ED TAX:

Now here we are again and the time has come to start talking about our problems. One of our elders has already said a prayer for us. This is one thing that is really good - for an old person to say a prayer for young people. This is one thing I think highly of. We have heard this old person say we should be strong in our faith and in our beliefs. I really thank him for the way he has spoken to us. We have missed him, for he was not around, but they have brought him here.

This is how it is run here. If a person does not understand the meaning of a lecture - there are times a person does not quite understand - don't be afraid to ask, because we are here to try to understand what the next person is trying to say. This is what we do here. I was put in a tough spot a while back while we were talking about certain things. There was one person who asked me a certain thing. I wondered why it was me. He asked, "What is that? What is it? What did "Okesikoo" mean?" It means an angel. So I tried to explain it the best way I could. I explained it in two ways.
And now, the way we have opened up, we already discussed a number of things yesterday. One of them was alcohol, and a lot of old people stated it was no good. Some young people argued this point saying they are leaving it out for good, that they do not have to use it, while others said they were going to lessen the use of it. This is very nice, for a young person to come and listen to something very important, like what we hear all the time, coming from old people.

I was very satisfied all night, the way I heard young people say that they started to remember a lot of things. I only wish it was a while back when the old men had their workshop. If they had been there, when the old men were talking, I am very sure their minds as well as their attitudes would be different. Those young people who spoke were surely telling the truth. There is no way we can question them. It was the same with the young women. Some could not talk, but we have to expect that, since it is the first time we had women in our workshops. This is why no one is forced to speak in our workshops. If anybody wants to talk about something, he or she is very welcome to do so. This is what was said here yesterday. So the same applies today. If you have anything in mind you would like to talk about, especially these elders that are present, I would really like them to stress (enlarge) on their lectures - things that are really important in life and also things used by Indian people of long ago. For I will say, there are two types of people. One type are the southern and the other type the northern group of people. This is where I depend on the northern type of people, regarding wild game, for it is clean up there yet. Yesterday we talked about this - the food side of it. I am very sure that there are other things that these old men know, that we can talk about. But now I would like someone else to talk to you. It does not matter how long he takes. He is my friend Ne'totam. He just arrived at this workshop. It is not his first time since he has been here for quite a few workshops. So I would like him to speak. The only thing is, if there is anything you don't understand, ask him. Any of you, all of you, in this workshop. It is very nice of you, to really understand what has been said, as well as its meaning, of what a person is trying to say.

SPEAKER:

I have come here to this workshop, too. You see me. I really thank you people, although you do not understand everything that has been said. A long time ago, when the earth was first created, an old man was gifted (in a lot of things). I will tell you of the way things happened, when first an Indian came to this earth. When we, the Indians were set upon this earth (it was not the white man that was put upon this earth first), everything was given to us. Everything that is the white man's way is leading us astray. You see, whatever was given to us as Indian people, we leave. Our minds are far away from our Indian culture, my friends and my grandchildren.

Also, you women, try to think towards the future. I will talk
about this. I see many of you here are new, although my son has heard me talk about these things. I went to Sweet Grass Reserve. They came and took me to their meeting. Smith took me over there. Now, where it comes about, my grandchildren, is from our Heavenly Father, who rules everything on earth, and also in the universe. Also, "Okesikoo" (angel) was called by old men, "Atayohkan" (Intermediary). He was given the power to decide how things should run, and how they will run in the future. This is how they say they are going to keep their children. This "Okesikoo" (angel) is just like God. He is highly respected, this great angel, "Kiche okesikoo", when he speaks. Oh me too, something that a person can live on, that is growing, I will give it to them, so they will live. This here something is lecturing. This lecture was given to us by our Heavenly Father, also by Okesikoo. Everything that is spiritual was given to us - this lecturing to live by, and that it lives on forever. My children, my grandchildren, and my great-grandchildren, if a person listens to this, like a long time ago, as far back as I can remember, you will hear this lecturing every day, as it was set before us. And now I will tell you how this is, how it was set forth by the great angel "Kiche Okesikoo."

