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Mrs. Eileen Cubberley, University of Waterloo, Waterloo, Ont.

Department of Indian Affairs and Northern Development / Ministère des Affaires indiennes et du Nord Canadien

Indian News

Vol. Twelve, No. One Ottawa, Ontario April 1969

INTRODUCING FORT HOPE

By Morris Isaac

It was about 2:30 pm when Marion Smythe and I arrived at the Fort Hope Reserve in Northern Ontario. The trip had taken an hour from Nakina but it seemed to me it stretched into half a day because it was my first trip in a Beaver aircraft. (The plane we flew up on is known as "Tony's plane" by the Indian people of Ft. Hope.)

Fort Hope is situated 100 air-miles directly north of Nakina. If you're venturesome you can make the trip by skidoo in four days.

There are approximately 450 Ojibway Indian people on the reserve and as someone remarked, "400 of them must be children". I guess we arrived at the reserve when everything was happening. The lake, which was frozen over, looked like Toronto International Airport with planes from the two major northern air companies, Austin Airlines and Superior Airways. Every now and then a plane would arrive and the children would run to the lake and cluster around the craft after it stopped.

Marion and I had made this journey with Fred Stevenson a freelance photographer who is doing some work for IA&ND. Marion is an Information Officer with the Department, and I am doing work for the Indian News. We felt we should get out and see some of these people we write about and try to get the feel of their communities so we can have some understanding of their situation.

If there is any one person who stands out in the whole trip its got to be Cornelius Nate. He's married, has four children and is the band manager.

Corney, as he is called, can get through to anyone with his sense of humour. I asked him how far it was to Lansdowne House (another Indian settlement) and he replied "it's the same distance as it is from Fort Hope to Lansdowne as it is



COMPETENT FORT HOPE LEADERS (L) Chief Louis Waswa, chairs a meeting dealing with the building of the Adult Education Centre on the reserve. Cornelius Nate (Centre) is the band manager. Ted Duggan (right) a non Indian, teaches carpentry on the reserve.

from Lansdowne to Fort Hope". I agreed with him until he started to laugh and then I realized he was pulling my leg.

Corney talks with freedom, one might say he talks without thinking, but he's shrewd. He knows exactly what he's talking about and is a good judge of men. One of his biggest problems is trying to talk to the old people without offending them and try to convince them their ideas are a little old fashioned as far as progress is concerned.

In 1961 he ran for the position of chief but lost the election by 3 votes to the present chief, Louis Waswa. Since his defeat he's shaken the idea and is content with his present position. Corney became a guide at the age of 17 because of two reasons, he wanted to learn how to paddle a canoe and to catch the biggest trout in the world. He

told us of how he remembers shooting the rapids during his first two years of guiding, "I dont know how I survived those rapids but I sure as hell don't want to find out now".

Corney is now taking upgrading courses with the frontier college. He is very business minded and is pleased to have his job which keeps him near his family. When asked about running for chief, Corney said, "I can't, because I won't be able to serve two people. I mean I can't work as a band manager and be a good one, and also work as chief. Right now I'm on the government payroll and if I become chief, I won't be on the payroll. It also requires a different approach to people."

Louis Waswa 36, married with 6 children has been chief of the reserve for eight years and when asked about the termination of his office he said, "I'm worried that a wrong person might get the job. I don't want too many things spoiled now that we have come this far with this so-called progress."

(Continued on Page 4)

Indian-Eskimo Recruitment and Development Program

The Deputy Minister, Mr. J. A. MacDonald, through his Personnel Adviser, Mr. Russell Stewart, and the Director of the Education Branch, Mr. R. F. Davey, has begun a program of recruitment and training for persons of Indian and Eskimo ancestry. This will substantially increase the ratio of native persons to others in the Department of Indian Affairs and Northern Development. The Program will reach Indians who live on reserves, in towns and cities, and will work in conjunction with the existing placement and counselling service of the Education Branch of Indian Affairs and Northern Development. As well, the program

will reach into the universities to encourage Native students to seek employment with the Department.

A third aspect of the program, and an important one, is a program of orientation and training for those persons of Indian and Eskimo ancestry who are at present employed in the Department either as contract, casual or classified staff.

Many of these people, for one reason or another, are working in areas unsuited to their skills or potential. The Recruitment and Development Program will identify discrepancies of these kind and correct them.

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FOR CIRCULATION

Deux réserves administreront le programme de bien-être social

Les réserves de Restigouche et de Maria, situées sur la côte, près de Gaspé (Québec), administreront dès le 1^{er} avril 1969 les programmes de bien-être social qui leur sont propres. Le conseiller Robert Metallic, de Restigouche, a été nommé administrateur du bien-être social. À ce titre, il sera chargé des questions relatives aux allocations pour la nourriture, l'essence et le vêtement. Le Conseil de bande de Restigouche, qui prévoit demander une subvention pour services récréatifs, a déjà mis en oeuvre son programme récréatif en engageant Patrick Metallic à titre de directeur des loisirs. M. Metallic s'occupera surtout de la jeunesse. Il a déjà aménagé une patinoire extérieure, cet hiver, et les programmes d'été sont en préparation. Le conseil de bande entend prendre en main l'entretien des routes et le programme de réparation des logements. Le chef William Wysote, qui en est à sa sixième année consécutive à la tête de la réserve de Restigouche, a déclaré: "Il est temps que les Indiens démontrent leurs capacités. Je suis fier de mes congénères. Je félicite notamment le conseil de bande pour la décision qu'il vient de prendre. Je sais que cette mesure facilitera les formalités à Restigouche, car tout sera fait en langue indienne, ce qui sera un grand bien pour mes gens."

