

Lac La Croix Transcripts (1987)

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STEVE JOURDAIN SYNC

1.

This is a complex question. One of the biggest mistakes I suppose we made is not fully understanding the impact that the Indian Act has on our lives. There's been a misunderstanding created as a result of that act, we've always been under the assumption that we elect councils on behalf of band members, but in reality we're subject to the limitations of the act. It does not allow chief and council to act in a leadership capacity. I guess the role of the chief and council is that of glorified administrators, following the dictates that are given us by the department through the act. Band members are under the misconception that they elect chief and council to act on their behalf. What they don't understand is that we have to follow the dictates of the department of Indian affairs. We got ourselves in a bad financial situation the past few years by not understanding that principle. Each subsequent band council made every effort to try and serve the needs of band members, but in doing so we have to go out of the confines of why money was given to us.

QUESTION

the most important thing to understand... the prime example is in the area of housing over the years. This is an ongoing problem with our band and with most bands. There's limited moneys we've been given over the years to build houses. The demands that people are asking of us through the deterioration of houses, we've had to give the moneys from our existing budgets to repair houses that we don't have moneys allocated for.

QUESTION

2

QUESTION

Again that's a very deep problem for us, misconceptions on both sides. People that elect us into positions such as this have hopes and dreams that they ask us to perform for them. A lot of those aspirations do not fit into any category and that is not already in existence through the department. We do not set the agenda for the band, we do not set the priorities. We are not part of the planning process at the department. These are set without any consultations with us at all. So you have two conflicting aspirations, the department on the one hand, and the hopes and dreams of people who elected on the other. We're caught in a ridiculous situation, trying to meet the hopes and dreams of the people who elected us with the full knowledge...

(there aren't too many people who are aware of our existence let alone that there are treaties in existence. There is no provisions in the educational system in Canada or in Ontario that deals with the treaties that we have with the government of Canada. I went through the educational system in Ontario, and I didn't even know, and I'm a treaty Indian, that there are treaties in existence. I had to find that out outside the school system. We believe that those treaties are valid, they were negotiated in good faith in exchange for tracts of land.) We get into a situation where, in order for us to exercise our rights we have to use confrontational means. For example, in our fight for Quetico park, we could occupy Quetico park. What's going to happen in that process is that we become villains again, when all we're doing is merely exercising our rights. We're undergoing a process again, if that's the means we're going to have to employ, it's the only means available at this time.

4

Maybe it'll be very difficult for you to understand that we now feel that some of the new religions that were imposed on us is not really compatible with what we are.

5

What I like about being chief of the Lac la Croix band is trying to convince people that everything is dependent on us. It's a very challenging objective to being a chief, if we can make people realize that we are in control of our social problems. We have to look at ourselves and I like that challenge. What is not good about it is coming to the realization that there is no room for leadership given the arrangement that we have with the department of Indian affairs. It's a demoralizing realization for me personally that I'm just a glorified administrator or messenger boy for the department of Indian affairs. There's things I'd like to do as a member, not necessarily as chief, but as a band member. I hope we could break our dependence on social handouts and on other people for survival. We certainly have opportunities to do so. Whether we have the will or ambition is a totally different matter.

CBC SUNDAY REPORT ITEM

TIME (Up to)	CONTENT
33	CBC SUNDAY REPORT logo. Peter Mansbridge describes "Summer Report" series of items on Canada's summer spots. Introduces Lac La Croix. <i>Up to start of item.</i>
1.56	Voice/over description of reserve, guiding industry. Guides have banned liquor, developed a reputation as consciensious. Until the end of Leon in boat talking about positive effect of liquor ban on young people.
2.56	More about guiding, need to use motors in Quetico. Up to the fat sports writer saying "I pay a lot of money to come up here. The bottom line is catching fish".
3.20	Up to Jay Hamberg talking about how laws are made without talking to people who live in region.
4.01	Up to Ministry returning artifacts by plane to the reserve.
4.15	Up to interview with Steven Toole from MNR about the problem of balancing wilderness park restriction of modern methods with livelihood of reserve.
4.44	Up to Steve Jourdain talking about how they'll become dependant on government programs to survive.
5.05	Up to closing bit - Leon showing canoeist a map, shot of airplane - "Motor ban would come into effect in '86"
5.29	END

✓

TRANSCRIPT
RONALD GEYSHICK INTERVIEW TRANSLATED BY RUBY BOSHEY

FILE NAME : TRANSCRIPT - RON DISK : LAC LA CROIX 3

CODE : / between words means the words are jammed close
> between two words means the word is indistinct, and sounds like either of the two
Underline means the words or sounds are made at the same time by two different speakers and overlap

NOTE : Numbers are marked at the head on the mag.

When incidental English words are used by an Ojibway speaker, these are transcribed, and marked on the mag with a * at the head and tail.

*Roll
27-35*

1 SYNC talking stag trans

RUBY - Shall we continue with what he was talking about? (SYNC - VISION QUEST STORY) He said that, during the night, he kept adding wood to his fire, then the deer kept talking to him, during every time he'd get up to put wood on his fire.

STEVE : Could you say that over again? The boom was in the shot.

JUDITH : Will you be able to get the right sound level, William?

RUBY : Should I say the whole thing over again?

STEVE : If you could.

2 SYNC talking stag trans con't.

RUBY : O.K. During the night while he kept adding wood to his fire the deer kept on talking to him. Then in the morning when he woke up, the deer was still there, and the deer told .. that to/him - that he wasn't crazy, that he was, that the deer was there to help him. So he could help people when he got to be older, so/he, like for his medicine. Then the deer showed him which way to go home, that where the sun was coming up, that's where he was s'posed to go. So that's, that's where he took off and he came out, where the other hunters were. And that's the end of his story RUBY : (little laugh) RON : Umm hmm

2/

3 SYNC talking stag Ojib con't

(RONALD SAYS A SENTENCE IN OJIBWAY, RUBY ASKS SOMETHING)

RON : *...roots and stuff...*

RUBY : Uh, hu (THEN SHE SAYS A SENTENCE IN OJIBWAY)

4 SYNC medicines trans.

RUBY : He said he didn't want to talk about what sorts of medicines that they taught him. I told him that I just mentioned that they taught him things what he should use to be a medicine man, not sp.. specific things. He didn't want to talk about it he said.

JUDITH : (Faint) OK... It's alright? Cut.

NOTE : Kid's wrestling follows an uncut sound roll.

5 ceremonies question

JUDITH : (Faint) I wanted to ask you about... at different times of year there are different ceremonies... (fumbling sounds) ... take place at different times of year, the Spring and Summer, the winter. Maybe it would be better to start off by saying some things about what they're like, before talking about their value and what they mean.

6 ceremonies Ojib

RONALD : SPEAKS IN OJIBWAY FOR QUITE A LONG TIME - MAYBE 15 SENTENCES BEFORE WE HEAR...

... feathers...

RUBY : SPEAKS IN OJIBWAY FOR ONE SENTENCE. IT INCLUDES...

...in the fall...

7 ceremonies trans

RUBY : In the fall, they have a ceremony where they go in the shaking tent to find out if there's any serious illnesses or accidents or something awful that will hap/happen to the people in the community, and they go in there to find out what they can do to avoid any awful things happening to the people. What they should do and ... to avoid these things. But then some accidents they don't really have no control over... what happens. They're, cause they're accidents and/like they still happen. So that's what they, what they do in the fall.

8 ceremonies trans con't

Then in the spring they have another ceremony where they... they give thanks for for the stuff that are coming back to life I guess, like the berries and the ducks coming back and different things like that, and they're thankful that they've lived through the winter, survived through the winter to give um thanks for, for all things in nature.

9 ceremonies Ojib

RUBY : ASKS A ONE-WORD QUESTION IN OJIBWAY.

RON : SPEAKS IN OJIBWAY, SAYING...

... in the spring we uh...

...we had a big feast...

... that's what they talked about...

10 ceremonies trans

RUBY : Yeah, in the spring they do the same thing again. They have a feast, what we call a feast, they give thanks, thanking like I said for all things that Mother Nature has provided for us. And again they look for... see if there's any things that are going bad are gonna happen and they try to avoid them, or try to find ways to help the community from sicknesses or bad storms or whatever.

4/

11 ceremonies dialogue

RUBY : ASKS A SHORT QUESTION IN OJIBWAY.

RON : ANSWERS BRIEFLY IN OJIBWAY.

RUBY : Yeah, summertime too they do the same thing. Try to/(WORD IN OJIBWAY BY RON) find ways to protect people in the community.

RON : Especially while they're in airplanes.

RUBY : Um hm.

RON : SAYS A SENTENCE IN OJIBWAY.

RUBY : He says that's what he's still afraid of, especially around here. We have to use airplanes or water to travel. What he's always afraid of, he said. Umm hm. Accidents or... um hm.

12 traditions question & Ojib

JUDITH : (Faint) Are there certain things that are done before people go on a journey?

RON : SPEAKS IN OJIBWAY FOR ABOUT 4 SENTENCES AND THEN SAYS...

... go to a different lake...

... from a heat wave I guess...

13 traditions trans

RUBY : He said that he, they been telling people to put tobacco in the water before they get in the boat or a plane, and before you make a portage put tobacco in the water before you go on to the next lake. Then he's got some medicine, or our Indian medicine that they're spose to take.

14 learning from nature question and dialogue

JUDITH : (Faint) My next question is about an interpretation of... as I understand it... the Ojibway people are able to learn from nature - that from what nature does, it is possible to interpret things. I wonder if you could tell me a bit about that.

RON : ASKS FOR CLARIFICATION IN OJIBWAY.

RUBY : EXPLAINS THE QUESTION IN OJIBWAY.

RON : SPEAKS IN OJIBWAY, AND SAYS...

... those clouds right now... there are some higher clouds, that they know what's gonna go on the next, next day or two..

RON AND RUBY SAY 2 OJIBWAY PHRASES AT THE SAME TIME

RUBY : CONTINUES TO SPEAK OJIBWAY.

THE TWO OVERLAP A COUPLE TIMES IN THIS BIT. THE ENGLISH WORDS "AND THEY" AND "IN THE WINTER" ARE HEARD. I HAVEN'T BOTHERED TO MARK THEM.

RON : CONTINUES HIS STATEMENT IN OJIBWAY. RUBY FREQUENTLY SAYS "UM HM."

15 learning from nature trans

RUBY : Yeah, he said he learns quite a bit from the beavers. He said if the beavers make their houses early and they get done earlier in the fall winter will be here sooner than normal. And if they break up their houses earlier in the spring it means there are gonna be a lot of water or a flood. And if the leaves are turned upside down...

RON : (Faint) like they are now...

RUBY : ... like those are now, it means its going to rain. Even I know that one, Ron. (RUBY, RON AND JUDITH LAUGH)

RON : Yeah, there's some kind of birds too we ah know if it's gonna rain or not, and ah... the little ah worms that are/on the ground. (HE CONTINUES THE THOUGHT IN OJIBWAY, then returns to English.) Even if there's no sign of rain, I see those ah/worms...(UNCLEAR LAST 2 WORDS)

RUBY : Yeah, the worms dig holes and they comin' up that means its gonna rain. Even if the sky is blue, if you see that you can bet that it's going to rain.

RON : Especially the frogs'll be going... (CONTINUES IN OJIBWAY, THEN RETURNS TO ENGLISH)...in the rain.

16 Ron's education question / clan question dialogue & trans

JUDITH : (Faint) How did you learn these things? Was it from people who told you?

RON : Um hm. HE SAYS A SENTENCE IN OJIBWAY.

RUBY : His Grandmothers... his Grandmothers did I gue'...

JUDITH : The Ojibway people have different clans that they're named after. Do you know what that means?

RUBY SAYS A SENTENCE IN OJIBWAY WHILE RON SAYS 'UH HU'

RON : SAYS A SENTENCE IN OJIBWAY

RUBY : It goes by your father, who your father is, who his clan was. That's how it goes. I think mostly... I asked my Grandmother once why they, why that was so and she/that mostly to control so you don't intermarry I guess into your own clan. That's the only thing she said. SHE SAYS A FEW WORDS IN OJIBWAY TO RON. Is there another reason?

RON : Relatives... if you don't know your relatives.

RUBY : You'll know them by...

RON : ...clan.

RUBY : Their clan.

JUDITH : Do different clans have different strengths and weaknesses, or is it just like a name?

RON : No. HE SAYS A FEW WORDS IN OJIBWAY. RUBY SAYS 'Um Hm'. HE CONTINUES IN OJIBWAY. THE WORD 'MOOSE' CAN BE HEARD AT ONE POINT, AND LATER, 'I GUESS'.

RUBY : ASKS A QUESTION IN OJIBWAY, THEN SAYS : What do you mean by strength and weaknesses? That's what he doesn't understand.

JUDITH : (Faint) Well, different animals have different qualities - and different animals are the names of the clans. I wondered if the people in the clan are supposed to have that quality too.

RUBY : SAYS A COUPLE WORDS IN OJIBWAY.

RON : I still don't get it.

JUDITH : Well...

STEVE : Does the wolverine clan behave like wolverines?

RUBY AND RON SAY A FEW WORDS IN OJIBWAY AT THE SAME TIME. THEY LAUGH.

JUDITH : What I read was that the Lynx clan was a warrior clan, and the bear clan was... sustenance.

RON : I guess some do... HE CONTINUES IN OJIBWAY.

JUDITH : (Very faint) ...associated with education...

RON : I never heard that.

RUBY : I never heard that.

RON : SAYS A COUPLE WORDS IN OJIBWAY

RUBY : My husband belongs to the bear clan. And I'm a lynx. And Ronald is a moose, did you say?

17 tech garbage

JUDITH : (Faint) You're giving me a signal. Does that mean we're running out of tape here? OK, we have to ask a short question. I can't think of a short question. Maybe we should just change the tape.

END OF MAG ROLL 37, 35

8/

ROLL 36

18 Ron's education & childhood question

JUDITH (Faint) : When you were growing up, were you educated in the more traditional way?

RON : Yeah.

JUDITH : (Faint) What was the things that happened when you were growing up, things that happened at different stages?

19 vision question Ojib

RON : OK. RON SPEAKS IN OJIBWAY. WE HEAR...

... every spring...

... fast-ee-ah... four days, four nights...

20 vision quest trans

RUBY : I guess when he was, nine years - more - he was raised in the more traditional way, like when he was nine years old he had to go trapping all the time come spring, then he'd be out there trapping, then his Dad would make him fast for four days and four nights.

21 vision quest Ojib

JUDITH : (Faint) Why was that?

RON : SPEAKS IN OJIBWAY.

22 vision quest trans & dialogue

RUBY : So he'll know what he has to do and what he needs to do in order to help his people when he got older.

JUDITH : (SO FAINT AS TO BE INCOMPREHENSIBLE) Was that something...(everyone did at that age?)

RON : Um hm. Just some I guess do that.

RUBY : Yeah, just some. I don't think everybody did that.

23 vision quest trans

RON : I did that for four years, every spring when the wa... when the ice goes. HE SAYS TWO WORDS IN OJIBWAY. Every spring I knew something. The first fall I didn't... HE SAYS A COUPLE WORDS IN OJIBWAY... the first spring I didn't, eh. HE CONTINUES. RUBY LAUGHS. But, the next year, the second year, I did. The last two nights... HE SPEAKS IN OJIBWAY. MILD LAUGHTER.

24 vision quest trans

RUBY : He said the first year he did that, he didn't get anything from it. He/said the only thing that he, that he got was he got good and hungry. SHE LAUGHS. But after that, he said he learnt different things. The last two days that he, that he did the fasting he learnt some valuable things, he said.

25 vision quest Ojib

RON : The third, the third spring... HE CONTINUES IN OJIBWAY... was full, full, full four nights and da' - even in the daytime... HE CONTINUES IN OJIBWAY.

26 vision quest trans

RUBY : He says that the third year he learnt the most... he learnt things from th', all the four days. Learnt from the trees and rocks and water and different things in nature.

27 vision quest Ojib

RON : The last year, four years, the fourth year... HE CONTINUES IN OJIBWAY... WE HEAR...

... around the world...

28 vision quest trans

RUBY : The fourth year he said he felt like he was being taken around the world and learning from things from around the world.

JUDITH : (Faint) What kind of things?

29 vision quest dialogue

RON : Just mostly healing. (Pause) Mostly healing HE CONTINUES IN OJIBWAY.

RUBY : Mostly how to heal people and take care of his people through the shaking tent, he said.

(A LITTLE MUMBLING FROM JUDITH FOLLOWS)

30 vision quest Ojib

RON : And then when I was twelve years old, from twelve maybe to sixteen years old... HE CONTINUES IN OJIBWAY.

31 vision quest trans

RUBY : SAYS A COUPLE WORDS TO RON IN OJIBWAY, THEN GIGGLES NERVOUSLY. He said between twelve and fourteen is when he learnt more of the same, but in more... uh, detail, I guess you could say. When I laughed there, I said that I couldn't interpret what he just said, cause it was too... too in-depth. Then I'm afraid that I wouldn't give it justice. (SHE SIGHS).

32 sensitive subjects Ojib

RON : SPEAKS IN OJIBWAY. WE HEAR...

... about the healing...

33 sensitive subjects trans

RUBY : He said he doesn't like to really go into a... the healing and the shakin'... tent stuff 'til, only to people who can really understand and know what he's talkin' about, he said.

34 traditional values question

JUDITH : Then maybe I can ask... (A LOUD GUNSHOT IS HEARD, FOLLOWED BY NERVOUS GIGGLES) ... about, uh... about the values of the traditional religion. In order to understand, people have to behave in certain ways. I wanted to know what kind of... (FAINT).

35 medicine Ojib

RONALD : SPEAKS IN OJIBWAY. WE HEAR...

... different kinds of medicine, what kind of medicine you need..."

