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MEET THE ARTISTS

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ART CARD COLLECTION

VOL. 1

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## MEET THE ARTISTS INDIGENOUS COLLECTION



## Alvin Adkins

*Haida*

Alvin is a member of the Haida nation, a group who inhabits the Queen Charlotte Islands, also known as Haida Gwaii, located along the northern coast of the province. Beginning his career as an artist in 1971, Alvin has been counseled by distinguished colleagues such as Dempsey Bob, Freda Diesing, Bill Reid, Robert Davidson and Don Yeomans. Alvin has established himself as a prominent artist whose style reflects intricacy, experience and quality. Currently he is putting most of his time toward carving jewelry pieces that are sought-after by many Northwest Coast Native art collectors.



## Betty Albert

*Cree*

Betty Albert-Licenz was adopted and raised by French Canadian parents in Northern Ontario. She spent time on Vancouver Island where both of her interests in art and spirituality surfaced. During the next twenty years, she worked with pen and ink, and improved her artistic techniques. Circumstances eventually brought her back to her Native American father, discovering her birthright as a Cree. Betty then began an art business with her father called “Wabimeguil Art Studio,” which distributes art throughout North America. Like many Cree people, dreams play an important part of her life and her work.



## Fred Anderson Jr.

*Heiltsuk/Wuikinux Nation*

Fred was born 1966 at Rivers Inlet, BC, a village situated just east of the northern tip of Vancouver Island. Fred belongs to Heiltsuk/Wuikinuxv Nation Tribe. “Traditional art has always been a part of my life and is now a major tool in my healing journey. I believe that success and happiness is something you attract by the person you become along the way. My art is a direct reflection or manifestation of my spirit. All of my designs have a story incorporating culture with spiritual development; it encourages those to reach deeper and gain more from life.”



## Arnaqu Ashevak

*Inuit*

Arnaqu is an adopted son of the noted artists Kenojuak Ashevak and Johnniebo Ashevak. He began carving in the early 1980s. In 1990, he started working as an assistant printmaker for the West Baffin Eskimo Co-operative, which inspired him to make the drawings that led to recognition as a graphic artist. He is more widely known as a carver and enjoys making fanciful constructions that use a variety of materials. He first exhibited as a printmaker in 1982, and as a sculptor two years later.



## Kenojuak Ashevak

*Inuit*

Kenojuak first began experimenting with drawing and stone carving in the late 1950s. Her early work appeared in the Cape Dorset Annual Graphics Collections, launching a career that would include numerous national and international commissions, special projects and exhibitions. Her life and art have been the subject of a film produced by the National Film Board of Canada, and a book entitled “Graphic Arts of the Inuit: Kenojuak”, published in 1981.



## Mayoreak Ashoona

*Inuit*

For a very long time Mayoreak lived at an outpost camp and being great distances away from people. So, Mayoreak took up carving as well as drawing because it made economic sense to do so and also kept herself occupied. Mayoreak’s carvings are very dynamic and strong and having uniquely feminine perspectives in their rendering as do her drawings. Ashoona draws in a variety of styles (including abstract) and the figures that she produces are engaged in a variety of activities. Ashoona has in the context of her paintings and drawings an ability to explore, to work and capture the essence and master techniques of abstract or figurative representation through symmetry and balance.



## Pitseolak Ashoona

*Inuit*

Pitseolak was among the first in Cape Dorset to begin drawing, and the most prolific. She made close to 9,000 drawings during her 20 years in Cape Dorset. Her prints have appeared in every annual print collection since her work was first published in 1960. Her best and most authentic drawings were of “the old Eskimo ways”, a way of life deeply embedded in her memory. Pitseolak was been awarded several honours over the years, and her work has been the subject of several projects. In 1971 the National Film Board produced a film based on her book, “Pitseolak: Pictures out of my life”.



## Shuvinai Ashoona

*Inuit*

Shuvinai began drawing in 1995. She works with pen and ink, coloured pencils and markers and her sensibility for the landscape around the community of Cape Dorset is particularly impressive. Her recent work is very personal and often meticulously detailed. Shuvinai’s work was first included in the Cape Dorset annual print collection in 1997, with two small dry-point etchings entitled Interior (1997-33) and Settlement (1997-34). Since then, she has become a committed and prolific graphic artist, working daily in the Kinngait Studios.



## Todd Baker

*Coast Salish*

One of Canada’s foremost First Nation artists, Todd Baker is the grandson of the (late) great leader and speaker Chief Khot-la-cha (Chief Simon Baker) of the Coast Salish tribe of the Squamish Nation located in the beautiful city of Vancouver.

With honor and by request, he began drawing for his tribe in his preteens and had ‘The National Living Treasure’ Bill Reid critique his first instrumental crest design, and instead of using his thunderbird design as the new logo for the Squamish tribe, he went straight to a limited edition and hasn’t looked back.



## John Balloue

*Cherokee*

After returning home from Vietnam, John began taking art courses from the local Junior College. Forty years later it has become a business and a way of life. Having a Cherokee father and an English/Irish mother and not being raised on a reservation, art is his way of understanding, keeping alive and honoring his Native Ancestors. Painting in a realistic style for over 30 years, in 2003, John needed to try something new. He began experimenting with color and texture to create a more contemporary look and feel to his work.



## Ray Baptiste

*Ojibway*

Ray Baptiste was born an Ojibway in Berens River, Manitoba, a northern reserve, and now resides in Vancouver, BC. He grew up in Winnipeg, Manitoba, and was educated at Kildonan East Regional in Winnipeg, where he began studying and practicing art. Ray spent much of his early adulthood in the Yukon Territory as a trophy hunting guide. During this time he grew closer to “Mother Earth”, and an epiphany that resulted in giving up his lucrative career and learning to respect all life.



## Rick Beaver

*Ojibway*

Rick Beaver was born in 1948 on the Alderville Indian Reserve on Rice Lake, Southern Ontario. A degree in wildlife biology is a strong influence on his painting which he began full-time in 1981. His art evokes an emotional response which harks back to the origin of earth’s people.



## Isaac Bignell

*Cree*

Isaac Bignell was a Cree painter, born in 1958 on the Pas Reserve, 400 miles north of Winnipeg in Manitoba. Isaac moved to Winnipeg, then to Minneapolis and later to Vancouver. Outside of a few art classes Isaac was a self-taught painter, who developed his own style of sponge painting of wildlife images distinguished by flowing lines. Isaac died at the peak of his career at the age of 37, but his art remains as his legacy.



## Hubert V. Billy

*Nlaka'pamux*

I was born in 1972 in the heart of British Columbia and spent most of my young life in the beautiful little town of Spences Bridge and in downtown Vancouver. I first picked up a pencil for my first drawing that hung on Auntie Bunnie's fridge when I was eight. I am mostly self-taught with some instruction in high school art classes. I grew up in a large family with humble beginnings and started my career selling artwork page-by-page from my sketchbook.



## David Boxley

*Tsimshian*

David Boxley is a Tsimshian carver from Metlakatla, Alaska. Born in 1952, he was raised by his grandparents. From them he learned many Tsimshian traditions including the language. In 1979, he began devoting considerable time to the study of traditional Tsimshian carving. In all of David's works of art, from totem poles to box drums to prints, he emphasizes Tsimshian style. David is the first Alaskan Tsimshian to achieve national prominence; he is particularly well respected as a totem pole carver, having carved 65 poles in the last 26 years.



## Kirk Brant

*Mohawk*

Kirk Brant was born in Toronto, Canada in 1969. He is a member of the Mohawks of the Bay of Quinte, Tyendinaga Mohawk Territory and currently lives in Ottawa, Canada. Brant creates scenes from his personal life and, as an avid outdoorsman; much of his life in the bush is captured in his artwork. A graphic designer and aboriginal painter, Brant blends traditional elements with modern techniques developing a unique style that is collectible, cutting-edge, contemporary art. Brant describes much of his work as meditations; his works are lively, with heavy movement and inspirational designs.



