



LE MÉTIS

Volume No. 6

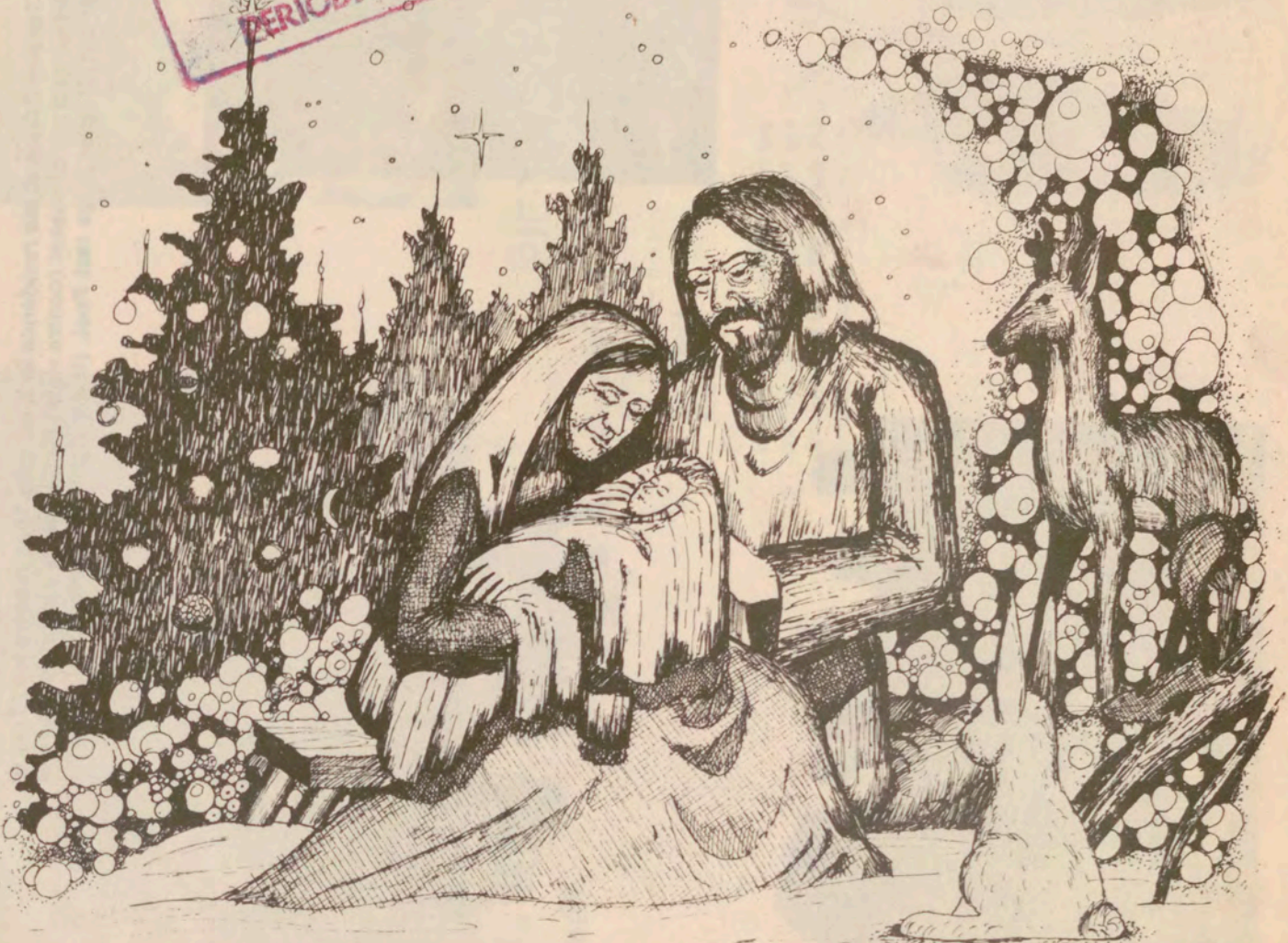
Issue No 9

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DECEMBER 1977

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H. Guibocke

Season's Greetings

Meilleurs Voeux

South East Regional Conference

Aboriginal Rights and Recreation Workshop

A two-day weekend conference was held December 3 and 4, 1977 in the Northstar Inn at Winnipeg for the South-east Region of the MMF. All day Saturday and Sunday morning was devoted to an Aboriginal Rights Workshop with the Manitoba Métis Land Claims Commission personnel leading the programme and initiating the discussion groups.

Mr. David Orilow, MP for Winnipeg North (NDP) ad-

ressed the assembly on Sunday morning. He presented the New Democratic Party resolutions on Aboriginal Rights. There was some discussion on these resolutions, and also disagreement on statistics of population of Métis in his Riding.

The afternoon session was devoted to a Sports and Recreation Workshop. For a report on this, see page 14 of this issue.



Ernie Blais - Vice President for South-East Region stops long enough for a photo at the jigging workshop Sunday, December 4th, 1977.

Peace on Earth



Let us remember the true spirit of Christmas and enjoy a peaceful holiday filled with love.

LE
MÉTIS

New Release

From MMF Press

A new book will be offered to the general public by January 15, 1978 at a cost under \$10.00. It will cover a comparative study of the history of the Métis Nation through articles published previously by the best known historians, and now under one cover.

Titled: THE OTHER NATIVES: THE MÉTIS

Economic Development Proposal Soon Ready

The Department of Planning and Policy of the Manitoba Métis Federation have completed the basic research of developing our Economic Development Proposal. The process of documentation and analysis will be completed in final draft form in mid-December. Although the detailed specifics of the proposal cannot be made available at this time, the concept of the proposal is related to the consideration of the development of the social, economic, educational, cultural and environmental conditions of the Métis

population of Manitoba.

The Department of Planning and Policy apart from site specific assignments such as the Economic Development proposal are programming with other requirements. The areas of these requirements in Planning and Policy Department are involving such matters as: Organizational Legislation on Administrative Policy, Housing Policy, Land Use Development, Educational Policy, Development Planning and other regional development infrastructure.

Manitoba Métis

Credit Union

As part of the overall thrust towards economic development that the Manitoba Métis Federation is developing, a Credit Union is being established for the Métis people of Manitoba.

The importance of having our own banking facilities cannot be emphasized enough, it means that in time this Credit Union will be able to provide a solid economic base for the Métis people of Manitoba.

Although at first the Credit Union will not be able to provide

too many services, through careful management, we can make it grow to be an important resource which is lacking for our people at the present time.

Membership shares are \$5.00 per person. Each member has the right to vote in the election of Board members at the Annual Assembly. Membership cards are on the back page of this issue.

Watch le Métis for monthly reports of Credit Union activities.

Meeting on Land Claims

On December 4 and 5, 1977, MMF President John Morrisseau and Métis Land Commissioner Ferdinand Guiboche met in Ottawa with the Advisory Committee of the Native Council of Canada and Mr. Allan McEachern from the subcommittee of Cabinet to discuss working guidelines for funding of Prairie and Maritimes Land Commissions. An agenda was established for the February '78 meeting with the joint committee of Cabinet. In the February meeting, Land Claims, Economic Development and Urban Housing will be discussed.

Energy and Native Rights Symposium

The Métis Land Claims Commissioner, Mr. Ferdinand Guiboche, and part of his staff attended a symposium on Energy and Native Rights at Ottawa on December 2 and 3, 1977.

Some of the highlights at the symposium on the Friday were these speakers: Noel Starblanket, President of the National Indian Brotherhood; Mr. Justice William Morrow of the Supreme Court of Alberta; Mr. G.S. Murray, Assistant Deputy Minister for Indian and Northern Affairs; Harry Daniels, President of Native Council of

Canada.

The Saturday session dealt with International Impact of the Development of Northern Canada. It took the form of a panel discussion between Native and Government leaders. A later session comprised of a speaker, Prof. Douglas E. Sanders from the Faculty of Law, UBC and a panel of lawyers discussing the role of lawyers in the Northern Development process. Le Métis is awaiting a further report on this conference which its readers can look forward to in the January '78 issue.

LE MÉTIS



President
JOHN MORRISSEAU

Season's Greetings



Christmas is the celebration of the birth of Jesus Christ
A time of prayer, reflection and sharing of one's self
with your fellowman.

There is no other time in the year that brings us all so
close together.

It is a reminder for all to share, to give and to love
all people, as we should at all times.

Sincerely, I wish everyone a joyous and spirited Christ-
mas and the best for the New Year.

John Morrisseau
John Morrisseau
President



Portrait - Cavouk



PRIME MINISTER · PREMIER MINISTRE

Christmas is a time of renewal. It is a
time for all of us to assess our gains and our losses,
to renew our spiritual and family commitments, to
reacquaint ourselves with our friends, to reflect on
our good fortune. In the spirit of optimism and
well-being that prevails at this very special time of
year, we cannot but be thankful for our great country
and our many blessings.

A l'occasion des fêtes de Noël et du premier
de l'an, j'offre mes meilleurs voeux aux lecteurs du
Métis.

P. Elliott Trudeau
Pierre Elliott Trudeau

Ottawa,
1 9 7 7.



OFFICE OF THE PREMIER
WINNIPEG
R3C 0V8



One of the abiding truths of the Christmas message deals with the concept of the brotherhood of man. For all of us, no matter where we live on this globe, no matter what language we speak, the message comes through clearly: we are one large family where every person is important and deserves respect.

This in itself will lead us closer to the ideal of Peace on Earth, Goodwill to all Men, which was proclaimed on that very first Christmas nearly 2,000 years ago.

It is with this hope that I extend the warmest wishes to all readers of Le Metis and their families for a very Merry Christmas and for happiness in the New Year.

Sterling Lyon
Sterling Lyon

Christmas Wishes to Manitobans from The Government



FOR RELEASE IN
CHRISTMAS EDITIONS

LIEUTENANT-GOVERNOR'S CHRISTMAS MESSAGE

Once again the months have rolled away and we are again celebrating the Christmas season.

These have been good and meaningful months at Government House and I hope the happiness and activity that have characterized our household have been reflected in yours.

With the decoration of our Christmas tree we are reminded of the significance of the season -- a season of giving. Not only to family and friends in the form of gifts, but giving in the spiritual sense as well, because that is the essence of Christmas.

Mrs. Jobin and I wish you all a very merry Christmas.

F.L. Jobin
Lieutenant-Governor





THE DIOCESE OF RUPERT'S LAND
66 ST. CROSS STREET
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THE RIGHT REVEREND BARRY VALENTINE
BISHOP

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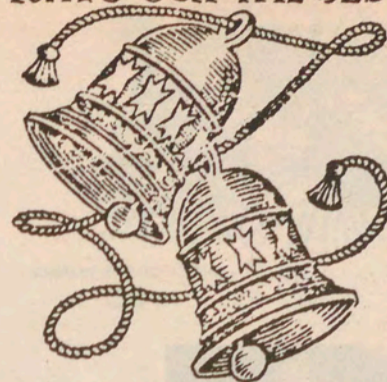
It is no accident that so many of the great old carols unite together The Creation, The Fall and Christmas. They tell in simple language the whole story of our redemption. They do not make the mistake of thinking about Christmas in only a superficial and romantic way as though it were just angels and babies and pretty stars. Christmas strikes directly at the heart of the matter--a proper ordering of creation and hope and justice for all men. Christmas clothes these stark issues of our time in symbols that we know and share and love, but it never hides the truth. And neither should we.

I wish you all a truly blessed and joyful Christmas.

