:

We are reviewing the mailing list and evaluating our Weekly, and would appreciate

## The Children's Aid Society of Winnipeg

the abused youngster who finds solace and understanding, the frustrated young mother who realizes that someone cares, the slow child who finds something he can accomplish.

Our volunteers offer their time, their enthusiasm, their ideas, suggestions, life experiences and individual skills. They are encouraged to be involved as a member of the team, to do research, reading, to learn, and, in doing so, to broaden their horizons while doing the same for the child. And we are learning too, from them, more about ourselves, the children, the way we work and of new approaches which only a variety of independent thinking can produce.

But what do volunteers actually DO? As special friends, tutors, drivers, instructors, clerical assistants, resource people, working individually or in groups, they may listen, talk, teach new skills, express interest, persuade, cajole, swim, skate, play hockey, football, walk, run, type, do sort and staple, read, dance, play the piano, lift weights, sing, laugh and care. This is a small list. The possibilities are endless because wherever you have individuals, you have variety. And there is no doubt about the individuality of our volunteers!

Some time ago, one of our volunteers described the Volunteer Services program at The Children's Aid Society as a "different type of volunteer work". It was a moment of enlightenment for the volunteer and, perhaps, for the agency too. Volunteer

Services based on an understanding, acceptance and appreciation of differences. See help rather than rescue. See new — a little unusual may be

Everything means something, especially to a child. And something can mean everything to a child who has been particularly deprived. Volunteers may do something and, at times, everything. It is a difficult concept to grasp and to accept but one which we are finding is well worth the effort.

readers' comments. Your comments will assist us to know whether the Weekly is useful and informative.

1. I wish to continue receiving the Weekly — Yes — No
2. My address has changed from:
  - To:
3. Please add the following to your mailing list:
4. Comments and suggestions:
5. Vocation:
6. Name:

PLEASE MAIL TO: The Children's Aid Society of Winnipeg  
4/114 Garry Street,  
Winnipeg, Man.



# LE MÉTIS

Larry Dysart

"Le Metis" is distributed to all MMF Members and subscriptions from non-members are invited at the yearly rate of \$3.00 and are available at the following address:

**MANITOBA METIS FEDERATION**  
301-374 Donald Street, Winnipeg, Man. R3B 2J2  
Telephone: 942-2565  
The Voice of the Manitoba Metis  
Published on the 28th of each month

The policy of "Le Metis" is to encourage members and readers to send in materials. You must sign your letter if you want it published, and they will not be returned. The Editor reserves the right to edit letters for space reasons.

**General Advertising**  
FLAT RATE PER AGATE LINE  
National Advertising .....25c  
Local Advertising .....23c

**IMPORTANT**  
All advertisements must be received one week before publication.  
**Color Advertising**

Black and one color extra .....\$ 60.00  
Black and two colors extra .....\$120.00

I wish to subscribe to "Le Metis" at \$3.00 a year.

I am, a new subscriber   
renewing my subscription ,  
for 1976

Enclosed please find cheque  money order  for \$3.00 made out to the Manitoba Metis Federation Inc.

NAME .....

ADDRESS .....

CITY/TOWN ..... PROV. ....

POSTAL CODE .....

Mail subscription fee to:

Editor  
"Le Metis"  
301-374 Donald St.  
Winnipeg, Manitoba  
R3B 2J2

## Attention Readers

Le Metis will be starting a monthly column in which we are inviting the Metis Women and Men to send us recipes that they would like to see in a Book of Metis Recipes. Included below are a few instructions and guidelines on how to send us your contributions:

- Try when ever possible to write your recipes in point form.

- Please indicate your name and some of the background of your recipe i.e. (was the recipe handed down to you by your parents or grandparents and where did they get it from).

- The column will also serve to relay the recipes that others have and which could possibly be of use to you i.e. (You will learn many new recipes)

- In order for this column to be of use it is imperative that we get good response to our request for contributions from the community level.

**Send Entries to**  
Editor  
"Le Metis"  
301-374 Donald  
Wpg., Man.  
R3B 2J2

# METIS POETRY



Rosemary Ann Wiebe, age 14, is the eldest child of Abe and Mary Wiebe, formerly of Winnipeg and Brandon, and now living at Stoney Indian Reserve in Morley, Alberta. Rosemary is still attending high school in Winnipeg.

Along with her studies this school year, Rosemary held a regular babysitting job of sixteen hours a week. She took and passed a course for her Bronze Medallion in swimming at the Y.W.C.A. She has also participated regularly in highland dancing and kung fu. Rosemary writes poetry and plays for a hobby.

Rosemary is undecided about her future. She is thinking of taking up native studies and then law, specializing in assisting native people in legal trouble. Or, she may decide to go into nursing. As a Métis, she especially likes Stoney Indian Reserve, and a career in nursing would enable her to find employment anywhere, including an Indian reserve or Métis community.

This summer, Rosemary has been promised employment as a life guard for the swimming pool at Morley Reserve Recreation Complex.

## WISDOM

Have you thought of all the wisdom that is in this big world today, How some build deadly missiles and then they go to church and pray?

Perhaps I prefer simple thought of the Great Spirit and His love, the Maker Who gives us all things and Who blesses us from above.

## My Friends

I shall be true to those who are not false with me. There are but few Whom I can trust absolutely. With these true friends I will

## SPRING

Today the west wind breathed upon the hills, chasing away the long, cold winter chills, We raced outdoors to feel the gentle wind against our faces, warm and friendly welcome, and very brightly shines the hot spring sun. and very brightly shines the hot spring sun. and very brightly shines the hot spring sun.

Oh, what joy there is in every spring, for new life is seen in everything!

## A Prayer Fountain

Like a glorious fountain, may my heart be, ever upward and outward reaching for Thee.

## HIS CENTRAL MESSAGE

I'm sure you've heard or read about the satellites in space, The powers of the world, they say, are in a rocket race.

But yet the mess they've made on earth, an abominable disgrace, In greed and hate they have enslaved every other race. It's time we taught them real meaning, which isn't found in space, Tell them of God's humble love and life within His Grace, The finer points Jesus taught His central message trace, Christ looks closely into the heart, not the colour of face!

## SONG OF A METIS

Yes, the past is gone forever and we can never bring it back We cannot wish for better things nor mourn over the things we lack; We can only work together for a happier world to come, And learn to live in harmony forever, here beneath God's sun.

## MY LAST GOOD-BYE

When I must leave this world, I hope that I can leave it with a smile, that I can set my heart at rest knowing that my life was worthwhile, I hope that I can leave behind happiness wherever I've been, and good to all I loved below; Please remember my cheerful grin.

## I WONDER WHY

If often wonder why it is Some people have to think like this, and in their hate cause others pain and hurt again and still again.

They hate and fear each other race and seek to find yet more in space, to spread their noble ideas, prejudices like waves in seas.

The innocent child is hungry, barefooted, in poor misery, because his skin is darker and others fail to make a fair land.

## FUTURE OF THE METIS

In my dreams I see a happy sight, for my love's smiling with sheer delight, which soars as we meet alone at night and talk of a future much more bright...

Our people'll live in sweet harmony. work towards a better destiny, at last we'll gather in unity and help each other liberally.

## DEDICATION

I dedicate these lines I write to the people whom I love best, the folks who have brought me delight, made me often their welcome guest.

I'll tell you why I love these folks So much better than all the rest, It's cause they shared both time and toast and helped me in trial and test.

They may reside in humble shacks and are despised by white man's pride but yet I would to them make tracks, their lowly hearts are kind inside.

They are the Stoney Indians and some other tribes I have met, and my numerous Metis friends, THERE ARE NONE FINER ANYWHERE.