Now when you are about to go to sleep keep our Father, our Heavenly Father, in mind. Also, as you get up in the morning, think about our Heavenly Father. This is where the lectures start. This is our source of life - when we think about our Father, in the future. Our main source of life is to think of our Father when we go to bed, and when we wake up in the morning. That is when we put our minds in the right place. My grandchildren, what these old people tell you here at this workshop, is the truth. And so the one that started things. Now, just think ahead. Think about these things. This is what the Great Angel, the highly respected one said. These are not a human person's words I am saying. A long time ago, when I was a small child, I heard this. Very long ago, I was lectured. I knew this lecture by heart, and I can still repeat this same lecture. What have you got, to think too much of yourself, or even you will not remember this piece of lecture if you are foolish, you should not lose this.

Now a person who was put here upon this earth said, "When you were set upon this earth, you were given four spirits. 'Achak,' this is one of them, that we walk about, is our own soul. And from there, there is still one which is highly thought of, which is in heaven. This one is when a person dies, when a person departs from this earth. My grandchildren, this is the one we join into. We have to respect him. We have to respect the nights and days, and we have to be kind. Now our souls will be happy up there. See, if we don't do the right thing here, but rather do bad things, this is sin. Our soul will go to this Great Angel, "Kiche Okesikoo," for we have given our soul to him. When we depart from this earth through death, we join into him. And this, the fire, that makes him cry, this is where you make him suffer. A person who does not live right, causes his soul to suffer. But if a person lives
the right way, his soul is happy, up there in heaven. This is where we give our soul happiness. But, if we are not going to live right and not listen, our soul is going to cry. We are making it suffer.

And now, my grandchildren I will speak on something else, for I am really happy to see you here. There was one time that I really thought about the Great Angel, "Kiche Okesikoo." When I was lectured, I really thought of him, and also of our Father. There was one time a minister came there - a Roman Catholic. And he said to me, "You are not doing right, that you do not let go of your rattles, "sese'kwun," also your medicine. You are working for the Mu che mu ne to, evil spirit (Satan). It is not good," he said to me, "for you people to follow the Indian ways. You people made that up for yourselves. This is good," he said to me, "you take this kind of worship, so you people take this." You see, he led a lot of people astray. He is making a lot of people suffer. Just like me - I was a Roman Catholic. I will say that he was more or less putting them in the fire. You know, this minister took away what was highly respected by the old people.

So after, I was going to wait for my father. I was a young man then. I was sleeping, when I had a dream. I was thinking about everything; also about lectures which old people talk about. I was lying in bed, so I made the sign of the cross. I used to be able to do that, but to pray, I just could not do that. Because I had strong faith in my old parents. They set me astray. Because my parents were too much in following that religion. They were not supposed to do that, for they were completely lost, and me too, on account of them. I followed. So then, that is what I dreamed; that I was walking. It got so this was the fourth night I slept. This was the time I left. I went. I was walking along the road, and I was happy. While I was walking, I kind of thought I heard something. Then I heard a bell, someone was ringing it. That was my church - the Roman Catholic religion. See, when I reached that, that which was strong in my mind, and going for help, for I was lost astray. You see, there were my Indian beliefs - away out there. You see how far I left them. This was when I was following the white man's religion and ways. But I followed that, making the sign of the cross. How they made me suffer. That is in my soul. So then I met a person, all dressed in white. He said, "You are not supposed to go on this road. You go over there. When you see another road, that is yours," he said to me. So I went. There was the Indian. He was given this road to travel. You should have seen it, for it was beautifully decorated. You will never see it anyplace else - where leaves are made like ones I have never seen elsewhere. So this was the road I followed. They tried to hold me, but I kept on this road because I believed that all our grandfathers, a long time ago, also our parents, went along this road. And then I saw something white coming. I met it. It was a house - but a whole one. Out of it came somebody, dressed in white. And he said to me, "I came to meet you. You are not wanted. Get out there yet. So you might as well go home from here. Your father is really going to
wonder, if he finds your body only. And when you are really
going to leave the earth, don't think anything of it." And so,
from there I came back home. And when I got to where I was
sleeping, I thought I could not even move my small fingers. It
took a long time before I could move all over, so I rubbed
myself, for I was stiff all over. I wondered if I slept that
long. From there, you can all see that my religion got me
mixed up and lost.