36 medicine trans

RUBY : He said - SHE SAYS A PHRASE IN OJIBWAY AND LAUGHS - He said that he, uh... he said, going to a medicine man he compared it, it is the same thing as going to a white doctor. You tell him what' the matter with you and he in turn tells you what you're supposed to do or gives you a piece of paper saying what kind of medicine you need. He said it's the same thing. But with the values, I don't think he, uh, had to ... I'll have to ask him in Ojibway probably cause I don't think he understands.

37 traditional values question & answer - Ojib

RUBY : ASKS THE QUESTION AGAIN IN OJIBWAY.

RONALD : ANSWERS IN OJIBWAY.

38 teaching traditional values trans

RUBY : He said that, long time ago, kids and peep - well, mostly kids, used to believe what our ancestors told us about you're not spose to do this cause it isn't some, something that we don't normally do. But nowadays kids don't believe in that sort of stuff anymore so they just - he says he tries to talk to them and they just laugh at him. But if there's only one kid there he said that people will sit and listen to him. But if theres a whole bunch of boys together said they just sit and make fun but they don't really listen.

JUDITH : (Faint) Does that make him feel like not teaching?

RON : Yeah, I guess. HE SAYS A SENTENCE IN OJIBWAY.

RUBY : Yeah, he says he just leaves them alone then, if they don't wanna listen.

39 elders refusing to teach question & Ojib

JUDITH : Before I ask more about the values, I wonder, are there a lot of older people and people who understand the traditions who don't want to teach the young people anymore because of this?

RONALD BEGINS SPEAKING OJIBWAY (SLIGHT OVERLAP W/ QUESTION)**40 elders refusing to teach trans**

RUBY : He said that's prob'ly true, that they prob'ly try to talk to them too and teach them our values and...n culture and they just don't, they just laugh and they don't even listen, so then they just quit tryin' to teach them.

41 elders burying medicine question

JUDITH : (Faint) I saw this film about... it was made at Grassy Narrows and the film begins with an old woman burying her medicine because she doesn't want to teach anymore, and uh... when that happens, do you believe there'll be a time when they'll dig it up again?

42 elders burying medicine - Ojib and Ruby's trans & opinion

RONALD : SPEAKS IN OJIBWAY

RUBY : He said he never heard of anybody doing that before. But I think, if that happens, if somebody buries something like that, I don't think we'll ever be able to gain it back. Cause there'll be nobody there to teach it or... just something that we'll have lost.

43 nature question

JUDITH : (Faint) I have a copy of that film... What's the traditional... I'm just thinking of how to put this question. What's the traditional belief in the Ojibway culture about nature and about how Indian people should interact with nature?

44 nature (mercury) Ojib

RUBY : TRANSLATES THE QUESTION. YOU HEAR THE WORDS 'NATURE' AND 'WITH NATURE' IN ENGLISH (UNMARKED)

RONALD : SPEAKS IN OJIBWAY. WE HEAR THE WORD...

... mercury...

45 nature (mercury) translation

RUBY : He says to/him, for his point of view, that we, we try to keep it pol,
um... pollution free and that, but still he's always scared of um, having
mercury, getting mercury in our water and things like that, like pollution,
and that he doesn't really have a solution to the problem if it does happen.
But basi... he thinks maybe he can solve it, but he's not really sure if he
could or not. But he never really tried it so he doesn't know if he could or
not, he said.

JUDITH : I'd like to film that answer. Is that alright? (NOTE : THIS
STATEMENT IS REPEATED WITH SLIGHT VARIATION IN SYNC)

END OF ROLL

STEVE JOURDAIN SR INTERVIEW TRANSCRIPT

ROLL # 68

FILE NAME STEVE JOURDAIN SR

129

(PRECEDING THIS WERE 2 SYNC TAKES, 129 CONTINUES NON-SYNCH)

The agenda is set by the department and not by us.

(Inaudible technical chatter in BG, then deciding on direction interview)

130

I wanna go back to the Indian act just to

Q(Judith): Sure Don't worry about the question

A: I don't know the .. OK UH, Over the years and in different communities alot has been said about the Indian Act and how it affects our life both pro and con. And one of the most damaging things that I, I see as far as the elected, supposed elected Councils are become is that UH that whole system in itself is part of the Indian act and we cannot complain about the Indian Act without also complaining about the electoral system at the reservation. We go we have elections every every two years. That is not enough time for any administration to work out any kind of problems or to set out any kind of a long term plan. The only time that you spend is the first year of your election in doing what you supposedly elected to do and the rest is you go back start thinking about the next election again already. What that what that has caused us to do over the years is to to make us all selfish. I guess that we worry too much about being elected again and not concentrating on the on doing practical things. It seems like we been going on on a popularity basis rather than a set long term goal. And these things change so often, administrations change so often, it's, I don't think anybody's ever here long enough to make any any long range plans. I see that as (sigh) very damaging we can never look beyond one or two years, as the priorities change from one council to another.

130

Q: So how would you like the situation to change in the future. Those are the mistakes that were made, what do you think would be positive changes to help that, you know, one thing would be longer terms of election but maybe you need to compare it to the way chiefs were nominated in the past, some of the more traditional ways that you might be wanting to recover?

A: OK the the election system we have now is something that's imposed on us by the by the Indian Act. But this kind of system does not fit the Indian mentality at least in in our reserve anyway . It gives too much responsibility too much power to too few people. In our case we have one chief and two councillors, and our community itself is composed of eight major families and like any other community we have family squabbles

and uh we tend to accuse each other of uh taking care of our own families only. We'd like to be able to change that system to the more traditional system of uh a long time ago where all families were represented. It's really kind of difficult for the non-Indian to understand that we still retain our clans, our different clans. We'd like to go to that system where every clan is uh represented in the council. This way we can talk about certain things, issues and to begin to talk about a long range plans. In that way, we can see progression. There is no disruption of any progress than by the change of an elected council. If we have a more stable form of government then uh a more steady progression is uh more likely to follow.

①

then to
sync
about
welfare.

131

Q: OK, continuing

A: Did I say anything about long range goals?

Q: You said that you could plan more in the future on a more stable basis

A: Oh OK

Q: My next question might be connected I was going to ask what fundamental changes taken place in the community over the last 15 years in terms of lifestyle and government I suppose. How did changes in lifestyle affect development of the community for the future, economic development

A: Hmmm, the changes in uh, I've seen in the last 15 years under uh the various forms of uh government it's been different there's been different forms of government over the last few years, going back into the 1960's when the development started on the reserve here, there was uh an introduction to uh a welfare system for one thing, and uh money was easy to get there was all sorts of programs came into existence in the, during the sixties. We fell prey to that. I guess by and large it happened to us because jobs were easy, money was easy, welfare was easy. The damage that I see that that has caused is that we became dependent on that kind of lifestyle. It's been a very damaging experience, we uh it changed our whole economic base from uh an independent hard working lifestyle to one of uh more of a social existence. Now at the present, Federal government and their policies they view things in a different way, where everything is geared toward business and uh employment in existing manufacturing plants or uh businesses. We find that very hard to adopt adopt to in a short period of time cause it's hard for us to adapt, we're difficult to adapt to new situations, I guess and that's part of the price that we pay for being an isolated community, that it's hard for us to imagine what life is like outside of here. So in entering into the future we know that in time we're gonna have to do away with all the free monies that we do get uh the support that we get from governments, the hand-outs

3

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A: OK when some of the dramatic changes that happened in my lifetime is that uh the pride in uh working for our own existence and survival, the welfare and social existence did not come to our reserve before 1965. And

they, everybody had to work for a living in those days, like the situation was very much the same but that people took pride in having to work for an existence all there was was trapping and hunting, like uh the same as we have today but a lot more people were actively involved in it in fact there was, that's all there was to do. But those people who chose not to work not to trap they simply did not exist for very long, as a matter of life and death at that time. As uh a young man I can compare the attitude of people then to now. I believe that we are much prouder then than now what we are. In the later part of the 60's I was instrumental in uh introducing welfare. I'm not proud of that. It's one of the biggest mistakes that I've made in my life, to promote that. I didn't, I wish I knew then what I know now, uh I wouldn't have bothered, but however, we have a totally different situation in 1987. We are becoming very highly dependent on uh welfare and uh make-work programs, with only a few handful of people willing to go out there and work for a living. But looking to the future with that kind of attitude we have now, the uh chances are really remote that we will be successful unless there's some very dramatic changes in the in the way we look at life. ?? Thus we ?? have become very dependent in our uh its become an acceptable way of life, is what happened to us. I uh, if everything works out for us, then we get to continue working in the way that we have, we retain Quetico park. We're gonna run out of excuses why we we can't work because there's gonna be business opportunities open to us. And whether we help people with that kind of mentality with that kind of desire remains to be seen. I have very serious doubts whether we can convince our own people that all these possibilities. If you can understand the damages that the UH social existence has caused on us. We are the end product of a of a whole system and if we're going to change and be successful in the future, we have to undo everything that has happened to us. We have to go back to the pride and the dignity of making our own existencethat we had prior to the to 1960's. As of yet I don't know how we're going to do that but we have to get to that point. Cause uh there's business opportunities there's there's chances to make a living right now the way we are. But there's so few people that want to take that chance.

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Q: Can you tell me something about the welfare and liquor bans in the late 1970's and how those have been eroded. (inaudible)

A: OK, at the time that we uh we made the liquor and welfare ban the uh a lot of people demands of people to work >?? unemployment was at a very high rate. At the same time we had the Federal make-work programs and that made all those possible, it was possible to force people to work at one time and there was a lot of guiding opportunities, there's a lot of trapping goin on in those days. And since the imposition of the the motor bans on both sides of the border, some of the guests that have been coming up here over the years simply have not returned. At the same time our working population is expanding and yet uh as a result of not having any concrete decision on the exemption in Quetico park and also on the

American side of the border, there's no chance that we can build up another resort because we cannot prove to any institution, Indian Affairs or banks, that there is any viability of our plans, and we're severely restricted to the tourist industry

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Q: OK Maybe you could talk a bit more about how decisions made by the government on both sides of the border have ignored the ?? problems??

A: Can I cut it at any time?

CUT SOUND

A: We've uh recently found evidences to certain publications, particularly in Canada, how uh the government deliberately left out uh Indian people, Indian peoples history in Quetico and uh certainly here at LLC. We have viewed a document uh for example a history of Quetico and there was only 2 references to uh Indian people. Tho I can see where a decision could be made without any consideration of any human beings involvement at all, based on those publications. Its only recently that we began to find out the tactics that were used. Most people that we've talked to recently that were instrumental in imposing these sorts of uh motor bans for wilderness areas never knew that the we lived here. And one other problem that uh we see on both sides is that nobody knows in Canada in Ontario and in America what our treaties are. I went through the school system myself several years ago. I didn't know what treaties were. They were never dealt with in history books. And to this day those treaties are are not uh taught in our schools certainly not to the non-Indian public. So then uh the only message that's been in existence, say, I'll use an example of Quetico Park for instance, if we are to tell the general public that we do have a right to fish and hunt, we have to use their confrontational... (sound roll runs out)

(START ROLL 69)

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OK The basis of the decisions made made by the governments was to completely ignore the existence of our people here in LLC. During the course of several visits to major cities and meetings we find that people weren't even aware of our existence let alone teh existence of treaties. The treaties are are uh not taught in our schools to non-Indiansbut they have to be made aware there are treaties in existence fer large tracts of land for certain privileges. Now that what that has caused us to do then is to in order for us to educate the non-Indian public we have to use confrontational meansto exercise our treaties. And in turn what that has caused that is that we are still playing the villain although we know its within our right to do so cause we gave up land to acquire these privileges. I always compare that to the old cowboys and western movies of uh a long time ago where we were the villains but that process is still in existence

today. An I can understand as well the non-Indian populations anger of us exercising our rights if they don't know what they are. Its kind of frustrating for us that uh we did deal with Canada and we believe that our treaties are legitimate. Its frustrating for us when the rest of Canadians don't even know about them about the existence of treaties let alone our own existence.

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(Babble about a synch version)

Sync version removed

A: Judith you stole my lighter

Q: In terms of the future what are your best case and worst case scenarios for when the road is built. What are the best positive things that could come from it and what are the worst, negative things that might result.

A: OK I have personally mixed feelings about about the road if we had, I'll

I'll go with the best thing scenario first of all is that we if we have

Quetico Park back in perpetuity and also that we have access to the

American side I would see the road as a threat to our existence cause I

view the uh given those two elements I would view the road as a as a

threat to that , that we're giving away the only asset that we have. I

believe that there are other means of uh of solving the transportation

problems without giving away our uh isolation and perhaps the only real

asset that we have and that is Quetico Park and uh the good fishing on LLC.

And also if uh if we go back to 1985 when we were given a three year

extension we were asked by the provincial government at that time to

diversify our economic base. I feel that uh if we do ask the province to

build us a road they would probably give it to us but if they use that as a

means of diversifying or if they interpret that as our solution to

diversifying our economic needs, then I believe its wrong

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There are otehr reserves along the highway who are no better off than we

are. We wouldn't want to trade off Quetico Park for a highway I guess

thats it, to put it simply. But on the other hand (sigh) if we don't get the

uh Quetico Park and INternational Boundary then I believe we don't have a

choice, cause we have to accessemployment elsewhere cause there isn't

going to be any here. The livin will be easier uh i guess, te cost of livin,

economically everything should be cheaper. But the (sigh) social impact is

what I'm worried about, I don't know of any other community at this time

that has a uh liquor ban for instancethat works successfully on the on a

public highway. So we have those those things to worry about.

Q: Do you think there'll be cultural impact causedby having the road do you think that um the traditional lifestyle that's here will be more affected or not

A: I hear a lot of comments from both in Canada and the United States that

express their uh joy I guess that we're able to retain a lot of our culture as a result of our isolation. our working language is still our own native language, we conduct our meetings in our own language, its just that we have to reinterpret those off the paper to to meet bureaucratic needs. But we conduct our daily business. With the addition of the road I believe our cultures gonna be diluted, it has to be on accounto the traffic thats gonna go through here.

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Q: What kind of things do you predict for the traffic that goes through here, what kind of traffic would that be who would come here

A: Well for one thing th this is going to be a new entry point to Quetico and also this is one of the prime fishing areas although we tend to complain but uh we're not incapable of comparing our fishing to other lakes. But I believe that our lake is going to draw a lot of uh people both Indian and non-Indian to our area and theres gonna be a lot of social exchange there's gonna be a lot of things that were not gonna be able to control anymore, certainly we can't control who comes here and who doesn't. So I see that our culture will be diluted or simply disappear eventually,

A: What are the most important cultural or spiritual changes that have already taken place in the community

Q: Kay, within the last 10 years (ahem) there's a movement back to uh being ourselves. We tried to adopt uh non-Indian ways of doing things an, particularly in the way that we conduct our own affairs, our band affairs. We lost a lot of our people in the process. There's a limit to who can take part uh cause the process left people behind. But uh one good thing that I've seen develop since we had the liquor ban on is the awareness and the value of going back to at least investigating what we are, trying to go back to our spiritual and cultural values. Again this is something that's very difficult for non-Indians to understand again how. Non-Indians and I might as well just say it missionaries have taken a lot of things away from us. You have to understand that uh missionaries came here and they accused us of being savages and our our method of worship was against non-Indian beliefs. Well what that has done er at the same time as trying to adopt to that new system is that we've taken away a lot of our own morals, our own spiritual beliefs. We tried to adopt to a new form of uh of belief that didn't really address us as Indian people

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So there again we have to recontstruct a lot of that again, there's alot of things we've lost, probably will never regain. At this point ah I think we're we're stuck between two worlds, we're in a limbo. We try to adopt to a new form of religion that doesn't really address what I said previously uh our Indianness our culture and also we're not fully accepted by non-Indian

people.

Q: Can I interrupt you , I'd like you to start from where you were speaking about being in limbo

(A is sync and removed to sync roll)

Q: I liked the part where you said
(2nd take of A removed to sync roll)

Q: I wanted to ask you why won't the elders speak too much about the traditional culture

A: As far as, uh shit, (inaudible tech stuff) I've never understood why why elders are reluctant to to help us in talking about history talking about what we are. It's never been explained to me that uh the reasons why we cannot record anything, reasons why we can't photograph anything. We asked this problem, we asked about it at on several occasions and there's never really been an explanation to that. But again myself personally I believe that if we're going to recover anything of our past to try and recreate our culture and our religion it's gonna be necessary to to start recording some of these so we can be begin a teaching process.

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Q: I've heard stories that of almost an outright confrontation between the elders and the school system here one person said he had tried to get the elders to teach some of the traditional things in school and they said well in order to teach that we'd have to do it every day of the week. for four or five years meaning that it would take so much time to teach it that the student wouldn't be able to go to th highschool. What kinds of alternatives if the elders won't agree to teaching it outside of the school system or if they won't allow things to be photographed or recorded what kind of alternatives do you see in recovering the culture

A; During the past three years we've had all sorts of problems in the community and also uh at the school. We've sat down many times in public meetings to find out the real reason why to go beyond the sym symptoms. The identification has been that uh the sme as for a lot of us we don't know what we are we don't know what our past is

(William interrupts-don't clack the pen)

OK, part of the the most important thing that that came out of those meetings is the identification of lack knowledge, lack of knowledge of what we are what we were. A lot of us had uh impositions of uh in public life or expected to know don't have any real knowledge of of those kinds of things, they was never passed down to us. The young children in highschool ask a lotta questions. They they go beyond just listening to

elders they wanna know they wanna know why. Those are very logical and intelligent questions to ask. Ah we've uh tried to encourage our elders to get involved in that process, its been a very frustrating experience to try and get them involved. Maybe they don't understand the importance of them getting involved. So as a result of ah us not being able to get full cooperation from our elders then part of the suggestion to remedy that was to get elders from the outside to come and help us, those that are willing to impart some of their knowledge on to our younger kids. This is a problem that uh is not gonna go away. The yopunger generation are ask are gonna be asking pointed questions about all this and they cannot continue evading or avooiding answering those questions.

