

DOCUMENT NAME/INFORMANT: 1982 ELDERS' CONFERENCE 2/5
INFORMANT'S ADDRESS:

INTERVIEW LOCATION: BIRCH ISLAND,
ONTARIO
TRIBE/NATION: OJIBWAY
LANGUAGE: OJIBWAY/ENGLISH
DATE OF INTERVIEW: AUGUST, 1982
INTERVIEWER:
INTERPRETER:
TRANSCRIBER: JOANNE GREENWOOD
SOURCE: OJIBWE CULTURAL FOUNDATION
MANITOULIN ISLAND, ONT.
TAPE NUMBER: IH-OM.14/1
DISK: TRANSCRIPT DISC 87
PAGES: 15
RESTRICTIONS: STILL TO COME

HIGHLIGHTS:

- Elders discuss traditional religion, it's relationship to
Christian religions and its place in traditional healing
practices.

ELDERS:

Ted Wheatley
Native Studies Department
Trent University
Peterborough, Ontario
Tribe: Ojibway
Language: Ojibway

Sam Osawamick
Wikwemiking Unceded Indian Reserve
Manitoulin Island, Ontario POP 2J0
Tribe: Ojibway
Language: Ojibway

Ernest Debassigae
West Bay Reserve
Manitoulin Island, Ontario POP 1G0
Tribe: Ojibway
Language: Ojibway

Joe Yellowhead
Rama Reserve
Rama Road
Rama, Ontario L0K 1T0
Tribe: Ojibway

Language: Ojibway

Kate Assinewe
Wikwemikong Unceded Indian Reserve
Manitoulin Island, Ontario POP 2J0
Tribe: Ojibway
Language: English

Ron Wakegijig **
Chief
Wikwemikong Unceded Indian Reserve
Mmanitoulin Island, Ontario POP 2J0
Tribe: Ojibway
Language: English

Herman Atkinson **
Roseau River Reserve
Box 30
Ginew, Manitoba R0A 2R0
Tribe: Ojibway
Language: Ojibway

Charlie Neilson **
Roseau River Reserve
Box 25
Ginew, Manitoba R0A 2R0
Tribe: Ojibway
Language: English

** Recorded speakers on this conference tape.
James Mecas
Rossburn, Manitoba
Tribe: Ojibway (?)
Language: English

Dan Pine **
Garden River Reserve
R.R. #4
Garden River, Ontario P6A 5K9
Tribe: Ojibway
Language: Ojibway

Louis Bruce

Noel Knockwood
Nova Scotia
Tribe: Micmac
Language: English

Angus Pontiac
Wikwemikong Unceded Indian Reserve
Manitoulin Island, Ontario POP 2J0
Tribe: Ojibway
Language: English

Ernest Tootosis
Poundmaker Reserve

Cutknife, Saskatchewan
Tribe: Cree
Language: English

** Recorded speakers on this conference tape.

Ron Wakegijig: ...I'll try, I'll try to pass on some of my knowledge. That's what you call humility. If there is a man in this room today that thinks he knows everything, that man probably knows very little because you don't go around saying things like that. You don't go around saying that you're better than anybody else. That's a lesson that's hard; that type of knowledge comes hard. I used to fear. I was my own man at one time. I would go out and conquer the world all by myself. I didn't get very far. I had to backtrack and the place that backtracking led me was back to my own people. Back to these elders. I'm glad I did. Whenever I go to a Powwow or Sundance ceremony or any kind of Indian spiritual ceremony, I can't describe the feeling that comes into my whole inner being. Because I feel a part of that, even if I don't understand some of these spiritual elders from different parts of the country. I still feel as if I'm a part of that.

When I go into a white man's church, I don't feel that way for some reason. Sometimes I feel I don't belong in there. Worked in the city down in London, Ontario one time. Used to go to church. You walk in there, there is great big long benches; they call them pews. Each one of those is numbered. See, what those people do, they buy that seat; they pay for that seat. If anybody, by accident, sits in one of their seats, the usher comes along and he tells you where to sit, way in the back. I bet you they are just a shade from telling you to leave the church. See, these white people, the collection plate is passed around. A lot of their money is closed in envelopes. Maybe some guy will dig out a hundred dollar bill and throw it in there. It comes to an Indian, Indian doesn't have anything. A dime, maybe. And that usher, he looks at you as if you're something that somebody tracked in from the barnyard.

