

INDIGENOUS MATERIAL FINDING AID

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19 August 2016

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1.



Introduction

Indigenous (or Indigenous) peoples are the original inhabitants of the land that is now Canada and their history significantly predates the arrival of European settlers. Indigenous peoples in Canada refer to First Nations, Métis and Inuit. Though severely threatened—and in certain cases extinguished—by colonial forces, Indigenous culture, language and social systems have shaped the development of Canada, and continue to grow and thrive despite extreme adversity.

Indigenous peoples in Alberta are culturally diverse. From the Dene of the Subarctic, the Woodland Cree, the Blackfoot of the southern plains to the Métis, these distinct groups from around the province lived close to the land, which shaped each group's culture, beliefs, values, and knowledge. Although several geographical frameworks based on linguistic divisions between First Peoples exist, the denoted cultural areas are massive and generalized, and reflect a settler-colonial worldview that privileges property acquisition, European-style government, and economic growth, even though the research was done often through interviews and fieldwork. Like in most cases, what is true of a part is not always true of the whole. Across the globe Indigenous peoples, in common with other colonized populations, assert rejection of being told what they are by others.¹ The corpus "about" Indigenous people circulates and constitutes contemporary Indigenous understandings of what it means to be Indigenous, in a tight relation to past and ongoing trends and theorizing in the Western social sciences. As such, the City of Edmonton Archives (COE) has a variety of material "about" Indigenous peoples, consisting of

¹ Mignolo, W. (2009). Epistemic disobedience, independent thought and decolonial freedom. *Theory, Culture & Society*, 26(7/8), 161.

what the "official" record of them was considered to be by the City. In an effort to try and address this known gap in our holdings, the purpose of this finding aid is to bring to light the materials the COE Archives *does* have for Indigenous research and forge new connections to mend the institutional record to take in account the records made by Indigenous peoples, themselves.

Contact with Europeans brought significant and irrevocable change to Indigenous peoples. For more than a century the fur trade was the sole method of contact between Europeans and Indigenous people, and it affected the lifestyles they led. Eventually groups became dependant on trade for food, as they had turned from harvesting animals for food and skins to trapping those species desired by European markets. This also had a considerable impact on the ecology of the area. Bands began moving closer to trading posts, and traders worked to exert control over the Indigenous peoples.

In 1870 the federal government purchased Rupert's Land from the Hudson's Bay Company, and in a series of treaties between 1871 and 1921, secured a number of land cessions from various Indigenous groups. Most of these agreements describe exchanges where Indigenous groups agree to share some of their interests in their ancestral lands in return for various payments and promises. By 1880, most Indigenous people, including 11,000 on the Plains, had been forcibly relocated to reserves. The Canadian government attempted to acknowledge the special relationship of the Métis to the treaty proceedings, by paying "half-breeds" for their Indigenous inheritance with dollar-valued land certificates known as *scrips*. Efforts to implement this program were often undermined by the largely fraudulent activities of "jobbers," who amassed the majority of the resources originally earmarked for the Métis communities.

Under the *Indian Act* the Department of Indian Affairs was given the power to intervene in internal band issues, make general policy decisions, and manage Indigenous lands, resources, and money. The federal government intended to teach First Nations peoples to assimilate and live the way Europeans lived and "Indian agents" were those who enforced these rules. They were given legal power over the reserves, administering the people living on reserves, controlling their movement, housing and expenditures. They banned religious and traditional activities; government agents tried to introduce groups to new means of subsistence, primarily agriculture. Though some bands managed to subsist successfully, most faced a severe food crisis. Years of scarcity and starvation followed, in which the people depended upon frequently inadequate government rations, which were only allotted to bands that had signed treaties with the Crown. The Red River and North-West Resistances of 1870 and 1885, respectively, were uprisings against the Canadian government aimed at protecting Indigenous ways of life, but both were ultimately defeated and in November 1885 Métis leader Louis Riel was hanged for treason.

