**This entire document is a discussion of tactics to be used in recovering a variety of ceremonial objects. The debate is political and often vituperative in tone, and contains no material worth indexing. Rufus Goodstriker introduced his three elders and the rest of the delegation.

Roy: The reason we called this meeting, we were hoping to get representatives from the Blackfoot and Peigan, but they have not showed up yet. We are trying to seek, in some way, some of our artifacts that are scattered all over the world and I believe that the Blood Reserve had done some work in that area
and this is why we called the Treaty and Aboriginal Rights research to find some way or how they could be of help. I believe many of these artifacts are scattered all over the world. One example, we have some here that all in pairs (pictures of robes). There is quite a bit of work to be involved. This is why we were hoping that Hugh Dempsey and Harold Pomerankwe give some assistance or if he would know of any artifacts that might be in other parts of the countries. Maybe what I could do now is call on Phil if there is any comment in the research he has done or contacts he has made, so we can get some ideas of how we can get artifacts that are scattered all over the place.

Phil: Roy, at a meeting with the Board and executive of the I.A.A., at the end of last month and of the first part of this month, we spoke with the delegation in Edmonton. I was invited over there to seek ways and means of retaining a lot of our medicine bundles. And at that time the delegation asked the I.A.A. if they could transfer to this delegation so we could do a little research into these bundles and our main concern was our Organization's bundles, which is the Horn Society of the Blood Reserve. There are a few items that we needed to complete the Association and through the assistance of the I.A.A., I was able to transfer to this Organization for a short while. So we visited the Glenbow Foundation; we met with the Heads of the Department. We explained to them our purpose for wanting to go through the Museum and the Storage Department. Through a peaceful negotiation we were able to go through it. And I think that at this point I would stress my appreciation. The support that they gave me in trying to locate these bundles. The two main sources of bundles that we're after are the Moto-gies Society, and the Horn Society has to locate seven of theirs, and I believe three or four of the Moto-gies Society. We asked permission if we could go through the whole storage department, go through all the artifacts that were there for the purpose of locating our own and surprisingly enough, we ran into numerous bundles, almost the total Horn Society from the Blackfoot Reserve were accumulated there. Both bags were there, the main bundles. I do not know how many people here understand what I am talking about.

Delegate: Are you speaking of the Blood Reserve?

Phil: The Blood Reserve, yes. We managed to find ours and then we got a lead on the others that were lost except one. And we also got a lead on that one, the same one we're looking for. We couldn't find out but apparently this was sold to a craft shop in Browning. It was dismantled, everything that went with it, the most sacred items from that bundle were taken out of it and thrown in the trash can and wherever they went, I don't know. And all the other stuff that was there were sold as antique items. I can't say though that is the bundle but that was the lead we got and we understand that it was the one, but we can't tell for sure, 'cause it's all dismantled. And what made me sad was that our religious bundles, the things that created a good life for us, the people lived by and
believed in, were not treated with respect. Everything was exposed. Whoever exposed them, I do not know. To make matters worse, there were other bundles that were exposed. They were dismantled, they were put through dry cleaning just to take all the paint off, to get the smell off and they try to put them back and they couldn't do it so they just shove them into drawers. So we went up to Edmonton too and that's where we found some of the other items. The Medicine Pipe, the most sacred Medicine Pipe that was there was not exposed but it was covered. I think it was dismantled too. One of the Moto-gies Society headdresses was put on display -- that was taken out of the bag, put on display. Some of the other bundles were all dismantled, they were put out as museum pieces and we asked around whether there was a possibility that we can get them back. I got many answers, some with hopes that we might and others that we may have to go through legal channels to get it and with the assistance of some people, that there might be a possibility that we may trade them back. We can't buy them back, but we can trade them back. One bundle was traced to Seattle, two of them were traced to Browning and I believe that negotiations are being made on that one and there's a possibility that it will come back. These are peaceful negotiations, not by force. I would like to mention to all the others that a whole bunch of them... And like I said, it is very sad that we have to go through a lot of trouble to get things together, two pieces together, as they are sold separately. How we're going to approach this, I don't know. But we'll try to approach on a peaceful negotiation; we will trade with anything that is not needed at present for those that are needed. I accumulated a lot of papers on those bundles. Whoever sold them, some with prices, some with no prices. I understand that some of the bundles that were bought previously were sold for $10.00 and a bunch of them were sold again for $28,000.00 and had been bought for $10.00. And through a research, the items that we picked up, that we found, I went and did some taping on how the Indians owned them, how they acquired them and for what purpose they acquired them for and why they shouldn't have been sold, and that's as far as I went.

