HIGHLIGHTS:

- Return to traditional ceremonies.
- Traditional vs. non-Indian education.
- Story of a trickster (Woojy Panaquad).
- Electoral attitudes and responsibilities.

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Eddie Benton: So while we await the arrival of Herman Atkinson and Charlie Neilson, let me talk very briefly about some of the things that have happened. I want to talk about the ceremony that took place last night in the lodge. Those of you who were there, I know that you share with me a great and wonderful feeling today. Beyond that, I want to share what the people who are gathered here but very strongly with the people who are of this reserve and the surrounding territory. We've been given a good message about the rock, the sacred place that stands behind us here, Dreamers Rock. And also we've been given some insight about the rocks where yesterday's pipe ceremony took place and where this evening's feast will take place. And as was stated at the pipe ceremony this morning, I cannot urge you strong enough or fast enough to come together and take advantage of the opportunity that has been afforded us.

We have been indeed fortunate that we have those kinds of insights and possibly guidance. You heard brother Jim talk last night about the young man who was remembered in ceremony last night. I cannot tell you how many times I passed by this place here, and he would always say to me, "That's Dreamers Rock. That's where my people used to go for their vision quest. I would like to do that some day. I would like to hear the voice of the little boy waterdrum at that place again." That's what he used to say invariably each and every time that we would pass by on the highway. The other thing he used to say to me often is, "I'd like to take you there. I'd like to take you there someday and I'd like to see your reaction and see what you would feel about that place." That's what he used to tell me. And so, he was with us last night. He did enjoy the sound of the water drum where he wished it to be one day. And so we ought to be moved by those kinds of things. Those kinds of strange happenings among us. And we ought to hurry; a lot of time has passed. A lot of our elders, they still sit and wait. And so it is up to us, the movers, the doers to keep moving and to do. A lot of time and effort has been wasted on talk. Talk like, "Maybe we should do this. Maybe we should do
that. I wonder if we should do this. I wonder if we should do that."

The time for those kinds of deliberations is over with. We have heard and we have seen the guidance and the strength from many different sources and in many different ways. I myself, would submit to you, my people, that what do we need? Do we need to see it written in stone? Do we need it to be written in the sky for us? Like Uncle Dan Pine said this morning, "It is here." The sovereignty that we seek is all around us. The lessons of sovereignty all around us. The beauty of sovereignty is all around us. So in that way, I say that we have wonderful elders' conferences, wonderful youth and elders' conferences. Pretty soon we will have, we will have had so many that we'll begin repeating the things that we did at the beginning for the lack of a fresh approach, for a new way to do things. I believe that the youth who are interested are among us. And I believe we take a lot of time. I believe that we take a lot of time. We have taken a lot of time and now I believe it is time for us to sit down with our youth and tell them exactly what it is they can do. How can they go up atop Dreamers Rock to seek their vision? How can they do that when it is a tourist attraction? How can they sit there with that plaque that inscribes a message. How can they do that? Maybe that's not the place to do that. But they need to be told. Can we at this time make some definite progress? Let us make some decisions on what we can do about restoring Dreamers Rock as a place of meditation and prayer, as a place to seek guidance and strength, because I, for one, have heard many young men talk about going to Dreamers Rock to seek their vision. I've heard young ladies say they are going to do their fast on Dreamers Rock, except that it's a tourist attraction in the summertime, and there is a lot of disturbance.