The *Indian Act* also led to the implementation of joint government and Christian missionary programs like residential schools to further aims of assimilation. By removing children from their families and traditional ways of life into a residential school, the Indigenous children would be "assimilated." In reality this led to a mass loss of identity, culture, language, parenting, traditional skills, and self esteem, and cumulative intergenerational trauma in many

communities. Approximately 150,000 First Nations children attended residential schools across Canada. Alberta had twenty-five residential schools, the most of any province in Canada.

Throughout this difficult period of social and economic transformation, missions of various Christian denominations played a major role in providing a new education system, frequently acting as mediators between Indigenous and non-Indigenous peoples. Indigenous leaders made efforts to establish provincial organizations through which they could articulate their social and economic needs. Starting in the 1920s, organizations like the League of Indians of Western Canada struggled against government harassment and apathy among their own people, slowly beginning to lift the oppressive paternalism of government policy. Activities of such Indigenous-led organizations began to increase, forcing the federal government to take notice. The Indian Act was partially amended in 1951, 1985 and later in 2010 to remove some outdated and discriminatory practices, and Indigenous people were granted the right to vote in federal elections in 1960. After the removal of the 1969 White Paper and the Indian Agents, various economic programs have been initiated on reserves and the government has increasingly transferred administrative responsibilities to elected chiefs and tribal councils.

1.1 A Note on Completing Indigenous Research

Researchers are responsible to ensure that ethical standards are ensured and local research protocols respected. There is always going to be some hurdles to climb for any researcher who is entering a community for which they are not a member, regardless of what cultural group is discussed. Linda Smith speaks very strongly on past research in Indigenous communities in stating, "the term research is inextricably linked to European imperialism and colonialism."² Eurocentric research in the past has often been plagued with Eurocentric knowledge, heritage, language, and ethical behavior, undermining Indigenous knowledge. The ethical practices engaged by current researchers entering First Nation communities need to reflect on Indigenous knowledge. These are outlined in the core principles of the Tri Council Research Secretariat: respect for people and their community, a concern for the welfare of individuals and their communities, and that justice be upheld through the research activities. As Cora Weber-Pillwax states, "once the decision has been made to enter a community with the intention of 'doing formal research,' [one is] accepting responsibility and accountability for the impact of the project on the lives of the community members with whom [they] will be working."³

That said, the COE Archives holds a broad, but incomplete collection of historic records about Indigenous peoples. Users should note that the materials listed below are not a comprehensive collection of all historical sources relating to Indigenous political, social, economic and cultural development. The COE Archives hold records of where the City has interacted with Indigenous people formally, as a corporate body, with some records acquired from the private sector. The official government records provide only part of the story and private sector materials, family

² Linda Smith, "The Indigenous People's Project: Setting a New Agenda," in *Decolonizing Methodologies, Research and Indigenous Peoples*, 115 (Dunedin, NZ: University of Otago Press, 1999).

³ Cora Weber-Pillwax, "Indigenous Researchers and Indigenous Research Methods: Cultural Influences of Cultural Determinants of Research Methods," *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health* 2, no. 1 (2004): 79.

records and the non-governmental organizations of civil society offer other viewpoints. Many such records are held elsewhere, outside the custody of the COE Archives, and are more specifically related to those donors.

In addition to this, because of Edmonton's settler colonial history a large portion of records refer to Indigenous people with discriminatory language, and perpetuate colonial viewpoints and attitudes held at the time of records creation. Some records also mention residential schools, and may bring back painful and distressing memories for some. The individuals or institutions that created the documents left a strong imprint on them that is coloured by the why, when and where of their creation and the COE Archives have done what they can to mitigate historical prejudice. Our descriptions of these records are as value neutral as possible. Racist and derogatory terminology is an integral part of the historic record and remains to show the mindset of earlier generations. In our records, we provide an archivist-created title (especially for historical images), however we do include the Title Supplied, or title of the image was given by the creator of the work. Archivists keep those titles to provide context. The City of Edmonton does not condone the use of derogatory language, such as "indian," or "eskimo." However, these search terms may provide more access points into archival material in that they may be connected to the original descriptions made by colonial creators. Especially for photographs, government records, and clipping files, these search terms may be helpful to use in our online database to access records made by historical individuals.