## TO A GOSSIP

If all the things you ever said were written in a book, Would all your close friends and neighbours be able to take a look?

Would they feel hurt by what you said, or would they be ashamed. Would they find they have been betrayed, for your lust or pride, framed?

## A Mother's Advice

Children, your years are yet tender, I pray you'll always remember our sweet love for one another, When we laughed and played together, Worked and shared dreams with each other, Don't let your hopes vanish - ever.

## A SEARCH

One day I wrote a friend of mine and tried to say what's on my mind, It was very hard to explain, and understanding's hard to find.

Everybody needs someone to share his joys and his sorrows, to discuss and solve a problem. and talk of better tomorrows.

Oh God I pray for me today, that I shall find Some peace of mind.

And in this world we will deserve a perfect place for every race.

## WORLD PEACE

I often try to visualize What life would be like on earth if all folks lived in brotherhood, without one high or lowly birth.

If every race on the earth respected others as they should and people shared their ideas; every culture has some good

Then we would have a paradise, and live in peace and harmony in tune with the one Great Spirit, life as He planned...in unity.

## MY FRIEND D.B.

Of all the friends I have or earth my favourite one is D.B. because he always smiles at me and his humour heals my sorrows; His kindness make each one happy, He is serious, yet carefree, gentle with everyone he meets, humble yet he's smart as can be, So D.B.'s all the world to me

## ESCAPE

Once in a long while Icicles hang from the roof, We all sit inside in a corner by a fire; Delbert, with his smile plays a tune on his guitar as we sit and wait for winter's harsh cold to pass.



## The President's Corner

### Core Budget Submission

Edward Head, President, presented the 1976-77 Core Budget Submission to officials of the Secretary of State in Ottawa late in February. The document, approximately one thousand (1,000) pages long was well received. The submission made was the most comprehensive and detailed presentation ever made by the Federation. The Secretary of State had indicated that the Core Program will be extended for one additional year. During this period, program evaluation will continue.

### Housing

The administrative staff of RANCOM together with Mr. Ed Head and Mr. Stan Guiboche met with CMHC officials in Ottawa to clarify several problems facing RANCOM. Specifically, a request was made to establish a cash-flow system for receiving construction advances in order that RANCOM'S bills may be paid. A follow-up meeting is scheduled in Winnipeg on March 31st at which time details of the system are to be worked out. To this time, the system is most difficult and is hampering RANCOM in its work.

### Government Liaison

Several meetings have been held during the last month with various Provincial and Federal agencies in order that they have a better understanding of our goals and that we take full advantage of the resources they have to offer. The meetings have been most productive. The Department we have met with so far include the Secretary of State, Department of Justice, Canada Manpower, Public Service Commission, Native Education Branch and Tourism, Recreation and Cultural Affairs.

### Meeting with Premier

Mr. Head recently met with the Honourable Ed Schreyer to discuss issues pertinent to the Metis people in Manitoba. The meeting also gave our President the opportunity of presenting the Provincial submission for Core Funds. Hopefully, meetings between the Premier and Mr. Head will continue on a regular basis in the future.



## DAUPHIN REGIONAL CONFERENCE

March 12, 1976  
Marlborough Hotel  
Winnipeg

Housing was again a major issue at the Manitoba Métis Federation Dauphin Regional Conference held on February 6th and 7th, 1976, in the Allied Arts Centre, Dauphin

Manitoba. Mr. Edward Head, President of the Manitoba Métis Federation, in a speech to approximately fifty delegates from throughout the Region, stated that "housing continues to be a problem for the Métis people of not only Manitoba but also of

every other province in Canada. Mr. Head explained that the Federal Government has not lived up to the announcement that Native people would be involved on all aspects of housing; on a decision making level and also at the community level. He cited the Rural and Native Housing Corporation of Manitoba as an example of the exclusion of Métis in Housing Programs.

The majority of the problems faced by this Housing Delivery Program arise when trying to fit the Rural and Native Housing Corporation of Manitoba into the structure of the Central Mortgage and Housing Corp. Anything that

RANCOM does is subject to the approval of the C.M.H.C. people, and that's a large bureaucratic system in Ottawa.

The Conference Agenda also provided the opportunity for all levels of the Regional Structure to report on their progress and also to realize problems which they are encountering. Reports were given by the Vice-President,

the Directors and by the Chairmen of each respective Local. Elections for Representatives to sit on various boards and committees were also held and the results are as follows: the delegates recommended Wesley Leask for the Dauphin Friendship Centre, Art Dame was elected to sit on the Legal Aid Committee, Ferdinand Guiboche was elected for Parkland Education, Leon Guiboche to the Alcoholism Committee and Percy Houle was elected for RANCOM Board.

Gary Nabess the representative from R.A.N.H.C.O.M. gave a brief presentation which supported Mr. Head's assessment of the problems faced by this housing delivery agency. Mr. Nabess said that to date 100 homes have been purchased and that many among this number were nearing completion. He stated that a large majority of the land which RANCOM deals with belongs to the Crown and emphasized that the cumbersome procedure involved in processing land titles was behind many of the delays and difficulties of delivering houses.

Ferdinand Guiboche, Director General of the Manitoba Métis Academy, gave a presentation of the development and progress of the Academy. He stressed the need for greater participation of Métis people in all areas, and told the delegates the problems which the Métis people face and will not be alleviated until they become more involved at the grass roots level.

Bernard Carriere

Board of Directors of the Manitoba Métis Federation have some grave concerns surrounding the question of native policing.

Discussions have been held for at least a year, without direct or indirect participation of the Métis and Non-Status Indian people. All of a sudden someone has come to the realization that we exist and must be consulted. Token consultation is not our bag. Meaningful consultation is what we require.

The discussions that are being held today are significant. They have taught us that in most cases we don't even have a fighting chance. I've even heard us referred to today as "outsider half-breeds".

The Provincial Government must realize that we as a people must be recognized. This recognition will manifest itself only when we take part on an equal basis in all negotiations. In fact, initially, we want to meet with the Chiefs involved prior to meeting with Government officials.

A combined and consistent approach to the problems of policing can only be dealt with by a joint effort of the Indian and Métis people.

If any differences exist they can be cleared up at a joint meeting. We are poor in dollars but rich in numbers. Let's work together.

Until that time, we cannot recommend supporting today's presentations. We must be on an equal footing prior to any final decision being made.

## INDIAN-METIS FRIENDSHIP CENTRE WINNIPEG, INC. - ANNUAL MEETING

Saturday, May 15, 1976

150 Stradbroke Avenue  
Winnipeg, Manitoba.

Special Guest Speaker - Ms. Emma LaRoque

Dance - 8 p.m.

Entertainment by Nor 'Eastern Four

Opening Ceremony - 9:30 a.m.

Elections to be held, Business Meeting 10 a.m. - 12 noon

Lunch Break - 12:00 - 1:30

Family Fun Fair - 1:30 - 4:00 p.m.

Dinner and Dance to follow:

Cocktails - 6:00 p.m.

Dinner - 7:00 p.m.

Dinner & Dance - \$5.00/person (Dinner is limited to 150 persons)

Dance - \$3.00/person (18 years and over only)

Advance Ticket Sales Only - Absolutely No Ticket Sales at Door.

Can be purchased at Friendship Centre, 590 Main Street.

### Call For Papers

The Twelfth Annual Conference of the

Canadian Association for American Studies

October 20-23 1976

Winnipeg, Manitoba

under the auspices of the Canada Council and the Faculty of Arts, University of Manitoba

The Native Peoples of North America

The Program committee welcomes submissions in all relevant areas, for example:

Literature by and about Native People  
Film

|          |                |
|----------|----------------|
| History  | Ethnography    |
| Art      | Economics      |
| Music    | Native Studies |
| Religion | Politics       |

Papers are to have a reading time of no more than thirty minutes.

