Pavilion Tells

The Indians of Canada pavilion overlooks the mighty St. Lawrence River and the giant sprawling metropolis of Montreal. The tower-like structure fashioned somewhat in the form of a teepee stands 100 feet high and is six sided to symbolize an equal number of Indian cultures in Canada. The tower-like structure fashioned somewhat in the form of a teepee stands 100 feet high and is six sided to symbolize an equal number of Indian cultures in Canada.

Linked to the main structure are several smaller buildings loosely patterned after traditional Indian styles of dwellings found from coast to coast exterior and within, are decorated with murals designed and executed by a number of prominent Indian artists representative of various regions.

The design for the building evolved after a conference of Indian artists from all parts of Canada. Its storyline, architectural and exhibit design plans were approved by the pavilion’s National Indian Advisory Council comprised of eight Indian leaders, nominated by regional advisory boards, representative of all parts of Canada. In the words of the Commissioner-General for the pavilion, Chief Andrew Delisle of the Caughnawaga Band near Montreal, “Indians in all parts of Canada have shared in creating the pavilion’s philosophy and we believe it truly reflects the Indians’ thinking about themselves and their world”.

This highly colourful and attractive pavilion is set in a beautifully landscaped environment. The enclosed passageway which links the smaller buildings to the teepee straddles a small artificial lake. In the background, trees and shrubs from all parts of Canada have been planted; each has a special meaning to the Indian people. A small island appears in the centre of the lake complete with a scale model of a canoe pulled up on the shore.

A 65 foot totem pole stands impressively in front of the pavilion. This colourful pole was carved by the Hunt family of Prince Rupert, B.C. and Simon Charlie, a Coast Salish Indian from Duncan, B.C. It has been reported that this totem pole is one of the finest specimens of the Kwakiutl nation. Actually it has an overall length of 71 feet with six feet buried underground in concrete. The pole, carved from giant red cedar, was finished in three months; a record for one of its size.

To the left of the totem pole, we enter the reception area (1) of the pavilion. At the far end of this passageway is a small life-size welcome figure carved from British Columbia cedar by Simon Charlie. In the olden days, a similar carving stood in front of the huge cedar long houses facing the sea and welcomed any and all who might paddle by. If the welcome figure could not be seen from the water then the traveller assumed he might not be well received on shore at that time.

Attractive hostesses of Indian ancestry, located in the reception area, are on hand to greet the visitor to the pavilion and to act as guides.

Display cases along the left wall of the reception area contain artifacts (prehistoric art) of the six major Indian cultural groups, all represented in unfinished cedar plank which creates a rustic atmosphere and the feeling that one has stepped back several centuries in time when nature played a major role in the lives of Canada’s Indian people.

(Continued on page 4)

Indian Actor Stars

A man known to many Toronto based Indians for his courteous ways and sense of humour has recently been awarded the drama scholarship for Ontario by the Department of Indian Affairs and Northern Development.

John Yesno, star of the recent television production, “The Last Man in the World” which has won several International awards at recent film festivals, received a telegram from Mr. J. Alphonse Ouimet, President of the Canadian Broadcasting Corporation, congratulating him on the first production in the popular Wojeck series.

“The Last Man in the World” is the story of an Indian newcomer to Toronto and the difficulties and problems he faces in attempting to adapt to life in a big city.

It has been a long and trying trek for John from the Fort Hope reservation in Northern Ontario where he was born, to the television studios of Toronto.

(Continued on page 7)
La bande des Indiens Oneida bat la marche

Sous réserve de l'approbation du Parlement, le gouvernement entend dépenser 75 millions de dollars au cours d'une période de cinq ans, en vue de répondre aux besoins prévisibles des Indiens en ce qui a trait à la construction d'habitations dans les réserves. C'est ainsi que plus de 12,000 nouvelles maisons seront bâties selon les normes qui régissent la construction d'habitations en dehors des réserves. Le gouvernement a décidé de dépenser cette somme en raison de la grande pénurie d'habitations qui se fait sentir dans les réserves. D'après les estimations, les réserves canadiennes avanceront au milieu de l'année 1966, de 6,000 maisons supplémentaires.