Christmas 1977

+ Barry Valentine
Bishop of Rupert's Land

RING OUT THE OLD



RING IN THE NEW

A Christmas Message from the Superintendent
and Staff Members

of the HEADINGLEY CORRECTIONAL INSTITUTION

At this time of year, we would like to extend to you and yours our very best wishes for the merriest of Christmases and the happiest of New Years.

We wish to thank those of you who have contributed to our efforts during the past year and look forward to another year of pleasant associations.



ARCHIDIOCESE DE KEEWATIN - LE PAS

Archevêché

LE PAS, MAN.

Il me fait grandement plaisir d'offrir à tous les lecteurs du journal "Le Métis" les voeux de tous les Diocésains du Nord pour un "Joyeux Noël".

Noël est un temps de fête où nous voulons marquer notre attachement aux autres en leur présentant et nos voeux et nos cadeaux. C'est un temps de joie et de réjouissance.

Noël nous revient chaque année en ce 25 décembre mais il marque un point tournant dans l'histoire des hommes. La naissance de Jésus, Fils de Dieu changera la face du monde et apporte à chacun la joie et la paix. "Un enfant nous est né, un enfant nous est donné" C'est Dieu avec nous pour nous apporter l'espérance et nous assurer de sa protection de tous les instants.

Ce Sauveur s'offre à nous et nous assure de sa vie en plénitude qui comblera toutes nos aspirations à la joie et au bonheur. Il nous faut le recevoir avec l'esprit d'un enfant rempli de confiance et de foi. Il nous donnera ce qu'il est la Charité pour nous aimer sincèrement les uns les autres nous accepter tels que nous sommes et nous aider à faire route ensemble tout au long de la vie. Nous recherchons tous la paix. Il est le Prince de la Paix et cette paix es t promise aux hommes de bonne volonté que nous devons être.

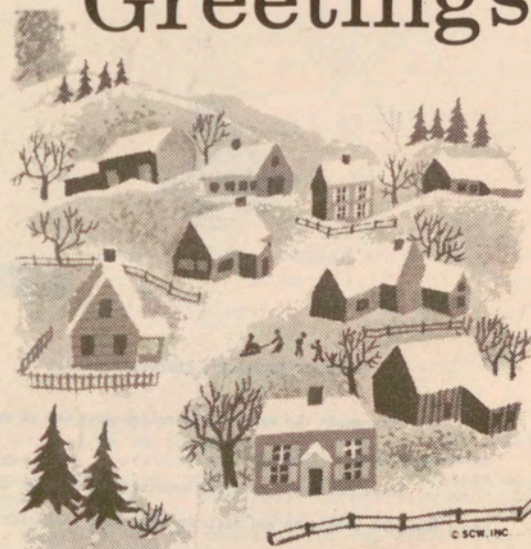
Noël n'est pas seulement un événement au cours de l'année mais c'est Dieu avec nous et nous avec lui. Alors se réaliseront les voeux que nous formulons en ce Noël: Joie en ce Jour de la Naissance du Sauveur et et joie et paix tous les jours alors que le Sauveur nous accompagne tout au cours de la vie.

A tous et à chacun "Joyeux et Saint Noël"

le 25 décembre 1977

+ Paul Dumouchel, O.M.I.
Archevêque de LePas

Greetings



May the simple country
joys of Christmas be yours! Happy
holidays to you and your family!

Gourmet
COFFEE SERVICE LTD.

Land For Sale

Continued From November '77

Issue - Le Métis

QUESTION — Did the colonial powers recognize the doctrine of aboriginal rights?

ANSWER — Spain was the first country to incorporate the concept of aboriginal rights into its laws and particularly into the laws governing the West Indies. However, while Spain gave legal recognition to these rights, Spaniards were notorious for ignoring such rights in actual practice. Other continental European countries including France did not develop a concept of aboriginal rights until considerably later. Because of the degree of colonial activity of Great Britain and certain industrial and land enclosure developments taking place in that country, it appears that Great Britain found it expedient to adopt this concept in its dealing with aboriginal people. Another reason was that the British had learned that it was much less expensive to appease and buy off the native peoples in territories over which it was claiming sovereignty than it was to fight wars with them. Therefore, from fairly early colonial times, Great Britain began to practice what could be called a doctrine of aboriginal rights, although this was inconsistently applied in various parts of the world.

QUESTION — What were the practices in North America?

ANSWER — There is no evidence that France, who first occupied Canada and certain other parts of North America, gave any recognition to the idea of aboriginal rights. The only legal documents in which

the French ever recognized such rights were the articles of capitulation when New France was ceded to Canada in 1760. Those articles which are part of the constitutional documents of Canada, included in the provision for the protection of the rights of the Indian people in what was then Quebec. The British, on the other hand, gave instructions to its early colonizing companies such as the Massachusetts Bay Company and the Hudsons Bay Company that they were not to acquire possession of any land unless they negotiated for it with the natives and purchased it from them. This policy was pursued in United States in particular and to a much lesser extent in those parts of Canada occupied by the British until approximately 1760.

6. QUESTION — What were the results of this policy?

ANSWER — The results of this policy were basically felt in the United States where private interests often cheated Indians out of large tracts of land for trifling sums or useless gifts. This resulted in a great deal of conflict between the Indians and the British settlers as well as in Indian wars. In Canada, there were few instances in the early days of land purchases from Indian People. One of the exceptions was a purchase by Selkirk, of the territory of Assiniboia. However, this did not happen until the early 1800's after the Royal Proclamation, and was in fact a breach of that proclamation and therefore not a legal purchase.

Introduction to Scrip: (Scrip is short for description)

Manitoba joined Confederation and became a province of the Dominion of Canada on July 15, 1870. Almost immediately our land was put under the control of Secretary of State in Ottawa. In 1873 the Department of Interior was formed. This means exactly what it says, a department set up to deal with the interior of Canada, namely the prairies.

The first Treaty was signed between the Government and the Indians on August 3, 1871 in what is now southern Manitoba. The first reserve was set aside and the door to the west was taken off its hinges.

The Half Breed population was by far the majority and would not be so easy to deal with. 1,448,160 acres of land was granted in the Manitoba Act to 6,034 Half Breed Children of Manitoba born before 1870. Any person who was not married at this time was considered a child and was to receive a grant of 240 acres. As the Heads of Families (parents) were not included, SCRIP was the answer to their situation.

Scrip was printed by a bank note company in Montreal and looked a great deal like money. The presses rolled and 3186 Half Breed Heads of Families

born before 1870 were dealt with by an issue of Money Scrip. Each person received scrip worth 160 dollars to be used only to buy 160 acres of surveyed land that the government wished to sell. The Money Scrip issued to the first Heads of Families did not cost the Federal Government anything but the paper for printing. It was our land that was being bought and sold using these pieces of paper called SCRIP.

Scrip was used by the Department of the Interior of the Federal Government to extinguish Indian title of the Half Breed in the same manner as signing Treaties with the Indians. It was not a matter of choice in the beginning and was presented in such a way that it was the only means the Half Breed could use to gain legal title to land. Land bought by scrip had to be government surveyed, ungranted to anyone else and open for sale. First the Half Breed had to find his land, get an exact description of it, buy it at the nearest land office, get the patent from Ottawa and register it. Land maps were not readily available and the situation was ripe for fraud and speculation. More scrip was issued to the Half Breeds at intervals which covered a time period from 1876 to 1921.

Land Scrip was introduced in 1885. It was better than Money Scrip as the name of the Half Breed appeared on the scrip and the description of land purchased is entered on the scrip note. It was more valuable than money scrip because it would purchase the number of acres stated on the note regardless of price per acre. (Amounts of 160 acres, 160 plus 80 acres, 240 acres). Heads of Families received the amount 160, children received 240 until the last issues when both received 240.

In all 24,326 claims were dealt with in Manitoba, Saskatchewan, Alberta and the Northwest Territories. There was \$3,633,217.00 issued in money scrip and 2,609,772 acres of land scrip. The first land grants to the children of 1,448,160 acres is additional.

Scrip is a very complex and confusing subject to understand, not because the average person is incapable of understanding it but as usual it is government procedure with tons of paperwork and many commissions set up to deal with said paperwork. The actual distribution took forty-five years and there is very little substance to the end result.

—Audreen Hourie, Researcher
Manitoba Métis
Land Commission

Look for "1763 Royal Proclamation" in January '78 Issue of Le Métis.

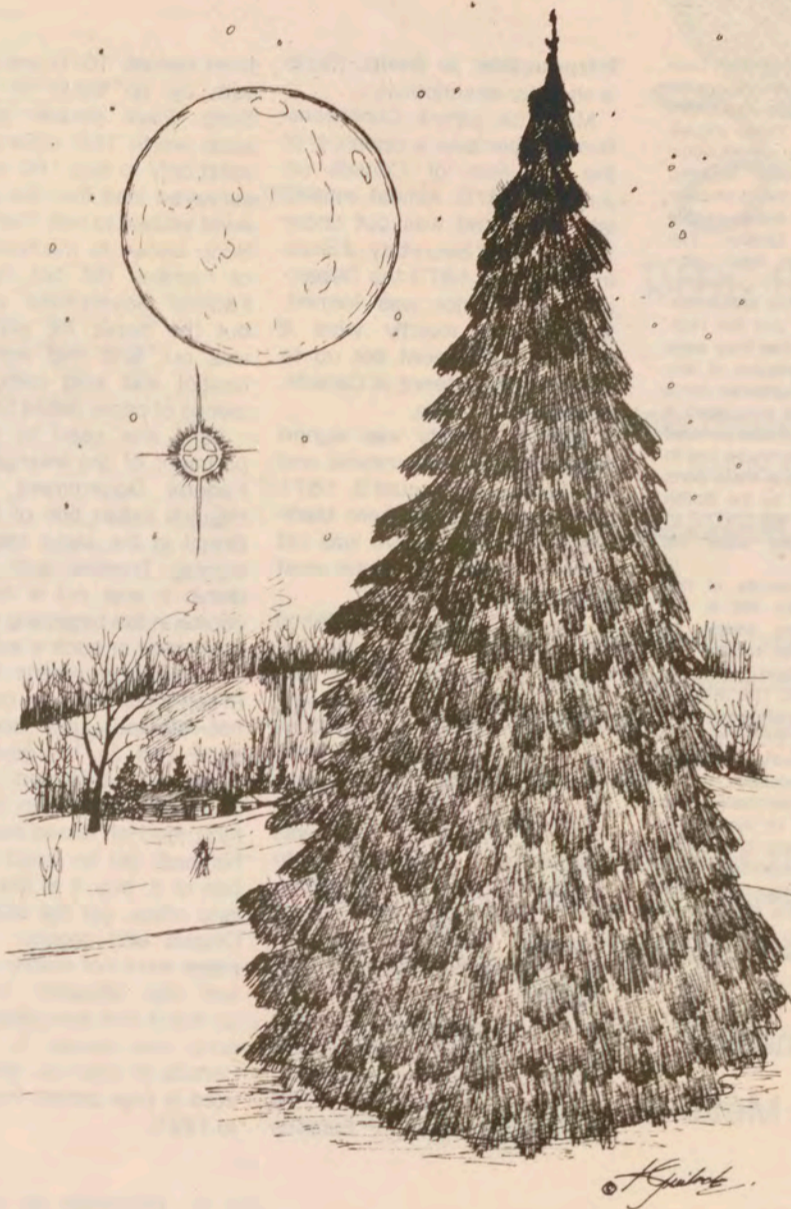
A Sample of Money Scrip



A Christmas Memory

The cold crisp air bit at our faces as the cutter sped briskly along on the way to the old familiar cabin which was just around the next bend in the road. We could see the smoke from the chimney - billowing over the tops of the trees. I could hear the little kids in the back excitedly chattering in anticipation of their visit to our grandparents house. It was now late afternoon Christmas eve and for the first time in four years, we would be spending Christmas with my father's parents. It was almost thirty-five miles one way, and winter was not the best time to be travelling such distances in an open cutter. The horses weren't as young as they once were either, and their stamina was giving in to the preference of a winter spent mostly in the barn.