Most importantly, archival research may take a toll on the body and the mind, and it is important to practice self-care. If reading this guide distresses you or someone you know, please call the Indian Residential Schools Crisis Line at 1-866-925-4419, or visit <http://healthycanadians.gc.ca/publications/healthy-living-vie-saine/mental-health-sante-mentale/coping-emotional-faire-face-emotivite-eng.php>.

2. Government Records

The COE Archives' government records, while they do illustrate government attitudes toward Indigenous issues and provide a thought-provoking view into the formal interactions between Indigenous peoples and the municipal government, they come from the "official," and often settler colonial point of view of the City. In turn, these records speak *about* Indigenous people and concerns, rather than providing the point of view from Indigenous people themselves. The City of Edmonton's response to issues relating to the Department of Indian Affairs, the Charles Camsell Indian Hospital, Indigenous associations and societies, and Métis affairs are documented largely in correspondence, and are found in several different government record groups. While noted in the finding aids of these record groups, for ease of access, a quick reference guide for materials pertaining to Indigenous affairs has been assembled here.

RG-11 Series 1.4 File 29 - "Aboriginals"

- Correspondence between the City Commissioners' Office (CCO) and Chief Constable A. G. Shute pertaining to several Indigenous people in 1939. Two memos deal with the "misconduct" of a woman. One letter about a "shack." One letter from Commissioner Hodgson to a concerned party and their problem with Indigenous people in the area.
 - TW: uses words such as Indians and Halfbreeds. Racist language calling Indigenous peoples a "menace to the district."

RG-11 Series 1.4 File 264 - "Aboriginals"

- Letter from "Khan-Tineta, Caughnawaga Iroquois Land" to the CCO arguing against the amendments to the Indian Act in 1969.

RG-11 Series 1.4 File 266 - "Aboriginals"

- Correspondence between CCO and Khan-Tineta, 1969.

RG-11 Series 1.4 File 388 - "Aboriginals"

- Correspondence from the CCO and Chief Currie and the "Treaty Indian Study Tour" carried out by Currie, which occurred on November 17, 1967. The purpose of the study was to meet with "Indian Bands" and "non-Indian communities regarded as social problem areas," to obtain information about the situations and problems in Indigenous communities for a future, "Indian Conference." The itinerary and those involved are included in this file.

RG-11 Series 2 File 7 - "Indian-Eskimo Association of Canada"

- Correspondence from the CCO and the Indian-Eskimo Association of Canada (IEAC) regarding the Western Canada Indian Seminar of 1962.

RG-11 Series 2 File 11 - "Friends of the Indians Society"

- Correspondence from the CCO and the Friends of the Indians Society, regarding a visit by the Alexis Reservation on August 25, 1964.

RG-11 Series 2 File 13 - "Friends of the Indians Society"

- Correspondence from the CCO and the Friends of the Indians Society, regarding a visit by the Alexis Reservation on June 12, 1965.

RG-11 Series 4 File 21 - "Department of Indian Affairs and Northern Development"

- Correspondence from the Department to the CCO regarding a parking permit and its authorization. There is brief mention of the Desmarais Student Residence during the year of 1969.

RG-11 Series 5 File 161 - "Charles Camsell Indian Hospital"

- Correspondence from Charles Camsell Hospital and the CCO in 1949 regarding the nuisances of street traffic and dust near the hospital that disrupts the hospital's "Quiet Zone."

RG-11 Series 6.3 File 144 - "Shacks on Grierson Dump" and "Métis"

- Correspondence from the City Chief Health Inspector about the living conditions of Indigenous peoples in the Grierson Dump, 1937. Investigation report from April 2, 1937 included. These documents give information about the "deplorable" living conditions that some of the Indigenous peoples were subject to. Included is a petition signed by the dump dwellers asking the city to extend the amount of time to vacate the dump.
 - TW: use of words "halfbreeds" "indians" calling them a "menace"
- Correspondence from the CCO and the police department regarding Métis people living in shacks near 140 street, 1937. Several letters indicate that "indians" and "halfbreeds" are living near Stony Plain Road; these people did not have Treaty rights and were living in poor conditions, unable to return to a reserve or receive treaty assistance. List of families living there is included.