La Direction générale des affaires indiennes qui a organisé et qui administre ce programme a bonne raison de considérer que les réserves canadiennes ont avancé, du moins pour ce qui est de la construction de maisons, au milieu de l'année 1966, de 6,000 maisons supplémentaires. C'est la Direction générale des affaires indiennes qui a organisé et qui administre ce programme.

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Mate Matching - Indian Style

At one point in our history, we were considered barbarians and heathens by people who came from Europe to settle in our country. Perhaps we weren't as sophisticated as they but nevertheless we were a wise and practical people who lived by our wits and feelings. The following observations were made by an Indian who spent many years living with the non-Indian settler in the late 1700's. He compared the marriage customs of his people with that of the new settlers. He observed that the method employed by the Indians in obtaining a wife, especially a good one, was far superior to that of the non-Indian. As was the custom in those days, the non-Indian would court for one or even two years before he married. Then, it was felt he might be in a position to know whether or not he had found a worthy woman. However, if he made a poor selection, one that might be cross and demanding from morning till night, he could not rid himself of her because the law at that time made it almost impossible for him to do so.

On the other hand, the prospective Indian groom, making his rounds could observe the Indian maidens at work and play. By simply walking up to the one that worked and played the hardest he would hold up two fingers in the form of a V, then he would slowly bring the fingers together making them as one. The prospective groom looked the Indian maiden full in the face in order to see her reaction. A smile indicated "yes", and he then took her as his wife. He could rest assured that a good wife had been chosen because the maiden knows that if she is mean and cross, the husband simply divorces her and takes another wife. The Indian wife loves to eat meat, and so she knows, "no husband — no meat." She does everything to please her husband, and he in turn does everything to please her. In this way they live happily.

De-hok-ha And The Sky Spirits

It was in the beginning of our nation when there were few Indians in the country. It was a time when nature and the Indians were one. They lived in harmony with one another and did not harm each other as we do today. The fruits and berries of the earth provided the animals and Indians with more than enough to eat and no one had to work very hard.

Now at one end of the country lived a huge dark cloud that Indians call thunder. He was a sleepy fellow and because he did not eat, he spent most of his time in slumber. At the other end of the country lived a bright flash called lightning. They were very mischievous. He frightened the Indians very much because he was known to strike very close to people and scare them.

In one tribe of Indians lived a young Brave whose name was De-hok-ha. He was a very fast runner and would play many games with the deer. One day while he was playing in the woods with his friends, the animals, lightning decided to scare them. He struck at four corners of the forest and sent them running home very frightened. This made lightning laugh very hard.

When De-hok-ha reached his lodge and his heart had stopped beating hard he became very angry. It was about time someone taught lightning a lesson. So, for many days, he worked hard to carve a flat oval board from a log that had been cut down. After this was done he coated one side with the pitch from a huge pine tree. He then went to the edge of the lake where there were many shiny stones. He took the shiniest and stuck them into the pitch on the board. When he was finished, he had a very shiny mirror.

A few days later it started to rain. Everyone but De-hok-ha went into their lodges to keep dry. After travelling for awhile he came to a large open plain where he sat down in the rain with his board stone mirror. He then started to tease lightning. He called him names and said he wasn't very powerful. At first lightning did not bother with him because he was scaring bears in another part of the country, but then, after a little while, he became very angry. Lightning decided to destroy the mirror De-hok-ha had made. So he sent down a small bolt of lightning which struck the mirror and glanced up and hit thunder as he was sleeping. This woke thunder up and he was very angry with lightning. He told him to stop being such a nuisance. This made lightning seven times as angry as he was before. They began calling each other names and telling each other how great they really were. At this point they began to wrestle with each other. Thunder was routing and lightning was flashing and all this was watched by the young Indian De-hok-ha.

