HIGHLIGHTS:

- Elders stress the importance of tradition and, in particular, the religious and medical traditions of the Indian people.
- Accounts of two visits to the world of the dead.

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** Speakers on this conference tape  
Dan Pine: (Ojibway)  

(applause)  

Louis Bruce: (Ojibway)  

(break in tape)  

Louis Bruce: (Ojibway)  

(applause)  

Speaker: (Inaudible) This should be about 3:30 or so by then. So I'll turn it over to Ronny now.  

Ron Wakegijig: Got your signals crossed. I'm supposed to come after tomorrow.  

Speaker: Oh. (laughter)  

Ron Wakegijig: Well, before we get started this afternoon, I just received a little bit of bad news prior to lunch hour. One of our favorite elders is lying very ill in the hospital. So I wish, at this time, that everyone in their own minds and their own hearts will say a little prayer for this old lady. I've known this old lady ever since I was a child and what I know about her is everything that's good in a person. I remember one time getting stuck in the town of Little Current, not a penny in my pocket. This woman put me up for the night. And she was like that to everybody that came to her door. I'd like you to pray to the Creator so that whatever he has decided for her that it would be a happy thing for her spirit. I would personally like to offer a prayer in my own language, in my own dialect, and hope that this prayer will be answered. (Prayer in Ojibway.)  

Well, it's that time of the week when we start thinking about winding down for another year. A lot of our elders, or some of our elders that have come a long way to visit us, some of them have already gone back to their home areas. Others will be leaving today. And I don't know about the rest of you people but every time of the year, I have to see these last few days, just around the corner, as we hype ourselves up for one year waiting for this type of event to take place. God knows, we don't have enough of them in here in our area. But there is always something good that comes out of these annual
conferences. Sometimes it's a very obvious thing that happens to each individual. Sometimes it's these little things that seem to linger on for the rest of the year. And with all those people that are instrumental in organizing this year's conference, I think our work will begin as early as next week or even as early as today to start planning for next year's.

For several years or for the past two years, I have been unable to attend the Morley Ecumenical Conference because of the distance factor and the time factor involved. The nature of my work doesn't permit me to travel around that freely anymore. Not as much as I'd like to. But we've been encouraged by the elders. A few years back we had Henry Kay who gave me a very tough assignment really. It was quite an honor that he pointed out at that time, to continue this type of organizational work. If I had to do it alone it would be impossible. We wouldn't have half of the things that we have here every year. Well, credit has to go to all those people that sent out letters, notices, made phone calls inviting people. Last but not least in any sense of the word whatsoever, is you people yourselves having taken the time to come here. The elders taking the time to come and talk to the younger generation and the younger generation taking the time to listen to the elders. Noel Knockwood mentioned different types of medicine last night in his very moving speech. In fact I wouldn't call it a speech; it was a lesson, advice. He talked about medicine talk. We have heard a lot of medicine talk this past week and each one of us, if we were unable to get anything good out of it, then there is something wrong somewhere. Maybe there was a communication factor or whatever. Maybe a language factor. That should make us all the more determined to continue attending these types of meetings where our elders are present. See, before a man can look into the future, he has to look back into his past because that's where the future lies, in the past. For too many years now, we have put aside all this knowledge, seeking an easier way. An easier way of living. Well, I don't think any of us have found that easier way. See, everything that is good is hard to come by. You have to earn it; you have to work for it. So we've been offered a lifestyle by western Europeans which includes all the things that our elders preach against. It includes alcohol and drugs and all the other vices that weaken the human society. We've tried all of those. I've tried most of them. I am always thankful I've found the way back. I guess maybe those seven years I lived with my own grandmother, an invalid - those seven years were probably the most valuable seven years of my entire lifetime up until this day. Because it was during those seven years I learned everything, or most of everything I should know about my own background. Those seven years I reflected back on them, trying to find a way out of my predicament which I created for myself. It was alcoholism and everything else that goes along with it. Those seven years of advice were the ones that saved not only my soul but my physical being. It's nice to hear the elders talk about these things. Talk about their problems, their own problems with this dangerous drug known as alcohol.
And it's refreshing to hear and see a white haired, dignified gentleman talk about the things that he went through. And just adds on the hope that a person has within their own self. Makes you keep on going in spite of all the difficulties that these modern times present us with. There is so many temptations. Every town you go to, there is drugstores; there is liquor stores; there is bars and taverns. You know, it's a very good feeling for a person that had a problem with this alcohol to be able to drive by these establishments and not feel any remorse or any craving or any desire to want to go in there and join the unfortunate people that are in these bars and in these taverns. It makes you feel real good. It feels good to be among sober people. People enjoying themselves. You see, this alcohol brings on a false sense of enjoyment. It's like an illusion or delusion in more ways than one. Drives a man crazy. Start fighting with your own kin, your own family. You get too much of that stuff.

