

## HOUSING PROGRAM MOVES AHEAD

### Oneida Band Leads The Way

Subject to funds being made available by Parliament, the government plans to spend \$75 million over a five-year period to take care of the future anticipated needs of Indian housing on reserves. The result will be more than 12,000 new homes constructed on a standard equal to non-reserve houses in the area. The great need for housing on reserves prompted the government to spend the large sum. It was estimated that by mid-1966 there was a need for 6,000 additional houses on Canadian reserves.

Indian Affairs Branch is not the only contributor. Depending upon their particular financial situation each band will assist with a portion of its funds. Every new resident is expected to invest a percentage of his income in his new home. The higher his personal income, the greater his cash contribution will be. If physically able, the new home owner will assist in the actual construction and, where possible, will repay all funds involved in the building of his dwelling.

The eligibility of each individual to receive housing assistance is placed at the discretion of the Band Council. They are in a better position to know their requirements, recognize priorities, and to know which Indians are able to repay assistance provided by the Branch. The maximum allowed from appropriation at the present time is \$7,000 although personal funds may be added to this amount if the future owner wishes to have a more substantial home.

The new houses will comply with standards set by Central Mortgage and Housing Corporation. The size of the structure will depend on the number in the family that is to move into it. In the home, sleeping quarters will be distinct from the general living area. Children will be able to sleep in separate rooms depending on their sex. If facilities are available in the area, electric wiring, and plumbing will also be

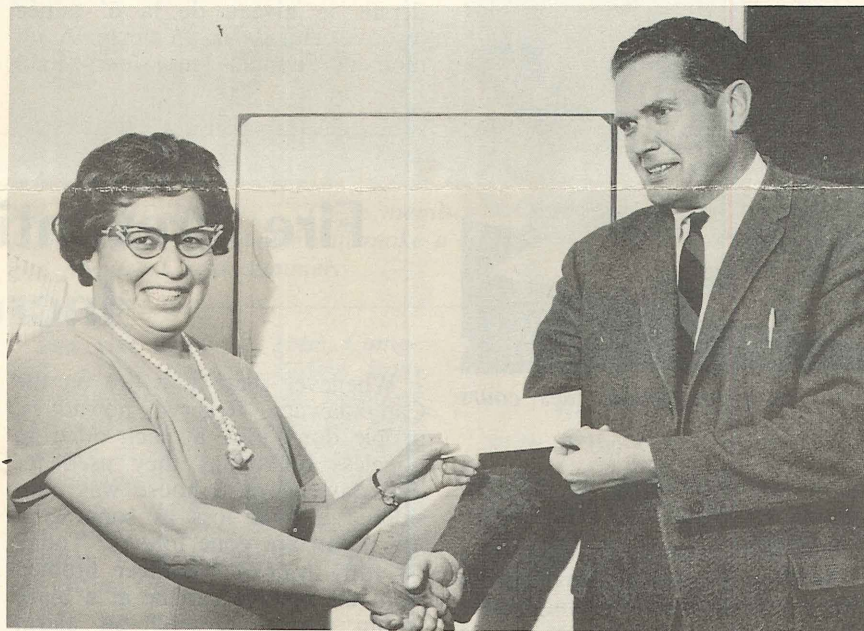
installed. A proper heating unit is included with each house to ensure adequate heating and to reduce the danger of fire. Kitchen cupboards are included.

Indian Affairs Branch has organized and administers this program. However, where advanced bands indicate an interest in managing their own affairs, most of the ad-

ministrative responsibility presently provided by the Branch will be handed over to them. In this way, they will achieve a greater degree of self-determination. Bands who request this responsibility must have Ministerial approval and be willing to comply with certain regulations. In such cases, it will be the policy of the Branch to initially advance 25% of the funds. The balance will be produced as required when the band submits a certified statement of account. Branch officials estimate that at least 15 bands are presently capable of assuming such responsibility. However, Indian Affairs will remain in a position to hold back payments if the prescribed conditions are not met.

The first band to accept the role of entirely handling its own financial affairs is the Oneida of the Thames Band in Ontario. They began by setting up their own housing committee. In November, Chief Virginia Summers accepted a cheque for \$11,000 from the Superintendent of Caradoc Indian

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CHEQUE FOR \$11,000 is handed to Chief Virginia Summers, Oneida of the Thames Band, by David Hett, Superintendent of Caradoc Agency.

## PEE WEE'S GO INTERNATIONAL

The Caughnawaga Reserve will be represented in the International Pee Wee Hockey Tournament when teams from Canada, Mexico and U.S.A. compete early this year. Fifteen youngsters ranging in age from nine to twelve will travel to Quebec City with their coach and manager, Mr. Ron Kirby, Assistant Chief and Supervisor of Sports on the reserve.

Mr. Kirby predicts victory for his boys. He said that last season they did very well considering that it was their first year. He went on to point out that the present team has scored seventeen goals in the last two games against local groups in the Lachine Church League.

The Knights of Columbus on the reserve supplied half the money for the smart yellow uniforms and additional equipment. The remain-



Doug Lahache gets tips from sports director Ron Kirby.

ing fifty percent came from Band funds. The Cultural Affairs Section of Indian Affairs Branch is providing the fare for the group's train trip to Quebec. Accommodation and food costs are taken care of by the tournament.

The boys are scheduled to play the Rockcliffe team from Ottawa during the tournament. Between practice sessions, Mr. Kirby and his team plan to sightsee in the historic city.

Caughnawaga Pee Wee and Mosquito hockey teams are also active in Indian Cup Series competition. Several games have been held with teams from the Pointe Bleue and Seven Islands Indian Agencies.



# PLUSIEURS INDIENS RETOURNENT À L'ÉCOLE

— 40 suivent des cours de rattrapage à Ottawa —

Comme bien d'autres Canadiens, les Indiens adultes suivent aujourd'hui des cours de rattrapage dans un bon nombre de grandes villes du pays. Ces cours les aident à obtenir l'emploi qui leur convient le mieux dans le domaine d'activité qui les intéresse.

Le Programme n° 5 est le nom officiel du cours de rattrapage qui est patronné surtout, dans le cas des Indiens, par le ministère de la Main-d'œuvre et en partie par la Direction générale des affaires indiennes. Selon un représentant du

18 ans ou plus, être sans emploi, et avoir quitté l'école depuis au moins un an. On accorde à ces élèves des indemnités de subsistance et de logement pendant la durée de leur cours.

En vertu d'une entente fédérale-provinciale, le programme n° 5 a été inauguré à Ottawa il y a environ quatre ans. Depuis lors, quelque 75 Indiens adultes ont fait des études suivant ce régime, soit au Centre de formation des adultes ou au Centre d'orientation professionnelle. Ce dernier offre des

Madame Paul a fréquenté l'école de la réserve, pour la quitter à la 5<sup>e</sup> année. Grâce au programme de rattrapage, elle entrevoit déjà le jour où elle pourra ouvrir son propre salon de coiffure. Madame Paul estime qu'elle a besoin d'une instruction de 10<sup>e</sup> année au moins, mais elle pourrait bien décider de poursuivre ses études plus avant. Elle a été ravie de constater, notamment, qu'elle « apprend aujourd'hui avec plus de facilité que durant son enfance ». Les instituteurs et les élèves de l'école lui paraissent très sympathiques et sans affectation.

