I really like to hear you people and it's very good to know that someone else is trying to do this kind of work. There is some of this being done on my reserve and so the people wanted me to come to this workshop. And what I have seen seen so far has impressed me very much. The elder here when he took the sweetgrass and pipe ceremony before we started the meeting impresses me. This is something that I like. I was very thankful for this and this is the way it should be. To say
prayers for the people our loved ones, relatives and all the world. Right away I got the impression that these people that make the workshop are trying to help people. As there is only one Manitou and he was the one that gave us this pipe ceremony to perform. And this is what we came to hear. But I also seen my grandparents briefly they were my father's parents. And this is what they used to tell me, "My grandchild, you will see very hard days in the future." You have things on either side of your head to listen with and you are supposed to use these that are called ears they used to say to me. I never talked back to my grandparents because I knew that I wouldn't see them very long. They were clean living old people. And all the other grandfathers and grandmothers one by one I didn't see them. Finally there was none left to lecture me. And now my father has gone now too not very long ago. And I've heard a few of these people mention their parents. When these people die we have no one to speak to us the way a parent speaks to his children. And this is what's on my mind whenever I have a chance to sit around and think. I think of my own children how am I going to tell them so that they will understand. I try my best to speak to them about what I have learned from my elders. I tell them never to talk back to someone who's trying to tell them something. I tell them to have respect for elders even if they don't know them and never think that you're something, never think that you are better than someone else. That is why I tell my children this. And this is what we are discussing here today and how to live in the future. It is very hard to tell these young people anything as they have all this book learning. A young man or a young woman if they think for themselves of what's good then Manitou knows it right away, as he's the one that knows of all that we do. This is what my elders used to say to me. And for that reason I'm very thankful that I came into this place and hearing you and my relatives talking about these things. And also very thankful for all what's been done for us here at the workshop. These elders are telling the truth when they are talking here, it's the white man who has led many of us astray and makes us throw away our Indian way of life. For instance this alcohol this is our big problem on every reserve, this is not Manitou's doing. It's the alcohol that's killing our young people because they don't listen. If they would listen then there wouldn't be that much grief for all of us. Many of these young people are smart enough and old enough so they should be able to listen to what they are told. I only hope that what you people here are trying to do is successful.

Because this is one thing we should never let go which is our Indian identity and all our traditions. So I hope when the young educated come our way with us they bring along their skills from being educated. Myself I'm pretty old now and I have never set foot inside of a school, absolutely nothing. All I know is what I've been told by my elders. And so far I see now what they used to say that will be happening in the future. We have all kinds of different denominations to which we belong to, in the white man's way of life but the Indian had only one religion. And now I hope that no one has offense on what I
just said. All for now and I greet you all.

Thank you.

SANDY LONETHUNDER

I will say a few words myself my relatives I'm very glad to hear these elders and also glad that they go along with what we are trying to do. This is all true of what they say and I've often heard elders of long ago say the same thing. These people are telling the truth. I'm not a very good speaker and I'm not much of knowing very much. Because I was lost myself and I didn't know which way to turn. But I was also raised by old people and they tried their best to tell me about the things that were given to us. Long ago they even got after us when we were playing after dark, even whistling in the night and they told us not to do this. Whenever we used to have an elderly visitor we were told to go out and play. And this is why they say to respect an elderly person. And now the way I see you here today my relatives. I'm very happy. And I'm also glad for all the observers too for coming to listen to what is being discussed here. And these are the things I was told and I'm trying to follow now. Some people say it's too late but let's hope not because if we let go our Indian Culture and forget about it then we will really be lost. I have a family myself also I have grandchildren. When my children are left be then it worries me. And this is where the liquor comes in and no matter how much we talk to these people they seem to just laugh, as long as they have a place to leave their children for someone else to worry about. And this is what the old people used to say, "There'll come a time when you will leave your children." And now there are a lot of us have seen this today. Right away I think of what my grandfather used to say to me, "The time when the white man got a hold of you, you will be lost." Right today we see that we try and talk to a young person and what does he tell us, "I know more than you do." This is the white man's doing the young they listen to the white man and his books and the parents are forgotten because they have no education. And now what I'm talking about if I say the wrong word, I didn't mean to hurt anyone. This is just the way I see it and the way I have been brought up. I'm only trying to help and trying to set my talk straight. And I hope you all understand. This will be all for now. I greet you all that's here.

Thank you.

JIM RYDER

I'm Jim Ryder and I'm an Assiniboine and I'm from Carry the Kettle. I don't understand Cree and I have to talk English. This Indian culture of what we are trying to do I enjoy this work. I work with Assiniboines and I work with the Sioux. What we are trying to do here is a lot of these old people they
ask me, "You work for the Indian Culture?" They come and tell me what I like to see is to tell it to the young people when they come and sit here. They want to know what Indian culture is and what's the meaning and so forth. Even dancing Pow-wow there is a meaning. Singing is something. They want to know all these things, these young people and this is what we try and tell them. This is why these young people are coming to ask these old people what's this? They want to know about all these things of what we are trying to do. And it is nice to talk like this and talk things over, they like to know, "They usually ask what are you guys trying to do?" If we come have your people come over there and talk to these young people. What we are trying to do there is help these people the young people. This all I like to say. Thank you.

JIM HOOSTIE

My friends and relatives, I was invited here by my partner here, he told me to come and try to help him. And this is why he brought me here. And now I'm very thankful of what my fellow elders are discussing here. They talk about how they were brought up and what lectures they were given by their elders. I'm the same way myself I was brought up by my parents and I also saw my grandmother but my grandfather died before I was born. But from there I was brought strictly by my parents, and I guess I did most of what they told me. A while back I had two brothers and they died also my mother and from there I was alone, and then from there I thought what am I to do now? But when my mother died I still didn't forget of what I was taught. And my relatives used to lecture me also they told me there will be someone to look after me, now that my parents were gone. This is what my relatives told me. And from there they tried to mend my mishaps and poorness. But from there myself I broke what I was taught along with two of my buddies that I took to alcohol. At first I took a drink and it was good, I felt good. I didn't think so much of the people that left me when I was drinking. I didn't even think of what they tried to tell me, it was driving me nuts or crazy. I didn't know I thought I was smart, but from there on I got myself a woman and we got a family.

And I was still drinking and still felt good when I drank. But I guess this is where I was lost. And now just lately this drinking business finally got bad I was going more haywire or crazy every time I drank. And finally I lost a loved one and it was all on account of my liquor. And I'm glad to hear when these elders say that alcohol is no good because I've been through it and I lost one of my loved family, and seen lots of rough days on account of liquor. I finally was locked behind bars by white man, but I was the one to blame, as I brought this on myself this alcohol, me and my crazy ideas.

This is why I'm glad that there are a few young people here today that's why I'm telling all about alcohol. This was the way the alcohol did for me sickness death and serving time in jail. And this is very easy to do to get into trouble this is
not hard to do, there is a law and this is what we have to try and tell our young people today. A person can't go around it no way. But this is caused by alcohol most of the time but you see many of these people that don't use alcohol you see what kind of people they are, they lead a good life, they are good people, their mind is strong. And this is the way I talk to a young person because I know, I've been through it. If a young person didn't use alcohol his mind would be sound, and his life would be that much better. Follow what was taught him by their grandparents or elders and just leave liquor alone. This is the best way. Why I'm talking about alcohol so much is I know what it's like. I've just quit using alcohol now because it was leading me straight to hell. I have been sober now for 13 years and since that time I've had a pretty sound mind and I'm able to listen to people.

I don't try and think of myself something more than another Indian. But I set myself behind him at all times and I have respect for everyone. And I respect his religion. The religion that was given to an Indian this is what I follow now. And now I know that is good, and this is true. I quit alcohol and life is good and now I would like to say how thankful I am to see what we did here this morning before the meeting, the pipe ceremony and this is all I have to say.

SPEAKER: ?????

My friends and relatives I'm not a very good speaker myself, but what I've heard of these elders, I know it's true. And this is all. Thank you.

LLOYD STANLEY

I can't say very much but I really enjoy you elders talking, and I believe all what you say. This is what we want for you elders to come and tell us what we can do to improve or how we can approach you people so we can ask you what is to be done. I like working with the people here. And this will be all for now.

ALEX B. KENNEDY

I would just like to say a few words about myself, but first of all I would like to say that I'm very happy to see you all here. This is just the first time that I'm at a meeting like this with elders. I've have been working here for one month now and I would like to say a few words, about myself and what you elders are talking about. Well, for a start, I was an orphan at an early age. My father died of a heart attack when he was out looking for horses, and my mother died a year later, so I was brought up at Onion Lake Residential School. So one might say that I was brought up kind of wild, and I was told my Indian religion was no good, they gave me a book and told me this was the religion I should follow. In my years I memorized that book so I knew most of the prayers by heart. We kept saying the same thing every day for eight years. I didn't know who I was talking to, but we had to be in church no matter how
good it was outside. I was also taught at this school that my
native language was no good, but this is one thing I never
lost, I hung onto my native language. But what I never had in
my young growing up years were, the elders to try and tell me
their lectures, because I never came home to my reserve for
holidays, I didn't have a place to go to so I had to stay right
at the school, while the rest of the children went home for
summer holidays.

