

DOCUMENT NAME/INFORMANT: 1978 EDUCATION AND ELDERS'
CONFERENCE 2
JIM MCGREGOR
LEONARD NOKIS
DR. NEWBERRY
LAWRENCE MAHDABEE
WILFRED OWL
CHIEF CHIBLOW
VIOLET PITWANIKWAT

INFORMANT'S ADDRESS:
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ONTARIO

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HIGHLIGHTS:

- Several speakers discuss the role of the elders in guiding the younger generation and in preserving the past.
Jim McGregor: ...a lot of wisdom. There are certain things that I don't know about because I wasn't born back in those years. But they are able to tell us. I think also I was fortunate to have known my grandfather. I don't believe he went to... he never finished grade school. I recall one day that a Frenchman came in to visit our reserve. Came to visit my grandfather. We were in the living room so my mother said, "Well, let's let them be. I got to close the door." So we left the living room and my mother closed the door and I wondered what was going on so I put my head against the door. Here was my grandfather talking away in French. Where did he pick that up? He spoke English and he spoke the Ojibway tongue. He spoke three languages. Now we have all the fancy schools and what have you because we want to learn that one particular language, and all this time we're forgetting our native tongue. I'm pretty proud to be a chief, I believe I can speak two languages. I can speak my tongue and I can speak the English language and understand it. I think that's a great pride to have. That's a great honor to be a chief and to speak two languages. I don't want to run down any chief here that doesn't speak, or quite understand, his native tongue but I,

for one, am very fortunate that I was able to learn a little more about it and try to speak it.

I must confess to you that I have three children and they understand the language but they can't speak it. So I usually, I say, "Why don't you learn? Why don't you ask us? How come you don't understand your language?" They say, "Don't blame me, Dad. You're the one that should be blamed because you didn't teach me." In our own community I run into younger people that are going to school and I said, "How come you don't understand your language?" They say, "Don't blame us. You're the blame or my parents are to blame because they never taught us." You know, we're still able to speak the language and I think we should be forcing this language on our kids. And we're not really doing it and I think that's the sad part. I think we're going to lose it unless we do something about it now. So once again, I think the theme of our conference is the elders and I think it's about time we gave them recognition because they are part of our society. Thank you.

(applause)

Dominic: The next person I'll call upon is a former chief, and this morning he was given the honorable role, a very honorable one at that, Keeper of the Sacred Pipe. I will call on Leonard Dokis.

Leonard Dokis: Thank you, Dominic. It certainly was a great honor to receive the sacred pipe I received this morning. I

want to tell you once again that I will do everything that the Great Spirit will give me strength to look after this pipe and use from a talk by the elders, use it in the way that it is supposed to be used. And not make a showpiece out of it. I think too many times powwows, fund raising organizations, we use some of our - maybe some of our sacred dances, things that are sacred to our culture - and we portray them in these type of ceremonies, as a showpiece. I think there is a time and a place to use these. Sacred teachings that are handed down by our elders. And I know that I will do everything in my power to see that these things are done in that way.

I also listened to my brother Wilfred this morning, talking about thanking our Creator for the things which we have, going to the waters, what have you, thanking him. All the time praying and thanking our Creator. When we do things like this in our life that we always go to our Creator in prayer, you can't do things wrong, because you're always asking your Creator for guidance. But when we forget about our Creator and we go about and do things without thinking and go about them blindly with no guidance from no one, or thinking of our Creator and doing it with prayer, we sometimes find that we make a lot of mistakes. And mistakes that sometime other people suffer by, not only ourselves. Sometimes a whole tribe suffers for the mistake of something we've done foolishly. When we think things out carefully and we thank our Creator, we are always guided spiritually. Because when our Creator has

promised us this, this kind of guidance, and when we obey, we are always gave what we were promised.

Also what Ron was talking about this morning, about the responsibility of people towards their children. You think of many young married couples today who are younger than I am. I've seen it start back in my generation where we started talking back to our parents. I see it a lot more now today in the younger generation where some of them can't even talk to their children anymore. Their children tell them where to sit down, tell them to shut up, all sorts of things. It's only an example of teaching ourselves. When you lose self-respect for your parents, how can you expect your children to be able to raise their children when you haven't got the respect for your own children to teach them? So this is brought down, how will the next generation be after these young people that are raising children today? If they can't control the children now, they'll have no disregard for one another, there will be no love for one another. And this is something that our Creator has told us to do. To love your fellow man. And if you love one another, you can't do wrong. If you truly love one another, you don't do harm to the other person.