My purpose is not to talk about alcohol. There are people with more experience with the stuff. What I wanted to say is, this planning process - and I mentioned Morley. I hear Morley is in danger of being discontinued, maybe within the next year or the next couple of years. It would be almost impossible to ask our local elders to journey that far across. During my whole life I don't think - being here alone, just hearing the sound of nature all around - there is no spirit that came around to try and chase me out. Apparently that's what happens to the non-Indian people. So I found out why that's happening from this elder from our own reserve. I mean, that's how it goes to show that this was meant for native people, this whole area. You see, if I had an opportunity to lease a parcel of land anywhere, it probably would be right here. Birch Island leases a lot of cottage lots on various parts of their reserve, but for some reason, nobody ever asked to lease any of this land around here that we're walking on right now. It makes you wonder why. It's probably the most colorful area there is on the whole Birch Island reserve, and I don't mean that in a derogatory sense whatsoever. The whole reserve is scenically located. But this area has a special importance. And these are some of the things that were pointed out by Henry Kay and I believe that's why he gave us that mandate to keep this up. So my dream, the dream that I harbor now and the dream that I will harbor until I see that reality, is for an eastern version of the Morley Ecumenical Conference taking place right here. It would be available to all the eastern native people as well as native people from all across North America. That is my own personal vision, my personal dream. But those kind of dreams do not come easy. You got to work at them; you got to work for them. And you need help along the way. So with the kind of support you have shown in the past three years, I know in my own heart this is possible. I believe our elders will say the same thing. It is possible. Because I think this is - well I know this is - the road that we have to follow. I mentioned on the first night that I gave a talk here, talking about the Christians. I got mixed feelings in attacking, when we are talking about Christianity. Because the man after whom
Christianity is named was way above and beyond what these people are doing today. See, it was Christ that taught the people in the Middle East the same way as Ernest described it this morning, Ernest Tootoosis. Christ was a natural man. He lived like an Indian lived in North America. He went from place to place talking to whoever would listen. He sat on a rock. That's what he used as a throne - or a boat. And the people that listened to him sat on the ground. Very much like the ceremony we had this morning. He didn't want a house; he didn't own property; he never had a cent in his pocket. But he went around the countryside talking about respect, love for your fellow human beings. If these two exist then a person has no need for money. He has no need for a house. There is always somebody that will share with him what they have. That's what Christian teachings are all about is love and respect for your fellow man and respect for all of creation. So these people that are preaching at us over the television, radio, in our churches, they speak about the spiritual world, spiritual values. But on the other hand, they are passing around....