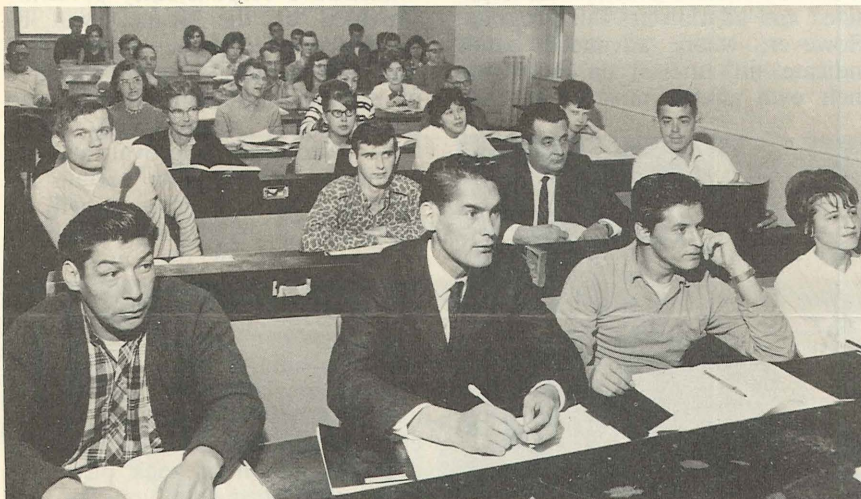
George Paul, son mari, suit aussi le cours. Agé de 20 ans, il se propose de pousser son instruction depuis le niveau de la 6<sup>e</sup> année jusqu'à celui de la 9<sup>e</sup> année. A un moment donné, monsieur Paul

avait un emploi de manœuvre, mais il compte maintenant multiplier ses chances d'emploi. A ses yeux, l'arithmétique est le sujet le plus captivant, mais il est enchanté de l'ensemble du cours.

Roger Stevens, âgé de 20 ans, s'estime favorisé, car il a la « chance d'avancer ». Il vise, pour l'instant, le niveau de la 8<sup>e</sup> année. Il travaillait autrefois à la coupe de bois à pâte lorsqu'il vivait dans sa réserve. Monsieur Stevens se dit heureux du cours, mais il admet qu'il « s'ennuie parfois de son village ».

Walter Stevens, frère de Roger, a déjà fait sa 9<sup>e</sup> année, mais il doit encore étudier pendant un an afin d'être admis à l'école de métiers. Il aimerait apprendre la soudure

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NOUVEAUX VENUS A OTTAWA suivent attentivement des cours de rattrapage.

ministère de la Main-d'œuvre, le programme n° 5 fera plus que décupler les progrès de notre économie.

Le manque d'instruction éloigne bien des Canadiens des emplois qui leur apporteraient une plus grande satisfaction. S'ils pouvaient assumer ces postes, non seulement ils exécuteraient un travail plus agréable, mais aussi ils contribueraient davantage au progrès de notre économie.

La plupart des emplois, comme ceux de secrétaires, de teneurs de livres ou de plombiers, exigent les connaissances normalement acquises en dix années d'études élémentaires. Le programme n° 5 peut aider les personnes qui n'ont pas atteint ce niveau, à obtenir, en l'espace de quelques mois, dix mois tout au plus, l'instruction dont elles ont besoin. Si faible que soit leur niveau d'instruction, fût-il celui d'une première année, ces personnes peuvent toujours être admises au cours de rattrapage et parvenir éventuellement au niveau de la 12<sup>e</sup> année. Toutefois, les candidats, hommes ou femmes, doivent avoir

cours d'apprentissage de métiers, comme la coiffure et la construction mécanique.

A l'heure actuelle, environ 40 élèves indiens, dont l'âge varie entre 18 et 33 ans, étudient au Centre de formation des adultes. Pour s'inscrire à ce cours, ils ont présenté une demande au bureau de leur agence. Ils peuvent ainsi acquérir une instruction élémentaire ordinaire et une instruction secondaire, et l'on s'assure périodiquement, au moyen d'épreuves, que chacun d'eux fait des progrès satisfaisants.

Parmi les 40 élèves qui suivent ce cours, 28 sont des Indiens d'Es-kasoni, de l'île du Cap-Breton. Quelques-uns viennent de régions nordiques aussi reculées que Fort Albany ou la baie James, et vers l'Ouest, jusqu'à Kenora. Il est intéressant de converser avec certains d'entre eux et d'apprendre les raisons pour lesquelles ils suivent le cours et d'entendre leurs commentaires au sujet de ce cours.

Monsieur et madame George Paul, l'un des rares couples inscrits au cours, en ont d'abord entendu parler au bureau de leur agence d'Es-kasoni.

## Fire Prevention Measures Increased

Whenever there is a fire on the Caughnawaga Reserve nowadays, people don't look at each other in hopeless horror as they used to. The days when a house was considered a total loss as soon as a fire began are gone forever. Today 18 fully trained volunteer firemen from the reserve can be at a blaze within ten minutes of an alarm being turned in. One or all three trucks, kept at peak efficiency throughout the year, may be used in answering a call.



Gene Lahache inspects fire equipment.

The brigade began in October 1964. The following May the Knights of Columbus from the reserve purchased the first fire truck. Although relatively small, it is a fully equipped machine capable of carrying 300 gallons of water for use in those areas that are beyond the reserve's 22 fire hydrants. Last year another much larger truck with a 1,000 gallon capacity, close to 4,000 feet of hose and 60-foot ladders, was donated by the Indian Affairs Branch.

More recently the Dow Brewery Company provided a rescue unit which is a small truck equipped with such essentials as oxygen, stretchers, first-aid kits, lights and respirators. Labatts Brewery also donated many extra pieces of equipment as well. The trucks are housed in a building loaned to the brigade by the agency office. The temperature is kept at a constant 75 degrees so that the trucks will always be easy to start.

The firemen provide most of the funds necessary for the day-to-day upkeep of their equipment. Another source is through door-to-door canvassing in the area which provides a small but steady income. A recent Fireman's Ball realized a useful \$2,200. At Christmas the Knights of Columbus donated another \$500 to purchase car coats for the men to use after a fire when they are generally cold and wet. Despite the generosity of many people and the ability of the firemen themselves to raise money, Mr. Gene Lahache, the Assistant Fire Chief, still sees a need for additional equipment valued at about \$14,000. The next item on the list is an ambulance.

Mr. Tommy Lazare, the present Fire Chief, was elected to that position by his own men. Under his

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# THE Indian news

A quarterly newspaper published by the Indian Affairs Branch for free distribution to Canadian Indians.

HON. ARTHUR LAING

Minister of Indian Affairs and Northern Development

ERNEST A. CÔTÉ

Deputy Minister of Indian Affairs and Northern Development

R. F. BATTLE

Assistant Deputy Minister (Indian Affairs)

## Editors Comments

I have heard it said by various people "why should we celebrate centennial"? Perhaps if we put aside our differences for a little while and gave it some thought, we would discover there is something to celebrate. We all know the Indian people have been here for a long time. Where we came from nobody really seems to know. Many theories abound but the answer appears to be buried in the clay of past generations. We are, however, certain of one thing. We have been here for many hundreds of years and we will continue to do so for many more years to come. When the first non-Indian set foot in our country and began his explorations, it was the Indian that guided him. Without us the explorer would have taken longer to reach the inner depths of our continent. We were there to guide him to the shortest and easiest route.