As the last bend in the road was accomplished, we could see a huge wreath on the cabin door, the two dogs came running, barking and falling over each other as their curiosity got the best of them. My grandmother appeared at the door, a short woman, stooped with age, wearing her familiar apron over her print house dress. She had a large smile on her face as the little kids scrambled for a kiss and a hug. My mother and father gathered satchels, boxes and a suitcase from the cutter, I grabbed a sack of vegetables and we all went into the house. After warming up for a minute or two by the pot-belly stove in the large front room, I went out to settle the horses in the barn. As I was unhitching them, I could see my grandfather coming up from the riverbank with his catch from the trapline. Not only had he been successful at the traps but his ice fishing had offered two beautiful four-pound jackfish to enhance the Christmas meal. He helped me settle the horses, and then we went into the house to begin our celebration of Christmas. My brothers, Marc and Jean-Paul,



who were six and seven years old were ready to seek my assistance in helping them to get dressed to go out and slide at the riverbank. Martha and Alice were nine and twelve, therefore, able to assist grandma in the kitchen. She had them washing vegetables while she was preparing some fresh bannock. Mom was at the other end of the long oak table cleaning the fish which had just been caught. My father had finished

replenishing the stoves with wood and was settling down to visit with Grandpa.

After supper, Grandpa gathered the four younger grandchildren on the floor around his rocking chair near the stove and told them stories until their eyes were drooping with sleepiness. One by one, he picked them up and carried them up the narrow stairway into the attic-like sleeping area.

Later that night, I was sum-

moned to prepare the horses for the short trek into the valley, to the small church for Midnight Mass. Grandma stayed home with the children and Mom, Dad, Grandpa and I went to Church.

The choir singing the old familiar carols gave me a great feeling. A lump in my throat formed as I saw my father sitting with his father there on that old bench in the tiny church. Their visits were all too infrequent and there was no denying Grandpa was getting on in years.

After Mass, a group of relatives and neighbours gathered at my grandparents cabin to have a drink and exchange their best wishes. About six that morning, we were finally able to settle down for a few hours sleep. By eight thirty, Marc and Jean-Paul were up looking for activity. I could hear Grandpa up filling the stoves but I decided to grab an extra half hour of sleep, til the cabin warmed up a bit more.

When I did rise, there was definite flurry throughout the house. The most bustle was in the kitchen where Grandma was busy preparing a goose for the oven.

About two that afternoon, we sat down to a table covered with food. After Grandpa gave the thanksgiving, talk and feasting was centred at the table for almost two hours.

As the table was being cleared, we could hear sleigh-bells outside. From then on, a steady stream of visitors arrived until late in the evening.

Each and everyone had spent a quiet, but rewarding Christmas. We all received much love from family and friends and I am now able to look back on this time and cherish each minute in my heart. Those days are gone by, but the spirit of goodwill and family gatherings will live on forever.

Editorial

The establishment of an education series in Le Métis is the result of much discussion over a period of some years. It will enable educators to utilise the material in the classroom. The series will also give our regular subscribers a better understanding of the Native and Métis Culture.

In the past our schools have been negligent in teaching that before the 1880's a culture existed in western Canada. This fact was due to ignorance and sometimes prejudice. The efforts of The Native Education Branch now enable teachers to have a wealth of information. The Manitoba Métis Federation has formed an education program. This department in the federation is also available to schools and the public at large.

Through these programs a new consciousness can be created to allow the Native Nation to emerge and take its rightful place in Canada today.

Coming Events

CHRISTMAS

CBWFT presents a series of 4 half-hour Métis Cultural Programmes entitled Les écho de la Riviere Rouge January 9, 16, 23, 30, 1978 at 7:30 p.m.

Jan. 21-22/78 Dauphin Regional Meeting.

March 3 & 4/78 Thompson Regional Meeting at Churchill.



LE MÉTIS

Le Metis is published monthly by the Manitoba Metis Federation and is available at a cost of \$5.00 per year to members or non-members.

The policy of Le Metis is to encourage members and readers to send in materials. All contributions must be signed to be published or returned. The editor reserves the right to edit articles or letters.

Le Metis is also accepting classified or display advertising. Rates available on request.

Deadline for submission is the 10th of each month.

Marcel McIvor
Editor.

SEND LETTERS OR CONTRIBUTIONS TO:

The Editor
Le Metis
300 - 275 Portage Ave.,
Winnipeg, Man.
R3B 2B3



The Beginning of the World



Stories about the beginning of the world come from many different lands. Before people had been very long on this earth, they tried to explain how they, and the other things in their surroundings, had come to be. Their stories often were attempts to deal with mysterious and sometimes frightening occurrences such as earthquakes, floods, or droughts which affected their lives. Explaining these supernatural happenings in familiar terms made them seem less threatening.

The certain stories are different from one another because they reflect a variety of societies in different environments and stages of development. Thus, the simple Algonkian myths handed down through generations by storytellers who gathered around winter campfires, recount the adventures of Weesekejak. This Trickster created the world with the help of animals. By contrast, the elaborate Greek accounts of creation, recorded hundreds of years ago in written form, tell of gods and battles and struggles for power. They reflect a more complex society.

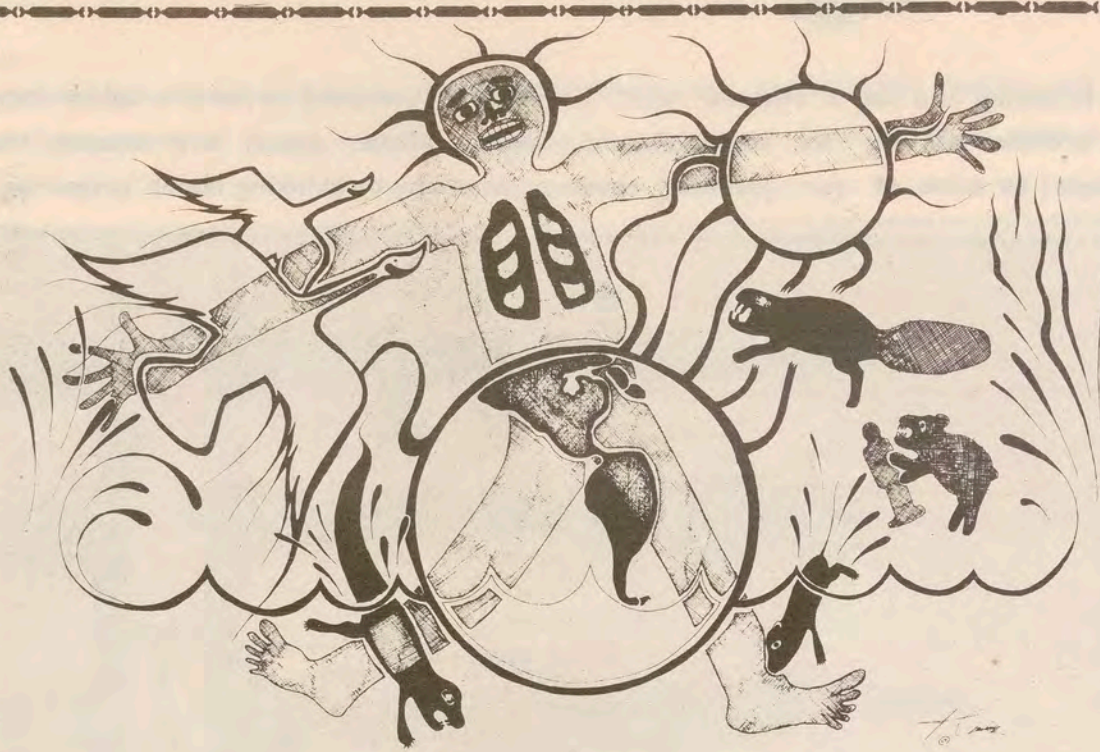
Despite these differences, there are also noticeable similarities in tales that come from widely-separated parts of the earth. The story of the Flood, for example, appears in the mythology of many peoples. Whether these common ideas were spread through trade and migration, or whether they originated independently is unclear. However they came about, the world now has a rich store of creation tales from which to draw.

Objectives of the Unit

1. To familiarize children with a variety of creation stories which are part of our literary heritage.
2. To develop a tolerance of other cultures by pointing out similarities among groups throughout the world. The material in this unit lends itself to cross-cultural studies and might be integrated with language arts, social studies, science or art programs.

Suggested Approaches to Teaching

1. **Language Arts:** The stories illustrate a link with the oral traditions that have helped to preserve many of the tales. Originally, legends circulated by word of mouth, in versions which varied according to the mood and skill of the storyteller. Perhaps students could choose a legend (or bring other creation stories they are familiar with) to relate to the class. They might also try their hand at writing their own myths.
2. **Social Studies:** The legends might provide the basis for discussions on the economic and social background of various people. Societies which developed in areas of the world rich in resources usually had more leisure time to devote to storytelling. Their myths, like their society, are more elaborate for this reason. Because people depended on what was familiar to them to explain the unknown, the stories also reflect some of the environmental influences which shaped their lives.
3. **Art:** Although many of these stories have never been illustrated (at least in a form that still exists today), some have inspired famous works of art. The stories could be used to motivate children to draw their own conception of the events described.
4. **Science:** The advance of scientific knowledge in modern times has provided explanations for many of the natural phenomena that mystified ancient observers. Children might enjoy comparing these recent theories with the explanations that occur in the legends.



Swampy Indian Creation Myth

How Weese-ke-jak Made the Earth

In the beginning Weese-ke-jak lived above a world covered with water. The only creatures to be found there were a few wild geese who sometimes visited from a far away place.

When Weese-ke-jak talked with the

geese they told him that their country had plenty of land. "Will you bring me back a piece of this earth when you come again?" Weese-ke-jak asked.

The geese did as they were asked. On their next visit they brought dirt in

their beaks. This Weese-ke-jak used to make the earth. He covered the land with grass and trees, and then made all the animals, reptiles, birds, and fishes.

Weese-ke-jak Traps the Sun

But the new world was still in darkness. At this time the sun did not visit very often. "I know what I'll do," Weese-ke-jak said to himself. "I'll trap the sun so it can never wander too far away." The plan did not work as well as Weese-ke-jak had hoped, however. He caught the sun in his trap without too much trouble. But then things on earth were in danger of burning because the sun stayed so close. "If I let you go again," Weese-ke-jak asked the sun, "will you come near enough everyday to warm the earth without scorching it?" The sun, who disliked being a prisoner, was happy to promise.

But now another problem arose.

How was the sun going to be set free? The bonds holding the sun were too strong for it to break by itself. And no one could get near enough to open the trap without being burned.

Weese-ke-jak promised a handsome reward to anyone who could help. Beaver was the first to offer. Now at this time the beaver was rather a silly looking animal, with bristly hair like a hog, a few small teeth, and a short, stumpy tail. Weese-ke-jak was not sure such an unimportant creature could do the difficult job, but he decided to let Beaver try.