I had a little thing happen on my reserve a couple of years ago. Some tourists came in and they were unloading a boat. They took their stuff, put it on the dock and loaded their

car and forgot one item. There was a few boys around the dock and they seen this thing on the dock so they were just waiting there for the tourists to take off. When they left, they grabbed it, put it away and I come home. I found out about this. One guy came up to me, one young kid came up to me and told me. "You know," he said, "the boys stole something there today. Some tourists left on the dock." So I said, "Oh, what was it?" It was pretty expensive thing. It was a box of tools, maybe worth around fifty, sixty bucks. The kids, the boys who took it, were happy to do that. They took it. They were proud to be able to steal that toolbox, take that home. They thought that was a great thing to be able to steal that. That tourist forgot that, steal that and bring that home. Boy, that's something. Well, I walked in to talk to those two boys. I told them, "Remember, there is one thing that was never practised here on this reserve as long as I can remember," I said, "is to go and steal from somebody else and be proud of it." I said, "We were recognized amongst people for not doing that and we're trusted. I seen the day when you could leave a fishing rod laying on a dock and come back tomorrow and you'd find that fishing rod laying on the dock because nobody else would pick it up. But today, even you put it in your boat and cover it up, you might come back and it's not there." I told those boys this. And I said, "I'd like to see that toolbox at the band office tomorrow morning. I'm not telling you you have to bring but I would like to see it there at that band office tomorrow morning and have it returned to those people. You think it over. Which is the greater thing, to steal it and keep it, or to be humble enough to return that thing and give it back to the guy that forgot it." Well the next morning, I

went to the band office. I'd been there maybe until eleven o'clock. I came outside and I see this thing alongside of the door. Looked at that, it was a grey toolbox. Picked it up and I opened it up and there was a set of tools. I guess during the night the boys had thought things over and they realized that they should bring that toolbox back. But that made me very proud of them. So I knew the people that forgot it. Took the phone and I called them and I said, "That toolbox that you forgot yesterday was picked up by one of the people here and it was returned at the band office this morning."

About two weeks later I got a letter from them thanking the band, the Dokis band, for being so courteous as to... honest to be picked up some belongings and call the people and have it kept at the band office for them when they come back. Well, this made me proud. Took the letter and I stuck it on the wall in the band office and I hoped that the people had read that letter, a little bit rubbed off on them because it rubbed off on me. It proves that if you're honest to one another, you receive thanks and you are looked up to.

And I think this is something that you see in every community. I've seen it, certainly in every community that I've been. I've seen some young kids go and steal something and come running out very proud that they stole something. How do they learn this thing? They learn it because some of the families at home don't take the time to tell those children, "You shouldn't do these things." Instead they laugh at them and say, "Well, that was alright. They got something, you did pretty good." So what happens? Sooner or later that same child may be robbing a bank somewhere and spend the rest of his life in jail. Then the parent may say, "What happened to my child? I told him everything and look where he is today." One thing he forgot to tell him, to keep the self-respect and be honest and true to your fellow man. I think this is one thing we have to teach our children. Our children aren't going to teach us. It's got to be us to teach them. As we learned from our parents and our elders are telling us this today. Let us take heed of what we're taught and carry the tradition of teaching. Not to drop it and have it go in reverse.

I don't want to take up too much time but I was two years ago down to Independence, Missouri to an all-Indian conference put on by the church. I seen there at that conference different tribes coming into the auditorium at Independence, Missouri. I seen the Navajo coming in, the Cherokee. There was some Chippewa; we were fortunate a couple of Ojibways were there. To see something like that, I think some of our elders here today, if they could be at a place such as I've seen, they would see some of the prophecies fulfilled which maybe were told back to them by their elders, that someday we would sit together in a big circle. I know one of our elders, Dan Pine, a couple of years ago told this to us. He said, "I see today that the ingredients are being gathered for a big birthday cake." And this is a part of those ingredients that you see here today. Where our people are coming together, are sharing a little bit of what they know to one another, our elders are