We still do not know the winner because when it rains, they wrestle, and one day, thunder or lightning will stand and say, "I am the most powerful".

Maybe that is why we have thunder and lightning storms today.
PAVILION . . .
(Continued from page 1)

coloured room in which varying tones of gold and yellow predomi-
inate. With floor length windows adding to the general brightness,
the room is aptly named "the awak-
ening of the people" (5). This area
shows how the Indians adapted
themselves to their environment.
Their ingenuity is reflected in their
tools, houses, weapons, and so on.
Photographs in display cases as well as
suspended from the ceiling and
artifacts effectively reveal this stage
of their development. This partic-
ular area overlooks the artificial
lake immediately below. A refined
use of wood is used liberally in this
area both in the ceiling and floor.

Moving around the drum to the
right, the first bay (7B) deals with
the arrival of the European, their
reception by the Indians, the way
in which the Indians helped them
in their travels and explorations
across Canada. Indian canoes,
snowshoes, and other forms of
transportation as well as foods, are
displayed in this area.

modes of transportation as well as
clothing. The presence of tree
trunks anchored to the floor and
ceiling is again a reminder that
nature played a vital role in the
Indian's past.

In the next bay (8), wars and
treaties are dealt with. The treaties
are enlarged and displayed on illu-
minated tilted panels. Weapons
used by the Indians are shown and
historical battles are depicted.

INDIANS OF CANADA PAVILIO N
expo67

Dr. Francis B.A.,
Ancient Pit Dwellings Restored

The Sooahwile Band of Veddah Crossing, B.C., situated in the beautiful Fraser Valley, has certainly caught the spirit of Centennial. The 123 member band is currently restoring one of several ancient pit dwellings found on their reserve.

The pit dwellings were used when very cold winters prevented the occupancy of the huge cedar longhouse. There is some speculation as to their use up until the 1860's. The pit dwelling consisted of a hole in the ground approximately 15 feet in diameter and 3 to 4 feet deep with a framework of cedar poles erected around the top. The structure was then covered over with sod and dirt for good insulation.

In bay (10), examples of government involvement in the lives of Indians are demonstrated. Reserve communities, ranging from the very small to the large, the most remote to the most progressive, are depicted as well. The Indians' home, the reserve, is "a moral and spiritual fortress within which he defends his identity". On one wall is a large illuminated map of Canada showing the location of Indian reserves. Panels lining other walls in the bay will graphically portray life on the reserves.

The Delaware Bear Sacrifice

(Continued from page 2)

In the old Delaware belief, the celestial bear acted as the mediator between the Great Spirit and the Indians as well as a protector of the Indian culture. This belief is widespread among the Indians of the Atlantic coast area and differs little in detail from one tribe to another.

The Delaware believed the big dipper, which can be seen on clear nights, represented the hunting of the celestial bear. The four stars forming the irregular triangle mark the body of the bear and the three stars indicating the handle of the dipper depict the three hunters.

The little star, just visible beside the second star from the body of the bear is that of a dog belonging to one of the hunters. It is believed the slaying of the celestial bear by the celestial hunters is done in the autumn and the reddening of the leaves is an indication of the blood dripping down to earth. Likewise the early winter snow is the dripping of grease falling on the earth as the sky hunters taste it.

With the Algonkin eye, picture the Great Bear (big dipper) revolving around the North Star. The bear is always in the wilderness except on the fifth night, with the moon about the half stage. By that time the corn is ready to be gathered. With the moon had blossomed into fullness, the deer and elk and antelope are seeking out the last of the food. In the wilderness all the animals have gathered. The feast is a preparation for the New Year, the time of the great council fire.

The Delaware believed in this feast the spirit of the slain bear returns to life a year later as cubs, providing certain rules are observed in the slaying and treating of the remains.