So I don't feel right in places like that. But when I go to an Indian ceremony, nobody bothers me, nobody asks me, nobody passes the collection plate around. And the people that preach in these religious Indian spiritual ceremonies are everyday people like you and I. People that have lived life. And their advice means a lot more to me than some people that have spent years and years in seminaries or wherever, Bible colleges. And you hear Ernest Tootosis talk about alcoholism. If you hear Angus Pontiac talk about alcoholism, you know these people know what they're talking about. They have gone through that. So they know what it's all about. How can a religious person that's never raised a family go around counselling families how to raise their kids? It's beyond me. That's something we have to learn the hard way. A lot of these elders you see here today have raised large families. That's before somebody came along with the pill that destroys life. That's one of the biggest wrong-doings we're creating in this world today. Engaging in those types of things. There is only one person

that controls life and death and that's the Creator himself. It's not common men like you and I, men and women. We keep on doing that. We wonder why is everything happening to the native people? Doesn't make me wonder why everything is happening to native people. Some of these things we're engaged in, it's a wonder to me the Creator hasn't come down now and destroyed the whole world. But he's coming. So we better start backtracking like I had to do. Start going back to the old ways.

Our elders tell us it's impossible to go back to the land again, like our ancestors. You can't go around hunting deer, bear or other wild animals because the white man has very effectively taken care of them with pollution, poaching. Yet every time an Indian takes a fish, he is supposedly breaking some game and fish law that some white man devised. We can't go back to those old ways, it's impossible. But these elders are saying we've got knowledge. We've gone to schools; we've gotten ourselves fairly well-educated. What they're saying is we have to use that education to better the lives of our own people. Leastways, we have to make our own way; we have to make our own living.

I was telling this story to my friend there from Wisconsin during the noon hour, about this old Indian lady that told me a story one time. She said when she was a small girl, her parents took all their kids blueberry picking. They came across this little bear cub. So they took it home. They made a pet out of it. It lived in the house, well fed. They'd give it food every day. Finally, a few years later, this bear became too big. He couldn't live in the house anymore. He was so well trained that he'd have to sleep in bed with the rest of the kids. So imagine what happens if you have a 900 pound bear trying to sleep in your bed. (laughter) You wouldn't have a bed to sleep in for very long. So finally her dad decided one day that he'd have to take this bear back to it's natural surroundings. So he took it back, back into the bush. He came home and said goodbye to it. The bear kept following him. He

had one heck of a time trying to convince that bear to stay in the bush. Three or four weeks later, that man went out hunting. He walked about three miles and he came across the body of this bear; it had died. It forgot how to survive in the wild, in it's natural state. So that's what the old lady told me. That's what's happening to the Indian people. Indian people are depending on this white man's government for handouts. Some day that white man is going to cut off that flow of money. The Indians don't do what nature orders them to do, is to make their own way. Everybody is going to end up like that bear. So, young people, remember that.

Ernest Tootoosis talked about paradise. In this physical existence, there is no such thing. We all have to work hard just to survive. If we work hard in this physical reality then the next reality, that's where we'll find this paradise, this garden that he is talking about. So that's the one thing we

have to keep in mind is these two parallels. Just like night, just like day. During the day you can do a lot of good things because the sun is shining down on you. You can see your way. At night when the sun is gone, that's when the evil forces take over. There is very few incidents where crimes are committed during the day, because the people are ashamed to do something wrong. At night, supposedly, there is nobody around to see anything. But they forget the Creator is the master of night and day. He sees everything. The same thing, the same parallel applies to our own lives. Each one of us was given a mind of his own and the knowledge to be able to judge what is wrong and what is right. And those two lines go hand in hand, side by side. It's the individual himself that can make that choice, whether to step on the good line or to follow the bad line. And the only way you're able to do that is by asking for spiritual strength, to be able to tell what is right and what is wrong. Last night I talked about our children. Everybody is wondering what is wrong with the children, what's wrong with the young people? The answer is written right on the walls, what's wrong with the young people. It's not what's wrong with the young people, it's what's wrong with the parents nowadays. I mentioned before, children are little people. They got minds of their own. They live in their own world, their own universe. You got to bring them along properly. If you could just humble yourselves for one second, for one minute, bring yourselves down to that pure state of mind again, like a little child has, you'd realize what I'm trying to say. How would you feel if you saw your parents passed out on the floor, your father over there, your mother over there; if you started seeing these two people fighting amongst themselves or doing things that are generally bad. See, a young mind is very impressionable. Probably what happens - these young children, they grow up thinking these things are right, that's the way to live. So the parents have to do a lot of backtracking. Even the parents have to turn back to the elders.