Creeping close to the trap, Beaver gnawed away at the bonds holding the

sun. At last they all came loose and the sun once more rose high into the sky. But what a sorry sight Beaver was — his hair and teeth had all been burned away!

Weese-ke-jak did not forget his promise, however. To thank Beaver, he gave him a beautiful soft fur coat, the envy of all the other animals. Beaver's teeth, too, were replaced with a new set of sharp long ones, very useful for cutting down trees. In order that we remember Beaver's brave deed, however, these teeth are always colored brown, as if they had been burned by fire.

Weese-ke-jak Makes Man

Weese-ke-jak's next task was to make men. "They should be shaped from stone so they'll be strong," he thought. After choosing a rock, Weese-ke-jak spent many days carving out a figure. The stone was hard and his tools were poor, but at last he finished one man. Before he put life into the figure, Weese-ke-jak stood the man on his feet and stepped away back to admire his work. "I do think I've made a fine job of this," he said

proudly.

Unfortunately, just at this moment a mischievous bear happened to peep out of its den. Before Weese-ke-jak knew what was happening the jealous bear rushed up to the man and roughly rubbed against it. The figure fell over, breaking into many pieces!

Weese-ke-jak was terribly angry that his great work was destroyed. For many days he could neither eat nor sleep.

However, he decided to try again, using material that was easier to work with. This time he chose some clay and soon had a man nicely made. After it had dried in the sun he put life into the figure — the first man. But Indians are still sorry about the accident that destroyed the man of stone, for people are much weaker than they might have been.

The Flood

After some time passed, Weese-ke-jak found that the creatures he had made were not getting along well together. Birds complained about the fox killing them. The fish disliked the otter for the same reason. Bear grumbled that no berries could be found in the winter. But the greatest complaints were against man because he ate everything: animals, birds, fish, berries.

Weese-ke-jak called a council to talk about the problem. However, when the crowd of animals gathered together there was such noise and confusion that no one would listen. Weese-ke-jak angrily left the meeting, vowing to teach all the animals a lesson.

He built an immense canoe and put into it a pair of every living creature. Then as the whole earth sank beneath the water everyone else was drowned.

For many moons Weese-ke-jak sailed about with these creatures until he grew tired of this life. Then he decided to make a new earth. To do this he needed the animals' help. First Weese-ke-jak sent Otter to dive to the bottom for some dirt. But once in the water which he loved, Otter never returned. Muskrat went next, and succeeded in bringing a good lot of mud to the surface. When Weese-ke-jak reached out to take it, however, Muskrat turned and dived away. Weese-ke-jak just managed to catch Muskrat's stumpy

tail which stretched in his hand. Since that time muskrats have had long, thin, useless tails.

Beaver was next asked to get some mud. For a long while he remained beneath the water while everyone anxiously waited. Then at last Beaver surfaced, with enough dirt in his paws to make a new land. Weese-ke-jak again rewarded Beaver, this time changing the stumpy tail to a broad, flat one which was useful for plastering the beaver house.

Adapted from "Journal of American Folklore", S.C. Simms, Volume 19.

Hebrew Creation Story

In the beginning God created the heavens and the earth. The earth was without form and darkness was upon the waters.

On the first day God said "Let there be light." He separated the light from the dark, giving us day and night.

Next God said "Let there be a firmament in the midst of the waters." And God called the firmament Heaven.

On the third day God commanded that the waters under the heavens be gathered together in one place to form Seas. Dry land called Earth appeared. And God saw that it was good. Then he commanded the Earth to bring forth plants and trees bearing seeds, each according to its own kind.

Then God set the sun, the moon and stars in the heaven to be signs for day and night and the seasons. And there was evening and morning, a fourth day.

And God said, "Let the waters be filled with swarms of living creatures, and let the birds fly above the earth and across the heavens." So God created sea animals and every living creature that moves in the waters and skies. And God blessed them, saying "be fruitful and multiply." And there was evening and there was morning, a fifth day.

Next God created the creatures that live on the earth, cattle and creeping things and beasts.

Then God made man in his own image, to have dominion over the fish of the sea, the birds of the air, over the cattle and all things that creep upon the earth. Every plant and every tree on the face of the earth was given to man.

And to every beast and bird that has breath, God gave the green plant for food. That was the morning and evening of the sixth day.

Thus the heavens and the earth were finished and God rested on the seventh day from all the work he had done. So God blessed the seventh day and made it holy.

Adapted from Charles H. Long, Alpha: The Myths of Creation, Collier Books, Toronto, 1969.

Arikara Myth (emergence)

Nesaru, the great sky spirit, had charge of creation. Below his sky world was only water where two ducks swam. Coming down from the sky, Nesaru's helpers, Wolf-Man and Lucky-Man, asked the ducks to dive and bring up mud to make the earth. Wolf-Man made a great prairie for the animals to live in. But Lucky-Man made the rolling ground with hills and sheltered valleys.

Then Wolf-Man and Lucky-Man went under the earth to find the Two Spiders who became the parents of all kinds of animals, and a race of giants.

After some time, Nesaru grew angry with these giants who would not obey him as the Power Above. So he made a plan. First he created maize, and sent down its seeds for the animals to take under the earth. The seeds turned into a smaller race of people, like ourselves.

Nesaru then sent a flood which destroyed all the giants without harming the animals and the new people who were still under the earth. But they grew in their dark underworld, the people began to wonder if there was a better place to live. Hearing their cries for help, Nesaru decided they should come out into the open world.

He sent down a woman from his cornfields, the Corn Mother, to help. She walked far on earth, but found no sign of anyone. Then in the east, Thunder boomed, pushing Corn Mother down into the underworld. There, people and animals clustered around her. She

Continued on Page 10



A Traditional Native

The following is a list of recipes that have been compiled to form a taste-tempting menu for a traditional Native dinner. This might provide variety to the ordinary turkey dinner which has become more commonly associated with the holiday season. [The challenge] to some of our gourmet readers who may be thinking about preparing something more "appropriate" to the occasion.

Whitefish Bouillon

Ingredients:

- 1 large peeled potato
- 1 cup sliced carrots
- 4 large garlic cloves (or 1 large onion)
- 1½ quarts of water
- 1 tbsp. black pepper
- 1½ lbs. white fish
- 2 bay leaves
- 2 tsps. salt

Method:

1. Cut the potato into 4 pieces, place in large stewing pot along with carrots, garlic (or onion), pepper; add water and bring to a boil.
2. Reduce heat and let simmer for 50 to 60 minutes.
3. Dice potato pieces.
4. Add white fish; let simmer for 10 minutes and then break meat into small pieces.
5. Stir, add bay leaves and salt and let simmer for another 5 minutes.
6. Serve hot as is or as a soup by straining.

Cranberry Wild Goose

Ingredients:

- 1 cup cranberries
- 1 cup hard lumped butter
- 1 Tbsp. sugar
- 2 strips unsliced bacon (1" thick)
- water
- 1 Tbsp. sugar

Method:

1. Stuff the goose with the above mixture.
2. Truss with skewers and/or string or needle and thick threads.
3. Rub the bird well with cooking oil or butter.
4. Place 2 strips of unsliced bacon 1" thick on bottom of a large piece of foil.
5. Place bird on top of bacon.
6. Pour water and 1 Tbsp. sugar over bird.
7. Wrap bird in foil.
8. Place in roasting pan.
9. Roast without covering in moderate to slow oven 325° F. allowing 30-35 minutes per pound, until tender.
10. Tear foil and remove.
11. Baste goose from pan and brown evenly.
12. Serve in its own sauce.

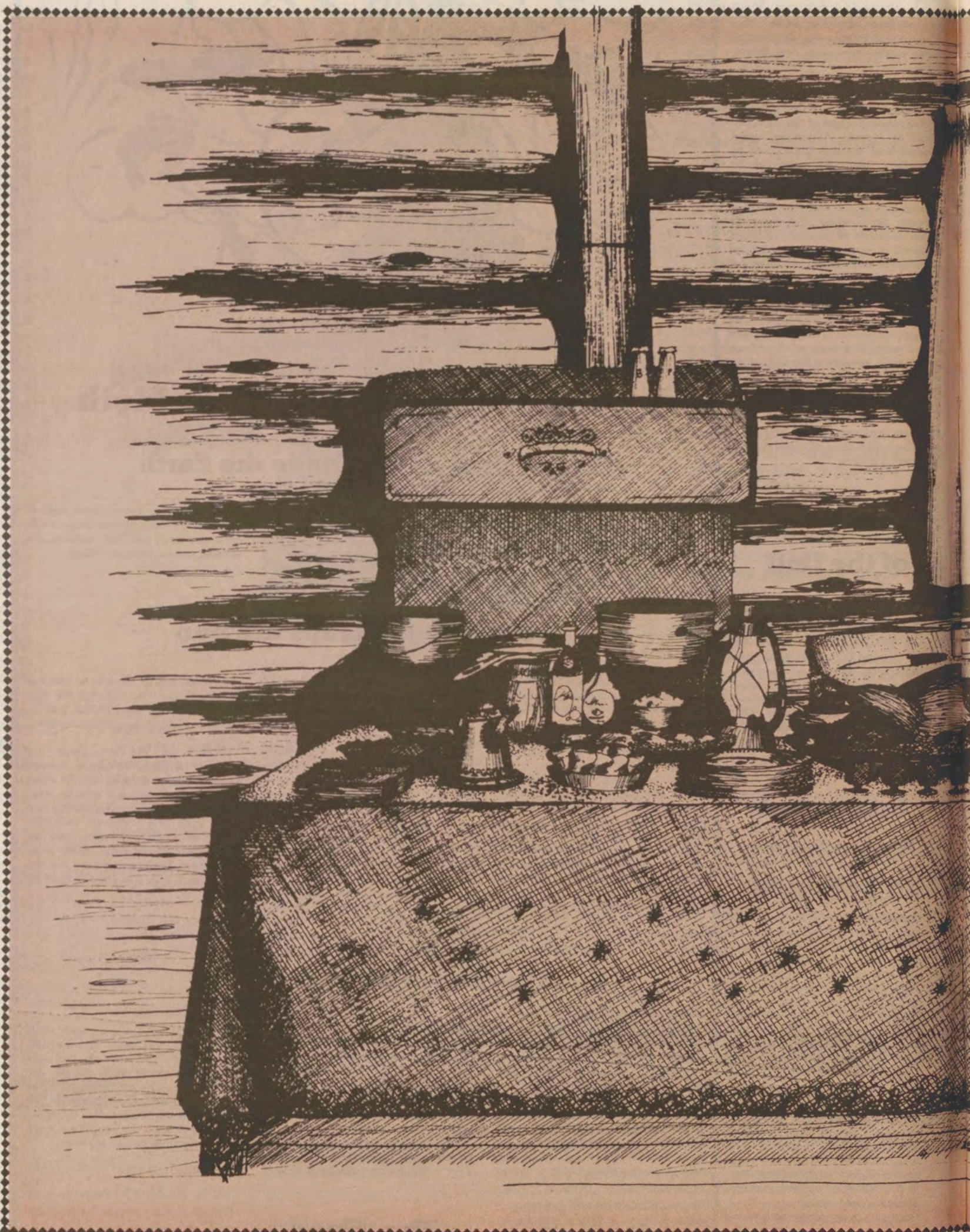
Fried Muskrat

Ingredients:

- 2 muskrats, cut up, skinned and cleaned
- 1 cup flour
- ½ tsp. salt
- dash of paprika
- salt
- bread crumbs
- 4 Tblsps. bacon fat
- 1 cup milk
- pepper

Method:

1. Wash and dry muskrat pieces.
2. Put flour, salt, paprika in the paper bag.
3. Shake muskrat pieces in the bag so that each piece is coated with flour.
4. Dip pieces in beaten egg and a little water.
5. Then dip into the bread crumbs.
6. Melt fat in skillet over hot heat.
7. Brown pieces of meat on all sides.
8. Cover, lower the heat and cook slowly for 1 hour or until tender.
9. Transfer to a platter and keep hot while you make gravy.