Exposition d'artisanat du style contemporain iroquois



M. JOHN DOCKSTADER explique les oeuvres d'artisanat indien à M. Morris Isaac lors de l'ouverture d'un exhibit d'art iroquois contemporain. L'exposition qui a eu lieu à Toronto, London et Winnipeg, démontre comment l'influence de la culture indienne peut affecter le dessin des articles dont on se sert tous les jours.

Beaucoup d'intérêt aux langues indiennes

Un intérêt accru s'est manifesté, tant chez les Indiens que chez les non-Indiens, au sujet du patrimoine linguistique des diverses bandes indiennes du Canada d'aujourd'hui. C'est ce dont témoigne le nombre de cours qui ont été donnés aux Canadiens intéressés au sujet, tant en Ontario, qu'au Manitoba et en Saskatchewan.

Le langage se définit comme la façon d'exprimer ou de communiquer des idées et des sentiments au moyen de sons vocaux, soit simples ou composés. Il a des liens directs avec la culture de chaque groupe, tribu ou groupement de personnes, les communications constituant pour chacune d'elles la base de l'existence.

L'homme peut être défini comme un animal parlant. Toutefois, il est le seul animal capable de former un système de sons et d'émissions constituant un mode de communication. Tous les autres animaux produisent des sons par instinct, mais ils sont incapables d'apprendre à maîtriser ces sons et de leur donner de nouvelles significations.

Selon M. Diamond Jenness, anthropologue réputé, il existe actuellement au Canada dix familles linguistiques indiennes. Chaque famille se divise en un certain nombre de sous-groupes ou dialectes. Voici une répartition de ces dialectes, selon la famille linguistique: Algonquaise, 12 dialectes; Athapascane, 14 dialectes; Haïda, un; Iroquoise, deux; Kootenayane, un; Salishane, douze; Siouse, deux; Tlingit, un; Tsimshiane, trois; et Wakashane, quatre. Dans tout le Canada, il existe donc, au total, 52 dialectes.

Vu l'intérêt manifesté par des Indiens et des non-Indiens désireux de communiquer entre eux et de prendre contact avec la culture indienne, plusieurs cours de langue indienne ont été donnés dernièrement, tant à Toronto qu'à Winnipeg et Regina.

LE SAVIEZ VOUS? ...

L'être humain possède un organisme extraordinaire. En effet, en 70 ans de vie normale, un homme mange plus de 100 tonnes de nourriture, soit 1,400 fois le poids de son corps; il passe 5 années complètes à porter des aliments à sa bouche. Il dort 23 ans et 4 mois; il consacre 1 année, 5 mois, 17 jours et 7 heures aux pauses-café.

En un jour, le coeur d'un homme de poids moyen bat 103,680 fois, ses poumons aspirent 438 pieds cubes d'air en 23,040 mouvements, son corps dégage 85 degrés F de chaleur et fait travailler 750 muscles parmi les principaux; ses ongles croissent à raison de .0046 pouce, ses cheveux, à raison de .01714 pouce, et il prononce 4,800 mots.

La personne moyenne clignote 25 fois par minute, chaque clignotement prenant 1/5^e de seconde, d'après les scientifiques. Ainsi, le conduc-

teur d'une voiture qui file pendant 10 heures à 40 m/h, parcourt 25 milles les yeux fermés.

Le corps humain peut être mis à dure épreuve et fonctionner quand même. En effet, un homme peut vivre avec un seul rein; il peut perdre sans danger 2 pintes de sang, ou la moitié de son cerveau; il peut en outre se passer des organes suivants: la vésicule biliaire, la rate, l'appendice, la vessie et les dents.

Une fois la mort venue, le cerveau continue à vivre pendant 10 minutes, les yeux pendant 30 minutes, les oreilles pendant 1 heure, tandis que les molécules de sang vivent encore pendant 18 heures, les os pendant 3 jours, et la peau pendant 5 jours.

Après avoir lu cette page, n'aimeriez-vous pas être un homme normal?

THE Indian news

A monthly newspaper published by the Indian Affairs Branch for free distribution to Canadian Indians and interested people.

Roving Editor — KEITH R. MILLER

Co-Editor — (Mrs.) JEAN GOODWILL

Scholarship Awards

PHILIP AWASHIS has been awarded a \$300.00 scholarship from the Department of Indian Affairs. Mr. Awashis is in his first year of electrical engineering at McGill University in Montreal. He is a native of Mistassini, Quebec. He completed his high school at Bawating High in Sault Ste. Marie. In 1968, he was awarded the Judge J. H. MacDonald scholarship by virtue of his achieving the best overall marks in the District of Algoma in Sault Ste. Marie with an average of 84%.

Mr. Awashis' goal is to obtain his diploma and work in helping to develop the northern part of Quebec. During summer he works at Chapais, Quebec, for the Opemiska Copper Mines as an underground electrician. An ambitious and hard worker who has been an honors student throughout his high school years; there is no doubt that Philip will succeed in his goal.