I haven't had time to go any deeper into it. I was asked at that time, by one member of the Sarcee Band, to try to locate one of their major Medicine Pipes that I located and it was only half a bundle. Part of it is in the museum and apparently part of it was sold to Ottawa. It was sold or traded, I don't know. I think this is all I can say. If I have to go through all, it might take all night and all day tomorrow. I have some materials on that and one thing that I want to say is this was a peaceful negotiation. We're trying to work together for the same purpose. I promised that the material will not be reprinted. We could look at it but it cannot be reprinted unless we get permission from the Foundation or the Edmonton museum. And I just want to put this very clearly, just to verify myself in case somebody has any misunderstanding.

Rufus: I forgot to mention, there is eight members of the Horn
Wayne: Mr. Chairman, Mr. Delaney here asked me to relate to the people here that we were not aware of what this meeting was going to be about, so that he is the head of the Horn Society. Eight of his members are here. They have done some research of their own, which Mr. Mistakenchief has related to the group. Their main concern is their religious bundles, as was mentioned. And also, in trying to acquire these medicine bundles, they want to use the most peaceful negotiations. They feel they are a religious organization and they have to negotiate in that manner. They are not at this time able to accept any type of negotiation other than the peaceful means. He also mentioned that he would like to find out at this time how the Treaty and Aboriginal Rights, their means of helping the organization in trying to acquire these medicine bundles so they in turn be able to if there's any way that they could help. The organization has been able to trace all of their medicine bundles. They have maintained their religious organization at this time; they know where they are. Their main concern is how they will be able to acquire them. Again it is stressed that it will be a peaceful means of acquiring the medicine bundles.

Phil: Mr. Chairman, I might add to what Mr. Delaney said in trying to acquire these bundles we used prayers to guide us into the direction to where these bundles were at. This was a peaceful way and this is also a way that we want to negotiate. Ladies and gentlemen, I want to stress before we get in too far into this meeting that we, the members of the Horn Society and also the other bodies that are involved in our Indian religion can back me up 100% on what I have to say that the bundles that we are trying to acquire -- we're not saying we want to acquire the bundles -- the bundles are the means of religion, of prayer. It is the prayers, the incense, and the smoking of the pipe that we acquire when we do get the bundles. The bundles are only means of acquiring this. So this is why. And our leaders have taught us to be peaceful in whatever we do; negotiations, relationships, or what it might be, because this is the only means. We cannot operate any other way.

Rufus: Mr. Simon Waquan, did you ever write to Collin Wasik on this?

Simon: Collin Wasik?

Rufus: Yes, his address is in that book there. There's a resolution made last June, the Canadian Culture Society Conference at Duck Lake. Could you read that special item on the Blackfoot materials? Those resolutions that went to Ottawa.

Simon: "Be it resolved that preservation and development of Indian religion not be compared to the efforts to preserve and develop white man's religion. Federal Government funds be given to teach Indian religion as the teaching of white man's
religion to Indian children. Be it further resolved that this Conference calls upon the several museums of Canada, in particular to provincial museums, as well as the store rooms of the Department of Indian Affairs and Northern Development, to examine their Indian artifacts for the purpose of restoring these relics to the rightful owners. That this conference supports the claim of the Blackfoot Nations requesting the restoration of their artifacts held at the Alberta Provincial Museum be brought back to them to be used and safeguarded according to the custom and traditions of the Blackfeet nation." This conference, I believe was on June 29, 1972, last year at Duck Lake, Saskatchewan. I believe you were the representative for the Indian people of Alberta?

Rufus: Yes.

Chairman (Roy): Further to that, maybe what we can do now is ask from the Sarcee delegates what their view is.

Delegate: To start with, we didn't know our holy pipe was sold four or five years ago. This is the pipe that the old people said the Sarcees would vanish from the face of the earth. This is why the council asked that we try and get the bundle back and all the museum said is, "You can copy it and we're keeping it here for safekeeping until we know that somebody can handle it. We'll give it back to the Sarcee Band." There is only one person alive now that has these bracelets and the hairpieces and the bundle. This is why we want to get it back before it is too late and all they told us is to copy it. They'll hold it in trust for the Sarcee people but we want it back on the reserve. Now with due respect for the elders of the Blood Band, we would like to ask you if they'd consider legal channels, peaceful, because we do have the Human Bill of Rights. I would like to ask that question to Philip.