Raisin Bannock

Ingredients:

- 3 cups all purpose flour
- 1 tsp. baking powder
- 1½ tsp. salt
- 1½ cups water
- 1 cup raisins

Method:

1. Mix all the dry ingredients and add water quickly while stirring.
2. Then place in a pie plate and bake at 425° in the oven for 20 minutes.
3. Serve hot or cold.

Saskatoon Berry Pie

Ingredients:

- pastry for 9 inch pie
- 3 cups saskatoon berries
- 2 Tblsps. flour
- ¾ cup sugar
- 2 Tblsps. lemon juice
- 1 Tblsp. butter

Method:

1. Pick over saskatoons, wash them well and drain.
2. Line a 9-inch pie plate with pastry.
3. Coat the berries with flour.
4. Alternate layers of sugar and berries in the pie plate.
5. Sprinkle lemon juice on top and dot with butter.
6. Cover the top with pie crust.
7. Bake at 400° oven for 10 mins. Then reduce heat to 375° for 25 minutes.

Cranberry Muffins

Ingredients:

- ¾ cup cranberries
- ½ cup powdered sugar
- 2 cups flour
- 3 tsps. baking powder
- 1 tsp. salt
- ¼ cup sugar
- 1 egg well beaten
- 1 cup milk
- 1 cup melted shortening

Christmas Feast



Christmas Feast. It should be noted that the ingredients for these recipes are traditionally Native and dining in recent years. Hopefully, some of these recipes will provide inspiration (and perhaps even a their Christmas table.



H. Guibord

Moose Meat Balls

Ingredients:

- 2 lbs. moose meat
- 1 lb. pork fat
- 1 small onion
- 2 eggs slightly beaten
- dash pepper
- 1 tsp. cinnamon
- 1/2 qt. milk
- 1 cup meat stock
- 1 cup fine bread crumbs
- 1 cup red wine or lemon juice
- 1/2 tsp. salt
- 1 Tbsp. brown sugar
- flour

Method:

1. Put moose meat and pork through meat grinder twice.
2. Blend in the chopped onion.
3. Sprinkle lemon juice over meat.
4. Let stand for 2 hrs.
5. Combine meat, stock, eggs, crumbs, spices, sugar, and mix.
6. Shape into 1-inch balls.
7. Roll in the flour and brown in hot fat.
8. Cook over low heat covered for 15 mins.
9. Place meat balls on hot platter and keep in warm oven.
10. Make a gravy. (Brown 1/4 cup flour and meat juices in pan. Slowly add 1/2 qt. milk, stirring constantly over low heat until thickened.)
11. Serve meat balls on rice or spaghetti with gravy poured over all.

Vegetable Stew

Ingredients:

- 3/4 cup of white beans
- 2 1/2 cups of water
- 1/4 lb. of salted pork or diced bacon
- 1/2 cup of garlic
- 1/2 cup of diced carrots
- 1/2 cup of diced celery
- 1 cup of minced red cabbage
- 40 oz. of water
- 2 tsps. salt
- 1/2 tsp. pepper
- 1 teaspoon of brown sugar or molasses
- 1/2 cup of wild rice
- 16 oz. of stewed tomatoes
- 16 oz. of whole kernel corn

Method:

1. Place the beans in the water and simmer for one hour.
2. Brown the salted pork (or diced bacon) in a frying pan, add the vegetables and all other ingredients except the rice and tomatoes.
3. Cook for 15 minutes.
4. Add the rice and tomatoes and cook for another 15 minutes.

Wild Rice

Ingredients:

- 1 cup rice
- 2 qts. water
- 2 tsp. salt
- 1/4 cup butter
- 2 peppers

Method:

1. Wash the rice thoroughly (run tap water over rice in sieve).
2. Boil the 2 quarts of water and salt in cooking pot.
3. Add rice and simmer 40 minutes.
4. Drain rice.
5. Melt butter in skillet, add rice and brown lightly.
6. Add pepper and salt to taste.

Method:

1. Mix cranberries with powdered sugar and let stand.
2. Sift dry ingredients into bowl.
3. Add the eggs, milk, and melted shortening all at once to dry ingredients.
4. Mix only long enough to moisten all the dry ingredients.
5. Fold in sugared cranberries.
6. Fill greased muffin tins to about 3/4 full.
7. Bake in moderate oven for 20 mins. (350°).

Labrador Tea

Labrador tea, or Hudson Bay tea, grows in bogs, swamps and damp woods from Canada's tundra to the more temperate parts of the south.

To make a refreshing tea, steep a spoonful of spicy leaves in a cupful of boiling water for about 5 minutes. This has been a favourite drink of northern people for many years.

Pine Needle (Muskeg Tea)

Use 2 Tbsp. young pine needles and steep them in a pot of hot water for about 10 minutes.

Mint Tea

Collect mint leaves and dry them in 175° oven. These can be added to flavour ordinary tea or used alone as mint tea.

Bannock

Ingredients:

- 1 cup sifted flour
- 1/4 tsp. salt
- 1/2 tsp. baking powder
- 1/3 cup water
- 1/4 cup cooking oil or shortening

Method:

1. Mix dry ingredients.
2. Add water and knead.
3. Heat cooking oil in frying pan.
4. Add dough evenly and cook until galzed and serve hot.

HOLIDAY Greetings



Outdoor Survival Skills

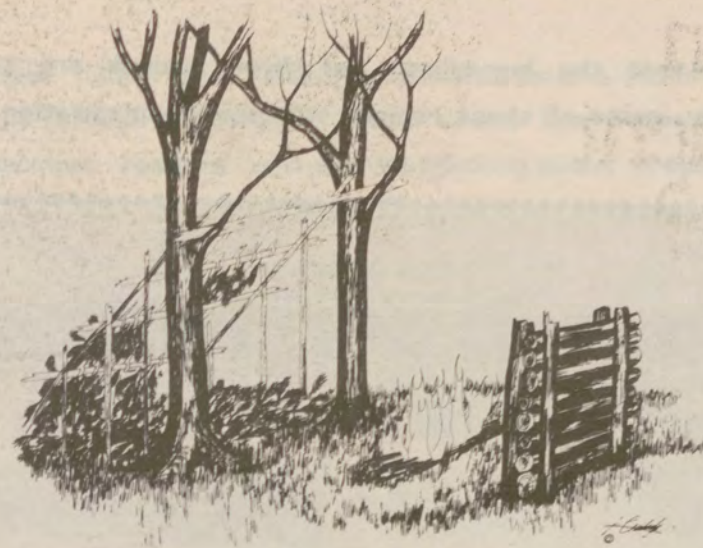


Shelter



It is difficult to determine which is most important for survival: food, fire, or shelter. Shelter certainly takes precedence in winter. However, food is never far behind on the list of survival priorities and neither is fire. Therefore, for the sake of argument, shelter will be dis-

cussed first. A fallen tree provides adequate shelter. The roots of a toppled forest giant often provide a solid vertical bulwark against which several poles can be set at a 45° angle.



One shelter which requires more energy and time is the lean-to. There are many styles and variations to the process of lean-to construction. However, whatever the shape or size, a person needs only a few evergreen branches

and slender poles to make an adequate and comfortable shelter. As one can determine from the slides, the lean-to is relatively simple to construct in a manner which will accommodate a heating fire.

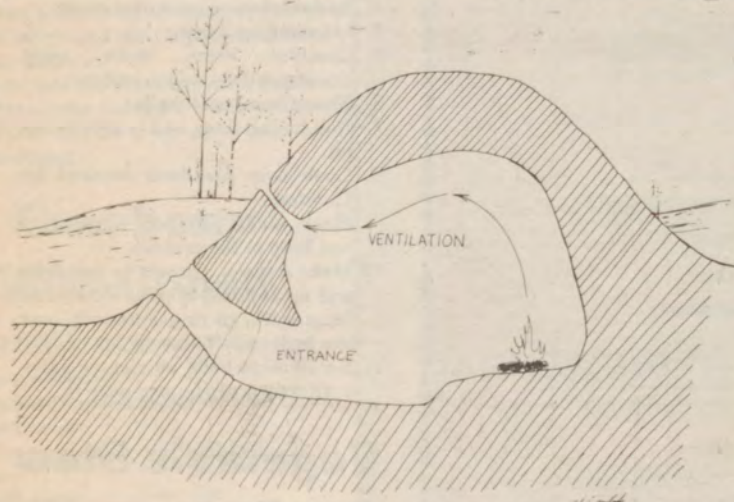
Continued from Page 7

called upon the gods and spirits to help her bring the people out of the darkness. Badger began digging towards the earth's surface, but could not bear the bright light. Then Mole dug further, but the rays of sun blinded him so he remained in his underground burrow. Mouse at last tunneled through but the light was so strong that it cut off his long snout and he became a short-nosed mouse.

Then Corn Mother began to push her way into the light. Earth was still tight and close around her. Then Thunder roared again in the east and shook the earth loose so that Corn Mother and the whole creation of humans and animals could come up to the surface.

Nesaru and Corn Mother remained for a time among the people on earth, teaching them how to play games, grow maize, cure illnesses, and worship the spirits. When they returned to the sky, Nesaru left his medicine bundle among the people and Corn Mother gave them a great cedar tree to remember her by.

Adapted from **Cottie Burland, ed., North American Indian Mythology, Paul Hamlyn, London, England, 1965.**



Shelters during cold weather are often-times more easily achieved than during more temperate months. Snow is a good insulator and if the snow is deep and firm

enough, you can find shelter by tunneling into it, being careful to do this at right angles to the wind to avoid drifting.



Although snow is a good insulator, you should never sleep directly on it. A browse* bed made from the ends of evergreen branches can provide insulation, warmth, and comfort. The browse

bed can be used as bedding in lean-tos, at the base in the fallen tree shelter or, for that matter, as a comfortable mat when sleeping under the stars.

*tender shoots, twigs, and leaves of trees and shrubs

Fire

Once you have managed to secure an adequate shelter, and dependent upon the immediate weather conditions, fire can no doubt become the next most basic need. With it you can warm yourself, dry clothing which in a cold climate can in itself mean the almost immediate difference between life and death, cook meals, and signal for help.

An understanding of the fundamentals to firemaking will add sureness to your

ability under hazardous circumstances. There are three essentials to fire-building. The fire proceeds from spark to tinder and then to fuel. Careful consideration must be given to the tinder. It must be fine, dry, and highly flammable. Dry evergreen needles, twigs, birch bark, wood shavings, and fuzzsticks provide tinder for speedy firemaking. Once the tinder has been secured, the next task is to provide the spark. If you are without

matches, a number of slower but time-proven methods will suffice. The violent rubbing action of two sticks, or the use of a fire thong, spindle top, kindling, and fire board can be used. This method is most often called the bow and drill technique to starting a fire. With a heating fire, a browse bed, and reflecting log, a person can spend a relatively warm evening even if a shelter is not secured.

