

HERE and THERE

BOOK HELPS SAVE OJIBWAY TRADITION

Great Leader Of The Ojibway: Misquona-quib, by James Redsky and James R. Stevens; McClelland and Stewart.

In the centre of this book there is a 16-page section of black and white photographs showing much of the tradition of the Ojibway Saulteaux, who inhabited central Ontario for centuries prior to being pushed gradually north-westward by the influx of the Iroquois to their original homelands.

James Redsky was born at Rice Bay on Lake of the Woods in 1899, and is a veteran of the First World War. He fought with the 52nd Canadian Light Infantry Regiment as a machine gunner, at Passchendaele.

Great literature, this book is not, although Mr. Stevens, who writes a brief history of the Ojibway Saulteaux and a biography of Mr. Redsky in his introduction, manages to convey a scholarly tone; interesting, but a bit pedantic.

Still, the whites are rank newcomers to this land, and while they may have brought some beneficial traits with them, they have also destroyed much that is valuable.

For instance, Mr. Redsky, last of the Midewinini or holy men of his religion, has been forced to sell the eight pictograph scrolls of the Mide-wi-win religion to an Alberta foundation, because there was no one of his tribe to whom he could hand them on.

Why has it been necessary to drive out the traditions of Canada's first people, only to replace them, in many cases, with the dregs and gleanings of a materialistic WASP outlook? It is done, however, and perhaps cannot now be undone.

If we are unable to revive lost causes, we should at least ensure that they have a chance to survive in the

minds of those who have lost the traditions, and of those who have caused the loss. This book is soundly commended.

LOST CULTURE OF INDIANS RESURRECTED

Southam News Service - Hazelton, B.C.: A lost culture of the native people has been raised from the dead by a dedicated community of Indians and whites.

The 'Ksan project--so it is now known through Canada--is a shining example of how the two races can work together when there is no direct government interference. Twenty-four years ago when a group of Hazelton's residents first began the program, the Indian cultures of the Upper Skeena River were literally lost.

Today, the old cultures of dance and song and the art of Indian carving are breathing again at 'Ksan - an authentic Gitskan Indian Village has been built, complete in every historic detail.

The project has become so successful, both esthetically, and commercially, that the Indians cannot keep up with the orders for their work.

Polly Sargeant, who has been behind the project from the very beginning, explains that the object was "to let the Indian and the white people know that the Indians had a culture of stature.

However, the villagers--half of whom are native--organized a group of status and non-status Indians and whites and built an Indian museum in the village. It took 10 years to raise the \$10,000 needed.

After the museum had been built the people soon realized it was not big enough. This is when they came up with the idea of an entire village.

Another \$60,000 was raised and this was matched by three equal grants from ARDA and the federal and provincial governments.

'Ksan has become so successful that it is the only project of its kind paying its own way. It is also except for Polly Sargeant, now entirely run by the Indians.