Phil: In our negotiations, like I said, we're using peaceful manners. We negotiate with the museums and in a negotiation like that, if it is done the right way, we can make a settlement. And like I said in our belief, we do not like to use force. By going through legal channels, we would be going against that, but we could use that as a last resort.

Delegate: This Harold Pomerankwe, how many of your bundles does he have?

Harold: Quite a few.

Delegate (Sarcee): Are you working with Glenbow?

Harold: No.

Delegate (Sarcee): One thing I would like to ask, I feel I don't know too much about Indian religion but I would like to ask, what is it that a white man has in these bundles?

Harold: I think you people are misunderstanding why I
collected all this material. I was asked by some Blackfoot friends to dispose of some of their material to the Glenbow Foundation.

Delegate (Sarcee): Can you use a name?

Harold: I'd rather not, okay, at this point. These people have asked me to help them in disposing their material. There were no ceremonial materials first. I assisted them, in other words, take them to the Glenbow and having Glenbow send the money direct to these people. Eventually it got to be so much the Glenbow could not handle it any more. And rather than sending it, I kept a majority of the stuff over the years and today I have numerous bundles and ceremony material as well as adornment clothing. My main purpose has been to safeguard these and not to see it go all over the world. The only reason

I had kept it is because I would like to see it go back to where it came from, but I would like to see, if possible, people or organizations on the reserves before I would turn it loose. In other words, I don't want to see it being sold after two years as it was sold to me.

Rufus (for Delaney): Again he stresses that he can only speak for the religious bundles of the Horn Society. He stated that this person can acquire his medicine bundle. They took over from the older Horn Society as a younger group so that they feel they are responsible people. They are a religious sect and they feel that they will be able to get this religious organization back where it belongs on the reserve. On the last statement if there is a ceremonial headdress used for ceremonies that belongs to an individual... However, if it is a religious bundle it belongs to the whole tribe, so that one individual who it may be has no right to sell it, as it belongs to the whole tribe. And this is the main reason they want to get it back.

Phil: I am speaking for myself, I am not speaking for the group. I don't think you fellows really understand what I have to go through as an individual to go through the museums and work with the elders, go through all those bundles. I have to handle all those bundles and I have no right to handle them. The feelings that I had, what I had to go through, I was sick by the time I got done with it. And this is why I said I will work for my bundles. And if there are other people that want to go through the same channel, I will assist them but I cannot go as an individual. I do not want to bring myself to it because I went through it and I know how it feels.

Rufus: The way I look at it, this Cultural Conference was covered by eleven provinces. They're all looking at it the same way. There are a lot of religious articles that are missing so that resolution covers all of Canada. What our main concern is now, we got to exchange some of these bundles till our organization is back to where it was a few years ago before they were sold. We can give any support to any organization in
Canada because that's the way that resolution reads and there's a phase that stated "Blackfoot articles."

(Some Blackfoot discussions that were not translated.)

Chairman:  Maybe we'll ask Harold while he's here what are the possibilities that we go through wherever you have artifacts. We can check if any of those bundles belong to Bloods.

Harold:  Well, at your convenience, if it's possible on a weekend, you can go through. I believe there's one pipe of the Bloods acquired from the Blackfoot.

Chairman:  Maybe at this time I'd like to thank Harold for his time and if you could please leave your phone number, give it to Simon.

Simon:  Harold, maybe before you leave... You're affiliated with the Glenbow, are you?

Harold:  No, I'm not.

Simon:  How much of a problem do you see we're going to have in getting some of these artifacts back from the Glenbow Foundation?

Harold:  From the Glenbow Foundation. Well, I don't know, that's... I have no control over Glenbow at all.

Simon:  You have no affiliation?

Harold:  No affiliation whatsoever. I merely acted as intermediary for a period of time.

Delegate:  Before Harold leaves, the main concern of the group, as you are aware, the religious organizations are trying to abide by all the rules that they have to go through. At this time, the real concern is they feel the Indians who are aware of the Indian religion are the ones trying to find ways or re-acquiring these artifacts. Only after they have done their duty in trying to find ways and means of negotiating for these artifacts, then after that they are prepared to talk to persons such as yourself. I hope you realize the strict rules that these people have.