The first night, a tug of war was staged between two teams of men representing the men's side and the women's side of the big house. (Ed. note: The big house is the same as the Iroquois long house, used as a gathering place for worship and dances.) The first four nights and part of the fifth was given over to sermons of thanksgiving delivered by the chief of the band. On the fifth night, with the moon about half full, the men who had been blessed with visions would chant to the people assembled. When the moon had blossomed into fullness, about the eighth or tenth night, they chanted dreams and danced formal and social dances all night. The bear, having been sacrificed at the beginning of the festivities, and having been prepared by special cooks, is now eaten at a general feast.

This ends the Bear Sacrifice Ceremony.

Because this belief is widespread among the Indian people of the east coast it was thought appropriate that this should be incorporated into the Indian Pavilion at Expo '67.
Charm, Grace and Beauty

To Greet Expo Visitors

JANICE LAWRENCE is an Okanagan Indian from the famous valley of that name in British Columbia. This attractive Miss is proud of her ability to speak her native tongue.

When Jan got word about Expo, she was studying at Vancouver's Columbia Junior College taking subjects that would qualify her for university. Her new job won't change her mind about continuing her education. But studies can wait for awhile. She has wisely concluded that this challenging opportunity to represent her people is too great to miss.

Jan is taking her French language training very seriously so that she'll be able to impress her friends from the West when they come to Expo.

MARIE KNOCKWOOD is a 'C from the Sackfort Reserve Edward Island.

To Greet Expo Visitors

A small province has produced a big heart. Her goal is to see universal recognition of Indian people. She is willing to dedicate her life to this objective. With Expo experience behind her, she feels she'll be in a good position to make a practical contribution in this regard.

Absence from home is nothing new to Marie. Before coming to Montreal, she was studying practical nursing at the Bathurst Trade School in New Brunswick.

Being fluent in her own language causes this pretty lass to take an interest in other Indian dialects. Another thing she finds particularly appealing about being one of the "select few" is the opportunity she now has of getting to know other Indians from across Canada.

PHILOMÈNE DESTERRES, a Montagnais Indian from the Bersimis reserve in Quebec, is the only French-speaking girl of the group.

Philocène is on special leave from her job as a clerk with Indian Affairs Branch.

The knowledge gained at Expo will be a valuable asset when she returns home. Her ambition is to go back to school to study Social Science.

The only problem she finds hard is learning English, especially if she is talking about something she has never heard of.

This pretty girl with the mysterious smile is known for her helpfulness particularly in assisting her companions with Canada's second language.

Philocène has ten sisters and four brothers. All are justly proud of her participation in Expo.

DELORES DELORME, a Cree from the bread basket of Canada, was born on the Cowesses Reserve in Saskatchewan.

Delores has travelled quite extensively around Canada and was in Montreal working for the Royal Edward Chest Hospital when she was notified of her appointment as hostess.

Pleased and anxious, she commenced training with twelve other girls.

The promotion of better understanding of the Indians to other people is part of her duty and one she says will carry out with enthusiasm.

Our petite radiographer would eventually like to return to her profession, after Expo.

BARBARA WILSON was a receptionist for a firm of architects in Vancouver when the call came from the East. There's little doubt that the staff and many customers are going to miss the mischievous smile of this elegant Haida maiden from the Queen Charlotte Islands.

Barbara was so aware of the responsibility she was to have of representing her people that she considered rejecting the Expo offer.

She's glad she didn't.

Barbara's ambitions include being a science teacher and a housewife — in that order. To equip herself for the former, she plans to attend university. She hopes though, to fit in a quick trip to Europe between the time Expo ends and the commencement of the university term.

DELPHINE BLACKHORSE comes from the Blackfoot Reserve near Gleichen, Alberta. A true westerner, she finds difficulty with two aspects of eastern Canadian culture; Montreal traffic and learning French.

Delphine was in Vancouver when the news came that the hostess job was hers. Happily shocked, she returned to her home in Alberta to spend some time with her family before coming to Expo. She's very much looking forward to the job which she considers to be both an honour, as a representative of her people, and an opportunity to meet people of all nationalities. Her greatest desire is to escort her own family around the Indian Pavilion.