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If they expect to have a better generation of Indian people coming up, they're gonna have to take take part and also to forego someof their traditional, their more traditional reluctance to speak. Its gonna come out out in the open. I think a lot of people hesitate to to have a direct confrontation with elders certainly I do. But a time is gonna come when thats gonna happen cause our kids are too inquisitive they're too educated and they're gonna demand to know cause there is a visible point to goin back we now have young people for instance in the drumming groups dancing traditional powwows they're very proud of being part of that but they don't go much more beyond that. So I can see a confrontation coming up eventually or else we're gonna lose everything, that's two options that they have.

Q: Finally what has been the effect of the motor ban on the community on welfareban (inadible)

A: The effect of the liquor ban has had on the LLC band has been on the diminishing of uh availability of employment (Judith corrects him-not the liquor ban but motor ban) The effect that the motor ban has had on the LLC band is in the way that it effected the avoiability of employment. There has been a lot of people not coming back to our area, people that we had depended on over the years and the increase in uh in the our population that are available to work. What has happened is that perhaps theres only about 20% of our people employed at this time. All the rest of the band members have nothing to do. We have been forced to uh to re to rethink our welfare ban. We've gotten to the stage where our welfare ban is you can declare it that there is no welfare ban anymore cause theres just so many people that have no employment. And how welfare affects people I I think thats very well stuidied and uh the social degradation that is associated with that and I don't perhaps have to say anymore on that part.

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Q: OK just for a couple more slight encounters what do you like most about being chief and what do you dislike most about being chief

(Sync A removed to sync roll)

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Mary Jourdain & Mary Labot Transcription

FILE NAME: MARY JOURDAIN & LABOT

Sound Roll 8

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Q(Judith): Maybe we could start by having an idea of how long you've lived here how old you are because I don't know what questions to ask without knowing that.

A: (Man translates into Ojibway-Women answer in Ojibway-Man translates answer)

She's been on this reserve for 50 years now. And she's 80 years old (women Ojibway- woman translates) As far as she can remember she's um been in Basswood till they were chased out there, um except for treaty day she used to stay over there on treaty day she used to come up with her parents.

Q: Maybe you could tell me something of how you lived then, how people travelled at different times of the year to different places (faint) hunting trapping.

A:(Man Ojibaway-woman in Ojibway-man translates) IN the fall they would go to some place where they could stay for the winter (woman Ojibway-man translates) and in the spring they'd go somewhere else where they could hunt animals like and birds like ducks and fish where they could fish.

Q: Do people come back (inaudible)

A:(Woman Ojibway-man translates) In the summer they'd prepare meat (cough) meat and smoke it prepare it for winter (woman Ojibway) picking blueberries (woman Ojibway)everything was dried (woman Ojibway)they went wherever they wanted to go to with no restrictions , they could go wherever they wanted.

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Q: Weere there many white people here at that time

A:(Man translates Q,) no

Q Did people work for campbells back then

A: (woman Ojibway-man translates) that was recently

Q: I'd like to know more about her life as a girl

A: (Man translates-woman Ojibway)She lived in the in the woods, she never saw any other people (woman Ojibway) in the summer time was the only

time she saw anybody (woman Ojibway) She grew up on Indian food, she never ate any of the white man's food

q: How big was her family that they lived with

A: (man translates-woman Ojibway) There was just two, her grandfather and grandmother

Q: Was she happy then in the summer

A: (Man translates) Yes she was happy

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Q: How did she meet her husband, how old was she at that time

A: (man translates-woman Ojibway) She was 25

Q: And up to then she lived with her grandparents

A: (man translates-) Yes she did

Q: How did they get their clothing

A: (man translates- woman Ojibway) They used to get them from I guess the big trading posts or stores, they go over there and purchase their clothing from there. (woman Ojibway) She had a blanket made from rabbit fur

A: Did she see doctors er

Q: (man translates-) no she never saw a doctor, she didn't go to school

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Q: at that time what did she enjoy what gave her pleasure

A: (man translates-woman Ojibway) A doll she used to play with her doll (woman Ojibway -laugh) made out of rags

Q: did she like to go into the woods and walk around

A: (man translates-woman Ojibway) yes she really enjoyed the woods, the bush she always walked around in it

Q: could she tell a lot of things when she walked around the bush, about the animals and plants, did she know all these things

A: (man translates-woman Ojibway) No she can't tell all them, she never uh

she never pursued that part to learn about plants and birds

Q: how did she come to Lac La Croix

A: (man translates-woman Ojibway) When she was with her husband she used to come here

Q: does she remember when people settled in on the reservation, when people moved permanently to Lac, when they would come here to stay year round, was she coming here before that time

Q: (man translates-woman Ojibway) no there was already somebody there, there was always people here

Q: at that time how many people lived in the community when she was young

A: (man translates-woman Ojibway) There were many living here

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(SOUND ROLL 9)

Q: About the community and how it worked in the old days. I wanna ask questions about Sturgeon Lake. These questions are kind of difficult. Um it was very important then for people to share. I would like to know about how people shared things in the community, food ?? inaudible, for example if an animal was caught would it be divided between people if there was a job to be done how would a person be chosen to do this how long would it last, from her point of view as a woman

A: (man translates-woman Ojibway) Um, it was the women who who prepared the hide and made the moccasins (woman Ojibway) they would share um the responsibility for making something they would help each other (woman Ojibway) they made everything themselves they made canoes and got bark for uh wigwams from a birch tree they would use it to cover up their wigwam (woman Ojibway) they used to make I think you call them mats from cedar strips and intertwine them to make a mat where they would sleep on.

Q: These jobs were shared or did people do what they were best at

A: (woman translates-woman Ojibway) Most ladies were very good at anything they set out to do so they did everything

Q: During the 1930's do you have memories of (inaudible) Sturgeon Lake

A: (woman translates-woman Ojibway) A lot of the people that came from there died off and those that survived they moved away

Q: Is there were any powerful people ??inaudible)

A: (man translates-)yes they were

Q: Do you think that thats changed

A: (woman translates-) yes by far

Q: how

A: Women back then used to havetheir babies in the cradle , noe they don't have them in the cradle

Q: How does she mean in the cradle, does she mean women had babies without doctors

A: (man translates-woman Ojibway) There wasn't any doctors then the babies were born, they were always women that performed the birth

Q:Did women help each other in labour

A: (man translates) yes they did

Q: What other things have chnaged in how they helped each other

A: (man translates Q-woman Ojibway-woman translates A) Women no longer have their babies on the reserve unassisted without a doctor present

Q: Do you think it was better when there was more to do, did it make people more powerful

A: (man translates-woman Ojibway) Yes they cut the wood and haul it themselves even while the baby was in the mothers womb they would still take wood and haul it themselves

Q: So women ahd most of the responsibility for hunting trapping and fishing

A: Women were the ones who caught the fish in gill nets so they were fishing.

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Q: Basck in the old days did people have roughly the same from family to family did they live as close together as they do now did they have the same amount of money, no some families are well of and others aren't as

well off, in the old days was it that way too

AAA: (man translates-woman Ojibway) They were the same all kind of people

Q: What did people do for fun

A: (man translates-woman Ojibway) The men would play lacrosse The women would play a game (she continues in Oj) Women would play a game similar to lacrosse, it'd be women on one side women on the other side, they'd play with (woman continues translation) like two balls connected together with a piece of leather (Man continues) they had a stick they uh they'd try and take it away from each other

Q: did people do much singing or dancing back then

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A: (man translates- woman Ojibway) yes they did have many dances while they were having their fun

Q: What were the songs about

A: (man translates-woman Ojibway) She doesn't know what the songs were based on, but then there songs that were different from the ones they have now.

Q: I was going to ask her , if she remembers those old songs

A: (man translates Laugh ing) inaudible reply

Q; The dances were different then too

A:)man translates-) yes they were differnt

Q: the world wars happened, does she remember that did people go from the reserve to fight in the wars

A: (man translates-woman Ojibway) The people came from all over the reserves to fight in the First world war Her husband was a soldier in the first world war

Q: When people came back from the war had they changed

A: (man translates-woman Ojibway) Some wer different and some were the same when they came back from the war, some people when they came back had a different type of personality te kind that was bad some were the same they didn't change

Q: When change came here, the electricity and they start to get radio can she remember how people reacted to that, any stories

A: (Man translates-woman Ojibway) The first radio was owned by a man named Tom Ottertail and it was very amazing, all the people, all the residents went to his house to listen to the radio the feeling was about the same as the first VCR that came in similar to that

Q: How do they feel about the road

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A: (man translates-woman Ojibway) She doesn't really know what to think about the road, she doesn't know if it will change anything

(END OF SOUND ROLL 10)

TRANSCRIPT : STEVE JOURDAIN JR. & STACEY BOSHEY
ROLL * 4
FILE NAME: STEVE JR & STACEY
DISK NAME : LLC TRANSCRIPTS

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Q (Judith): How come everybody laughed when the plane burnt up

Steve: I dunno its jus its over

Q: Cause its over? I was thinking if you were laughing at the tourists

Steve: I dunno well they they had this write-up and they described a bunch of ah yknow they added things on it was printed in a newspaper in Minnesota somewhere and theres all kind of things the pilot himself was lauging about. He was the one reading it himself out loud and he was laughing at things that weren't true bout it but what really happened there's a few things that are kinda funny I guess. That's the kind of humour we have up here eh

Q: How do you mean

Steve: I dunno well a lot of people like to laugh at somebody that falls down the stairs or something like that (both kids laugh)that's funny (laugh) well not really funny but funny in a strange way I guess

Q: So people like to laugh at things that happen to people

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Steve: Yeah its cruel sometimes, especially when you're the victim

Q: What kinds of things do you think people don't like to laugh at

Stacey: Tragedy, things that are more serious (inaudible)

Q: Sounds like there's a pretty fine line there though

Steve: If you fell down the stairs and survived well

Stacey: then you can laugh

Steve: well can you think of anybody that wouldn't laugh if someone fell down stairs, well maybe we'll go over and see if he's OK first (laugh)

Q: I wanted to start by asking simple questions, we're asking everybody to describe old times that they remember from the past, what they do now and what they hope for and imagine what will happen in the future. Can you describe how you normally spend your day Stacey, you're not working, how do you spend your day

Stacey: Well I work around the house most of the time during the day, just find things to do around, find things to do around the reserve or at my house most of the time, to pass the time till something comes up to do

Q: What kinds of work do you do

Stacey: Um clean the yard uh cut brush cut the grass mostly simple things

Q: What kinds of things do you do for fun

Stacey: (inaudible) or go to wongs where we play baseball

Q: give me an example of a good social gathering, something that you really enjoyed a lot

Stacey: mostly tournaments, sports tournaments that come up about every week in the summer, things when there's a lot of people there. lot of things to laugh at and talking, talking gossip

Q: What kinds of things do people like to gossip about

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Stacey: Rumours (laugh-something inaudible) who's goin out with who and all that stuff and who got into trouble with the law

Steve; like to joke around with people that got into trouble ... (inaudible)

Q: give me an example

Steve: there's so many I don't know where to start (laugh) I don't think thats too hard to figure out, practically any of us get into trouble, or if you were seen with somebody, yknow thats doesn't sort of fit into their mode I guess till you talk about that, you're seen walking with somebody, thats uh

Stacey: a good rumour to start off-

Steve: Yeah that feeds, feeds something and just keeps goin and goin into a

Stacey: like a snowball, gets bigger

Q: So you're walking with some girl or going out with somebody else is that kind of

Steve: Yeah that's how it works

Q: are there rumours about people who get into trouble when they drink

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Stacey: Yeah all kinds of them, I guess

Steve: Most of them true, the the rest of the stuff is made up, the actual drinking and stuff mostly everybody knows about it before they start, you can't do anything around here without

Stacey: someone knowin

Steve: someone knowin, and you can't get any privacy over here, thats what I think anyway, that's why I live where I live across there, privacy

A: How does that make you feel not being able to get any privacy

Stacey: gets annoying sometimes, people start a bad rumour about yourself and uh and it gets worse as it goes along, its frustrating sometimes, you'd like to stop that rumour, try to stop it

Q: Do you think there's any good side to not having any privacy

Steve: I'm sure there must be, well you're not lonely I guess, i dunno, I, I, I've always enjoyed my privacy and tried to live a private life, so I couldn't really say what the good sides of living across here would be

Stacey: well you're in on that, you're told there will be a baseball game, be a volleyball, bingo, whatever comes along, you'll find out and you won't miss nothing that's for sure

A: You've gone to school out of town Steve in Regina, what's the difference like, is it hard to be separated from your family, some people sort drinking or taking drugs because they miss their family, have you been sad about being away

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Steve: Uh I, I can't speak for everybody, I, I enjoy being away from here to tell you the truth its um I feel more freer, I feel more able to express myself in my own in my own way uh I can do things that I can't do here um able to be more open I don't have to conform to any um any yknow social way around here. Soon as the moment you act different around here, you're the target of ridicule and its pretty tough and I enjoy being away from here. I miss it, sure I miss it at little, I've uh only been staying here in the summer since I was fifteen, its a good six seven years, I dunno, I enjoy goping to school

Q: Give me some examples of somebody who did non-conforming behaviour and got ridiculed, is it how they dress, or talk or what they do

Steve: The way it works here there's families and they uh they have groups and stuff like that. If your friend was a certain member of one group everybody expects you to be in that same group in that same closed area, you become friends with somebody in another area then everybody else jumps on you

A: You're gonna have to explain that to me in more detail, how are families divided up and how these groups are formed

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Steve: well uh like for certin families its its like they are more closed they uh might get myself in trouble here (laugh) They like to stay closed and they will stay within their own circle, their own circle of friends and all that and uh if you try to break out of that or associate with who they feel is not uh a friend of their family, you start associating your a friend of their family then they will uh kick you out, they will not associate with you or else uh tell you get rid of this friend forget it person, thats the way it works . What Stacey went through is a little personal but its, you got a real good example you

Stacey Its mostly rumours and stuff that break everybody, this certain person doesn't fit ith , this persons different, maybe he's got a bad reputation, they don't want you being close to that guy or whatever, its its not right but then that's the way it goes with the little groups

Q: do people have their minds made up about each other in advance, I'll ask a different question all together. What do people do to close you out

Stacey: Its mostly ignoring and they wont talk to you or they try to give a bad name to go with that person but its mostly just ignoring you theyll try to put you down in some way too

Steve: Or theyll talk about you behind your back, thats the main thing thats what I went through

Q: What happens to people when they go away to school and then come back

Steve: They're different. Some people are I think they experience different things there's a world out there where a lot of people haven't been , that have been here all their lives dont know about what's out there and they just close themselves right up in this in their own world, and that's it , nothing else matters

Q: How have things changed here since you were kids

end of roll

START ROLL 6

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STEVE: Well when I was about 11 or 12 well around that age, the thing to do for us kids then was to be able to walk around yknow at nights and uh visit, talk to people visit, yknow just simply to walk around and talk together. That was the thing to do, we never did anything like uh break into

houses or yknow bustin things for no reason at all (cough)and um thats one thing thats different even I've noticed that, only 7 or 8 years ago maybe as much as 10. I don't see the kids today that walk around doin the same things that we did, at least they don't talk, you can hear them at night and I've heard this I've heard other people say this you can't believe the things that those kids say yknow they talk of destruction yknow or what they wanna do or who they wanna hurt. Its all talk eh I believe its all talk . I don't really understand uh if there is a generation line i l'd say its between me and that group today walkin around the the road at night. They vandalise and they don't understand that that's theirs and the trouble they cause and the expense they cause its really I don't believe they know how to think sometimes, so that's a difference.

Q: How old would these kids be

Stacey: The oldest would be about 15, the younger ones are the ones that love to vandalise things, the school is a good example

Steve: How old are those kids about eight years old, 9? There's some adults that have never grown up from that too, so called adults 18 year olds, 19, 1;egally adults but in their brains theyre still young

Stacey: I think why the reason there's some much vandalism in this place out of experience in hangin around with these groups there's really nothin here for them to do nothing to have pride in or something er uh, there's just not enough here to do. I think if they've would've get something in here for them to do at the pool hall that's a good example keeps them busy, out of trouble most of the time, that's it there's not enough for them really

Q: What kinds of things (inaudible)

Stacey: recreation centre, a lot bigger one. There's, I'm sure there's not enough jobs cause there's a lot of kids out there that have a lot of good experience in things but they don't know cause they've never had a chance to do these things. And if they would give em a chance I'm sure they would this place would change

Q: 8 or 9 years old is too young to get a job though, so that may have more to do with family how does the difference in money different families have effect the parents and children and their hopes and attitudes, you both come from from families that are relatively well off

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Steve: Honestly yeah

Q: What happens to the ones that don't have money

Steve: Angry jealous, I think that behind their, behind the mask they put up they are angry some of them

Stacey: Just three weeks ago or so uh we took these kids that broke into the elementary school and me and Leon, Leon Jourdain took them fishing to give them responsibility out there to make them work fer uh make em I dunno ... We were the kings out there, fixing the fire open the cans, they all had their little jobs to do, they try to make, like what leon wanted to do was make them work as a group just to get em workin as a group. They did pretty good up there

Steve: Yeah, its been said that they don't get enough attention themselves that they don't get enough people to do those kind of things, their own parents sometimes don't have the time for that to uh they think that um the best solution for vandalism is more parental association, getting together and counseliing and stuff but um a lot of the parents do think that its the teachers fault and the teachers in turn say its the parents fault and nothing gets done

Q: Why do they think its the teachers fault

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Stacey: Parents say that uh its up to the teachers to give the children discipline

Steve: They're just passing the buck responsibility uh don't want to take responsibility for the acts of their children. I think that in some ways they're just as irresponsible as their children

Q: I want to talk about problems of alcohol and drug abuse wihtout moralising, alcohol causes problems if you drink too much, when your parents drink its an example for you to drink too especially if theres not much to do and its difficult to understand when someone you've been relying on acts unpredictably. How do you deal with it when that happens

Steve: Its shocking sometimes, I dunno its awful its terrible, you rely on some people and they let you down thats thats the worst thing to have happen and if its because of alcohol then you really feel terrible cause yknow they could have helped it themselves, they could've stopped it I don't see their line of thinking when they do that casue a lot of problems

Q: do you think alcohol is a seriopus problem on this reserve

Stacey: Its getting to a point where it is gonna be a problem , anybody on this reserve knows that its getting to be a big problem more and more people are starting to drink. This winter there's a lot of people, a lot of drinking going on

Q: What kinds of problems does it cause

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Stacey: Mostly uh injuries and uh hurting themselves its you get to a point where its they're sad and they drink to the ones that passed away, they think uh its no use going on so they'll do something crazy ..