Harold:  The only reason that I have kept these bundles for the safekeeping, for the Indians themselves. They're all intact. Not one bundle has been dissipated, destroyed or anything removed from. The only one thing I have done is photograph these bundles and have put them back together. That's the only thing. So is most of the other material. The only thing I ever disposed of is doubtful material, without any significance to me or the Blackfoot, personal items perhaps, no ceremonial material. Mainly, it is Blackfoot from Gleichen, Moto-gies material and quite a bit of Horn Society bundles, various other bundles, their significance not too well known to me. But
they're there. I have been trying to talk the Government into assisting one way or another to turning this to responsible Indian organizations. I can be sure of that, I'll certainly talk to you about it.

Phil: Before you leave Harold, after you leave, we will discuss this further. I hope you are prepared. We might approach you at a later date and decide on how we will negotiate. Thank you very much.

Chairman: Hearing from the old people here, Phil has mentioned this type of peaceful negotiations. I think maybe what we can do is ask for opinions from the various people who are here how we can further this peaceful negotiation. The old people have mentioned one area.

Rufus: Mr. Chairman, can I mention one more thing? Mr. Delaney stressed if the medicine bundles or religious articles are for religion, it is these items that we want to go through with a very peaceful negotiation. If it contains ceremonial headdresses and so forth, these are the items that they feel that they can go through legal action. As long as it is a religious bundle they'll have no alternative but be as peaceful as possible. That's all I wanted to mention.

Delegate: I'm sorry I came in late, but I think Wayne Wells... You're talking about this medicine bundle but I was just thinking, if the white man is going to extort us like taking our land. They photograph our medicine bundles and put their fingers in our medicine bags and I wonder if they're going to extort us. Like in school, we can't talk Blackfoot, our own language. We are defenceless now without those medicine bags. They've been tampered with and our religion is extinct.

Delegate: This Harold mentioned he opened them up. The way I understand it, only the proper people can open them. Why he opened them up...? I can't even do it myself. Why did he do that without any authority?

Roy: The Chief mentions that the Horn Society of the Bloods approached him for support to try and make a move in trying to get these bundles back. And his suggestion is that as far as the people here is concerned, we should all support this religion of the Horn Society. We should all try and support them in trying to find ways and means of getting these bundles back and also another area was that we should try and if we can with the support acquire these bundles back, then we got our foot in.

Delegate: What's their view on this? (elders)

Rufus: What Francis said he asked his uncles if there's ways and means of getting bundles. He suggested that the only way he thought they could is to make an imitation or copy of the original one and trade it. In the past, generations back, those bundles were given down by the spirits to make them the
way they were made and there is no way anyone could replace or imitate a lost bundle. The only way a person can do it is -- and this doesn't happen very much -- is somebody has to have a vision or a dream that he has the authority to go ahead and copy them. He mentioned the main item with the rattle at Edmonton. That bundle, that medicine he carries on his necklace, belongs with that and he was the owner of it one time and they've been passed down society to society. And he says it's hardly possible to imitate and remake them because he's afraid that whoever makes it is going to get hurt. They're that powerful. He says that any time if he wants to talk very strong, he cannot do it here with that medicine bundle. Only when he puts that medicine bundle in his mouth and he talks with it but it has to be very special ceremony. This is how important those bundles are.

Chairman: I think these are some of the concerns that have come up is these persons that sold the bundles and there is two examples the old man brought up -- the people that sold the bundles, it seems that it had backfired on these people. These are some of the different opinions on this imitation. What we can do is opinions and suggestions to further this peaceful negotiations.

Phil: The direction we're going now we have a lot of people have been talking on the line and I think there are people that are not interested in this type of discussion, a lot of people that don't know things about it. They have not been involved in it. The whole religions could be led astray. What I would suggest now is to ask the people of the Sarcee Reserve. We all know they are involved in religion. The reason that they are here is for religion purposes. We would ask them to support us and give us some ideas on how we can approach our bundles. And I think through a joint effort, the efforts that the Horn Society are trying to go through, with the support of the rest of the group, we will be able to set a precedent in obtaining these Horn Society bundles. When this is done, the channels will be open and we can turn around and assist many groups of people. There has to be some means of setting up a precedent. After that is done, the rest of the way will be easy. If we go through a 100 of these articles and try to negotiate for them at the same time, it will be too much. The reason that I said this is that the museum definitely said, "We are being fair to you. We will help you in any way, in negotiating for these, but we cannot have everybody pouring in and saying, 'We want this back'." So I think if we go through one channel but concentrate on what we are doing because we are leading the way, we're paving the way for other people to follow. Once this is done, the doors are open and then we can always turn around and say, "We got these back, why can't we get the others?" I think this is the only way we can accomplish anything and a lot of useless discussion will not get us there.