RG-11 Series 6.3 File 145 - "Indian Squatters"

- Correspondence from the CCO about "indian squatters" on the Hudson Bay Reserve, and those on Stony Plain Road, 1937. One letter from Colonel J. K. Cornwall defending those who are living there. A petition from the dwellers included, pleading with the City to allow them to stay or provide them with land.

RG-11 Series 7.3 File 60 - "Indian Association of Alberta"

- Correspondence from CCO speaking to the conversion of old Jesuit College into a tuberculosis sanatorium, 1945. Letters supporting and opposing this construction. Letters from John Laurie on behalf of the IAA to the City and their proposed "indignation meeting" for concerned citizens, and advocating for the equality and health of Indigenous people.

RG-11 Series 7.4 File 197 - "Indian Youth Counselling Project Report"

- Correspondence regarding the Indian Youth Counselling Project in 1966 under the auspices of Family Service Association and the Department of Indian Affairs. Enclosed is their report.
 - TW: racist attitudes and language; assimilation

RG-11 Series 7.4 File 204 - "Indian Act Hearings"

- Correspondence between the CCO and Khan-Tineta Horn about the Indian Act Hearings, 1968.

RG-11 Series 7.4 File 205 - "Indian Act Hearings"

- Correspondence between the CCO and Khan-Tineta Horn about the Indian Act Hearings, 1968, continued from previous file.

RG-11 Series 7.4 File 262 - "United Indian Federation of America"

- Correspondence from UIFA and CCO to allow them to canvass for funds over the radio and tv, May 1963.

RG-11 Series 7.4 File 263 - "United Indian Federation of America"

- Correspondence from CCO to allow UIFA to canvass for funds door to door, selling maps and renew their application.

RG-11 Series 7.4 File 264 - "Edmonton Indian Residence [School]"

- Correspondence from CCO to allow the Edmonton Indian Residence School to canvass to fund athletic and musical programs, 1964, "to improve relationships between Indians and non-Indians".

RG-11 Series 7.4 File 266 - "Indian-Eskimo Association of Canada"

- Correspondence from CCO and the IEAC to develop an Alberta Native Development Fund, asking to advocate for their needs as a local community. Attached is annual report from the IEAC, 1969.

RG-21 Series 4.3 File 3 and File 99 - "Indian House" and "Métis Cabin"

- Report on the Indian House at Fort Edmonton Park, 1973 and the Métis Cabin, 1984.

RG-78 Series 2.26 File 7 - "Canadian Indian-Métis 1978 Games Committee"

- Proposal from the Canadian Indian-Métis 1978 Games Committee to increase involvement of Indigenous people in the 1978 Commonwealth Games.

As in most archival repositories, there is a backlog of unprocessed materials that are not intellectually available to the public. However, there are several notable unprocessed record groups that can be accounted for in these accessions, namely the,

- Edmonton Urban Affairs Committee: RG 21, A2004-62, A2013-54, A2013-42 (RG 24), A2002-107, A99-73
- Aboriginal Learning Circle: A99-73, A2005-178
- Aboriginal Headstart: A2005-178
- Aboriginal Youth: A2005-178, A2005-171
- Edmonton Aboriginal Accord Initiative: A2011-10
- Aboriginal Proclamation: A2005-5
- Aboriginal Achievers June 1996: A2005-5
- National Aboriginal Day 2005: A2005-74
- Declaration Strengthening Relationships between the City of Edmonton and Urban Aboriginal People: A2006-107
- Indian Association of Alberta Treaty: A76-21
- Aboriginal Research: A76-21, A2007-79
- Aboriginal Gallery at the Provincial Museum: A98-48

3. Manuscript *Fonds*

Personal, family and organizational material about Indigenous political, social, economic and cultural development can be found in COE Archives manuscript *fonds*. Many of the records currently use inappropriate or offensive language towards Indigenous people as the records

come from the personal reminiscences and points of view from settler colonists. One of the COE Archives' most notable *fonds* is the McDougall and Secord Limited *fonds* (MS-594) which contains Métis Scrips issued by the company (Files 826-853). Other *fonds* and collections include:

MS-717 Laurent Garneau *fonds*

- Papers dealing with Laurent Garneau's estate following his death in 1921, including an inventory of his assets, and correspondence regarding the disposal of the will.