So if we're talking about this being a medicine conference, it is. Before we start curing physical ailments, we got to cure our own souls first, our own spirits. And the best way of

doing that is listening to these old people. I've yet to see one old person or hear one old person come up here and say, "I have lived a perfect life." They don't say that. They tell you about things that they've gone through in the hope that you can use this information to make your life a better one.

So, I'll just change the subject slightly and talk about physical cures. See, there is a lot of things we've been trying to tell white doctors over the years, they don't listen. They spend thirteen years going to medical school and maybe four more specializing in some of the more exotic forms of medical practice. Like cutting up a person's body, for instance. We try and talk to them about these natural things

that we know. They refuse to listen. It really burns their pride if they have to sit down and listen to an uneducated person, people that can't speak English. That doesn't mean anything. I have seen some of our medicine elders cure cancer, cure diabetes. I've even seen them cure sick minds. I was surprised to learn just recently at the psychiatric hospital in Sudbury, they wanted to put the electrodes on one of our native people; they call it shock therapy. That type of therapy is primitive. You could probably do that. All you need is a car battery and a couple of electrodes. I could do that. You wouldn't get anything out of it. Sure, you kill a person's memory, their sense of remembering, maybe for a couple of weeks. But it all comes back and the problem is still there. See, you can't cure a spirit with live wires. There is a higher form of medical practice that will take care of that and these elders, these medicine people, know how to do these things. I was very glad to go down... I was down in southern Ontario over the weekend. I happened to come across a man that came to visit me a few months back with a bad case of diabetes. I showed him the medicine to use off one of the lowly shrubs; they call it a nuisance bush. Started drinking tea made from those red berries. Said from 69 units of insulin - that's a lot of insulin per day - he is down to 16. And he says, "I'm going to be down to zero by Christmas." That's what I mean. See, this insulin they inject into people with diabetes, that's a foreign substance. They used to get it from young calves, the pancreas of young calves. They inject it into a human body. Maybe that works for a while, but someplace along the way that's going to show it's adverse effects or bad effects. Our medicine people believe that the body, all the materials, were taken from the earth. And the reason people get sick is because one of those ingredients is missing, or maybe there is too much of something so you got to bring that down to it's normal level. So where do you get that medicine, this natural medicine? You get it right from the ground. Not from a cow or a kangaroo or whatever.

It's also our belief that surgery, in a lot of instances, is unnecessary. That happens because we neglect our own bodies. Every person has a built-in mechanism that tells you when there is something wrong, and that's the time to do something about it. Not when you're in a hospital bed struggling for your next breath. That's a little bit too late. Joe Yellowhead and I

went through a very bad experience last spring. We got called down to Toronto by some people that are not native people. What we found there, I will probably never forget for the rest of my life. I saw a small boy; most of his body had been cut away by the surgeons. He was dying of cancer. These people were desperate, very desperate. By the time Joe and I got down

there, it was too late for any human being to do anything. But what saddened me was, these people being not of our own race, I was unable to explain the spiritual aspects because they have a different belief system. And I read the soul of that little boy; he was welcoming the next instant he'd be able to see his own Creator, his Creator. The parents were desperate to keep him alive. But for what? Poor little body had already been cut away. If by some miracle this little boy had survived, what kind of a life would he lead? Not being able to eat properly like the rest of us can, his food going right through a plastic bag. The Creator looks after his own. He doesn't want to see people suffer like that. And those types of instances, there is nothing I or anybody can do. Only God himself can cure those kinds of ills.