Chairman: Before we go on, Simon, how is the meeting shaping up with the Minister?
Simon: Just to inform the gathering that perhaps this would be our first and possibly our best approach is to work with one group at a time and since the Horn Society and -- is it the Moto-gies Society -- have started some research. Once they can identify all the material that are at Glenbow and at the archives in Edmonton, then once they can identify these to the individuals, then we can sit down with the Premier and the Minister of the Province to have the articles turned back to the people. And hopefully in dealing with the Government there won't be any costs involved. And this is where, once we know what it's going to cost in dealing with private people, then perhaps we can get the Government to assist us financially to get these materials back. So this is what I thought would be the best approach if the assembly is in favour of it. Let's work with one person. If we get that through, then maybe we can work with the Sarcee who have some and Blackfeet, I believe, also have some. Are they members of the Horn Society too?

Rufus: Yes. The main point is, without these bundles, the Horn Society is not in full force, so is the Moto-gies Society. They know there are items missing but once these items return, they'll be that much more powerful to their people. This is what they want. There's many young people now who want these bundles. When they come back these old people will transfer those bundles. And that's another problem, how they're going to transfer them. The main thing is the necessity, 'cause on June 10, we're going to have a Sundance. We hope, somehow, we can get them back before May. This is a very active organization.

Delegate: How many members altogether?

Rufus: 31, with their wives.

Simon: Somebody said they identified seven for the Horn Society here at Glenbow.

Rufus: Between Glenbow and Edmonton.

Mr. Wells: Mr. Delaney related to the group that their organization will approach or try to obtain the medicine bundles. They will have the older people tell the people who are holding these medicine bundles to try and convince them by telling them the story of these things and to insist that they be returned to the tribe and not to the individual. They hope and feel these people will understand that these medicine bundles belong to the whole group and that these are necessary to the assistance of the people in ways of life. So this is the way they are planning to approach the museums, archives, and individual groups.

Simon: Chairman, my own recommendations to Delaney would be; I don't know if it's the appropriate channel to go to the people who are looking after the museums. I think the responsibility of letting them go will rest with the Minister, Horst Schmidt,
who is the Minister of Youth and Culture for the Province, and also with the Premier of the Province. I'm sure if you work through him, you will get a better chance of getting them back. But in terms of these people who are looking after the museum, they are only employees, and they don't have much authority to give these articles back.

Phil: Mr. Chairman, I would like to say something else to Simon there. In talking to people at the Glenbow Foundation -- which belongs to the Province -- these are the things that they told me that they have no authority in saying that they can let them go or telling us how to go about it. They said that we would have to deal with the Minister in our negotiations.

Simon: I think with our first meeting in Edmonton this was the same suggestion we made and I'll make it again. I think Phil was working on the law with Mr. And Mrs. Pat Weaselhead. They were working at identifying these bundles. Now I told Philip, once he can identify all of the bundles that we have here, then we would be prepared to arrange a meeting with the Premier and the Minister, at which point you people will meet with them and we could also sit at the meeting. If you have the same type of delegation as you have here and try and relate that message to the Minister, the concerns and value of the religious aspects of these medicine bags, I think your chances for negotiation would be good. I think with the first negotiations, I would rather if you keep it at the religious level, rather than the ceremonial. They may be reluctant to release the ceremonial artifacts, but I don't see any reason why they shouldn't release the religious artifacts which has religious significance to the people, to whom they belong.

Phil: I think what you are referring to as the ceremonial are the social bundles.

Simon: That's right.

Phil: The Horn Society bundles and the Moto-gies Society bundles are for religious ceremonies but anything other than that are social. Like a plain headdress that you see or a buckskin outfit, those are social, which belong to an individual. But the religious bundles belong to the people as a whole. They do not belong to any individual and when these things are transferred, they do not acquire the bundle, they acquire the religion from it or whatever they want out of it. This is the difference. Religion is what we're after. I would like to relate to Simon at the first meeting that we had in Edmonton, the procedures that you mentioned are the procedures that we followed and we're at the stage now that the old people have given the history behind the certain bundles that we have identified. We know where they're at. We know what's involved and we got some other history behind it. Like I mentioned, I got involved in my own work but the pressures got on me so I withdrew from it for a period of time and I haven't got to other people to get their stories on it; but Pat has gone as far as he could. So we have followed the procedures that we
discussed at that meeting.