It was the minister that led the old people away from their
Indian ways and religion. At that time there were all kinds of
different religions coming in. These are the religions that
break us apart. Maybe it is not only me that was led astray.
Maybe all we Indians are lost, just on account of the white
society's doings towards religion. See what, a person's soul,
who is taking good care, or preparing it for heaven. Consider a
small child, about so high, whose mother or father has passed
away. The little child is in sorrow, or in grief. I tell you,
don't ever make a small child cry. If you ever do make him or
her cry through her lost ones, right away, our spirit up there,
our spirit that was given to us, "Achak," is being made to cry
- your own spirit, if you do this. This is one sin that is
great - if you make a small child cry when he or she is an
orphan. See, he will cry (as will) the rest of the children.
The old people used to say that an orphan is highly respected
and loved. When he cries, he or she is heard by those who own
him and that is in heaven. And this is what I liked to tell
you.

Also this, that if your parents say something to you, when you
are in the wrong, it is only for your own benefit that they do
this. So you young people who talk back, it gets so that you
are the one who is talking, and you don't hear your parents.
Now this is another great sin you can commit. You know when
your parents tell you something, they love you, this is what
the old people used to say, respect any old person. Always keep
this in mind. This is what the old people used to say. It does
not matter if your grandfather is alive, and your father is
old; if an old person comes in, and is very poor, look at him.
Don't ever think more of your father or your grandfather.
Think of the old man the same as your father and grandfather.
Now this is what they said, when they were telling us a long
time ago. It is good for a person to listen. It is true that
old men were gifted in Indian things by which they can live.
And this is the thing that we talk. Our grandchildren, we are
trying to hand them to our father's love, and also everything
that was made spiritual in this earth. This is where we are
trying to hand our kindness and love. This is why we talk.
This will benefit the young in the future. So it is too much,
the way people are lost towards white society.

Alcohol really puts us in a poor place, and makes us cry.
There are a lot of other things you don't see, just on account
of the alcohol you use. But now, old elders tell you things,
the way I am telling you. It will be very good, this thing. It
is very true.
We Indian people were put upon this earth with spiritual Indian ways made by our Father. He puts us here as Indian people, first in this world. Everything, he gave us our Indian language to use; this is our very own. This is why we still speak it. Now, when the first white man came, he brought with him a different language, a different religion. Now from there, he puts us down. And we, we depart from our Indian ways and beliefs, for the white man talks us out of it. It is not good for a man to fight religion. I am not fighting the white man's religion, but I say it is breaking us Indian people. The white man is breaking up our own Indian religion. The white man's religion - like the one I was telling you about, when I heard the bell ringing - I think they are all the same - Roman Catholic and Anglican. And also these Anglican - they were given a language to understand each other, that is English. It is true they understand each other. They are looked upon from above. Also that Anglican religion, which was given to them to worship by, it is true, it is nice for their very own; it is just like Roman Catholic. This is what I think. But now we are led astray too much, for they work too much for us to throw away our Indian ways and beliefs. There is no need for that. It should never be that way. I am sure it will never work in the future if we throw away what God has given to us. It should never happen. No, never. We Indian people should never give in. Let them have their own way of worship, and we Indian people have ours. This would have been nice, but it does not work like that. They like to destroy us, and make money out of us. This is the way it looks to me. And this is how it is, the way I have told you.

There is nothing about me. I am not saying that I know everything, or am smart, my friends, and I am not fighting anything towards religion. No, I am not fighting it. The only thing is, I am sad that white people are pulling us to one side. For everything, they are leading us astray. This is why I am sad, and this is one reason I talk very slow. I am not talking about religion in a fighting manner. No, I am not. The only thing that I regret is that we are losing our Indian identity, which was God-given. This is why I am talking, so you will understand. I don't think I am any better than anyone else. No, I am not. So this is what I have to say to you. And all of us that are sitting here, the way my friend started to talk, we heard something real good. So I am happy. I am sure you all are happy too. For we want somebody to tell us. That is what is wanted here.

And so our boss here, Smith, just told me, that if his in-laws are ready to go home, he is going to take them. For his in-law is not feeling too well. So Smith left to go to the hospital. He said he would not be here, but to go on with our workshop, and whatever you have to talk about, to just go ahead and talk about it. And now we will have another person talk to us. He is from Onion Lake Reserve. And after he has finished speaking, we will continue as when we first started. After that is done, there is another person sitting next, who is from
Sandy Lake. And from there it will keep going around, so it will come to the women, too. So it will come around again, so we can continue on.