This went on till I was a young man. After I came out of school
I was always away from these Pow-wows and I figured I was just
in the way if I went to a dance. Because I was brought up this
way. I was shy with people I couldn't make friends because I
always felt that I wasn't that well liked, didn't belong as far
as that goes, I'm still the same way today. I can't start a
conversation with anyone because I always felt that he or she
is so much better than I am. Maybe this is why I started to
drink at an early age in Ontario. By the time I hit
Saskatchewan I was an alcoholic. I was in and out of jail and
finally I got married nad started having a big family, but I
drank every chance I got but alcohol didn't affect my work. I
always had jobs but I was having blackouts every time I drank.
I guess alcohol was starting to take effect. I drank from
1939-1971 and this is a long time. All this time I never went
to any kind of dance either Indian or white man. I just didn't
belong, I couldn't dance and I never could sing. I just didn't
know what to do with myself if I went to see a dance.

But working here now I guess I will have to try and learn,
something about the Indian tradition. But I'm very happy to
hear you elders talking the way you do and I know we are all
concerned about our young people, well I'm in the same way
myself I'm always trying to tell my kids the things that I see
here hoping they will understand. One thing I have in my favor
is all my children speak their own native language as well as
English. And I'm very glad of this and I always tell them that
they can never be white men anyway. No matter how much
education they have they will never change the color of their
skin. This was given to us also our language was given to us
so we should never forget it.

During my drinking career my driving license was taken away
for three years so I won't get it back till in the spring. And
after I get them back I will make an honest effort to try and
visit in your homes. I really like listening to you and do
know what I've been missing all these years, but I've always
had respect for an elders and elderly people. And I try to
tell my children the same. This will be all for now and again
I would like to say thank you to all of you.

ELI BEAR

I won't say very much as it's true that you are the people that
should be telling us something, as I told the students here.
But I'm very happy at these workshops when I'm sitting with you
elders. As this is only place I can get something that I can
use to tell my children. This is the only place I know where I
can tell my children on how to hang on to our Indian culture.

This is why whenever I'm invited any place to go and talk I'm always there trying to help. I'm called upon to speak whenever there's a gathering of some sort to speak on what we are doing here. As people have all kinds of different ideas about what goes on here. I'm also invited when people are having a wake at funerals I'm told to try and talk to people. I'm to try and tell people how I was able to understand Indian culture. But I'm always kind of scared because people know what I was like and they would think what's he talking about. So I'm never at ease talking for people this way. I really think that these elders of old were really strong to have known what they told us. It was as if they were going to talk about was already there the way they brought out their words. This is because they were brought up right and they had respect for each other and they showed kindness to each other. They put great effort into everything they worked at. Not like us today us younger people and I'm not talking about you elders but we younger people. I guess we were shown towards the white man too much, maybe that's why we are like this way. Many times I said the wrong word and when I couldn't say something good. I was told these things but I didn't see the wrong I did till after. I had parents who tried their best to tell me something to set me straight but I didn't listen. I was too much taken the white man's way.

But the work I'm doing now is to try and pass the elders words to the young people. I don't go around giving lectures because I don't know anything like that all I try to do is pass the words of the elders along. I go around telling people what I see and what I hear from the elders. I'm very thankful whenever I'm invited to these Sundances and rehearsals they had. The only place I didn't go was Onion Lake for I was unable to go there. These will be ten altogether out west this coming summer and I'm proud to be a small part of these ceremonies. And I'm proud to say that when an Indian wants to work at these ceremonies they are really doing something good for our Indian culture.

All these Sundances that will be taking place I believe now what the elders used to say. That this was given to us and never to let it go. I believe this now that it's true of what the elders said that these ceremonies would help all of us. Our families and our relatives this was told to me by my grandfather. And I used to wonder when at the break of day he used to stand outside and chant, and singing of the sun. He used to do this facing four different directions and putting words in the song while doing this I used to wonder why he did this for. And when he was getting ready for bed he stripped all except for a bright cloth around his waist and he used to give thanks for the day gone by. He not only said prayers for himself but everyone on earth. Even the sick and people everywhere. And he'd ask that they have a good night. And I used to wonder why he did this for, but now I see what he was getting at.
Now today here these elders want their young to try and understand about our culture and they are living too dangerous. And I always tell these people who ask me what I'm working at. I always want to explain what we are doing. A lot of people say it's too late, but if we don't do anything it will be too late. Only yesterday I was told that we were trying to sell our Indian culture but we are not working this way. And I explained to this person and I think I finally got through to him. So he told me if he's well, come spring he will be here at these meetings also. And this is what we will try and do. One person can't do it all we all have to stand together and work hard. I think a lot of this whenever I'm travelling. I'm not very healthy, I had a light stroke once already. I guess this was on account of my drinking, but I have been going on Indian medicine and this way I'm able to keep going. I'm using this medicine whenever I get a pain feeling I use this and I believe very strongly in it. Even when I'm on the road travelling from one reserve to another. What kind of person will I meet maybe the person I will meet will be happy to talk to me, or maybe he will be wary and don't want to tell what I'm after. And this is one of the reasons I respect these elders. My grandfather used to say that this elder has had a lot of experience, this is why he has gray hair. And this is true. I've heard many of these elders say to me that, what we are trying to do is very good, work hard at it they tell me. I hope you people have blessings from above. For what you are trying to tell the young people they are very mixed up, this is what the elders tell me. So I usually tell these young people that we have to stand beside the elders. And also whenever there is an alcoholic workshop I'm usually invited to go and speak on Indian culture, and I talk about alcohol, as this was my road before. I did and said a lot of bad things to people while using alcohol. And my kids seen me do this and they copied that, and now today I tried to tell my children that I was a drunkard one time, but now I'm different now that I don't use alcohol any more and this is the way it was. I guess I did wrong and now I want to say to you don't do what I did, because alcohol will never be any good to anybody. And this is what the elders tell me too. And we all know it too, that the biggest problems we have at home and reserves is alcohol. And this is why it's very good when we can have meetings like this and talk about our problems and stay together. This is the way our elders used to do long ago, they pulled together. They had pipe ceremonies and asked each other questions. To try and find out what would be best for their reserves. The elders they used the truth when having these meetings as a person was handed the pipe to smoke, he would tell what he thought and so on. I was very sorry today when the students were here that they missed seeing what we do every morning before we start our meetings, about the sweetgrass scent and the pipe ceremony. I think this is the only way we will get these people to know these things. If we let them see what we do, let them participate, and let them hear the elders when they say prayers. And about Smith's job here, he's having a
very hard time in trying to start this Indian culture. As you
know yourselves from different reserves we are all seeing this.
His job is very hard, he's called from all over to speak to
different groups in schools and such. For instance a lot of
people don't know what we do here so they misinterpret of what
we are trying to do. Even the Evangelists invite me to their
service one time, to speak at their gathering. I told them that
there is no denomination, if you believe in your religion then
that's okay. But never forget our Indian culture, teach your
children about our culture. I told them this is the way I'm
trying to tell my children and you people do the same. And this
is what the elders tell us and they are right. If a person
believes in whatever denomination he's with then it's up to
him. But we tell him not to forget his Indian identity for
himself and his family. This will be all. Thank you.

SMITH ATIMOYOO

Today when I was speaking to the students here, this is what I
really think as I've been educated in a white society. First
it was at Little Pine Day School, then Prince Albert, and
finally here at Emmanuel College in Saskatoon. This is the
building just outside here.

At the time I was here there were eight thousand of us
students. Today they have fifteen thousand students. I guess
this shows how concerned the parents are towards education. The
parent wants to have his children to have an education from
where he can be able to make a living for himself. They seem
to have a different attitude towards schooling. This schooling
is very good to have, workwise.

As this is the only way now that a person can survive. The
jobs we used to work at long ago are all gone so therefore a
person will have to have an education in order to get a decent
job. And maybe that's what an Indian has in mind when he tells
his children to try and do good in school. He tells his
children to try and go through school and finish his grades.
The parent is hoping that his child will be able to do this
while he is young.