telling us, we're hearing words that some other people have spoken and we're putting them all together. But I've seen a part of this being fulfilled down there when I seen the nations, different tribes coming together. I hope some day that I will see it all. I don't know where this will be but I know it will be here somewhere on earth. The Ojibway will be coming in, the Cree, every Indian tribe on this continent will be there, along with every other culture in the world. And we'll be sitting together as one worshipping the Great Spirit, God. And it's with this that I leave this message with you, to always remember your Creator and to try to lead your life in prayer and ask your Creator for guidance whenever you are troubled. For I'm sure that he'll always answer you. This I leave with you. Thank you.

(applause)

Dominic: The next person I want to call on is a person I met just a few years ago. I'd heard about him before and one of the things I used to ask myself, "What would that person know about Indian people? What gives him the authority to speak about Indian people?" When I met him and started talking with him, and the few times that I've been with him, I was really impressed with his knowledge. He is an honorary elder of the Ojibwe Cultural Foundation, he is a Professor at Laurentian University. We call on Dr. Newberry, Dr. Ed Newberry.

Dr. Newberry: I'd like to say thank you very much for the honor of being here today and being in this gathering on the platform.

Smith Atimoyoo was saying a little while ago something about getting a sore bum when he was a boy in school. There is more than one way of getting a sore bum and I'm afraid some of you are feeling like that now. In addition, the table that's being piled up here is attracting your attention, I'm sure, as it is mine. So I'm going to be very brief and although there are many things that I would like to say about the importance of the elder in native communities and by the same token, in the whole of our Canadian society today, I'll just tell you about one experience that I had recently which emphasized for me the importance of the elder.

I was invited to go to the Bear Island Reserve and I went across on the snowmobile - and I had a sore bum then too, I must tell you. I was driven very fast across the ice; it was very rough. But we came to the band council office and I was taken and shown the work that the people there are doing to establish their claim on that great tract of 4,000 square miles of land which they believe is theirs and ought to come back to them. I suppose you know that they are arguing in the courts that they did not sign the Robinson-Huron Treaty and that they have the right, the aboriginal right, to that great tract of land of which Bear Island itself is the centre. And on the wall of the band council office, they have a great map about twelve feet high, about six feet wide, of the territory. It's

a very exact map and outlined on this map is the territory of the Bear Island people. From the Sturgeon River to Lake Temagami, from the height of land in the north to the bottom of the Temagami Forest. Four thousand square miles of land. And on that territory, they have also outlined in different colors the ancestral hunting grounds of the families that lived in that territory in the years gone by. Away back to 1850. They have this there, they have the names of the families that hunted in that territory and they have the family trees established. All of this is there, and it's a part of their argument in the courts that the land is theirs and it has been

theirs immemorially, and that it was never surrendered. Where did they get this information from? How did they gather all this priceless...?

(break in tape)

...they outlined the ancestral grounds that these families hunted over and they have deposited this information in the court to substantiate their claim that the land is theirs. And the courts in Canada are accepting that kind of evidence nowadays. The Nass River Valley people have submitted the same kind of evidence in support of their land claims. The people in the Mackenzie valley have depended upon the elders for evidence that the treaties they signed were not treaties of surrender, but treaties of friendship and sharing. And so all over the country, people are turning to the elders, to the old people, not only for moral guidance, but for remembrance of those things. And they are the only ones that remember to put together the pattern of the past in order that the people may be in a position better to face the future.

In April, the second week in April, there was a gathering taking place in Toronto, in Los Angeles, California, in London, England; three gatherings of people who are going to talk about being human. About humanity. And in the gathering in Toronto the native people of this country have been asked to contribute to this forum, this great world wide forum which is to be broadcast by satellite all over the world. What it means to be human. Yesterday in my office at the university, a man came with a pipe who was organizing this assembly of native people in Toronto to speak to the world about native understanding of what it means to be human. He came with the pipe to ask for the attendance of the holy man from St. Paul, Minnesota, who was visiting with us, and one of our own teachers, Jim Dumont, to join in that great assembly. To let the world know what the world desperately needs to know: what does it mean to be human and to live like human beings on this planet? And as the world seeks to understand what it means to be human, the world is turning to the native people of the world to find the answer to that question and turning to the old people who know the past, the wisdom of the past, to learn those things. And this is why I feel it to be so great a pleasure and honor to be here with you today, to do that same thing, to take a little step in that direction. May the Great Spirit prosper this gathering.