When the French and British established the fur trade in Canada it was the Indian people who supplied Europe with furs for their luxury. We did not require much from this trade for we were content with our lot. Was it not us who gave the voyageurs of Quebec, the birch bark canoe? Did we not show them how to build and paddle their craft? Did we not contribute our share of the labour for the long and tiresome task of the voyage?

When the cruel and harsh snows of winter were upon us did we not create the snowshoes? These are but a few items of our own invention which we gave and the designs have never altered.

We had famous Indian leaders then and others live with us today. We won battles and we stood proudly. Our people have given themselves freely in the defence of our country.

We gave to the world a pattern for living peacefully. At that time it was called the League of Nations. It was the forerunner of the present day United Nations.

We have contributed much to the development of this country and we have had our share of doctors, lawyers, engineers, athletes and poets.

Yes, we have suffered many hardships but we have also had many occasions to rejoice. Certainly, our leaders of today are giving much hope and courage for the future.

Our country's motto, "From Sea unto Sea" applies to us equally as well. May our children and grand-children take their rightful place in the next 100 years. My only regret is that neither you nor I will be here to witness Canada's bicentennial.

## The Truth Of 1812

The last time this nation fought another on Canadian soil was during the 1812-14 War. America was a new country then, and bitter enemies they were. A fact few people are aware of is that had the Indian people not assisted the official British forces in the War, the outcome would likely have been very different.

The British forces in Canada were naturally glad to have the Indians as allies. The various tribes, however, weren't compelled to involve themselves. They could have just sat back and watched the two non-Indian groups battle it out among themselves. But in the years

before the war, the Indians had suffered great hardships and many cruelties from the American settlers and soldiers who were then attempting to force their way into the interior of the continent. The result was that many bands were more than anxious to have the opportunity of avenging the Americans.

If anyone takes the time to consult history books, he will find that, at virtually all the famous battlefields of the war, Indian warriors played a conspicuous, if not decisive, role in the day's events.

July 1812 saw one of the early American defeats in the war; the

## Hostesses Arrive For Expo



FROM ALL PARTS OF CANADA, these Indian girls have been selected as hostesses for the Indian Pavilion at Expo 67. They are from left to right; (seated) Diana Diabo, a Mohawk from Caughnawaga, P.Q.; Alice Marchand, an Okanagan from Vancouver, B.C.; Velma Robinson, an Ojibway from Sault Ste. Marie, Ont.; Janice Lawrence, an Okanagan from Vernon, B.C.; (standing) Vina Starr, a Kwakiutl from Kitimat, B.C.; Marie Knockwood, a Micmac from Mount Stewart, P.E.I.; Barbara Stevenson, a Saulteaux from St. James, Manitoba; Barbara Wilson, a Haida from Skidegate, B.C.; Delphine Blackhorse, a Blackfoot from Gleichen, Alta.; Philomène Desterres, a Montagnais from Bersimis, P.Q.; Dolores Delorme, a Cree from Montreal, P.Q.; Adeline Tobac, a Hare from Fort Good Hope, N.W.T.; and Janet Morris, a Micmac from Eskasoni, N.S.

Twelve smiling and travel-wearied Indian girls, all selected as hostesses for the Indian Pavilion at Expo 67, arrived in Montreal on January 9 to begin a four-month training period. The girls represent Indians from all across Canada. For many, it was their first glimpse of a large metropolitan centre and to many, it seemed more like a dream. On the other hand, some had been in the larger centres and the adjustment was not so drastic.

As part of the first day's program, the hostesses visited the Expo site, and they were very impressed with the nearly completed Indian pavilion. Many of them expressed amazement at the scope of Expo and at the large part the Indian people will play in making this a successful venture. All felt that Expo 67 will provide ample opportunity for the Indian people of Canada to show to the world the true Indian culture and its develop-

capture of Fort Michillimackinac on Lake Huron. After a brief attempt at defending his fort, the American commander surrendered, having been told the strength of the Canadian aggressors. It is interesting to note that in this particular battle, non-Indian attackers numbered only 306 whereas their Indian allies totalled 1,021; over three times as many. If numbers won that battle, it's not difficult to see whose numbers they were.

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ment over the years. It is the first opportunity on a major scale for the Indian people to present its contemporary image in its true light and to highlight its accomplishments and even shortcomings. Although there is very little historical value to celebrate, most felt that the Indian can use this opportunity to bring about a better understanding of his position in today's modern world, and also to abolish some of the myths that have been created over the last three centuries.

During the four-month training period, the hostesses will receive language instruction and will attend lectures on Indian ethnology, natural history and other topics more closely related to the Indian traditions. After a practice tour of the pavilion on April 1st, they will go into a one-week workshop to discuss and to iron out a few points which need attention and clearing up. Although the exhibition does not open until April 28, the girls will have a full week for dress rehearsal starting April 17.

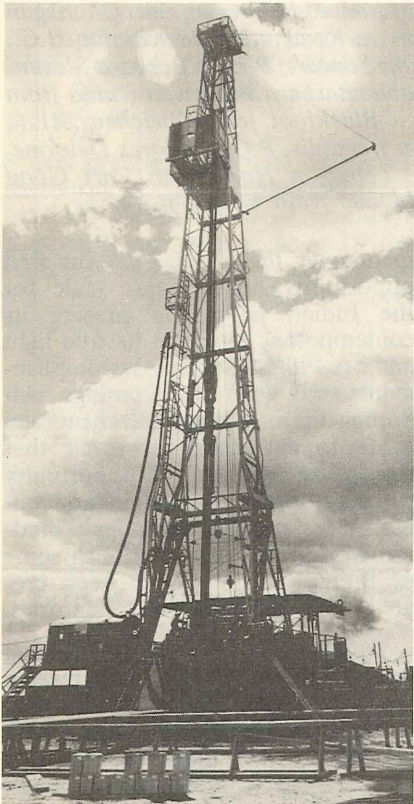
The girls have undertaken a task of great importance to the Indian people. Through them, Indian culture and traditions will be exposed for the world to see and learn. Through the training sessions, emphasis is being placed on the fact that the Pavilion is an Indian project, designed to serve as a reminder that the Indian people form a large part of Canada's history and evaluation.



# PETROLEUM RIGHTS FOR INDIANS

The correct name for oil which is pumped out of the ground is "petroleum" which means "oil from rock". Also with this petroleum is "natural gas", but it is not uncommon to find "natural gas" by itself. For convenience we use the words oil for "petroleum" and gas for "natural gas".

Millions of years ago much of this land was covered by great inland salt water lakes connected to the oceans. Animals and plants lived and died in these seas and were eventually covered by sand and clay. As time passed on more and more sand and clay settled to the bottom and eventually changed to rock. Pressure from the earth created a chemical change in the animal and plant structure and from this emerged what we know as oil and gas. This was forced through the rock until it came to stone which it could not penetrate thus trapping itself in pockets within the earth.



There are many ways of prospecting for oil and gas traps. A geologist can obtain clues from studying the exposed rock at the surface of the earth. Special instruments such as the gravity meter and magnetometer measure the weight and magnetism of rock and give further clues for finding traps. The most important method is the seismic survey. Shallow holes are bored and each is loaded with dynamite and blasted. A delicate instrument measures the time that the shock from the explosion takes to travel down to a rock layer and reflect back to the surface. From this, calculations can be made down to the layer of rock. Many such measurements not only tell us the distance to the rock layer but also

the shape of the rock layer at a great depth.