That's why I like those teachings that this man in the Middle East, he taught them. They were all compiled in a big book. We call it the Bible. If you take it, take the Bible and leave it the way it is, you'll get a lot of good out of it. But some of us take that same Bible, we change it around to suit our own purpose and we go off starting up these religions. Those same teachings that were taught in the Middle East by this great medicine man are the same teachings I have heard from the elders who have never read a Bible. Christ was a natural man just like our ancestors were. He didn't need no big fancy house. When he went someplace, he walked or he rode on the back of an animal, a lowly animal. They call them donkeys. There is no such things as a lowly animal. All of life is on the same plane of existence. And that's why we have to respect all of these things. Even the plants are living things. That's why they are able to cure sicknesses.

I talk to the elders and sometimes I get very concerned about what's happening in the world today; things are just moving too fast. Nobody wants to take the time to learn things properly any more. There are a lot of people, young people, that have sat in pipe ceremonies. But the unfortunate part is they go out and buy a pipe for their own. They start doing their own. They've been referred to as instant pipe carriers. If they only knew some of the damage that they are doing to themselves or to other people, they wouldn't do these things. Same with the medicine. It takes years, it takes a long time to learn about those things. I heard about one individual that reportedly knows four kinds of plants. He will to cure just about anything. And in the same breath this person turns around and criticizes the elders. "I'm not going to make the same mistakes those elders made." That's a shame, I will not take medicine from that type of person. You mustn't forget, there is two powers. Just like these two parallels I was talking about. There is the good power and there is the bad

power. If you make one mistake with this good medicine, you're going to land right in that black, in that black hole. You'll be doing more damage.

(break in tape)

Ron Wakegijig:he goes around stalking knowledge, sneaking up on it. Getting it as soon as he can and keeping it. There is nothing free in this world. So these elders, all that knowledge that they're trying to bring across today, starting yesterday and the rest of this week, that knowledge was hard earned. So they are doing a favour to every one of us by passing on this knowledge. Because if we listen, then we won't have to go through the same heartaches, the same hardships, and the same setbacks that they went through in their own lifetimes. So let's listen to these people. If we listen all week, if we dwell on every word that these people speak, when we pass through that gate that leads to the highway, wherever we come from, we'll be a heck of a lot better than when we got here. Thank you.

(Applause)

Speaker: That concludes the afternoon session. We just need a few reminders. We're going to have a cookout. If we have room, we'll have it right here. If we're too crowded, we'll move over to where the...(inaudible).

Herman Atkinson: (Ojibway)

(End of Side A)

(Side B)

Herman Atkinson: (Ojibway) For me it's kind of hard to speak this language because I wasn't a school student. I can't read and I can't write. Sometimes the people say that the white man's (inaudible) the language. But anyway, how I started here, some of you people that don't understand what I said just now, I'll try to repeat the same thing what I said. It's very hard to speak this language, in that language is what I just finished. In teaching, with our own language, that's the way. God put us that way. And then if I start using this English language, it's different altogether because maybe I didn't go to school for that, I didn't get that training. And then how I started here, when the Creator created life into this earth, Anishnabe, the Indian people, he made four circles here in this earth. And then in the center just like a cross so, and then he took four elements of the earth and put it in his hand and he put (inaudible). He blew his breath into this. That's where the life came from. First red man that walked on this earth we called Nanabush. Nanabush, Anishnabe (Ojibway), in my nation's tongue. (Ojibway) Ojibway, they are very close, they almost understand each other. So maybe that's why Nanabush, we know Nanabush used that language. Nanabush said he had two

names. He says, Nanabush, Wisakedjak and he asked him, "What's

your name? You must have two names." "Only one name.
(Inaudible) That's the only name, the only one name I know."
"No, no, you must have two. We each got two names." Nanabush.
So that little bird says, "(Ojibway)." I don't know how to
translate that in English. (Ojibway) (laughter) That's the
thing, yeah.