MS-94 Alberta Native Communications Society *fonds*

- An evaluation report of the society's "Native Communications Programme" ca. 1976.

MS-594 File 533 - "Agreement with Louis Tobin to supply Trade goods for sale to Indians 1897"

- Agreement with Louis Tobin and McDougall and Secord Limited, to supply him with goods to sell to Indigenous people at Lesser Slave Lake, June 28, 1897.

MS-594 File 535 - "Agreement with Daniel Ferguson to supply goods for sale to Indians 1897"

- Agreement with Daniel Ferguson and McDougall and Secord Limited, to supply him with goods to sell to Indigenous people at Peace River, June 28, 1897.

MS-594 File 825 - "Treaty #8 Tenders for Indian Supplies"

- Agreement between McDougall and the Department of Indian Affairs to tender supplies to Indigenous Communities under Treaty #8.

MS-51 File 1 - "Hudson's Bay Account Book from Fort Edmonton 1879-83-Indian Department Accounts"

- Accounts of trade between various Indigenous groups.

MS-56 2. Correspondence files, 1926, 1928-1929 File 19 - "Correspondence, W."

- Correspondence between NAPODA and J.F. Woodsworth, principal of "Indian Residential School," 1929.

MS-56 2. Correspondence files, 1926, 1928-1929 File 33 - "Correspondence, Canada □ Canadian"

- Correspondence between NAPODA and the Canadian Native Friendship Centre, 1972.
- Correspondence between NAPODA and the Canadian Native Society, 1967-1969.

MS-56 2. Correspondence files, 1926, 1928-1929 File 56 - "Correspondence, I."

- Correspondence between NAPODA and the Indian Association of Alberta, 1954, regarding the Stony Band proposing to redirect the trans-Canada highway for endorsement. Resolution included.
- Correspondence between NAPODA and Indian Industrial School, regarding a Christmas donation, 1931. Response from the school included.

MS-56 2. Correspondence files, 1926, 1928-1929 File 96 - "Correspondence, X □ Y."

- Correspondence between NAPODA and Youville Indian Residential School, seemingly from the students, requesting their presence during the Christmas season.

MS-131 File 2 "Information relating to Stony Plain Indian Mission and School, Winterburn"

- Notes and correspondence related to the Stony Plain Indian Mission and School. Uses colonial language.

MS-254 Box 14 File 1

- Correspondence and telegrams regarding First Nations students, their programmes and accounts. Could be a useful source of student names. PIPPA may apply.

MS-254 Box 16 File 16 - "Indian Affairs"

- Correspondence and telegrams regarding First Nations students, their programmes and accounts. Could be a useful source of student names. PIPPA may apply

MS-404 File 328 - "Administration General"

- Report on child morbidity in Indigenous groups titled, "Morbidity Indicators for Native and Inuit Groups in the Northwest Territories".

MS-419 File 3 "Artwork"

- Drawings made by patients and staff of the hospital depicting Indigenous scenes.

Records related to manuscripts written about Indigenous peoples by colonial authors such as Emily Murphy and Ella May Walker also provide a view into how white settlers viewed their effects on the First Nations and Métis people they encountered.

MS-2 File 51 - "Emily Murphy manuscripts "The Romance of Henry Harmon - 'Squaw Man;'"

- Manuscript of one of Murphy's monographs about Henry Harmon's fur trading story. She speaks in colonial language about Indigenous women.

MS-10 File 2 - "Indians 1922-1936"

- Newspaper clippings collected by Kells related to Indigenous people in the early 20th century. Uses colonial language and perpetuates views of society at the time.

MS-10 File 19 - "Food"

- Non-fiction manuscripts written by Kells related to food. Mention of how to make pemmican. One small work called "Red Indians of the plains" by Rev. J. Hines.