When I mentioned my parents, especially my mother being a
Saulteaux, she couldn't speak one word of English. This was
how much Indian she was. I am thinking when I saw this, that
they (my parents) were the two greatest teachers that I ever
had. My father and my mother. I have been in school for a
number of years and I know the English language quite well. A
lot of times we see an Indian who has an education, we see
these people sometimes get stuck or get beat altogether. And I
think myself from this experience that when I had these great
educators, my father and mother, they told me all kinds of
things in our Indian way of life. So now I think these are the
things that keep me going, as I am proud of them I'm an Indian.
If I only had white man's education just like I said today, "I'd
be the walking dead." Do you think that is possible? To be a
walking dead? It's true that some of fellow natives are this
way. This happens maybe because a person doesn't know himself, he has left his Indian way too far behind, he has thrown it away too soon. Sometime people say to me that I'm acting like a white man, especially the drinkers, as you all know what these people will do. They can really call down their fellow native, but of course he doesn't know half of what he's talking about, so there's not very much a person can say to these kinds of people. But only have pity on them. For instance when someone says that I'm acting like a white man it's true that I've gone to school a long time and have an education. I was educated to be an Anglican minister but I was not satisfied with it. There was many time that I thought about what this white man is teaching us. And I just couldn't believe fully of what their teachings were. And there was a conflict between these two. For instance an Indian doesn't mind sharing his very meal with his fellow Indian, if he has one slice of bread he will give this to a person who is visiting him.

If he has nothing else but tea he will make a pot of tea and give him to drink. On the other hand the white man feels different he thinks this is all I have, I'll save it for tomorrow, he thinks I will not feed this guy that is visiting me. And there is the difference there. We Indians it seems like we love each other more than the white man does for each other. Just like someone here today mentioned, kindness to each other. This is what we would like to have again. Maybe if we can show each other this kindness to each other and if you elders would tell us of the things that you have heard in the past, these would be a great help to us. As we young people we are like someone whose voice is fading when a person can't make out what we are saying, this is where we are now. And this is where you elders come in you are the people we depend on, to tell these things loud and clear.

When you go home from here tell your children of what we did here. And this way we might get our young people to understand the Indian culture. We remind each other about things when we get together like this. Like this man here he has been an orphan since early age, and now he says he has known his children for the last two years. All the rest of the years he was a drunk, didn't care. And now today when he hears you elders talking he seems as if he's awakened and he tries to pass these things along to his family. And I suppose there are many people who would want things this way. But many people keep putting things off, so this is the way they get in too deep and finally land in trouble.

And as we all know the alcohol is our biggest problem. All these elders that come to these meetings they talk about this. What can people do? This alcohol gets in the way of everything. We can sit here for a long time talking about the things that alcohol does. But till people get to know themselves, see themselves, then the problem might cease.

As I sit here listening to the elders talking, it makes me feel as if I'm listening to my mother and father. This is what I
JIM KANIPITEW: January 30, 1974

It is true that it is very hard for us that are sent to different places, to go around to visit people especially on my reserve. As Smith said a while ago this is exactly what happens on my reserve. I can't seem to bring anyone from my reserve to these workshops. What's the use of me going over there when you people are selling our Indian culture, this is what they say. The people of my reserve seem to be jealous, I had a rehearsal at my reserve and none of the elders from there helped me. My cousin here came from a long ways to help me out. I'm thankful for that. But this is jealousy the way I see it, I always say what's the use of criticizing one another. All these ceremonies that our forefathers left us are very hard to do and to do what they tell us. And again I'll mention the fact that I brought this up about these tipis, we should all have these on reserves, where an elder can have pipe ceremonies and say a prayers. There will be some young people able to make a tent for an elder. To ask about the ceremonies and ask about anything good, an elder would be very happy to do this, and this is why I keep bringing this up as I would like to see this happen. I went to Meadow Lake to the Rehab Centre where Paddy was administrator and I told him about this. And since then every time I see him he tells me we would try to get it. And again I said the same thing here at the workshop.

We should have these on some reserves. I think this is the only way we will be able to help our children. We would go to different reserves and talk to young people. And myself, I would like to see people come to our reserve to speak to our young people. When I come home and tell the people this is what we are doing, this is what is happening, oh they think I'm just joking and they think this is nothing, this is why I would like to see people from other reserves come to us. And the same thing is happening too in Alberta, they want people from different reserves to come and talk to their people. And I really think this would work, we should try and get these tipis. I don't want to waste too much of your time, so I'll just say that you think about this and let's hope we get these tipis to use as meeting places. Where we can have pipe ceremonies and talk to young people. That's all and thank you.

JONAS LARIVIERE:

It is true my relatives what these people are talking about. I can't add very much to what I've heard so far. I go to lots of meetings but I will say that I'm not used to these type of
meetings yet, and I usually don't say very much, but today I would like to bring up of what I think. Like someone mentioned a while ago about jealousy, well I see a lot of this too. I hear people say that we come over here for nothing. A lot of people come to tell me that I'm coming over here for nothing. But I don't listen to these people, I can't make them understand, but I'm trying to do this for my young people. Because the rest of the people on my reserve are not moving. They don't seem to care of what happens to their children. And this is what I would really like to see on my reserve is some of you people to come and talk to my people. When a man comes from a reserve the people don't seem to want to come to listen to him, but people will come to listen to strangers. So this I would like to see happen on my reserve. People from different reserves to come there and remind my grandchildren and all the people of what we are trying to do. These young people at my reserve never seen anything like what we do here, even the older people so how can they tell their children of these things. We have never had any elders show us these things. There was only one man who came there and put on ceremonies. This was the man that came and told us about our Indian culture. We were Indians but we didn't know anything about religion and the various traditions. We didn't know what rights we had. We were treated the same way as the halfbreed, when hunting or trapping we were chased away by the game warden. But I'll go into that later, for now I would like to keep on with this, that I think it's very good if our young people had a good education. So they can make a good life for themselves. But we should tell our young people never to forget their Indian culture. I would like to see a young person have a good education but not to forget his Indian language. And the young person to be strong and not to let the white man take everything he has away from him.

Not like what the white man did with us, he took away our country for nothing. And we should never let him take away our God-given language also. And this is why I would like to have people come up to our reserve and have a meeting with us. But our chief and council are something else, they are pretty hard headed and very suspicious. There's one relative of ours up there, he is a fieldworker for the Alcoholism Rehab. Centre in Meadow Lake. This man has approached our leaders a couple of times about starting A.A. meetings on our reserve has we have many of these drinking people on my reserve. But the leaders didn't want meetings of this sort. They kept telling this man to wait each time the field man came he would get the same answer. So finally we got after our chief and we must have said a little too much because he resigned. So now we have no chief. We have to elect another one. But this is my main concern to have some people from other reserves come over there but they don't listen to me, they just get up and leave when I'm speaking, because I'm from there. Thank you.

GEORGE MORNINGSTAR

I'm very glad to hear what the elders have to say, and also happy to hear to what concern we have for our young people. I
am very kind to children, any child, these children they will see the hard times in the future. I try to tell my children and my grandchildren. And this is what my children think too like I've been here twice now. They seem to think that I come over here just to come and drink booze. But they are very wrong. You're just being taken to Saskatoon to have a drink they tell me. But I have had a drink, I just came out of a Rehab. Centre not long ago. The way you elders are talking here, I find that the A.A. lectures we had are very similar.

They use sweetgrass scent and have pipe ceremonies also. The parents even bring their children in to listen to lectures. We all know that this alcohol is no good. And you are given the chance there if you want to speak or not, and this is one thing I liked also. This is true that people don't understand what we are doing here, they have all kinds of different ideas.

These young people that are growing up, I try to tell them these things. For instance I always have sweetgrass and the children asked me what I was going to use them for. I told them what they want to know, I tell them this is what you do in the future. To try and understand our Indian culture. At bedtime I use sweetgrass scent and say prayers for my grandchildren and all mankind. I ask Manitou to keep all children free from harm and ask the best of health for them. And also the sick, I do this when I get ready for bed. I'm thankful that I'm alive and I ask Manitou for the best of health for everybody. Thank you.

JOHN ROCKTHUNDER

I am very glad to be here today sitting at this meeting with you people. This is the first time for me here. But I heard about these workshops, but didn't quite understand what they were all about. The fieldworker from our way came to my place and told me to come and listen at this workshop and I was very happy to be invited. I guess there were people here at these workshops that are from our way but they never told us nothing. And now I'm just beginning to understand what you are trying to do, after being here for two days. When I go home from here I'll spread this among my people. I'm not afraid of talking to my people. As this is the only way when you tell someone something in a way that he will understand. They'll listen as we are doing here at this meeting we all listen to each other as we are pulling together. The young man at home are always at my place and we usually have a big discussion going. They usually want to know what the people are coming over here for, what are they discussing. These young people don't know because the people that were here never say anything. There was one young man that came to us one time. I'm not trying to talk about him in a wrong way, but this young man was a high school student and he came in to one of our meetings, he had a tape recorder with him. He set his recorder in front of us and said we were to talk. And we didn't know what we were supposed to talk about. And it's true what my brother-in-law said today, that these people got us a little off balance. I guess before these young people fully understand what was going on they just went
ahead and started gathering information. This young man started mentioning medicine, he even had a little root which he had on him, he asked us if we know what that was? We told him no, finally one of them said they knew what it was, it was called "WE-KAES" so I asked him what it was used for, and he said this medicine was given to me and also told what it's used for. And this kind of stuff is very respected among Indians. So I think this young person wasn't going about this the right way. And this is what I wanted to bring up. And these people that have been here they are not doing very much at home. They won't talk about what goes on here. So a person should understand what he's going to do first, before he goes ahead with it blindly. And I often wonder if this young person is still doing the same work. And this is what I thought this was too, but now I'm beginning to understand what you are talking about. And I was very happy to see the students that came here yesterday. As I have my children going to school too. I have one that's going to high school. I often wonder if my son knows because I have been in Regina since he was seven years old, he doesn't even know about these pipe ceremonies, he understands Cree but he can't speak it. He has lost his language, even though my wife and I we talk Cree, but he has been with white kids since very young and this is why he lost his native language. And this is the reason that I'm glad to be here. When I get back home I will tell about this. I won't be afraid to talk about it, because young people are always gathered at my place and I will also get some older people as well. This will be all for now. Thank you.