Here are a few details concerning Miss Mireille Sioui from Vil-

lage Huron who has been awarded a Departmental Scholarship recently:

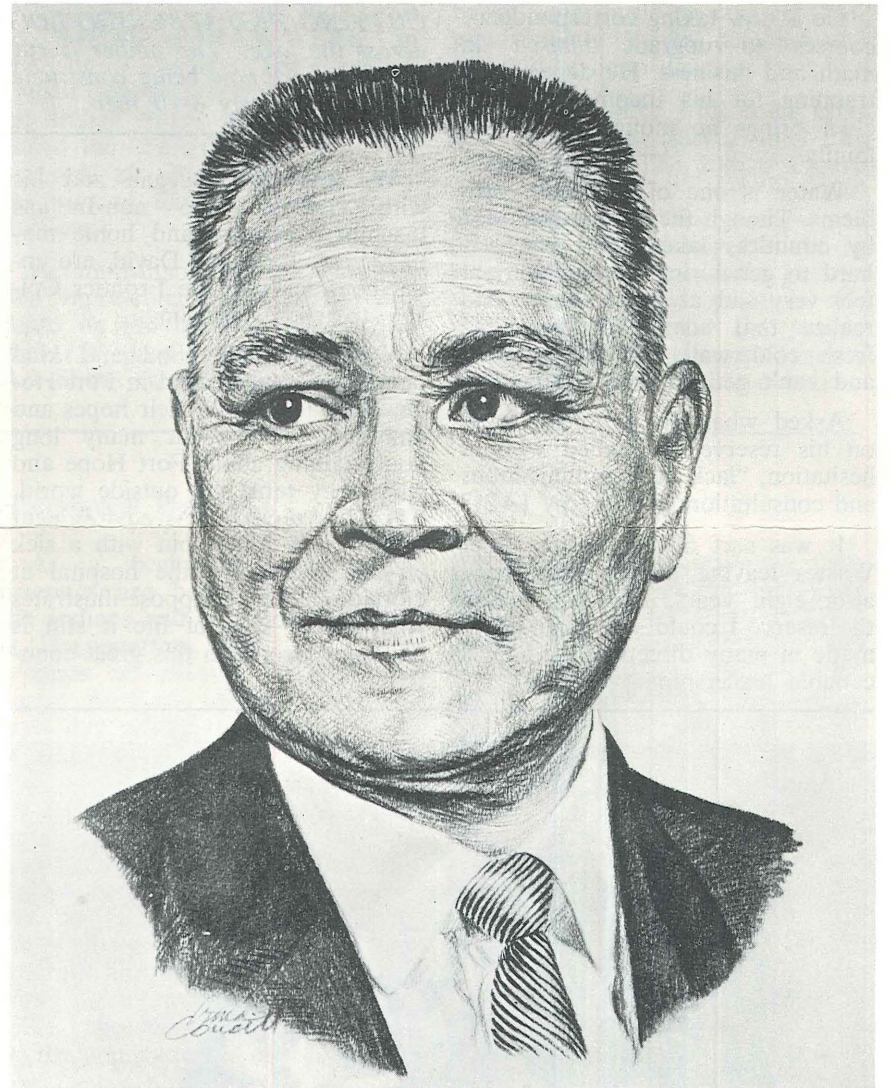
"Recently, Miss Mireille Sioui of Village Huron, a second-year student at the Ecole des Beaux-Arts of Quebec, received a scholarship from the Department of Indian Affairs and Northern Development, worth \$300.00 for her success in her studies."

Miss Sioui is the daughter of Mr. and Mrs. Louis-Philippe Sioui from the Village Huron Indian Reserve. She studied at the Village Huron Indian School and at the Loretteville schools where she obtained her certificate before enrolling at the Ecole des Beaux-Arts of Quebec in 1967.

During her years at school, Miss Sioui has always been very successful and has demonstrated a great deal of perseverance. This personal attribute contributed largely to her eligibility for one of the scholarships offered annually by the Department of Indian Affairs.

Next April, May and June will see an exchange of students from the Christian Island Reserve and pupils from the town of Markham, Ontario. Sixty students from grades four to six will take part in each of the exchange. The purpose is to expose the Indian children to the non-Indian way of life while giving the non-Indian children a chance to see what reserve life is like. The exchange is under the direction of Gino Ferri of Markham.

THE INDIAN HALL OF FAME



FRANK ARTHUR CALDER, L. TH. Frank Arthur Calder of the Nighgas of Nass River. His people gave him the hereditary Chief's title "Lissims" which means "A Flowing River". His father, Arthur Calder, planned that his son would be a competent spokesman for his people and the first step to this was the Residential School at Chilliwack, B.C., which fitted him for the Anglican Theological College at the University of B.C., where he won a Licentiate in Theology.

Mr. Calder chose the political life and was elected the representative of the Atlin constituency to become the first of his people to sit in a Canadian legislature. He still holds the area of 60,000 square miles of rugged terrain and keeps the needs of the native people in the logging, fishing and mining industries always before the government. He has incorporated the Nishga Pacific Logging Company, a profit-sharing concern which will create employment.

His activities include the Presidency of the Nishga Tribal Council, the North American Brotherhood, the British Columbian Art and Welfare Society. Thus he is proving he is a leader and fulfilling the dream of his father.

SO YOU THINK YOU'VE GOT ENOUGH EDUCATION

A man who possesses only elementary education can expect to earn \$130,000 between the ages of 25 and 64. It seems like a lot of money, but consider the fellow below.

If this same person were to complete high school then his earnings in that period would rise to \$200,000. A person can live comfortably on this amount, but let's look at the fellow who really lives well.

If this man were to persevere and continue on through university, emerging with a degree, his lifetime salary in the same period as the two above would be approximately \$350,000. This is almost three times the amount the elementary school person earns.

Stay in school. Education never hurt anyone.

Introducing . . .

(Continued from Page 1)

One thing I noticed among the people of Fort Hope is that they have fantastic smiles. One smile can light up the entire day and can make more friends than all the money in the world.

Louis proudly told us of his reserve and how things were working out well for the people. He said, "we get the normal problems such as IAB people coming in here trying to do good for the people without consulting us first; these things annoy us so we compromise with them and now things are working out well".

He is now taking correspondence courses to upgrade himself in math and business. He depends on trapping for his income as being chief brings no money in for the family.