## David Brooks

*Mi'kmaq*

David Brooks was Mi'kmaq First Nation, born and raised in Nova Scotia, Canada. He was from Indian Brook First Nation where he spent the majority of his life with his family. Through his young adulthood he traveled and lived in various locations throughout Canada and the United States. In 1983, David began to paint when he met Phillip Young in Toronto; from Phillip he learned basic painting techniques.



## Pauline Bull

*Interior Salish*

Pauline was born on September 21, 1964, and has lived in Vancouver, BC, all of her life. Pauline was introduced to the art by her aunt who taught her to bead in the mid 80's. Pauline's painting career started in 2009 with encouragement from Eric and has been collaborating with Eric since then. Pauline's own style is a combination of realistic and traditional. Pauline has been designing and painting her own art work since 2010. Pauline considers the art to be very spiritual and healing. One of her goals as an emerging artist is to be a small part of reviving our native culture.



## Pam Cailloux

*Huron/Algonquin Métis*

Pamela Cailloux was born in Chibougamau Québec. She is of Métis decent consisting of Huron and Algonquin heritage. Her artwork is heavily influenced by the teachings of the medicine wheel consisting of balance, seasons, elements and harmony. Mother earth is often represented in her works as an energy and spirit that is determined to heal and restore natural order. Pamela has been drawing all her life and the style we see today, began to take shape around 1995.



## Benjamin Chee Chee

*Ojibway*

Born in Temagami, Ontario, Chee Chee largely taught himself to draw and paint. His father died when he was two months old and he lost track of his mother. One reason behind his drive for success as a painter was his ambition to be reunited with her. He was a prominent member of the second generation of Woodland Indian painters, a native art movement that began in the early nineteen-sixties and has since become one of the important art schools in Canada. At the age of thirty-two and at the height of a new found success as an artist and printmaker Chee Chee died tragically by committing suicide.



## Lee Claremont

*Mohawk*

Lee Claremont was born of Mohawk and Irish ancestry, in Woodstock, Ontario. She is a member of the Six Nations, Oshweken, Ontario but now resides in the Okanagan Valley in British Columbia. Lee's work is very contemporary but addresses thousands of years of spiritual beliefs and dreamtime visions. Her bold, vibrant paintings reflect her love of color and its healing powers. Lee's work can be found in many permanent, corporate and private collections throughout the world. She exhibits her paintings locally, nationally and internationally and her work has been published in various magazines, articles and books. She has received numerous awards and recognition for her paintings.



## Ernest Cobiness

*Ojibway*

Ernest Cobiness (Wahbi-Benaise) is from the Elk Clan of the Anishinaabe Nation. He started painting as a child and was mentored by his father, the great Eddy Cobiness, founder of the Canadian "Native Group of Seven." Ernest has painted his whole life and works with different media but mainly acrylics. He is also an activist and he loves hunting, fishing, camping and attending ceremonies and gatherings. The flowing lines between the generations are of the utmost importance to him as he straddles the line between his father's style and imagery and his own.



## Rande Cook

*Namgis Maamtaglia/Mamalilikala*

Rande Cook (Galapa) was born in 1977 in the northern Vancouver Island town of Alert Bay, B.C. Rande spent his early years in Alert Bay where his grandparents, Gus and Florence Matlipi, raised him with strong cultural views and deep ties to his rich cultural heritage as part of the Namgis, Maamtigila, and Mamalilikala tribes. Rande's grandfather taught him the essential elements of art and impressed upon him how art both reflects and connects to the culture and it's importance in maintaining and preserving a flourishing culture.



## Alfred Davidson IV

*Haida*

Alfred Davidson IV was born and raised in the village of Masset on Haida Gwaii BC. The Haida are a matrilineal people and like his mother, Alfred is from the T'saahl Laanaas eagle clan of Masset, BC. He comes from a long line of traditional Haida artists on both his father and mother's side. Alfred grew up in his father's carving room observing and learning the rules of Haida art, cedar carving and argillite carving. He uses traditional Haida formline and creates art works using various multimedia formats.



## Danny Dennis

*Tsimshian*

A self-taught artist born in Port Essington, B.C., Danny Dennis is one of the rare Northwest Coast artists who produces original paintings. Born in 1951, Danny began his artistic career in 1978, also working in the mediums of gold, silver and ivory as well as silkscreen prints. Inspired by master artists Francis Williams and Robert Davidson, Danny has exhibited in Germany as well as many Canadian galleries.



## Jessica Desmoulin

*Ojibway*

Jessica was born in Saskatoon, Saskatchewan on September 18, 1978. She is Ojibway of the Pic River First Nation. As a child she lived in Rochester, Alberta and later in Sparwood, British Columbia. After the birth of her second child, Jessica developed an illness that left her unable to work outside the home. Jessica took this opportunity to approach her art seriously and began to paint canvas. She credits the love and support of her family for allowing her the chance to explore her love of art. Jessica currently lives in Edmonton, Alberta.



## Andrew Mark Dexel

*Heiltsuk/Wuikinuxv*

A young artist from the Nlakapamux Nation. His painting style mixes graffiti style with Coast Salish design creating figurative and abstract images that speak to resistance and renewal. His beginnings as a graffiti artist is central to his style and since his switch from walls to canvas three years ago he has brought this energy from the streets into his paintings.



## Francis Dick

*Musqamakw Dzawadaenutw Band/ Kwakwaka'wakw*

Born in 1959 into the Musqamakw Dzawadaenutw Band (the four tribes of Kingcome Inlet), Francis Dick is a contemporary aboriginal artist and a member of the Kwakwaka'wakw Nation. She is a descendant of the supernatural Wolf, Kawadelekala, who became the first of the Kingcome people. Francis began her career as a social worker after receiving her degree from the University of Victoria, but quickly realized that her true calling in life was to honour her natural artistic talents.



## Jonathan Erickson

*Gitksan*

Born in Terrace, B.C., Jon Erickson is from the Nak'azdli Band of the Gitksan Nation. In 2011, Jon began working with Haida artist Clarence Mills to learn engraving techniques and formline designs. He then studied under Nisga'a artist, Robert Tait, at Vancouver's Native Education College in 2012, where he graduated (top of the class) from the college's Northwest Coast Jewelry Arts Program, receiving the Artistic Achievement Award. By 2017, Jon became the Program Coordinator for the Northwest Coast Jewelry Arts Program.



## Shelly Fletcher

*Cree*

Shelly Fletcher is a Canadian Aboriginal stone carver, painter, and visual artist, descendant from the Missanabie Cree First Nation. Her people had long ago settled and lived in a vast expanse between Hudson's Bay and The Great Lakes. Born in London Ontario, she studied fine arts at the Nova Scotia College of Arts and Design. Her work is influenced by her Cree Ancestry, the legends and stories of her people, and the life-ways of Aboriginal Peoples across Turtle Island. She now lives and works out of her studio in Sault Ste Marie Ontario, having returned to the proximity of her roots and ancestry.



## Kurt Flett

*Oji-Cree*

Kurt Flett is an Oji-Cree (Swampy Cree) from Garden Hill First Nation in the Island Lake region of northern Manitoba. Born in 1956, and raised at Garden Hill, Manitoba, he began drawing with pencil crayons around age 11 and was influenced by such artists as Jackson Beardy and Stanley Monias. He worked as a teacher for ten years before pursuing a full-time artistic career in 1986. Kurt's journey would lead him into devoting all of his time doing what he loves – sketching, painting, and illustrating.