Okay, there when God created life into this earth, the red man
walked to the west. That's this here. He started from this
side. Okay, that's the first one. The second one, when he
walked, he started walking and then he turned around and he
looked back at God. He wanted to be with God and God told him,
"The instructions I give you, you walk the other way." So he
had to travel that way. Again, he started walking. The third
circle and the fourth one he got to there, and that's what he
seen (inaudible). And again he looked back. That's what the
red man done. He looked back twice before he left from there
where they told him to go off that way. So again, this man
that walked to the north, the white man, he walked that way.
And this man, he just walked, he never looked back. He just
walked, just fast, he just walked right away. He never stopped
nowhere, he just walked. And then that's why today, you see
these things that flow in here, in the water, real fast, eh.
You know, you don't go that fast. (break in tape) You know,
you just sit there and look where you're going (inaudible).
(laughter) So then you can decide too. With your car, you
just drive. Some of those cars, you just push this thing over
here and all you do is steer and look where you're going and
you know, I asked them. In a thousand miles, you know it took
us twenty-four hours to come. I'll bet you if you were on a
horse again, it would have took you years. (laughter) And
then there was a man out there. He stopped us; we were going a
little too fast, eh. But maybe he's the one that made that car
go that fast. He stopped us, you know. This man here had to
pay a fine for that. (laughter) So that's the reason why.
There is planes out there that are going so fast, so fast, you
know. They travel so fast. They are the ones that make that -
white man. That's why because they are going so fast now.
Again, he said that. Anishnabe told this white man, "Some day
you are going to have something running on the ground here
without a horse." "Oh, never happen." Laughed at the Indian.
Now you see it every day. The Indian knew that. The Indian
told him again, "You are going to have something in the water
going so fast." "Oh, never happen." The white man. Today you
see that, planes. We have that iron eagle out there, going so
fast. The white man didn't believe that. He didn't even
believe that. They told him, "You're going to go to the moon,
too. You're going to try to make it. The first time you'll
never make it but the second time you will make it." That

white man laughed. "That can't happen." Today you people see
that. See that's why. Because he never looked back here. That
Bible, that's not his. He just took that from the Jews out
there, where they crucified that Jesus. You know, when I talk
about this Bible, I'm not saying that I don't believe in that.
There must be God's word in there. I'm not saying I don't
believe in that. Any religion, I'm not saying I don't believe

in that. I believe in that. There must be a way. There must be a way but that's not for us. It's not for an Indian. The same thing with alcohol. Alcohol is not for us. God gave us something else to lean on and that's that stick, (Ojibway). He give us life, he give us a cane to lean on. He never gave us that alcohol to lean on.

See, that's the thing I said here. Four directions, yellow man went to the east, black man went to the south, those things. That's the four races of people. Now, today, they all mixed. The red man and the white man, they are mixed. The white men and the yellow men, they are mixed. And the yellow man to the black man, they are mixed. Black man to the Indians, they are mixed. They are all mixed; we are all mixed. I can't say that. I can't guarantee that I'm an Indian, pure-blooded Indian. I can't guarantee that. I don't know. But I'll never say that I should learn more English. I'm satisfied the way I am. The Creator give me this way of life and that's the way I live. You know, I studied when I was little. I sat on my dad's knee singing Sundance songs, Grass Dance songs, Round dance, (Ojibway). I sat on his knee, he said, "Charlie, you better listen. You're grandchildren are going to sing what you have taught to them." That's what he told me. And that's true today; it's quite true. Some day that's going to be sitting in front of you. And that's really what's happening. Today, I'm holding this pipe when I repeat it because I try to speak the truth, I don't want to lie. That's, (Ojibway), Midewiwin, first degree (inaudible) that's that thing. That's that telling that person that passed away. You tell them this when you first go in there. There will be an old man sitting there with a pipe and a dish in a traditional burial. You carry food and tobacco, you hold it to one side to that. And that's what you... fill his pipe, your food. And then he will tell you (inaudible). That's what it's for. The last one was where the Creator sits. (Inaudible) One of those people, when he's standing in front of that door, he's going to grab your two hands and make you a place to sit there where you are going to be talking to the Creator. That's the way that it happens, you know. That's the way I do that now. I do the traditional burials now. That's what I do. That's for that person, I talk to that person just the way I talk to you people here. That's one of the things it's kind of hard to try to translate, this just what I said there. It's pretty hard.

Anishnabe, some of you people, Indian people, you wondered why that medicine man, why that spiritual (inaudible) is finding

several places (inaudible). That doesn't mean there are that many Gods. There is only one God, God himself. (Inaudible) but that's his helper. Like me, that's my helper. When I want him to take my tobacco out to go and burn it for me, he does that no matter how dark it is. Sometimes there are spirits out there. I know sometimes I'm scared to go out there. Sometimes I'm scared to go out there but I had to hold that sweetgrass and (inaudible). Sometimes it's that hard when you do those ceremonies. You know, it's really... it's not funny. Being what we are here, you feel... especially these men that sing.