So what can we do? What can we give them? I think it is time for us to collectively say what we must do next. What is it we can give our youth? Those that seek and even those who don't, that hope against what lies just outside of the boundaries of this gathering not very far down the road. That tempting destruction, that evil that is so tempting to partake of. What can we do? Whatever it is, I believe we have to start doing it now. The elders have talked to us. Some of us have listened to elders all of our lives. And many of our elders say even today, "Do it, do it. We are here to guide you if you need guidance but do it." It is like Mary Lou Fox said to me this morning, "I know that this must be done and I know that I make mistakes and I know that I neglect to do things." But she exemplifies what I am talking about. She is a doer. She sees what must be done and she goes ahead and does it, to the best of her ability and it's up to us to stand beside her, not stand in front of her or walk ahead of her, but beside her. Answer her question if she should ask. Lend her a hand if she needs one. Lend her a hand even if she does not need one because she is a doer. And we need doers in our community today. We need to do, we need to do something.
I can't tell you how strongly I feel about what is happening to our people, especially our young people. With the evil of alcohol and drugs, I can't tell you how strongly I feel about that. And about that I am doing something, I have put it out of my life. And I'm not going to preach the gospel about it, I'm not going to crusade about it. I'm going to do it, me, myself. Then I'm going to ask my friend to do the same thing. When he has reached that part of it, he is going to ask his friend to put it away, to show our children what can be done. The example of that is all around us. The example of how one can be Indian and remain true to one's self. It's here among us. It is all around us. One of the strongest examples was just shown to me not more than thirty minutes ago. A young man from the west, he come and give me tobacco. We chatted for a few minutes and he is legal council for the chiefs of Manitoba, he has gone to law school, he is well educated, well versed yet he has just finished his first degree Midewiwin initiation. And we were just talking just a few minutes ago, how good we feel about that. That's the example. He did not give up his Indian to go to law school. He didn't have to. They fit nicely together, his law education. All of his education fits side by side. And that's the way I feel about that.

What I do - I have a degree from the University of Minnesota - does not infringe upon my status as pipe carrier. I have a master's degree in education/administration. It does not infringe upon the things that I have to do with the little boy waterdrum. All of those manuals that I've had to study and master in order to acquire this degree, it didn't take one thing away from my knowledge of this tobacco, or my ability to make a fire or my ability to understand my elder when he talks to me. It does not infringe upon that at all. It fits rather nicely as long as I keep that over here on the side, and I keep my Indian right here, inside in my heart, in my mind, in my sight at all times. As long as I keep that right here, as long as I am of that and that is of me, this education, this white education and the necessity to operate and to survive in that world, that's right here. I can pick that up any time that I want to, any time that I need to. Any time I need to speak English, that's right here. And it stays there; it does not become prime. That's the example. That's the example that I like to give to our young people.

You hear lots of talk about our ways and our language. The language is here but we must quit talking about the lack of it. We must start doing something about it. We must take English and put it at the doorstep and make Ojibway prime, prime language, first language in our homes. How to make this prime, first in our lives. Leave that white, that necessary white man education and the ability to think and do things in that perspective at the doorstep. Leave it there like a pack sack. Pick it up when you need it. Leave it there at the doorstep. Make your home Indian, make your home Anishnabe. Your children will grow up strong - Anishnabe. They will have the strength to put that bottle over there or to never pick it up. Must be
Anishnabe first. My grandfather, Jibnay, Jibnaysee(?), he said very often, "One cannot know where one is going unless one knows where one comes from." Maybe that's what our youth are asking today. Maybe they're asking us, grandpa, where is my language? Maybe they are asking, "Hey grandma, what clan do I belong to?" Maybe they are asking, "Grandma, where is our teachings?" Maybe they are asking, "Grandma and Auntie, where is my place as woman at the drum?" I know that that question must be asked because I see drum groups today who let women sit in that circle. That's not supposed to be. That's man's place there. The Creator made it so. Women not supposed to sit at the drum. Woman not supposed to hit drum. That's man's province. Why didn't grandma tell that to her grandchildren? Why didn't auntie say that to her daughters? Why isn't it being done? Why aren't these things prime? Why aren't they first education? That's what I say about doing. We have talked and we have listened. I believe it is time for us to do. So for that then I say thank you very much this morning for allowing me to stand up here and say a few words.