Q: Do you remember the days before the liquor ban was it different then

Steve: I don't think we were here then

Stacey: I've heard that during, when this reserve was wet the kids could not act the way they do today they seemed to cling together more then, I guess that's what I remember as a child I never thought of that I guess we did cling together as a group there was no this friend and that friend this family and that family we were all together

Q: Why did that happen was it connected to the fact that the reserve was wet

Stacey: I dunno I think its television in some ways too. Television just came here not too long ago uh in the past decade or so

Steve: I think that's where the younger kids get the ideas, they see movies like that's their outside world, television, most of the kids, thats what they see of the outside world

Q: You were saying you remember before there was electricity

Steve: It wasn't too bad, I was pretty young then I thought it was OK I didn't think of myself as being inconvenienced in anyway because we didn't know any other kind of life then it was OK then thats when the big thing was to go visit it was a big production, make sure you always had a pot of, a big pot of tea for your visitors cause that was a regular thing. Today there's not too many house that still have a pot of tea for you when you come in (laugh)

Q: What are drinking parties like for young people

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Stacey: Wild

Q: Give me a description

Stacey: Well when they first start its a pretty good time but um when it gets down there'll be fights, kids crying or something but uh it just goes up the scale goes up then it goes down (inaudible)

Q: Do men cry too

Stacey: Not too often you'll see an older person drinking, not too often, its mostly the teenagers

Q: And young guys cry

Stacey: Yeah,

Q: What kinds of things do they think about that make them sad

Stacey: They think they're not wanted anymore (inaudible) Its mostly fights why people cry at a party

Q: what would the fight be about

Stacey: Over anything I guess you say something wrong you I dunno its pretty weird to understand

Q: What sort of things would somebody get on your back about

Steve: there are some people that I imagine just go there to cause trouble, as soon as they get a little booze in them its uh its a complete change, its real strange i dont i dont understand the mentality myself. I've been to a few parties where there were, rarely do i ever party with people from around here, mostly with my friends from other places I've had some pretty good tiomes, yknow social times not, but I've sen I've seen what happens when uh some of the parties here yeah there are a lot of fights and they seem to wanna solve every problem there is when theyre drinking now I mean they didn't wanna do anything about it before, now that they're drunk they think they can solve it or they

Q: When you drink it lowers inhibitions

(BEGIN ROLL 6)

Q: Why don't you want to live on the reserve

Steve: there's nothing here, there's nothing here but governemtn jobs and and the camp look look whats whatever happens with the BWCA we know were gonna lose a lot of tourists and uh the only work I can find other than governemtn jobs is guiding and or if I can't job I'm pretty well unemployed and so there's pretty well nothing here nothing permanent here guiding is not somehting I want to be all my life I have a lot of dreams and I want to fulfill them when I'm done at school there. Things are starting to work out for me now, ia ahve no reason to be ehere uh some that have moved away have never come back, I can't think of one right now uh Larry Jourdain my

uncle uh he uh s got a good permanent position in Fort Frances right now, and he says when he comes home he doesn't feel like part of the community any more, and I know that feeling too, I feel i dont feel too much a aprt of this palce.

Q: What do you think Stacey

Stacey: Yes I would feel better to move away from her, uh half of the time Im really not happy living here cause there is nothing here for people that wanna move on theres nothing really here um

Q: can you think of anything that might happen to change the place

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Steve: A road

Q: What do you think it will

Steve: I think its gonna be one of the greatest changes or uh the most drastic changes will take place when the road comes in (repeated)

I dunno whether they're good, if there'll be a lot of good come out of it but with the good you've got to take the bad too but uh i think its better that we have a road here. Cost wise we can have jobs here we can have uh I cant begin to think what kinds of things we could have here with a road

Q: Well begin to think what would happen what kind of shops what kind of traffic

Stacey: There'd be better (?Pauls) here I imagine, I imagine the tourists would rather come around and spend money coming in on a very highly expensive plane.

Steve: Well that's mostly it the uh cost difference, we'd be able to bring lumber here during the spring and fall when the ice is too thin to go but too thick for a plane to go through and that stuff. There's a period of about 2 weeks in spring and fall when we can't leave this or we can't come home depending on what time it starts there's spring break up when the ice starts flowing then there's freeze up emergenices what about emergencies you have somebody here that's dying at night there's no way you can get em out not till the morning.

Q: What is your fanatasy of the best thing that could happen at LLC with a new road

Stacey: Busier place, more people would probably wanna come and visit . There's a lot of people out there that would like to come and visit there relatives but cannot get in cosue of the cost plane

Steve If I were to live here with a road here I'd have a business in mind with a I'd start a taxi business to Atikokan and Fort Frances. I know it makes good money cause i see it in Seine River and it has a road and they have a person that drives a van his own van to town every day. He gets hired by medical services to drive people with apointments into town plus whoever hires him, thats another thing . But you'd also have probably more successful baseball and hockey teams I'm pretty sure cause you cant get a successful baseball team if you're playing against imaginary opponents uh we did OK this summer but it coulda been a lot easier it costs us \$2000 to run a team to Kenora, thats without food and part of the rooms \$2000, we had to raise that through beggin the local companies and camps, that didn't provide too much and they're still paying for those boills.

Q: What is gonna be the downside of the road

Stacey: The alcohol (inaudible) maybe even a few accidents over alcohol , it'll be a fairly long road a long drive from, where is that, from Flanders or right from town now it'd be a long ways.

Steve: It'd be a five hour drive from Fort Frances, four hours maybe.

Stacey: So that'd be probably one of the downfalls of the road maybe then uh unless thers some way of controlling it. I wouldn't even know where to start on that.

Q: Who was for the road and who was against it when you had the vote

Steve: 99.999 percent for I guess I duno the vote is up there on the telephone pole, the results there was only one or two people that voted against it I think only one person.

Q: What was their objection

Stacey: They voted against it because of a joke, I know who (laugh)

Q: It would probably bring canoeists who would like to disembark from here

Steve: well the road goes as far as Beaver House now. and theres a few canoeists that do take that route to go there and there's also one that goes to uh lady rapids which is just six or seven miles away from here

Q: Do you think you might start a resort of your own

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Stacey: I had a i was just by myself thinking there would be a very big income if there was some way this reserve could get it together to have a

resort of that ??.

A: After all these years working for Campbells I'd think you could.

Stacey: There would be a lot to be made

Steve; Ill tell you one thing though, if we do win the uh BWCA thing and exemption, Hamburgs is gonna have to bow down to us. He's the one, he doesn't support any kind of uh of uh economic development such as building our own resort of course we have uh an advantage yknow he'll fold uh if we do that. now we do wanna build our own uh our own resort here but as a private venture bewteen certain people and a few of us have already plans to do such a thing.

Q: Would it be a collective operation with the band

Steve: no, uhm this is uh my dads opinion and mine and uh a lawyer friend of ours that we could never do it collectvely and hope to uh one of the lawyers said that uh we should have that the band have part ownership, thats not what we want through. its gotta be personal, its gotta be private, a family business thats it itll be a family business ?? we'll put up the money and we hire the guides

Q: People were saying earlier that back in the old days, the 50's, pretty well everyone was on the same economic level, on the reserve, before elections, people were more likely to share things, and as time goes by the gap between rich and poor widens what do you think of that,

Steve: I think its too bad, the survival of the fittest.

Q As far as powwows go some are of spiritual significance, others are just get togethers what do you think of old traditions, like the songs, do people try to learn songs from elders.

Stacey: They get songs from other powwows and they record it and they learn it they do it over again, and uh some people say they the singers say they dream of a song.

Q: Less of learning from old people and more dreaming new songs

Steve; Mixture I can't speak with authority on that Im just guessing. Calvin Ottertail is the one you should talk to about that (inaudible)

Q: Are you interested in the old ways, what elders have to teach

Steve: Passed away I guess, I respect thier, everything they say, I don't make fun of it or nuthin but uh I can't say that Im active in it.

Stacey: Ther's another thing about the traditions there slowly dying off uh
I was listening in gossip one time that uh if there is to be a powerline, if
everyone left

END OF ROLL

AMELIA BURNSIDE TRANSCRIPT

ROLL 24

FILE NAME AMELIA BURNSIDE

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Amelia: Cut wood for the winter, do I have to talk in English (laugh) I told him that (speaks in Ojibway)

Marie: translates (begins inaudible) in the spring they made maple sugar the they go into a picking blueberries, all summer got all kind of berries, and while they're doin that they uh they also get ready for the winter by dryin meat smokin meat smokin fish smokin berries the into the fall they they uh get also make birch bark baskets in the spring for they can pack their dried meat dried fish dried berries in summer then in the fall they put those away. they used to dig holes in the ground and bury the dry meat smoked fish and dried berries then in the fall when they make rice they make a lotta rice and put that away for the winter Then also in the fall they picked what do ya call cranberries they pick all kind of berries and put em away for the winter and they used bear fat for frying er for lard or whatever and uh then into the fall they began the uh they had all kinds of meat moose meat bear meat beaver muskrats ducks partridges, then in the winter they used to snare rabbits too I guess in winter time. then from teh meat the moose and the bear they used to save the moose hides anmd the deer hides for that for their clothing and also for that rabbit fur for blankets.

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Amelia (in Ojibway)

Q: (Judith) maybe you could start in the spring and go around the seasons, where people would go to when you'd come together into the village when you'd go off to trap, get an idea of the cycle,

Calvin translates question

Marie: In Ojibway - mxing a bit of English There must a been lots o people cause they used to go out together

Marie Translates: In the spring time days they used to uh used to go into groups to make birch bark canoes which they used to travel around to one place and another where they can pick rice, pick blueberries then they'd in the fall they'd go trapping, a lot of them would go in groups with their families they'd take the whole family then in winter time thats when they moved back to the reserve moved their families back into the reserve so the men can go trapping I guess a lot of them did take their families into the bush trap, that was before they had the schools

Q: did your grandmother go to school or did she travel with her family on the trap line

Calvin translates Q

Amelia; I was about 8 or 9 at the boarding school so uh I stayed there till I was eighteen and I didn't know what to do My dad my ma died so they put us in the boarding school, my sister was the first one to get out first to come home and I was the second one about 19, 33 I came home, I was there over ten years

Calvin in Ojibway

Amelia: Oh they just stayed here (parents?) and I was just a, I suppose i didn't know anything (laugh)

Calvin in Ojibway

Amelia: UhUH in the fall we stayed home and in the spring too, my dad was trapping and he went out to the other men and we stayed home all the time

Calvin Ojibway

I dont know nothing (laugh) we were just small then when they start trapping my dad was, my mother died too about when I was around 8 we were just there was four of us three sisters and a boy, a brother

Q: Where was the boarding school

Amelai: In the at the reserve near Fort Frances, at Couchiching

Q: How many students

Ameklai: There was lots of them

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must be over a hundred um

(Inaudible questions)

Amelia: they wouldn't let us talk in Indian all we had to do was talk English, the sisters, they were Catholics and the father the priest they wouldn't let us talk in Indian

Calvin Ojibway

Amelai: They'd just stay anyplace (Ojibway) when those guys were trappin they didn't stay in one place at all

ROLL ENDS

ROLL 24 CONTINUES (on Transfer reel 24/25/26)

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Calvin: I guess they didn't have houses or anything like when they used to trap by travelling around, I guess that's the reason one of the reasons they left their families at home cause when they'd go trapping whenever it got dark that's where they stayed no houses no teepee or nothin just a little sheltered place where they'd build a fire and make um a little lean to or something like that enough to keep them warm for the night and from there they'd just keep on goin to the next trappin place wherever they were goin

Q: What time period was this

Moreis: Way back I guess they've done that all long ago they used to

Q: Were they living that way when you came back from boarding school

Amelia: No they had ouses houses then when I cam back from boarding school I stayed, small cabins log cabins and I stayed with my aunt and uncle

Q: here on the reserve

Amelai: yes

Calvin in Ojibway

Amelai: (Ojibway) but there was small log cabins, that was before uh that's when I left it was 1927 where there was i was three sisters and a little brother, we used to we used to stay in the winter time there was a little log cabin here right there,

(technical stuff)

Q: How did people survive, I still don't understand how people made their clothing or bedding in old days

Amelia: I guess they make them, they used to send for them yknow we didn't have any store here before in 1927 they didn't have anything here. There was a guy from uh Flanders that came, brought the food here there was a guy that was living here he was Moses? two moose they call that guy that's where that Mr Cmpbell brought stuff in and he sold it to the Indians, long ways from here to Flanders, horses used to come all the way down to here they used to have a big ?? here that's where the horses went, to Flanders.

Q: Inaudible

Amelia: Oh yeah we had them, they sold them all about

Marie: I heard that they were the only Indian ponies they could get so they bought them from here to take em down to the states

Q: Inaudible

Calvin: I guess they were a special breed, like they were original Indian ponies they used, they claimed they were original breed Indian ponies. I was reading an explanation about what type what they meant by Indian ponies

Q: They were the last Ones

Calvin: I guess they were How many did we have, four? Four ponies, three of them were quite young, one old one old one

Q: did they live out in the wild

Calvin: No they just roamed freely

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wherever they wanted to go eh like they never went too far away from this area here like they was always around never roaming further than where they had to go for food

Q; Inaudible

Calvin: Yeah I think most people were (??inaudible) like the grass you see here was never that bad when we had horses here, it was always cut to a certain length or somethin like somebody mowed the lawn all the time all over eh and that kept this place

Marie: trails off in the bush where they used to go I remember goin on trails out in the bush where they used to walk , really nice to have them , anyway I was kinda glad they were taken away where they can take care of them better than bein out there in the cold winter nobody didn't take care of them I think Dad was the only one that had them in the barn in the winter time towards the last before they were taken away about four years

Calvin: Remember that time your ponies mother died on that island

Marie: Yes that was just a young pony she was only about 3 months old that little pony was born on that island and they stayed there on bout 3 months

that summer on that island and the mother died on that island, and the little pony was to swim across and here that's about 15 miles

Calvin: That little pony was never here before but she was able to find her way here without ever being here eh

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That was amazing to see that happen (This story of the pony and horses continues untranscribed)

Q: Tell me more of different animals how people used them

Calvin in Ojibway

Q: some animals are used for food, ,, ,, this question goes on with no direction

Calvin in Ojibway

Marie in Ojibway then Amelia: she had a fox

Calvin: I guess the reason they did keep some pets around the house was one reason only, they, through a vision I guess they were given these animals to keep as pets around the house. Like they just didn't go out into the bush and grab whatever kind of animal they wanted for a pet. They were given an animal for a pet through a vision or a dream,

Amelia: They say that bear comes around (inaudible) lookin for that his name was Gilbert (Otterwind)? still that bear must be old, little white here and black, maybe somebody killed it this summer, there's lots of bears killed, (laugh)

Calvin: I guess there's this one person Gilbert (Otterweet) what's his name, who had one of these types of pets, he had two cubs, like two bear cubs I imagine that'd be quite awhile ago, that'd be quite a while ago that he died and he was old then and these two cubs had little markings, special markings on their chest like that, like little beads like they were wearing a necklace or something and these two bears they still come around here every so often looking for their master whatever, you might call it their owner. I imagine they might be pretty old now, I dunno the exact life span of a bear, but I imagine they must be pretty old

Q: I understand that people used to learn things from animals from watching animals about how to survive, Can you tell us about that Amelia

Calvin translates

Amelia in Ojibway

Calvin translates: She says that uh I guess thats one of the reasons why Indians had these visions and dreams about animals. Thats where their life form comes from is from the dreams they have how to survive, how these animals survive and she says that some of the reasons why some people were given these special animals as pets or as companions around the household, I guess its a type of lifegiving thing if you have a vision that youre given its a special treatment I guess if your given an animal as a pet

Q: (inaudible-something about bear, also clans have animals, like the bear clan)

END OF SOUND ROLL/NEW ONE STARTS

Calvin in Ojibway

Amelia Ojibway then English: Long ways from here they know each other (Ojibway)

Calvin: What shes saying is that back then if you're born into the lynx clan you do originate from the original father which is oe person, but she doesn't really know how the clan system originates or how it was originally set i guess but if you do know another person of the lynx clan that is on another reserve they know for sure they's a relative of this other reserve that has the same clan So I would gwestimate thatthere's probably a lot of different clansall over, different animals

Q: When people meet somebody of the same caln does that mean anything and if it doers has it changed fro before

Calvin translates

Amelia in Ojibway

Calvin: She says like I guess just the surrounding area here she's talking about, like if you meet people from another reservewith the saem clan as you I guess they're distant relatives or something cousins or whateverand shes referrin to the reserve just south of us here in Minnesota that lake, we have I guess we have a lot of relatives that live there with the saem clan our toem we call it and uh I gues there just applies to most other places as well where people have the same clan yer somehow related to that person with the same clan, totem,

Q: What clan are you from

I'm from uh ?Wasee? clan which is uh

Amelia: Ojibway

Calvin: I guess she's from the clan of the moose, moose clan, thats to her Ojibway

Amelia: Ojibway (laugh)