The rest of those elders, old people, they know about these things. It's very hard, it's not easy. Like me, when they asked me to come out here, I jumped in a car. I jumped in a car to come out here. It's very hard driving, (inaudible). He done most of the driving and we got stopped on the road. So, it's not that there is that many gods. Those are the helpers. Like me and him, my helper. That's God's helper. God's helpers. They put them in all directions, four directions. Each one of those spirits he puts out there in those four directions. He told them, "Love my Indian people for me. I will give you that love and I will give you that life. Sometimes that Indian will bring his tobacco out here and then he'll give it to you. And the way he asks, whatever he asks you, you'll give him that gift that way, love him that way." That's what he said. I suppose if there is a person here just about dying, I'll still take my tobacco and offer this tobacco to those spirits, make this man get up, make this man walk again. I will ask for that life that way. I'm not going to ask this, I'm not going to talk to this man while he's breathing, while he's living. I'm not going to tell him how to get to heaven. No. How to get to God, I'm not going to tell him that. I'm going to pray for this guy until after he dies, four days after; and that's when I'll direct him where to go. You know, that's the thing. And the reason why these four directions, mother earth, the sun, the thunderbird... why you offer that smoke like that. Because there is nobody in this living earth perfect enough to talk to God, from his heart to God. We have to have those translators. We have to have those spirits translating for us. Why God blew his breath into this life, into this earth. Why, he's the one that's supposed to carry that message up there. That's who they are. It's not that there is that many gods. There is only one God, but God has his helpers. Those are helpers. That's why you see many Indian spiritual leaders (inaudible). Indian people do that, put that sugar (inaudible). He's the one that sent that. But that's the thing. We don't worship those spirits. We ask those to translate for us when we worship our God. This is what we worship, our God. We don't worship - we ask those

spirits to translate for us. Take that message out there. You know, I was (inaudible) Max took me down here. We smoked up there and we took tobacco. You know, after we finished, I was going to sing one song, that eagle's song. Only Max said his grandfather looked up there and seen a big bird flying around. And I sat there; I didn't have to sing. I was very happy inside; I was very happy. And that's the thing I'm telling about here. Some people don't understand me, maybe. It's good to understand that first teaching, (inaudible).

I'd like to maybe quit right here because I might talk too much. But you know when God was here one day, he just was here on earth. He was here, God's son, Jesus Christ. He was here, (inaudible). You know there is a lot of people here - many people here today - Indians on this living earth. They sit. They don't, they can't walk. They can't walk. So when Jesus walked in his road, he seen this person sitting in a wheel chair and he asked this man, "What happened to you?"

(Inaudible) He says, "I can't walk. I want to walk again." So the man got up and he started to walk. Sure enough, that guy walked behind him and he walked with God's son, Jesus Christ. So he walked up in the hill there and he seen another one sitting on the side road there. There is this person sitting there and he's crying. And he talked to him and, "How come you're crying?" And the man says, "I can't see." "Why don't you get up and walk with me? You'll see." He got up; and these old people were helped that way. You know, that's just what happens in this living earth. Some people don't walk. Maybe because they don't walk that way God wanted them to walk. So people that they can't see, maybe they don't see the way God wanted us to see. Maybe that's why those people are like that. So he walked. He walked on; he is going over the hill. There was another one sitting there on the side road crying and this happened to be an Indian sitting there crying. And he asked that Indian, "How come you're crying?" And the old Indian says, "I got a lot of problems," and God wouldn't take the time, couldn't help him, eh. "Too much problems." (laughter) (Ojibway)

Herman's Helper: It's quite a ways to be here. I have enjoyed this afternoon, especially listening to people communicate to one another. And I see there are more people that are here and people from here getting together. That to me says quite a bit. And I'm really happy for you...