(applause)

Dominic: Last but by no means least, I want to call on our Chairman of the Board, and I'd like to, before I call on him,

I'd like to make the announcement that as soon as he's finished, I'll be reading off the list of the workshops. And after I read the list of where the workshops will be available, I'm going to call on our chief who is also a clergyman to say the grace before meal. And now I call on the Chairman of the Board of Directors of the Ojibwe Cultural Foundation, Chief Lawrence Mahdabee.

Lawrence Mahdabee: Well, it's an honor to be here with you people today, especially the elders. I think today is their day in this community and I'm here to help them make it a happy day. I don't see too many smiling faces but I think if you'll smile a little bit, you'll look a little better. (chuckles) So anyway, as I listened to these speakers here, it brings me back memories, all the things that I had to go through as a child and also as a leader. I've been involved with the council ever since I was about eighteen years old. I think the first time I got elected as a councillor on my reserve, I think I was only about twenty-one. I think I'd just become of age and I was a councillor on the reservation.

As I think back, as I heard Billy Smith who was talking about going to school and he didn't know how to speak English, I was the same way. You know, I don't think I learned to speak English until I was about twelve years old. So one thing that always bothers me is this... is what brought me back when he was talking about speaking English. The first thing that I remember most of all was between the 'he' and 'she'. I guess my parents used to tell us, if they'd be looking for a certain person to come to the house... I'm talking about English people, or English speaking people... they would tell us what to say in English. So sometimes when a certain person comes to your house, they don't know whether this is a man or a woman. As a rule they always used to be down at the lake, you know. So they would tell us, "This is what you say when they come. You say that he is down in the bush, you know, or down in the lake." Anyway they would tell us. So sometimes maybe when we would be talking about our dad and we would say, "She is down in the bush." (chuckles) Well, this is what they told us to say you know, and maybe the same with my mother. When they would ask us about mother we would say, "He is down in the bush." And we always got that 'he' and 'she' mixed up. And the ones that understood, the older girls that understood, they'd really make fun of us after those white people left. But that's all we knew. So after, we learned which is he and which is she. (chuckles) So some of the things we learned as we grew up.

One other thing that I've learned is to.... I would say today, what the average person would call us, the modern

Indian, you know. I would be what you would call a modern

Indian because I have accepted the white man's ways in every way of life. Anyway, at that time we did not know anything about the white man's way of life and we're talking way back. We talk about our parents and I was just listening to the former chief from Dokis saying our children today are not listening to what we are saying. Sometimes I wish I could talk to them and tell them but there is just some way we can't get through to them.

He was talking about our children today, our televisions. You know, our televisions in our homes today, they are turned up, way up high. As high as they can go pretty near. And they are sitting about four feet from that television, watching their television, and you can hear the whole thing right through the whole house and this bothers me. Anyway, I noticed that even with record players. And the parents are just letting that carry on, you know, just letting - and all the time they are losing their hearing. They are also losing their eyesight. This is...

(break in tape)

...deteriorating our children, the televisions. I've always said that the television was, I think, one of the worst things that ever came to the white man. Because it's deteriorating our young people. Not only that, they are starting to believe whatever they see in that television; that's what they believe in. They don't believe in what we're trying to explain to them because the television is trying to make a modern man, a modern Indian. This bothers me sometimes when I see that in our young people. Just the last while back, I went into... I don't hardly ever watch television. So this one program I wanted to watch this evening. So I went and sat down by the television, I wanted to watch it. The young people came in, they said, "This is the program we want to watch." I just practically had to... they were making such a fuss. They were crying and everything because they wanted to watch that Star Galaxy or something like that, this show. They said they wanted to watch that. They were practically making a big fuss. I just had to more or less go and get out, let them watch it. So it's getting that way. Now we have to do something about that. I don't say we can; we can try. I don't think we can do anything about it. But as leaders and parents, let's try and talk to our young people. As I listen to these leaders talking here, I wish I could help them, but I've got the same problem that you've got. So as I look back, and I'm going to tell you an explanation years back that happened. You know when my mother and my dad, when they said something to me, that was it. One