(applause)

(Discussion of arrangements for social activities)

Eddie Benton: Let me say again and make this open invitation, our elders sit here a long time listening and don't be afraid to come up here, grab this water pail and this dipper and just go among the people and pour out some water for those who may wish. I think a little later there will be some other stuff arriving here. Let's take care of them, they take care of us real good. Let's look after them. There is tobacco here. Somebody can grab this tobacco dish and go out through the audience as well. Those of you who may have some tobacco you want to add to this, feel free to come down here, put it in here. If you have some cigarettes you'd like to put in here, do that. The dish is right here where it's supposed to be. So, are we ready then, Mr. Charlie? (Ojibway) Let's give him
a nice welcome then. All the way from Roseau River, Manitoba, to be with us, Herman...

(break in tape)

Herman Atkinson: ...he said, "It's not time for you to be out here. We'll go back. You know, from looking from that chief to over here. That's how fast we travelled from down there, from that door, from the place where we started. "Now, grandson," he said, "I'm going to tell you about this road. What do you see on that road? I will tell you. This is what you're going to bring back to your people where you're working out there." That's what he told me. I'm not trying to scare anybody, this is what happened, this is what happened to me. This is what I've seen. And then he says, "This thing you see up here, that's white man, his way of life. This Bible there but it's not for you. It's not for you. This is your road, this is your road." That's what he told me. So I understand him.

And then, as we went, "You see those people are sitting on the side of the road doing this. Those are the people that never accept sweetgrass." I suppose when they burn sweetgrass, they run away from it, because white man says that he's worshipping the devil. No, that sweetgrass is for us. And then those are the people that do that. Now that need that. You can hear them call for help, call for help. Because grandfather instructed me, "Don't look at them, don't answer them." That's what he told me and that's what I done. But I can hear them. They are calling for help, that's what they are doing. So, people like that, they don't accept that sweetgrass. They are still going to go to that church or they go to that beer parlour. Me, I'm afraid of that beer parlour because I got that experience. I'd sooner come here. I'd sooner give my life here to come and talk to people instead of going in that beer parlour. That's ten, eleven years maybe I quit drinking. But that's what I do, I'd sooner come here. Talk to people.

As we went on, these people, they are crawling, looking around. Those are the people, they are looking for this tobacco. People down there on that darkness, they need that tobacco, and they'll do that, they'll come and pick that up. If there is food there, if you drop it, that's what they're looking for. That's what they're looking for. Those are the (Ojibway), the ones that didn't live right in this living world. That's what he told me. Again, when he seen that circle, that circle, people crying. Those are the people they kill. People they use - like to kill people or use bad medicine to hurt people. Or people, great people, people like to lie. They even talk about that alcohol in there. I don't care. Any kind of ceremony, if you're going to do an honest work, you never allow that alcohol in that ceremony. It's not for us, it's for somebody else. I know a couple of times they brought that for me. And I seen that in a sweat lodge. I told my helpers, I'm going to have a
big party, going to have some whiskey. And not too long after
that some guys came in; they brought two forty ouner Five Star
Whiskey. I seen that bottle too eh, I seen it clear in that
sweat lodge. And that's the way that the sweat lodge helps me,
he shows me things. That little boy shows me things.

So, anyway, when those people are crying there, those are the
ones. They are going to be there a long time, long time. You
know, white man might tell you in the Bible, he'll say you'll
be burning in everlasting fire, in that hell. There is no such
a thing for us, hell. But there is darkness, where we are
going to suffer to pay that things that maybe we done wrong.
And I know for sure myself I'm not going to make it just like
that, eh. I'm going to have to, I'm going to be judged. Not
the way like the white man judges here in this earth. If there
was a fine for maybe five, six hundred dollars, I'll try it my
best. You know, I'll go and tell Carl down there, "You get me
some welfare, I want to pay my fine." And I do that. That's a
very simple thing here in this living earth but down there it's
very hard, that's very strict. When the Creator wants us to do
something, if we push hard, (inaudible). And then that's
what's going to happen, that's what will happen to us if we
don't live right today. As we talk to people - I travel all
over and talk to people about this thing because that's what
that spirit told me - he'll translate that to the people. Try
to get ready, get ready for that.