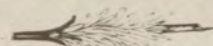
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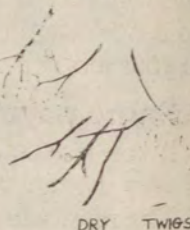
BIRCH BARK



WOOD SHAVINGS



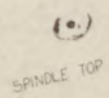
FUZZ STICK



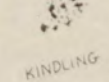
DRY TWIGS



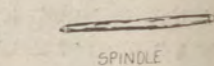
BOW



SPINDLE TOP



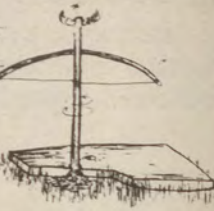
KINDLING



SPINDLE



FIRE BOARD



Polynesian Myth - Children of Heaven and Earth / World Parents

In the beginning Rangī, the Heaven, and Papa, the Earth, dwelt so close together that darkness surrounded everything. Their children, who were gods, grew tired of living without light. They discussed whether it would be better to kill their parents or to separate them. All but one of the six brothers agreed that Rangī and Papa should be torn apart, with Rangī placed above them in the heavens, and Papa close beneath their feet as a protective nourishing mother. Each brother in turn tried to separate the two parents, without success. Then slowly Tanemahuta, the god of forests, struggled with his parents, tearing them apart until his head was firmly planted on his mother, the Earth, and his feet rested on his father, the skies. Freed from their crowded darkness, the brothers spread out over the new Earth.

The one son who had not wanted to separate his parents, Tawhiri-matea, the god of winds and storms, now decided to get even with his brothers for this deed. He first attacked Tane, the god of the forests, blowing a violent

hurricane which snapped the tall trees and left them to rot on the ground. Next he turned his fury against the god of the waters, Tang, lashing the oceans with a mighty storm. The fish and reptiles living within these waters held a council to discuss where they might best find safety. Since they could not agree, the group split, the fishes remaining in the water, the reptiles crawling into the shelter of the forests. Because the reptiles went to live on land, the god of the sea became very angry, and to this day fights a battle with the god of the forests. Tane supplies materials for canoes and nets to catch the children of the sea, while Tang is always destroying the offspring of Tane, sinking canoes and swallowing up the land, trees, and houses.

Tawhiri-matea next rushed to attack the gods of plants used as food, Rongo and Haumia. But Papa, to save these for her other children, hid them underground.

Having thus beaten all his other brothers, Tawhiri faced the last and

strongest, Tu-matauenga, god of men. Tu-matauenga, however, was able to stand up to his brother's violence and at last the god of storms became quiet.

Now Tu-matauenga, the fierce man, scornful of his four brothers' cowardly behavior in giving in to Tawhiri, decided to punish them. First he made snares which he set in the forest to catch birds and animals. Ha! — the children of Tane could no longer walk or fly in safety. Next he made nets with which to capture Tang's offspring in the water. To punish his brothers, Rongo and Haumia, the gods of plants, he shaped a wooden hoe to dig for the tasty roots Papa had hidden.

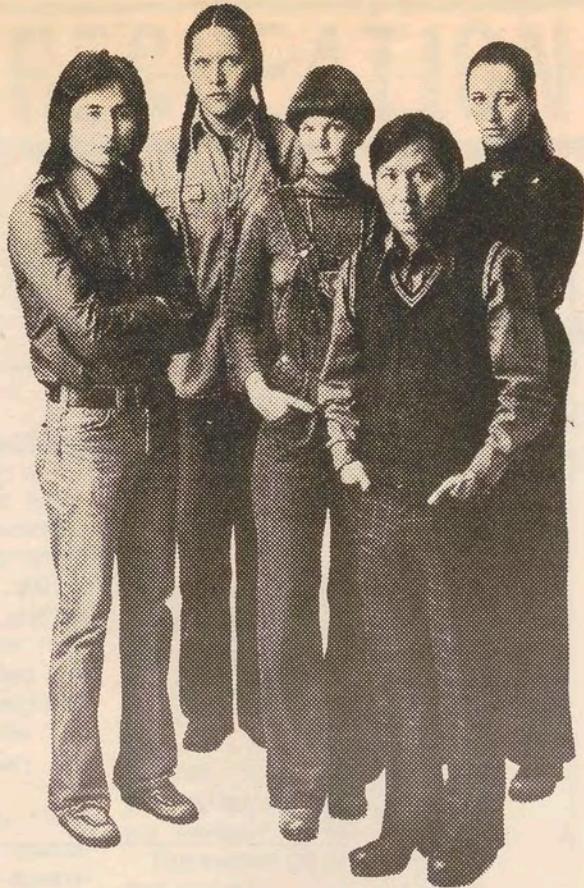
Thus Tu-matauenga's four brothers became his food, and he ruled over them. But Tawhiri he could not defeat and the god of storms was left as an enemy for man, always attacking him in hurricanes on land and sea.

Adapted from **Charles H. Long, Alpha: The Myths of Creation, Collier Books, Toronto, 1969.**

NEXT ISSUE

- Short Stories by Murdo Scribe:
 - “Canoe Freighting in the North”
 - “Trail Blazers of the North”
 - “Life on the Trapline”
 - Tour Guide on Manitoba Métis Historical Sites
 - Northern Native Life Skills
 - More on Survival Skills
 - How to String and Net Snowshoes
- Page 10

Have you heard about the changes in Unemployment Insurance?



New law has changed some parts of our UI program.

The rules on how much you get and how soon you get it are now related to the job market where you live.

And that makes it better for people who live in places where jobs are hard to find.

Remember December 4.

Some changes have already been made. But for you, December 4 is the most important date to remember.

From that day on, you'll need more work time to get Unemployment Insurance.

If you live where there are many jobs, you'll need up to 14 weeks.

If you live where jobs are hard to get, you'll need as little as 10 weeks.

But until December 4, everyone still needs 8 weeks. No matter where they live.

Same waiting period.

There will be no change in the basic 2 week waiting period, (from when your work earnings end until benefits start).

But remember that you may have to wait up to 8 weeks if you get fired or just walk away from your job.

Same payments, too.

If you lose your job, UI payments will be $\frac{2}{3}$ of your average weekly insurable job pay.

The most you can get is \$147, less tax.

Another small change. You used to be able to get UI for up to 51 weeks. Now it's 50. The number of weeks for each person will depend on the job market in the area.

Right now, we look at 16 different areas of Canada to decide about UI benefits. Later in 1978, we will use 54 areas for even greater fairness.

Sickness, having children and age 65 benefits.

Before these changes, you could only get 15 weeks of sickness benefits in the first 39 weeks of your claim, if you had 20 weeks of insurable

earnings. Now you can get up to 15 weeks over a longer period of time.

If you're having a baby, maternity payments still go for 15 weeks. And the special one-time payment (equal to 3 weeks of benefits) at age 65 stays the same, too.

If you're not working, look for work.

Unemployment Insurance has changed for everyone's good, including yours.

But if you ever need to come to us, you must keep looking for a new job all the time. If you'll do that, we'll make sure you get everything you deserve.

The Unemployment Insurance Commission and the Department of Manpower and Immigration have become the Canada Employment and Immigration Commission. For a time, you'll still see our local offices identified as Unemployment Insurance offices or Canada Manpower Centres. When they're together in one location, they'll be called Canada Employment Centres.

Working with people who want to work.



Employment and Immigration Canada

Bud Cullen
Minister

Emploi et Immigration Canada

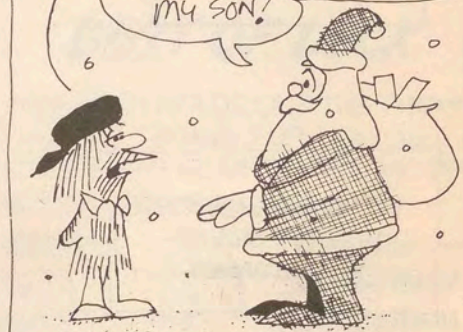
Bud Cullen
Ministre

Lo Mitchiff

HO...HO...HO AND A MERRY CHRISTMASS TO YOU MY SON!



WHO ARE YOU? WHAT?!... YOU DON'T KNOW ME?! TAKE A GOOD LOOK AT ME MY SON!



HMM....



YOUR A RETIRED, OVERWEIGHT FIRE MAN.



Sears

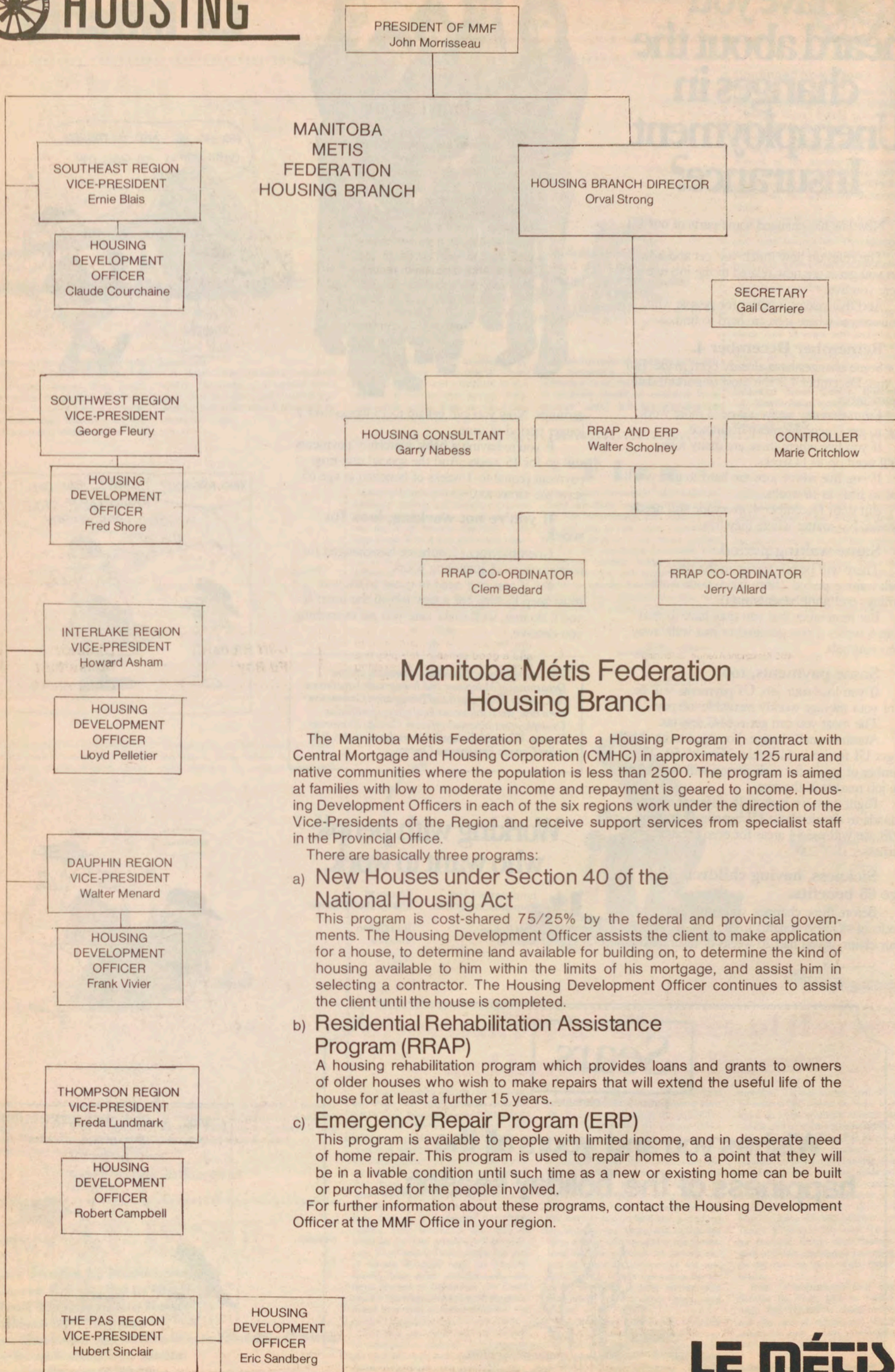
Simpsons-Sears Ltd.