(break in tape)

(End of Side A)

(Side B)

Ron Wakegijig: ...they're not going to last very long. When you enter a sweat lodge, you have to walk in there with a pure mind or for a purpose. See, that purpose could be to rid yourself of all bad feelings you might have. Maybe some white man stepped on your big toe the day before and you didn't like it. You want to step on a few white men's toes. So you want to get rid of that feeling. You go into the sweat lodge and that's where you get rid of that. But you have to go in there for a purpose. If you just go in there out of curiosity, then you might as well stay away because it will be downright dangerous for you. So these are some of the precautions that are passed down to us by these old people. One time I was in North Bay in my boarding home, I referred to my dad as 'the old man.' Well, these people that were living there, that was the time they thought it was very impolite, very rude. So I told my landlady, "All I am doing is translating into your language what we say in ours. And in our language that's a word of respect. When we say kayasi(?), that means a wise person. In your language an old man is somebody you kick around, throw into a nursing home or some institution. To us kayasi(?) means a sign of the utmost respect. Damoya(?) means a sign of respect." I told her, "That's where our differences lie and I can never be a person like yourselves."

So that's why it's really crucial and very valuable that we retain not only our traditions, spiritual teachings, but it's very important that we retain the language. (Inaudible) a member of the Big Drum Society in the Menominee was telling me
that these ceremonies that the Big Drum does, the prime requirement is that they be done in the language of the people. That was very nice to hear. I was very glad to hear that. I'm not trying to bring down those people that do ceremonies in English. I would only like to try and encourage these people to learn at least the language that's used for that particular ceremony, because it's most important. See, all the words that we use in our spiritual ceremonies are the same words that have been translated into an Indian version of the white man's Bible. But the same words that we have for the spirits have been transferred into that book. So our language couldn't have been all that wrong. Why would they still use (inaudible) if it meant something terrible. It's the name for the Supreme Being, the Creator himself. (Inaudible) one or two or three, or five or six of them. There is only one Supreme Being and that's (Ojibway) and that word is reserved for him and him alone. Any of the lesser spirits that he placed around to look after his powers, to maintain his powers for our use, he called them (Ojibway). To translate that for you it means angel, or it could mean saints. To explain how that means, a very holy being. We even apply that to some of our elders that are very, very spiritual people. We apply that same word. But there is only one (Ojibway). On the dark side of it, they call him (Ojibway), which is bad, a very bad spirit. That's the person that we fight against every day. That's the person that causes us to make all kinds of mistakes during the course of a day. That's a very powerful force. Don't you dare underestimate the power of the Jimnado(?). He can move minds of men to do the things that rationally they wouldn't even imagine of doing. He clouds everything. He makes murder seem like an every day act that is acceptable to all of mankind. He is the one that presents us with this alcohol, these bottles of alcohol. All these taverns that we see along the roadway, he is the cause of all of that. We have to fight this evil spirit every day of the week, even in our sleep we have to fight against this evil spirit. But it's always reassuring to know that the good will always prevail. It will always prevail if you take advantage of it. And that's why we have to have our ceremonies. That's why we have to talk to the Creator constantly. If you dare test yourself or if you have to go through that testing voluntarily, you know exactly what I mean. If you go for a week without praying to the Creator, just count the number of problems you have at the end of that week, if you dare to try. I wouldn't. If there is anything that scares me, that's probably it. At least sometime during the day I have to talk with the Creator, the Great Spirit. A lot of times it's just for strength that I pray so I can see till sundown and make it through the night without falling prey to this all-consuming evil spirit. See, a lot of our medicines that are employed by our spiritual medicine men come right from the earth. Because the earth and nature itself was one thing that this evil spirit was not allowed to destroy. The devil can't go around destroying nature. That is God's and God reserved that for himself. But he was allowed - because of the nature of man, having a free will, having a mind of his own - the
devil was given free reign. "Okay, here are my people. You are on your own. If you want to try and get some of them, you're welcome to do it. But I'm going to place these spirits on the one side who will provide strength for these people so they can overcome whatever you do." But nature is not part of that. So that's why the medicine men, when they use their rituals, their spiritual ceremonies, they always also use a natural medicine that comes right from mother earth. Because that's the nearest thing to perfection there is. We're told that our bodies are made in the image of the Great Spirit. And all the ingredients that are in your own body, can also be found in that earth, in the trees, in the flowers, in the water itself. So it's very important for the spiritual medicine men and women to use these natural products.