So, as we went on, the people again in that same circle like
that, those ones are smiling because they are the ones, they
are going to get that first chance. Whenever the cleansing is
coming, the cleansing could be tonight or tomorrow. That's
when maybe God will come and then those are the ones they are
going to have first chance to be on that living earth again.
When the creation again begins. So, that's why they are
smiling. Where I went over there, that's where the Creator is
sitting waiting for us. That man that's standing by the door,
he will grab us two hands and will put that cedar there. Nice
place, you sit down there, that's where you are going to meet
your people that went down already, your family. You know, a
lot of times I knew I done wrong because things like that, my
grandfathers told me how to live, try to live right. They
talked about this. They talked about that someday the Creator
is coming again. The Creator is coming again, cleansing this
dirty earth. That's what they talked about.

Today it's a little bit stronger, you can hear it plain, you
can almost see it if you're steady, if you watch, listen
careful when elders talk about these things. That life I
followed, and that's what that grandfather instructed me,"This
is what you have to teach your people down there." So today,

I'm talking about this and repeating this. But the grandfather
is over the spirits. When they talk to you, they only talk to
you once. They teach you one thing, one at a time, once. They
don't repeat it. But this dumb fool can repeat this I don't
know how many times in one day. If I got a chance to talk
about this thing, I'll repeat it five, six times today. That's
what I told you. And then that's why I feel strong, I feel better all the time when I see elders speak here. They give me a lot of boost. They give me stronger standing. You take like a car, I've seen a car being pushed around here. You know, but they don't do that, push people to go. But what they do, some of those cars, like that when a battery goes down or when you kill your battery and somebody else come along and give you a boost, that's the very same thing that the elders does to each other when they talk together. I know when these people, yesterday, when they were talking down there too, I'm listening, always listening. I might be sitting out there, have my head down but I'm still listening. I'm sitting outside that building out there, outside there, I'm still listening. I'll bring that to my people where I came from.

Maybe I will share with you this dream I had. How come I woke up? That alcohol is a very delicate thing to get rid of but if you got your mind to it, you can put it aside. I know. I loved that alcohol better than my wife one time, because my wife would be sleeping in the next room and then I'll be sleeping with that alcohol in my hand here, right here, sleeping in my arm. Every time I wake up, I open that bottle, give myself a drink, close it, and put it here. That's how much I loved my alcohol. During the time I was drinking, I didn't care for my wife. Maybe I still do, don't care for my wife because I never see my wife, I'm too much gone.

(laughter)

But each day, every morning, before the sun up, I'm talking to this sun. Thank him that good day that's going to show me today. I pray for my kids, pray for my wife, grandchildren, great grandchildren. My people back in Roseau, Roseau River, Manitoba and all the people I know, I pray for them that morning. Again when the sun goes down, I sit still for a while again and thank that Creator's helper show me a good light and a good road today. I thank him that again. And I ask him again there, to take care of my children back home, my grandchildren, my great-grandchildren, my people, all the people I know. I pray that way. Each day I pray to stay away from alcohol, to help me to stay away from alcohol. Each day I do that. I never said that I'm going to quit drinking forever. But I quit every day. And I do that ten years. How many days is that in ten years? Twice a day I pray to God that he help me to go on changing, try to live this way of life. I've seen a lot of things in that ten years. You know, I've been looking

for a word that man - that we - first walked on this earth with Nanabush. This spring I seen where he pushed this earth, his footprint. It's about that long. And then there is a wolf track in there - moose, I guess. Today we know Nanabush is still here with us. (Ojibway) and that's where he stays. (Ojibway) that's where he's looking at us. That's where he is. We can't talk about him. We can't lie to him. He's there listening. He can't lie to me, we can lie to one another. But that's the way I live now, that's my life.