## Indian Rights

Indians who have reserve lands usually hold rights not only to the surface including the soil, sand and gravel but also to the minerals under the surface such as coal, copper, lead, zinc, uranium, oil and gas. These rights are held jointly by all members of the band and each member shares equally in any money or benefit received from these mineral resources.

The Indian Act provides that oil and gas rights cannot be leased, or dealt with until the band members have voted to place the rights in trust with the government. The government will then sell the rights by permit or lease in the manner provided by the Indian Oil and Gas Regulations. Money received for the oil and gas rights goes into the Indian band fund.

## Permit

When there is a rather large area of Indian land available for prospecting for oil and gas, it may be advertised in the oil industry newspapers for sale by public tender as a permit. Usually a month or more is allowed until the day of the sale, so that oil companies may have a chance to make an appraisal, that is, to have a quick look at the prospects of finding oil. The tender sent in by any oil company will include the first year's rent and a cash bonus. The one offering the highest cash bonus is granted the permit.

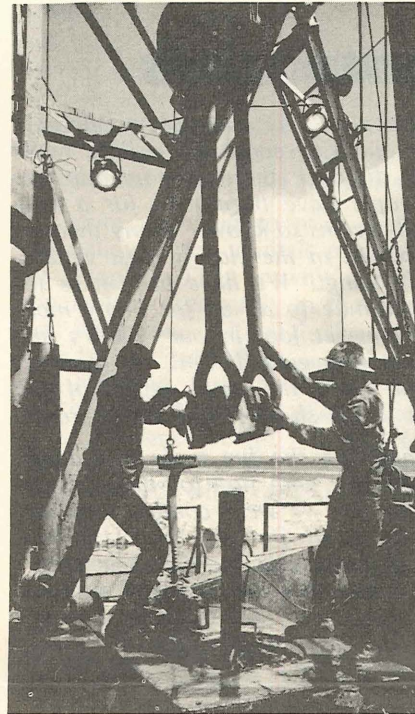
The oil and gas permit grants the right to explore for oil and gas over a certain area but does not allow oil or gas to be produced. The person holding a permit also has the right to lease one half of the area of the permit. The permit

## Deux brochures au profit des Indiens

Le D<sup>r</sup> S. W. A. Gunn, de Vancouver, auteur de l'ouvrage intitulé *Kwakiutl House and Totem Poles*, renonce à tous les profits découlant de la vente de cette oeuvre, afin d'aider à l'expansion de l'industrie des arts et métiers de la bande Nimpkish. Le chirurgien de Vancouver estime que son ouvrage a été inspiré par les études qu'il a faites sur l'ancienne culture indienne. Il a « la plus haute admiration pour la manière dont les indigènes d'Alert Bay préservent leur art et leur culture d'autrefois, tout en lui donnant un regain de vie ».

Le premier ouvrage du D<sup>r</sup> Gunn, intitulé *Totem Poles of British Columbia*, s'est vendu à plus de 10,000 exemplaires.

is given for only one year with rent at 20¢ per acre. Extensions of the permit may be granted for up to a year at a time with rentals increasing to 30¢ per acre for the second year, 4¢ per acre per month for the third year and 6¢ per acre per month for the fourth and subsequent years.



The holder of the permit is required to do some type of work in the area, to try to prove the presence of oil and gas. Exceptions are made where prospects are not attractive.

Money spent by the permit holder on exploring the area may be allowed as credit to reduce rent for the first two years on leases selected out of the permit. This system of allowing credit on the permit for exploration costs, has the effect of encouraging permit holders to take out leases rather than surrender the rights, where results have not been good.

## Lease

A small area of Indian land, which is not held by permit or lease, may also be advertised for sale by public tender as a lease, in the same way that a larger area is advertised for sale as a permit. The person offering the highest bonus is granted the lease. A lease bought in this way, or selected from a permit, has a life of ten years, with rent prepaid each year at \$1.00 per acre. The Supervisor of Minerals may require the lease holder to drill a well. However, he seldom makes this demand, for where an oil company has encouraging results from its exploration work it will need no persuasion to drill a well. On the other hand, where results are discouraging the company will likely prefer to surrender the lease rather than be forced to drill a well.

The oil and gas lease grants the right to produce oil, with royalties payable to the Indian band fund. Royalties on oil production are on a sliding scale. Where the well is a poor producer the present Regulations provide that one barrel of oil for every ten produced, goes to the Indian band fund. Where the well is a good producer, one barrel for every five produced is paid to the band. Royalties on gas produced amount to one sixth of the value of the gas produced from the well. Rates of royalty on older leases are lower than these rates. In practice the producer sells the Indian share of the oil and gas and pays the royalty in cash each month.

## Surface Lease

A person drilling an oil well must take out a surface lease covering the land needed for the site of the well and for an access road. The average area of land required for a surface lease is five acres. The person holding the oil and gas rights must negotiate with band council to decide on the amount of money to be paid for the lease. Where land is valuable and under cultivation the rate will be high but where land is poor the payment will be lower.

In Alberta it is customary for the applicant in dealing with non-Indian landowners to pay an initial amount which covers the right of entry, severance, damage, incon-

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## HOUSING PROGRAM . . .

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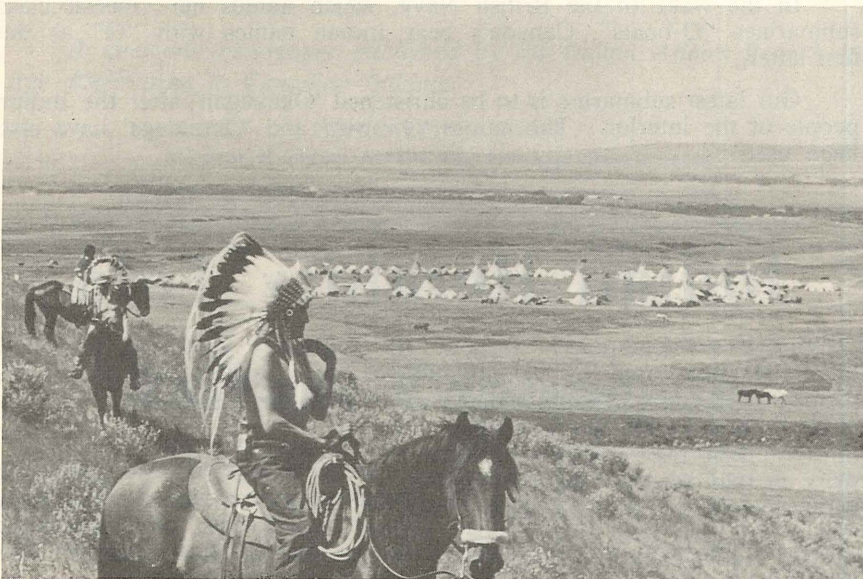
Agency, Mr. D. M. Hett. Over a five-year period, the Oneida will receive a total of \$343,500 to continue the program of building new houses on their reserve.