MS-10 File 41 - "Miscellaneous"

- Extracts from "Wanderings of an artist among the Indians of North America, 1846-1848" by Paul Kane.

MS-43 File 1 "Manuscript"

- Manuscript of a history of French settlement in North America and the Canadian northwest and of the Lamoureux family. Mention of Indigenous peoples and rituals from a colonial perspective.

MS-43 File 8 "Transcript"

- Notes about a mission at Calgary taken by Rev. Father Emile Legal about Indigenous groups.

MS-43 File 9 "Transcript"

- Notes and short biographies of people of the Plains, Aboriginal groups tribes, "A case of chromosome deletion in the Rh genotype" by Mrs. Gilda Rath. These were to serve as source material for the book Louis Kwarakwante/L'Iroquois.

MS-43 File 16 "Transcript"

- Notes on Blackfoot and Blood nations to serve as source material for the book Louis Kwarakwante/L'Iroquois.

MS-43 File 26 "Transcripts"

- Transcript of letter from Bishop Grandin to Col. Jarvis of Fort Saskatchewan regarding and Indigenous person who had committed a murder before arrival of police and was turning himself in [September 8, 1876]. Used as source material.

MS-43 File 28 "Transcripts"

- Transcript of letters from Bishop Grandin pleading for money for Indigenous children and also money for schools. Used as source material.

MS-43 File 31 "Transcript"

- Excerpts from the Journal of Bishop Grandin, describing the condition of First Nations reserves. Used as source material.

MS-43 File 36 "Transcript"

- Transcript from the Edmonton Bulletin of Big Bear and his Cree Indians in 1882, mentioning the problems Indigenous people had with the government.

MS-43 File 38 "Notes"

- List of Indians withdrawing from treaty, July 12, 1886, June 1, 1888. From Oblates Archives, A V 891. Includes notes from treaty paysheet, 1885, concerning consequences of participation in Northwest Rebellion.

MS-52 File 1 - "Research correspondence"

- Correspondence to Walker from the Stony Indian Agency for the purposes of gathering information for her novel.

MS-52 File 22 - "Typescript"

- Typescript of Walker's, *An Indian Story, as told by Councillor Johnson Tabobinggong, grandson of the Great Chief Wass.wan.nee of the Parry Island band*, March 29, 1930. Uses colonial language.

Other notable fonds MS 342 John Norris *fonds* and MS 337 Doris Lendahl *fonds*, which have a few physical items of Indigenous art and artifacts.

4. Photographs

The COE Archives has many photographs of and by Indigenous peoples. It is regrettable that a large amount of the photos in the Archives were originally taken without the subjects' consent, and are often captioned with colonial commentary. As stated above, the Archives supply an archivist-created title for historical images, but also includes the Title Supplied, or title of the image was given by the creator of the work. Archivists keep those titles to provide the historical context of the time the photograph was taken, even though it may contain inappropriate or offensive language. They can be found by using search terms, "aboriginal," "indigenous," "Métis," and "inuit" but because of the Title Supplied, searching for "indian" or "eskimo" may bring up other database entries that may be skipped by the database search function.

Photo collections can be found in both Government Record and Manuscript *fonds*. Although there are too many to list here, several photographs of particular interest include:

- **EA-10-2503**: Cairn commemoration of peace treaty between the Cree and Blackfoot Aboriginal tribes
- **EB-10-38**: Chief abis-tos-gros by Charles W. Mathers
- **EA-600-3764f**: Frank Cardinal, Chief and delegate of the Sucker Creek band attending an [Indian Association of Alberta meeting on increased Aboriginal self-government]. By Laddie Ponich
- **EA-600-4687c**: "Stony Plain Indians Face Prosperous Future" by Eric Bland
- **EA-302-20**: Decoteau family
- **EA-20-7296e**: Dance of the Copper Eskimos, Coronation Gulf by City of Edmonton Parks and Recreation

- **EA-474-62:** Aboriginal Men with Pipe and Binoculars
- **EB-12-17:** Indians Portaging a 50 Ft. Scow or Boat on the Mantaise Portage by Charles W. Mathers
- **EA-600-4341:** Gerald Feathers, local artist by Eric Bland
- **EA-117-15:** Udo Mueller at [Indian House], Fort Edmonton Park

These are shown in Appendix I at the end of this finding aid.