You know, my people, that pipe I got there, I had a chance to
sell that for $2000 to put it in a museum. This Herman Atkinson had this and then his grandfathers, you know. I thought about my people, I thought about these people out here today. The ones I talk to. I talked to many people, many people, lots of people. So that's why I hang onto that pipe, and that pipe is my life. I'll give this life for my people, I'll give my life for my people. And then when I see people dying, I don't pray for them people to get to heaven. I don't pray that. I pray to God, "Give this person strength to walk again." This is what I pray for my people. And then maybe that's how much I will share with you if I have to go and I don't want to go on too much longer because I'm getting tired standing here. I'm not healthy anymore. My legs are poor so maybe that much I'll say and then as I said here in Indian, my name, my treaty name was Mishano(?) and my English name is Herman Louis Atkinson and then my Indian name is Kaysheanocood(?), that's Star's Cloud. But sometimes maybe as long as he don't call me too late for breakfast. (Ojibway)

(applause)

Eddie Benton: We see our brothers from the Six Nations have arrived. We'd like them to come over here close and sit under the arbour. Get a comfortable seat. I have tobacco here up in front and I have water. I have some other things. Take as much as you need.

It's always good to hear my brother speak. He has a very strong message for us. Wonderful thing to share, great, inspiring. Wonderful to be walking along beside him. You know, we have often heard the old saying that the Creator, he works in mysterious ways. Herman just shared with us a healing experience. That healing experience is available to each and every one of us, whatever measure we would desire. We also talked about different beliefs, different ways of looking at things. Talked about the Bible and those who believe that way. That's good, you have the freedom to make that choice. That choice is yours individually. I wanted to share with you before we ask Carl to come up here, a story that my grandfather was fond of telling.

Back home on our reserve, it's called the Lac Court Oreilles Reserve, it's in the state of Wisconsin, it's in the northern part of the state. We're part of what is known in white man terms, the Lake Superior Chippewa. I myself am Ojibway. But they like to call us Chippewa. And you can tell the difference between Ojibways and Chippewas. As I say to you, myself, I am Ojibway. But you can tell them Chippewas. They have high cheekbones. They have high cheekbones because they spend a lot of time sitting in the bar with their elbows on the bar and their hands up here on their cheeks. (laughter) So, I'm proud to have low cheekbones. (laughter) But I wanted to share this little story with you. And you must remember the old saying, the Creator, he works in mysterious ways. This is about one of those ways.
My people, they tell of a character among the Ojibway people whose name was Woojy Panaquad(?). Now this character, you know he apparently has lived forever. And apparently he has the powers to do anything that he wants to do. He can be any age that he wants to be. And he is a very amusing character sometimes. He is a philosopher when he wants to be a philosopher. And he is a trickster when he wants to be a trickster. But they tell this story about him and it has to do with healing. Apparently, Woojy Panaquad(?) decided that he would like to be a medicine man. And whatever Woojy Panaquad wanted to be, he was always the very best, whatever it was. And so he had this friend of his, a young Indian man. They say this man was gifted with the ability to run. He could run faster and further than any other human being. He could run with horses and often he'd race with them. But this Indian man, he accepted the ways of the white people, he accepted that way. He didn't believe the Indian way. But the time came when his legs gave out on him. He couldn't run as fast as he used to anymore. So he went to his minister and he asked for prayer. The minister give him prayer but he still couldn't run like he used to. So he went to all the doctors in the country saying, "My legs, they don't work as well as they used to anymore." And more time passed to the point where he has to use a cane to get around. He still sought white man doctor. He even went to France because he heard about a great doctor over there. He come back - when he left, he was only using one cane - when he come back, he was using two. So finally, he looked around and he saw his friend Woojy Panaquad and he said, "Woojy, we been friends a long time and I understand you're one of the medicine men." He said, "I'll bet you you couldn't heal me. I've been all over the world and you know me, I could run with the wind..."

(End of Side A)

(Side B)

Eddie Benton: ...but it has a hard crust on it so that you can walk on it after some fashion. So he worked on that man for four nights and all the while that man was chuckling, he was laughing. He said, "What do you shake that rattle for? Why you pound that drum? It don't work," he said. That Woojy Panaquad, he kept on and finally the final night came and he told his friend, he said, "You know," he said, "I'm going to tell you something." He said, "Whether you believe it or not I'm going to tell you that before the night is over with, you're going to run faster than you've ever run before." His friend kind of shook his head and laughed. He said, "How are you going to do that? I've been to the best doctors in the world." He said, "They couldn't help me."