In addition to the Oneidas, the Kettle Point and Chippewas of Sarnia Bands, both in the St. Clair Indian Agency, have approval from the Minister to carry out a similar program. From the same Agency, the Walpole Island Band has submitted a Band Council Resolution to the Minister for his consideration. The John Smith Band in the Duck Lake Agency is also negotiating for such approval. No doubt other bands will soon follow suit.

Within the next few years, housing conditions on reserves will improve noticeably. At the same time, the self-determination of many bands will be given ample opportunity to prove itself. In the words of the Honourable Arthur Laing, Minister of Indian Affairs and Northern Development, "this is another step for the Indian people to participate to a greater extent in the social and economic life of the country".



# Sun Dance Of The Plains Tribes



**HISTORIC DAYS RETURN.** Braves in traditional dress ride towards encampment to take part in Sun Dance Ceremony.

by Mrs. Jean Goodwill

The Sun Dance is one of the most important and sacred religious ceremonies performed by the Plains Indians in honour of the Great Spirit. A ceremony which has been passed down from generation to generation. It might also be called the "Thirst Dance" because in the language of the Cree "nee pah quah see moo win" means dancing through a day and night without quenching one's thirst. Often it is called the "Rain Dance" since some of the participants give offerings and say prayers of thanksgiving to the "Thunderbird Spirit". If rain does occur during the ceremony this signifies that their prayers have been answered.

To fully appreciate the significance of the Sun Dance, one has to know some of its historical background. Several anthropologists, both in Canada and the United States, have already made detailed studies of the ceremony and how it relates to the Plains Indians.

The decision to hold a Sun Dance is generally made by an elder of the community. After a period of deep meditation a vow is made to the Great Spirit that a Sun Dance will be held. Actually, the dance is an offering of gratitude to the Great Spirit for the recovery of a member of the family from a serious illness. The elder makes a promise to fast and dance for four days, sets the date of the event, and enacts the traditional pipe ceremonies which are part of the Sun Dance. Special prayers and songs are also said and sung.

On the appointed day, people come from miles around and camp in a circle. Tents and teepees are set up at places designated for each tribe. The first day and a half is spent preparing and erecting the Sun Dance-lodge which is located in the centre of the circle. The lodge is a circular tent-like structure made

of poplar poles and leafy branches with the focal and most important point being the large centre pole. At the top of the pole one can distinctly see a large nest, the symbolic home of the Thunderbird, made from a clump of leafy branches. Yards of cloth in varying lengths and many colors hang from these branches. The cloth has been collected during the winter months by the maker of the Sun Dance and others who have taken similar vows. Each cloth represents a symbolic offering of thanks to the Great Spirit. Throughout this period of preparation, special songs and prayers are sung and said, and special ceremonies are performed.

The entrance to the lodge is always on the south side. Within, a narrow circular passageway is formed by a waist high enclosure of leafy poplar branches. The enclosure opens to the front of the lodge. At the back of the lodge a sacred area is set apart and used only by the maker of the Sun Dance and his assistants. Just in front of the rail, on the left side of the sacred area, rest the pipes, tobacco and "sweetgrass". The drummers and singers are seated to the right. In the centre of the enclosure a fire is kept burning throughout the four day ceremony. The sweetgrass is used mainly as an incense but also serves to cleanse anything being offered to the Great Spirit.

The dancers, dressed in their best beaded and colorful costumes, remain behind the railing. Each has made a vow to participate in the ceremony for a certain length of time as well as fast and dance. The dance is performed in one spot behind the railing and the dancers blow a whistle in time to the beat of the drummers. According to custom their eyes must be fixed on the centre pole while doing the dance.

On the final day, donations are made to visiting elders from distant reserves in honor of the dancers and members of the family who took part in the days' celebration. These donations often consist of blankets, clothing, yard goods, and even horses. Whatever the family values most is generally given. At this

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## Parry Sound Centre Opens

Dignitaries from several government, church and social agencies recently attended the opening of the Parry Sound Indian Friendship Centre, Parry Sound, Ontario. The commencement was held last December and officially declared open by Chief Flora Tabobondung of the Parry Island Indian Reserve.

The originator of the centre, Rev. J. C. Ludford, said the building could have been opened months earlier except that the Salvation Army officer and family occupying the house were unable to find other accommodation.

The centre consists of two buildings which are rented from the Salvation Army. The larger building, formerly the citadel, is used for games such as ping-pong. The other building contains an office for the administrator and a very comfortable sitting room and kitchen for the Indian people. Radio and television are also available for those wishing to use them.

In the past, most Indians from outlying reserves had nothing to do but wait on street corners after they had completed their weekly shopping. The centre will eliminate this problem and provide an outlet for social functions. Courtrooms and referral services will also be available at the centre. Cooking, sewing and language classes are expected to be started in the near future.

To the 1000 Indians in the Parry Sound area, this must surely be a big step toward building a brighter and more wholesome future.

## Keith Miller devient nouveau rédacteur itinérant

M. KEITH ROBERT MILLER, Indien Tuscarora de la réserve des Six-Nations, à Brantford (Ont.), devient le nouveau rédacteur itinérant du journal, *The Indian News*. Ses fonctions consisteront notamment à établir des contacts plus étroits avec les représentants des collectivités indiennes aux quatre coins du pays, tout en recueillant les nouvelles.

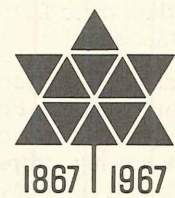
Né dans la réserve, M. Miller a fait ses études à l'Institut Mohawk et à l'école secondaire Pauline Johnson, de Brantford (Ont.).

En 1957, il s'est enrôlé dans le Corps royal canadien des ingénieurs, et il a été posté successivement à Chilliwack (C.-B.), à Werl (Allemagne) et à Toronto (Ont.). A son licenciement, il comptait neuf ans de service.

En 1966, M. Miller s'est inscrit au Centre canadien des Indiens en qualité de stagiaire. Il a suivi, à l'Université Laval, un cours destiné aux agents adjoints de l'aménagement communautaire. Ses études terminées, il est entré à l'Agence indienne de Parry Sound, où il s'est perfectionné dans les méthodes d'administration, puis il est passé à l'Agence indienne de Bruce à titre d'observateur du programme d'aménagement communautaire.

En juillet, M. Miller a été nommé agent de liaison en matière d'agriculture pour la récolte fruitière de la péninsule du Niagara. Son travail consistait surtout à aider les Indiens à s'adapter aux conditions de vie du Sud.

Sa mère, M<sup>me</sup> Jessie Mae Miller, habite dans la réserve des Six-Nations.



The following poem is one of six written by Mr. Marshal Joseph, a Tuscarora from the Six Nations Reserve at Brantford. The poem is from the Indian belief that in every flight of geese, there is one which must sacrifice his life to save the rest of the flight.

*From clouds to mountain, they soar  
and dive,*

*The wise goose racing to stay alive,  
His life, he knows the hawk will  
steal,*

*Those deadly talons he can almost  
feel.*

*This race with death is every day,  
From his brothers, this hawk he  
must steer away,*

*The swiftest bird of the entire flight,  
He'll fly for his life till coming night.*



## Past Recalled By Chippewa

One of the oldest members of the Curve Lake Indian Reserve clearly recalls interesting happenings of the past. During a recent interview, Mr. William Taylor, 77, told many stories about his people, the Chippewa.

Although Mr. Taylor can still speak in his native tongue, he regrets that it is a language not spoken by the younger people who live on the reserve.