## Lon French

*Haida*

I'm a Haida graphic artist and have been creating Haida art since 2012. At that time, I decided I needed to change the direction of my life. This is when I started learning about my family from Haida Gwaii. I researched Haida art and learned the basic forms. Then I started playing with designs and developed my own style. That style has evolved and continues to evolve the more I create new work. I have tried to stay true to the traditional Haida style and have for the most part, but I feel that to grow as an artist I must be open to change. As I continue on my new path, I try new things and learn more about tradition and this is reflected in my work.



## Jeffrey Red George

*Ojibway*

Jeffrey George, who goes by Red, is an Ojibway artist from the Kettle and Stoney Point First Nation, situated along the shores of Lake Huron in Ontario, Canada and a member of the Otter Clan. Born in 1980, Red grew up with a love of art, drawing his inspiration from nature, a tendency shared with many First Nations artists. "My work reflects my culture: its blessings along with its inner pains and suffering. My journey through life has led me to my native culture and traditions, to the place where I am honoured to share my heart and soul through my artistic gift."



## Laird Goulet

*Métis*

Laird Goulet is a Canadian First Nations Métis artist, from Opaskawayak Cree Nation raised in The Pas, Manitoba; where he grew up experiencing life on the trap-line. With help and encouragement from his family, Laird began his painting adventures. Laird works primarily in acrylics on canvas, and tries to capture what it's like to live as a First Nations person in Canada. From his early childhood to the present, Laird has re-imagined and chose the healing path that has led to an appreciation of who he is and what he has experienced, with a focus on the human ties to the land.



## Lloyd H. Harsch

*Haida*

Lloyd H. Harsch was born in Kamloops BC in 1972 and belongs to the Stastas (Eagle) Clan from Kiusta, now the Skidegate Band. Influenced by renowned artist Charles Edenshaw; Lloyd has been working in the Haida style for over 30 years. His artwork includes argillite carvings, drums, paintings, as well as, red and yellow cedar wood carvings. Most recently, Lloyd graduated from the Native Education College's Northwest Coast Jewelry Arts Program creating copper and silver jewelry.



## Bill Helin

*Tsimshian*

Bill Helin's proud native Indian heritage has played an important role in his growth as an artist. Helin is of the Tsimshian Indian Nation, born and raised in the Northwest Coastal Community of Prince Rupert, B.C. For the most part, Helin's artistry is self-taught. He learned from books and picked up tips and encouragements from friends. One friend, Art Sterrit, sponsored Bill at K'San, B.C.'s famous Indian Art and Carving School at Hazelton. Since then, Bill Helin has never looked back.



## MEET THE ARTISTS INDIGENOUS COLLECTION



### Bill Hensley

*Chickasaw*

Billy Hensley brings modern Chickasaw culture and artwork into the mainstream by creating paintings that incorporate native Chickasaw culture with unique techniques. Billy desires to help bring Chickasaw artists into the global art community through art that incorporates history and tradition with relevance to the present of Aboriginal art.



### Harmony Hoss

*Tlingit*

Harmony Hoss, is a Raven moiety from Beaver Clan, Deisheetaan. Born in Seattle, Washington, Harmony is entirely self-taught and her intricate prints and beadwork are drawn freehand using pen and ink, acrylic paint, and colored pencils. Amazingly, she doesn't use any rulers or straight edges in her work. As a formline artist and beadist, Harmony has established her own unique style combining these two art forms together, bringing formline to beadwork, creating spectacular works from small delicate earrings to intricate beaded boxes.



### Ben Houstie

*Heiltsuk*

Heiltsuk artist Ben Houstie was born in Bella Bella, BC (Waglisla) in 1960. Ben's works include: original paintings, limited edition prints, carved cedar rattles and paddles. He has worked with Cheryl Hall, Robert Hall, David Gladstone and Beau Dick. In 1988, Ben worked under Bill Reid painting several drums of Bill's designs and 20 paddles for the Canadian Museum of Civilization in Ottawa. Ben also painted several reconstructed artworks in 2000 for the Museum of Anthropology's 'The Transforming Image' exhibition, at the University of British Columbia.



### Patrick Hunter

*Ojibway*

Patrick Hunter is an Ojibway, 2spirit, Woodland and graphic artist from Red Lake, ON. His works are inspired by his homeland, the works of Norval Morrisseau, and the Canadian Group of 7. Patrick Hunter Art & Design was launched in 2014 with the intent to make artwork that makes people feel good. Since then, Patrick has been able to reach new audiences by adapting his work to be placed on apparel, houseware items. His strong yet elegant graphic work invites us to realize that everything has spirit and significance.



### Arnold Isbister

*Cree*

Arnold attended the International Banff Centre of Fine Arts. In 1975, he enrolled at the University of Saskatchewan in the Bachelor of Fine Arts program. In his 3rd year, Arnold switched his major to psychology and in his 4th year, he was employed by the Regional Psychiatric Centre (a federal penitentiary) from 1980 – 1995. Writing is an integral part of his art, with a book being released through Wingate Press in June 2005 titled "Stories Moshum & Kokum Told Me" and this book was also shortlisted for the "Aboriginal-Book-Of-The-Year". He has now combined his paintings, his culture and short stories into a book of storytelling.



### James Jacko

*Odawa-Pottawatomi*

James Jacko is an Odawa/Pottawan senior artist of the Three Fires Conferacy from the Wiikwemikoong Unceded Indian Reserve, Manitoulin Island. He is a self taught artist and his artistic accomplishments go back as far as 1972. His greatest influences come from his family, most of whom are very detailed in their own style either through arts and crafts, trades, and work ethic, along with strong cultural surroundings and beauty of his home community.



## Alex Janvier

### *Denesuline (Chipewyan) and Saulteaux*

Born in 1935, Alex Janvier was raised in the nurturing care of his family until the age of eight. At this age, the young Janvier was uprooted from his home and sent to the Blue Quills Indian Residential School near St. Paul, Alberta. Although Janvier speaks of having a creative instinct from as far back as he can remember, it was at the residential school that he was given the tools to create his first paintings. Unlike many aboriginal artists of his time, Janvier received formal art training from the Alberta College of Art in Calgary and graduated with honours in 1960.



## Micqaela Jones

### *Te-Moak*

Micqaela grew up on the Duck Valley Indian Reservation of the Shoshone and Paiute Nations located 100 miles northeast of Elko, Nevada on the Idaho border. Her youth was filled with rich visual experiences, days spent hunting, fishing and enjoying the beauty of Nevada's outdoors with her sister and two brothers. It wasn't until later in life, as a young adult, that Micqaela began painting and showing her art at various art shows around the country, like the Santa Fe Indian Market, Eiteljorg Museum Indian Art Market, Autry Museum Los Angeles, Cherokee Art Market, Red Earth Market as well as several Museum Shows and solo exhibits.



## Lorne Julien

### *Mi'kmaq*

Lorne Alexander Julien is from Millbrook First Nation, Nova Scotia. His Mi'kmaq name is "Warrior on the Hill". It was given to him in his youth when he learned about the spiritual way of his people. He is also a self-taught artist who began drawing and painting as a young child. He uses bright colours and believes simplicity is beautiful. He wants to share his art work and lift people's spirits with ideas taken from his visions and dreams. Eagles are his favorite subject material as they are well-respected amongst his people, with the ability to fly highest toward the Creator.



## Amy Keller-Rempp

### *Tyendinaga Mohawk Métis*

Amy Keller-Rempp is Métis, the daughter of a hard-working German-born pipeline worker (Dale) and a proud and nurturing Tyendinaga Mohawk woman (Bonnie), both of whom supported and encouraged her to pursue her artistic talents. She uses mostly acrylic and oil, on many different types of canvas, and has developed several unique styles that she describes as Modern Impressionism. Her ability to grind and sculpt metal makes her one of the top metal art artists in the world.



## Meelia Kelly

### *Inuit*

Meelia Kelly is the younger sister of the late Sheojuk Etidlooie. Like her sister, Meelia is a latecomer to the graphic arts, and her work reveals a similar mature confidence and talent. Encouraged by her sister to draw and she has also worked in both etching and lithography during workshops held in Cape Dorset.