**Please Note:** It is not necessary to be a member of CAAS in order to deliver a paper at the Conference. It has been possible in the past for CAAS to handle the expenses of participants who cannot obtain assistance from their own institutions. An effort will be made to collect and publish the best papers delivered.

**Please submit a one-page proposal by May 15, 1976.**

to  
Professor John J. Teunissen  
CAAS Program Chairman  
Department of English  
University of Manitoba  
Winnipeg, Manitoba  
R3T 2N2

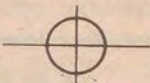
THE UNIVER  
LIBRARY-PE  
WINNIPEG  
R3J 2N2



# BY THE NATIVE COUNCIL OF CANADA

February 12, 1976

Aboriginal Rights is overdue." "We are not just another culturally different group of poor people with special problems. We are the original people and as such we have the rights of those who have occupied and used a territory from the time immemorial. We do not lay claim to "ownership" of the whole country, but we wish our Aboriginal Rights and our special position to be understood by all Canadians. We realize that it will take some time to work out the details concerning these rights. We call upon this government to reaffirm the Aboriginal Rights of the Métis and Non-Status Native people and help us do the work required to prepare for negotiation of a settlement."



## SHINGOOSE

Métis and Non-Status Indians are the direct descendants of the Indian people who originally inhabited Canada. Today there are more than one million Native people that are descendants of the original indigenous Indian tribes.

This group of people, because of their dual backgrounds, have created a brand new sound which is a combination of French and Irish folk tradition, together with the haunting and lyrical chants of the North American Indian. This has produced a new sound that is creating plenty of excitement in music circles. The new music is called Native Country.

The artist on this record is Shingoose, a pioneer in the development of the Native country sound. This album contains four of the finest examples of this new Native music.

Shingoose spent 10 years "paying his dues" playing one-ners throughout the United States and Canada, with a variety of groups. He learned to play everybody's music, but his own. Then in 1970 he returned to Canada to discover the roots of his Native tradition. In the strong rhythms and haunting chants of the Native people, he found the magic ingredient that opened a whole new, musical universe.

In the fall of 1974, Glen Campbell heard Shingoose's songs and promptly signed him to a 5-year contract.

This album is produced by Shingoose as a fund-raising project for the **Native Council of Canada** to help promote the film and performing arts program within the Council, and help provide a platform to launch other Native projects.

## PRESENTS NATIVE COUNTRY



## SHINGOOSE

Label: Native Country  
Direction: NCC  
(613) 238-3511  
Telex 053-3301

Native Country, a record album written, produced and sung by native entertainers, was introduced at a reception hosted by Native Council of Canada (NCC).

Lead singer, Shingoose, a Winnipeg native wrote the music for all four songs and the lyrics for two. Duke Redbird, vice-president for NCC wrote the words for the other two.

The album is a project under the Council's performing and film arts program, financed by a special federal grant.

The music is described as a new sound, combining French and Irish folk tradition and the haunting chants of the North American Indian.

Shingoose and Redbird have signed a five-year songwriting contract with Glen Campbell. One of the songs, "The Ballad of Norval Morrisseau", will be on Campbell's new album.

NCC is optimistic the album will pay for itself. There are approximately 750,000 Métis and non-status Indians and hope to have good sales in Canada before hitting the U.S. market.

NCC in June, 1975 developed a performing and film arts program to provide a launching pad for talented native people in the music, film and entertainment industries.

The program will organize native talent across Canada. It will establish a central information source and review and produce films of native content. It will also make presentations to the agencies such as CBC, the National Film Board, private film companies and recording companies to encourage organizations to utilize talented native artists.

## Willie Dunn

### Micmac/Métis from

**Restigouche, Quebec.** He is not only a singer and composer, but an award-winning film-maker and veteran of several native movements, the latest of which is to help the Crees of northern Quebec protect their land rights from the massive James Bay hydro-electric development. He works closely with White Roots of Peace, an Indian communication group, to which he has donated all proceeds from this album.



## Native Council of Canada

(Métis and Non-Status Indians)

LE CONSEIL NATIONAL DES AUTOCHTONES DU CANADA

77 Metcalfe St., Suite 200  
Ottawa, Ontario K1P 5L6

Dear Sir/Madam:

Thank you very much for your expressed interest in our performing artists.

The records of both SHINGOOSE and WILLIE DUNN are available by sending a certified cheque or money order to the Native Council of Canada at the above address.

Indicate the amount of records you want and remit \$3.00 (each) for the SHINGOOSE LP and \$7.00 (each) for the WILLIE DUNN LP.

Thank you for supporting our artists.

| RECORD<br>Quantity     | AMOUNT<br>REMITTED |
|------------------------|--------------------|
| SHINGOOSE EP           |                    |
| WILLIE DUNN LP         |                    |
| NAME: .....            |                    |
| ADDRESS: .....         |                    |
| CITY & PROVINCE: ..... |                    |

## Why CASNP Supports the Dene Declaration

The 18,000 Indian and Metis people of the Mackenzie Valley, known as the Dene, have occupied their traditional lands since time immemorial, making their living from the land by hunting, fishing and trapping. Through many generations they have evolved a culture in balance with nature.

During the past two centuries, increasing numbers of non-Native people have settled in the N.W.T., bringing with them the latest aspects of western culture and technology.

In spite of this the Dene still constitute a majority of the population and retain much of their traditional cultural values and lifestyle.

In the past, land settlements between the Canadian government and the native peoples have taken the latter's land in exchange for money. This is known as extinguishing their title to the land. Two treaties were made between the Canadian government and the Dene, one in 1899 and one in 1921. The Dene claim that these treaties were partly fraudulent and were peace treaties not a land settlement.

The land settlement proposed by the Dene calls upon the Federal Government to develop a policy which gives priority to the self-development of the indigenous people on their traditional land. Instead of the once-and-for-all solution which settles the native "problem" to the satisfaction of the bureaucrats and the white people by separating the people from their land and thus ensures their extinction as a people, the Dene seek a settlement which will ensure their survival as a people by recognizing — in formal legislation — their rights to their homeland.

What the Dene seek, principally, through a land settlement, is an economic base within Canada which they control. This would ensure their autonomy, cultural and economic, and at the same time their participation as equals in the discussions and decisions that affect their lives. More specifically, they seek the following, as the minimum conditions for their survival:

**1) self-determination**, by which they mean the right to govern themselves through institutions of their own choice, which the Dene people understand and which meet their needs;

**2) guaranteed long-term political security**, by which they mean the assurance of a land base sufficient to allow some degree of control over

future political and economic development in the North;

**3) economic independence**, because the Dene realize that true self-determination within a private enterprise system is only possible through adequate control of economic resources to make their political will effective; that resource base would enable them to develop economic alternatives to fit their needs and desires and free them from dependence on federal welfare dollars for their subsistence;

**4) cultural survival**, by which they mean recognition of the Dene as a culturally distinct people free to determine their own cultural development within the Canadian framework.

The Dene land settlement proposal is not designed to deprive other Canadian citizens of their basic rights nor are non-native people discouraged from participating in the development of the N.W.T. What the Dene seeks is assurance that only those people who have a genuine concern for the future of the North, and those who have a vested interest in the land because it is their chosen and permanent home, will be allowed to decide what kind of development takes place.