Wishes you and yours all the happiness of the holiday season.





HOUSING



Manitoba Métis Federation Housing Branch

The Manitoba Métis Federation operates a Housing Program in contract with Central Mortgage and Housing Corporation (CMHC) in approximately 125 rural and native communities where the population is less than 2500. The program is aimed at families with low to moderate income and repayment is geared to income. Housing Development Officers in each of the six regions work under the direction of the Vice-Presidents of the Region and receive support services from specialist staff in the Provincial Office.

There are basically three programs:

a) **New Houses under Section 40 of the National Housing Act**

This program is cost-shared 75/25% by the federal and provincial governments. The Housing Development Officer assists the client to make application for a house, to determine land available for building on, to determine the kind of housing available to him within the limits of his mortgage, and assist him in selecting a contractor. The Housing Development Officer continues to assist the client until the house is completed.

b) **Residential Rehabilitation Assistance Program (RRAP)**

A housing rehabilitation program which provides loans and grants to owners of older houses who wish to make repairs that will extend the useful life of the house for at least a further 15 years.

c) **Emergency Repair Program (ERP)**

This program is available to people with limited income, and in desperate need of home repair. This program is used to repair homes to a point that they will be in a livable condition until such time as a new or existing home can be built or purchased for the people involved.

For further information about these programs, contact the Housing Development Officer at the MMF Office in your region.



SPORTS & RECREATION

Winter Festival Time

Yes, it's time again for celebrations in the cold and snow of the winter season. Winter festivals are being planned within the regions. They are featuring both cultural and sport events to make the celebrations complete for everyone.

Riverton Local will be hosting the Interlake Region's Winter Festival. The local has held two meetings to date and have established the events and respective committees. The dates are set for February 4 and 5, 1978. Events to be run will include a minor hockey tournament (combined ages of 13, 14, 15), a mixed volleyball tournament, a mixed curling bonspiel, a snow mobile poker derby, bingo, a craft display and sale, and a Métis Queen Contest. Also as part of the festival will be a dance featuring a fiddling contest and a Red River Jig contest. The main contact is Mrs. Ida Montroy, Riverton, phone 378-2738 (days) 378-

2245 (evenings).

Thompson Local is hosting a winter festival in their region. They have had several meetings and have their committees working on the events. It will be the fourth Métis Winter Festival held in that city, and the event grows larger each year. More has been added for 1978 to provide opportunity for all ages to participate. The dates set are February 25 and 26.

On the list of events for 1978 are a senior hockey tournament, a minor hockey tournament (ages 12, 13, 14), a girls' volleyball tournament (ages 12, 13, 14), a mixed curling bonspiel, bingo, a Métis Queen Contest, and more. Complete information is available by calling 778-7031, Thompson.

Keep your eyes open for more news. Information on all events is available through the M.M.F. Sports and Recreation Department at 956-2070.

Teams form League

Senior men's hockey teams from the Southeast and Interlake regions have formed the Inter-South Intermediate Hockey Association.

At a meeting held in Stoney Mountain on December 6, representatives from five teams elected the executives of the league and discussed recommendations for the league. President is Ray Lavallee, Vice President is Greg Lavallee, and Secretary-Treasurer is Stirling Ranville. They will be drafting their by-laws at their next meeting, Tuesday, December 13.

The league plans to schedule two rounds of play and begin their playoffs in February.

Hockey Tips

Playing the man, not the puck and playing your position, not the other man's position is the key to winning hockey. A man out of position causes an imbalance when attacking or when defending. The covering up of a man out of position can destroy the momentum in an attack and usually the covering up in a defense seldom works. Cooperation is also very important to a winning team. A winning attitude and a good sense of fair play is a nice combination for an exciting hockey game. Both factors are difficult to achieve, but well worth the effort. The combined effort of position playing and cooperation usually results in fast, clean and enjoyable hockey for all involved.

INDIAN & MÉTIS

FRIENDSHIP CENTRE

465 Alexander Avenue is forming a

Senior & Junior Rifle Club

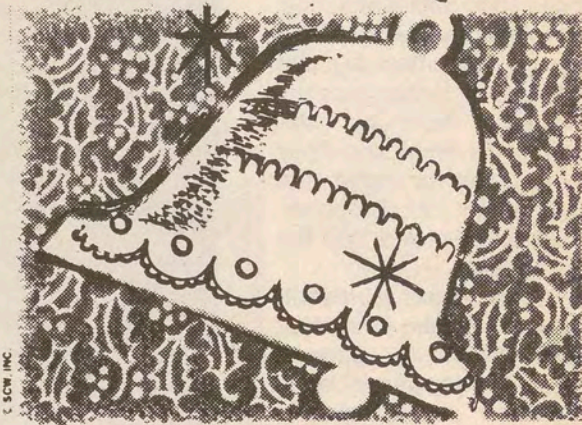
starting 1st week of January 1978.

Archery Club

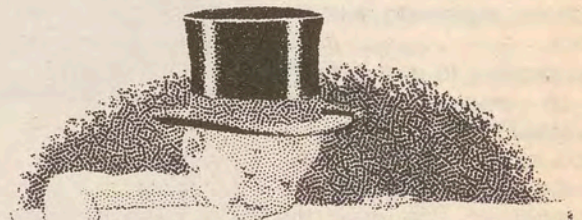
to follow if enough interest shown.

For more information contact: Angus or Helen at 943-1501.

Best Wishes



Have a happy Christmas Holiday in the presence of family and friends. We look forward to seeing you soon.



BEST OF LUCK

THE NEW YEAR HOLDS OUT THE PROMISE OF EXCITING THINGS FOR YOU. LET US KNOW IF WE CAN BE OF HELP IN ANY WAY!

Sports and Recreation

Cliff Richard

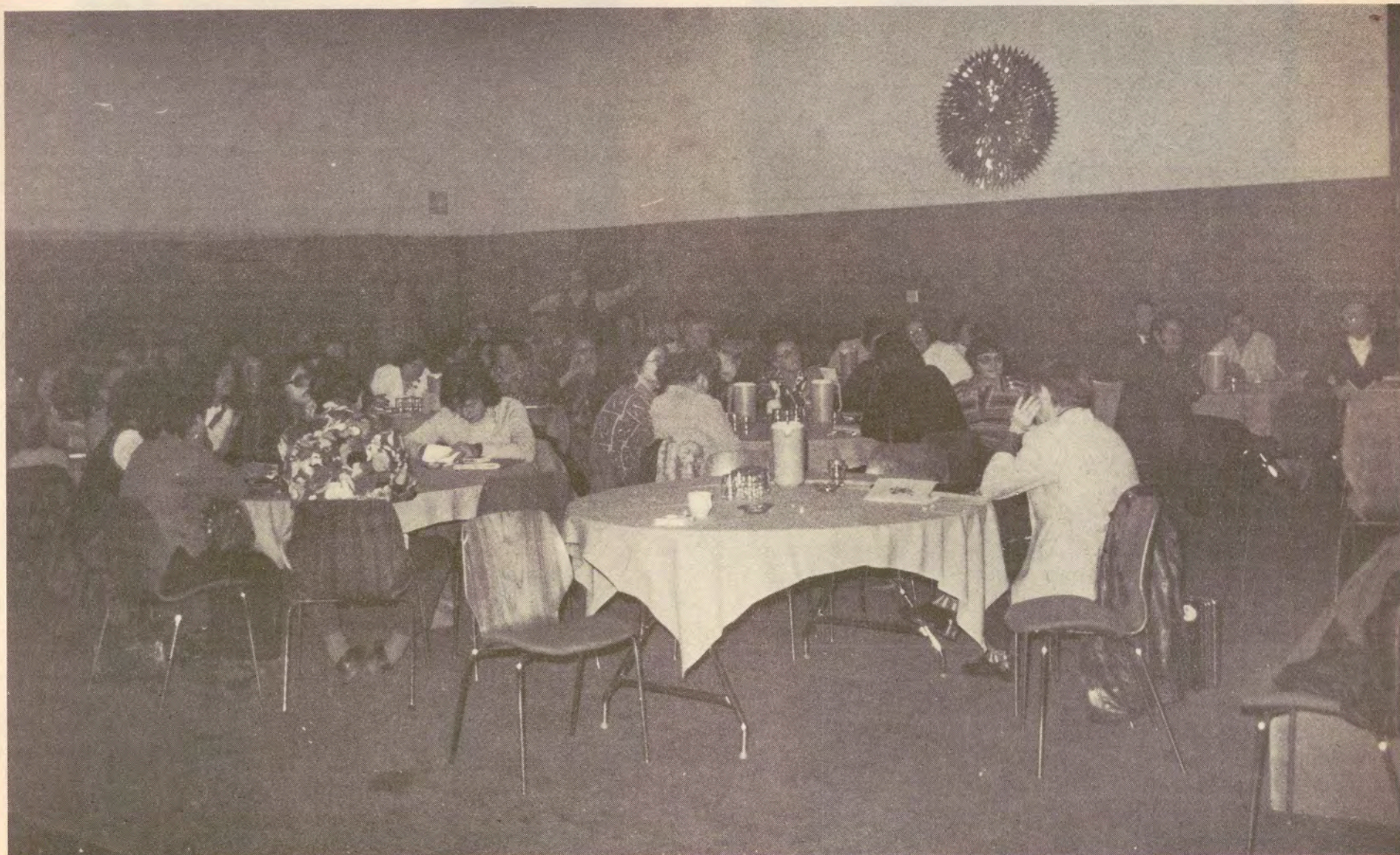
Director

Ed Roy

Consultant

Armand Normand

Consultant



(Above) Participants at the S.E. Regional Conference after two days of workshops. The turnout was about 125 persons, a much better showing than in the past. "Keep up the enthusiasms!" says Ernie with a gleam of pride in his eyes.

Recreation Workshop - Southeast Region

The Southeast Region dedicated the afternoon of Sunday, December 4, to a workshop in Sports and Recreation. The M.M.F. Sports and Recreation Department conducted the workshop, bringing in a number of resource persons to provide information and demonstrations.

The workshop opened with a square dance, called by the new M.M.F. recreation consultant, Armand Normand. Mel Bruce with his fiddle and Tony Bias on guitar provided the music. This was just an opener. The workshop moved into the guest speakers.

Mr. George Allard, representing the Manitoba Amateur Hockey Association, gave a discussion of the Association and its part in establishing training of coaches and referees. An important topic brought forward was that of liability. There is a National Insurance Policy which covers only those registered with the M.A.H.A.

Also present to give information on resources available through the Provincial Recreation Branch was Mr. Syd Glenesk. An outline of the programs and procedures to use gave the delegation a clearer indication of the Province's position.