## Chris Kewistep

### *Heiltsuk/Saulteaux*

Chris was guided by a long legacy of artists in his family, who have been committed to honouring their Native traditions. Chris' father, Ben Houstie, was an important mentor in learning this unique Native art form.



## Stephanie Kewistep

*Saulteaux*

Stephanie Kewistep was born on the Yellow Quill Reserve and moved to Vancouver BC at a very young age. Stephanie did not start painting until adulthood. She trained under the supervision of Heiltsuk artist Ben Houstie and Northern Tutchone artist Richard Shorty. Stephanie's work is a synthesis of various traditional art styles – using modified versions of the ovals of the Haida traditions, the flowing lines of the Woodland style – and makes each piece her own. She has been working for over eleven years producing original paintings, limited edition prints, drums, paddles, and t-shirts.



## Angela Kimble

*Coast Salish / Nuu-Chah-Nulth*

Angela Kimble is Coast Salish/ Nuu-Cha-Nulth from Tsawout First Nations in Saanich, BC. Angela's father is master carver Doug La Fortune and mother Kathleen Horne. Angela grew up in Victoria, BC often helping her father with his work, painting carvings and totems. Growing up surrounded by such art inspired her to create her own designs, a contemporary style of Coast Salish art. Angela prefers to draw free hand and can be found painting on canvases and wood.



## Bradley Kirby

*Inuvialuit*

Bradley Kirby is an Inuvialuit man, born and raised in Inuvik, North West Territories, Canada. In 2000, Bradley moved to Vancouver away from a land covered in snow and ice to the 'rainy' west coast – this was a big change but one that he found very exciting. Shortly after arriving in Vancouver Bradley ran into his old friend, Dwayne Koe 'Haluk' and he became his apprentice. Working in soapstone they began producing works together with Haluk doing the carving and Bradley doing the sanding and finishing.



## Doug La Fortune

*Coast Salish*

Doug LaFortune was born in Bellingham, Washington, USA. He spent his childhood in the Cowichan Valley, on Vancouver Island, B.C. LaFortune's artistic training includes studying at Camosun College and as an apprentice of the renowned Salish carver Simon Charlie. Since 1973, LaFortune has been working as an artist in several mediums, including carving, drawing, painting, and serigraphy.



## Valentina LaPier

*Blackfeet*

Valentina LaPier was born in Browning, Montana and is an enrolled member of the Blackfeet Tribe. Raised in various places throughout the western United States, Valentina moved back to the Blackfeet Reservation in 2000. Currently, she splits her time between East Glacier and Kalispell, Montana.



## Odin Lonning

*Métis/Tlingit*

Odin Lonning (Tlingit name Sh'now Taan) is an award-winning, professional Native artist from Juneau, Alaska. He is Woosh Ke Taan (Eagle/ Shark) Clan through his Tlingit mother, and he shares the name of his Norwegian father. Odin was motivated to explore Tlingit art when he saw his first traditional dance performance at age ten.



## Joe Mandur Jr.

*Haida*

Joe is an artist experienced with the mediums of stone, wood, metal and paper. He began carving in 1979, as a novice, working with carvers in the Pacific Northwest of British Columbia. Over the years he learned much, but there were gaps in his learning. He followed his drive for excellence, saved his earnings, and attended the Kitanmax School of Northwest Coast Art in Hazelton for three years, graduating in 1997. “Art gives voice to the conformist and non-conformist in his personality; his intelligence and wit shine through in his pieces.”



## Qavavau Manumi

*Inuit*

Qavavau was born in Brandon, Manitoba in 1958 where his mother, Paunichea, was hospitalized for treatment of tuberculosis. He returned to Cape Dorset as a very young child and has lived there since. For several years Qavavau has worked for the Kingkait Studios as a printmaker – first in the lithography studio and more recently in the stonecut studio. He is an accomplished and precise printmaker who enjoys the opportunity to demonstrate printmaking techniques to young artists and visitors to the studio.



## Victoria McKinney

*Echota Cherokee*

Born and raised in the Ozark Mountain town of Fayetteville, Arkansas, Victoria McKinney exited her professional life to pursue, with no formal artistic training, a career as an artist in 1992. While taking a college level class on the “Indians of Arkansas” Victoria became enamored with the designs and motifs of the prehistoric Native American civilization known as the Mound Builders, who were located in what is now the eastern portion of the United States.



## Simone McLeod

*Cree Ojibway*

Simone McLeod is a Cree-Ojibway who is originally from Winnipeg, Canada. She is a member of the James Smith Cree Nation in Saskatchewan and has been artistically motivated from the age of thirteen. However, she did not pursue painting until much later in her life. Simone began by experimenting with various mediums such as pencil, ink, charcoal, and pastels. At that time, her subjects mainly consisted of human portraits and wildlife.



## Tracey Metallic

*Mi'gmaq*

A Mi'gmaq artist born and raised on the shores of the Restigouche River, Tracey Metallic's talent found expression as a founding member of Pugwalesg, a Mi'gmaq women's hand drum group. Tracey's career in painting was launched as a therapeutic outlet, painting cartoon characters for her grandchildren. Upon sharing her work on social media Tracey began receiving requests for abstract paintings. These initial pieces evolved with confidence into her own designs.



## Ohotaq Mikkigak

*Inuit*

Ohotaq was born in 1936 and lived in Cape Dorset with his wife Qaunak, who is a carver and traditional throat-singer. Ohotaq began drawing in the early years of the print program in Cape Dorset, and his print, Eskimo Fox Trapper, was released in 1961. He became less involved with drawing as the community grew, working full time instead for various community agencies. After his retirement from his job as caretaker of the Peter Pitseolak School in Cape Dorset, Ohotaq resumed his interest in drawing.



## Clarence Mills

*Haida*

Haida artist Clarence Mills was born at Skidegate, Haida Gwaii, British Columbia in 1958. He is a member of the Eagle Clan and takes the Split Raven and Grizzly Bear as his crests. His grandfather Jimmy Wilson was hereditary Chief Skedans. His grandmother gave him his Haida name – Gah-ghin-skuss, meaning ‘your out of your own land’. With guidance from his uncle, Doug Wilson, Clarence began studying traditional Haida art at the age of eighteen. Clarence has dedicated himself to becoming proficient in a wide variety of mediums, including silkscreen printmaking, sandblasting glass, jewelry.



## Nikotai Mills

*Inuit*

Nikotai Mills is the daughter of the late Tudlik and sister of the well-known sculptor, Latcholassie. Nikotai moved from Cape Dorset to Moose Factory in the late 1960’s for treatment of tuberculosis. While there she met and married a retired Canadian military officer and they resided on a small farm near Moose Factory. Now in her mid-fifties, Nikotai moved back to Cape Dorset two years ago. She brought her first drawing to the Co-op only last year. Her favourite themes are owls and loons in which she incorporates into both drawings and applique wall hangings which she brings to the Co-op for sale.



## William Monague

*Ojibway*

The self-taught Beausoleil First Nation artist, William Anthony Monague, grew up on an isolated island with no access to formal education or training in the arts. Monague – “Abwaudung” (The Visionary or Dreamer) discovered inspiration in the traditional teachings of Mother Earth, Spirit World and in the beauty of nature and in the Georgian Bay shores that surrounded him. Initially he was using the woodland style but soon developed his own more contemporary style of art.



## Garner Moody

*Haida*

Garner was born in Prince Rupert, BC, Canada and he was raised in Skidegate, on Haida Gwaii on May 27th, 1958. He is the nephew of prolific argillite carver, Rufus Moody. Garner was artistic as a child. He remembers drawing a great deal from age 9 onwards, and he carved his first piece of argillite when he was 15. Garner moved to Vancouver in 1987 and was invited to help Bill Reid work on his full-scale ‘Lootaas’ canoe. Garner currently lives on Haida Gwaii and focuses on argillite, gold jewelry and carving in red and yellow cedar.