The Dene are not asking for rights and privileges beyond those guaranteed to all Canadian citizens. Every province in Canada has the privilege of electing a regional government with a capacity to respond to regional needs. Permanent, long-time residents of the North, familiar with the social, economic, and environmental conditions so different from those of southern Canada, are more qualified than southerners to determine the policies that are most beneficial to northern development. It is reasonable, then, for the Dene people to request that they be allowed to participate fully in decisions affecting their lives.

The Dene Declaration is not a separatist statement. It is a statement in English of the way the Dene view themselves — as a distinct people, with an identity based on their relationship to the land. It is an articulation of their quest for self-determination within the country of Canada. When the Dene refer to themselves as a "nation", they are using this word to describe their unity as a people and not in the political sense of an autonomous state. The Dene do not want to return to the past, but rather they seek the opportunity to share in the building of a new northern society, geared to meet the needs of all northern people.

Recognition of the Dene title to the land would provide the economic base necessary to attain the above objectives. The failure to negotiate a satisfactory settlement will mean continuing social and economic problems for the Dene people, as well as a deterioration of relations between Native and non-Native Canadians. The land settlement proposal advanced by the Dene, on the other hand, provides a unique opportunity to bring native people into the economic, social, and political life of Canada in a way that can be a source of pride to all Canadians.

March 1976 C.A.S.N.P.  
Bulletin 27

### New Executive Director for Native Support Group

OTTAWA—Most organizations constantly question their effectiveness, their philosophy, their role. For the new executive director of the Canadian Association in Support of the Native Peoples, Bob Fox, the organization must constantly attempt to "raise the level of awareness of all Canadians".

"Native Land Settlements Week is a perfectly good example of what we should be doing", he commented in a recent interview. "We are educating non-Indians at the request of Native groups. Our activities are therefore important to both Native and non-Native Canadians."

"As an organization, we have a tremendous amount of expertise. This should be mobilized for the use of non-Native groups, governments and Native organizations."

CASNP is the only non-Native support group in Canada. Its work in promoting Native people among the non-Native population is very important, Fox says. "There's a lot of integrity in that kind of work. We don't claim to speak for Indians, but non-Indians need to be made aware. And most Native people realize the need for white support."

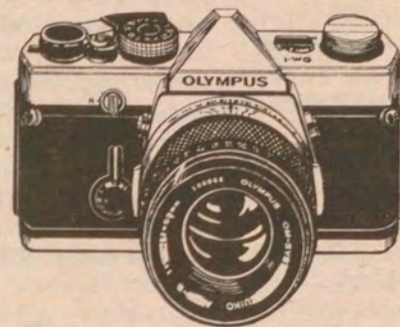
Fox has been associate director since December 1st last year. His position as director was effective February 1st.

He brings varied experience to the Association. His most recent previous position was as a consultant to the Native Citizens' Program of the Department of the Secretary of State. His work has also included posts as an area supervisor for the Indian Community Secretariat of the Ontario Department of

Cont'd page 25

# Kerwin photo Ltd.

320 GARRY ST.  
WINNIPEG, MANITOBA



## HOME OF THE OLYMPUS OM-1

FOR COMPLETE PHOTO FINISHING SERVICE MAIL YOUR FILMS OR NEGATIVES TO

KERWIN PHOTO  
320 GARRY ST.  
WPG. MAN.

SPECIAL OFFER

25% DISCOUNT  
OFF LIST PRICE OF  
PROCESSING OR FREE  
ROLL OF FILM WITH EACH  
FILM DEVELOPED

Brandon University  
Faculty of Education  
Brandon, Manitoba, Canada R7A 6A9

Position - Coordinator for P.E.N.T.

Program Coordinator for P.E.N.T. (**Project for the Education of Native Teachers**), Brandon University, Faculty of Education. Appointment commencing September 1, 1976.

**Duties** will include 1/3 administration, including coordinating spring-summer sessions, budgeting, spending and 2/3 assisting in supervision of field experiences of student teachers in various regions of Manitoba, including northern communities.

**Rank and Salary** open; non-tenurable position.

**Qualifications:** Teaching experience, preferably in elementary and cross-cultural situations; Master's degree or Ph. D. preferably in cross-cultural; willing to travel.

Send applications to:

Dr. P.G. Klassen  
Director of P.E.N.T.  
Faculty of Education  
Brandon University

The closing date for applications is May 15, 1976.

# SPORTS AND RECREATION

Cont'd from page 24

Community and Social Services in Kenora, and executive director of the Native Canadian Centre in Toronto. "I began working with Native people after I met the president of the Toronto Friendship Centre in the Mid-East," he noted. Fox worked in the refugee camps and a leadership training program immediately after graduation from Sir George Williams University. "After the 1967 war and my return to Canada, I became executive director of the Friendship Centre in Toron-

On a year's sabbatical in community development studies at the International Documentation Centre in Cuernavaca, Mexico, Fox saw "a Metis nation". There is much Native awareness in Mexico, according to Fox. "They are proud of their Native heritage."

"Being from Sudbury, I know what can happen when industry is allowed to produce without environmental constraints," he says. "If North America is to survive, we'll have to learn a great deal from the Native people — how to live on this continent without ruining it, for example. Nature only takes so much before it rebels with poison, mercury contamination and dead water."

"I identify strongly with the Native people of Northern Quebec. They see industrial development moving in, and draining the forests. They say they can see the spirits leaving the land."

"Thinking people simply cannot allow this to continue. I see the fight for enough land for the Inuit and Dene people survive is the beginning of sensible development of Canada's natural resources."



## Sport and Recreation Article 2 Craftstiks Projects

This month we will introduce a craft which appeals to all ages and is not too expensive; articles can be produced for the home and for sale.

A variety of items can be made, depending on the age and skill of the builder; birdhouses, bird feeders, and crate chests are fun for the kids; lamps, table mats, baskets and note holders are favoured by adults.

One of the most popular room decorations today is the hanging planter—we see all sizes and shapes for sale in the stores, usually at high prices! These decorations can

be produced from Craftstiks, as the ladies of the Tanners Crossing Craft Group (Minnedosa, SW Region) have discovered. Under the direction of Mrs. Phyllis Vermette, the ladies are creating their own planters from Craftstiks. Filled with gaily colored flowers, these planters will add a touch of Spring to any room!!!

### Basic Materials

\*Craftstiks (\$2.25/1000) — May be obtained in two sizes: popsickle and tongue depressor size.

\*Glue — non-toxic, must dry colorless.

\*Fret saw, toenail clippers, scissors — for cutting sticks.

\*Sandpaper.

\*Shellac, varnish, paint, wood stain — optional.

### General Tips

**Glue:** It's best to experiment before purchasing a large amount, but "Weld-Bond" is highly recommended.

**Finish:** Shellac adds lustre; wood stain adds color but no gloss; varnish adds color and lustre; metallic or colored paint can be sprayed on finished dry item.

**Decorations:** Artificial flowers, fruit, shells, beads, glitter, pebbles, seeds can be glued or wired on to the sticks.

Instruction books are readily available from Hobby Craft Stores.

Following are designs for two Craftstik projects—a "Wren House" and a "Patio Lamp".

### WREN HOUSE

When Mr. and Mrs. Wren are busily looking for a home, they are looking for one just like this — neat and pretty. With a coat of varnish or shellac, the little house is quite weather-proof and warm... just the thing for honeymooners.

#### MATERIALS NEEDED

38 sticks

Cork - 6" x 3 1/2" x 1/4" thick

#### DIRECTIONS

Place 11 sticks side to side. These sticks form the floor of the wren house.

Cut triangles from the cork. Make a hole in one piece for birds to enter (see illustration). Apply glue to the bottom edges of triangles and set cross-wise onto the sticks, one at each end.