Because the human body will also heal the mind which is the doorway to the soul, the very spirit. See, our bodies are relatively unimportant. It's a state of being; it's a state of physical reality. We're here now, the next minute we're not. That's the way things work. But these are just vessels and they are a manifestation of creation. It reminds us that there is a higher power. But the soul that's inside, which the mind is a part of, is a separate entity unto itself. See, when this physical body passes on, as they say, your mind and your soul continue living, on a higher level of existence. They call it a separate reality. Some people, like the medicine people that have been working for the Creator for a long time, are allowed glimpses of the separate reality. I suppose the best way I can explain is, just try and look through that curtain. You can see on the other side but you can't make out what's on that other side. But you know there is something beyond that curtain. That's what life is all about. But the medicine men, sometimes that curtain opens up and they are able, they are allowed to see the far side of the second reality which is the spiritual world. Ernest talked about this man that took this journey, his uncle who came back and told what he saw. For me, that's very easy to accept, very easy to believe.

I personally have been there on two occasions. I was allowed a glimpse of that second reality. The first time that happened, I was about eleven years old. I was rushed to a Sudbury hospital with a ruptured appendix. My chances of coming out of that were about 70/30. There was a 70% chance I'd be dead before morning - or at least my body would be. And I suppose it did happen. See, I don't know how the Creator measures time but it seems to me I went on a fairly long journey beyond this curtain. What I saw over there was very pleasant. There was no pain and suffering. Everything seemed to be surrounded by music that is impossible to describe. But it wasn't the will of the Creator at that time. He only gave me a glimpse of it; he sent me back. I was very disappointed when I woke up because I woke up to excruciating pain. Where I had been, there was no such thing.

The second time I was allowed a glimpse through that curtain was a few years ago, probably seven or eight years ago, when
through my own failings I almost ruined my body completely because of alcohol. Again at that time I was allowed a glimpse of what's beyond that curtain. I can only describe briefly what I saw over there. There was nothing but green grass. There was a great big building shaped like one of the old man's birch bark tipis or wigwams we called them. There was all kinds of people walking around amongst this green grass. They were happy, people strolling hand in hand, walking around. I came to this fence; it was made of gold. It was a chain link fence they are called. I looked around for the gate, for the opening. I couldn't find it. So I looked up and I figured I'd climb over the fence. I started to climb and then I looked up. There seemed to be no end to that fence. Just disappeared into infinity. And at that time I saw two men coming down from amongst those people that I saw in the distance. They got to me. One was dressed in an army uniform, all spit and polish. The other man was dressed just like most of you are dressed today, in just casual clothes. They talked to me in Indian. They spoke to me in my own language. They said, (Ojibway). "It's not your time to be here yet." That's what this person said, this man dressed in an army uniform. And the other one spoke up, (Ojibway), "You have to go back. There is a lot of work for you to do yet and you have to finish that first." That's what this other man said. So I turned back. I went back the way I came and then I came out of this, and here I'd been out for four days. I guess for a while it was touch and go whether I'd survive or not. I almost bled to death. I started hemorrhaging. Took me to the hospital and examined my brain and see if there was any brain damage. They couldn't find anything wrong in that and I was very fortunate. A lot of people are less fortunate.

So, it was about a few months later I was looking through some old albums, old photographs that my mother had kept. I was looking through these and I came across this one photograph which I had never seen before - or I may have when I was just a small child, I don't know. And I saw those two men that I met beyond that curtain, that veil, in that second reality. I saw their picture right in my mother's album. It turned out to be my own uncles. One died at the age of sixteen during the time of his teenage years. My other uncle was killed in the Second World War in Germany. These were the two men that I saw over there. It gave my heart, my spirit, great pleasure to know that they are in a very good place. They have earned their reward.