CHARLEY BUFFALO CALF - Maple Creek

This is my first time here myself that I only heard about these meetings. I'm not here to try and bring trouble or to know anything that is not right. Why come here for it? I was sent here that's why I'm here. And so far what I have seen here has been very good. You took the pipe this morning and had a pipe ceremony. And said prayers to our Maker, and right away I was very thankful.

At my age now I'm always asking for our Maker's help. I ask for my children and my grandchildren so they would lead the straight and narrow road. I use the sweetgrass myself. And what you do here is what I like, as this was given to us by our Maker, to use this sweetgrass scent and pipe ceremony. Also our various other ceremonies was given to all Indians no matter which part of the world we come from. This white man gave us little parcels of land and called them reserves, some of us we are quite a ways apart. But this is right when someone mentioned that the white man is hard on us. They want to take away everything from us. They give us small parcels of land and keeps us like animals.

And about these people that say that we are working at something that is no good for the Indian here, they are wrong and that's the way I see it now because these people haven't been here and they just make this up. This is not the way I see
it here. And I will tell the people back home of what really goes on here when I get back. All I see and hear is all good for the Indian, as you mention our young all the time. It is true that lots of them are losing their native language and this is no good. But here I hear these elders say prayers for all our young people. If they would only understand these Indian Culture and not forget their language this would be a great thing. And if we can always remember about the pipe and always follow the footsteps of our elders that have gone before us, let us never forget what was given to the Indian.

This was handed down to us by our elders and let's try and do the same with our young. Many of you from different parts of Saskatchewan a lot of you I've met for the first time in my life. But we are all working for the same thing. I hope and pray that our prayers will be answered. We pray that our Maker will show us the road and give us light. So we can pass on to our children and our grandchildren the good things we hear, while we are here. This is all and I thank you my relatives.

PIUS DUSTYHORN

I guess I'm the same way myself, I guess we all have to use our kindness. So therefore what these people said about these tipis. I think this would be very good if we could all get together and have these tents or places come into effect. I guess it wouldn't be too hard for our leaders here to make some kind of an arrangement so we could get these. And myself I try and do all I can to tell all of what we are after to try and pass on what we know to others. And it's very nice if a young person can use this in the future. If he can have a good understanding of it. And this will be all for now I will say. Thank you.

ALEX BONAISE

I am very happy that you people have given me a few minutes to speak. I'm Alex Bonaise of Little Pine Reserve. Ever since I started out from Alberta 2 weeks ago, this is the fourth meeting I'll be at. I had some heavy going at Winnipeg, and I'm going to tell you a little about it. All this work we are trying to do going around to try and wake up the parent. Also the young people to try and keep calling his parents as father and mother. This is what we have travelled far for. To try and tell people about Indian culture. I usually start from Ontario and I talk to people along the way. I go by jet sometimes I'm up 10 miles in the air. The ones that I call my children, the ones that Manitou gave me. He gave me these to show my kindness. I have three boys and one girl. The girl is in Ontario and this is where I'm going to visit and attend meetings. I would like to remind all the parents also the young people how hard it is for us to try and keep reminding people about our Indian culture.

The parent, the children, the grandchildren, the great-grandchildren, it is getting harder and harder to tell young
people anything. They just won't listen. This young person was loved by his mother from birth, but today they turn against them. And today this is what's causing the parent a lot of grief.

I see this and I hear people say the same wherever I travel. I usually take quite a little time when I start talking on these.

I'm having a very hard time trying to make the young person understand our Indian way of life. Our Indian way of life is just like when a fire is slowly going out - dying. My father and my mother told me this was one thing that was given to us Indians and this was held very high. Today we don't hold it very high. But we should try and get through to our young people in the whole continent.

Tell all these people that have the Indian skin and Indian blood not to forget our culture and especially his language, these were given to an Indian. And this is very hard to make a young person understand this because he wants to be a white man, but he will never be able to change the color of his skin. And some of the reason comes from the parents. As soon as they have their babies they teach them another language and not their native language. And this is where some of these get lost right from their homes. And now it's very hard to tell these young people anything, because they have white man's education and they figure the hell with being an Indian. Instead of being proud of being an Indian they are ashamed of it. So we cannot do anything with these kind, as at every step they take they are getting closer to what is going to break them. And so on my travels I try to tell the young parents the way they should tell their children right from the start. Because these little children if they are shown kindness and love they will listen to the parents. And this is what the parents should try and show their children. The parent to try and teach a young child his native language. And in the future this young person won't hurt his parents as much. And also we should never let our scenting of the sweetgrass go. This is one of the things that was given to an Indian. And also show the young person about the pipe ceremony, let them see what goes on and tell them about it. We seen this when we were young every morning and every evening. And this is where the parent is lost today is they are unable to show their children about these things. This is why they laugh at what we do. They never see the pipe ceremony. So therefore this young person hasn't got a clue about Indian life. This is what an older Indian is up against today all over Ontario, Manitoba, Saskatchewan, Alberta, B.C. and United States, and Montana. These are many people crying. The parent right from 40 years old 50 years old and gray haired people of 70 years are having all kinds of trouble with their young.

The person that's 70 years old he's crying today because he didn't listen to his parents when he was young. A person like this he didn't listen to his parents about the things that went on 100 years back. How the Indian survived at that time. He was
given everything to survive with. And this is why I'm proud to come in here and hear you people discussing things this way and I'm very happy for you. This is what we are trying to do to let the parent know and to try and tell their young what his parents told them. The parents of long ago they stayed together for life and trying to bring up their children the right way. And so on along the line from parent to parent, and this is why lots of us are travelling around to try to spread the word. I stopped here to be with you on my way back. I used to enjoy when I was here before when I used to see some of you people here and we would discuss about things. If our young follow our way of life and in the future they will not be scared to walk out and meet whoever they were afraid of before.

And this is what's wanted and if the young don't want to take our word, then they are the ones that will harm themselves in the future. When they come of age to have families and further when they're grown up and start having families of their own. There's a lot of times a parent tells his children to stay home but they won't listen and many times these young people never get home alive again. This is because they won't listen to their parents, and this is when a parent cries. So this is why we are going around waking up the parents. To try and run his home right by trying to make his children listen to him. It's just like telling his children at home when they have a red hot stone going and tells his children not to touch it because they will get burned. And this is the same way with using the alcohol. If a person start having this too much and then it's the parents who worry because he never knows if he will see his children again. And this is the way it stands. But if a young person can back away from these two things then his life and the mind of the parents is better.

We were given eyes to see with so we can plainly see, when we see good, and when we see bad. We were given arms to work with, and we were given legs to walk with. So we can go around what's bad, till we come to a place where there is good. So we won't fall with our children and grandchildren. And this is what is wanted of you parents, to tell your children about Indian culture. And all of our different relatives as we Indians are all related. We were given this by our Manitou and he keeps us right today.

They say our Indian culture is very thin today. Well, we brought this on ourselves. You look outside and think right away it's nice here. I should raise my family here but you are wrong, this is no place for us Indians. So I'm glad that you have given me some of your time to speak. There are places ready for me to go to after this. As soon as I get to the Foothills, Alberta, I will be leaving for Vancouver, B.C. I will be going along the ocean, telling our native people about what we are trying to do. And this is why I'm glad to be with you today. I will be going 1700 miles north of Edmonton. They call this tribe of Indians the Dog Ribs. And I will be visiting some Eskimos and some Ochipewans. And these people are the
same thing they are having a very hard time with their young people. All over our whole island Indian people are crying because we are forgetting our Indian identity. The parents are like ducks when they stand still and all the chicks they scatter, and this is what we are trying to avoid. And now I will say a woman who drinks alcohol while she's pregnant. When this child is born he doesn't know as he grows older what is Indian culture? It seems it hasn't affected him somehow when his mother drank while carrying him. These people you can't tell nothing to. They know everything. This child has no kindness he has no love, as he was poisoned before he was born. And this is what is making many many of these people cry.