Simon: Now, what I want to ask is, have you been able to locate all of the materials that you were after, all of the religious materials?

Phil: That materials that we were after, we have been able to identify and all but one, we haven't been able to locate.

Simon: That's the one at Browning, is it?

Phil: We're not sure, but it could be that one that was destroyed. That's one item we haven't located.

Simon: And the rest are between Glenbow Foundation...?

Phil: The Glenbow Foundation, Browning and Seattle. There's one item at Seattle.

Richard: And the Archives? There's some at the Provincial Archives?

Phil: Yes.

Delegate: My friends, as far as I'm concerned, about this meeting, it is very serious for all of us, especially our elders here. It is a serious matter, a religious matter, and I'll point it out, it is a very good idea that we should try and redeem all of these bundles. There may be some here at Calgary and I think the Alberta Indian Education Centre should try and support us as much as 100% and we must try and support each other on this matter. The only way is spiritual guidance. How about our elders here, spare a moment here and say a prayer, not a long prayer but a short one, so we can be spiritually guided. I know myself, I've been working with the Anglican Church for fifteen years. Therefore, when I went back to my Indian religion, I found my way of happiness, meeting the people with my heart with a smile. I always mention anywhere I speak that our Indian religion should be recognized with all the denominations as well. Some of the other churches are beginning to recognize the Indian religion.

Roy: As far as themselves are concerned, they were in that similar situation, that they didn't know how to go about it but by going back to these old people for direction. This is how they've been able to make a move and being able to come up with an argument. The other area that he stressed, when we are negotiating, to be able to come up with the Government how important that bundle is to the reserve so that bundle is a tribal ownership. On behalf of the Horn Society they are grateful to the delegation from Sarcee and from what comments they made and as far as the support that was mentioned earlier, it's not going to stop there. They're going to continue this support, and by that continuous support when they get home they'll start further support by their prayers.
Phil: We're not going to support you verbally but when the delegation gets home, they'll support you with prayers. This is the first stage that's important. And if we do get our bundles back, we will in turn return the favor of your support.

Roy: Harley, any comments?

Delegate: I'd like to ask Bruce, on your research, what are you going to do with the bundles when you get it back, if you do get it back?

Bruce: See, how I started on the Council of the Sarcee Band... Once we get it back...

Delegate: In other words, you never approached Dick yet?

Bruce: I did, he's supposed to be here tonight.

Phil: Do you know what his intentions are?

Bruce: He's all for it and he wants to give it back.

Delegate: What I'm getting at is, it's nice to get these bundles back but supposing people aren't interested in Indian religion. There's a gap there. What's going to happen there from a few people I heard, once they get these bundles back they're going to put it in a case in an office.

Delegate: This is a question as a whole to the group. I want to ask, "How many people in here still go to a white man's church?" I guess most people still do, I don't know. It's just an interest of mine. And, "How many people here still drink?" Well, in my mind, in my personal opinion, you can't mix all those with Indian religion. It wasn't meant that way and it never will be. So if you guys are interested in getting bundles back, you got to put your heart in it that you're going to have Indian religion or no religion at all. It's my opinion of it.

Phil: The Horn Society, the people that were involved in the Horn Society, that have acquired the medicine bundles, they weren't aware of all the bad things that could happen. In order to escape all the bad things that might happen to their families, to themselves, they have moved towards Indian religion to better their lives. They did not acquire the bundles just for the purpose of acquiring them. They acquired them for the purpose of prayer, to be able to go back to the good life. Since that time we have not seen one person stagger. We believe that if we want to hand these down to the younger people, we want them to be aware of these bad things. And I think the direction that Mr. Starlight has taken, he's not too sure. He doesn't know. This is where you people come in. He needs your support and your direction. You got to help him along in acquiring his bundles. Once you bring that bundle back to the reserve, one person is going to be interested. That's how wonderful these bundles are. Once you see them, one person is going to be interested that's going to acquire this.
Dick has been involved in that. It might change Dick. It might help him to straighten out so that he in turn can hand it down. So the most important thing is to get together, start talking about ways and means on how we're going to acquire this back and forget about saying that we don't know the history behind us. Let's say, "This is what the bundle does for the people, this is how important this is." Keep stressing this. We need it for our people. If you all go about it this way, the people that you're going to negotiate with are going to listen. But if you say, "We don't know the history behind it, we don't know what we're going to do with it," they're not going to hand it back, 'cause you're not sure. They'll say, "What do you want with it?"