of the most important things happened to me in my life was being told what to do, and it's a funny story. As a young lad, I used to have a horse, one horse and a sleigh; and I was proud of this horse. Anyway, in wintertime, we used to cut mostly stove wood to make our living. This one day my dad come home and he says, "There is a deer came over to where we are cutting wood." he said. "Right close to where we are cutting wood. A

deer came there." So he said, "I want you this afternoon after you get done, I want you to go and stand over there where that deer is going to come out." He told me where that deer would come out. And I always carried a gun in the sleigh; he knew that. I always used to be hunting rabbits in the wintertime. Always hunting, you know. So he told me, he said, "You go and stand over there." And he said, "I'll go over there and go and look for him in the bush." I said, "Okay, I'll do that." I went down there where he told me that deer would come out. So sure enough I'm standing there and I'm waiting. Finally I see that deer coming. He come up and I'm standing right on the trail. That deer is going to run over me if I don't do something, you know. (chuckles) So he's coming right down the trail and I'm standing right there and all of a sudden I look like this. So he stopped about four, five feet in front of me, just about fell down, and he run back and he went around that way. So my dad came out and he says, "What happened?" "Nothing," I said, "nothing happened. I did exactly what you told me." (chuckles) He never told me to bring the gun. (chuckles)

(all laugh)

I says, "My gun is still in the sleigh." He never told me to shoot that animal. As we go along you know, we learned that sometimes you have to go beyond what they tell you.

At the last meeting, just to get onto a little bit of a discussion on things that happened as we go along, we were at Birch Island Reserve and I asked if I could speak Indian. Anyway, even for us Indian people, we want to get our, I would say fifty percent English in our speaking. If I was to ask someone up here to come up and speak Indian, they'd only speak maybe a half a dozen words and they would start talking English. And that happens to me, too. I want to get into this speaking in English. So anyway, I spoke over there and I didn't realize how much English I spoke in there. So this one certain person come up to me and he says, "You must be what they call a half-assed Indian." (chuckles) I says, "I don't know what a half-assed Indian looks like." (chuckles) When I was speaking there, he tried to more or less correct me.

And I was trying to learn to talk Indian or not speak in Indian, and today I guess half the people here don't talk Indian, so I won't even try. (chuckles)

So one other thing that has been bothering me especially this last few... we went to Ottawa last week and we went there for the betterment of our people. I don't know whether half of you remember we went down to Ottawa. I think what happens sometimes, we just more or less look at our leaders as if they are just going around and don't really care what goes on. But actually, to my way of thinking, they went out and for your benefit, you on each reserve, they went for that purpose. So there was about seventeen chiefs went down to Ottawa and some of the chiefs that couldn't go, they sent a representative. I was proud to be with them as we went to meet with Hugh Faulkner

on our medical services. We'd been getting these big cutbacks and also the axe has been brought down on our education. Especially with our native people, native teachers. I think if we let it go on, a lot of our native teachers are not going to be allowed to teach any more native languages in our schools.

I was just looking at the paper and one other thing that I would like to emphasize, this chief from St. Regis reserve. We all seen in the paper lately where he had been taken to jail with 31 of his band members for blocking the road on that highway. As I read that article, they did this without violence of any kind, and that's the way I like to deal with the big shots. You know, the government people. If we have to do anything, let's do it without no violence of any kind, but let's do it peacefully as they did it. Now they are taken to jail and they are asking us for support. And I would - I know there is quite a few people from different communities here - I would write to the St. Regis reserve giving them your support and telling them that you are in favor, you are with them. Because we need unity now. In our region, the chiefs in this area, we've been working together I would say ninety percent; and I'm proud to be with these, the chiefs from the north shore, Manitoulin Island. Like I said, we went to Ottawa. I think pretty well everybody was represented; all but one from Manitoulin Island didn't show up. Anyway, so I'm glad to be with these chiefs. I'm proud of them. Today, like I said, today is your day so let's make the best of it. I guess some of you are getting hungry and I guess I better shut up.
(chuckles)