All across the country it's the alcohol. This is what we try to tell the parent not to take alcohol home, for his children to see him drink. If he thinks there is a good place that alcohol is going to take him then he should take it there, not to his home. Because the children they can't never have bottles for parents and this is very pitiful in some reserves, to see whole families of children and their only parents are the bottles of alcohol. It is very hard to tell these people anything. Some places I go to I never even know one person and I have to stand there and talk. I'm afraid I don't know anyone and I get all sorts of feelings as I don't know what kind of people are here. But I'm only trying to do what I see and I tell of what the Indians are crying about. We are all relatives so we should all have kindness to each other and listen to each other when we have something good to talk about. We will go a long ways if we treat this way to each other treat everyone the same. And this is why I'm glad to be here today. I like to talk loud when I talk. I don't talk down below my stomach. I like to shout when I talk. And I don't sit over when I talk either. I stand in the middle here.

I like to shout so I can make people understand and take what they can use. When a person stands up here and speaks he is thanked, that he's able to stand in the middle and talk. The people figure this is good for this man to be able to do that. In my travels I've had people come up and shake my hand and say, they want to thank me for what I said in another place, and this is great help. And some come up to me to thank me for what I said at one meeting or another. They come up and say Thank you for looking at the way I'm dressed. I had a good sleep last night and had a good meal this morning. Thank you. This was an alcoholic before now today many of these people thank us and I have seen this happen a number of times. I want people to have pity on me and take my word when I speak. And I would like you people here to try and pull together, this is the only way we can get things done. Because if we don't do this we will be like ducks and we will scatter. We are not the only ones here that are crying because of alcohol it is like all over the country. And this is the way it is to all the places I have been. So I will be here with you till your meeting is over. And on Saturday I don't know where I will be called to go. I might get phone call that I'm to go someplace. It's very hard when I'm not working for myself. Just like the meeting we
had in Winnipeg, there were people there from all over. And it was the same thing. Parents were called and there was people there to explain what this sweetgrass was all about, what was the meaning of it. And also the meaning of the pipe ceremony. How this was given to us by our Manitou. Our forefathers had dreamed about these things and were supposed to do them. And when we see the elder perform the pipe ceremony, all the different directions that he points the pipe, there's meaning in all these. And this is what our parents tried to tell us too. And it's very hard when an Indian wants to get his identity back. And also in my travels I have never seen a sweat tent, this is another Indian ceremony, but has been forgotten altogether. This was given to us and a spiritual cloth was used here too. To make an elder a sweat tent and give the elder a spiritual cloth. So he will say prayers for the people. And there was all the other Indian ceremonies, there's the Sundance tent and all the other ceremonies these were given to the Indian alone. And this is what we have discarded, and took and also this is what we see outside here. You think this is our way of life? No it won't be very long and we will see our hard times. Us parents we will be crying for our young because they take to the white man too much. This is see now but I don't know if we will see this ten years from now. And we will have hard times and this is why I say I hope you take my word and pass it along. I hope we can get our young people to listen to us. I was in Regina two or three weeks ago and the Sioux that are there, I asked them why they were there, because they didn't know anything about Indian ceremonies. I have Adam Cuthand and Andrew Ahenakew who are ministers. I use their word for they are working from both sides, also Smith here he was also a minister. All these are working at this from both sides. These both Indian religion and white man's religion, this white man religion there's a man standing there in front of us turning pages in a book trying to find something good to tell us. Our young don't believe in this white man's religion, and when we try to show him our Indian way he doesn't know because he was never born with this. So therefore, this young person is lost, bouncing around all over, and finally he lands up in a wrong place because he doesn't understand. Or maybe he doesn't want to understand. And this will be all as I've held you too long. But never give up. I know I could stand here all day and say the same thing all day as this is really hard to explain. I'm glad that you listened to me. If I have said something wrong I didn't say it to anyone personal. I just want to explain my feelings. And now I thank you all for letting me talk. Thank you.

JIM HOOSTIE

I will say a few words myself on what you are discussing. I don't say I know anything but I will just say what I think of this meeting. I think what I have seen and heard here so far I'm very happy and thankful of all my relatives of the work they are all trying to do. They mention Manitou quite often. Why I'm saying this is I also have children and also grandchildren. And what I have seen here today these sweetgrass
and the pipe. I'm very thankful because these were the things given to the Indian. And it's very good to hear my relatives talk about kindness which is also mentioned quite often. I try to follow these myself. What my parents told me I try to tell my children today. I go along with the other Indian people on what they ask for, and this is how I follow my Indian way of life. I try my best to tell my children about these things. And now my relatives this will be all I say for now. Thank you.

JOHN CAPPO

As I was listening to you people it brings back a lot of what I was told myself by my parents. It's as if I'm coming out of sleep because some of these things I had forgotten about. And this was what my father tried to tell me but I was pretty reckless in my younger days. I didn't listen to too much of what he told me. I thought he was just talking for nothing. But today now I see what he told me is coming to pass. The things that he said would happen to us field workers I started here last fall. When we go about the reserves it's hard I always think, who will I be speaking to today? I wonder if this person will throw me out. I wonder if he will give me hell or what is he going to say to me. A lot of times I can't bring myself to go to these people, because of mixed feelings. And there usually comes a time when I happen to meet him and we talk. And the people that I have talked to they all like this idea of working for the Indian. When I'm talking to them they are all keen. But I have a feeling that as soon as I leave them they forget about everything I've said.

Maybe they think I just go around telling lies this I can't say. So this will be all for that. And now what this old man mentioned that we should have these tipis on our reserves for to use as a kind of a church, where elders can have their pipe ceremony and talk to the young people. This would be done all over Saskatchewan. We could have these elders to come to different reserves for a day at a time. These elders could remind each other about their Indian culture. And we could all listen both young and old. And I'm all for this idea. I think this would help us a lot. Maybe if the young people could get something out of these. Just like what we saw yesterday when the student's from Sturgeon Lake were here. This was very good. These people showed us how much interest they had in their children. And the students themselves they seemed as if they wanted to know, they wanted to hear the elders talking. Some young people think my father will never tell me anything. This young person is like he hasn't any parents at all because he won't listen when he's told something and he thinks he's too smart for this parents. And so this is the way we stand. And as for you elders when we bring you here to these workshops we don't bring you here for nothing. We depend on you people we look at you and we think that this man is kind, he's got the wisdom, the experience, and he knows what to say. And this is what we try to find we who are fieldworkers, we try to find an
elder who we can depend on and who will want to help us. We want these elders to tell us how we can hold on to our Indian culture and pass it on to our children. And this is what we expect from you. And about this man that just told us he travels from coast to coast doing the same job. Well, I think that would be really hard. I have just a small area and I find my work very hard. But I think that if we pull together we will succeed. As you know that if we are all together on something it comes easy. And this will be all I will say. I'm speaking too long. But I just want to say that you people must be kind, for you to come and try to help us. Thank you.

ALEX STICK

I tried my best to get here whenever I'm invited but it's very hard as I'm nearly blind. But still I try to show my kindness and try to help all I can. By talking about what I was told by my elders. I see what they are doing is here is very good for the Indian. We should have had these things going long ago. This is where my children and my grandchildren will get help from in the future. I have many grandchildren and great-grandchildren and this is the reason why I'm doing this. But I would like very much for these people that are leaders here at this Centre. I would like them to come up to my reserve and hear what my fellow reserve people feel about this. Explain what we are trying to do here. Just like when I come here sometime these young people ask me what or why I come here for. I tell them what we do but they seem to have the idea I just come over here to drink. He's just going there for nothing and this is the kind of talk I get. But I don't pay any attention to this as that person that say these things, his mind must be not quite right. It is true my relatives that we Indians we have a lot of jealousy. On each reserve we are that way, and this is what's killing our reserves. One might think why they did invite him why not me. And he's jealous right away. But if we can pull together, stay together, pray together, for our children this would be far better for us. Just like what we do here we are all trying to do this together, well if we keep on we will see that we will succeed.

When one of these elders say prayers we all help him in our minds. This is the way the elders used to do long ago. And they always had better way of managing their affairs. All these different ceremonies when an elder did these, he had lots of help because the Indian long ago was kind. I have seen this when I was young. And one thing I would like to remind these workers.

My father used to say that if you want an elder to talk for you, don't just ask him give him a spiritual cloth, this is the custom, this is strong as the elder gives this to the angel he's speaking to. So this is the way to approach an elder if you want him to speak for you. Just like this now I'm over here but I'm not sorry. But this is the foremost to give an elder a spiritual cloth. So he can say prayers for the children this
way he may get results. But to ask an elder without giving him anything then it's heavy. It makes it hard on the elder. This is very hard on us old men.

I go all over myself to these pipe ceremonies. When someone comes to me for help I never want to say no. And I never feel that anybody else is in the way, after all I'm not doing anything bad. This is something good, asking long and good life of our young people. And this will be all for that and also about the tipis that we are trying to get. I would very much like to see this myself. I would be very thankful if we could get these. This will be all my relatives and I greet you all. Thank you.