Calvin Ojibway: Ok I guess her clan like she doesn't change right, she changes if she marries a different person her children will have the fathers clan but she stays a moose all her life because of her fathers side (laugh)

Amelia: He asked me if my dad was a (laugh) he wanted to say my husband (laugh)

Q: Inaudible

Calvin: There is no significance if its the moose clan or whatever, there must be some explanation but you have to do more research in that area There was never anything done in that area of research Like tryin to figure out why these people have sturgeon clan or moose lynx whatever, (Ojibway)

Amelia Ojibway: They used to live in that Couchiching reserve mmmm(sounds like) and the moose they used to live in Seine River Thats where my dad came from

Q: Tell us more about clothes how people made them

Calvin: Like she mentioned to us that they used to have to kill a number of rabbits to make one blanket one rabbit blanket Ojibway

Amelia: One hundred rabbits they used for a blanket Its nice too (laugh)

Calvin: How they made that blanket was they used the fur side eh fur side and they uh what I guess theyre doin is they stretch that little rabbit stretch it as much as they can without tearin it and they sew the two together and all you see is the fur when you turn it over on both sides, so thats why they needed so many rabbit skins I guess. It was warm

Amelia: My mother she was not old, she used the she used to make uh a jacket with the whole a rabbit skin jacket I always think about that I wish I could get many rabbits I would make one we had a little brother she used

to the pants and the jacket we'd just let him sit down in the snow
Somebody had a picture of him I think that was my aunt that had it my
daughters husband mother I dont know where those pictures went to thats
cute when somebody's wearin the jacket and the pants even uh the shoes
rabbit skin shoes So I always wished if i had rabbit skin i would make that
I know how to make it

Q: When people buried all that stuff, did they bury any vegetables, I guess
not there wasnt much gardening

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Amelia: My dad used to bury? potatoes used to go there in the winter time
and pick some potatoes had to make a great big hole way down to the, used
to keep the potatoes there pack the hay and pack the leaves the dry leaves,
used to keep them nice

Q: What kinds of things did people do for medecine for their health

Amelia: Ojibway

Calvin: Shes sayin that would come through a vision also, its not somethin
you just do you're given special privilege of knowing how to make these
medecines special herbs that you had to pick to make this special type of
medecine for whatever you're tryin to cure also it comes through a vision

Q: So just some people would know this

Amelia: Just some people I guess they know, they had to dream about it

Q: How did women in those days have their babies

Calvin translates

Amelia: (laugh) Ojibway

Calvin: I guess they had uh whatchacallit midwives (Ojibway)

Amelia: They used lots of

Calvin: I guess it was the type of thing where I dunno the baby falls out
and they're there to catch it (laugh) a number of those midwives (hem and
haw) I guess they were experts in that only certain people could do that

ROLL ENDS

Start Transfer reel 26/27/28

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Calvin: (overlap from previous reel) only certain people could do that like when a baby comes out backwards you had to do something specially that you had to do eh, I guess there was some ladies that could tell by the shape of the stomach how the baby was how it was facing inside without the use of an Xray machine or something (laugh) I was born that way, like I was born here on the reserve without out goin to the hospital and I guess she was here when I was born

Amelia: I was just by myself with my daughter Marie and she was gonna have a baby and I took her I gave her a mattress and not maybe long time after he was born already I just cut cut off his uh and then another woman came in and grabbed him (laugh)

Q: were you scared

Amelia: No

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Q: I've been asking everybody this, what kinds of things did people do for fun in the old days

Calvin Translates

Amelia in Ojibway - I don't know what they're called

Calvin: I guess they used to play a game called um mocassin game, it was rather a game of tryin out with each other, like concentration I guess it'd be similar to that and uh another game they played was a game which is um which is a little bit more difficult which is chain of bones, a chain of about nine bones with a hole in the middle and you had a pin like attached to a string with a pin on it and the idea of the game was to try and um I dunno get as many of them bones on the pin as possible I guess and I guess there was a certain number of points you got to how many bones you could get on the pin, That was that game.

Q: (inaudible)

A: oh yeah they're still around and there was another game (Ojibway) another game which is the dish game which I think there is

Amelia: I think there's 8 of em but they put on all colours bones bout the size of this when you play the dish game theres theres a number of 7 30 and 60 and then its supposed to be (Ojibway)

Calvin: Theres one little figure there a human figure, like a hat with a head and a part of the body and you turn these little bones, theres seven bones

and each represents a different number of points, I think theres 4 circles 2 moons and a human figure and each of those bones are , I think one side is white uh the otehr side is red so it depends on what, like every time you bounce that dish those things bounce around they come down different colours all different coloured and each represents a certain number of points that you get uh but the human figure itself eh, if all them other ones come out red and this one comes up white its a total of 80 eh, 80 , so if you're startin a new game and the first person gets a chance to um to um straike the dish on the thing there and the thing comes up that way you automatically wins the game right off the bat.

Amelia: Thats what they do they play money on that dish game, mmhmm they play money with the sticks do these hundred sticks

Q: So people still have those games

Amelia: Ron's dad has got a dish game Ron Geyschick, he must be keeping that dish Thats lots of fun on that Thats what they used to do long time ago just play with that, used to play that money

Calvin: Prior to that before they had money I guess she doesn't recall what they used for stakes, as far as she can remember they always used money in those kinds of games

Q: A book I read said that there were shells that were exchanged that were of value

Calvin: Oh yeah, pearls or whatever they call them shells that was probably used as a source of youre valuable stuff I guess, whatever's valuable to the person what they used as a stake or whatever game they were playing

Q: Were the powwow outfits different than the ones they have today

167

Calvin in Ojibway

Amelia: Ojibway - Thats the new way I guess, they talk about something

Calvin: I guess long time ago when they had powwows they they really haven't changed that much but the thing that has changed is the process they use during the grand entry where tehly have the flag song the um the veterans song and the welcome song they didn't do that long time ago they (ojibway)

Amelia: Theyre doin it different now they never used to have it (ojibway)

Calvin: I guess along time ago they didn't have this when they had a powwow they just went ahead and started they didn't have this grnd entry or the flag song or teh veterans song and all these things I guess that is one fo the things that has changed from the past.

Q: Did people travel to powwows in different places or mostly here

Calvin: Ojibway

Amelia: Used to go down to ^{Nut} Lake and down to Tower

Calvin: Yes they did travel not to places too far away though just where it was accessible like by water or where it wasn't too difficult to get to like places like Nut Lake and Tower Minnesota, both in Minnesota, it didn't require a lot of walking mostly by water

Q: So were powwows mainly in summer then

168

Calvin Ojibway

Amelia: Ojibway, All summer

Calvin Yes, most of them took place in spring or summer when travelling was easier by water

Q: Were there ceremonies or events important to each season

Calvin Ojibway

Amelia Ojibway: In the spring, ther's nothing in the winter time just in the spring

Calvin: I guess the reason why they did have these feasts was to um give thanks for the material that was available in the spring like ducks or fish (ojibway) all that stuff thats ready in the spring thats one of the reasons why they had their feasts in the spring was because that stuff was available at that time and they only had 2 feasts one in spring one in fall because there was nothin avaiable in the winter time, I guess everything was all under the snow, frozen covered, not then you can't have a feast I guess. and in the fall I guess they used to have wild rice and whatever was available like fish and whatever stuff they put away for future use in winter over the winter time, like blueberries all the berrries they could pick

Amelia: I used to remember by grandmother smokin the blueberries,

they're just like those little raisins, you ever see those little raisins,
used to put them in the birch bark baskets and put them away for the
winter, all winter they'd eat them unless they'd smoke them

Q: How did they cook them

Amelia: They'd just dry them by the smoke

Q: How did they eat them, just like raisins

Amelia: yeah, they just put them away and eat them durin the winter time

Calvin Ojibway

Amelia: They just put them in the ?Bannock? Ojibway - rice

Q: Do people do that anymore

Amelia: They don't even have the Berries (laugh) in the summer time the bears eat them hardly any blueberries

Q: They eat them all?

Calvin: a lot o bears around this territory

Q: There must be cause theres a lot of blueberries grow on Lock Island

Amelia: I didn't even go out once this summer to look for berries cause theres none

Q: Does that mean theres more bears now than there used to be

Amelia: Yeah

Q: Are there any spots left for picking

Calvin Yeah tehres spots left but you have to look a lot to find enough worth picking basketfuls like that

Q: It would be even now

Calvin: In july eh

Amelia: July and first of August There should be some still blueberries if theres any

Q: I found them in Muskoka on an island, do they smoke much fish now,

Amelia: They smoke fish sturgeon too they smoke, in the spring there's lots of them when they spawn thats when they smoke em.

Calvin: In the spring thats when I have my feast, at the school every year I have a feast.

169

Calvin: In the fall I used to, and I usually have four of the elderly ladies help me out like to prepare dinner

Q: Inaudible

Calvin: No just North America

Q: Were there special places where people go to have feasts, or to pray

Calvin:Ojibway

Amelia: In the fall, Ojibway, but they used to dry up the blueberries , they never bother anything else but blueberries uh, Ojibway, those uh sturgeons

Calvin: Those people that could get around that I guess only a very few people went to special places but most had their feasts right here on the reserve here, like theres a waterfalls just half a mile down the river here where they could get the sturgeon they needed at least so whatever they needed.

Q: did they ever have receipts at the waterfall

Calvin: Ojibway they always, immediately after a feast they always had a powwow, and if they had a feast there had to be dancing in the sticks (laugh) probably one of the reasons they had thier feasts right on the reserve was because they had their dancing gowns there and everything they needed without tehy had to transport all their stuff down to the falls and had to come back again after the feast uh they had the feast right on the reserve here which is sensible I guess

170

Q: Inaudible-something about painted rock

Calvin: Ojibway

Amelia: Ojibway

Calvin: People a long time ago didn't go there very often mainly because

they were scared of teh area I guess like what happened was like if somebody didn't make an offering of tobacco I guess there was something bad that happened back in them days

Q: Inaudible - something about birch bark

Amelia: In the spring, Ojibway, I dont think theres anybody who knows how to write on birch bark

Calvin Ojibway

Amelia Ojibway

Calvin: I guess only uh special cerenmonial people could do that like not just anybody could go and write on birch bark whenever they felt like it and a special purpose for that writing on a birch bark

Q: Inaudible

Calvin: Ojibway

Amelia: Ojibway

Calvin: I guess today we only have one that is alive that is able to tell legends and stories, name is Frank Jordan lives just down the road there he's the only one that is alive today that is able to tell these legends and stories.

Amelia: Ojibway I used to be in that boarding school, Ojibway

Calvin: at the time they were doing all this like, there's only a certain time of the year you can tell these legends and stories and I guess at the time they were doin this that was the time she was sent away to teh boarding school, back in other time and she doesn't recall hearing these little story tellings and legends, when she was always away, so she never never had a chance to pick up on all these stories or legends which got told

171

Q: inaudible

Calvin Ojibway

Amelia: I don't think anybody would uh keep it to they might ??fight ??
(laugh)

Calvin: If they're meant to have a bear as a pet I guess there was, it was just like having a dog , like if you have a dog thats a pet youre not scared

of your dog, I guess it'd be the same as having a bear as a pet., wouldn't be scared of your pet bear, like it's somethin that was given to you through a special dream or something and if you had one of those I guess you had to take special care of the pet that you received through the dream

Q: What about the values she was taught as a young girl, for example people talk of the value of not taking more than you need when hunting

Calvin Ojibway

Amelia Ojibway: She's saying uh just the amount of stuff you needed was what you picked or what ever you were told, whatever things you needed to pick like you just didn't go like if you seen an extra or sitting by the berry patch, a blueberry patch and a raspberry patch, you didn't want to pick the raspberries when you were told to pick the blueberries, see ya just pick what you're told to pick, nothing else so those were some values that she was taught I guess as a girl, you didn't take anything you didn't need, just the things you needed to pick at the time

Q: was part of the values to share things with other people, like if you caught a moose or deer you'd share it with other people,

Calvin Ojibway, yeah that is one of the values that is taught, like if you had extra extra food or the family killed a moose it was only right to share with other people like it wasn't uh I guess it wasn't something you could take, like the moose is pretty large

Q: Inaudible

Calvin Ojibway, I guess it didn't really affect it that much like the freezer didn't make you selfish (laugh)

172

Q: More about traditional sharing, "They shared to survive"

Calvin: I think that's one of the reasons why we were taught that value too to share is that if you didn't share your stuff or whatever ya had a lot of some day you find yourself needing something too and if you didn't share what you had person next door is not gonna share what you need Those are important values that ya hafta to look at.

Q: Does she think those values are changing now, because of changes in the community

Calvin Ojibway, she doesn't think so even if they're not as open as they used to but they're still around

END OF ROLL

START ROLL 29

173

Calvin Ojibway

Amelia Ojibway

Calvin: Years ago a boy wasn't allowed to go out with a lady until they had reached the age of 18 or 21 for some reason and those reasons being I guess I think I heard Henry Geyschick talk about that one time, and I cant recall what he said but uh I believe there was very strict reasons why they werent allowed to go out with girls at an earlier age than that, I cant elaborate on that

Q: inaudible

Calvin Ojibway

Amelia Ojibway

Calvin: I guess women went through a similar process too when they were the age of 18 or 21 for the same reasons I dont KNow why

Q: How did people copme to understand their dreams, by themselves or through their families

Calvin Ojibway

Amelia Ojibway

Calvin: I guess when a person had a dream it was up to him to know what to do like he didn't go to anybody for help, it was up to the individual to know on what the dream meant to him,

Q: were some of the people taught to understand this language

174

Calvin: I would imagine like it wasnt anythin that you teach, like these special things that these uh medecine men do its not somethin they learn its somethin theyre given by special dreams through special visions its not something that they learn its somethin that just happens

Q: Do different people have differEnt skills

Calvin: Yeah they all have different abilities different skills

Q: Does she HAVE any stories she'd like to tell

Calvin Ojibway

Amelia: Just about open by the shores it was just lots of snow Ojibway those birds and uh that was in 4th of may, still snowin John Boshey and his wife , they were right behind us, thats when my son was just a (ojibway) this girl was just about 11 years old, (ojibway) its so cold we had to paddle all the way to Sturgeon lake thats in the spring when I came up (ojibway)

Calvin: She recalls a time a long ago when they used to trap up in Sturgeon lake I guess, coming home they started off it was nice like just time of year when the ice is goin away along the shoreline and on travelling home they was quite a ways up the river, travelling home it started snowing I guess before that all the birds had come back in the spring were here at the time already it was nice warm sunny all the robins, all the spring birds that come back were here, and I guess that year a lot lots and lots of them birds froze cause they're not used to that type of weather I guess it was a year a year of, a time when a lot of them birds froze to death because of comin too early I dunno, but Im usually told that birds know that when a storm comes and they go away so I dont know what happened that year. that was in May around may 4 it snowed around 8 inches 8 to 12 inches

Q (william) What preparations are you making now for winter

Calvin ojibway

Amelia: I dunno, (laugh) all I have to do is wait for my cheque (laugh) I never go anyplace

Calvin: lets just say we take action when the action is needed. Being an INdian person we dont or at least I dont make any plans for the future, speaking for myself, live by THE day, no special plans for the future.

END OF ROLL

DEBBIE + ROBERT ATATISE TRANSCRIPT

1

DEBBIE ATATISE - In 1974 when I came the kids only spoke Ojibway and hardly ever spoke English, only at school. Today you here them speak a combination of the two.

2.

and there very comfortable with English tho it is there second language. Because of TV and that big dish, they're learning different stuff.

3.

there seein a lot of things. I don't think kids - I wouldn't have seen when I was growing up. I know my sister's kids don't. I dunno. Even more violent than regular TV because there seeing adult movies I don't think they should be exposed to

4

they're outside of school the language even with the little ones 5678 years old they're using swear words every second word. A lot of negative things they're drawing out of our society that are becoming normal behavior in their own society.

5

there's a lack of direction at home in stopping that or not allowing them to see it. They're running around all night. I think traditionally the family did a lot of things together - hunting fishing ricing. Now Dad's go by themselves.

6

I think its a big difference. They would never have broken into the school ten years ago for a party. I think they respected other people's property more. I have lost over 2000 dollars worth of equipment. I was going to use my budget for playground equipment. This year I wanted to buy good quality but now they have to replace stuff destroyed over the summer

7

books and things I've collected over a 10 year period. The nice thing about being here over a long period - you can get things the way you like them over a long time. Those things get destroyed.

8

there seems to be a lack of - the band council doesn't want to do anything about it. I've made complaints, written down lists of things they've taken or have been destroyed and nothings been done about it. It's just 'oh'. I dont

21
know what I could do but replace it.

9

Q: why is there that shift? I think they've lost traditionally the way they've brought up their kids and they haven't anything to replace it.

10

I look back at the way I've been brought up - Robert's brother that lives with us - I respect the way my parents brought me up. I go to that part of me and use those tools plus from teaching to discipline and talk to kids. I don't think that the parents here our age have that direction.

11

there's nothing - they don't like the way they were brought up. We've had some meetings - they say with my kids I'm not going to do the same thing my parents did.

12

they don't have anything to replace it with. I got kicked in the ass or this happened to me when I was growing up and today they don't have anything to replace it really

13

so I think maybe a bad way of parenting is better than no parenting at all. At school when we try to bring parents in to talk about their kids behavior the tendency is to get angry at the teacher

14

they're defending their kids doing something wrong instead of really looking at the behavior and trying to do something - they just get defensive. they don't understand we're trying to help them

15

even with Roberts brother we say he has to be in by eleven he has a job he has responsibility there he has to do things he says why do I have to do this when the kids here stay out all night?

16

no you can't you have to be in by eleven. Trying to set rules its really difficult with him. He's fifteen.

17

he's right at the age where he's really challenging everything we ask him to do. Q: some kids say they feel bored.