Woojy Panaquad said, "Well, I tell you what, this is your final night." He said, "As soon as it gets dark," he says. "See this bundle that you have made; even though you got two canes,
if you really want to walk and if you really want to run again like you used to, you're going to have to take that pack right there, by yourself, and you see that big tall Norway Pine standing over there?" And there was one standing about four blocks out there in the woods. He said, "You're going to have to take that bundle over there, and you're going to have to go put that bundle right under that tree and you're going to have to stand there." And he said, "When the moon comes up full and when that moon kind of almost gets halfway from the horizon to that tree," he said, "when you're standing there," he said, "you're going to have to look up into that tree and you're going to have to tell that tree and the Creator what it is you want." And he said, "I'll guarantee you, if you do that just exactly the way I'm telling you, you're going to run faster than you've ever run in your life."

So the man stood there for a while and he said, "Well, I guess I'll try it. I've come this far." Woojy Panaquad, he left. Woojy Panaquad, he run the other way. He run around like that and he climbed up in that tree before his friend got there. He sat up in that tree and he saw his friend struggling, two canes, big pack on his back. He was kind of laughing at him because he was wobbling and falling and he was cussing because his cane would go into the crust every once in a while, have to pull it out like that. That man struggled to that tree and put his bundle there and he opened it up and looked around. I suppose he kind of felt foolish eh, see if anybody was looking at him. He didn't know Woojy Panaquad was up in that tree there. That moon, it come over and just about the right time, that man he's standing there opening this bundle and he's standing there, kind of cleared his throat and he said, "Sir, I mean, Creator?" He said, "My friend, Woojy Panaquad, has been trying to heal me here," and he kind of laughed and then he said, "Even though I don't believe it, but my friend Woojy Panaquad said that tonight I'm going to run faster than I ever run before in my whole life. And how can that be, I'm standing here with two canes?" He was looking up in that tree and just about that time Woojy Panaquad, he was up there and "Oooh, (Ojibway), ooooh, (Ojibway)." That man, he looked around and he threw both of his canes down and he took off running fast as he ever run before. (laughter)

So you can see that belief is a big part of what we do. But he told him the truth, he ran faster than he had ever run before. So with that then, ladies and gentlemen, I'd like to bring on the next presenter. He's the chief of the Roseau River Reserve in Manitoba and he is very good friend. I consider him my close relative, Chief Carl Roberts.

(applause)

Carl Roberts: I guess I met Eddie quite a few years ago, probably seven, eight years ago, maybe ten. I don't know. It's been quite a long time and I guess at that time, our community, our own reserve was at a loss where we were going. We lost our language; we lost our ways. In a way I guess it's
like what we hear in many places. We think they're lost but I guess we just don't look hard enough. They are there, all around us. We had a conference, I believe, and he was there, Herman was there, and quite a few of the young people, young men that we have working at home; Charlie and a few other people. Being a product of the residential school system, I was whipped because of speaking my own language and I'd lost even the understanding of what ceremonies were about. I heard about ceremonies but did not understand and we were very fortunate that we still had people that understood those things. Although I say that they were lost, I guess that is sort of our own doing, sitting back and allowing those things to happen.

As I mentioned earlier this morning, my brother Eddie has adopted our reserve. Herman is our spiritual leader and Charlie, carrier of the water drum; you know he's very proud to be chief of a reserve. It is very difficult when you have to answer these kind of people. You have to watch and understand, be careful, try and listen, try and learn. And this is what we are trying to do in our community, the council that I sit with. They come with us to the sweat lodge to make our decisions, seek guidance, direction, strength, because this is what we're told, this is our way. That's the way it has to be. As Eddie said, we can get all kinds of education in the white man's way but that will never do. We have to be educated also in our own way and learn things that are given to us - be able to use those two things together. It is only that way that we feel

that we can best try and help our own community, our own reserve. That's the way we see things. The way we were told.