(laughter)

(applause)

Dominic: We still have those hunting experiences with Lawrence in our board meetings. We got to keep telling him what to do because if we don't keep telling him what to do, he'll stop. And Jim, Chief Jim McGregor is our party whip that... he keeps him going. He keeps prodding him every once in a while. But this afternoon when the workshops... we are running a very relaxed way of doing things and maybe we are getting too relaxed now. In the west part of the library, that's the door to my right on the first one, is where the Saskatchewan elders will be with Smith Atimoyoo, Edward Chief and Jim Kanipitetew. Chairman Ron Wakegijig. In meeting room number one, that's the far room on my left way in the corner which we call the board room, will be the women elders. In meeting room number two, that's the one right next door to where the women will be, we'll be having a workshop. It's right next door and not the other one by the library. That's a classroom, there is a class going on in there. But there is a door between the classroom and the board room, that's where the Ojibway-Odawa leaders, elders, will be available. In number four with Dr. Newberry, Ernie Benedict and Norman Agounie, they will be at that door over here. And in the Youth Drop-in Centre there will be a

continuous playing of tapes and cassettes, slide with cassette that will be in the, we're going to be...

(End of Side A)

(Side B)

Speaker: ...he doesn't only look after the white people or other ethnic groups of people, he looks after his Indians....

(break in tape)

Prayer: Lord, as we partake of the food, (Ojibway). This conference (Ojibway) the whole world, you (Ojibway). (Ojibway) Jesus Christ, Amen.

Dominic: If possible we'd like to get the workshops going by...

(break in tape)

Chief Chiblow: I've been listening to the elders and the chiefs that were up on stage. I thought that they had done a fairly good presentation but I also felt that there was something lacking. One of them was the inability for the parents to look after their children. The inability for the parents to look after children, I feel, rests on the laws of the land. It makes it very impossible for a parent to raise

their children and instruct their children the way they would like to because at a certain age, as we all know, we cannot touch our children or instruct them or advise them in any way. They leave their homes, they leave their families at a very early age, before they are capable of looking after themselves or even knowing the ways of life, the rough life, the rough times that are ahead of them if they are not properly equipped with the education that is required. It makes it very impossible for the kid after and runs into trouble and runs into all the problems that we see the young people facing today. I feel that is the fault, the fault lies within the laws of the country.

As you know, the young people today are involved in alcohol which leads to drugs. Now the young people today have access to drinking at a very early age. And do you know that this is where I think all our problems are as far as continued education or advanced education for our young people. It's the laws of the land actually. I do not totally blame the parent that cannot control their kid because I'm facing the same problem. So is every parents across the land; they are faced with the very same problem. So I think us leaders, community leaders, chiefs and all the leaders of the country, I think they should get together and start working to alleviate this problem. Because we're the only ones I think that can provide the answers. At least help the parents to raise their children the way they would like to. I think every parent in the land

wants their children to be raised up right, to be good citizens and everything that we would like to see in a person. I think we've got enough leaders in the land today, especially in our territory, that are capable leaders and I think maybe we should start thinking about it. We doing something about this. And if we do not, we're going to be always faced with not being able to control our kids at all.

And there is something else I had in mind while I was sitting back there and listening, was the problem of alcohol amongst our Indian people came into discussion true with today. You're looking at a person here that had a very grave alcoholic problem some eight years ago but since I turned, I lost everything. While I was in the depths of alcoholism, I had lost everything. I had lost all faith, no religion, no nothing whatsoever. I was spiritually beat, physically beat and everything like that. I was just a vegetable walking around, thinking foolishly that I was one of the greatest in the country. I wasn't. I was the biggest fool in the land. When I first went to AA, I learned this thing, found out exactly what I was shortly after I came into AA. But when I first came into AA I had a man there that was able to talk to me, drunk as I was when I went to the first meeting. I turned everything to God as I understood him at that time. And since