SPEAKER:

Now, my friends, I cannot say too much, for I don't really know what to talk about, for we were talking about a number of things. I believe, yesterday, when I last spoke, some of the young people questioned some parts. Some of them are new here today. It was about Sundance. Some young people did not understand this. And I believe this is one of the things we talked about last time. Now, I was never told what we are supposed to start to discuss. But first, I would like to say a prayer. (He said a prayer for everyone and asked the Great Spirit to give him the truth, and also asked for everybody's safe return home.)

Now, my friends, this is what I said. I do not know what to start on, but when my uncle was talking, he told us a lot of stuff which is very good. But for myself, I will go back to my mother's sayings. The last time my mother talked to me, she told me something real good. She said, "My son, wherever you meet a person, shake hands with him; also laugh with him. This is the only thing. Now, my son, if you ever do wrong and hide it, you will never hide it from the great angel, 'Kiche Okesikoo'." She also said, "Keep telling your children and grandchildren about Indian ways and culture. My son, don't ever let go, what your father left for you. Burn sweetgrass whenever sickness is getting the best of you. Remember that," she told me. "Never talk the bad side of people, this is what is going to keep you going. Now, my son, in the future it is going to be very hard. You have to take your children to religious ceremonies. We were not given that white man religion, they brought that themselves. But we do not have to think it is foolish. It, too, is spiritual. It is the same God they talk about. It is just the same as ours, but we were given a pipe and sweetgrass to be in intermediary for Indian people. This is how we have to bring up our children and grandchildren. Now, my son, to what I am going to talk to you. I will leave you pretty soon," she said to me. "My son, tie that bundle with ribbons, so people will identify you as an Indian. Now my son, I am going to leave you from this campground." This has been in my mind since I got up this morning. I only hope that we get help from above. I was very happy yesterday, that I did not talk too much, for I think more of these young people, that talked here. For it was good -

what they were talking about - so I thanked them from the bottom of my heart. And I can't take too much of my nephew's time, the one that just came in, for he has heard lots of good lectures from old people. And he has travelled all over, and I would like to hear from him. There will be time for me to talk again, so, my friends, I shake hands with you all. I am happy you all listened.

LEADER:
This person that just finished speaking is from Onion Lake. I sure enjoyed his speech. And this fellow that just walked in, is one of the leaders of the Indian Culture Centre. He goes all over gathering information, for this information is needed all over. He is from Poundmaker Reserve. His name is Ernest Tootoosis. It would be very nice to hear what he has to say, for we do not see these people very often, for they are always on the road. They are needed at different places. So we shouldn't think of that but they rely on us, so that is why we are here. But if it fits in, when they walk in here, I try to get them to talk to us for short periods. So I will hand it over to him now.

ERNEST TOOTOOSIS:

I thank you, my relations, for coming here to this workshop. There must be One who thought of this, for things have been going on for us Indian people. And the One is our Father, for this is why it is happening. I am sure when he first made a human being to move around this earth he must have set a pattern for Indian people, how they should survive, and how they should worship. And since the white man came in, it seems we are losing these things. Ever since the whites came, they have chased us. Not very long ago, our leaders have discussed the Runan relationship, why it is that Indian people are slow to join together, to listen to one another. So they went on to discuss....

(He stops here, Ernest said he would come back after he takes the phone call.)

LEADER:

This one who was just talking, this is what I said just now, that they do not run themselves. Just like him - there was a phone call for him, so he has to go and answer the call. But that we have to overlook, for they are called up any time. We don't know; maybe he will have to go someplace. So we don't have to think anything of it. So I will call that other person from Sandy Lake to speak to us.

SPEAKER:

I don't have very much to say, for I am not much of a talker. But one thing I will say is that I am glad I am here. I sure enjoy listening to the elders speak. But there is one thing I cannot speak on, to tell the facts of life. No, I cannot. For I lack the experience in this, like talking about the old ways. The reason is that old people never told me anything along that line. The only one of my parents I saw was my mother. My father passed away, when I was small; for my father would have been the only one that could have told me this Indian way of life. The only thing I could say is what my mother told me not to do, like drinking alcohol, and also to respect the old people. I am all up tight. I cannot speak very well. So this is all I can say.
SPEAKER:

I sure would have liked to hear the discussions you had before this, which the elders were talking about. I came here to listen, for I am not a speaker. I thought maybe I could get something to help me in the future. This is one reason I came here to the workshop. So I think I will just continue to listen to you people talk, for I sure enjoy listening to you people.