18

I think that's a good - I think that's true. If they had more to do with their

3
parents - did things as a family - there might be some mutual respect between them. Robert's just been talking about getting a rink built.

19

we went through this last year. He got the boardx together, cut poles, tried to get some people to help him. Didn't get anybody. Nocked on doors, nobody would help.

20

I think the kids are expecting a lot to be done for them without anything in return. There's a give and take. You give to the kids and maybe they will return. You don't get anything for nothing in this world. You have to work for it. I think that has been instilled

21

but this group of kids between 13 and 30 cause they're still kids, they don't have a job, they live at home, get drunk whenever they can. So you say let's build a rink and they don't want to do it.

22

→ ROBERT : Yes, I attended the school here. Mainly all my school here except two years in Fort Frances for grade five and nine

23

I have the - I think I've come to the same conclusion as Debbie. The children are increasingly getting worse. Over the last 10 - 15 years.

24

I think it's a result of the breakdown in our culture, religion, beliefs. Seems like we're caught in a strange situation where we're leaving our culture behind and our own religion and trying to adjust to society as it is in the outside world, trying to make our own adjustments here on the reserve.

25

I think because of the loss of our religion , culture, there's a lack of direction among the entire reservation from the parents to the band council. I realize we keep blaming each other but I think untimately until the band is willing to pull together on the issues that effect us we won't get anywhere on social reform or trying to clarify the bad behaviro or students at school. Our economic situation is pretty bad too.

26

High unemployment - things like that. We're having a lot of problems I guess

27

4

it seems that nobody's willing to face the problems - a few handful. they're just banging their head on a brick wall cause there's no cooperation whatsoever from the band.

28

maybe we can go back a few minutes.

29

OK when I was growing up - that was twenty five years ago. the community was still doing things together, participating in functions, working together, working and playing together. It didn't make a difference, people did things together. I think our whole culture, our traditional ways were based on looking at things in that way - togetherness.

30

there were pow wows, they had feasts. They had ways to give thanks to the creator. That was our beliefs, our religion. In the last ten fifteen, twenty years we've been losing that, slowly but surely.

31

frankly I don't know what my religion is anymore. I couldn't tell my child what it is to believe in the Indian way. I think that's why we see all that vandalism occurring, no respect for property, elders, anybody. I think that hits the nail on the head. We're lost - self-respect, respect for each other.

32

that's why our community can't work together anymore. We've pulled away. I don't know. My mind's confused. QUESTION

33

yeah they were close together. There wasn't as many houses as today, there weren't as many things. When I was a kid I used to do things on the left side, a bit bad. I think because all our community is in the transition from yesterday to today.

34

we're lacking direction in many, many ways. I think it goes all the way down to children, which is why there's no respect for anything or anybody. Until the community learns to look at those problems realistically I don't think things are going to change for a few more years here.

35

we can have all the economic programs going, that's not going to change - the social problems of the reserve, or the - the day to day living is not going to improve.

5/

END OF ROLL 13 - 15

36

QUESTION I think that's a result of the loss of traditional ways of life, beliefs, a lot of our beliefs were based on respect of the earth, water, air. I think cause we've lost our - not spiritual - our religious or spiritual foundation or belief system that breakdown resulted in loss of respect for each other, property everything

37

respect for all those things that we used to do as a community like pow wows and feasts. Nowadays the elders trying and put on a pow wow and the kids are just there to laugh, make jokes at singers and whatnot. So

38

I think its because of that we our lacking a lot of direction today. QUESTION. Pow wows was a - to me, a form of relaxation, of socializing with other members of the community. Now there's no form of socializing except to shoot the -

39

I think because people don't respect each other and property. Change to a positive. Know what I mean. QUESTION

40

I was on council for two years I tried to - I dunno whether that was right at the time, but I tried to instill a sense of pride in what you are and your work. We have to work nine-to-five and earn your money - that's the new way of survival.

41

that's what I tried to instill. I guess tried to get some forms of recreation going, but that would involve community effort and community togetherness. Never did work.

42

I helped out the hockey clubs, boys hockey teams. I did most of the work myself so I was bumping my head on a brick wall for children, and for the mens hockey team as well.

43

on the culture side I don't know too much about my culture either so I couldn't very well help my community in that area. QUESTION

44

no, no it was taught to us by our parents but at least we were taught to know respect for other people. pow wows. feasts, to give thanks for being

6
alive, to give thanks for everything the creator made. I think that's what's missing for these children.

45

I think it'll push the band into facing problems that w'ere experiencing today, that exist here and are getting worse. It'll probably force the band to look at the problems realistically or it will just get worse.

46

it might open doors for economic opportunitys for the entire band or most of the band, but we have to clean up our own backyard before we can make any changes in any area.

47

QUESTION. DEBBIE - there the ones that stay home with kids and try to bring them up as best the can. an organization like mothers against drunk drivers - MAD - where the women band together against drugs and alcohol. There's a big drug problem as well. They're really concerned about it.

48

I don't have any information, I don't know what direction to - they came to me asking me about it. They'd just heard about it. The mother's wanted to form an organization that would try and find information, go to some kind of social services and find information on it - teachers aids at the school, band office personal, most are women. They see the magnitude of the problem more than men.

49

not all men. Robert sees them. I don't know. QUESTION. not really. individually with each other on one to one or small group, but not together as a big group.

50

there's no open conflict. If I get angry because somebody goes under my house and steels roberts tools, we don't say what did you do with my tools . There's no open confrontation

51

I wouldn't allow my sister to take advantage of me the way people take advantage of each other here because most of them are family. Deep down inside we don't really think everything's OK

52

not just for myself but other people too. we were away a couple christmass ago we were living in the units and theres a laundry room over there robert's brother and wife were staying there and all his

7
brothers and sisters were using it too.

53

if it gets broken I'm responsible and have to replace it yet they did so I confronted them about it and they said it wasn't me but i knew it was them. finally one admitted it and apologized and said she'd replace the TIDE. little bitty things

54

that's typical. everybody wants to - they don't want to talk about the bad things. I think they think robert's family thinks we're rich. since robert was buying a new motor a couple years ago a little one.

55

he said to his brother, how about putting in a couple hundred dollars on this motor. then we'll have a boat to go to the store. he said you pay for it i'll use it. That's typical. people borrow and take things

56

never return them. we've almost gotten to the point where we'll put a sign on the door - we don't rent, cause they're always asking to borrow these things

57

QUESTION.

58

I think 20 or 30 years ago, we'd have approached another person in the community for help, to get something (MIKE PROBELM)

59

I think if you look back 20 30 years ago, people had the sense of cooperating with one another to survive. Very often a person would approach another person for assistance or to borrow something or for help, but I don't think they'd expect something for nothing. They would always return the favour, always repay you for what you're doing for them, what you're helping them for.

60

I think today people expect something for nothing all the time, borrowing or favours, there's no give or take, always take take, I don't know where that comes from - I think the breakdown in the traditional ways again. I think that's why people can't do things together anymore. Everyone wants to take, take.

61

QUESTION. How do you mean in terms of economy? Everybody in those days

8

was guiding or working. I think also - I don't know how - there might be some jealousies today because some people earn more money. It's our new way of life. There are jealousies - where am I starting? OK getting back to problems the community is experiencing, the community has had problems trying to solve problems we're dealing with. There's an attitude we can put a bandaid on problems and that's not the case. Indian affairs and other agencies have the same attitude. They don't want to look 5 - 10 years down the road, they want to put a bandaid. For example, Indian affairs, when they allowed bands to administer their own funds in the early 70s, some may have been able to look after their own administration, but some like ours didn't have the capabilities, weren't ready yet. So our band has been going into the hole until two or three years ago until Indian Affairs said Lac La Croix band is two, three hundred thousand in the hole. All that time councils were telling DIA we're having trouble meeting the budgets, and DIA didn't respond until we couldn't get out of it. We're still paying right now

62

accumulated over the years 10 - 15 years. Now the band is suffering. I guess economically as well because we can't get anymore programs from DIA because in their opinion LLC can't manage funds. They can't complete programs within a proscribed budget. So - it just shows, it's just an example that Indian Affairs or other Agencies haven't had the desire to genuinely help the band iron out their problems.

63

QUESTION. I don't know. I think I.A. - this is my opinion - they have policies and their jobs to keep. It seems like their not genuinely interested in helping native people. Ultimately, it's the native people who have to help themselves. But they need the initial help or assistance from Indian Affairs or other government... what was the question again?

64

the legal issue of Quetico park - they gave lac la croix band the exemption to the motor ban in quetico for several lakes but put a bandaid on the problem they have us five years to come up with alternative economic ideas, but it's not very much time for a band such as ours that doesn't have the ability to move in other economic - to work other economic ideas and make them really work. So they haven't given us much time. 5 years is all they gave us. That's another example of how the government could be more genuinely interested in helping us.

65

1913 I think - phone - they could be giving us some compensation I think for -- when the government kicked lac la croix or sturgeon lake band members out of 24C that's another example of how the government has really neglected real aid real assistance³ to native people. Our band



9

wasn't given compensation, nothing, for lots of land that was traditionally their hunting ground, fishing rights, etc. I think that's why their putting a bandaid along the band to uh... lost... which is why MNR has given an exemption to the motor ban in quetico - as part of the bandaid, a classic example of what kind of help the government has been given native people. QUESTION = they only gave five years right. QUESTION I think so. I think it would make a big difference. A permanent exemption would be a better solution than the five years they gave us to find alternative economic ideas. So I think the band, given longeter time to develop economic ideas could, I think there's the ability to do it. But the government could only look 10 -20 years down the road for once and took a genuine interest in trying to help us, we could help ourselves eventually.

66

DEBBIE when Judy was here the lasst time she showed the film at the school and was asking the kids questions about ... I went over the things that had happened the history when they tried to kill off the people at sturgeon lake and how finally at gunpoint they made them get off and they gave them this exemption in the park, how will they make money, they didn't seem to really understand. They couldn't get angry. They didn't see it. Maybe it was new to them. I think also that the kids are so involved in what they want - they like their heavy metal music, their recreation, they don't see any future because nothing has really changed. Anone whos gone off to school has come back and rutnr to guiding, so I don't think education is really a goal for them. They don't see it, it's not tangilbe. We have trouble with kids at the high school not completing their education they usually do it in five years, just keep coming back and back

67

want to be with their friends, not get their educaiton and be something else. I don't think they see being a mechanic, carpenter, doctor lawyer. Kids in white society, my partents ask what do I want to do when I grow up. Their conditioning you to be responsible for yourself and take care of yourself. Get married, have kids, but what if your husband died. I became a teacher, sister a nurse, because everybody needs ... you have to be independnat and self sufficient. I don't think the kids here see that or understand that their parents get cheques at the end of the month from UIC or mother's allowance, you have money. They don't see you work in order to get that money to support yourself. I don't think education is really a priority becucas t ehy don't understand what it can do.

68

QUESTION culture and shcool - um - we can't on the surface talk about things and Calvin Ottertail whos the native language teacher talks about things that go on at different times of year, maple syrup in the spring, rice, berry picking, but the really nitty gritty spiritual aspect we can't touch on. the first time that we had a feast calvin and I worked on it, a

10
spring festival of thanksgiving which was traditional. We found out about it in books. We collected maple syrup for five years in spring with the kids, about the thrid year we found out we're not supposed to taste the syrup til there's been thanks given. We found out so we decided we would have a feast and ask an elder to speak and give thanks

69

at that time we prepared different - roberts brother shot his first moose so we got some ladies to come up, smoking meat, fish, the kids learned how to prepare foods then we had this feast day. I was shocked when the elder brought out his little bottle of whiskey and starte d passing it around. I was upset and other people were too, that this was a traditional - this was, they - in Indian I guess they call it holy water, or pure water or something but that's not what whiskey was. That upset us so the next year, last year, we asked if there's anyway that part could be dispensed with. They said no, they were told by their elders that's what they should use. Not just recently but...

END OF ROLL 16 - 17

Sound Roll B2.

STEVE JOURDAIN POW WOW

PART ONE - P.A. SYSTEM (BAD SOUND)

1

This coming summer of 1988 was to have been our last year of using quetico park. that meant our whole livelihood....CUTS OUT

2

we have received a tremendous lot of help from a lot of bands across the country. a lot of help from non-indian people as well. help to apply pressure on the Ontario government to give back the use of Quetico (Jingle dresses in bg). we made all kinds of attempts to change our lifestyle to a new economic base but after 10 years we couldn't find nothing to replace our means of livelihood

3

we did a documentary on the whole process. that's why the film crew is here today, to film our bands efforts at thanking the Mnister of Nat. Resources for one and all the bands that expressed concerns on our behalf. (SYNC AFTER HAS BEEN CUT OUT)

4

STEVE SPEAKS IN OJIBWAY. I like to explain that the kind of customs and RCMP are here at our request and we apologize for the inconvenience to our visitors. it's a necessary inconvenience we have to put on people on accoutn of problems we've had in the past. so welcome to everybody

5

and have a good time thankyou meegwetch. WINDIGO meegwetch thank you very much steve jourdain chief of the lac la croix band. If you can hang around we'd like you to do a special thing after the dances. there's more than one way of saying thankyou here from the Indian people. so stick around. (PIECE OF SYNC REMOVED) how how dancers just get ready. we've only got this afternoon and this evening. DRUMMING STARTS

LONG UNNUMBERED PORTION OF TAPE HERE - DRUMMING

6

STEVE TOOLE - I have no doubt the media attention and the large number of letters in support his evenutal decision, did impact on the minister however I really believe it is his own pershional feeling and understanding o for the situation that caused him to make the decision he did. he got personally involved in this one and I think he just opened his heart and his mind to the issue at stake and made a good decision

2
7

STEVE JOURDAIN

I think there's no doubt he was. the band approached him on a personal level, he opened his heart and his mind to the chief and ourselves at the local MNR office and made a decision based on what he heard

8

first of all I'm not naive enough to say we did it all on our own. As I said at the pow wow, there was a lot of outside help. the minister took the time to come and visit us over a year ago to see the actual situation and also the genuine interest of the local district office. being way out here in the bush stuck in here in lac la croix we had a problem of trying to publicize our plight and whoever's brainchild this was to go with the media it was a very wise idea because our story was told. province wide and nation wide. without that I think we wouldn't have gotten this far this quickly.

9

the other indian bands supported us monetarily and through our own indian culture, our own ceremonies, we're helped spirituaslly in that way. there was also an effort by our national associaiton in a letterwriting campaign. there was also an effort by our provincial organization to write to the ontario government.

10

our national association is the assembly of first nations and our provincial associaiton is the ontario chiefs council who wrote letters and petitions to the ontario government.

11

we gotta lot of support from the our political associaitons, support from the assembly of first nations in bringing our plight to the attention of politicians. we also have a provincial organization called the chiefs of ontario office who initiated a letter writing campaign and circulated a petition at our last chiefs assembly in toronto.

12

which helped us tremendously. the moral support we got from other bands encouraged us to keep on rather than to give up on our quest. realistically people were giving up on this reservation. it's been a long hard struggle

13

it was nice to know towards the end that other people cared and that they were morally supporting us through their prayers and through various ceremonies and monetary donations as well.

3
14

I guess the moral support for us to keep on rather than to just throw up our hands and give up. not too many people realize that we absolutely had nothing to fall back on (AMBIENT MOTOR) the last two years the moral

JAY HAMBERG

1
Resort started with logging in 1920. Grandfather Campbell came down from NS lived in Flanders came on ice roads to twin falls and ran stores native people working after logging just maintained Campbells. 1925 - no tourist trade, village would by flour sugar. tourism started 1930. Outpost cabins - tents. guides started 1940. 1 or 2 log cabins - white canvas tents. by 50's - Dad started working 1936, by 45 were hiring guides from village.

2
50's, 60's guides started. my grandfather started with stores whoever logged area. bought furs and took em up to Hudson's bay trading post.

3
in summer he retired. population wasn't great in village. i don't recall how many guides when I grew up 6 - 10 boats at most. not as many as today. we came here my brother and I, until we started school in Minnesota. (Jay's life story)... being a youngster, before the housing came up. The only building over there was the old log school.

4
they paddled over in canvas canoes, in winter had horses, came to trading post. plus people who worked for my parents. they were part of the family because they were there for 25 years. I can't recall the houses. The government came in 55 - 60 and built prefab homes. that's when village started to grow. that's when we started more jobs, built onto resort. big growth period in 50's and 60's. that's how we can say we all grew up ourselves, village, campbell's, quetico park.

5
growing up of it - when they tried developing quetico, they set land aside with village where it is, we were growing, we had wars and depression, we grew bigger, so population growing on reserve. utilization of quetico and border water - freely and openly, no motor ban, no air ban. in the 50's and 60's we still had access to park. growth of resort was great, employing people, then all of a sudden the world is getting smaller. politicians stepped in. lands and forests opened ranger station, we started feeling all the laws.

6
that slowed growth of resort and cut employment. QUESTION. on a short-tem, you can't make plans. say another exemption of five years. we've had those for last 10 years. trading post, the store. we bought logs, lumber, never built - because the laws - we never knew. can't plan on short

2
term. on long term, once you know you aren't gonna get goofed up you can make a long-term plan.

7

canoes on beaverhouse leak. nobody's gonna spend money on new canoes and motors. need an indefinite amount of time. now when we get an extension its gonna give us a better feeling and village can grow.

8

village with gov'n't are talking of building own resort. if we did we could grow more ourselves. i'd like to see an airport, a road. there's been money for band, could build up a community, it could grow, an old folks home, young girls could work in buildings. airport - management, maintain and so forth, scheduled runs. school kids wouldn't feel isolated. kids go out in younger grades go out to thunder bay, wanna go home, can't - if they know they can get on a bus and airplane for 35 dollars, they'd do that. some even working. what they need is travel back and forth and that's the biggest problem - cost of getting back and forth. if they wanna do business or buy clothing or day off costs 360 dollars, but if we did have a run.