that time, I have never looked back. So I think it's a spiritual problem with anyone that has a problem with alcohol. This is my own experience I'm talking about. Maybe it doesn't apply to all, but it certainly applies to me. Because once I was able to do that, I had no problem with.... Like I say, I had no problem with it since that time, once I gave it up totally. And I asked God to help me and everything like that. I still do today. I pray a lot now. I'm more or less a spiritual man also because I believe in it. I read the good book every day and I get a lot out of it. I think I heard one of the chiefs of this area saying today, whenever he's got a problem, he prays. Well, I do the same thing. Somehow I get the answers. Whether it be in a dream or else a good friend will come along and tell me what to do. This is how this works. I'm working with a level head today. I'm not walking in a bottle of alcoholism any more. I know the difference between right and wrong. At least I think I do and I think a lot of my people agree with me that I know what I'm doing today. I think this is the problem that anybody who is suffering with alcohol, I think he's got... just as bad as I was anyway, and all alcoholics are. They got a mental problem, physical problem and a spiritual problem. The main thing is a spiritual problem. You haven't got that, you haven't got nothing to hold on to. I think that's all I could say and I'm glad to be here and I'm glad to have an opportunity to express my feelings and ideas. I thank you all.

(applause)

Dominic: Thank you, Chief Chiblow. I see we're still not quite ready for that last presentation. I'd like to call on our

chief to make his observation for the day before we go to the final speaker. Chief Owl.

Chief Wilfred Owl: First of all, I want to say it's an honor to have everybody here today to have this conference on our reserve and everybody coming out from different reserves, elders. And so many wonderful things have happened today. No doubt it's going to go down in the history and one thing that we can be glad you know that these young men, they are video taping most of this conference, a good portion of it. (Ojibway) If we could document something that we're doing in our time on this (Ojibway). Like maybe ten years time that these films will be around, maybe twenty years, thirty years and some of us will be gone on to the promised land, (Ojibway). ...and I think that's something that won't be lost. I want to highlight (Ojibway). I went to one of these boarding schools in the area, but before I went there, (Ojibway), one thing that my mother

always did (Ojibway) five years I think after I got out of school (Ojibway). I was only twenty years old then. (Ojibway) they use different things (Ojibway) this is all in good (Ojibway) my mother and my dad (Ojibway). The only button you had is with a buck saw and you had to get out there and cut wood (Ojibway) in the Bible. Train a child and the way it should go. When he is old, he'll not depart from that. (Ojibway) the good things that my mother taught me was to respect God, to respect (Ojibway). And I think the basics of real (Ojibway). You know, you have to develop your character (Ojibway). (Ojibway) husband and wife, if they have quarrels, some day when your children are married, they are going to go through the same problems. As a parent, all of us parents, we hold a key to this life, (Ojibway). (Ojibway) your life, the soul or your spirit (Ojibway), the spiritual part is just like I said this afternoon (Ojibway), it's just like a man lost in space. There is something in there that's a void. (Ojibway) it's not going to bring the spiritual satisfaction to you. (Ojibway) you see, (Ojibway) it was all a family thing. (Ojibway) we're so highly educated that we forget the real basics of (Ojibway). You see, (Ojibway) the money, (Ojibway) that's our God, when we worship (Ojibway). We worship the bottle. (Ojibway) they were one big family in a settlement. (Ojibway) there are so many ways that we are going to have to go back you know, to the real basic things. As I said, we have to simmer down. It's good to be educated, it's good to have knowledge, it's good to be able to do things in the white man's way. But in many ways that has destroyed our culture, that has destroyed the Indian image. (Ojibway), the real thing (Ojibway) and the good Lord bless you.

(applause)

Violet Pitwanikwat: (Ojibway)

(Break in tape)

Violet Pitwanikwat: (Ojibway)

Dominic: We're going to ask that you get up and walk around and then we're going to rearrange the tables for the banquet. And then what we're going to do tonight...

(break in tape)

Violet Pitwanikwat: (Singing in Ojibway)

Phillip Pitwanikwat: (Ojibway)

(applause)

Sarah Owl: For many years I was (inaudible).

(Break in tape)

Sarah Owl: (Inaudible) younger generation, work and find out for themselves what it is (inaudible). I am thankful, really thankful that (inaudible) to have them in here every morning. I don't have to go and beg for anything. (Inaudible) and I am so glad though it's been hard (inaudible). By working together and cooperation, everything will get along good. (Inaudible) I thank each and every one of you (inaudible). Members of our band and...

(End of Side B)

(End of Conference Tape)

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