## Bruce Morrisseau

*Ojibway*

Bruce Morrisseau, nephew of renowned painter Norval Morrisseau, was born in 1965 in Beardmore, Ontario. He has been creating and expressing the woodlands style taught to him by his uncle for over 10 years. It is Bruce’s wish to pass on Ojibway culture and traditions to all people. He feels he can express himself through this style of art and finds it very healing.



## Norval Morrisseau

*Ojibway*

Norval Morrisseau is a legend in his own time. An Ojibway Indian living like a nomad on the northwest shores of Lake Superior, Morrisseau started to paint in 1959, after he received a “vision” telling him to do so. He is the first Indian to break the tribal rules of setting down Indian legends in picture form for the white man to see and the first Indian to actually draw these legends and design representative shapes to illustrate his folklore. Morrisseau was the founder of an art “movement” popularly called Woodland Indian Art.



## Maxine Noel

*Santee Oglala Sioux*

Maxine was born in Manitoba of Santee Oglala Sioux parents. She spent her early childhood on her mother's reserve but at the age of six she left to attend an Indian residential school. Maxine's early career as a legal secretary was soon overshadowed by her preoccupation with painting and drawing. She took a course in advanced design where a teacher noticed Maxine's tendency toward linear expression and encouraged her in the use of shape and line to suggest movement. She learned those lessons well, as evidenced by much of her work today.



## Russell Noganosh

*Algonquin/Ojibway*

Anishnaabe artist Russell M. Noganosh was born in his grandmother's home on Henvey Inlet First Nation in 1956. In 1979, Russell apprenticed under Isaac Bignell from The Pas, Manitoba, where he first learned the sponge technique of painting, and for the next 40 years he dedicated himself to perfecting and forming his own style of contemporary and traditional art themes. Russell works with acrylic on canvas, paper, birch bark, fungus and hide, using traditional and contemporary themes.



## Daphne Odjig

*Ojibway*

Daphne Odjig is one of Canada's most celebrated and distinctive painters. She is a self-taught artist who began her artistic career in her youth, and has had the talent – and tenacity – to represent history from the viewpoint of an aboriginal heritage. Ms. Odjig's vivid paintings are in every major collection in Canada, as well as collections in the United States and throughout Europe. The National Gallery has taken over the lead on preparation of a catalogue for a retrospective of Ms. Odjig's paintings.



## Becky Olvera Schultz

*Azteca/Kickapoo*

Born in the Southwestern United States, Becky is of mixed blood, southern Italian from her mother and Mexican Indian (Azteca/Kickapoo) from her father. Her Southwestern beginning would eventually influence her artistic expression. Her own indigenous bloodline, natural talent, research, and travel experiences have brought about her specific style of artwork.



## Dawn Oman

*Chipewyan Métis*

Dawn Oman, a Métis artist born in Yellowknife, Northwest Territories, is a direct descendant of Chief Snuff, Chief of the Yellow Knives, one of the signers of the original Treaty 8 with the Government of Canada. After moving to Vancouver as a teenager, she began seriously applying herself to her art, and in 1995, Dawn moved back to Yellowknife where she opened her own gallery in 1999.



## Jim Oskineegish

*Ojibway*

Jim Oskineegish is an Ojibway artist who is a registered member of the Eabametoong First Nation which is located in northwestern Ontario, Canada. Jim paints in the Shamanistic Woodland Style using bold lines and bright colors. He loves to paint legends and stories of his people and hopes that his art can bridge a universal understanding of love, faith, and unity. "I want to promote positive Ahnisnabae culture to the world."



## Eric Parnell

*Haida*

A self-taught Haida artist born in Prince Rupert, BC in 1961, Eric is a member of the Masset Band. His crest is the Eagle and his family clan is the Frog. While Eric has always been exposed to Haida art, he only started creating prints and paintings on a regular basis in 2002. Eric cites Bill Reid and Robert Davidson as his primary influences, and most of his pieces reflect classic Haida design. Eric's goal as an artist is to "continue to be a small part of the revival and continuity of our peoples' traditions." Eric currently resides in Vancouver.



## Joshua Pawis-Steckley

*Ojibway*

Born in Barrie Ontario, Joshua is a member of the Wasauksing First Nation. He is a woodland artist who is dedicated to restoring the arts and stories of the Ojibway. Joshua learned to draw by doodling in his school notebooks and drawing for fun with his brother and mother. Most of his family is very creative, both his mother and Nokomis are talented quill box makers. He was never formally trained in acrylic painting and started practicing his craft in his early 20s



## Dave Pelletier

*Cree/Nakota*

Dave Pelletier was born in Balcarres, raised in Lebret and later moved to Moose Jaw Saskatchewan in 1968, which has been home ever since. His parents were William Pelletier of Lebret, and Corinne McArthur from the White Bear Reserve in Saskatchewan. Dave joined the military after high school, and returned back to Moose Jaw in 1977. Pelletier started his own business in 2003 - Moosgaw Arts & Gifts in Moose Jaw, Saskatchewan. He began to pursue his own ideas and interpretation of the Indigenous world, along with the business model that a majority of products must be Indigenous.



## Amado Pena Jr.

*Pascua Yaqui Tribe*

It has been said that his work is the essence of the Southwest, with bold colours, forms and dynamic composition that capture a vision of people, land, and its art. The drama of Amado's work is heightened by the intensity of the hues and the unexpected spatial relationships. Abstractions of the landscape merge with exaggerated human forms; blankets, and pottery patterns. Peña, a mestizo of Mexican and Yaqui ancestry, celebrates the strength of a people who meet the harsh realities of life in an uncompromising land and his work is a tribute to these Native Americans who survive by living in harmony with an adversarial, untamed environment.



## George Pennier

*Coast Salish*

George was born in Mission City, B.C. in 1957. He began his career in 1976 when he started carving and designing with help from his cousin, Willis Peters. Later in 1980 George attended Tony Hunt's designing and carving course and then, in 1981, worked with Floyd Joseph and apprenticed under Beau Dick and Francis Horne. In addition to silkscreen prints, George works primarily in wood, carving masks, bowls, plaques and totem poles.



## Nori Peter

*Inuit*

Recognized as one of Canada's foremost artists, Nori Peter devotes her time and talent to the depiction of native life – primarily the life of the Inuit of the Canadian Arctic. Her great insight into Inuit life and her keen sense of respect and admiration for these native Canadians is amply evidenced in her lovingly realized portrayals of these strong yet gentle people.



## Daniel Pitchegegwaneh

*Ojibway*

Born April 3, 1974, Daniel was educated in Europe and speaks several languages. Daniel began to paint Woodland style in the year 2000 at the age of 26. “In honor to my father, who brought the past to the present, I am taking the present and putting it to the future, caring for, and holding it for the next generations. My inspiration is from my experience, my dreams, and my people. I see things for what they are. I paint from the inside. I’m painting the spirit of my people and of it all. I see the bright colors of our being, the strength and hope. Any person, who believes, feels and opens their eyes, sees the powerful images. I believe real color has strong healing powers.”



## Tim Pitsiulak

*Inuit*

Born in Kimmirut (Lake Harbour) in 1967 to Napachie (deceased) and Timila Pitsiulak, Tim has been living in Cape Dorset for several years now and has enjoyed working in the lithography studio with visiting arts advisor, Bill Ritchie. The land and its wildlife were initially the primary influences on Tim’s realist drawing style. More recently he has become a chronicler of the everyday, drawing large format, meticulously detailed depictions of boats, heavy equipment and airplanes – the machinery of modern life in Cape Dorset.