Water is one of the main problems. Though they are surrounded by countless lakes, cold water is hard to get during the summer. "I feel very sad at times to see and realize that some children need fresh cold water in the summer and can't get it", said Louis.

Asked what the problems were on his reserve he replied without hesitation, "lack of communications and consultations with us by IAB."

It was sort of sad to see Chief Waswa leaving the political scene after eight years. Looking around the reserve I could see the progress made in many directions under his capable leadership.



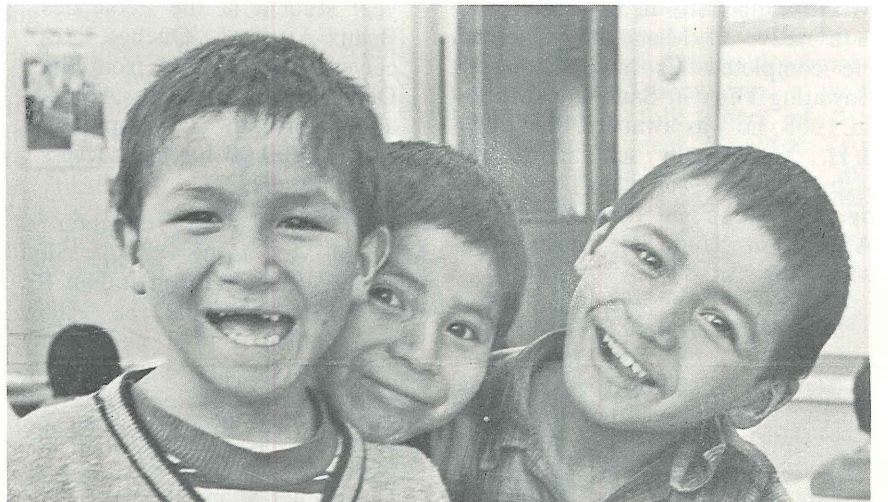
CUTTING AND STACKING LOGS for the band sawmill located 2 miles across the lake. The timber is cut and sawed for the band Adult Education Centre now being constructed on the reserve. This provides work for approximately 8-10 men.



SMOKE BREAK from a carpentry course provides the photographer with some candid shots of some very skilled people.

We met Ted Duggan and his wife Gladys. Two non-Indians teaching carpentry and home management, Jerry and David, are under contract with the Frontier College to teach upgrading.

We met many good and kind people while we stayed in Fort Hope. They told us of their hopes and ambitions. We spent many long hours talking about Fort Hope and what they term the outside world. After five days in this environment Marion and I flew out with a sick woman bound for the hospital at Geraldton. This I suppose illustrates what rough kind of life it still is for many people in this great country.



FACES OF TOMORROW. Like children anywhere these youngsters enjoy the privilege of youth and these three laughing school kids oblige the photographer by posing in a "Three Musketeers" fashion. They will benefit from the progressive work now being carried out by their parents.



I'M NOT REALLY SCARED seems to be the expression on Morris Isaac's face. Meanwhile Marion Smythe aims her camera at the photographer Fred Stevenson high over bushland on the way to Fort Hope. The journey acquainted both Marion and Morris with living conditions in the far north.



TORONTO BASED FRONTIER COLLEGE has provided two University students to work and teach Fort Hope Indians in basic upgrading skills. Here David Hanson, originally from the U.S., teaches English to a small group.

TO THE INDIAN NEWS

This is an open letter to anyone. First I shall introduce myself but I am sure that many readers of this newsletter will recognize me as a former school-mate. I attended two Indian schools in Manitoba. I am part Cree and part Saulteaux and grew up in Saskatchewan and Manitoba. At present, I am living on beautiful Vancouver Island in Port Alberni.

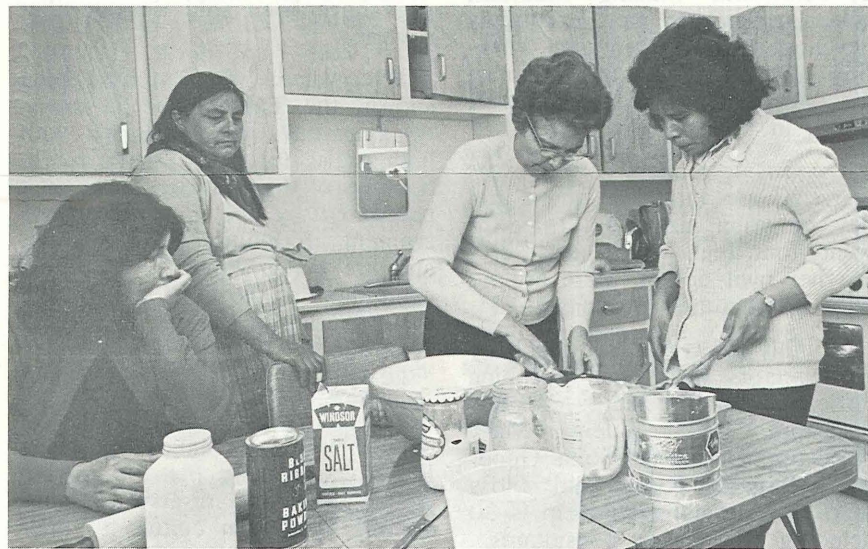
I have recently been given the opportunity of moderating an all Indian radio program. This program will be called "Pride of Our People" and will be part of a MacMillan Bloedel sponsored program called the "Hoot'n Toot Show". What I am now in the process of doing is securing material for the program. May I explain before I proceed further; the theme of the program will be directed to the public at large and will portray Indian artists, singers, authors, poets, etc., also promoting certain phases of Indian culture. Each week, we will interview one guest. All voices and all guests on the program will be Indian.