9

village would improve - transportation for ourselves. i know someday there gonna do something in tourism. that would help - transport. as a tourist operator being in business for 20 years, being in sports shows across states, talking to other camp operators, good fishing, isolated lakes. we have better fishing. promotion wise we don't want a road. ruin image for tourist trade. put in airport, promoting tourist is greater without a road. actually lac la croix is a great fishing lake, smallmouth bass, boundary water lake. distance has really promoted. people can drive from chicago in 12 hours - getting here is easy. with a road, independant fishermen will move in like they have in all the other lakes.

10

you can promote a fly-in lake. big problem is when you put in road, hurts fishing. with native guides its great, but now we are employing as many guides as we can. put in road, people will work elsewhere, we won't have guides. QUESTION its a long route. 3 hour drive to atikokan. nobody will drive 8 hours of road. i was talking to guides, business in atikokan or fort frances, medical services there. traffic will be routed to fort frances. they'll get road in, be happy for awhile, then they'll see what happens. sea plane is faster, buying a car, lots of people won't be working - how can you afford a car. more liquor and drugs. its gonna be a hard few years. they realize that. a lot of older ones wannza be isolated. if road comes in, biggest problem, they need work.

11

if not work, guidance, move em out, we move them into guiding, we've got

3
boys 19, 20 years old, but common sense and communication is not the best. lack of transportation and moving in and out.

12

education has improved the guiding by 100 % they know they can carry on a good conversation, know customer is paying them and dollar value. they've got to catch fish and make people happy. we've noticed that with younger guides. techniques aren't as good as older guides. some guests don't want to talk, like a quiet guide. but people here like to - its something else, they talk about trapping, freeze-up. that impresses American guests

13

of power goes off, in ciities that's all fixed in a short time. QUESTION. they do. what we have? QUESTION a very slick bunch of people. quetico, lac la croix - if I was minister, i'd have a motor route. there should be. it's mainly selected to certain group of people. talked to lady from minneapolis and she supported motor ban. canoed quetico for ten years. she's 50 years old and can't paddle anymore and knew she needed an indian guide - they get too old.

14

QUESTION it is - the traffic. common sense, says lake is fished heavily, your fishing it out. that is bad about border water canoe area. it's packed. before you had a lake 32 miles long, 2/3 in US. you're gonna have a problem. we need other lakes we need motors for guides to stay alive. we get a lot of people, have a catch and release program. all across Canada & US

15

no fish home - all fish in shore lunch, but nobody takes fish home. or trophy. there's a new master-plan in atikokan, should have been done ten years ago on fish management. when you got the fish - it's late, but if they jump on it right away, catch and release would be great. guides have commented - every state in the union. how do you do it on border water? Ontario and minnesota, to get two together is impossigble. No motors, now we want to make fishing agreement, very difficult.

16

QUESTION first of all you have the fisherman. it's a family. they've travelled all around, canada, mexico, states, alaska. they search - you get the guy that goes once a year. the great sportsmen. if they come once, maybe come back a year or two later. basically - they're fisherman, catch and release. corporate businesses - on sales trips. we do a lot of coporate business. it deals in the business they're in - lumber business are hardy men, don't want to play golf. if it rains, doesn't matter to them. when people come in on business with boss or customers, they get in a boat, sit 8 hours fishing, get to know guy personally, good and bad side, get along well in boat, no city. they come back to cabin, have dinner, play cards and

3
socialize. no other place to go to. even families - no TV, nothing but fresh water, air, see moose or deer. we get a lot of families

17

QUESTION we set this up - had a store in here before. a lot of call for conventions. san diego. meet in evenings, like a downtown hotel. in the mornings they'd go fishing, then in- most meet in here at night. We built it - not that many. we get more and more. we've had - they've come in. others have annual meeting, fly everything in. a group for two days straight not even fishing. just off the road situation, in a cabin. they just talk, commented on how much work they can get done. no TV, no bars. they get a lot of work done. ... QUESTION There's a survival canoe trip bunch of people which is outlawed in quetico. I can't say we've had a corporate canoe party. most of its all fishing.

END OF ROLL 18, 19

START OF ROLL 20, 21

18

On the dying sportsman - he's still there with jet service, motor homes. can drive thousands of miles. we notice at sports show, world has opened up and that's where their travelling to - alaska, northern manitoba - 3,000 dollars. new areas. customer coming for ten fifteen years wants to see something different. we lose. i've done sports shows in a lot of areas in the states - dallas, big show - they went to mexico. also to colorado, bc - we were too far out of the way. one year in omaha, they went to dakota. we do show out east, they go to north bay. we get all the same people. if you do a census of where all the people come from - midwest in United States

19

they're coming from all over. they've fished - fishing is becoming one of the biggest sports in the states. its taken over unbelievably. shows, magazines. fishing is heavily promoted. people might try it in backyard they read magazines, they will come. that's how we get a lot of people. its been going on since day one. sports catalogues - it's like sears, some of these catalogues. an inch thick. fishermen read that - rods, reels, raincoats, boats, fish finders - they get all keyed up.

20

cabin fever and bango - nothing more exciting than famous fishermen catches a big fish and its on TV, so we have trouble advertising because fishing shows show people catching so many fish then they come here and only catch 10. its hard in promoting.

21

its a lot of pressure. that is a problem with guides. younger guides can

4
cope with pressure. older guides are born and raised in slower - paddled in canoes, came on horses in 50's, you get a corporate man he's got 200 people working underneath him. he expects productivity. gets in boat, he may not even have fished before, seen these books and movies, puts heat on guide. bad days fishing, bad spots - i've had guides who can't cope with the pressure of people pushing. everybody thinks their a fisherman.

22

big sporting catalogue, order fancy stuff, can't catch fish. don't know how. they come with 19. dollar rod catch more fish than 500. outfit. it's amazing QUESTION. years ago the guides used their own boats. that's how they improved their lifestyle - TVS fridges, snowmobiles, their own boat. some bigger. so 10 years ago or so we started using their boats and they had more income. backed up by guide association on loans. guide doubles his money.

23

QUESTION. I collect a boat rental. a hundred dollar - that guy who has his own boat is making 200. instead of 100. money management is a problem. they got all this money so they buy new furniture, so maintenance on boat - haven't had management of money. boat needs new something - so we gotta get em organized on where to put their money. we offer the boats back and forth - send a big boat over, they'd use up gas, do fishing, damage - so we got two big tow boats for transportation. keep boats tied up here. so its under control. guide association was just formed ten years ago through MNR. they got their money to finance boats, snow machines for trappers. guides association can voice their opinion about problems that come up.

24

i have a home in fort frances. me and my wife - they move out october first, boys go to school. we fly them back and forth to town on weekends, then they come back next spring. this stores kept open. we keep an aircraft engineer, helper pilot. a lot of maintenance is done. five day work week. instead of 14 hours aday. QUESTION there's a big reserve joined onto fort frances.

25

reserves down the highway. a good spot to check to see where the road comes to seine river - the damage the road has done. there's a study. QUESTION with government bringing in road, logging road, log on way in. ministry have also stated they'll provide employment - cutting trees down, we'd have to wait 75 years to cut them again. logging into llc is not way to provide road. how they cut now - only 2 years of work. then unemployment. if they did, i'm sitting here trying to hire guides, my people go home mad. they've got two years, then they wanta come back, i haven't got any customers. QUESTION.

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it's called clear cutting. the ontario resident doesn't realize what's off the highway. it's difficult in NW ont because logging is biggest industry. now reforestation is big concern, but 10 years too late. if there was mining or more tourism, they'd act more on cutting, what's going on. it's - we'll show you in the airplane. QUESTION. In the master plan, there is no logging allowed. what can happen - we've been fighting this since 1948, the world is growing into us. they can close down motors to beaverhouse, they'll ban airplanes, they'll destroy our business. with the logging end of it outside of quetico. the paper mill - there's three of them in the area

27

their gonna run short if we lose motor ban in quetico, in future years to come, we'll have lost tourism dollar in quetico. the pressure from logging companies will want to log company and they will win because quetico is not supporting anyone anymore. in each town theirs 1400 people working for the paper companies. they'll log the quetico. we'll be sitting here selling t shirts and once it's all logged it will take 40 years to gain back what we've lost.

28

logged too heavily - logging is like fishing. is there heavy pressure on lac la croix yes. if logging is too heavy in western ontario, yes it is. you have miles of space mowed down. you know it's logged heavily but demand is great. companies need wood. senseless to see all these big trees just sitting there. they've gotta log

29

there's also gotta be a wilderness area. they've gotta have an area set aside. where people can go and see what its like. quetico is a great area for that. quetico has been logged in 1900 and its grown back. tourism is a big thing and if they started logging it, it would turn people away. I don't think environmentalist groups would ever allow it to be logged.\

30

QUESTION people that we sell to at sports shows have been routed so many times down jean lake. they been doing it and so they might go to southern side. needs different entry ports. guides assoc. changing routes altogether and go into a different area. them park yes - people are routed in the same place cause of the entrance points. they've gotta reroute it fishing wise. theres lakes never been - it's like logging. those fish are just sitting there they'll just die nobody will catch them. they're not providing a natural resource.

6
31

we aren't using our natural resources properly. up to date - clear cut is the new - now they put in lots. they'll allotX number of lots in the area and clear cut in that area. certain lots per year. but there are some areas north of here - the lots are big. in our area, small. around quetico and even where we are and 10 miles west of us, there's not really good logging. cliffs, beaverponds, you can't build roads. all this area burnt over in 1936. A fire destroyed everything. timber here is immature it's small. it's not gonna be logged close to the resort.

32

my parents talked about it a lot. very scary burnt all summer. 14 miles southwest of here. snow in november put it out. you come across big stumps. it was very scary. at one point, they kept watching. we've had one or two south of us in border water, you could see it coming at you.

33

its terrible. QUESTION. that's a new law in BWCA in interior it's fine even in quetico. minnesota started it, first one 2 miles from here. it smoldered. guides went over and put it out once by pails. difficult to go into nonmotorized area cause your breaking the law. in boundary waters, could have jumped and cost canadian government thousands - we're against fires on international boudary. everyone on lake is.

34

a bigger one down here by painted rocks burnt for ten fifteen days, filled bay through smoke, you could hardly see. we had guests fishing in it, cinders all over. terrible. if it jumped over to quetico, could have burnt, cost government thousands. should be a mutual agreement between two sides.

35

QUESTION on lac la croix, again, it's considered one of the most beautiful lakes. i'd like to keep it nice and green. we've got two islands, it's very ugly. i can't see on border water canoe area, laws we talked about, buying resorts out, banning outboard motors, banning the tin can, putting in quota systems, closing roads, shut timber down, kicked everybody out, now park is sitting there. now when lightening hits it, they'll just let it all burn up.

36

they'll end up with nothing. with logging end, not logging quetico is good. if they're gonna have natural fires and log up to park boundary, one day there might be a 36, a big fire, you won't have any woods left at all.

37

i'm dead against natural fires. QUESTION it was a mine when they -

7
basically they closed it down for transportation costs - atikokan to thunder bay, iron ore - they were importing japanese market killed it. not only atikokan, virginia. i can't tell you percentage rate, but thousands of men out of work because of imported cars. damage i'm not familiar with it.

38

if that mine was anywhere else you'd have the same damage. QUESTION we're against it - here you got the government putting in a hudro plant and the quetico. down in sudbury they've got scrubbers and chimneys - it's not supposed to do anything, yet here we can't run a motor in the quetico, yet the other half of the government is building biggest plants in canada - how can they expect quetico to survive. all us are dead against the atikokan power plant.

39

i don't know damage - they don't have scrubbers on it. they're supposed to. it'd be nice if they did. QUESTION

END OF INTERVIEW

LEON EDIT - TRADITIONS / LANGUAGE

7

We're an isolated community and we've been able to retain our native language more than other reserves in the area that are accessible by road.

6

being able to speak our native language gives our younger people a sense of identity.

11

people are amazed at the young people who speak it, and want to come and learn about our culture.

we are looked upon as the most traditional reserve in the area

9

we are in a position to look upon

9

other communities and see what (10- full-scale assimilation) has done to them, to see if that's the route we would like to go

31

revitalization.

✓

TRANSCRIPT
ART OTTERTAIL (VICE-PRESIDENT, LAC LA CROIX GUIDES
ASSOCIATION) AND GORD JOURDAIN (GUIDE, UNIVERSITY STUDENT)

FILE NAME : TRANSCRIPT - GUIDES DISK : LAC LA CROIX 3

CODE : / between words means the words are jammed close
> between two words means the word is indistinct, and sounds like either of the two
Underline means the sounds or words are spoken at the same time by two different speakers and overlap

NOTE : Numbers are marked at the head on the mag. #

NOTE : Sometimes Judith's remarks are abbreviated.

Reel 82 .

46 guiding season question

JUDITH : ... you can go through the rest of the year, but mainly the guiding season.. Also, who the tourists are who come up here. Paint a picture of it. You're not on candid camera, it's just sound (LAUGHS). Could you please describe what the guiding season is like, who comes out here, how much money you make. As I understand it, more sportsmen come at the beginning of the season than the end, and then what you do for the rest of the year when it's over.

47 Answers re : season

ART : Well, it's usually busy in the spring, eh? May and June.

GORD : The season usually opens around the middle of May. 16th, 17th, 18th, around there. That's the (garbled 1/2 sentence overlap)

ART : Always the third yeah/saturday in May.

JUDITH : Is that when fishing season legally opens?

GORD : Yeah, for walleye fishing. I think the bass are open a week earlier, for bass fishing...

ART : Trout...

GORD : Trout fishing.

ART : They're usually open.

JUDITH : What kind of fish are there here, that they come to fish for?

GORD : Bass, walleyes, northern, trout, croppies. That's near/it.

JUDITH : What is a croppy?

GORD : A croppy?

JUDITH : Just out of curiosity. (LAUGHTER)

ART : Like a blow-gill

GORD : The perch family ART : A blow gill

GORD : Ever seen a rock bass? They live in the rocks, they're about that big maybe, about that size. They're like a pan fish. They're flat, like a pirrahna.

JUDITH : And everyone laughs when you catch it.

WILLIAM : I caught a couple of those the other day. (LAUGHTER)

GORD : That's what croppies look like - like a pirrahna.

JUDITH : So around the 24th of May, the flood begins. What happens? You might as well describe where people stay.

48 - Campbell's

GORD : They stay up at Hamberg's, a camp about 3 miles from here. It's a pretty good camp. I like, I like it and I think some of the people that come there think it's the best camp in Northwestern Ontario. They stay up there. I don't know how many people, can they...

ART : I think seventy.

GORD : About seventy people capacity.

JUDITH : So where do they come from mainly?

49 - tourists

GORD : Mainly from United States, all over, all over the States.

ART : The main one is Chicago, I think.

GORD : Yeah.

ART : Over half of them comes from Chicago.

50 - tourists - States vs. Canada

JUDITH : Why is it that most of them come from the States? I'm curious why more of them don't come from Canada.

ART : They got more money. (LAUGHTER)

GORD : You should see all the business cards I've collected, if I still have them. They kinda give you an idea of who comes out here.

ART : There's not that much that come from Canada. Once in awhile we get some.

GORD : (Quiet) I got one. I actually only had one customer all summer. No, I have a whole bunch at my house.

JUDITH : So just read it out. What is it?

51 Gord reads the typical business card

GORD : This guy's from the Federated Insurance Company. He's the Second Vice-President, Assistant Director of Claims. And he's from Owatona, Minnesota.

JUDITH : So is this kind of your average guy?

GORD : He would, I think he would be kind of an average guy. Mostly, uh, y'know, business people. Presidents and wise/vice presidents.

JUDITH : So your talking, well, what economic group? Well-off?

GORD : Yeah. People that are well-off, and sometimes people come here and save for their vacation, five years or something.

52 - corporate tourist groups

ART : That's his employees that come fishing, 'bout five days out of a week they, some groups. I guess they rotate their employees, every three or four years they come here.

JUDITH : So a lot of the people who come up here to fish are coming up as a corporate group?

ART : Um hm, mostly.

GORD : They used to have a whole bunch of those people that... I don't know if you ever heard of Northrop King - that's a, that's a seed company. They sell seeds, like seed salesmen. They sell to farms, and they send their customers in here, after. I think it was about three years ago they started to cut that down in the States - sending their customers and stuff like that, for vacations.

53 - corporate tourists con't

JUDITH : So if a person bought a certain amount of seeds or something, they'd send him up here for a holiday?

GORD : Yeah. It's like an incentive... to produce more.

ART : Stafford Chemical's another one.

GORD : Yeah. Stafford Chemical, that's a big chemical...

ART : It used to be a big thing.

GORD : They'd send about thirty people up here.

54 - company tourists vs. those who pay their own way

JUDITH : What are these guys like as people?

ART : Oh, these guys that come up on companies, they're all pretty nice. The ones that are hard to get along with is the ones that pay their own way, eh.

JUDITH : Hmm. That's odd. Any idea of why that's the case?

ART & GORD OVERLAP FOR A PHRASE

GORD : I'm pretty sure if I if I went somewhere for a vacation and I paid myself, my attitude towards the services I would get from whoever I'm buying the service from would be different than if somebody else was paying for it.

55 bonus trips as incentives

(STEVE AND WILLIAM TALK. SOMETHING THAT SOUNDS LIKE A MIKE TAP SLATE. THERE'S SOME LAUGHTER)

GORD : NOTE : THE SOUND OF A SQUEAKING CHAIR CAN BE HEARD It's like an incentive, like. They've starting, they have jogging groups and stuff like that. People like to jog just go up/and/that, people who like to fish, they send them fishing out there. Interruption It's like, it's part of the benefit package for people who work for the company.

JUDITH : Like they have wilderness trips.

(NOTE : THERE'S INTERACTION BETWEEN JUDITH AND STEVE RE: FILMING SOME OF THIS)

ART : Seems they come for about three days. (mumble) a package deal, three, four days.