Apply glue to the remaining edges of the triangles and place sticks across them from side to side. Before adding the last two sticks at each side, add stick pieces cut and drilled as shown.

Glue these sticks close to the cork between the last two (top) sticks.

For a perch, glue two sticks side to side, to base.

### PATIO LAMP

#### MATERIALS:

320 sticks - 134 for base, 186 for shade

Light fitting, and cord

#### INSTRUCTIONS

**Stand:** Glue 24 sticks into pairs, to make 12 double sticks. Place these double sticks as shown, to form first and second

layers (Fig. 1).

Build 6 more layers. You now have a total of 8 layers.

Glue on 10 single-stick layers, indenting the full width of a stick (Fig. 2).

Glue 11 sticks across last (top) layer. Glue 11 more sticks, cross-wise (Fig. 3)

**Holder:** Build in four separate parts.

Fig. 4: Glue 5 sticks together, as shown (A). Glue 3 whole sticks and 2 parts together (B). Glue (B) on top of (A). Make two of these sets.

Fig. 5: Glue 3 sticks together (D). Glue 3 more sticks and 2 parts together (E). Glue (E) on top of (D). Make two of these sets.

Fig. 6: Join (4) and (5) at arrow. Glue on the other two sides.

**To attach light fitting:** Drill a 1/2" opening in center top of stand, for cord to pass through. Drill an opening in a 2 1/2" piece of plywood pass cord through it, glue wood to underside of stand, and secure with a washer and nut (Fig. 7 and 8).

Glue holder to stand: Pass light cord through holder.

#### SHADE

Glue 8 sticks to form first and second layers (Fig. 9). Continue building each layer directly above each other, until you have 18 layers.

Build 23 more layers, indenting about 3/4 of width of sticks (Fig. 10).

Glue 11 sticks in place, as shown. Glue 11 more sticks across the first 11 (Fig. 11).

**To attach light fitting:** Drill a 3/4" opening through top of shade. Insert screw fitting, place shade over it, and screw on nipple.

### METIS: Fes Du Voy "Festival du Voyageur"

The seventh annual Festival du Voyageur, held in St. Boniface, Man. from February 15th to the 22nd, again succeeded in attracting many thousands of people to its carefully planned program of displays and recreational activities. The Manitoba Métis Federation accepted an invitation from the Festival Committee to set up a display in the facilities provided at the St. Boniface Cultural Centre. The display, which included sketches and illustrations by well known Manitoba artist Real Berard as well as other relevant visual aids, provided an opportunity for students and adults to learn about the Métis and their Culture. The program which was coordinated by Mr. Emile Pelletier from the Land Grants Department of the Manitoba Métis Federation, offered an historical as well as a contemporary view of the Métis. Also, all eight of the books published thus far by the Manitoba Métis Federation Press were offered to the general public at a reduced price.

The program promoted the theme of the Voyageur

ancestor of the Métis. It traced the evolution of the "New Nation" from its origins with the arrival of the white man to the contemporary resurgence of Métis identity and pride among the People. The value of such a display is difficult to

measure but if at least one person was made to grasp the illusive spirit of the Métis then the display was definitely a valuable asset to the cause of this Nation.

Bernard Carriere

## METIS WINTER FESTIVAL

A large crowd of Metis from many northern communities gathered at Thompson on the weekend of March 27-28 to participate in the 2nd Annual Metis Winter Festival.

The Festival featured four events: an International Hockey Tournament, mixed curling bonspiel, dance and Metis Queen Contest.

### HOCKEY TOURNAMENT

Results:  
Thompson 10 - Cross Lake 0; Norway House 9 - Leaf Rapids 8; The Pas Blades 10 - Cranberry Portage 1; Thompson 10 - Creighton 0; Leaf Rapids 12 - Cranberry 2; The Pas Blades 10 - Norway House 0; Creighton 13 - Cross Lake 7.

The "B" side championship was won by Leaf Rapids Braves, who defeated Creighton by a score of 13-9, in a fast-skating and well-played game. Tournament champions were The Pas Blades, who outscored the hometown Thompson M.M.F. team by a 8-7 score.

The championship game provided the 800 spectators with excitement from the opening whistle. The Pas exploded for 3 quick goals but Thompson fought back to take the lead. The Pas was not to be denied, however, and rallied for the winning goal with only minutes remaining. This very entertaining game featured hard skating, excellent passing plays and sharp goaltending.

### INDIVIDUAL AWARD WINNERS WERE

MVP - Wayne Young, The Pas Blades

Top Scorer Alan Vaughan, Thompson

Best Defenceman - Glen Lafreniere, Thompson

Best Goalkeeper - (Tie) Glen Ludwig, Thompson; Brent Taylor, The Pas; Ron

Crockett, The Pas.

At the conclusion of the championship game, Mr. Edward Head, President of the Manitoba Métis Federation, presented trophies and cash awards to the successful teams and outstanding players.

### MIXED BONSPIEL

Fifteen rinks participated in the mixed curling bonspiel held in the Burntwood Curling Club.

The standard of curling was not always of championship level, but curlers had a lot of fun and made many new friends.

Rinks from the Southwest Region won both events of the Bonspiel.

"A" event - First: Chris Moore (J. Derksen, M. Bracegirdle, A. Venne) - Brandon

Second: Art Samatt (L. Cook, B. Cook, S. Samatt) - Grand Rapids.

"B" event - First: Bill Scott (C. Ross, J. Lavallee, B. Fontaine) - Rivers

Second: Francois Lavallee (R. Jensen, P. Jensen, Y. Lavallee) - Grand Rapids - Cranberry.

Novelty prizes were won by the Art Samatt rink (rink scoring largest end) and the Bill Scott rink (travelled furthest distance).

All curlers were rewarded with one memory of the bonspiel - stiff and sore muscles - according to the moans and groans overheard the following day.

Saturday night the Festival featured a huge dance at the Recreation Hall. Over 400 people danced the night away to the music of the "Country Cousins" from The Pas.

Highlight of the evening was the final of the Metis Queen Contest. Candidates were judged on poise, personality, costume, talent and/or presentation and number of tickets sold.

Crowned as Metis Queen for '76 was Alma Lafreniere of Thompson; First Princess was Sandra Delaronde of The Pas; Second Princess was Jacquie Dram of Wabowden.

In conjunction with the ticket sales for Metis Queen, a raffle was held: Winners were - Clifford Flett (Duck Bay), Glenda Mackay (Winnipeg), and Alfred Mueller (Thompson).

The Winter Festival was a project of the Thompson M.M.F. and Metis Women's Association Locals, assisted by the M.M.F. Sports and Recreation Department. Congratulations to members of these Locals whose long hours of hard work resulted in a very successful Festival!



# BURSARY INFORMATION

## EXPLANATION AND SPECIAL INSTRUCTIONS FOR M.M.F. BURSARY APPLICANTS

The Manitoba Metis Federation Secondary Bursary is available to students from grades 9 to 12. The maximum amount allotted through this program is \$125.00.

The bursaries are distributed according to a) need, b) grade, c) marks.

Because of the limited amount of money given to the Manitoba Metis Federation for bursaries, it is important that students apply for aid from all available sources.

For this reason, secondary students who have not applied to the Student Aid Branch for a bursary, will be the last considered for the Manitoba Metis Federation Bursary. Students wishing a **Student Aid** bursary must write to:

**Student Aid Branch**  
**Dept. of Colleges and University Affairs**  
**693 Taylor Ave.**  
**Winnipeg, Manitoba**  
**R3M 3T9**

They will in turn send you an application form which you must fill out and return to the above address before September 30, 1976. It is advised that the student apply as soon as possible.