However, I seem to be running into difficulties finding records, thus, — this letter.

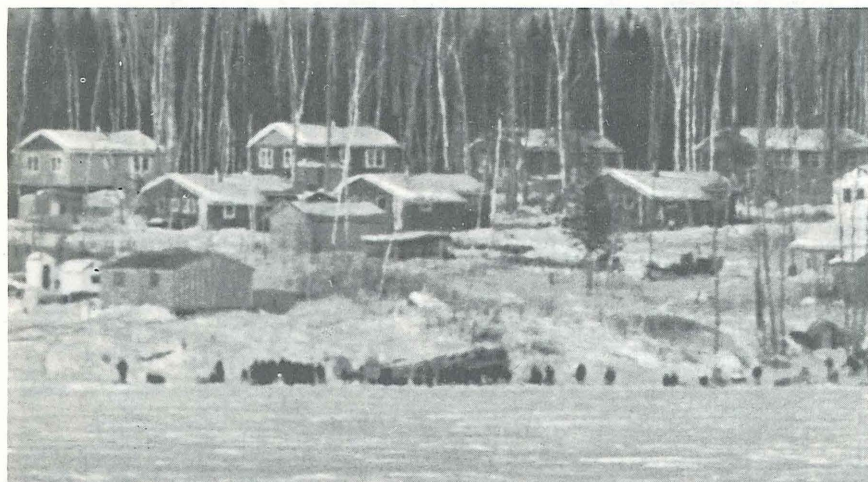
There are many Indian singers, I've read about them but can't find any records. If any readers know where I can obtain records or tapes, I'm looking forward to hearing from you. I'm also soliciting new material. Any information will be most greatly appreciated.

Greetings and salutations to all my old School-mates.

Mrs. Bernie Wheeler (Nee Pratt)
R.R. #3,
Great Central Lake Road,
Port Albernia, B.C.



HOME MANAGEMENT is taught to several housewives of Fort Hope by Gladys Duggan (second from right). Here the women learn basic household chores and helpful hints to aid in meal planning. Baking of new recipes helps to relieve the monotony of meal times where basic food staples are priced high.



ISOLATION MEANS HIGH COSTS. This community of 450 Indians is serviced by two stores, both non-Indian owned. This is part of the view that greets visitors as they taxi in the plane to the bank of the lake. Here people rush down to a newly landed plane and help with the unloading of supplies.

"THINK INDIAN WEEK"

Controller Margaret Campbell, Q.C., Acting Mayor of the City of Toronto, announced on February 14, 1969, that the week of February 17 to 23 will be known as "THINK INDIAN WEEK" in the City of Toronto. The Canadian Indian Centre of Toronto sponsored an Indian Week with a program called the "Festival of Arts". This involved art shows on wood carving, singing, dancing, leather work, fashions.

Acting Mayor Margaret Campbell represented the City of Toronto on the opening night along with 150 people who attended the Art Show. Indian talent was represented by Mrs. Diane Robertson and Johnny Yesno. Mrs. Robertson recited three beautiful poems by Pauline Johnson with some background music on tape by Chopin. Johnny Yesno demonstrated the skill of hoop dancing.

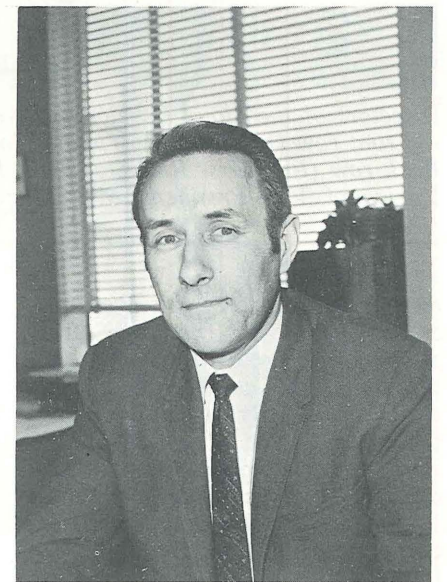
Tea and coffee with some delicious lunch was served after the entertainment. The Indian Centre was formed seven years ago and their program involves youth, sports programs and assisting Indians in legal matters. Their main goal is to try and help the Indian to adjust to city life and the people at the Indian Centre are doing a wonderful service in that direction.

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Recruitment Program . . . (Continued from Page 1)

As a beginning, consultation meetings are being held between the Indians and Eskimos presently at Headquarters. Mr. Joe Leask program co-ordinator of the Personnel Adviser's office is to determine two things; first: What kind of training and development program would be appropriate for such people in the Department. Secondly: What is the best way of reaching the persons of Indian and Eskimo ancestry in the field. There will be two committees, a Task Force to guide and sustain the program and a Consultative Committee as mentioned above who will make suggestions and give advice on the application of the program.

The Task Force will be comprised of Senior Departmental Officers. The Consultative group will be made up of six persons of Indian and Eskimo origin at Headquarters along with three or four non-Indian persons. The main function of this group will be to feed ideas and information to the task force and to keep a "weather eye" on the program to ensure at all times, that it is relevant to the needs of the Native Canadians. They will, as well, be the liaison between the



Joe Leask, Former School Teacher, Agency Supt., Administration Officer, and now Training Officer, has been given the task of co-ordinating the Indian-Eskimo recruitment and Development Program.

program co-ordinator Mr. Leask and the Native people and will interpret the wishes of the Native people to him.

DID YOU KNOW

The City of Los Angeles, California, is reported to have the largest concentration of Indians north of Mexico. The population is estimated to be around 45,000 and still growing.