His people have always been in the Peterborough area, and at one time lived on one of the many off-shore islands. The island is called "Baltsaon", which in the Chippewa language means "water running over the rocks". According to Mr. Taylor, many towns in the area bear Indian names. For example "Buckhorn" is the translation of the Indian name "Wah-Wah-Kash-Ve-Dash-Ka".

In the early days, the "Nod-a-Wa" were the main enemy of his people. Today they are known as the "Mohawks".

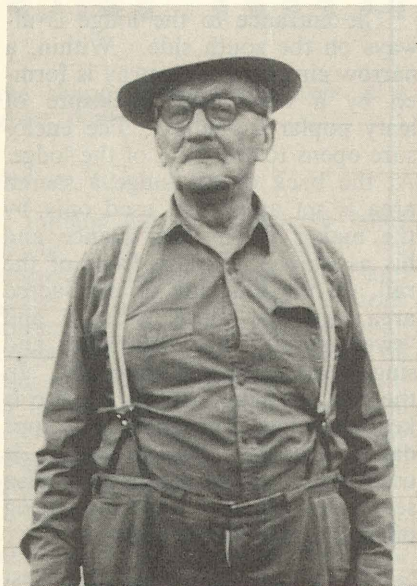
Mr. Taylor's great-grandfather, on his mother's side, was born on an island called "Push-Ko-Makassa", now Georgina Island. He died at the age of 111.

His great-grandfather, on his father's side, was 106 years old when he died. At the age of 96, he caught a muskellunge that weighed 19 lbs. Although he had help to land the fish, his great-grandfather never went fishing again.

Mr. Taylor pointed in the direction of an island, called Fox Island, where the Chippewas and the Mohawks fought. Even today, one can find the bones of Indian people buried less than three feet below the surface of the island.

Years later, a farmer named Charlie Han lived on Fox Island. He used to travel from one island to the next sowing crops such as wheat, corn, and potatoes. According to Mr. Taylor, when Charlie Han gave up farming on the islands, the Indian people bought back the land for "something like \$500."

In the early days, Mr. Taylor's people used to pitch their tents down below Buckhorn where there are rapids. The story is told that an Indian went down to the lake in his canoe and, while paddling, saw a young girl standing on the shore. Since they didn't speak the same language, she was unable to tell him she was lost. She got into the boat with him and he continued to paddle. She then indicated that she wished to be let ashore at a particular spot to which she would return in three moons. On the third moon, the young Indian returned to the spot but she didn't. Later, in despair, he drowned himself. Since then the lake has always been called "Lovesick Lake".



*A MIND ALIVE WITH MEMORIES: Mr. William Taylor from Curve Lake Reserve has many recollections of the Chippewas.*

Mr. Taylor claims his people still practice their native dances and preserve their old costumes but the old Indian religion is gone. Some of the older members still gather roots, herbs, and the like, for use in making Indian medicines.

As a youngster, Mr. Taylor recalls being paid five cents for a full day's work and only three cents a day if you happened to be ten minutes late. At one time, he had to paddle across a lake at six in the morning to start his day's work. A man had to be good to be paid as high as 50 cents a day for picking potatoes and corn.

Education was generally limited to about the fourth grade when Mr. Taylor went to school. He feels that education of the Indian children is a good thing and once they have it "they can do anything that anyone else can do". A number of Indian girls are nurses and others are working away from the reserve or going to high school in Lakefield, a few miles from the reserve.

Mr. Taylor likes to talk about the olden days. As a boy he remembers going on fishing trips with the older people during the summer holidays. He treasures the many stories they told him long ago. Very few of these people are around today. Mr. Taylor has an uncle, now about 90 years old, who lost his right eye during the battle of Vimy Ridge in the First World War and a brother was killed in the same war. Mr. Taylor was attached to the 97th Peterborough Regiment during the First and with the Artillery, stationed at Lindsay, Ontario, during the Second World War.

The laughter of old Indian companions have long since echoed across the lakes and died in the lily pads but in Mr. Taylor's mind they are as fresh and clear as yesterday. It is sad to think that these and other tales may one day be beyond recall.

## Okanagan Launched

In the wake of the British Navy, which names her Oberon class submarines "O-boats", Canada's bear Indian names with "O" as the first letter.

Our latest submarine is to be christened 'Okanagan' after the Indian people of the interior. The names 'Ojibway' and 'Onondaga' have also been used.

## Indian Heraldry Told

What is a totem pole? It is a tall cedar pole used by primitive people, who had no written language of their own, to tell future generations of their tribe's history. The story is told through the carvings and painted symbols on the poles.

Nature appealed to man and it was believed that animals protected the people. That is why animals appeared so frequently in the carvings on poles. Although the poles were never treated as idols they did, however, serve to honour former chiefs or to express their beliefs in a Supreme Being. It was for these reasons that the totem poles were treated with respect by the Indian people.

A house pole indicated a family's standing in the community and was a means of displaying their achievements. It was placed at the front of the house and an arch cut into the base served as the main entrance.

Memorial poles, as the name implies, marked the passing of a chief and also informed the people who his successor was. Similarly, the mortuary (to do with death) pole was a marker, not unlike a tombstone, erected as a memorial to a deceased chieftain. At the top of

the mortuary pole was a hollow spot where either the body or the ashes of the dead chieftain were placed.

Another type of pole called the legendary pole served to tell a happy event which has been cherished down through the years by the community.

Family crests frequently appear in the carvings on totem poles. They were generally marks of outstanding achievements, perhaps gained in battle. As might be expected, these crests were jealously guarded by each owner since they placed him in a position of respect among his people.

The figures carved on totem poles were intended to convey a thought or give an impression rather than pass on a message in the form of writing.

Totem poles standing along the Pacific Coast line generally faced out to sea. However, they have been found several hundred miles inland on the banks of both the Noss and Skeena Rivers. Their life span is relatively short, generally not longer than 60 years, because of the damp weather conditions that exist on the West Coast.

## SUN DANCE . . .

*(Continued from page 5)*

time the main dancers and members of the family congregate in the centre of the lodge and perform a dance in unison. This is followed by prayers and blessings from one of the elders within the lodge.

Although the Sun Dance may vary slightly when performed by each tribe in the west, without exception, all regard the area of the lodge as a sacred place; not unlike the reverence accorded churches by other religious groups. While the ceremony is being performed, order is strictly maintained by Indian constables appointed by the elders. Even today no one is allowed to take pictures inside the lodge nor misbehave in any manner.

Through the influence of the non-Indian society, some parts of the ceremony have changed over the years. At one time it was banned by law mainly through the pressure of missionaries at the turn of the century. During the ban the cere-

mony was practised in secret because of the firm and sincere belief of the Indian people in their traditional religious custom. The ban was eventually lifted and the dance has since been made an annual event.

Some elders claim that they have tried to understand and believe in Christian faiths of various denominations but in later years returned to their own manner of communicating with the Great Spirit. An indication that their way of life, their culture, is still very meaningful to them.

Many young people, who have found a new way of life in the non-Indian society, still return annually or whenever they can, to observe the ceremony. Some continue to take part in the dance and also fast with their elders.

The special aroma of burning sweetgrass, the songs and prayers of the elders, the solemn atmosphere of the whole ceremony, are forever treasured by the Indian people who practice the Sun Dance.