Rufus: There is a Sarcee bundle in our reserve that was transferred quite a few years and is in the hands of this man's grandson. The songs and the prayers, I don't think are any different. So I don't think they would have any problem in transferring... if they need help from the Blackfoot, or the Bloods, or the Peigans, as long as someone makes a vow, "I want to own that bundle." It can go from there and continue on.

Roy: I think one area we can stress, the opinions we have this evening is that the Horn Society have made a move. Maybe what I can do now is turn this over to Simon.

Simon: We will be leaving in a few minutes. If I may just summarize what happened, I gather from the assembly that they wish to support the Horn Society, to start negotiations on getting the bundles back. This is for the start. Once they start the negotiations also start at the Sarcee Reserve in trying to do the background work to get the pipe back on the reserve. So what I was going to suggest is that Philip Mistakenchief has agreed to continue working. He figures he should wrap it up in two weeks. And then by the end of April, we could set up a meeting with the Premier and maybe Horst Schmidt, who is the Minister of Culture for the Province and then you can start your peaceful negotiations with these people to get them to return these bundles back to the rightful owners and that could be a start. In terms of looking across the state line, Browning and Seattle, maybe we can get leads from the Premier's Department as to how they can get these back. That will be a start, anyway, toward our peaceful negotiations in getting these materials back. When the meeting is set up with the Premier, the meeting will be between the Premier, Horst Schmidt and the Horn Society as well as some of the Blood members, who will be negotiating to get these bundles back. We would just sit in as an Organization supporting you people to get these back. But the negotiations will carry on between you people and the Premier's office. Because he has the authority to say and turn these back to the people, but the people at the Archives cannot do that. So I was wondering if it is okay with the members here if we could try and set up a meeting with the Premier on the week of April 23rd to the 27th at which time Philip will have finished the rest of the work that he has to
Rufus: Before we break up, the old man is trying to explain the main purpose of these bundles is not only for the people that hold them. It is for the people that make vows during the year. The Horn Society dance, they put up their ceremony once a year. During that time there may be someone sick in a family. That person makes a vow that he will dance to a certain bundle in the summer when it opens up. So the same goes for the Medicine Pipe. People make a vow that they will make a feast toward that bundle. These are the reasons why these bundles are handed down from the Great Spirit, animal spirits, bird spirits, so that these bundles will function for their purpose. This is why it's been explained what these bundles are for. This is why the Horn Society is very concerned, because they will have their dance in the summertime. There will be many people coming, the Blackfeet from Montana, Blackfeet from Cluny. They'll all come there, the ones that made a vow.

Simon: So in terms of when the negotiating takes place and the people who will explain to the Premier and his Minister will be these old people themselves to try and make their concerns known to the Premier. We can't speak for them, 'cause they know what they want. They speak to the Premier and also explain their concerns. We can't speak for them, that's why I said we set up a meeting so they can sit together with the Premier to try and convince the Premier to turn those bundles back to these people.

Rufus: For instance, I got sick. I make a vow that I will dance with one of the bundles from one of the items; maybe the bird, or an animal skin. I make a vow that I will dance. I recover from my sickness. Then I make sure I follow my vow.

Translation: He says we're very fortunate with these bundles, it is over twenty years that they have not been transferred. He is also glad that the Sarcees are trying to revive their culture which is something that he will try and support all he can. "Today," he says, "I am very glad that our young people have taken over. We must all support them to try and bring the whole organization back to its full strength." When they pray at the Sundance, they pray for all people that come to visit, different tribes. This is why I say they're a very powerful organization. They only have a chance to pray, that one summer to open those bundles. This is why he says, "I'm very glad it is being revived. If it becomes full strength there will be that many more bundles to improve the ones that are at home.

Roy: I think one last concern that the Sarce Delegation have is that concerning their bundles is that one part of it is at the museum and the other part of it is in Ottawa. Now can Philip or T.A.R.R. in some way stall the people that are holding these bundles from taking them to different areas till negotiations start?
Phil: Like I mentioned, the museums assured me that they will not let any more of them go.

(End of meeting 10:15 p.m.)

(End of Interviews)