LEADER:

Sure, this is fine. And also to what this person said, that he wanted to hear the other elderly workshop. There is only one way that he can really hear the truth. I can tell him, but I would be afraid I would not be able to use the exact words the old people used. But I think the only way you can hear those old people's speeches, is to rewind one of those tapes and play it all over. So there will be truth heard then. Just like our workshop here, it is all being put on tape. But I do not know which tape it is. It is here, for they keep them here. If we have time after dinner I will look for this. I will ask the workers here if this is possible, for we would like to hear this. Even I, myself, would like to hear them. So now we will break for coffee.

ERNEST TOOTOOSIS:

As I was telling you about why people cannot get together and do things in relationship in our reserves. And in that reserve, where this starts happening, is within the families. Our children and grandchildren have to be re-educated. And also, you middle-aged couples that are here, you do not know how to lecture your families. So you all have to be educated on how to lecture your families. This is what these workshops are all about. I am sure you are starting to understand while you are listening to old people. So if these things started out of here, your children will listen to you. So your child will respect and be proud of you, being a father to them. You too, will be proud of your children, for they listen to you. I have seen this myself. I will take time to tell you about this. I am married to a white woman, so I have nine halfbreed boys and one girl.

I used to be a very religious person. I even preached in these white people's churches. In fact, I went to five churches, at different times. You see, I was searching for something, but that something was not there, something for my children to respect me for, but it was not there. It was getting so that we were not living right. We used to swear. We would argue. Even if I tried to tell my children not to do something, they would not listen. I used to give my boys some good lickings, still they would not listen to me. There was one day I turned back to the Indian life. Today, my smallest children are different. They do not swear in English, or in Cree. So now I always lecture them. I use what I hear from elders. Also, my father,
grandfather and grandmother lectured me. This is where I get the lectures from. These boys I brought up differently, I have a hard time to make them listen to me. But they stand way out now, not like these small ones, for they understand this is how it is all over. This is how it is in my own home. It does not matter if a person is well educated in giving lectures, and does not lecture his own family. It does not help him or his family any. We Indian people were set upon this earth differently from the white man, up there overseas.

So he came across and spread this mixed feeling amongst us, so this is why we cannot get together and have a better relationship. Why we cannot have a better relationship is because a lot intend to follow the white man's way. The reason I say this is, look back fifty years ago. You see our parents and grandfathers and grandmothers had a far better relationship than we have now. They used to visit one another. They shared what they had. They never talked about one another, for the old people said never to gossip. As soon as we drifted apart from Indian living, into white society, we are in there, and it seemed like they rejected us. Also, our children that go to white schools, they frighten us; they feel they are not wanted in the white society. Where are they today? I see twelve year old Indian girls going with white men in Vancouver. Even fourteen year old girls carry babies. These are Indian girls. These are our children and grandchildren. A long time ago, young girls never looked like that. They used to lecture one another. A woman used to lecture the young girls. This is where our young people are getting in trouble today. They are "hitting" these things that were foretold by old men and women. A long time ago, young girls never looked like young girls today. For they by-passed things they were told. This is why you never see a very young girl carry a young child.

But we cannot very well blame the young people today, I think. It is we middle-aged men and women who should get the blame – not all of it, but part of it. Part of it goes to different church organizations, schools, and also Indian Affairs. They are the ones who set us apart from our Indian life. They are the ones who put us in a different atmosphere of life. A minister will come and say, "Your way of worship is not good. Our way is better." Sure, the Bible is good, if a person follows what it says in the Bible. Just like the way our forefathers lived, it is the same in the Bible. A long time ago, the prophets lived overseas, just like our old people did. The way they used to say prayers, and the way they conducted a place of worship, they go hand in hand. So why does a white man say, "Our religion is better than yours"?