Delphine, who is fluent in her native tongue, is interested in social work and intends to pursue this line of work after Expo is over.
DIANE DIABO formerly an engineering clerk for Dupont of Canada, is a Mohawk from the Caughnawaga Reserve near Montreal. She speaks no French — only English (though she can understand Mohawk). She delights in the opportunity to meet other Indians and Diane, by her personality alone, is sure to be a highlight for those who meet her when visiting the Pavilion.

Although she aspires to a career as an airline hostess, this lovely young lady plans marriage after Expo — just as soon as she gets back from a month's vacation in Puerto Rico.

ALICE MARCHAND, a winsome Interior Salish lass from the Six Mile Creek Indian Reserve in British Columbia, is another representative of that province. She left her job as an accountant with the Indian Affairs Branch to share to Expo this summer and

the knowledge gained there will aid her in her quest to be a history teacher.

Alice comes from a family of two brothers and five sisters who must be proud of her achievement.

VELMA ROBINSON is the sole representative from Canada's most highly populated province, Ontario. Velma is an attractive Ojibway from Rankin Reserve near Sault Ste. Marie.

Until this past Christmas she was a stenographer for the Sault Ste. Marie and District Group Health Association. Then came the exciting news about Expo. Surprised and pleased, she left her parents, eight brothers and sisters, her many friends and her car at home and headed for Montreal.

When Expo closes in October she would like to travel across Canada and possibly take in Europe as well.

A career in psychiatry is her ultimate goal. Maybe a year from now, refreshed from her travels, she'll turn her attention to books.

JANET MORRIS left her position as stenographer and receptionist with the Indian Affairs Branch, to become a representative of the Indian people at Expo.

This tall, pretty Micmac maiden balls from the Eskasoni reserve in Nova Scotia and can converse quite fluently with others of the Micmac nation.

At first she was frightened at the prospect of being a representative of her people but the more she thought of it, the more she realized it opened the window to the world; that the Indians exist as a proud and noble race of people.

Janet hopes the experience she will gain at Expo this summer will qualify her for a more important position when the job is completed. She would like to model, but is uncertain about making it a full-time career.

(Continued from page 1)

INDIAN ACTOR

He attended the Indian Residential School in Sioux Lookout and completed his secondary schooling in Sault Ste. Marie, Ontario. After two years of pre-engineering at Waterloo College in Kitchener, John decided to embark on an acting career. He attended dramatics in night school and got his big break in "The Last Man in the World". Mr. Yesso also appears in the upcoming C.B.C.'s Hatch Mills series in the productions "The Last Brigade" and "Temperance".

He has worked with the Toronto Workshop Production in Stratford, Ontario, and spent the last nine months with them appearing in "Hey Rube!"

Other appearances include such shows as "Freedom Festival" at the O'Keefe Centre and "Timmy's Easter Parade of Stars" at Maple Leaf Gardens.

Mr. Yesso agrees that the acting business is risky and uncertain. However, "I have always wanted to be creative" says John, "and what other business permits such a vast opportunity for creativity."

Longboat Trophy

Awarded
Steel Worker

Ranson Jamieson, 44, of the Six Nations Reserve at Brantford, Ontario, has been awarded the Tom Longboat Trophy for 1966. This is in recognition of his leadership ability in the field of recreation and sports and stands out as his contribution to the Indians of his nation.

Mr. Jamieson is a third-year band councillor and is chairman of the recreation committee, which has representation from the various sports and youth groups on the reserve. He was chosen over six other nominees across Canada. Each nominee receives a Longboat trophy. They are Margaret Cynthia Paul, Woodstock, N.B., Charles Patton of Caughnawaga, Quebec; Headley John Colon, Portage La Prairie, Manitoba; Allan Asapice, Lebret, Saskatchewan, W.I; Ken Goodstriker, Cardston, Alberta; and Stephen Belleau of Alkali Lake, B.C.

His main achievement was managing four Ontario championship minor baseball teams from the reserve. Peewees in 1962 and 1963, Bantams in 1964 and Tykes in 1966.