(break in tape)

...having a sweat lodge down the hill from Wikwemikong there. And many visits to your powwow and to St. Charles and part of those people over there. We've worked with them quite closely. And part of the reason, too, I'd like to come and talk is to

kind of express what we're doing at home. To have that some people can make it down there to our ceremonies and share with us, share with our people over there. I know that I don't have to look too far to find people in trouble. Because they are my own relatives are going through some hard times. And I think of what's happening now. Sometimes it's hard to help my uncles and my aunties who are drinking. And my brothers who are drinking, it's hard to help them. But I can't stay at home to be with them because I'll be with them drinking. I'm glad to be here; it gives me strength being here, to talk. I know that when we listen to older people, they really have a lot to say. I'm really glad that they can do that. The more they speak, the more work they are going to do for us. That's the way I kind of look at it. So, I don't want to talk too long but I got some information for anybody who wants some posters or maps. Get down to Roseau River and be a part of our conference, our seventh annual. This is the seventh time that we're hosting that. (Inaudible) One of the first elders that you'll learn to listen to is Ernest from Winnipeg. He's from Winnipeg; he lived in Winnipeg in the early 1970s. Ernest came to help us and we really loved Ernest the way he was always criticizing the white man. And it really made us feel good because... Indian culture, you know. And some people, they

really feel good when they talk about the good things about Indian people. Gives us a lot of strength. And us, we're always ready to hate. But he also taught us how to love people and take care of our problems in that way. And in comparison to Herman or Ernest, the scope of my feelings are very... are in between. And they are the most loving people, the most strongest that have responded. I look at it in those terms because I don't have that much courage myself. I know that sometimes I can't keep up with them. I don't invest... I try to work for them. And it's hard to fill that pipe the first time, trying to fill that pipe. Shy, eh. Shy to fill up the pipe. People are shy to come in because they don't know. They don't know enough to be comfortable here. And I like people to come and not to be shy. (Inaudible) That much I know. I want to share. I don't know if I'll ever get a chance to speak again at this conference, but I want to share a couple of things that happened to me right in my own home. They are kind of special. I guess the Great Spirit, he kind of looked at myself and what I was doing and he rewarded me to see for my own, for myself and my family. One of the things - we were sleeping at home. There was a spirit came into the house and I couldn't see him...

(break in tape)

Charles Neilson: (Ojibway)

(applause)

Speaker: We're very lucky to have a real good old gentleman from Garden River from our own area. He always comes and supports us at these gatherings and it gives me great pleasure to present Dan Pine from the Garden River Reserve. He brings his daughters and they have a real singing team. So we'll hear them singing tomorrow.

Dan Pine: (Ojibway)

(End of Side B)

(End of Tape)

INDEX

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
ALCOHOL				
-abuse of	IH-OM.14/1	CONF 1982-2	87	14
CHILDREN				
-raising of	IH-OM.14/1	CONF 1982-2	87	6
CHRISTIAN CHURCHES				
-and Indian religion	IH-OM.14/1	CONF 1982-2	87	4
DISEASE AND ILLNESS				
-attitudes toward	IH-OM.14/1	CONF 1982-2	87	8
EDUCATION				
-attitudes toward	IH-OM.14/1	CONF 1982-2	87	5
ELDERS				

-as teachers	IH-OM.14/1	CONF 1982-2	87	9
MEDICINE AND CURING PRACTICES				
-Western medicine (vs.)	IH-OM.14/1	CONF 1982-2	87	6,7
MEDICINE AND CURING PRACTICES				
-and plant remedies	IH-OM.14/1	CONF 1982-2	87	7
MEDICINE MEN AND WOMEN				
-education of	IH-OM.14/1	CONF 1982-2	87	8,9
POWER				
-prophets and diviners	IH-OM.14/1	CONF 1982-2	87	10,11
RELIGION & SPIRITUALITY				
-Christian religions	IH-OM.14/1	CONF 1982-2	87	4,8,11
(vs.)				
SPIRITS				
-Nanabush (Ojibway)	IH-OM.14/1	CONF 1982-2	87	9,10
SPIRITS				
-spirit helpers	IH-OM.14/1	CONF 1982-2	87	12
STORIES AND STORYTELLING (GENERAL)				
-creation myths	IH-OM.14/1	CONF 1982-2	87	10
VALUES				
-the right way to live	IH-OM.14/1	CONF 1982-2	87	6