## Frank Polson

*Algonquin*

A Native North American Algonquin, born in Ville-Marie, Quebec in 1952, Frank Polson is a member of the Long Point First Nation (Northwestern Quebec). Frank is a self-taught artist who produces works of unique beauty, which is relevant to today and in accordance with his heritage. For the last four years he has worked at developing his unique style in the medium of acrylics. He has rekindled his fond memories of many pleasurable and educational seasons, spent on the trap lines with his father and has tried to capture those wonderful memories on canvas among the glorious sunsets and the sounds and feelings of the wilderness’ days and nights.



## Cee Pootoogook

*Inuit*

Cee Pootoogook was born on August 1, 1967. Around 1990, Cee began carving and he developed a solid reputation for his curious and well executed depictions of spirits and transformations. In 2009 Cee gave up sculpture and began work as a stonecut printer. In a very short time Cee demonstrated an aptitude for the precise and methodical qualities required for the time consuming work of editioning prints. He has also been drawing for the past several years, depicting the day to day activities of community life as well as traditional subjects and wildlife



## Kananginak Pootoogook

*Inuit*

(1935 – 2010) Kananginak Pootoogook, sculptor, designer, draftsman, printmaker (born in Ikerrasak camp, south Baffin Island, NWT, 1935). Son of the great camp leader, Pootoogook, he came to Cape Dorset in 1958, when James Houston brought printmaking to the North. He became one of the four original printers. Kananginak excelled as an engraver and lithographer, particularly of wildlife art, which he had mastered completely while retaining a personal style with definite abstract qualities. Kananginak was also a prominent and involved community leader. He was instrumental in the formation of the West Baffin Eskimo Co-operative and served for many years as President of its Board of Directors.



## Napachie Pootoogook

*Inuit*

Born at Sako, a traditional Inuit camp on the Southwest coast of Baffin Island, Northwest Territories, Napachie Pootoogook is the only surviving daughter of one of Inuit art’s most important figures, Pitseolak Ashoona. Along with her sculptor brothers, [Namoona, Koomwartok, Ottochie], Kiawak and Kaka Ashoona and her graphic artist sisters-in-law, Mayureak and Sorosiluto Ashoona, Napachie belongs to a family with a strong artistic identity that has contributed significantly to the reputation of Cape Dorset art and the printmaking studio of the West Baffin Eskimo Co-operative. Since 1960 her work has been included in almost every annual collection of Cape Dorset prints.





## Mark Preston

*Tlingit*

Mark Preston (Tenna'Tsa'Teh) was born in Dawson City, Yukon. He is of Tlingit and Irish descent and travels extensively throughout British Columbia and the Yukon to market his work. Mark has studied and worked in various mediums including paper, cloth, wood, metals, stone and most recently, he has started working on glass. Mark has also studied silver carving with well known master jeweler and carver, Gitksan artist Phil Janzé, while attending K'san in Hazelton.



## Pudlo Pudlat

*Inuit*

Pudlo's works over the years demonstrate his keen visual sense, his versatility and innovativeness in subject matter and technique, tempered by his sense of humour – his knowledge of traditional life on the land and his acknowledgment of the changing times...Pudlo's thinking/drawing process is a truly creative approach, done both consciously and unconsciously.



## Lucy Qinnuayuak

*Inuit*

Lucy Qinnuayuak was a prolific graphic artist, well-known for illustrations of her favourite theme – the bird image, either singularly or in groups and in all sorts of situations or relationships. She also depicts other themes which spring from her personal interpretation of the Canadian Inuit traditional way of life. She was born in Salluit in northern Quebec and at a very young age along with her mother and sister, moved to Baffin Island, Northwest Territories, where they lived in Cape Dorset and in several outpost camps. She met her husband, Tikituk, a sculptor and graphic artist at Supujuak camp where they enjoyed a traditional way of life. In the early 1960's they moved to Cape Dorset.



## Na Na Quish

*Nuu-Chah-Nulth*

Na Na Quish is a proud member of the Tla-O-Qui Aht First Nations located on the traditional territory of the Nuu-chah-nulth peoples on the beautiful Pacific Northwest Coast of Vancouver Island. Na Na Quish was born and raised in Chemainus, BC and is a hereditary descendant of the whale house, which is his primary inspiration for producing his designs. His love for art and his culture began at a young age having grown-up listening to the stories from his late Great Uncle Dr. George Clutesi, Nuu-Chah-Nulth Elders and relatives as well as working in his mother's art stores.



## Bill Reid

*Haida*

One of Canada's foremost artists, Haida artist Bill Reid, an outstanding gold and silversmith turned sculptor, was proclaimed a National Living Treasure and was instrumental in inspiring a people to reclaim their cultural heritage. Collected internationally and much-honored, Bill Reid created, among his best known sculptures, The Spirit of Haida Gwaii at the Canadian Embassy in Washington, D.C. (The Black Canoe, 1991) and at the Vancouver International Airport (The Jade Canoe, 1996).



## Jeanne Rorex-Bridges

*Cherokee*

As a child Jeanne was drawing every chance she could but was not formally exposed to "art" except on the rare visits to her uncle's home. Her mother's brother, Willard Stone, was a very famous non-federal Cherokee wood sculptor and by being introduced to his work, she realized the strength of his art. She knew that she didn't just want to paint or draw a pretty picture; she wanted to express her ideas and her thoughts through art. Jeanne started painting and competing in local and national art competitions over 40 years ago. Most were Native American exhibits and competitions where she gained a national reputation for her unique colors, designs, painting style and ideas depicting her heritage.



## Edgar Alan Rossetti

*Binche keh yoh Reserve*

Edgar Alan Rossetti was born in 1966. He originally came from Prince George, BC, and his home reserve is Binche keh yoh. Edgar is a self-taught Native artist, who works with acrylics, wood, water color, and pencil at his private studio in Vancouver, BC. He is currently doing contemporary designs of the Ksaan style. All his work is done by free hand. His art is displayed in various countries around the world in both private and public collections. Edgar has done murals in Prince George, Calgary, Vancouver, Edmonton, Cold Lake, and Los Angeles, USA.



## Del Russ

*Haida*

For the past twenty years, Del has been creating Haida artwork. He enjoys teaching others about the meanings that are central to the beliefs of the Haida Nation. Del's artistic motivation comes from the teachings of his ancestors; therefore, his own personal visions and experiences are expressed through his love for painting and carving. Says the artist, "I create paintings because it helps to free my spirit."



## Paujoungie Saggiak

*Inuit*

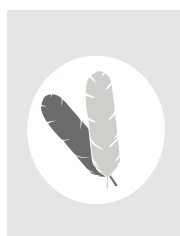
Born in 1959 in Iqaluit, Paujoungie is the daughter of Inooki and Qimirpikuluk Oqutaq. She has a sister Napatchie and two brothers Lasaloosie and Niviaqsi. Growing up she lived in various camps, the last one being just southeast of Cape Dorset. It is here that Paujoungie had an opportunity to see all manner of birds and animals which she enjoyed so much that she began drawing wildlife. Paujoungie and her family moved to the Cape Dorset community in the 1970s. At Kinngait Studios she became inspired by the work of other graphic artists, and this is where her work became adapted for the print medium.



## Ooloosie Saila

*Inuit*

As a child, Ooloosie was inspired to draw through occasional visits to the home of Kenojuak Ashevak. These visits facilitated an environment where Saila would cultivate drawing skills and a sharp eye for the bold use of colour and composition which now characterizes her work, as well as an understanding of the importance of hard work and perseverance. She is also the granddaughter of Pauta Saila, renowned sculptor and graphic artist. By 2015, Saila started working in the Kinngait Studios. Saila continues to explore diverse themes and ideas in her work, with a recent focus on northern landscape and wildlife



## Pauta Saila

*Inuit*

Pauta Saila was born in an area northwest of Cape Dorset on Baffin Island. He came to the settlement in the early 1960s and began drawing and sculpting to support his family. He married Pitaloosie Saila, the talented graphic artist. While he lived most of his life on the land in the traditional manner, Pauta was also one of the first Inuit artists to gain widespread recognition in the south for his art making. Pauta was active as a graphic artist since the early years of the Co-op in Cape Dorset in the early 1960s, but was best known as a sculptor. He has attained international fame for his powerful depictions of 'dancing bears', which have become his signature work.