The workshop then moved into the demonstration portion. Mrs. Alice Bourgeois, who has been very helpful over the past



(Above) Square dancing can be fun as participants at S.E. Regional recreation workshop found out. (lower right) Armand Normand the new consultant for Sports and Recreation Dept. instructs jigging at workshop. (lower right) the art of sash weaving is being reviewed.

years in teaching the art of sash weaving, gave a demonstration of weaving on the loom. Interested persons attending the conference tried their hand at it. It is our hope that the interests will be carried out at the local level. M.M.F. Sports and Recreation has information on constructing the looms and knows the channels to about getting instruction.

Though some preferred to pursue the sash weaving further, the dance area was opened and the square dance portion of the workshop began. Those taking part, whether familiar or not with square dance learned some basics and danced through about four different calls. With the accompaniment of such fine music the participants could not pass up the opportunity to participate in some Red River Jig. Also as part of the workshop, a demonstration of the 'Drops of Brandy' was given by four couples.

We can conclude that the workshop was a success. From the variety of information and demonstration provided, we hope that the locals attending have been enlightened with new ideas as well as keeping up other activities. M.M.F. Sports and Recreation welcomes your requests as well as any suggestions on similar workshops and thanks you for your co-operation in participating.



Lighted Christmas



Materials: green construction paper, red tissue paper, glue.

Cut a Christmas tree from green construction paper. Use a conductor's punch or a small nail to make holes where you would place lights on the tree.

Cut red tissue paper the same shape as the tree. Paste it on the back. Place your tree against a sunny window. It will look as if a string of lights is shining on it.

Materials Needed:
aluminum-foil pie tin
trimmings for the top
small piece of wire
scissors

Directions:
Simply cut a 3 inch hole in the middle of an aluminum-foil pie tin. Fringe it by cutting from the hole all the way to the wire rim.

The strips may be narrow or wide depending on the effect that you wish to achieve. Now simply curl each strip around your finger, bending one in and one out. When you are through just add some greenery and other decorations to the top and put a piece of wire on the top to hang it by.

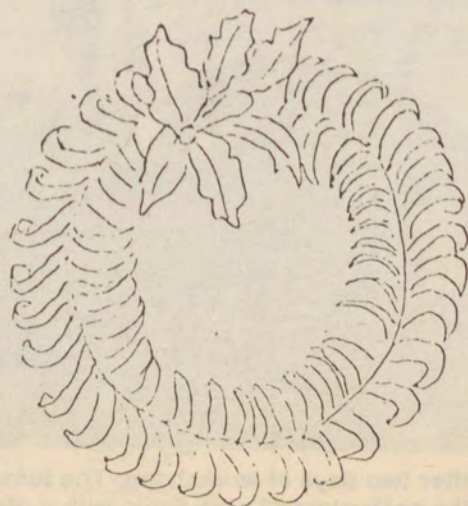
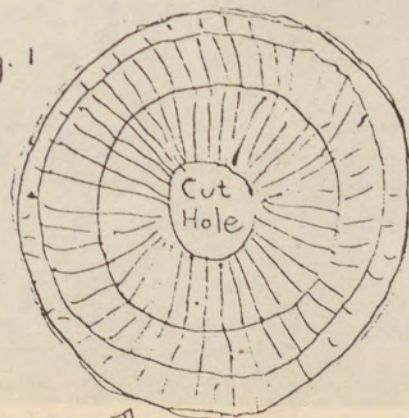


Fig. 1



↑ Fringe with scissors

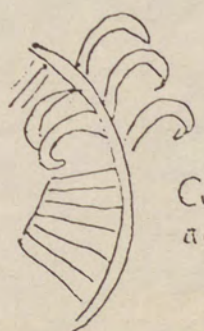


fig. 2

Curl one in and one out

Thomas George Prince

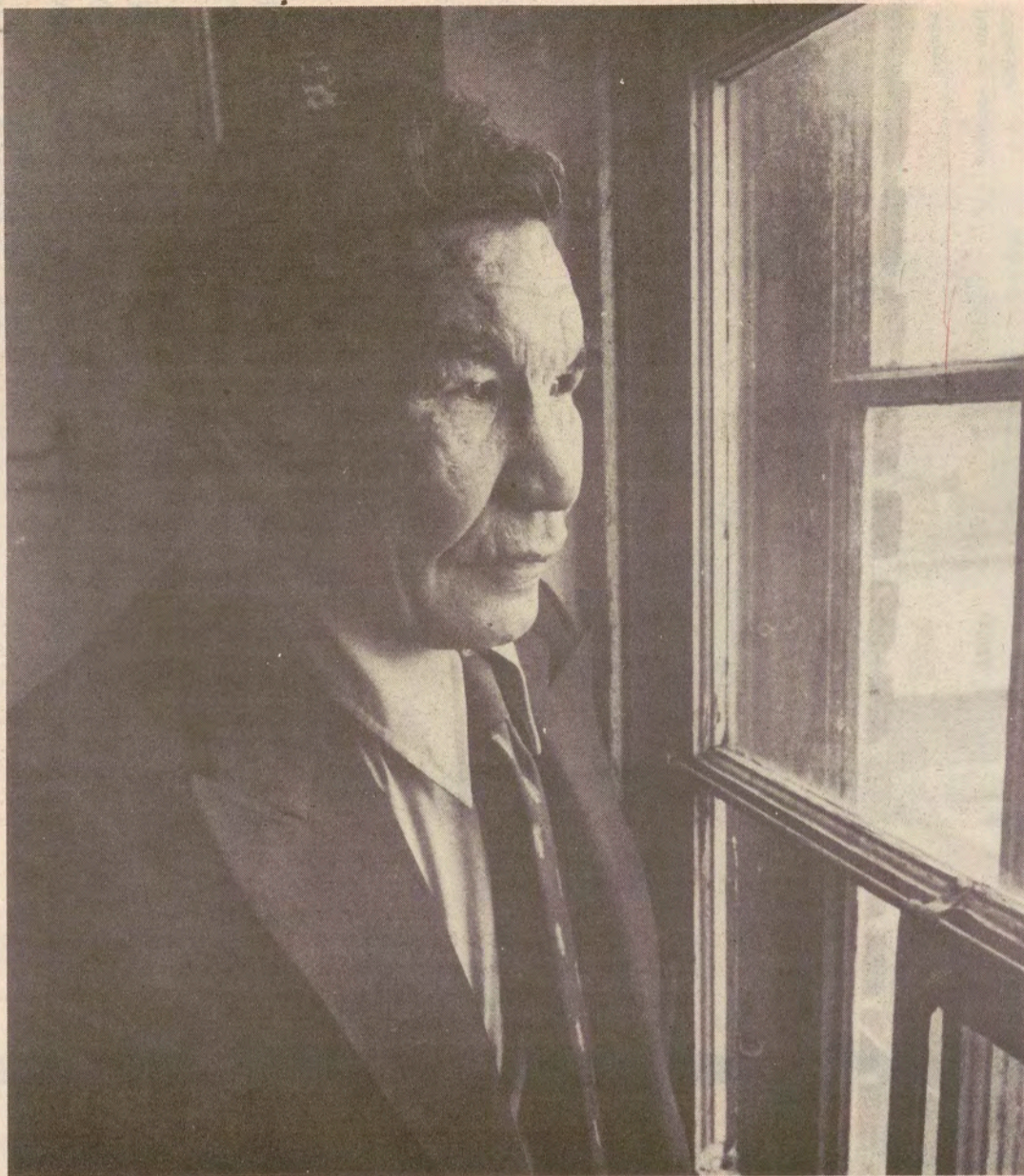
1915-1977

Memorial

It was a cold damp Manitoba morning, the last day of November, 1977, when about seven hundred people came to pay their last respects to Thomas George Prince, Canadian Indian, father, husband, brother and war hero.

Many people stood outside the filled chapel waiting for a last glimpse of their old friend or army comrade. Inside the Prince Family, dignitaries and folks from all walks of life followed the Order for the Burial of the Dead which was officiated by Padre Morgan, chaplain from Deer Lodge Hospital where Tommy spent his last days. The honour guard from Princess Patricia's Canadian Light Infantry stood outside while the Lieutenant Governor Mr. F.L. (Bud) Jobin; the Consul of France Mr. Jacques Rosset; the USA Consulate General Mr. Thomas R. Hutson; Chief James Bear of the Peguis Indian Band; relatives, friends, and representatives from Royal Canadian Legions throughout Winnipeg all attended the service. When the service at the Chapel ended, a funeral cortège was formed to take the body of Mr. Prince to its resting place in the Military section of Brookside Cemetery.

The Service of Committal was done in three parts, first by Padre Morgan, secondly by the Military, then by a drummer and chanters, doing the traditional Indian Chant. The Canadian



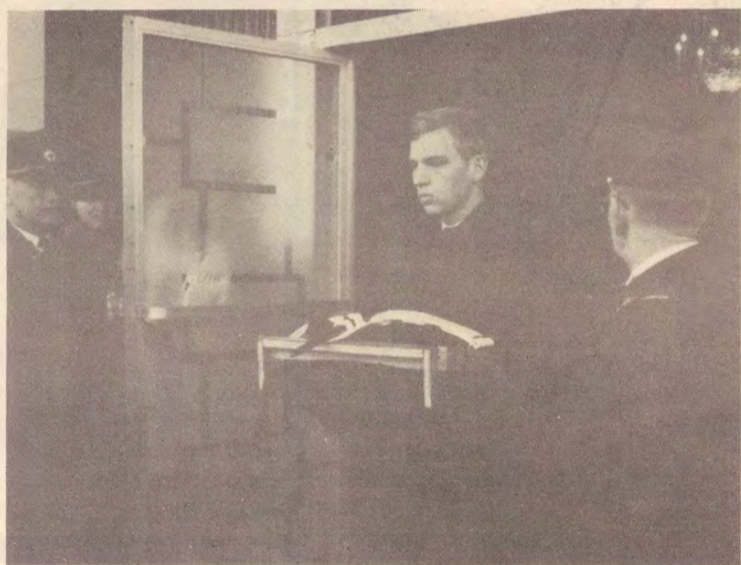
TRIB PHOTO
By Frank Chalmers

(Above) — Tommy Prince at his residence in Winnipeg 1976 (centre left) Tray of Medals being carried in front of casket (centre right) PPCLI carry casket to grave at Brookside. (lower left) Bugler plays last Post. (lower right) Drummers and chanters say farewell.

Force folded the Canadian Flag and presented it to Beverly Prince, Tommy's daughter. In turn, the U.S. Consulate General presented the Stars and Stripes in tribute to Mr. Prince's service in the Korean War.

Tommy Prince was born October 25, 1915 at St. Peter's Reserve. He joined the Patricia's June 3, 1940, and served in Europe until August 20, 1945. During his service in World War II, he received numerous decorations, among them two citations from King George VI, the Military Medal dated 8th November, 1944, and the Silver Star dated 3rd March, 1945. For his service in the Korean Conflict from August 1950 to September 1954, he received the Korean Medal and the United Nations Service Medal. Between the two wars, he travelled far and wide throughout Canada to secure rights for his native people. After the Korean War where he was wounded by machine-gun fire, he lived in Winnipeg. In 1955, he was able to once again risk his own life to save that of another when he rescued a drowning man from the Red River.

More recently, he was honoured in 1975 by the PPCLI at the Brokenhead Reserve and again in 1976 when he was honoured by the MIB at an All Chiefs Convention in Winnipeg.



Le Metis Photos
by Robert Duprey

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