MR. WASKEWITCH

I won't say very much my relatives. I only wish to say that I enjoy being here with you and listening to what you have to say. This is my first time here, and I think I understand what makes us cry every day. I didn't understand at first of what our cousin the white man was doing to us. But I'm very thankful that I'm kind myself. I have twenty grandchildren which are my own blood grandchildren. And these are the young ones I think of every day, and say prayers for them, so in the future they may be good people. I don't know what will become of them, this is very hard to say. This is what gives me a lot of thinking. I try my best at all times to tell them what I was told by my parents. But there is still something that has them lost and this stuff is no good to anyone. We try and tell our young this but they won't listen, he doesn't want to listen to us. They seem to want to go to the white man's way too much and forgets about our Indian culture. So therefore, I'm very thankful to hear people have concern like this for our young people as I've heard here at this meeting and workshop. I hope and pray to our Heavenly Father that he gives strength and guidance so we can carry on our work. To give us a strong minds so we can all help each other in our work. And about the tipis that my cousin here mentioned I would be very happy myself if we could have this kind of place on different reserves.

We could maybe wake up our young people. And there's some older people too, they don't understand half of what's going on. I know our fieldworker here works hard at trying to get to people, but the people seem to want to hang back. On my reserve there are a few elders but we can't seem to pull in the same direction together. There's nothing like this on my reserve. The two of us here we try to get the other elders but they won't come. And the young they still laugh at us, but we don't give up we say prayers for them. And this is what was given to us by our Heavenly Father. Every morning when we get up and every night when we get ready for bed, we say prayers for all people. When we make the pipe ceremony we are saying prayers for our child. We are asking a good life for him, and this will help him in the future. But today our Indian way of life is like when you hold something from a long ways, this is how it's beginning to look. If we don't do anything ourselves, if
we don't wake up our fellow Indians then we will be lost altogether. We will have nothing in the future. And this will be all for now. I greet you all and thank you.

JIM RYDER

I'm Jim Ryder, I'm Assiniboine from Carry-the-Kettle Reserve, way down south. I work amongst the Assiniboines and Sioux. We are trying to do the same thing here and we try to get songs and legends and cultural same as they do here. This is what I do, I'm a fieldworker, and I work for the F.S.I Indian Culture. I'm very glad and happy to know that you are all helping us like this. You are the only ones that could understand all this. I know this man here and helps me lots, we call this Indian Counselling. I'm glad there's young people here, these are the ones that are interested. These young ones here will learn a lot from these old people and this is what we are trying to do. Thank you, and that's all I got to say.

JONAS LARIVIERE

As far as I can remember my parents were trappers. Their life was hunting and fishing. There was no assistance long ago. It's just what he could kill for himself that kept him alive. There was no deep freeze and all that stuff we have today. But the old people they found ways of storing or keeping food from spoiling.

They used to prepare their foods in all different manners and these they would keep. This is what my mother used to do when we were out on our trapline. And when it was time for us to go back home to Canoe Lake settlement. The people they would all chip in with the food and they used to have a big feast. They fed this to the people. They never used to think, I'll sell this or how much would I get for this. This was all out of kindness for each other. They respected each other, they had great respect for other people. My father had great respect, for everything. I don't go halfways today of how much respect my father had. When my father went someplace to visit in a house, he would sit down in a corner, even if he was invited to sit somewhere else. I'm not ashamed to tell this, even if the people from home hear about it, I'm still not ashamed. It is true, my father had lots of respect, and this is the way he was all through his life. This is the man I should have copied this from. But today you see how old I am, I'm not that way. I try my best to do it, but I can't even sometimes thinking myself better than other people get the best of me.

I have seen many things now as time came along. And I have a few children that are grown up now. There are a lot of young children that are grown up now. There are a lot of young people that I have shown how to do things in the bush, even trapping. I go around with young men, I show them how to hunt, how to set traps. And now today I'm thankful that some of these young people are making something of themselves. They are making a good living, they are good hunters and trappers. Most of them
are my nephews. My own children I didn't teach this way at my old age. They are brought up in school, so I don't teach this to them they don't know anything about it. These children of mine didn't want me to teach them these things.

So I showed them to other people. All my children we brought them up in school, only my two oldest daughters didn't want to go to school, so they stayed home with us. Today I'm proud of these two as they stayed with us till they got married and never drank or anything like that. All they know is the Cree syllabic. These children are brought up right. I have one grandchild around Saskatoon here somewhere. He's going to school. He's back home now waiting for a job. Someone was supposed to send for him when there was a job available. And these children of mine that I'm going to talk about. The wife and myself are always sorry that I never teach them to hunt and trap, because they would have been good hunters.

They were just little kids and we taught them how to trap, this was before they went to school. They learned pretty fast, especially one of them, he was very quick to learn. He used to get more fur than we did even when he was small.

Today he never sees anything like this. He has a job at the Welfare at Meadow Lake. He's with the D.N.R. and Welfare. My daughter is there too. My son-in-law at one time was pretty well off, when he was with a job that had to do with Indian life. But he too went to school and now he works for the Indian Affairs in Meadow Lake. My daughter also has started a course in nursing. She goes around to different reserves seeing people. And these were the people that we thought we would teach respect. We spent our time and what money we had to try and help them. And get them to live decent. Right today a lot of times we are hurt by them. They would get good jobs in town or elsewhere, but the same as Indians everywhere they don't hang on to their jobs. They abuse them and then they are let go. We tried to tell our children never to forget their Indian culture. To speak our language not to take to the white man, as that was his life. We told them never to let go, but sometimes they make us mad. Today at our reserve we are going ahead with our Indian program. I'm working at it myself with the children. They all understand me, I just talk to them in Cree. The people were talking about having a regular teacher for this. Myself, I'm too old for this. And now about the liquor. For myself, I don't mind it. I don't use it myself so it doesn't hurt me. But I see that it is no good.

I've worked at my reserve for over ten years. I was a part-time policeman for my reserve. There were quite a few times these drunks gave me a hard time. And now as soon as I let this job go, it's the same as lighting a match. It's pretty bad. This was what one farm instructor told me, he said if you ever let this job go, your reserve will go haywire, he told me. But I got too old and had to quit. I tried to get my sons to take this job, but they wouldn't want the job. They often told me to quit my job, as they didn't like what I was told, but for
me I hung on to what I was told. This has always been my way to try and get people to walk the right road. But the liquor is got them pretty hard. Some won't listen to anything.

I'm talking about my own reserve, this liquor has got the best of them. They can't seem to do anything without any liquor. Any man today is got to have a very strong mind and the will power to do things. This year alone already there had been two chiefs that have quit their jobs on account of this. They can't do anything for anybody and their mind is weak, that's why they do this. They don't want to listen to the elders, and they just can't seem to do anything. When the people pick a chief they pick a man whose is respected by people. And this is what they are doing right now at my reserve, trying to select our leaders. So I don't know right now who will be the chief. But should know by next Tuesday. Why I'm all alone here, I can't get these other old people from my reserve to come. I had some of them lined up, but couldn't get them to come. And for a while I was going to come with my wife, but she's not very well and so I left her at home. So I'm very glad to be here and I would like to say here to you that are running this. I would appreciate very much of you could help me over there. Eli knows what goes up there, there's not very many of us. A person would have to be there for a while before we could get something started. After I go home from here I usually tell the people what I've seen and heard here, but the people think I'm lying. They don't believe me and these are my people. Even these older ones don't want to take my word, but if they heard it from someone else they would maybe make them think. But a lot of times too we hear people say that this man doesn't know nothing he's just talking. But I tell these people not to say these things because we are working for something good.

When an elder goes to do something you respect this person, because he knows what he's doing. He has seen a lot of life. An Indian is a patient man. In following the Indian way of life which he has done all his life. You see these white men they moved into one place and they got rich and tried to break each other, these people haven't got the patience, like an Indian has. An Indian has the patience of trying to be kind to his children.

And this is the way you should try to grow up, as long you don't think too much of yourself. Try to be kind to one another, have respect for each other. It's very nice to see a young person that has these. Always have respect for your parents, and elders. As for myself I get along with everyone, children, young adults, and elders I respect them all. Whenever I hear a person say a good word, I shake his hand.

And it doesn't matter what church we belong to. Like me, I'm a Catholic. And some of these people don't belong there, but they pray to the same God. And the same with us Indian we were given our religion ceremonies. My grandfather did a number of these ceremonies, such as the Shaking Tent, the Sundance and Chicken dance, but I didn't do any of these as they weren't
handed down to me. So whenever I hear anyone even child use
the Manitou's name when talking, I'm always thankful. I always
think, I hope this young person grows up that way. And never be
ashamed of your religion, you children always remember that
this is the only way to live. Always try and walk the straight
road. They say the road is very narrow, that road that leads to
good life. And they also say that road that leads to
destruction is very wide. And this narrow road it's very hard
to get there. A person suffers, trying to follow this road, but
if we try we will get there. So let's all try to follow and try
to get there. And if we do we will come to a place where we
will be happy forever. Let's not try to forget our father.
Always try to walk the good road. Let's try and do what our
father which is in heaven wants us to do. Thank you.