## Pitaloosie Saila

*Inuit*

Pitaloosie was born in 1942 on the southwest coast of Baffin Island near what is now the community of Cape Dorset. Pitaloosie began drawing in the early 1960's, and quickly established herself as a versatile and intelligent graphic artist. Over the years, she has become a familiar presence in the Kinngait Studios, and her work has been included in annual print collections since 1968. Pitaloosie's work has been featured in solo drawing exhibitions, and in 1977, Canada Post issued a stamp depicting her print, Fisherman's Dream.



## John A. Sharkey

*Coast Salish*

John A. Sharkey was born Dec. 28, 1954 in Powell River BC. He has been painting and carving since he was 16 years of age. Sharkey has worked and lived in Alert Bay, Queen Charlotte Island and Campbell River for large number of years, and currently resides in the lower mainland of BC. Sharkey has spent many hours sitting with some very well known carvers and painters throughout his life. He works with the Kwakiuth art styles in various mediums but his passion is in wood carving.



## Gerry Sheena

*Coast Salish*

Gerry Sheena was born April 13th, 1964, in Merritt, BC. He is a member of the Coast Salish Nation and has been carving since 1990. Growing up, he spent hours watching his brother, Roger Swaikum, carve, and though he's mainly self-taught, Gerry has received some guidance from Henry McKay, and renowned Kwakwaka'wakw artist, Stan Hunt III. Gerry attended the Emily Carr School for two years and Langara Community College for one year where his studies focused upon the Fine Arts.



## Richard Shorty

*Northern Tutchone*

Richard was born in Whitehorse, Yukon Territory in 1959 and belongs to Northern Tutchone Tribe. Richard is a self taught artist. He originally started painting wildlife at an early age along with painting his favorite rock star or sports idol. In 1978, Richard moved to Vancouver. In the early 1980's, Richard started painting West Coast Native design and soon developed his own distinct, style, using the wildlife form of the animal and adding his native design on the inside of the form. By now, stores were asking for and purchasing his work. Today, Richard is one of the most sought after Native artists, with works in many galleries throughout. His pieces are collected internationally.



## Terrence Shorty

*Northern Tutchone*

Terrence Cory Shorty was born August 14th, 1986 in Whitehorse, Yukon. Terrence is a Yukon First Nations of Northern Tutchone, Norwegian and French descent. He is originally from Whitehorse, Yukon where he is connected with his First Nations roots through traditional practices, like living on the land and hunting for sustenance. Terrence comes from an artistic family background full of painters. He began painting in the northwest coast style when he was living in Edmonton, Alberta in 2005. Terrence then moved to Vancouver where he really began to acquire and improve on his painting skills.



## Charles Silverfox

*Tlingit*

Charles Silverfox was born in Whitehorse, Yukon. He is of Tlingit Northern Tutchone and Irish ancestry. Charles has lived and worked in British Columbia since 1980. He primarily works in pen and ink creating images using hundreds and hundreds of little dots by hand – this art form is known as pointillism. Charles received his introduction to this form of art from his older brother, Mark Preston, (Tenna tsa the) a well known Yukon artist and jeweler. Charles says that his art is a reflection of his traditional values and his high esteem for all living things in the natural world.



## Ronnie Simon

*Gwich'in*

Ronnie is a self-taught wildlife artist who started painting at a young age. Growing up in Fort McPherson, NT Ronnie's inspiration comes from the land. His passion for wildlife and nature really prevails in his work. For Ronnie the portrayal of wildlife and birds in their natural habitat is his preference. Using acrylic paints as his medium, he portrays the natural beauty and serenity of nature in his work.



## Carl Stromquist

*Interior Salish*

Born in 1969, Carl is of Thompson descent. As well, he has been strongly influenced by Northwest Coast Native traditions and culture. Carl is deliberate and focused: Deliberate in his desire to paint with excellence, focused in his quest to earn visions that will generate artwork which honors his Gift of Life and the richness, depth and teachings of the Canadian First Nations. Being self-taught, Carl has spent time studying the works of renowned Native artisans as well as the timeless truths embodied in the elders' stories and legends.



## Alan Syliboy

*Mi'kmaq*

Ian Syliboy was born and raised on the Millbrook First Nations Reservations in Nova Scotia, and like many others of his generation, he grew up believing that First Nations artwork was generic; or what you saw on television and other mass media sources. As a youth, feeling unsure of his talents and his identity, he found painting painful and difficult. It wasn't until he met and studied privately with renowned Maliseet Artist, Shirley Bear, that he found his confidence and began to take his own path.



## Keith Tait

*Gitksan*

Keith Tait was born into the Gitksan Nation at Kispiox, British Columbia. He was trained in art and design at the Gitamaax School of Northwest Art at Ksan Village in Hazelton. Keith Tait's graphic sensibility is reflected in the bold precision of his artwork. His designs provide a unique and natural expression of the Northwest Coast traditions of the Bella Coola region.



## Jean Taylor

*Tlingit*

"The works that I'm most known for are paintings of West Coast Tlingit people in masks, button blankets and woven hats, many of them dancing," says Jean. "I also love to paint images of moccasins, mukluks, mitts, jackets and snowshoes, all the things I saw being created by my relatives as I was growing up." Jean's heritage is Tlingit and she spent years of her life in the Yukon. She now thinks back and realizes how inspired and encouraged she has been by the creativity that was all around her during childhood."



## Ningiukulu Teevee

*Inuit*

Born May 27, 1963, Ningiukulu is one of the most versatile and intelligent graphic artists to emerge from the Kinngait Studios. In 2009, Ningiukulu's first children's book was published by Groundwood Books (A Division of House of Anansi Press). Entitled Alego, it is an autobiographical story of a young girl named Alego who goes clam digging with her grandmother for the first time. The book was short-listed for the Governor General's Literary Award for children's illustration.



## Derek Thomas

*Métis*

Derek Thomas is a Métis artist who was born in 1982 in Duncan, B.C. Being raised in the Valley surrounded by the culture of the Coast Salish people, he was drawn at a young age not to his Métis heritage, that he was unfamiliar with, but to the art and culture of his environment. Mostly self-taught, he started carving in 2005, and was inspired to paint shortly after by his Coast Salish uncle Richard Johnson. Thomas is a versatile artist who creates two and three dimensional designs he has defined his expressions of traditional art forms and expanded on them by creating modern pieces with unique color schemes.



## Felix Thomas

*Unknown, Adopted*

Felix Thomas is the youngest of five children from what some might say is a stereotypical native family. At the age of five, Felix was put up for adoption and was adopted at seven, along with one of his brothers. Felix's new family was loving and supportive through the hard times he experienced in his childhood. Felix found it difficult growing up in a Caucasian-dominant community, but his parents ensured that he was aware of his native culture.



## Eric Tippeconnic

*Comanche*

Eric Tippeconnic is an enrolled member of the Comanche Nation on his father's side and his mother hails from Copenhagen, Denmark. Eric's interest in painting and art was heavily influenced while growing up on numerous reservations and Indigenous communities as well as from travelling to Denmark frequently. Using bright, rich and vibrant color combinations, Eric utilizes his artwork to capture movement that serves as a metaphor for the viewer which boldly states that Indigenous American cultures while intimately connected to their history are in fact contemporary, alive, and constantly evolving.