Mr. Jamieson is a member of the Upper Cayuga Band, and is one of the renowned Iroquois steel drummers.
Girl Athletes
Never Look Back

By George Beaver

The Six Nations girls' hockey team was started fifteen years ago by Mrs. Sara Smith, a niece of Jay Silverheels (Tonto) of movie fame. After several practices, the team cautiously accepted a game with the champion pee wee team. The boys won 10-1.

More practices followed and the team picked up Mrs. Bev Beaver, who had once played bantam hockey by Mrs. Sara Smith, a niece of Jay Silverheels (Tonto) of movie fame. After several practices, the team cautiously accepted a game with the champion pee wee team. The boys won 10-1.

In 1964, they won the All-Ontario Championship Tournament at Alliston, Ontario, in the open division. The top line of Pat Cook, Jewel Smith and Bev Beaver accounted for a whopping 19 goals in 3 games. Meanwhile, Mrs. Ruth Hill, one of the top softball pitchers in the province, was developing into a top defenceman in hockey.

In 1965 they just missed repeating as Ontario champions at Alliston. In 1966, the Six Nations team defeated all opponents at the Ontario Championship Tournament at Wallaceburg, Ontario, to once again reign as provincial champions. In addition, Pat Cook won the scoring title and Bev Beaver was named most valuable player in the tournament. Later on, Bev Beaver won the scoring championship in the Southern Ontario Girls Hockey Tournament at Hagersville to bring yet another honour to the team.

A large measure of the team's success is due to their many loyal friends who come out week after week to cheer their favourites and help pay for ice time. The non-Indian teams of the district ladies league also do their part by contributing articles to the team. Besides being professional soldiers they are also skilled musicians who make up the battalion's corps of drums, which includes glockenspiels and bugles.

Behind the scenes, however, is where the most interesting story lies. Over the years a great deal of attention has been paid to the rapidly disappearing culture of the Plains Indians. In an attempt to preserve this information for future generations, Glencrow creeks have visited Indian reserves to record songs and native ceremonies. One important project, undertaken in 1962, was the filming of the entire Blackfoot Sun Dance. Members of the Blackfoot reserve, realizing that much of the information about native ceremonies was being lost, agreed to allow the ancient ceremony to be photographed. In this way they hoped that if there was a resurgence of native religion, the information would be available to the younger generations of Indians. A result of this interesting cooperation between the Blackfoot Indians and Glencrow, a full documentary film on the Sun Dance was prepared. Because of its religious significance, the film is limited to specific and cultural showings in the region.

In the field of material culture, the institution has obtained a great many artifacts relating to the religious practices, costumes and daily life of the native peoples. Most of this has come from native sources together with detailed information on beliefs and usage. Many items have been obtained from pioneer families or private collectors. In addition to this material the Glenbow Foundation has an extensive collection of photographs and documents which have proven to be of considerable assistance to historians and scholars who wish to study Canada's first inhabitants.

Mr. Earl J. Brant of the Tyendinaga Reserve was recently elected by acclamation as Zone Commissioner of the Six Nations Indian Girls Hockey Team. This is the first time an Indian living on a reserve has been elected to the office of president or zone commander in the league.

In April, 1965, he was appointed Chairman of the Boy Scout Committee of District F which has jurisdiction over 88 Branches and extends from Deseronto to Toronto. Periodically, Mr. Brant visits the branches to stress the importance of Boy Scout work and interests.

Mohawk Leads Military Band

SERGEANT JOHN MARTIN
stands proudly before his Drum Corp. Photo - D.N.D.

Soldiering for 18 infantrymen of the 1st Battalion, The Royal Canadian Regiment, in Cyprus involves more than manning a 106-mm recoilless rifle on outpost duty.

Besides being professional soldiers they are also skilled musicians who make up the battalion's corps of drums, which includes glockenspiels and bugles.

The uniforms were manufactured by Auckie Saft, Inc. (Photo - Bren Fitzsimons, Montreal)