You know, thousands of years back, our elders followed this, and they had a better life. Every day, they worshipped God, and in return, God looked after them. They lived outside in tents in the winter time and they survived because they were close to God. They talked with him every day. Today, we sit where it is warm, and lots of times we don't think about God. We are too busy with other stuff, that the white man brought
over to us. I am not saying to throw away whatever the white man brought over to us, and go naked again. No. The thing is the One that leads the Indian people in a good life and leads him straight. This is the One we have to take back.

This is the thing we have to teach our young people. Also for them to have education, so it will help him in his family life in the white society. But there will be two things that will lead him. Education - so he will know how to write and also know how to count in the white society. And also the Indian way of worship, so he will know how to respect people and look at his own people and how to lecture his own family. These two put together will make an Indian stronger than a white man. White men killed a long time ago what they had away back. The only thing white men have, that keep them going, are schools. So these schools are leading him astray. He doesn't stop to observe things. There are many things he does that are dangerous to us, if we do not help him in the future.

The white man has to turn to us for help, so he has a better relationship, so they educate their young people, so they can be closer together. For the white man is too far apart from his children. The reason is that there is not enough lecturing going on. We put our children in schools. There is nobody there to lecture them, the way the old people lectured their families. Inside of three years when a child goes to school, there is not one hour of lecture by older people. No, there is nothing. Just the other way around, the child does not fully understand; therefore he is rejected by white society. We are all rejected from white society, for we cannot fully understand the white man. The only time a white man really looks interested in an Indian, is when he is after an Indian girl. That is the only time a white man is interested. Let's go and walk around town, and see how many white men will say, "Hi, there." No, no one. But if you had a big bag of money, the white man would surround you. For if we part from Indian life one by one, we will be nothing. There will be no reserves, for there will be nothing to hold the Indian together. This is the only thing we are trying to do. This is the only thing the Indian will survive from, so he will once again be proud to be an Indian. This shows, too, that some Indians are ashamed to be Indians, just because of white man's work. No, an Indian can never turn into a white man. The only way he can be a white man is by adoption, when he is a baby. Just like me, married to a white woman, so my children are half Indian and half white, through blood. But now what I have to do is try to get my children to believe in the Indian way. I will have to try to overfill this white blood with Indian beliefs. White man's blood means you have to cheat, you have to have things of your own, you don't share - not like the Indian way.

Let's just take a look at this. I made a survey of this, that is why I say this. The survey was from where you people come, and surrounding reserves. Some people have quite a few things at their homes. The biggest percentage of these Indian people
have white blood in them. There are the well-off Indians so
called by white men. They have big farms, cattle and
machinery. But if you take a real good look at their
backgrounds, you will find, somewhere along the line, they have
white blood in them. This kind of person will cheat his fellow
Indian. I asked my uncle, Robert Bear, from Little Pine, I
believe it was in September. I usually visit him very often.
And I usually get him to come to my place, so my children see
what an old man does when he blesses the food the Indian way.
After he leaves, I explain to my kids what has been going on.
This is the person I asked about this. An Indian was put upon
this earth, not to have riches, but rather, to live poorly.
This is why, when a white man came across, and saw an Indian,
he said they were poor. "Boy, these people are poor, they are
naked. They must be animals. They are very poor," they said.

But the way he runs his riches, he is looking at himself, in
comparison with Indian people who have nothing. You see, he was
looking at himself, and this is why he said we are poor
Indians. If he had but taken a closer look towards the way of
living. Indians looked at the white man that way and said,"They are poor." This is what they meant - the way of living;
an every day life. This way the white man is very poor, for he
is too greedy. You see, sometimes an old person pities a
certain individual, not because he does poorly, but by the way
he treats his own relations, the way he talks. This is what
they want. But a white man is different. He things of a poor
person as having nothing - no car, no clothes or cattle, no
farm. He thinks in terms of materialism. You see, if a white
man gets richer, he has everything. This is what an Indian was
prevented from having. So that, from generation to generation
they would tell one another. This is why people lectured one
another. Right from the start, little children were lectured.
I always think of this. There used to be the odd greedy person.
They would not share. They were called, "Sa sa'kisew" -
stingy. All the other people used to have nothing to do with
this kind of person. A long time ago, I was told that these
kind of people wanted to live separately, for they were greedy
- so nobody would come and ask them for anything. But the way
people used to live, God ran this world. In time, this kind of
people had visitors from different places. These different
people used to kill them. This is where the greedy person
ended. This was a long time ago. Because this is the way God
ran this world. I think this way now, when I observe what old
people say. And also the white man's way. By this, I mean the
history - I read about it. This is my way of thinking. This is
what happened to people who were greedy.