**THE TRUTH . . .***(Continued from page 3)*

Later in the summer near Brownstown, southwest of Windsor, a number of Indians led by Chief Tecumseh ambushed two-hundred Americans. The attack was so devastatingly effective that it caused the American commander, General Hull, to retreat from the Canadian side of the river where he had hoped to establish a permanent foothold.

In the famous capture of Detroit, nearly fifty percent of the Canadian force was made up of Indians, again under Tecumseh. The fort surrendered without firing a shot

and 2,300 men were taken prisoner. Later that day one of the British commanding officers wrote of the "order and steadiness of the Indians and the humanity to the prisoners who fell into their hands".

At the battle by Au Raison River south of Detroit, half of Colonel Procter's men were Indians. The English would have been defeated by General Winchester's forces had not the Indians outflanked the Americans on either side. Many Americans lost their lives here and five-hundred prisoners were taken. In his official report, Procter wrote, "the zeal and the courage of the Indians were never more conspicuous than on this occasion and

the Indian warriors fought with their usual bravery".

Queenston Heights near Niagara Falls is certainly one of the most famous place names connected with the war. At that point, the Americans had crossed the Niagara River into Canadian territory and established themselves on the height. Only a strong counter-attack could dislodge them. Indians led the attack that resulted in the routing of the enemy forces and the capture of a thousand of their soldiers.

Lieutenant Fitzgibbon has long been regarded as the hero of Beaver Dam, the battlefield a few miles from the present city of St. Catha-

rines. However, it was the prowess of the Indians there that was largely responsible for the surrender of five-hundred Americans under Colonel Boerstler. Of this battle, Lieutenant Fitzgibbon himself wrote, "not a shot was fired on our side by any but the Indians. They beat the American detachment into a state of terror".

One reason that the Indian braves fought so well in battle was the strong leadership they had under such a man as Tecumseh. This Shawnee Chief in his early forties was a natural leader of men. Even before he proved himself in battle, the British Commander, Major-General Brock wrote of him, "a more sagacious or more gallant warrior does not, I believe, exist. He was the admiration of everyone who conversed with him". Another high ranking British officer, Colonel Elliot, referred to him as, "determined and a great friend to our Government". Whenever Tecumseh was present, Indian skill and fighting power was at its best; and whenever the Chief was personally on the spot, Indian barbarities seem to have been repressed. Tecumseh fell in a battle at Moraviantown near London, Ontario, depriving the British cause in North America of one of the most skillful and the most chivalrous native leader who ever fought on the side of the British.

From time to time, Indians were accused of committing atrocities in battle. Needless slaughter, the killing of prisoners and scalping were some of the accusations that were flung in their direction. There is no doubt that they were guilty of some of these acts. One must, however, not only take into account that some basic concepts of warfare differed between Indian and non-Indian, but also that equally vile barbarities had been perpetrated for many years upon the Indian people by Americans. One of the peculiar quirks of humanity is that the cruelties of whitemen against native races have always been held more lightly than the cruelties inflicted by natives upon whitemen.

Realizing that Canada would never be theirs, the Americans eventually sued for peace. The Treaty of Ghent was drawn up in late 1814. In it, the British demanded that the Americans promise to protect the Indian and to guarantee his right to certain territories. The Americans balked at this stipulation. Great Britain though, refused to negotiate peace without this consideration to the Indians. At last the Americans agreed and the Treaty was signed on Christmas Eve, 1814.

The war was over. The last war ever to have been fought on Canadian territory. The war that would almost certainly have been lost had it not been for the Indian people electing to fight with the Canadian and British militia against the people who are now our "friendly neighbours to the South".

**FIRE PREVENTION . . .***(Continued from page 2)*

guidance all volunteers undergo a period of training on the reserve. Besides being called out on duty on an average of once a week, these dedicated men give up every Monday evening to attend practice sessions and to maintain their equipment.

The procedure for answering a call is methodical and efficient. As soon as an alarm is turned in, the nearest fireman runs to the station to start the siren that can be heard throughout practically the entire reserve. At the same time, wives of the volunteers begin a relay system of telephoning. Any fireman unable to make it to the station before the trucks leave, can get to the scene by following the wailing sirens. His uniform travels with the rescue unit and will be waiting for him when he arrives.

Clock-work efficiency is essential, as a wooden frame house burns quickly once fire begins. The training has certainly paid off. Damage to property has decreased noticeably since 1964. Most houses are now being saved with only minor damage being done. Since the brigade was formed, there has not been a single death from fire.

The Caughnawaga fire brigade however does not restrict its activities to the reserve should an emergency arise. The crew was one of many called out to assist at the devastating fire at Monsanto, P. Q., last October which was the result of an explosion. Working constantly under the threat of a gas explosion, the men sweated for five hours to bring the raging inferno under control. Recognition of their performance came from the Mayor and Council of LaSalle who later commended them for helping to avert a disaster.

Should it happen that the equipment on the reserve is insufficient to handle a particular blaze, then the nearby community of Chateauguay is quite willing to lend a hand. Fortunately, such an occasion has never occurred.

It seems the Caughnawaga fire brigade has everything well under control. Their equipment is effective and the efficiency of their men has been proven. The people of Caughnawaga are understandably proud of their fire brigade.



**NEAT AND HAPPY.** These members of the Glee Club from Portage Indian Student Residence will make a Centennial trip to Toronto, Ottawa and Montreal next summer.

*Did you know . . . John Campbell, a full blooded Indian from the Northwest Territories, travelled 3000 miles by foot, canoe and river steamer to enlist in the Canadian Expeditionary Forces at Vancouver, B.C. during the first World War. Mr. Campbell started his journey from Herschel Island on the Arctic Coast.*

### Indian Wills Subject of Pamphlet

One of the suggestions put forward at the third meeting of the National Indian Advisory Board was that more stress should be given to the importance of Indian people making a will.

A pamphlet on the subject of wills and disposal of property is now being prepared by the Administrator of Indian Estates for the guidance of the Indian people. The pamphlet will deal with the drafting of a will, the mistakes to be avoided in its preparation, and general information on this important phase of the administration of an estate.

It is expected that the finished pamphlet will be ready in the near future for wide distribution to band members, agency staff, National and Regional Advisory Boards, and organizations interested in Indian affairs.

### Crafts Displayed in Washington

Wife of the Canadian Ambassador to the United States, Mrs. G. Ritchie of Washington, D.C. recently made a selection of arts and crafts from the craft centre of the Indian Affairs Branch in Ottawa. The items are to be displayed in the Canadiana Room of the embassy where various ambassadors and foreign visitors frequent.

Included in the collection, which will be on permanent display, is a seven foot totem pole carved by the Jeffrey family of Prince Rupert, B.C. Miss Alice Jeffrey creates the designs for new totem poles while her father does the actual carving.

Possibly this exhibit of Indian arts and crafts may be the start of a trend for other Canadian embassies abroad.

*Anyone wishing to have their name placed on our mailing list and also those wishing to contribute articles may do so by addressing all correspondence to :*

*The Editor,  
The Indian News,  
Information Services Division,  
Indian Affairs Branch,  
Centennial Tower,  
Ottawa 4, Ontario.*



## PLUSIEURS INDIENS...

(Continued from page 2)

ou le métier de débosseur. Monsieur Stevens suit le cours avec une grande facilité et il s'est fait « beaucoup d'amis ».