So these are the things that our medicine people are allowed to see. That's what gives them strength to cure some of the most devastating illnesses I've ever seen and I have ever come across in my life. I have seen them. That's why I talk about me. Ernest Tootoosis here will verify a lot of these things. I was out in Morley one year. And I was told I would have to have an operation for a goiter on my throat. I was sick when I got out there. So Ernest told me about this medicine man from Navajo, from Arizona, that had set up a medicine tipi. So he made the arrangements for me to see this (inaudible). So I
went. Finally we got started, we had to wait for a long time until this man was ready. We went to this big medicine tipi. Everybody sat down in a circle. And the last one to be brought in there was a fairly young woman. I wouldn't say she was old, she must have been in her late thirties or forties, Mrs. Pousset. She was 42 years old. This poor lady was all bunched up, crippled, arthritis. Something like I've never seen before. As soon as I saw that, I figured, "Oh heck, my problem ain't nothing compared to that." I told the Creator, "If you want to help somebody, you better help that woman tonight." Then the ceremony began. The medicine man prayed for all of us. He told me it would be a few days before he'd start treating me. Then it would show effects. In the meantime I was very concerned about this lady. Well, I came home. By the time I got home, all the problems that I had in my throat were gone. It's about a four day trip from Morley to here if you take your time. So that's what happened. Prior to that I was having a lot of problems even swallowing bread or swallowing water. I got cured over there by the power that went through this medicine man. A few years later I asked Ernest about this lady that was all crippled up. And he said there was nothing wrong with her. She was able to function like a human being. The way I saw her, anybody that's in this room wouldn't believe that a person like that would ever even be able to move their arms again.

But the unfortunate part is sometimes the nature of our society dictates everything has to happen instantly. That's why they sell bottles of instant tea, instant coffee, Cheez Whiz, (inaudible). (laughter) Everything is instant. So a lot of us figure when we see a medicine man - bang! There will be a great big cloud of smoke and we see all kinds of eagles flapping their wings and - bang! They are going to walk out of there cured. It doesn't happen that way. It doesn't happen that way at all. You have to exercise very profound belief in the work of the Creator. Sometimes it's very subtle; you won't even notice it happening. The Creator is not one to go around flaunting his power. He never has. The only time he showed the greatest power that was ever witnessed by this universe is when he created the world. So, when you see medicine men, I encourage you. They might tell you it's take some time before this medicine will start to work. And if you believe it will happen that way, then that's the way it will happen...

(break in tape)