"TAH-HAH-SHEENA"

"Tah-hah-sheena" tapestry rugs, crafted by members of the Sioux Handcraft Co-operative of the Standing Buffalo Reserve are helping to maintain the traditional arts of the Plains Indian women.

The Dakota (Sioux) have always excelled in their ability to create beautiful designs. Dating back to the days when they were free to roam the plains and their people were dependent on the Buffalo. Using natural dyes, they painted

wisdom, and pain are part of the living message we find as we understand its deeper significance. However, some of the designs are without meaning but they are created simply to please the eye of the artist.

"Tah-hah-sheena" is a Siouan name for the decorated animal hides which were worn as ceremonial capes in religious and social gatherings. These beautiful, decorated hides may have been both



Directors of the Sioux Handcraft Co-operative, Standing Buffalo Reserve: —Front row (l-r): Mrs. Josephine Goodpipe, President; Mrs. Flora Bear; Back row (l-r): Mrs. Rita Goodwill; Mrs. Margaret Ryder; Mrs. Yvonne Yuzicappi, Vice-President; Mrs. Mary Yuzicappi, Secretary.

designs and worked with dyed porcupine quills to decorate their clothing, tee-pees, weapons and ceremonial objects. With the arrival of the early settlers, coloured beads were introduced and designs were then adapted to this new media. As new colours or materials became available they were incorporated into their traditional art forms.

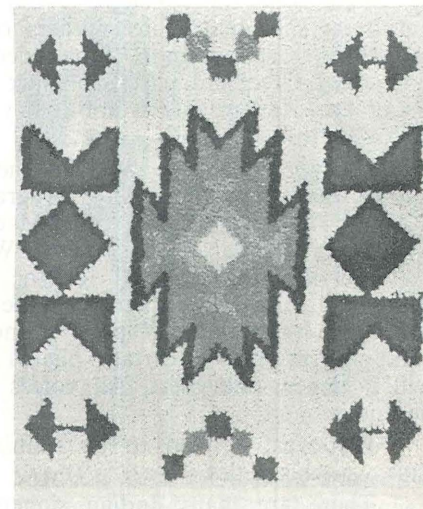
For nearly two years, the women of the Standing Buffalo Reserve, near Fort Qu'Appelle, Saskatchewan have been continuing this tradition in Sioux designed hooked rugs. Using pure wool yarns, each individual creates her own original colorful design based on geometric and abstract forms. Five of the oldest women of the co-operative, Martha Tawyaka, Mary Laswisse, Lucy Yuzicappi, Jessie Goodwill and Marina Goodfeather, ages seventy to ninety-two years old, act as Design Consultants.

The stories composed in the Sioux Indian designs tell of the spiritual things given to man by the one Great Spirit. But also, the human qualities, courage, strength,

and wisdom, and pain are part of the living message we find as we understand its deeper significance. However, some of the designs are without meaning but they are created simply to please the eye of the artist.

The Sioux Handcraft Co-operative had its beginning in August, 1967, through the interest and efforts of Mrs. Lorna Ferguson who lived in Fort Qu'Appelle at the time. She knew that the women of the reserve still had their creative skills in Indian designs that could be adapted into contemporary media. The first loan was received from the Provincial Arts Board for the training in the design and making of rugs and later the Economic Division of the Department of Indian Affairs gave a grant for the purchase of wool and other supplies.

There was an apparent need for training in record keeping and accounting — this was provided by the Provincial Department of Co-operatives, who also gave assistance in the area of co-operative infor-



mation and methods of co-ordinating activities.

A Cultural Grant was recently awarded by the Department of Indian Affairs which will help in the expansion of the co-operative to include other handicrafts such as beadwork, making mukluks, jackets, mocassins, etc. Eventually they hope to have their own workshop and an office and establish ties with other Indian handicraft groups in the province.

The rugs produced by the co-operative are made at home and they range in size from three to twenty-four feet. Each artist creates her own design, there are no two rugs that are the same.

Monthly meetings are held by the Directors with Mrs. Josephine Yuzicappi as President; Yvonne Yuzicappi, Vice-President; Mary Yuzicappi, Secretary; Reta Goodwill, Margaret Ryder and Flora Bear. The total membership is 30 including the design consultants.

Exhibition and sales have been held in prominent Art Galleries in

Montreal, Regina, Saskatoon, Toronto and New York. The most productive display was held at the Lippel Art Gallery in Montreal promoted by Alanis Obomsowin, a well known Indian folk singer of the Abenaki tribe near Montreal. To date about \$2,000,000 worth of rugs have been sold through that source.

Everywhere they have been shown, the Tah-hah-sheena tapestry rugs have been received with high praise for their artistic merit. Samples of the tapestries have been purchased by the Canadian Government Exhibition Commission, and are being shown in travelling exhibitions of the best of Canadian crafts touring in Europe, Japan and Australia.

The National Film Board of Canada have released a full length color film feature called "Standing Buffalo", showing the life of the people on the reserve demonstrating their own culture in their songs and the language of the Dakota while maintaining their traditional skills in a modern world.



Jessie Goodwill and Lucy Yuzicappi are two of the oldest members of the Handcraft Co-operative who act as Design Consultants and assist in maintaining the traditional designs of the Sioux.

CANADIAN-INDIAN ARTFORMS- NATIVE ARTS (A source of Inspiration in Design and Industry)

Excerpts from a new Indian Artforms brochure produced by the Arts and Crafts Section, Department of Indian Affairs and Northern Development, Ottawa.