Some, though not all, of these pictures can be found in the Archives' online database. Not all of these have physical copies in the reference room.

5. Library

In addition to our primary source materials about Indigenous peoples, the COE Archives also has a research library with many publications and government reports written about and by Indigenous peoples. The titles listed below (and many more) are available to researchers upon request. Also available are local histories of reserves and Métis settlements.

Library Books

- **497 FAR** - *A Dictionary of the Cree Language* (1938) by Richard Faries, Edwin Arthur Watkins and J.A. Mackay
- **971.004 AND** - *The First Métis: A New Nation* (1985) by Dr. Anne Anderson
- **971.004 LAP R3** - *Seen but not Heard: Native People in the Inner City; Report 3: Victimization and Family Violence* (1994) by Carol La Prairie and Bruno Steinke
- **971.004 SIL** - *The Face Pullers: Photographing Native Canadians 1871-1939* (1994) BY Brock V. Silversides
- **971.230 BUL** - *100 years at Whitefish 1855-1955; The first Indian History of the Whitefish Lake reserve* (1955) by Sam Bull
- **970.41 DAN** - *We are the New Nation: The Métis and National Native Policy* (1979) by Harry W. Daniels
- **970.009 MOT** - *before--Alex Decoteau--after* (2004) by Izola Mottershead
- **704.08 STA** - *Soapstone and Seed Beads: Arts and Crafts at the Charles Camsell Hospital, a Tuberculosis Sanatorium* (1993) edited by Patricia A. McCormack

Government Reports

- **3101-2004-feb-pt1** - *Rossdale Flats Aboriginal Oral Histories Project Sponsored by Edmonton Aboriginal Urban Affairs Committee: Report of Findings Part 1 of 2* (2004) by the Rossdale Flats Aboriginal Oral Histories Project Research Team
- **3181-2009-and** - *Aboriginal Edmonton: A Statistical Story - 2009* (2009) by Chris Andersen

6. Clipping Files

The COE Archives clipping files collection contains newspaper articles on a wide variety of subjects, be it Indigenous people, organizations, societies, events, and concerns. The way to search the clipping files is to envision a subject area or search term such as "aboriginal" "reserves," "Feather of Hope Society," or "Moostoos" and search in the online database. Clipping files, while not technically archival, provide an entrance point for researchers into names, groups, and events related to their research subject to further search the archival holdings. It also provides a view into the beliefs and ideas held by the wider society of the day.

7. Other Resources

The following institutions provide further information on Indigenous people's concerns, and history.

Indigenous and Northern Affairs Canada

30 Canada Place

9700 Jasper Avenue NW

Edmonton, AB T5J 4G2

Tel: 780-495-2773

<https://www.aadnc-aandc.gc.ca/eng/1100100020670/1100100020675>

Provincial Archives of Alberta

8555 Roper Road

Edmonton, AB T6E 5W1

Tel: 780-427-1750

paa@gov.ab.ca

<http://provincialarchives.alberta.ca/>

Musée Héritage Museum

St. Albert Place,

5 St. Anne Street NW

St. Albert, AB T8N 3Z9

Tel: 780-459-1528

museum@artsandheritage.ca

<http://museeheritage.ca/archives-library/>

Royal Alberta Museum

12845 102 Avenue NW

Edmonton, AB T5N 0M6

Tel: 780-453-9100

<http://www.royalalbertamuseum.ca/research/culturalStudies/ethnology/>

Métis Nation of Alberta Genealogy Research Centre

Tel: (780) 455-2200

<http://albertametis.com/registry/genealogy/>

Glenbow Archives - Métis Genealogy Research

130 - 9 Avenue SE

Calgary, AB T2G 0P3

Tel: 403-268-4204

<http://www.glenbow.org/collections/archives/genealogy/>

Appendix 1 - Photographs