Vincent Stevens, âgé de 18 ans, a entendu parler du cours en août. Il a fait, l'an dernier, sa 7<sup>e</sup> année à l'école de la réserve d'Eskasoni. Pendant quelque temps, il a travaillé en forêt avec ses frères. Lorsque le conseiller Gregory Johnson lui a parlé du programme n° 5, il a vu là l'occasion qui lui permettrait de fréquenter, un jour, l'école de métiers et d'apprendre la mécanique. Monsieur Stevens se propose aujourd'hui de terminer sa 9<sup>e</sup> année. Il estime que le cours offre « une belle occasion » afin d'obtenir, en très peu de temps, l'instruction dont il a besoin. Son nouveau milieu lui plaît et les matières étudiées sont, à son avis, clairement expliquées.

Ryan Joseph Paul a terminé, à l'âge de 17 ans, sa 8<sup>e</sup> année. En septembre dernier, il a entendu parler des cours de rattrapage et il s'est senti tenu de parfaire son

instruction au moins jusqu'au niveau de la 10<sup>e</sup> année. A son avis, le cours est « une bonne chose », car il offre aux gens « une seconde chance de s'instruire ». Il est convaincu que « plus on a d'instruction, meilleures sont les possibilités d'emploi ». Il est heureux dans son nouveau milieu, mais non sans éprouver « une certaine nostalgie de son pays ». Monsieur Paul dit que, d'une manière générale, les élèves se tiennent en groupes de deux ou plus. D'après l'expérience qu'il en a, il n'hésiterait pas à encourager d'autres congénères de sa réserve à suivre un cours de rattrapage.

Les autres élèves inscrits au cours partagent, dans l'ensemble, les opinions et les sentiments déjà exprimés. Même s'il est court, le chemin n'est ni facile ni trop difficile pour ceux qui bénéficient du programme. Mais aucun élève ne saurait réussir s'il n'est animé d'un grand désir et s'il n'a devant les yeux un idéal qui soit à sa portée. Ceux qui atteindront au succès, estimeront qu'on leur a donné la clef d'un monde beaucoup plus beau offrant des occasions d'emploi beaucoup plus nombreuses.

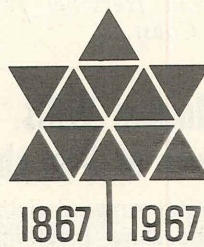
In addition, works that illustrate Indians of the past or tribal designs were found also in the exhibition. Gerald Tailfeathers, a Blood from Cardston, Alberta, well known for his oil paintings and pastels of Western Indian people and the Blood tribe designs, had three pieces in the Exhibition. In this same category, is Ross Woods a Sioux from Manitoba who is also noted for his illustrated works. Jackson Beardy, a Cree from Manitoba exhibited one of his Indian portraits in the collection.

Contemporary artists such as Noel Wuttunee, a Cree from Manitoba and Alex Janvier, a Chipe-wyan from Alberta are both well known for their modern art in which Indian forms and colour are woven into many of their works. In the exhibition, contemporary art pieces represented the two artists, although Noel Wuttunee is noted for his portraits.

The exhibition, also included oil paintings of Frank Kaquitts, a Stoney from Alberta; Joseph Land, an Ojibway from Manitoba and Mrs. Chester Beaven, an Odawa from Manitoba.

Each artist was unique in his own particular style and medium. The colours and forms captivated the imagination of the spectators who were perhaps viewing Indian art for the first time. Indians across Canada can well be proud of their artists.

The exhibition was sponsored by the Indian Affairs Branch of the Department of Indian Affairs and Northern Development. The pieces exhibited were part of the permanent collection of the Branch. More art exhibitions will be planned by the Cultural Affairs Section to promote the works of Indian artists to the general public. In so doing, expressions of Indian culture will be more widely appreciated.



Did you know... During the first great war, William Semia, an Indian from Lake St. Joseph in the Patricia district of northern Ontario, went to Port Arthur to enlist for front line duty, having walked the entire distance of over 500 miles...

Saviez-vous que, durant la Première Guerre mondiale, William Semia, Indien du lac Saint-Joseph du district Patricia, dans le nord de l'Ontario, voulant aller au front, a franchi à pied une distance de plus de 500 milles pour se rendre à Port-Arthur et s'enrôler ?

## PETROLEUM RIGHTS...

(Continued from page 4)

venience, and rent for the first year. Usually this initial payment is a lump sum. A rate for rentals after the first year is also set at the time the lease is negotiated. This rental is generally based on "so much per acre" and paid annually in advance, the first payment becoming due and payable one year from the date of the lease. The amount to be charged for the initial payment and the rate of rentals will naturally vary from area to area. It is suggested that when a request is received for a surface lease, the agency office and band council find out the rates paid for wellsites to farmers or other landowners near their reserve. The agency may also seek advice from the Supervisor of Minerals, Calgary, Alberta, to assist in establishing a fair price.

## Band Fund

There are three different kinds of payments which Indians receive from their oil and gas resources:

1. *Rents.* These are yearly payments from the oil and gas permits and leases and from gas licences and gas leases. These are paid into the band revenue account.
2. *Bonuses.* These are the amount paid as lump sums at the sales of oil and gas rights. They are paid into the band capital account.
3. *Royalties.* These represent a part of the oil and gas resources which are being bled away from under the reserve. The land really loses in value as the oil is produced. Therefore, they are paid into the Band capital account.

## Administration

The handling of oil and gas rights is a rather complicated business. Most people who own mineral rights place them in the hands of a broker, engineer, lawyer or trust company, to arrange leases and other disposals. The owner of the mineral rights must pay for these services. In the case of Indian mineral rights the band may place them in trust with the government to lease or make other disposals for the benefit of the band. No charge for these management services is made against band funds.

Oil and gas rights are offered as leases, permits and licences by the Chief Officer of Indian Affairs Branch usually in answer to requests from oil companies. He is assisted in this work by the staff of the Mineral Resources Section of the Resources and Industrial Division. Tenders are accepted at "sales" conducted in Calgary by the Supervisor of Minerals or by the Regional Director of Indian Affairs. Band Council representatives are invited to attend sales.

Today, Indian Bands in western Canada are receiving revenues amounting to over three million dollars each year from the development of their oil and gas resources.

## Ottawa Exhibits Indian Art



TRADITIONAL DANCING was an important part of the program at Ottawa's recent Indian Art Exhibition.

Works of the leading Indian artists across Canada were presented officially for the first time to the public at a recent "Art Exhibition of Leading Indian Artists" held in Ottawa. There are a large number of talented artists of Indian heritage and it is gratifying to find that they are now receiving some recognition.

Many of the artists involved in the Exhibition are well known for their expressions of Indian culture in which Indian beliefs, legends and stories are preserved through oil paintings, water colours and pastels. Bright Indian colours are used

by these artists in modified, yet traditional styles. This is evident in the works of Norval Morrisseau, an Ojibway from Northwestern Ontario who paints in oils the legends and beliefs of his people. George Clutesi, a Sealt from Port Alberni, B. C., is another artist who does paintings and designs of the West Coast Indians. From New Brunswick, there is Michael Francis, a Micmac, who uses water colours to paint legends of the Micmac Indians. An Odawa, Francis Kagige, from Manitoulin Island, is becoming known for his water colours of traditional Indian art.