The art forms of the Canadian Indian show inventiveness in using the materials of his natural environment. Every Indian society has its own particular art forms, composed of the special attitudes, beliefs, customs, and ideas by which that society lives. The colour, design and symbolism reflected in the diversified forms of Canadian Indian art adds a compelling page to Canadian history. The earth, the sky, the sea and the heritage of Canadians pulsates through the artistic expression of the Canadian Indian. These art forms are based on a culture that wisely balances the practical with the aesthetic. The Canadian Indian tells a multiple story of the richness and beauty of life. He translates it into the universal language of courage and beauty. There is pride in this work and a wonderful sense of satisfaction. This is art that speaks of living every day with the joy of creative self-expression. Grace and skill are used to turn natural materials into objects and implements of immediate necessity. Craftsmanship and loving care are taken in the creation of items for decoration and adornment. This is art that takes its meaning from nature and offers it with warmth and understanding.

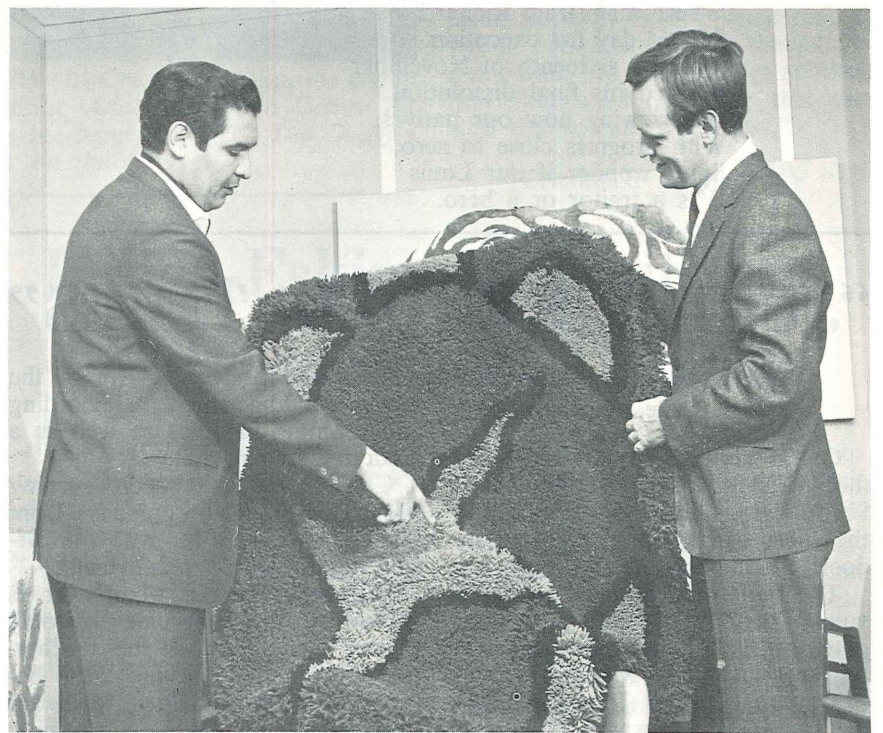
A country is only as great as its people. The artistic expression of a nation indicates its cultural growth, and the acceptance of its art forms shows maturity. The recognition of Canadian Indian art forms gives Canada special distinction. The Canadian Indian is responding with the same dignity that has existed in his art forms. When a craftsman makes an object of utility a thing of beauty then there is true art. Long before the atomic age, the Canadian Indian knew how to celebrate the joy of life. His gift is easily found in the beauty of his stimulating art forms. They represent the vigor of a vital land. They are symbols of adversity conquered and suggest the serenity and wisdom of age. The art forms of the Canadian Indian invite the excitement of exploration and discovery into the very fabric of things truly Canadian.



JOHN DOCKSTADER of Six Nations successfully took this fine display of contemporary Iroquoian designed work to Ottawa, London, Toronto and Winnipeg. The display is the result of a year of research into traditional Iroquoian art forms and incorporated into industrial every day use.

The blending of function, quality and beauty into a product of prestige has been a characteristic, long associated with the Indians of North America. This sampling of their art applied to present day uses has been researched and designed by Indian people of Canada. The purpose is to show the integrity in their skills and the inspiration which they offer to those who seek the unique in Canadian design. As a mighty timber must be deeply rooted into its native soil to survive, flourish and become an object of beauty, so did the Indian arts go deeply into their elements for artistic and functional inspiration. That their art and its applications survive is evident. The architect, the interior decorator and the designer will be challenged to utilize their vast store of skills and sources of inspiration. They in turn must challenge the skills and ingenuity of the native craftsmen. We all will benefit when the resulting products are labelled "Designed and Made in Canada by Canadians". (Copies of the brochure are available "Canadian Indian ARTFORMS"; contact the Department of Indian Affairs, Information Section, for your copy.)

One of the contributors of this art is John Dockstader who entered into a research project with the Resources and Industrial Division of the Department of Indian Affairs to research and document Iroquoian art. In addition he was providing recommendations and illustrating products of a contemporary or traditional design. John, who was born on the Six Nations Reservation, attended the Mohawk Institute and High School in Buffalo, N.Y., then entered the U.S. Marines for six years with the rank of Staff Sergeant. After his service, he took correspondence courses in Commercial Art and studied under practicing artists in the Hamilton area, taking sculpture, painting under European trained artists; he then attended night school to get his diploma in Commercial Art. He has been a free-lance artist since 1964. He is on contract with the Department of Indian Affairs for whom he did research and wrote a report on an Industrial Design Study based on traditional Iroquoian art and forms. He designed some 20 contemporary products using pre-historic Iroquoian motives as inspiration. These products will be exhibited in Ottawa, Toronto, London and Winnipeg.