Ron Wakegijig: That's the way it is. But anyway, I didn't come here to preach. I'm not Jimmy Swaggert or Oral Roberts or some of those hell fire preachers they have down in the Bible belt. I don't think I compare with them because if I tried to emulate those kind of people, I'd be asking for donations for next year's conference. (laughter) I don't plan to do that. All that I wish would come out of a conference like this is personal enlightenment for someone that came here seeking that. If that happens to any individual, then our work has been
worthwhile, the work of all these people that have put this together. And I'm very encouraged to see young people in their early twenties, their thirties and the teenagers and even the small children that sometimes some people might consider them nuisance or little pests. But that's part of the learning process. It teaches us to relearn the virtue of patience which is very hard to come by. It's hard to learn that. So, next year we hope to accommodate more people. We hope that we'll have more medicine practitioners. We hope that there will be more spiritual teachings. We hope that there will be more lost people, not only from our Indian nations but anybody that wants to seek our advice or the advice of our elders. If they are genuinely concerned in understanding the inner workings of their own personal beings, then they are welcome here. But anybody that comes around to destroy or criticize or preach about us in their own churches will not be welcome here. That's why I have problems with this religious group down in the United States. They wanted us to bring in some of our ceremonies into their church, into their temple. Down in Independence, Missouri. So I told them, "The only major ceremony, one of the strongest ceremonies that I know, is the pipe ceremony. I always carry my pipe with me. I got it right here." "No, you can't have that," he said. "Well, you can't have me either because I'm going home. I'm not coming back again." I believe that. I have since separated myself from these people because to continue supporting their beliefs or some of their practices, some of their ideals, for me would be doing some of the very things that I'm talking about right now. I don't want to be involved in that type of thing. I want to be involved in the people that actually practise the native way because that's our way; it's my way. And I think that's what's going to save us, because there are very hard times ahead of us. Extremely hard times. Just like what happened in 1492 and from that day on. And what happened in this relocation of the native tribes to the west of the Mississippi. They are going to take place again in this modern day and age, only this time it's going to be performed by the government of Canada. They are going to take our land titles away from us. They are going to take our status away from us. There are plans in the works right now of how to achieve that. There have been documents snuck out of departmental headquarters in Ottawa... flow charts that indicate that the sole purpose of this Liberal government at this very moment in time is to do away with Indians and Indian reserves. And that is an absolute fact. So all of the things that are happening today, that's only the start of it. There is a lot of worse things to come yet in the future. And the only things that are going to save us are our traditional ceremonies and our own spiritualism. So keep that in mind. Maybe the socio-economic sun will refuse to shine tomorrow or the month after. But the natural sun will keep on shining even after these government people are nothing but a pile of dust. We'll still be Indians.

Noel Knockwood: (Micmac) Brothers and sisters, it is indeed an honor once more to address you. And it is customary that I ask of you to pray with me. (Break in tape) ...exactly what
certain things mean. And I'm not saying that native people are stupid people. What happened was that we have never been taught. Nobody has ever told us. We never have gone to our elders - only recently - to learn about these things that I'm going to address this afternoon. I have to reinforce what was said earlier by other speakers. And they were saying sort of things like this, in that our ancestors were a highly civilized people. Our forefathers were very intellectual individuals because they could understand many things. They understood the fatherhood of God. They knew about the brotherhood of man and they preached the motherhood of creation. These are what we call philosophical people. The word philosophy means understanding the world around you and how you relate it to you as a human. All the religions of the world begin with philosophy. And one must ask himself a very serious question. Did God make man or did man make God? Whichever way you answer that question, you will begin to understand that no matter what, all of mankind believes in a power greater than man and he relates it to God. Indians of North America were no exception to that universal rule. So therefore, they rationalized their existence. Therefore they began to do a whole lot of things that are important for their survival. Their survival was one of living in harmony with nature. Their survival was one in which they had to live in total peace and tranquility with the creation. And they done it in many different ways. They were not savages. They were not godless people as we have been led to believe. Our ancestors occupied these lands since time memory. From the beginning of time to the arrival of the European immigrants, our native people were here. And from the time that our European visitors arrived upon our homeland, we continue to be here and we have refused to die. Last night I told you about the bitterness and the sufferings that we have gone through and how they have survived as nations of people. And I think it is willed by the Creator that we do not terminate. That we continue to hold highly the philosophy of our ancestors, of their teachings. That we have to begin to understand just exactly what sacred objects are and how important they are to our survival, our physical survival, our spiritual survival, our mental survival. We have to learn from our elders the wisdom and the power of the sacred pipe.