It was hard sometimes when you've got a family, you're a man, and your leaders, your spiritual leaders, tell you, "Hey! Sit down; listen; wake up." But that's the way it is. I believe that we're told in teachings, some of the teachings that we have under the clan system that there are certain people within those clans that have to get together and make decisions for our people, how they go. This is a small learning that I remember a little bit, that certain clans are given certain things to do. I am of the Rattlesnake clan which is out of the Fish clan. So is my uncle Herman. But those are the things that, you know, that we learn. I'm very young in those teachings. But I try to understand more and more, even today, yesterday, every day, wherever I go, I learn. I have a long ways to go.

But I think a lot of times, a lot of our leaders forget where they're from; they get a big office someplace, and they forget they are Anishnabe. They lose something. Maybe it's the concrete in the cities, I don't know. But it's that concrete jungle makes them forget home. And this is what we try not to do at home. We always try to remind ourselves we are of the earth. Keep that in your mind. This is what we try to understand and try to follow. It is good; I felt good and grateful when Max, like I said this morning again, he called
I got a letter from the Foundation inviting me over here. I was very honored to hear that the chiefs were going to meet here, the elders of this land here from all over the country. It would seem good that these two people like I said, have come together, make decisions. Look at the things that were given to us. How can we bring the three things together so our people can be better served by us, whatever work we have to do?

When Herman one time, a few years ago, looked for scabasug(?), the people that were involved there asked me also (Ojibway). I had to think a long time, think about that. It's a very, very hard commitment. It's not something that I believe you do from eight o'clock in the morning until five o'clock or four o'clock in the afternoon. Those are the things I have to ask my father, my mother, "Why are those singing? What do those things involve?" They say when you become a scabase(?), it's no longer your own life. You have to serve people. You have to serve your leader. At that time, the young man that I was with said, "No, I can't. I can't because I do not have that kind of a commitment." I felt I was weak, not strong enough. But since that time, I also feel that I got my role, I have to play. I got to lead in a different way. And together but not forgetting the teachings that we have, the leading in a different area - leading the people, not in the ceremonies but in the running of a community. That's what I feel. That's where I find myself. But I always say that for elected leaders to do proper by their people, they have to seek guidance from the elders of where they come from. And like I say, I'm always learning; I enjoy being here. It's a good experience; it makes me strong. I can go home and feel good. I, like these gentlemen, have had a lot of problems, I still do. It's a hard, hard road, but these kinds of things, ceremonies and gatherings, give me strength. When something is troubling me, I go to my people. They take me in a lodge and pray for me, help me. And my whole council does that. It's good to see, makes us strong.

We're having ceremonies in September, the first week. You might invite your people to come down. You will meet our council members and I know they will be glad to see you there. Our elders will be glad to see you there. Children will be glad to see you there, hear what you have to offer.

Those are just some of the things that I thought I'd share with you that I think we, the elected people, have to always remember. We are not alone in leading the communities. There are very basic teachings that we have to not forget; we can't put those aside. If we do, then we lose our Indianness, our Anishnabe (Ojibway). I hope that I don't offend anybody when I say those things but those are the way I feel. I feel very strong. And we can't forget teachings that our people give us, our old men. Maybe I'm repeating myself but I feel very strong about that. Eddie said, "How long do we keep talking?" How long do we just talk about things and hope about things? Another experience back home - we want to get advice and have the elders share some of the wisdom with us in making our
decisions. We talked about that for a long time. Now, Monday, in our council chamber for the first time, we will have our elders sitting there and they will be doing that, ongoing, if they so desire. It is their place. It is not only the council's place, it's the place of the people. So with that I say (Ojibway)

(applause)

Eddie Benton: People that spoke to us this morning, a nice generous round of applause for their sharing.

(applause)

Let's do the same for our brothers from the Six Nations who are here with us. Good to see you.

(applause)

(Details of social arrangements)

(End of Side B)

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