SMITH ATIMORYOO

I am going to say a few words in English, since Jim Ryder over
there can't understand Cree. He's Assiniboine. This is why he
can't understand Cree. What I'm going to say is, I'm going to
talk about the two greatest teachers that I had during my time.
And I'm very proud to say, that even though these two greatest
teachers that I had were not able to talk English, or weren't
able to write, but they were just simple people. They weren't
well off, as you consider people today. They were poor for
material wealth. But otherwise they were rich. I realize that
today when I go about meeting people, meeting different
atures, different tribes, and talking and communicating with
others. The reason why I guess that I feel proud that I'm able
to talk English, I'm able to talk Saulteaux language. I'm able
to talk and understand Saulteaux is because my mother was a
Saulteaux and my father was a Cree. The two languages were used
every day, my father when he spoke to my mother he talked Cree
and mother spoke Saulteaux to my dad. And whenever we talked as
children we talked Saulteaux to our mother and we talked
to our father. And you know it's a funny thing, we get into a
habit and once we get into these habits we seem to have a heck
of a time to get away from them. My sister and I had this
habit, she talked English and she talked nothing but English.
Today I can't talk Cree to her even though I know she
understands Saulteaux and I can't talk Saulteaux to her. I have
to talk to her in English. It's odd it's serious, you see how
habits can throw you off. We often get the habit of not talking
our own language. And I think this is very wrong because we
should be proud, we that we have our own language.

(This was Eli changing mikes and fooling around, continued) but
anyhow we are glad that you have come here and you are going to
hear some of our people express themselves, perhaps it's in a
story form. This is the way with our people. This is the way,
this is how. This is why we like our workshop, because we are
able to see and we are able to figure out just how our Indian
Communities developed. This is all. Thank you.

GEORGE MORNINGSTAR
I'm very glad to be here. This is what my life is all about, our Indian culture. As long as I can remember I have never missed any of the Indian ceremonies when they are being held on my reserve. And my grandfather used to tell me once you start being part of these ceremonies don't back out, never take the white man's side. If you are being depend upon to take part in these ceremonies don't quit. This is the only life for us. This was given to us by our Manitou. And whenever I hear that there is a Sundance or a pipe ceremony or any of the other ceremonies I always try to get to them. As I think very much of my Indian Culture and traditions. It is true that young people are mixed up today. These young people can't even sing at these ceremonies. I used to get old people to learn me their songs, even though I don't know anything. And I have been of some use already in these ceremonies. And as I'm sitting here today I'm very glad that we are trying to do something for Indian culture.

I was baptized a Catholic and I live close by a Catholic church. I am not forgetting my Maker, but I never go into the house. The father asks me why I don't come to church, as I live nearby. I told him that I was an Indian, I don't have anything against your church, and I don't have anything against what you say as we have only one Manitou. But what I'm against is when my fellow Indians go to church they forget right away some start to argue right outside there. And this is why I don't go to your church. I told the father (priest) I love my Indian nationality I told him, so all for now, I ask your Maker for your safe trip home.

Thank you.

PIUS DUSTYHORN

I will say a few words myself. I'm one of the workers from the Regina area. And I'm very glad to see these elders who could make it here today. To tell you what they were told by their forefathers. And I also like to thank all these students that are here today to listen to these elders, to listen to these lectures that the old had, I'm very happy. For instance, where I got my lectures from, it's from the elders that raised me. My father every day he was trying to tell me something. I used to get very tired of hearing him lecturing me, but I guess he was really trying to help me. I didn't think so at that time. But these elders are telling the truth when they tell us some lectures.

Today at my age I'm right in the middle of what my father told me. My father was right now this very day. Now my father passed on I have no one to lecture me. I don't know where to turn now, which way for me to hear lecturing. I know now how hard it is now when you have no one to turn to.

But what I want to say is we all know we were all told to always have respect for an elder whenever he's doing the pipe ceremony, it's very nice to listen when these elders are saying
prayers.

Before an Indian learns about the white man's way, where did he get his religion to talk to Manitou? He took his pipe to talk to Manitou the Maker of the earth, he asked for strength, to have a strong mind, to stand steady. And I think he said the same thing when he was talking to the white man about our country, where we are now. I believe he asked the white man, "You will have to have a strong mind, and you will have to teach me hard in the future, you will teach me what you know." I guess that's why the white man teaches us today, on how we too can get to know these things. Our elders they got their knowledge from their faith. They had great faith in their religion, their pipe ceremonies. They lecture their children to great lengths long ago. Their lectures were always love and respect. Respect elders, as it's our elders who say prayers for us every day. And about our mothers we hear elders when they say prayers they always say mother earth, he feels it right from the heart when he asks for something. And this is why the elders tell us to love our mothers, all of us sitting here today we came from there. This is the one that brought us up.

I'm very happy for you today, so you can listen to the elders here, and learn about what lectures they themselves were told by their forefathers. This is all for me for now. Thank you.

ELI BEAR

These people are in a hurry to get home so I'll say a few words to these students before they go. One thing I would like to tell these students is I go to a lot of different places, schools, etc. talking to students, it's not only you I'm talking to. On account of my age, I'm 47, I think of myself as young yet. But all the miles I've travelled to be with these elders, in ceremonies, in Pow-wows and other activities. I find that they are right, their word is the truth. There was a lot of times I forgot myself, how I was an Indian. There was a lot of times when I thought I was something, I said a lot of things I shouldn't in English. Trying to tell other people how to do or that. But I couldn't change the color of my skin. Right today I try to be an Indian I try to hold my children's hands. I try to get my children to listen to lectures from the elders. I wouldn't be able to tell my children these things today if it wasn't for the elders. I try to turn myself from what I was and ask these elders to tell how can a person come to know himself, see himself? How can a person be kind to another, for instance when you were born at the first sound you made, it wasn't an Indian who brought you into the world it was a white man. You see all these elders sitting here in front of you some of these people are alive today on account of Indian medicine. All their lives they have used Indian medicine, now you see them today they are white-haired. Today none of us use Indian medicine. Whenever we feel ill right away we got to the hospital. Right from the very first time a child cried and from that time on the people and mothers have fed them and
hauled water for themselves and also to wash by hand. Today we have 25 or 35 and we go to a laundry to do our washing. We got an easy life, we think but to go back as an Indian to get your identity it's very very hard. Because we know there's so many things we are doing today in the white man's way. But the ones we see here today, these people had the real life of an Indian, now today they are white-headed and this I say again that we should listen to our parents.

Right today at my age I have only one parent, my mother tried to tell me that when she was alive, sometimes she used to cry trying to tell me something. But I didn't listen, and I thought I was something and I didn't listen to anything. Today, I wish my mother was alive and to see me how I've changed. I don't drink alcohol. A lot of times she used to cry when I was drinking, she used to tell me not to do this. And a lot of times she cried when she was sober I guess this was showing me her kindness. And this is the way with all our mothers, they are kind, you're young you haven't seen kindness yet. But you will get there, and when you do try and try and think of your Indian tradition, and Indian culture. Always remember you're an Indian. And you will never change, and always try and be kind to an elder, don't answer back to them when they try to tell you something. These are the people we should listen to. They are white-headed today and have had the experience. These people were granted a long life so they would tell us of their experiences.

These things they tell us about was told to them by their forefathers themselves. They were given lectures every day, either by their fathers, grandfathers, mothers or grandmothers. This was done a while back when the elders used to sit with young people and talk to them. Today we don't do that, today we think of the elder, "You're a pensioner you have nothing to do with me." This is what we think, but we are wrong we're completely wrong because one thing we have to remember is we were raised by our parents.

And our parents were raised by their parents, and so on, way back because in any social gathering there used to be lectures like this, which we were missing today.

And many of them are very good, many of them you might say they weren't true. But they were true. That's why these old people sitting here now they have gray hair. They have learned lots and they have seen lots.