We are going to have to understand the forms of incense that were used by our ancestors as an offering to the Great Spirit. The burning of sweetgrass is very important because all cultures of the world, all religions of the world, make these kinds of sacrifices and offerings; and our ancestors were no exception to that rule. Depending on the geography, they burned certain objects like tobacco, corn, sage, cedar, birch bark. Because sweetgrass does not grow right across the North American continent. Different tribal nations replace that with other objects like tobacco, perhaps, or even corn. This is what we call manna, m-a-n-n-a. The word manna means food for the soul. What you could relate this to would be the Christians as they use their host and in how they use their wine. They consider that to be manna, which is food for the
soul. They take it internally. These are some of the objects that you will become familiar with as time goes by. And many of you know about them already. I would just like to reinforce those thoughts because our ancestors were very philosophical and that their faith was very animistic. And that means, the word animistic means that the spirit of God is present in all objects. Another word for that would be called a pantheistic faith. The word pan refers to everywhere and theistic refers to God. So pantheistic means the presence of God in every object, in every person and in every place. That was the faith of our ancestors in ancient times, that is the faith of our ancestors today, that we perpetuate and that we want to continue. Because the Great Spirit made everything, his spirit is in that object that he made whether that object is living or whether it's dead. They call it animate or inanimate. The presence of the Great Spirit is in that very water that you see out there. It is in the air; it is in the plants; it is in the trees; it is in the rocks; it is in everything that we know that exists upon our mother earth. We are pantheistic and we are very animistic because we know that the Great Spirit made all of the creation.

And one of the most sacred animals and birds that he had created was the eagle. Many of us refer to the eagle as the thunderbird because that is the only creature that can go high up into the heavens; and because of that, our ancestors refer to the eagle as the thunderbird because his kingdom is in the area of where there is lightning and where there is thunder. No other bird can go up to that elevation. Therefore, the eagle plays a very important role in native society, in native culture and in native traditions. An eagle feather is considered to be a very important object within the Indian culture and Indian traditions throughout North America because the eagle occupies all of North America.

You will run across objects like medicine bags and you may not know what they are, but medicine bags are individual objects, again, that are important to the carrier. In them they contain sacred objects, too. Perhaps tobacco, maybe a special rock or a stone, maybe cedar. But they are individual. And individuals put in individual sacred objects into their medicine bags that they carry usually around their waist or around their neck. These are personal objects that you will notice amongst our people. And in the ceremonial point, there is no special dress or attire that our elders use. It is left up to the individual to dress according to the way that he feels comfortable. Perhaps he may have a ribbon shirt; perhaps he just may wear an ordinary jacket. Christians usually dress in black and black is in relationship to evil. Something mystical and something magical. That is the color symbol of black.

Colors are very important to the native people like other beliefs of the world. When you go and witness some of the holy rituals in the sacred ceremonies of the Christians and other great religions of the world, you will notice colors. Some
medicine men use colored cloth to resemble the four directions. North is represented by the color white because it's the area of ice and snow. The east is represented by yellow or gold because it is the area of the rising sun. When the sun breaks in the morning, it will turn into many colors, sort of grey, greyish light. Then it will turn yellow or goldish in color. It is at that point in time when it is our ancestors used to pray and place their emphasis at that point and time of the morning. The color symbol is yellow for that direction. To the south, you could find perhaps green or red. Red because our native people are considered to be red men and they use good red ochre on their bodies to keep away certain spirits. Some people, some tribes, of course, use green because the color of our earth, our mother, is green basically. The color of the west is represented by the color black. The black is to remind us that the great mystery of God, a part of his creation is called the night season where there is darkness. That is part of the creation, too. And if you relate that to mankind, you will notice also that that represents the four basic colors of mankind upon this earth.

And our ancestors know about these people thousands of years before they came to this part of the country. And how was this done? This was done through visitations; this was done through visions; this was done exactly how my brother Ron related that second reality to you when he talked about that curtain. Because they are special medicine people. Not all medicine people have the power to do these kinds of things but some of them do have the honor and privilege to make entry into that curtain, to go into that second reality and to make a visitation. And when they return, they come and tell us these things. They even had the power at one time to go into that second reality and make predictions as to what's going to happen into the future. Some medicine men could do that. Some still can do it today.

And when we talk about those four colors, they also represent the four directions of north, east, south, and west. And as you witnessed the holy and sacred ceremony, you will notice that the pipe was pointing at the four cardinal points. At each cardinal point...

(End of Side B)

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