The deadline for the M.M.F. Secondary Bursary applications is August 30. Please ensure that you have completed your form properly.

If you know of anyone who wishes an application, they can be obtained by writing to:

**Director of Education**  
**Manitoba Metis Federation**  
**301 - 374 Donald Street**  
**Winnipeg, Manitoba**  
**R3B 2J2**

Please submit your application as soon as possible.

### MANITOBA METIS FEDERATION SECONDARY BURSARY APPLICATION

NAME IN FULL: .....

ADDRESS: .....

(NOTE: Please notify immediately if there is any change of address)

TELEPHONE NUMBER: .....

AGE: ..... DAY..... MONTH ..... YEAR .....

SOCIAL INSURANCE NUMBER (if any) .....

SCHOOL ATTENDING: .....

PRINCIPAL'S NAME: .....

GRADE (9, 10, 11, 12) (1976-77): .....

HAVE YOU EVER RECEIVED A BURSARY? .....

HAVE YOU APPLIED FOR STUDENT AID PROGRAM SECONDARY BURSARY? .....

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

NOTE: All applicants for M.M.F. Bursary must also apply to Student Aid Program for Bursary.

writing to Student Aid and asking for a Prince of Wales/Princess Anne Bursary Application form or by writing to the Manitoba Metis Federation, 301-374 Donald Street, Winnipeg, Manitoba, R3B 2J2.

**A tentative deadline of August 30th has been set for the Prince of Wales/Princess Anne Bursary.**

## Student Aid Branch

Am I eligible for financial assistance?

To be eligible for financial assistance from the Manitoba Student Aid Program, you must meet the following requirements:

1. You must be a Canadian citizen, or you must have Landed Immigrant status and have resided in Canada for at least 12 months prior to the start of your program of studies.

2. You must be a resident of Manitoba. Residency is determined by your group classification. There are 2 groups of students: Group A and Group B.

Group A students rely in part on the resources of their parents, guardian or sponsor. Group B single students rely entirely on their own financial resources. Group B married students rely on their own resources and those of their spouse. There are 5 criteria used to establish whether you are in Group B. If you meet any one of them, you are considered a Group B student.

i) You are married or living in a common law relationship.

ii) You have been a full time member of the labour force for two twelve month periods; each period must be twelve months in duration, but the two twelve month periods need not have been consecutive and you may have worked for more than one employer.

iii) You have completed three years of post secondary education and, in addition, you have been a full-time member of the labour force for a period of twelve consecutive months.

iv) You have completed four years of post secondary education.

v) You are a single parent. If you meet none of the above criteria you are a Group A applicant and must include information on your family's financial situation (Section 5 and Form X of the application form).

In some cases an applicant may be granted Group B status for special reasons, for example, an orphan who does not have a legal guardian. If this is your situation, include this information with the application form in Section 7.

If you are in Group A, to be a **Manitoba resident** your parents, guardian or sponsor must be residents of

Manitoba. If your parents, guardian or sponsor move from Manitoba during your program of studies at a Manitoba institution, you may still be considered a **Manitoba Resident** and may receive aid from the Manitoba Government only until you complete the degree, diploma, or certificate you are presently working towards.

If you are in Group B, you are a **Manitoba resident** if Manitoba was the province in which you last spent 12 consecutive months other than as a full-time post secondary student.

If you are unsure about your **residency** status, contact the Awards Office of the institution you plan to attend if it is in Manitoba or the Student Aid Branch.

3. You must be attending an approved educational institution. The approved educational institutions in Manitoba are:

Public High School Grades 9-12.

### UNIVERSITIES

Brandon University

University of Manitoba

University of Winnipeg

### COMMUNITY COLLEGES

Assiniboine Community College

Keewatin Community College

Red River Community College

### HOSPITAL Schools of Nursing and Medical Technology

Brandon General Hospital

Brandon Mental Health Centre

Deer Lodge Hospital

Grace General Hospital

Health Sciences Centre

Manitoba School for Retardates

Misericordia General Hospital

Selkirk Mental Health Centre

St. Boniface Hospital

Victoria General Hospital

Westman Laboratory

### BIBLE COLLEGES (Canada Student Loans only for secular programs)

Canadian Mennonite Bible College

Canadian Nazarene College

Mennonite Brethren Bible College

Winnipeg Bible College

### PRIVATE INSTITUTIONS (Canada Student Loans only)

Herzing Institutes

Success Commercial College

Portage Business College

Professional School of the Royal Winnipeg Ballet

If you will be attending a

post secondary institution outside of Manitoba, contact the Student Aid Branch to determine whether the school you plan to attend is approved. Secondary schools outside of Manitoba are approved.

4. Your program of studies must also be approved. Eligibility and maximum amount of assistance of approved programs of study listed in answer to question in the table.

**Note:** Students who are enrolled in programs of studies leading to second year undergraduate degrees with the same or similar entrance requirements as their first degree are eligible for loan assistance only.

5. You must demonstrate financial need. We determine that you demonstrate financial need if your educational costs exceed the resources available to you. Please refer to question V for a description of the procedures used to determine your financial need.

### How do I apply for financial assistance?

a) Where do I get an application form?

Application forms are available at any of the following locations:

#### i) Universities

Student Aid Office

Room 105, Clark Hall

#### Brandon University

270 - 18th Street

Brandon, Manitoba

R7A 6A9 Phone: 728-93

(EXT 347)

Student Awards Office

Room 401, University Centre

#### University of Manitoba

Winnipeg, Manitoba

R3T 2N2 Phone: 474-9531

Awards Office

1B01, Bryce Hall

#### University of Winnipeg

515 Portage Avenue

Winnipeg, Manitoba

R3B 2E9 Phone: 786-78

(EXT. 459)

#### ii) Community Colleges

Student Services

Room 232

#### Assiniboine Community College

Box 935

1430 Victoria Avenue East

Brandon, Manitoba

R7A 5Z9 Phone: 727-8421

Registrar

#### Keewatin Community College

436-7th Street East

The Pas, Manitoba

R9A 1P7 Phone: 723-3416

Student Aid Coordinator

Building C, Room 116

#### Red River Community College

2055 Notre Dame Avenue

Winnipeg, Manitoba

R3H 0J9 Phone: 775-8033

R3H 0J9 Phone: 775-8033

After June 20/76 663-6621

Cont'd from page 26

(iii) Principal or Guidance Counsellor at all Manitoba High Schools.

(iv) Student Aid Branch Department of Colleges and Universities Affairs 33 Taylor Avenue Winnipeg, Manitoba R3M 2K2

From Winnipeg Telephone: 232-3100

From Outside Winnipeg Telephone: 1-800-262-8802 (toll free)

**b) Where and when must I submit my application?**

You plan to attend any one of the following—

1. Assiniboine Community College

2. The Red River Community College

3. Brandon University

4. University of Winnipeg

5. University of Manitoba

You must submit your application directly to the Registrar's Office or the Registrar of these institutions. **Do not wait until you are accepted by an institution before applying for financial assistance.** You can apply as soon as the Manitoba Student Aid Program application forms are available. Do not submit more than one application. If you change institutions notify the place where you originally applied. Students planning to attend any school, college or university in or out of Manitoba, other than those named above, must send their applications directly to the Student Aid Branch.

The Bursary deadline date for all university students is June 30, 1976. For students in high school, grades 9-12, the deadline date is September 30, 1976. For students in Community College, Hospital Schools of Nursing and Medical Technology, the deadline is 60 days after the first day of the first day of the first month in which the program of studies begins. Applications received after the deadline date will receive consideration for Canada Student Loan Assistance only. A reduced amount of financial assistance may be made available if your application is submitted after the deadline.

