...load was heavy but now it is much heavier today. It was never imagined that the Indian people could get the government to make business matters for themselves but it was through the Association that this was made possible. I fear that some of our young leaders may be going the wrong way, but not necessarily all of them. I am here to represent our area. There has been a lot of criticism towards the association by the people who didn't really fully understand its purpose and what it was trying to do. Today a lot of people are not relying on the Association for help from there. I won't say too much more because there will be more time for that. I am not knocking the interpreters but I feel that people may be talking too long and they miss some of the discussions.

WILLIAM JOSEPH:

When an Indian speaks he speaks too long because the interpreters here get it mixed up. When we speak, we should speak for a minute, then they would be perfect. I would ask your people of the Alberta Association to have a map so that I can learn something. In the future our grandchildren will understand our work. Here when we had a smoke this morning I
asked for a drum to sing. I am asking you and if you want me to do it, then I will do it.

PETER O'CHIESE:

There was one thing that we were asked this morning. I am going to try to give out to the councillors because our pensions are an answer even though I do not know if I will succeed. I am happy with listening to all of you talk today on the treaties, all of the things you have heard from the old people. It is true that there were different old people from generation to generation. The treaties that we talk about today, the discussions that we had today really come from things that we have heard. I am not a treaty Indian, my forefathers have never signed treaties. Until today I have not taken the scrip of the treaty. Today we talked about the power that we were given as long as the sun was there, for us to use our minds. You were asked today what were the treaties. You have talked about the aboriginal man, the first man. It is because of him that we have what there is today. There were at that time two aboriginal beings, or the first man and the first woman, and they were given separate things. For us our man or our people were given one thing and that was to be kind and to have a gentle heart. We were given something that was straight so that our lives could be straight, and we were given something that was strong so that we could be as strong as that. All of that taken together is life and that is what is talked about is being passed on from generation to generation. So when the first man from our people was given kindness, he shared that kindness with the first man in the white race. He gave to him something he could piece together.

It was our first man to whom was given the gun. When he was first given the gun by our creator it was in a form of a test. He realized when he saw the gun that there were some pieces missing before the gun would work. After he identified the missing piece, he further saw another missing piece and asked that it be put there. He needed only one more thing before the gun would fire and when that piece exploded it was then that the gun worked and that was fired. That gun for the Indian people symbolizes the wealth that this country has to offer and it was because the men of this world share this wealth and where see all of the things that operate in this country and has to be operated by fire. That is why the white man got here and asked us if he could live on our land and live off our land. That is what we are talking about now when you are talking about the treaties and asked to live on this land. At that time our people did not know what money was and money was not talked about. That is what you call treaty payments. What they talked about when the treaties were signed is life and how people continued to make life in this country. So that gentle spirit and the kind heart that was given to the first man, because of that our people have been using that to deal with anyone else and still continue to use it. At that time of the signing of the treaties the Indian people did not know the
white man's system but they knew from the Indian side what they had to get in order to satisfy their people. So that gift or that power that Indian people have was given through their first man. They have always had that and they will always have it in the future. They did not mind that the deal would work as long as the sun works, nor did they mind that the deal would operate as long as the rivers flow.

Sweetgrass and incense is a symbol for our pipe and stem, for the gentleness that has to be for all of us who are Indian. The stem symbolizes for our people the straight road that we have to follow. When you see the pipe make out of stone it symbolizes for our people the strength that we must have in order to keep our faith and our way of life. That fire that is there symbolizes a source of life, wildlife or food. So all of you who are sitting around the tables talked about it today. When the old men said, "We do not give you our timber," what they meant was that they did not give their pipe stem. When they said, "We do not give our grass," they meant that we do not give you our sweetgrass or incense. When our people said, "We do not give you the rock of the mountains," they meant we do not give you our pipe stem. They used the term rock out of which the pipe is made. When they said, "We do not give you our animals it is meant that we do not give you our fire, the fire that is used in our ceremony. So all these things we have, so from there we should be able to talk about the discoverer of things the white man wrote about our treaties, for he too wrote his treaties from his understanding and we wrote ours from our understanding. When we go back to the point of the original men with the Indian and the white, they were made by the same creator, that creator was kind, the creator who made both these people. Because he was a creator and he is good, he dealt with both the original men, with peace and with fairness, so that neither of the original men would have anything to be unsatisfied about. If we continue our discussions from this point I will be talking again. The other thing we should keep in mind is that since the creator dealt fairly with both the original men and since he tried to make them both equally happy, we also have a responsibility today and whatever we come up with to make sure that both sides are happy. I would be particularly pleased if the young people would fully understand what this all means, the way the first man was made. That is all for now.

HAROLD CARDINAL:

Probably we will stop for today to give a chance for the people to rest up and also give all of you people a chance to visit. This hall will be open tonight for you to do whatever will make you happy. We will not meet tonight but will meet in the morning.

(End of Interviews)