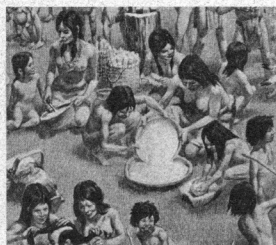


BACKGROUND OF THE PAINTINGS: They form a series of 36 commissioned by the Ontario government for its restored mission fort, Sainte-Marie among the Hurons. After archeological exploration in the '40s and '50s by the Royal Ontario Museum and the University of Western Ontario, reconstruction was started in 1964. In 1966 Western started developing an interpretive museum to clarify the Fort's historical perspectives. Lewis Parker was commissioned in 1968 to do 6 paintings for a slide show depicting the life of the Hurons before the Europeans arrived. The 6 grew to 36 and were completed by Lewis Parker and Gerald Lazare in 1971.

RESEARCH FOR THE PAINTINGS: The artists spent 8 months researching all available sources in Canada, the U.S. and Europe. Especially useful were the diaries of Champlain and Sagard and the Jesuit Relations. Huron authorities Wilfred and Elsie Jury were consulted. Locations depicted were visited; artifacts in museums were sketched. Such thorough research was carried out that all artifacts appearing in the paintings are exact illustrations of originals.

ARTISTS' BACKGROUND: Lewis Parker (45) has been a freelance political cartoonist, book illustrator and Indian student since 1945; he teaches illustration at Humber College. Gerald Lazare (43) is a magazine and book illustrator who started freelancing in 1955 and who teaches illustration at the Ontario College of Art. Both artists illustrate trade and textbooks, magazines, newspapers, and films. Well-known books they have illustrated include: Jean Little's children's books, *The British Epic* (high school text), *When Toronto Was For Kids*, *My Fair Lady*. Teenage friends, the artists early discovered that their techniques were similar and could work well together. In 1964 they helped form the Canadian Society of Book Illustrators.

FURTHER INFORMATION: The artists' studio, Lazare and Parker, 21 Prince Arthur Ave., Toronto 5. Telephone 923-3114



HOME LIFE

In this first unit, 7 paintings depict the day-to-day life of the village. (The numbers refer to the sequence numbers of the paintings.)

- CORN CULTURE (33)** : A forest, burned clear, becomes a cornfield to be harvested by women. It is guarded by warriors.
- LONGHOUSE (1)** : Indoor feast with dancers, gamblers, story-tellers.
- SUITORS (34)** : Accepting his gifts, she agrees to share his lodge.
- MARRIAGE (2)** : A feast for the couple who agree to cohabit.
- CHILDREN (3)** : The various activities of village youngsters.
- AFFECTION (4)** : The Jesuit Relations describe how one member of a family would give his life for another.
- GAMES (5)** : The dangers of lacrosse as played by the Hurons is indicated by harsh body bruises.

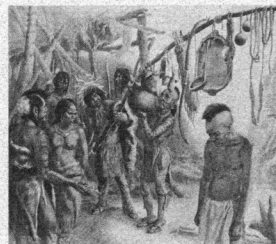
Inset is a section of the **CHILDREN (3)** painting. The paintings are mixed-media, rendered in inks, dyes, water-colors, pencils.



GOVERNMENT

This episode of 8 paintings illustrates, from descriptions in the Jesuit Relations, how the Hurons governed themselves at the village level when disaster struck.

- LONGHOUSE FIRE (7)** : A group of orphans lose their lodge to fire.
- ASSEMBLY (8)** : A council is called at the chief's lodge.
- TOBACCO (9)** : Before any council begins, tobacco is lit.
- ORATOR (35)** : Helped by memory belts, orators expound on the past.
- COUNCIL (10)** : In family groups, contributions are discussed.
- GIFT PLEDGE (11)** : Each family commits itself to a donation.
- GIFT PARADE (12)** : Corn, pumpkins, squash, berries, fur and fish are carried to the village's central compound.
- GIFTS TO ORPHANS (13)** : Unit 2 ends with the happy children.



JUSTICE

To show what happened to thieves and murderers, an anecdote described in the Jesuit Relations has been used in part. In our episode the criminal pays for his crimes in a traditional way.

- THE CACHE (14)** : A criminal hides loot stolen from a relative in mother's house.
- REPRISAL (15)** : Suspecting the criminal, the relative takes all mother's goods.
- MURDER (16)** : Vengeful, the criminal murders relative's son.
- REPARATION STICKS (17)** : Criminal's family commits gifts to the Chief.
- REPARATION GIFTS (18)** : Gifts are presented to bereaved family.
- MOURNERS (19)** : Last 4 gifts acknowledge mother's anguish.
- GIFT POLE (20)** : Final gifts are raised over criminal's head.
- CORPSE (21)** : The criminal's punishment culminates under the rotting body of the victim.



THE ALGONKIANS

This unit shows the way of life of the Hurons' hunting and gathering neighbors to the north, who mixed freely with the Hurons and shared many of their traits and beliefs.

- MOOSE HUNT* (22) : Hunters close in on a wounded moose.
- BEAVER HUNT* (23) : Hunters methodically destroy a beaver house, pulling the animals from the water.
- WINTER CAMP* (24) : While a clan makes camp, hunters leave.
- WIGWAM* (25) : This temporary lodge contrasts with the Hurons' firmly built longhouse.
- TRADE* (26) : At Old Woman's Bay near Wawa, Hurons trade corn for Algonkians' furs.



MEDICINE

This series depicts natural healing methods, the spiritual medicine of dreams and desires, and the practices of the okis and sorcerers.

- NATURAL MEDICINE* (27) : A composite scene showing various treatments for physical ills.
- DREAMS AND DESIRES* (28) : A sick man's malaise is cured by the fulfillment of a desire in the form of a dream acted out in reality.
- SORCERERS* (29) : In this montage-wheel are depicted the methods and practices of Huron sorcerers and medicine men. The oki reads omens in both fire and water.



RELIGION

This unit tells what the Hurons believed about their origins, their afterlife, and includes installation and burial ceremonies.

- ORIGIN MYTHS* (30) : The central figure in this montage is Iouskeya, provider and sun god of the Hurons.
- AFTERLIFE MYTHS* (31) : Some of the myths reflect remarkably those of ancient Greece, even in details.
- RAISING OF THE CHIEF* (32) : The ceremony of "resuscitation" which each new chief underwent when installed.
- BURIAL OF THE DROWNED* (6) : Believing the sky angry if one drowns or freezes, the Hurons had a special ceremony.
- FEAST OF THE DEAD* (36) : The reburial ceremony, near Orr Lake.

BEFORE the WHITEMAN

A series of original paintings by Canadian artists Lewis Parker and Gerald Lazare, depicting the life of the Huron and Eastern Woodland Indians as it actually was prior to the arrival of the first Europeans in North America.

The collection to be used in slide form at the Ste. Marie Museum in Midland, was brought to The Ontario Institute for Studies in Education by Dr. Garnet McDiarmid of the Department of Curriculum. Dr. McDiarmid works with several Indian communities and is senior author of *Teaching Prejudice*, a study of the portrayal of Indians and other minority groups in social studies textbooks.

OISE is a college, affiliated with the University of Toronto for degree-granting purposes, which: conducts programs of graduate study in education; undertakes research in education; disseminates the findings of research and development studies; develops new approaches to education.

Opening June 15th, the exhibition continues to July 15th, 1971.