The Minister of Indian Affairs and Northern Development Jean Chretien officially opened Mr. Dockstader's exhibit in Ottawa. Mr. Chretien expressed appreciation of the exhibit and said "their (Indian) form of expression is important to themselves as well as to the rest of Canada". Here Mr. Dockstader explains to Mr. Chretien the symbolism and origin of the hooked rug design. The design is an inspiration from the Iroquois Legend, this land on the turtle's back.

LOUIS RIEL 1884-1885

By Meredith B. Banting

Louis Riel was a man with a mission,
 Impelled by religious convictions,
 To fight for Indian and Metis,
 And not to be quelled by affliction.
 He had studied for the Priesthood,
 A very prolific writer,
 With vision — a haunted fanatic,
 And yet a formidable fighter.
 When the Hudson Bay lands were transferred,
 To Canada, bad was the omen,
 They felt their land rights threatened;
 They rallied to meet the foemen.
 Riel's Indian Metis army
 Defied the government forces,
 Prevented McDougal from entering,
 With arrows, guns and horses.

In their zeal they siezed Fort Garry,
 And some were of the opinion,
 That Louis might head a nation,
 In the heart of the Dominion.
 But Colonel Garnet Wolseley,
 With his bristling expedition,
 Soon arrived, and without bloodshed,
 Put an end to the sedition.

Louis Riel was then elected,
 A House of Commons Member,
 But banished from the country,
 Ere the snow fell in November.
 He was called back Montana,
 For a second insurrection,
 So bloodshed struck the prairies,
 For the rebels spurned subjection.

Swift was the law's reaction,
 But stubborn the native's resistance,
 To be herded on reservations,
 Was a horrible existence.
 So the year '84 through the winter,
 Saw the venomous struggle continue,
 As Indian braves and Metis,
 Stretched every muscle and sinew.

But Middleton's men were determined,
 And Riel was brought to submission,
 Was taken to Regina,
 To face the inquisition.
 Where magistrate Richardson's jury
 Set his day for execution.
 And the sixteenth of November
 Marked his final dissolution.
 But viewing now our natives,
 With progress close to zero,
 Some wonder if our Louis
 Was a traitor or a hero.

How Crow Got His Winter Supplies

as told by Mrs. Jim Husky, a Loucheux Indian from Aklavik, N.W.T., to Jim McNeill, Folklorist, Department of Indian Affairs and Northern Development.

In October, 1968, I had the good fortune to be in Aklavik for a week and I spent some pleasant hours exchanging tales with story tellers . . . As a character, the Raven or Crow, as he is called by the Loucheux, is distinctive. He has all the attributes of a bird and of a man and he is always hungry.

It was late in the year, summer was over and freeze-up was expected at any time. Crow began to worry about his winter provisions. He had had a long, lazy summer with plenty to eat, but now he had to think of the days ahead.

Nearby was a small, back-water lake with one big fish in it. The fish was almost the size of a white whale and there was barely enough water in the lake to cover him. Crow flew over to him and sat on the shore and began to talk.

"Now Fish", he said, "that lake is much too small for you. In fact, you might even freeze to death there this winter. Why don't you move to the large lake just a few yards north of you?"

"How do I know you are telling the truth?" said the fish. "It is well known that you are a liar." "Why should I lie to you?" answered Crow, pretending to be very hurt. "Here, I will prove my words are correct." Crow picked up a pebble and flew to a small pothole, just out of sight, over a small rise. He dropped the pebble

into the water and it made a big splash. Then he flew back to the fish.

"I believe your words, Crow, but how can I get there? I have no legs and no wings."

"Take a big breath and start rolling," said the Crow. "I will guide you all the way."

Fish took a big breath, almost sucking the pond dry, and began to roll over and over until he was on top of the bank. With Crow's encouragement, he rolled down the hill to the little pothole. Of course, there was not enough water in it to wet his tail and he died there.

And that is how Crow got his winter supplies.

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ANNOUNCEMENTS

Rochdale College Institute for Indian Studies is holding a cross-cultural workshop May 13-23. Information: 341 Bloor Street West, Toronto 5, Ontario, 921-9235.

The Canadian Association for Indian and Eskimo Education will hold a conference May 28-30 at the Holiday Inn in Ottawa. Information: Mrs. E. Ellis, Department of Indian Affairs and Northern Development, 400 Laurier Avenue West, Ottawa 4, Ontario, 992-0789.

"JUST LIKE OLD TIMES"

By Thomas Bernard,
 Golden Lake, Ontario.

On Monday, February 10, 1969 the Golden Lake Indian Day School which has been closed for the past two years, opened its doors for classes.

The Indian people on the reserve voiced their need for Adult Upgrading Classes and after negotiating with Canada Manpower and Education Division (Indian Affairs) the Band Council was notified that final approval had been given to begin classes.

"Just Like Old Times", with the teacher being resident on the Reserve, as before. Although the teacher is from Combermere, approximately forty miles from the

reserve, she prefers to live in the school building which has boarding and rooming facilities as well as a modern clinic room.

Classes are held each evening Monday through Thursday from Six PM. to Ten PM. with one fifteen minute break each evening.

Although Canada Manpower is sponsoring the programe the only person being paid is the teacher, the people attending are there because they are anxious to better themselves and their Community. Chief William Commanda is leading his people as a true leader should. Chief Commanda is attending classes regularly and encouraging anyone else interested and in need of this valuable opportunity, to enroll now.

Do you have any friends or relations that might be interested in receiving the paper? If so, we'd be glad to place their name on our mailing list. All you have to do is place their name and address on the request card below and send it to: The Editor, THE INDIAN NEWS, Department of Indian Affairs and Northern Development, 400 Laurier Avenue west, Ottawa 4, Ontario.

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