These people have seen hard times, they used to work for their money, today we are not even working we are getting welfare. And once we get our welfare cheques we're big men. But years ago we had to get out and work, we had to go to work for 1 dollar a day or 2 dollars a day. Thrashing was a very hard work for a very little money. Today they are alive. They seen a lot of hard things, that's why we have to respect all these old people. We have to respect them and listen to them. Many places and many cases that we hear in cities or in reserves we
hear young people getting amongst their own people killing them, just because they can't get a dollar. Because they can't get this we have to avoid that, we have to respect each other. We have to love each other no matter who you are we might be all related, because an Indian is one of the people they are all related. Right from coast to coast we are all related. But we don't know how maybe we'll never know. We don't try and if we don't ask our parents how we are related we will never know. For instance myself I'm related to all of these people and I know how I'm related to them, but you people don't know how you are related to me. And this is what we should ask our parents how I'm related to this man and that woman? Because relationships or kinship was very highly respected long ago. Long ago a man never talked to his mother-in-law out of respect or a brother-in-law and sister they never used to talk to each other. Today we don't do these things. We swear to each other most of the time but we say this in English. Because if you say the swear word in Indian language you'll be ashamed. Try saying a swear word and then say it in your own language (Cree) and you'll be ashamed to say it, because this is a bad word to use in our language. But they don't sound so bad of what the white man shows us, so this is why we have to keep our language to respect our language. We have to try and help one another. Same with you students try and help each other. We have to talk about these problems together in order to survive in another to come out of it. Anybody that has any problems within himself in his body and doesn't go out and spit it out and he has them in his system all the time, he'll never come out of it. But you young people you're young enough now if you have any problems, just go to the elders or your parents or even amongst each other and say I have this problem, how can I solve them? Then maybe one might say you can solve it this way. And this way you can get it out of your system. But if you never get it out of your system you can go an alcoholic or maybe a murder.

You might be something but today you'll never change you'll always be an Indian. So my friends now that you have come here to this Centre. I would just like to say thank you and good-bye, but I hope for not too long. We hope to see you again sometime. And hope you take a good note and take a good look at yourselves. We're all Indians, let's all up together, let's all work together and try to get identity for ourselves.

PRINCIPAL OF STURGEON LAKE SCHOOL

I would like to say a few words on behalf of my colleagues and my chief and also for myself. I would like to express my sincere thanks for all that you have done for us today. We are really grateful to you for your very kind hospitality and the lunch you served us. I would have never expected that but we were really surprised, you were so quick and all that so we're very thankful. And also I would like to mention that the people and the youngsters here I think they will think of them and suggest on them, because man has to be a man, you can't be ashamed, you can't be proud, you can't be anything, you got to be modern man. And you've got to work hard for what you want to do because nothing comes without work. You have got to work
hard for everything you want to see. But you go and do your work and I think you have to consider yourself as human being, like any human beings are.

And all are equal there's no difference, everybody is capable of all they see and all that people can do. We here at Sturgeon Lake Reserve are trying to set up this new school and we said we will succeed. And again I express my appreciation for all the assistance and all the help you have given us today. We would like to have stayed here a little longer but I think it is we have to leave this place by 3 p.m. For it is a long road back about 130 miles from here. It would have been a very great experience by the family, but we will try again some other time. So again I'll say thank you very much and goodbye.

LIFE SKILLS INSTRUCTOR FROM STURGEON LAKE

First of all we are planning a Cultural Workshop sometime next month at Sturgeon Lake and perhaps I can get information later. But what I wrote down today is Smith Atimoyoo and staff and all the elders of this workshop. I like to express my very truthful and kind words and concern of us all of your wonderful fellowship you showed us all. We have lots to bring back to our people. I enjoy my work as communication worker and Life Skills Instructor. There's one thing we'd like to retain which is our culture. I've found of these students this is what they wanted first, but that's a start, but we want academics of course we have to express ourselves as human beings. After the kind of feedback I get from these people I must think anything just myself speaking on behalf of my students. And these workshops are helping us a great deal. And now I'll say that I greet you all, you've given us a lot of help. And we will take this stuff home and we will talk to the people and the rest of the students we left behind. We had to leave lots behind as there was no room on the bus for them. But I'm very thankful the way you people looked after us. Thank you.

SPEAKER:

I am very glad to be here and to listen to you people talking about something that is good our Indian life. And I would like to take this opportunity to thank my older brother for bringing me here. He has invited me a number of times before to come to the workshop but I was busy at something else. But this time when he came to my place to get me I was uncertain for a while. So I finally decided to come and try to understand my Indian way of life. And so I said for him to come and pick me up. But I can't say very much for now. But I will tell you how my father brought us up. He did try to tell us this but as young people we didn't listen very good. But what he did try to tell us long ago I see it today now. It has given me hurt feelings many times already. He used to tell us of what will be ahead in the future for us and what we would look like. And true now today I've seen a lot of things he told me about.

What I'm saying is it's true that the elders' words of long ago were good. Not like us today now where we are lost halfway
into the white man's world with no place to turn. We have
white man in our brain. But Indians of long ago their mind was
one they thought Indian in all ways all things. They were given
a pipe from the Almighty Father of mankind. And this was what
the Indian of long ago respected very much. Also sweetgrass
these things were given to an Indian and he respected them, this
was his religion. Now today us children we throw away half of
our Indian culture and now today we try and change our young
people. But one thing that's hurting us is the white man, he
turns our head from side to side. For instance this liquor or
alcohol is one thing that has lost. We can all see that it's
not doing us any good but just getting us into trouble. Every
day we hear of our relatives getting killed in different ways
on account of alcohol. Long ago when the elders were alive we
never used to see this or even sickness was never heard of.
Long ago the people were good at these things with the
medicine and their religion. He used his life the right way he
never drink anything that was no good for his body long ago. He
used his life the right way in everything he did. He used the
earth the right way the way the Almighty Father included for
him to use the earth. He had his different sets of values by
which he lived by. But today now this is nothing, this is what
we have thrown away. We have thrown away our Heavenly Father
gave us to live by. Today now we can't run to it anymore we
only depend on the white man. Eli was right just now when he
said that our mothers brought us into this world. We weren't
born in white man's place we were born right in our own homes,
now a white man often wonders how come. But the Indian of long
ago had good medicine for everything and this is the way we
were brought up. Today there is nothing like that anymore. I
used to think my father was being pretty hard on us when he'd
get us together my brothers and myself. He used to put a knife
in the ground in front of us where we sat and he used to say,
"Now my children you see this knife here you use this on me if
I make you mad at what I'm going to tell you." And now today
when I think back I think to myself that my father really
wanted to get something across us. He wanted us his children
to be good and to take his word. And this is how sharp an
elder's word used to be but an elder's word was good.

JOHN CAPPO

What I have seen and heard here today set me thinking of what
I've been told myself. I heard people talk about Indian culture
and I think myself that this is true. We should never let our
Indian culture go. These elders were right when they told us
this and now here today what you people say all that is coming
to pass now. As our young people grow older we think that this
white man is trying to take our young ones away from us. Getting
us from all directions and I guess it's up to us now to try and
tell our young children this, never to let go of our Indian
culture.

It's very nice or good to know about the white man's way, the
education and all that as a person can get a job or something
from there. But us Indian we will also have to try and hang
onto our Indian culture. And what I used to hear long ago that if you follow the white man's ways too much you won't be able to go where an Indian goes when he dies. I don't know if this is right or not I thought about this quite often.

And when I think of this I usually tell my children to try and understand what their grandmother and I try to tell them. I usually talk to them the way we are talking now about Indian culture. I try to tell them to try and understand, oh they say that's no good, nobody is going to listen to you. There are too many white men they say they laugh at me. But this is what we will have to try and keep. I guess we are the ones now that are old enough now to think about this how we can help this young person that doesn't understand. He's taught in a white school and loses his or her Indian identity. When they speak they don't about the Indians they rather think about the white man. So this is why we are losing our young Indians they are trying too much to act like white men. I don't know what else I can say as I don't know very much myself. But this is what I've heard and what I've said here. This will be all for now. Thank you.

JOHN ROCKTHUNDER

I'm very thankful myself of what I've heard you people talk about. It's very good to know that you haven't thrown away the words of the elders. My elders tried their best to tell me things myself. And these are the things that you bring back to me as I was lost. And I guess it's the same way with these students that are here with us today. When a person is young it's true that we want to follow the white man more. When he gives us lectures he tells us this is right, but we are different us Indian. An elder spoke right from the heart he didn't use any books he just used himself, his mind speaks about what was given to the Indian. He never forgot these things, we today we are driven crazy by the white man with all these books that say they're right. But I guess it is good that we never forget our Indian culture. These relatives of mine are right when they say that. I speak about this to my children about this Indian culture being right or true. That's why we are alive today the elders of long ago they asked our Maker for us to grow and we see now where we are today. An Indian long ago I tell my children even though they don't listen so I usually tell them when in the future you don't see me as I'm getting on in years now. Then you people can take care of yourself. There will be nobody around to try to tell you something. And now I hear you people talk this way I am very thankful that we are all trying to reach our children the same way. Even today it's very nice to hear you people from the western part it's very good to hear you people using your language. This is what we have forgotten our native language. Our young when they come home from school we don't know what they are talking about. And here we understand each other when we speak we use our own language (Cree) and this is good we should never let it go. Long ago when an elder was going to make some kind of feast ceremony or even a meeting it was done right as everyone
understood what was going on. And today when something is going
to take place we don't fully understand as we use two languages.
And it never works right when a guy is speaking English all the
time or has forgotten his own language. And this is all I
have to say. I greet you all.

(End of Interviews)

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