**IMPORTANT NOTE: Bursary Deadlines**

If for any reason you cannot send your completed application before the deadline, send a **Letter of Intent** before the deadline, the the Awards Office of the institution you plan to attend. If the institution is outside of Manitoba, send the Letter of Intent to the Student Aid Branch. This letter must include your full name, your Social Insurance Number, and the address at which you can be reached by letter. Any student who sends a letter of intent before the deadline will automatically be accepted as long as the application arrives on time, even if the application arrives late. If your application arrives after the

deadline without a letter of intent you will be eligible for a Canada Student Loan only. Since high school students are not eligible for loans under any circumstances, missing the bursary deadline could mean no aid at all.

**THE NATIVE CULTURAL/ EDUCATIONAL CENTRES PROGRAM TO BE MAINTAINED**

Ottawa (March 31, 1976) - The Cultural/Educational Centres Program, which serves natives throughout Canada, will be maintained for another year. Its evaluation will continue, so that its objectives may be changed if needed.

This was announced today by the Honourable Judd Buchanan, Minister of Indian and Northern Affairs, who also confirmed that Treasury Board has approved the continuation of the program.

Funds will be allocated to allow the Cultural/Educational Centres to provide similar services as last year; however no expansion of services is expected.

At present, there are about 50 such centres in the 10 provinces and two territories.

Services being maintained include work related to language research and development, preparation of curriculum material for use in schools, training of native teaching assistants and native language instructors, preparation of audio-visual material, library and museum services, as well as the maintenance and enrichment of the native cultural heritage.

The one-year extension will permit an in-depth review of the Cultural/Educational Centres Program and further definition of its long-term objectives.

The review will include the consideration of an evaluation carried out under the direction of Dr. Grant MacEwan, a former lieutenant-governor of Alberta and author of several books on Indians and their cultural heritage. It is being done in co-operation with the Cultural Centres National Steering Committee, which includes members of each of the native Cultural/Educational Centres in Canada.

**Native Recruitment and Scholarship Program for the Degree of Master of Social Work.**

The School of Social Work at Carleton University, through a grant from the Donner Canadian Foundation, provides scholarship support to a number of native Canadians for study at the School of Social Work. Additional scholarship funds for Status Indians and for Inuit can be sought from the Department of Indian and Northern Affairs. The money from the Donner Foundation is used to as-

sist in developing programs at the School which focus on the problems facing Canada's Native Peoples. These programs are developed in cooperation with Native Students.

The special recruitment program began in 1975; four Native students are currently enrolled at the School.

**The Program**

The School of Social Work program is concerned not only with the provision of traditional social work skills but also with equipping students with the necessary tools to engage in organizing to effect change in the wider society, to eliminate the causes of poverty, unemployment and other social problems. Programs equip students to analyze existing government policies and practices and to respond critically and effectively at both the local and national levels. Community Organization is an essential part of the School's program and graduates concentrating in this area will be exposed to a number of methods of effecting community solidarity and change. The full-time Master of Social Work program lasts four semesters.

**The School**

The School is a graduate school admitting approximately 60 fulltime students each academic year. Students may also pursue the Master's program on a part-time basis. All students spend a minimum of one semester and a maximum of two semesters in a field placement engaged in professional practice. A wide range of placements are available including positions in the student's home area.

**Admission**

Candidates for admission should normally have a Bachelor's Degree but applications from those with a Community College certificate or other educational background and relevant work experience are also encouraged. Candidates who are selected for possible admission may be invited to the School to meet with faculty and students. The School will bear the cost of such a visit.

**Information**

For further details of the program please send the attached form to Martin Loney or Brian Segal at the School of Social Work, Carleton University, Ottawa, Ontario K1S 5B6 or phone 613-231-3677.

**INFORMATION FORM**

Please send me a copy of the School of Social Work Calendar and further information on scholarship support available for Native people.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

**GALLERY ANNOUNCES NEW METHODS TO BETTER SERVE MANITOBA ARTISTS**

At a news conference this morning, the Director of The Winnipeg Art Gallery, Robert Selby, announced that four new major exhibitions will be organized by the Gallery featuring local and Manitoba artists. The exhibitions are scheduled for the balance of 1976 and early 1977. Mr. Selby said, ((We have finally reached a point where we are able to organize our own Manitoba exhibitions)).

In the past the Gallery had devoted time and energy to three local exhibitions each year, sponsored by three local artists' organizations. These exhibitions were largely restricted to artists involved in painting, sculpture and graphics. "While these presented one method of fostering awareness of Manitoba art, it was not the ideal solution", Mr. Selby said. "Crafts people and photographers, for example, did not have proportionate exhibition time. We feel it is important to periodically present the best of Manitoba crafts and photography, for these are creative fields that are also of artistic merit." In addition, Mr. Selby pointed out that there are approximately forty art societies and organizations of artists in Manitoba, "and we can no longer allow a few groups to hold their own exhibitions here without extending the same opportunity to all the others". He added, "The most effective and democratic approach is to provide our own juried exhibitions to which all artists can submit. We are particularly interested in seeking new talent from not only the Winnipeg area, but from all areas of the province — Northern Manitoba for example. With our current and potential communications resources we anticipate we will be able to acquaint all the artists of our province, the north included, with the programs we have designed for their benefit."

In January of 1975, the Gallery began looking into the matter of determining what kind of exhibitions for local and provincial artists would serve as the best vehicle for future years. Subsequently plans were made and the following were added to the Gallery's exhibition schedule:

1. May 28 - June 20, 1976 MID-WESTERN JURIED EXHIBITION Organized by: The Winnipeg Art Gallery Open to: all Manitoba artists (Manisphere is contributing financially in lieu of holding their annual exhibition at the Gallery.)
2. September 22 - November 21, 1976 MANITOBA JURIED

**PHOTOGRAPHY EXHIBITION**

3. October 22 - November 21, 1976

**MANITOBA JURIED EXHIBITION**

Sponsored in co-operation with a local, private radio station (CKRC). Open to: all Manitoba artists

4. January 14, 1977 ) February 27, 1977

**EXHIBITION OF WINNIPEG CRAFTS**

Anticipated to be a forerunner to a juried exhibition of Manitoba crafts later in 1977.

In relation to all of these new exhibitions, Mr. Selby said the Gallery would be helping artists in a number of other ways by providing services which were formerly not provided:

- a) Artist fees would be paid by the Gallery.
- b) There will be some transportation assistance for artists outside Winnipeg whose works have been accepted.
- c) No entry fee will be charged to a submitting artist.
- d) A catalogue will be published.

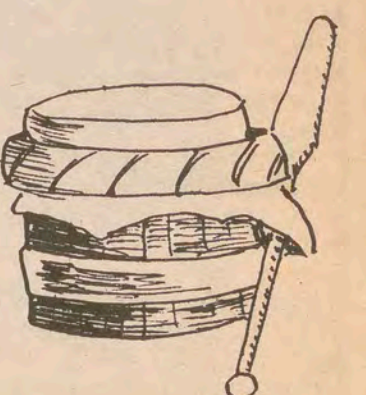
The Gallery Director summed up the announcement of these changes by saying, "As a complete package, this is a greater and more significant commitment to Manitoba artists than has been the situation in previous years."

The Gallery has also asked the provincial government to provide funds for one staff person who would concentrate on the area of community arts. This person might investigate every possible exhibition area in the city and perhaps rural areas as well.

The Gallery's position is that it could not provide this service within its present budget, but would philosophically wish to pursue such an arrangement if the government would provide funds for the Gallery to hire such a person who might then assist any artist or art group in their attempts to secure exhibitions.