## Garnett Tobacco

*Cree*

Garnett Tobacco, a Cree artist, was born on February 6th, 1964 in Moose Lake, Manitoba. The Buffalo is his family crest symbol. Garnett, a prolific talent, has been painting for over twenty years and occasionally sculpts in soapstone and wood. He apprenticed under Isaac Bignell, a prominent artist who has passed away. Bignell's style and form greatly influenced Garnett who is preserving it to this day. Fluid lines, soft earthy tones against simple stylized backgrounds are all characteristics that have attracted many collectors.



## Michelle Tsosie Sisneros

*Navajo/Laguna Pueblo*

Michelle Tsosie Sisneros is a highly regarded contemporary artist of Santa Clara, Navajo and Laguna descent. She is primarily a painter but she also creates innovative hand painted shoes and wearable art. Her painting style is abstract with some surrealist influences, yet her subjects are drawn from traditional Native American themes and include Pueblo women, Yeis, clowns, deer and landscapes. Sisneros' painting process is extremely slow and deliberate. She begins with a sponge and acrylics, giving her work its signature mottled background, then carefully sketches and paints each figure with great detail.



## Ikayukta Tunnillie

*Inuit*

Ikayukta Tunnillie (1911-1980) was an Inuit artist in the fields of printmaking and drawing. Tunnillie was born in Nunavut and traveled for much of her life. Tunnillie's work in drawing and printmaking focused on animals and life in the North. She was one of the oldest printmakers to work with the West Baffin Eskimo Co-operative



## Clemance Wescoupe

*Ojibway*

Clemance Wescoupe, Ojibway, of Saulteaux background, was born in 1951 on the Long Plain Reserve of Southern Manitoba. His native name is "Oo-za-biness" which means "Brown Partridge". Wescoupe's work began following the early Woodland and Prairie Aboriginal tradition of such artists as Daphne Odjig and Jackson Beardy and in 1976 started his own graceful, flowing lines and stylized forms, emerging somewhat at the same time Benjamin Chee Chee's work was introduced into the Winnipeg area.



## April White

*Haida*

April White received her Bachelor of Science degree in geology from the University of British Columbia. She has worked as geologist in remote areas of the Canadian West, an experience which has been of assistance in developing the visual faculty essential to creating her works of art. Entirely self-taught, April's natural inclination stems from her Haida heritage, where being an artist is an honored profession. April White was born on Haida Gwaii, of Yahgu'jaanaas Raven Clan. Through her father, she is a direct descendent of the renowned Stastas Eagle Chief and Haida artist, Charles Edenshaw.



## Jerry Whitehead

*Cree*

Cree artist Jerry Whitehead, born in 1957, is from the James Smith First Nation. Jerry received a Bachelor of Arts in Indian Art, S.I.F.C from the University of Regina in 1983. He also completed a Bachelor of Fine Arts from the Nova Scotia College of Arts and Design in Halifax in 1987. When asked about what inspires his work, Jerry says, "Powwow dancers have been an ongoing theme in my work since I began painting. Seeing the dancers as a child had a lasting impression. The subject matter has been ideal for expressing a part of my culture as well as accommodating changes in my work. Many of the issues that accompany the dancers are about life in general or what affects me at the time."



## Sean Whonnock

*Kwakwaka'wakw*

Sean Whonnock (Wanukw "River Owner") was first introduced to the North West Coast Native art form by his late cousin, Kwakwaka'wakw artist Joe Peters Jr., who he watched carve as a young child. By the age of twelve, Sean was selected to enter a carving program led by George Hunt Jr. This opportunity further educated, encouraged and influenced his abilities as an artist. Sean has been professionally carving and painting since 1990.



## Cecil Youngfox

*Ojibway*

Before his untimely death in 1987 at age 45, Cecil Youngfox had established himself as one of Canada's leading native artists, renowned for his vivid, sensitive images of native cultural traditions. Today, his strong, imaginative vision remains as strong as ever, drawing the respect and interest of private and public collectors throughout the world. Mr. Youngfox was born in 1942 in Blind River, Ontario of Ojibway and Metis parents. Among the many honours bestowed on him, Mr. Youngfox received the Aboriginal Order of Canada for his work in preserving his native heritage.

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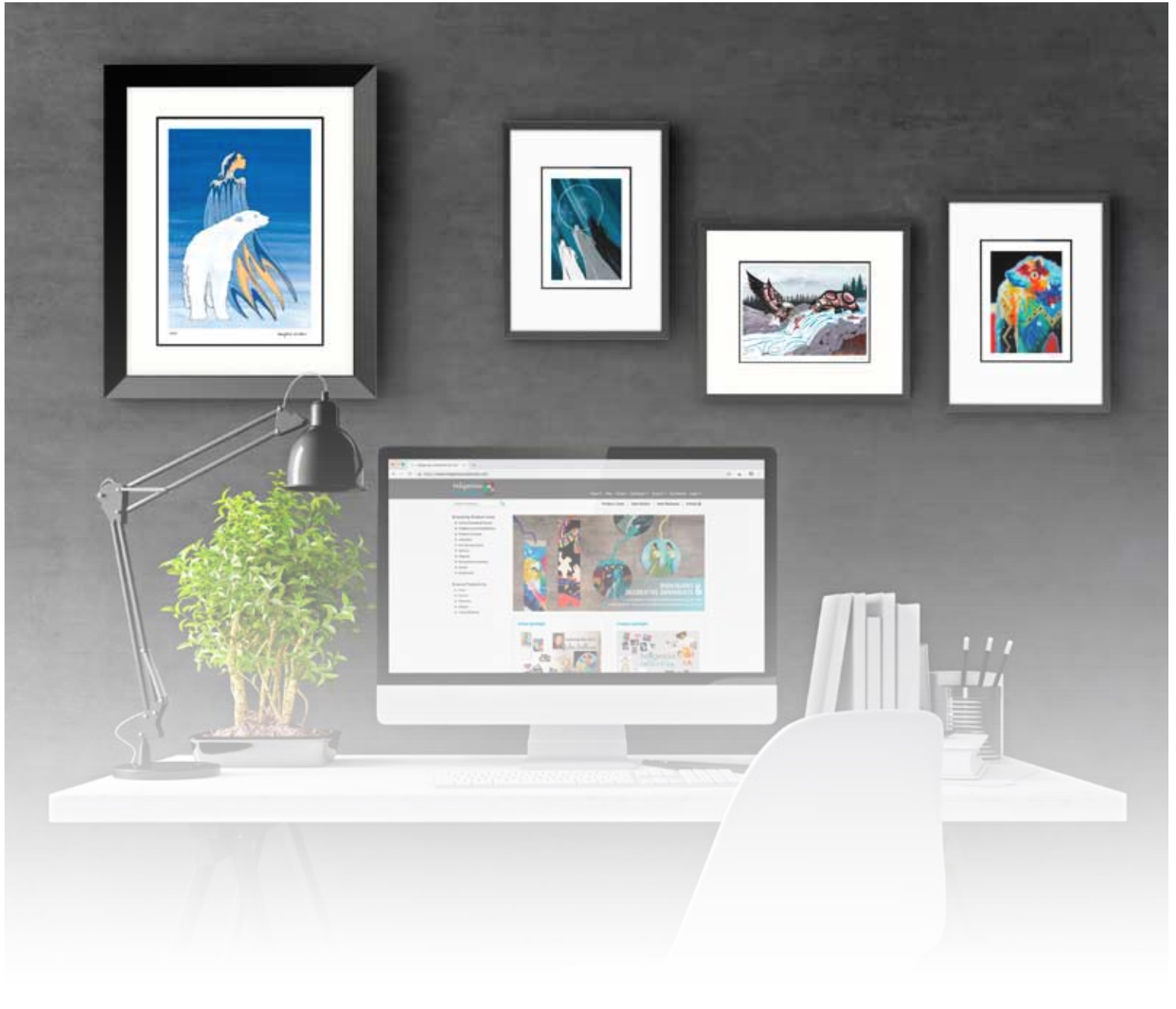


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