In other words, this was their source of punishment from God.
For he never followed the way an Indian was set to live upon
this earth, so he never followed this way of life. I am very
certain this kind of person was warned through lectures, but
never followed it. And from there, I tell you, from the
reserve level. They say those people who are so jealous when a
person has a little to show, he is the talk of the reserve, and
an account of this, they are pulled down. White men say this
to us. Even some Indians say this. Indians are very jealous. Right away he will try to do something to destroy your property. And I will tell you, from my own mind, why is it this Indian. We were put on this island, this island that God made, for us Indian people to inhabit, so we can live like that. Also animals lived for us to use. God made these animals, in a way, for us to kill them. And Indians do not have to run after animals. A long time ago, he was gifted in a way to kill animals. Just like a partridge. We used a snare to pull them down. You take a pole, and tie onto it a piece of leather thongs, make a loop, and push it towards its head. The partridge will stick its head through the loop. It was made that way by God, so we people can use it. All these different kinds of animals the Indian was gifted to kill. He even knows from which side to approach them. You see, we were set very well here in this world. So now, this Indian way, we all wear it right here.

I will tell you a little bit about this. When I speak to young people, there are times I say something that is related to the Indian way of life when he was put in this world. Yet, he was not told before. An Indian child was not lectured, sometimes. I hit this child somehow. I say something that opens him or her up, just like as if they have found themselves. Just like here, once a young person comes here, he or she will not want to come again, for we have opened them up. We talk about things they have lost, the thing that was highly respected, to be an Indian. Although a white man tried to lead him differently, a person has this, deep inside him. When I talk to young people about it, they seem to open up, I can see this. There are a lot of white children that would find no meaning or value in what I am trying to tell them. But there are times, some are just like they are on fire.

And now this jealousy on reserves, I was talking about. I will try to explain this to you. In all Indians, it is still there, deep inside. Maybe there is no one who has ever touched on this, but it is still there, for the Indians were put on this earth with it. This is what I meant. This is what the old man told me. We were put here merely to survive, and be in good health, to look at one another, and to respect one another, and to share. When we see an Indian "flying up", getting greedy, on the reserve, right away, it is in us, this is nature, to do something to him.

Just take a good look at organization of Indians, the survival of Indians in the future and survival of reserves. I will talk on this. If an Indian was to take back his way of worship, his way of relationship in the reserve, the way a young person and an old person listen to one another, our reserve will stay whole in the future. For this kind of living, if we make it come to life again, if we bring our children up this way, they are the ones who are going to school, they are the ones who are going to make a living off the reserve, for we cannot all stay on the reserve. But people will love one another. Lots of
times I hear in meetings, "These are the ones who are going to destroy our reserves, these school children," they say. So they are right. For these school children don't know, they are just like in the dark. They don't care for anyone. If all these school children outside the reserve that travel around Poundmaker were gathering names to sell the reserve, they would - even if we fought for it, for this is white man stuff. The majority would sell it, for they would use the money, for they have no Indian in them. They do not look at one another. They do not think about their children's future. For all people are getting there. Even myself, when I was young, I used to think, I wonder if I will ever get married. Sure, I got married. And then, after that I used to wonder if I would ever see the day when I have a grandchild. Also, I used to wonder if I would ever get old, gray hair. It was just like far away, but I have seen all these. These are the ones an Indian lectured me on. These are the things you have to hand over in the future.

And now I'll tell you a little bit of what this old man said; that we just barely stay alive in this world. This is why an Indian was not scared to die. A white man, especially, is awfully scared to die. The reason a person is scared to die, is because of the way he lives. If he lives a good life, the way old people say, if you worship, you go to a good place, where you never fall on to anything sharp, where the land is forever green. The ones that go there are always happy. That is for people who live right. All our people lived right. That is why they wanted to go there. What was it to them, if they died, for it was better over there, for a person will never die over there.

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