**For further information contact:**

**Michael J. Scholl  
Public Information Officer  
The Winnipeg Art Gallery  
786-6641**



## FARMER'S ASSOCIATION

Farm fieldhands in the Portage la Prairie area are in the final processes of organizing Manitoba's first farm workers association to negotiate wages and working conditions with growers in the area.

An Interim Board of Directors for the Manitoba Farm Workers Association was elected at a workshop-seminar in Portage on Wednesday February 18. Those in attendance, mostly Indian and Metis people, elected Isaac Beaulieu as Interim Chairman. Mr. Beaulieu will hold office until the Association has its founding convention next month.

Directors elected were Chris D. Beaulieu, Rufus Prince, Chief Howard Starr, Larry Spence, Lorne Atkinson and Alex Richard, all of the Portage area.

Mr. Beaulieu says in a press statement that the M.F.W.A. "will serve as a collective bargaining voice for all vegetable, sugar beet and potato farm workers in the Canada Farm Labour Pool District of Portage la Prairie".

Contact in the area has so far been through several growers representing some of the larger vegetable, sugar beet and potato growers in the district. Negotiations will shortly get underway, Mr. Beaulieu says, on the basis of the issues of:

- Organizing a transportation system for workers to the farm sites.
- Housing conditions.
- Living and working provisions such as potable water supply, sanitation facilities and first aid.
- Uniform salary rates with job classifications.
- Uniform hours of work and days off.

Mr. Beaulieu says that contact to date shows that growers in the area are reacting positively to the new concept, but are fearful of a hard line union approach to negotiation at this time. "Some resistance can be expected from some quarters although the two groups are not far apart on issues".

There is presently no provincial legislation to protect either farm workers and farm employers, Mr. Beaulieu said, so the M.F.W.A. intends to lobby hard for some protection under the law. New legislation is proposed for next year at the latest.

Assisting in organizing and developing this project have been the Manitoba Department of Agriculture, the Canada Manpower Centre in Portage, the Dakota Ojibway Tribal Council, the Manitoba Metis Federation, the Manitoba Indian Brotherhood and the Portage la Prairie District Beet, Vegetable and Potato Growers.

## A THOUSAND MOONS

Bernard Carriere



I recently had the pleasure of viewing the Canadian Broadcasting Corporation's production of Mort Forer's touching and aesthetic drama *A Thousand Moons*. A Thousand Moons weaves a mystical, haunting lament that touches soul with the spirit of the earth. Regina, the elderly Métis woman who's silent wisdom can be felt throughout the program, manifests a feeling of deep spirituality, the spirituality of nature and her ancestors, the spirituality of Canada's Native People.

Gilles Carle "internationally known Quebec filmmaker (Les Males, La vraie nature de Bernadette, La tete de Normand St. Onge) makes his English Language directional debut in this film and the performance he evinces from the cast of *A Thousand Moons*

plainly attests that his artistic ability has not been diminished by the transition. Regina's silent struggle to return to her birth place and the spirits of her Ancestors is made poignant and real by the desperate and seemingly futile attempts of others to make this quest for peaceful death possible. Regina's quest is the catalyst which brings a group of desperate Metis people together and allows them to work in Unity to make this dream a reality. This, in my estimation is the symbolic message which *A Thousand Moons* has for Native people today. Unity of all Native People is needed to preserve the qualities embodied in the Old Ways of the dying woman Regina. After all, she has seen a thousand moons, her wisdom is true.

## Northern Indians and communities ask provincial funds for local plans

THOMPSON, Man. (Staff) — Indian chiefs and other local government leaders from 15 northern communities meeting here Friday asked for provincial funds to initiate long-range economic and social planning at the local level.

A resolution requesting the money passed unanimously at a two-day conference on the Manitoba Northlands Agreement with local representatives and senior officials from the province, the Manitoba Indian Brotherhood and the Manitoba Metis Federation.

"The real point of this northern planning exercise is to find out how things produced in the north can be used and sold by northerners and how the return on exports can come back to the north," said R.L. (Nick) Carter, provincial deputy minister of northern affairs.

He said planning priorities should come from local com-

munities and future economic developments should be centred in local communities as much as possible where they would have the greatest impact on local economics.

Present unemployment in remote northern communities of 3,500 jobs is expected to double in the next five years.

The Cross Lake Indian band and community council jointly requested road construction equipment, support for a saw mill and logging operation, and a training program to contribute to year-round employment.

Similar requests came from Wabowden and other communities.

Indian brotherhood vice-president Margaret Balfour presented a discussion paper calling for natives to re-examine all social programs. It also requested better policing, new industrial development to replace fishing and trapping and a northern university for native students.

## Camperville and Duck Bay

March 30th, 1976 will likely be marked as an important date to the citizens of Duck Bay and Camperville, for it was on this day that Albert Parenteau, better known as Chucky, of Camperville, and Franklin Klyne of Duck Bay were sworn in as Metis Provincial Constables.

Taking part in the ceremonies were Edward Webdale, from Police Services Consultant, Inspector Rechner, co-ordinator of activities of the Dauphin RCMP subdivision, Gordon Weins - the Attorney General's administrator, Constable Scott Hollis of the Winnipegis RCMP detachment, Les Ford from Northern Affairs in Dauphin, the Manipogo News, and the Mayors and councils of both communities, as well as the many citizens who turned out to give their congratulations to Chucky and Frank.

When the community constable program was first started, Duck Bay was the first community to be identified by Northern Affairs for a constable. Edward Webdale was hired to implement the program and at the swearing-in ceremonies Mr. Webdale commended Northern Affairs for their foresight in bringing the program about. The Community Constable Program is funded by the Dept. of Northern Affairs and administered by the community councils.

The first Metis Provincial constable was sworn in at Cross Lake. Albert Parenteau in Camperville is now the second and Franklin Klyne in

Duck Bay is the third. Gordon Weins swore in both Albert and Franklin.

Franklin had already attended a training session in Rivers, through funds from Northern Affairs and Albert will be attending a similar session shortly in Rivers.

Now that Albert and Franklin have been sworn in as community constables they now have all the status of RCMP officers, except that they cannot enforce Federal laws. Although the RCMP is still required to police Duck Bay and Camperville, it is good to know that the citizens won't have "strangers" policing them. Both Albert and Franklin are members of the communities and are well known.

In taking on their new status Albert and Franklin also take on a lot more responsibility and Mr. Webdale stressed the importance of community support to the two Metis Citizens are required by law to help a constable when he calls upon them.

Congratulations go out to Albert Parenteau and Franklin Klyne, as well as the community councils of Duck Bay and Camperville for bringing this program to their communities.

## Manipogo News

Joe and Harry McGillivray Dave and Philip Lathlin kne Dave Cook, Tom Hendersson and Tony Constant too These trappers have passed on But their memories will never die For there's a greater land beyond Where there's a trapline in the sky.

Their trapping life was very hard Tho there was plenty game Beaver Mustrak Otter Mink When winter weather came We set our traps for many miles And travelled thru deep snow Carrying packsacks on our backs At times our food was low.

CHORUS We hear there is another world We're not afraid to die For all our hardships will be gone With trappers in the sky.

There are many lakes and rivers To paddle our canoes When wintry weather comes again We'll have to wear snowshoes Now as I end my story Of olden days gone by Our thoughts and prayers they go back To trappers in the sky.

by George Balle

## "TRAPPERS IN THE SKY"

We were taught when we were young To know right from wrong And as we hunt, fish and trap Our faith in God is strong Cornelius Bignell was a trapper George Flett, Herb Highway, too James Partridge and Mark Ross Just to name a few.