STEVE : You can sit right there...

GORD : I am relaxed. This is my thinking position. (LAUGHTER)

JUDITH : It's hard to believe somebody would save up for three years for a five day vacation. You were saying some of them saved up for their own vacations...

GORD : Yeah, I know, I know. (SOME OVERLAP BETWEEN VOICES, LAUGHTER)

56 NOTE - JUDITH SAYS 'ACTION PLEASE' AT THE HEAD OF THIS. COULD IT MEAN SYNC??

JUDITH : Action, please.

GORD : Well, maybe not five years. I don't know how much they put back a year. Some of them that come back, they don't come back every year. They come back every two or three years, because they save up on their vacation. That's the people that come here on their own private financing.

57 - repeat customers

JUDITH : Yeah, somebody was telling me that they get the same, they get the same - what do you call them, tourists... clients, or...

GORD : Customers.

JUDITH : Customers.

GORD : Repeat customers.

JUDITH : Somebody was saying they get the same customers for ten years.

58 repeat customers

GORD : That one guy that Art always guides OVERLAP 'Last summer / twenty five years'

JUDITH : How old were you when it started ?

ART : Three times a summer he comes up. Five days at a time for ... fifteen days he spends up here. Slight overlap Um, that's Custom Food Products, out of ...

GORD : You were how old, fifteen?

ART : Eighteen.

GORD : When he first come up here. And he still comes up every year.

STEVE : No accounting for taste, eh? (LAUGHTER)

GORD : And Art, see... doesn't go out fishing with anyone else but him.

JUDITH : What happens if you're out of town?

ART : Eh? I have to be here. Because he's coming.

JUDITH : So you know when he's coming.

ART : Um hm. He tells me ahead of time.

59 question & tech garbage

JUDITH : When you have a customer like that who's been coming back for twenty five years, what kind of things do you talk about in the boat?

WILLIAM : Art, before you answer that question, could you stop drumming with your cigarette? Sounds like we're still at the pow wow.

(JUDITH REPEATS QUESTION)

60 what guides & customers talk about

ART : Oh, mostly old times.

JUDITH : You started with new times and now it's old times?

ART : What? They don't... talk that much, really. This guy doesn't.

STEVE : What do these guys expect from you? Some people come up with expectations, they want you to be servants or whatever, and other people come up expecting to be more like equals. Do you find those kinds of attitudes?

61 customer's expectations from guides

ART : Some of them do.

STEVE : Yeah.

ART : They're all different. They're not all the same. Some of them do that themselves, like baiting their hooks, and serving their plates, taking the plates to them.

END OF REEL

START OF REEL 83

62 payment

JUDITH : How much do they pay?

ART : Oh, about a hundred and twenty a day, and it goes up about ten dollars every year. Um hum.

JUDITH : They pay that for the guide and the boat?

ART : The boat is another...

GORD : Two hundred and thirty seven for the guide and the boat, includes the guide's salary and renting out the boat and the gas and motor.

JUDITH : So they're paying quite a lot.

ART : It's more with the bait - costs more. The bait is extra.

JUDITH : Everything's extra, sounds like.

ART : Um hum.

JUDITH : The bait is how much?

ART : Oh, minnows are about three dollars a dozen, three fifty a dozen.

JUDITH : So they're really putting a lot of money into this. I was just wondering, what kind of customer do you like? You were saying that (mumbled) I was just wondering what your ideal customer is like.

ART : The customers we have...

NOTE : SYNC HAS BEEN CUT FROM THE MAG ROLL AT THIS POINT. I'LL LEAVE IN THE MIKE TAP AND OTHER GARBAGE BEFORE THE NEXT NUMBER.

63 question re : chase

JUDITH : So, what happens when you get in a chase?

GORD : I dunno. I've never been chased in Minnesota.

JUDITH : (unclear).. stories we've heard. Have you been chased Art?

64 - Art's story of being chased in Minnesota

ART : The other day I did. That's about the only time.

JUDITH : That was with those guys from Kentucky, right?

ART : Oh yeah.

JUDITH : What exactly happened on that?

ART : I was about quarter of a mile in there and I seen 'em come around this island. They slowed down, and they speeded up again coming towards me. I started my motor and ... started right straight for them. When I got close they went sideways, eh. In front of my boat. And when I tried to go around the other way, they turned around and got in front of me again. Tried to cut me off (huh). I got real close to them one time 'bout fifty feet. Game warden stood up. I waited 'til he stood up and I started off again. (LAUGHS) He had to sit down before the boat got going again. I knew where the border was, so they quit chasing me, 'n I got across the border. 'N I haven't (UNCLEAR WORD) the border for about two miles going in and out, 'til I got to the ranger station. Then there was three other boats in there. Larry, 'n ah... Steven.

65 - Art's chase story con't

They started chasing those boats. I was ahead of them all the way. Every time they'd quit chasing me I'd go back across the border and they'd chase me again. They chased Larry first an' he got across the border - they quit chasing him. 'N they seen Steven, way in there. They had him cornered, but he got out of there. Was quite a ways, quarter of a mile even. He was behind those guys all the way, tryin' a block him off from goin' around the boat. They have a bigger boat, so they can get ahead of ya. (SHEEPISH LAUGH) But the... I don't think there's nothin' they can do once you get goin'. Can't jump in your boat.... I don't think they'd jump in your boat. They'd have to stop 'fore they <could jump> (LAST TWO WORDS A BIT MUDDY).

66 - Art & Gord's chase story con't

They caught Justin. I went by him. He was on the Minnesota side 'n I guess he didn't see the boat behind me. They just idled up to him, they got him. I don't think he got a fine, but they warned him.

JUDITH : What are the penalties?

GORD : Well, that particular time with Justin, they took his fish, and released the fish right in front of Justin and the customers. And that time when I saw these guys I was already on that island, they told me that he didn't have any fish and he was still out there fishing. Had to give him some fish so they could have lunch. I think that was a pretty bad thing to do.

67 - BWCA violation penalty

JUDITH : What's the penalty?

ART : Around two fifty I... around two hundred and fifty. And they take the trolling motor, the small motor. That's to make sure you pay I guess, they take it to Deluth. Make sure you go to court. And when you pay the two fifty you get the motor back. I guess that's just for insurance. That you pay.
(TWO UNCLEAR WORDS?)

68 - after the guiding season ends SYNC?

JUDITH : So what happens after the guiding season ends?

ART : Oh, you're uh stuck for about two weeks. Like me I go trapping after that. That's around October fifteenth. So there's about two weeks in there... 'n most of our customers....

JUDITH : Mike in for a slate...just a minute. THERE WAS A SYNC PART JUST BEFORE THAT.

NOTE : MY COMMENT ABOUT THE SYNC IS FOLLOWED BY A BIT OF GENERAL MUMBLING AND TECH GARBAGE, INCLUDING ME SARCASTICALLY SAYING "THIS IS GOING TO BE A WONDERFUL ROLL...", IN REFERENCE TO THE ABSENSE OF SLATES. TO WHICH STEVE REPLIES "ACTUALLY I THINK FILMICALLY YOU HAVE WHAT YOU NEED."

69 - fishing in Quetico * THIS LOOKS LIKE SYNC !!

WILLIAM : SPEED.

JUDITH : Ew K. So I want - like maybe you could explain that part of it, what the tourists do...

MIKE TAP NOISE

WILLIAM : Yes, I'm ready.

JUDITH : So, what's the average three-day junket like here.

GORD : When they, when they first come here they usually, they spend their time on Lac La Croix, on the Canadian side of Lac La Croix. First fishing... but they find out pretty fast how the fishing is here. The fish we catch are only about ten inches, twelve inches long.

THERE IS A SOUND LIKE A MIKE TAP

JUDITH : Would you say " the fish they catch here are usually about ten inches long"?

GORD : The fish we catch here are usually about twelve inches long. The average size. There is a lot of those around on the lake. They get tired of catching those things. And the customers usually want bigger fish. Like, they want to take home a couple pound walleyes. And that's when they decide and we, ah, sometimes suggest that we fly out into the park. Because we know there's bigger fish there. They're plentiful. All over the place. It doesn't take long (breathes) very long to catch your limit. ' Cause only we know where the fish are up there. Nobody else knows where those spots are. And we take those people there to fish. They catch their fish and they're satisfied, they're happy. They come back again next year, maybe they won't fish on the lake the first day. They'll do that the last day just to enjoy the scenery. They want to get in - into their fishing as fast as they can. Or as soon as they can.

70 - exemption to motor ban

JUDITH : So explain to me the situation with the exemption that's coming up.

GORD : We were exempted from the motor ban from the Quetico Park, and we have the privilege now to drive a 10 horsepower or less motor in some selected lakes in the park. That exemption is due to expire in the fall of '88 and, as I explained earlier, the fishing over there is really good. It's excellent. And if we can't drive motorized... engines up there, we won't, we won't be able to go up there to fish. That, that'll um , that'll have a very large impact on the tourism industry here I believe 'cause three quarters of the time I spent guiding this summer I was up in the park where the bigger fish are, where the fishing is better than what we have here on the Canadian side of Lac La Croix.

71 - Judith's question re : exemption

JUDITH : Do you think also ... the exemption you have is only for the Lac La Croix Guide's Association. Do you think maybe you'll lose the edge that you have over other resorts, because anyone can drive a motor on Lac La Croix. This is special for you, the exemption you have.

72 - Art's answer

NOTE : THE FOLLOWING SECTION OF TAPE SOUNDS WOBBLY, BUT IT MIGHT BE THE STEENBECK.

ART : Yeah, we'll probably lose the customers that have/been coming up. Like this one guy said when he heard of that exemption coming up, he said, I'm not coming back if it does. That's what's gonna happen if we do get that exemption (sic).

Wobbar bar - #91

73 - Art tries to clarify his point

JUDITH : Would you feel comfortable talking about this in terms of...

ART : If the exemption, the exemption that... we'll lose a lot of customers. That's what I mean.

74 - Gord talks about the exemption -

GOOD STUFF! NICE CONTENT, NICELY SPOKEN & RECORDED

GORD : Not only that, but we'll lose our tourism, is ah... To me, tourism was ah - my (ahem) Dad was a guide before me, and I grew up fishing, fishing on the docks, and I love to fish. And I love to see people fish as well. It gives me a certain, a certain satisfaction to see somebody else fishing and having a good time catching fish. I can see the happiness in their eyes.

75 - Gord's good stuff on exemption con't

But if the, if we're, if our exemption were to expire, I think it would just, it would be like just cutting somebody's two hands off so he couldn't work anymore. 'Cause that's, that, that is the major industry here for our people. And it's a good living. I've done it for nine, nine years, nine summers now, and I enjoy it.

76 - Judith's question re : treaty rights

JUDITH : Can you talk about it in terms of treaty rights, or your ancestral claims?

77 - Gord's answer**WITH EDIT, COULD WORK WITH THE AERIALS**

GORD : When, when I, I flew over that park today from Atikoken, I was looking at it. Like, I see those spots, the traditional spots, all that land there, that we used to roam around on. And I look back, and it makes me sad to think that I won't be able to go back there to enjoy all that, that land up there. That's what that, the motor ban will do. It's part of our, our personal livelihood and our economic livelihood as well. It's our land. We grew up on that land and I iman... we'll have to live on that land.

78 - Judith's question - social impact of unemployment

JUDITH : What kinds of impact would it have socially if say Hamberg's resort wasn't attracting tourists much anymore...if guiding jobs were lost, what would be the social impact on the community?

79 - Art's answer re : welfare and elderly customers who can't paddle ALSO GOOD

ART : We'd have to go on welfare, I guess. That'd be the only thing (GARBLED WORD) I guess. That motor ban'd do the same thing. 'Cause, ah, most of the people that we guide up there aren't fit to paddle, like the rest of them canoe-ers. <The guy's> average age is about sixty-five to seventy. And on windy days you can't paddle with two three-hundred pound guys in the canoe. It's kinda hard paddling (HA). We'd have to go on welfare, I guess.

80

GORD : I can't really see anything else that would benefis, benefit us economically if, ah, Hambergs, or, if we were, eh, eh, ah, if that exemption did, ever did expire, certainly the place where we work at would lose many of its customers. And, and if, in turn, we would lose our jobs as well, cause we wouldn't have any other place to work at. (pause)... ah,

81 - Judith's question re : liquor ban

JUDITH : Do you think that would threaten the liquor ban?

ART : Prob'ly would.

82 Gord on independence of guiding job

GORD : (A LITTLE SHUFFLING NOISE) With respect to social impact, um, certainly it/would have an effect. I mean, what else can we do around here? 'N would ah, we'd have to undo all the things that we did here before, before we became economically independent, I would call it. 'Cause we're free to work whenever we want to work, and our, that's the kind of ah, assurance that I have from my boss where I work.

83 - Gord on pride of independent work re : liquor ban

It's not like a regular job. Now you can go to work whenever you want. But if that was, if that was to be taken away, that freedom to, to earn a living, then that, the pride that you built up that comes along with that, the independence would be completely stripped away. I'm, and I'm pretty sure that that would effect the liquor ban.

84 - Judith's question re : traditional way of life & guiding

JUDITH : Can you talk about the traditional nomadic hunting/fishing/trapping type of existence of your people? Do you feel that guiding is connected to that in some ways? If so, in what kinds of ways. Do you feel it's a natural extension of the way people lived here? You talked about your father. It might be good to talk about that way of life.

85 - Gord's answer re : nomadic way of life

GORD : I think guiding reflects a lot on the way, on our, the way our ancestors, the way they used to live. The nom, the nomadic way of life. I think there's a little bit of that in every one of us. Now, me, I can't accept the idea that, to be living on a reservation. You know? I like to roam around. I love the nat.. I, I'm part of the nature and it's part of me. And I feel that I should be able to go around being, leading the nomadic way of life, if I please.

86 - Gord 'the nomad' continues...

And I think that, as part of my native pride, I don't think that it should ever be taken away, as part of my heritage. And I enjoy doing it.

87 - question re 9 - 5 routine

JUDITH : Do you think that people here would have difficulty adjusting to a nine-to-five routine? (LAUGHS) The Chief Steve said changes have come about pretty recently in the community and people weren't going to change to a 9 - 5 existence overnight.

88 - Gord answers - re : no guiding, no 9 - 5 jobs

GORD : If guiding (SHUFFLING) was non-existent here, what would we do? Where would the nine to five jobs come from?

WILLIAM : Could you say that again please Gordon, from the first sentence?

GORD : OK. If guiding was non-existent here, what could we do? Where would the other, where would that nine-to-five job come from?

JUDITH : Make-work programs?

89 - Gord re : make-work programs vs. personal pride

GORD : But that make-work programs, that's not the same thing. It's like welfare, but you're 's, work free. Ya know you've gotta have a sense of personal pride in what you do. Makes you feel better. Your outlook on life is much better, if you can go to work independently. And that's what guiding, guiding provides you that sense of personal pride, to be able to independently earn your way of living, and not to be handed in, handed, handed to you in a makeshift program.

90

JUDITH : What's the Guide's Association do? When was it formed and what does it do?

GORD : Oh, Art can answer those questions.

91 - on the formation of the Guide's Association

ART : That was because of that motor ban, eh.

WILLIAM : Can you say, 'The Guide's Association was formed', Art?

ART : The Guide's Association was formed because of the motor ban. It helped us get that motor ban. That's what we had to do to get that (GORD IS SAYING SOMETHING IN BG.).

GORD : Incorp, Incorporated body.

JUDITH : In order to get the exemption?

GORD : Yeah.

JUDITH : As I understand it, the exemption is a temporary thing. Can you talk about why the permanent exemption would be better?

ART : The permanent?

JUDITH : Yeah.

ART : Ummm...

92 - Gord on temporary vs. permanent exemption

GORD : A temporary exemption only prolongs the agony of ah, of the people that, that guide in the park. You can't, with a temporary exemption, you always have that, the sense that it's gonna be all of a suddenly pulled away and expired. It's, it's not secure enough. It has to be secure. Like any other job, you have to have security, and permanent exemption would offer that security.

93 - Judith's question re : starting resort

JUDITH : Does anyone here have ideas about starting your own resort? If so, would a permanent exemption make it easier for you to do long-term planning.

94 - native-operated resort

ART : It would do a lot of good, eh.

GORD : (Soft) I would think so.

ART : They were planning on it before this closing of the exemption come along.

GORD : We had plans of ah, starting our own resort, but with the, with the idea of the expiration date in the back of your mind, what/uh it's senseless to start a resort. 'Cause most of your customers won't come around here. 'Cause we can't go take them to the, to the fishing spots that are so plentiful in the park and the quality of fish that are to be found there.

95 - question re : resort

JUDITH : Why would people here want to start their own resort?

96 - Gord on resort

GORD : I would say Independence. See, I wouldn't, I can't see myself working for someone else all my life.

(THERE'S A CUT AND BEEP INTERRUPTION)

GORD : See, I wouldn't, I can't see myself working for somebody else all my life. I would rather exert my, my energies into something that, that would be a part of my life and my children as well. I'd rather put my energies toward something like that than to work for somebody else.

JUDITH : Do you think it could result in more jobs?

97 - Gord on resort can't

GORD : (SIGHS) I would certainly say it would result in more quality jobs. I'm pretty sure that one of us here can be assistant manager to a place like that. We worked in a place like that long enough to know how it's run.

WILLIAM : Roll change.

END OF REEL 83

START OF REEL 84

98 - Art on the resort idea

(NOTE : I FIND THE OPTIMISM IN THE FOLLOWING TOUCHING. I CAN'T HELP BUT DOUBT AND HOPE)

ART : But I know it would work if we started our own resort here. 'Cause the customers we get here always come back. And they always come back just to come fishing with us. We get new customers all the time and, you take 'em fishing once, they like it and they keep coming back. And we did start that resort, we'd get more and more customers all the time, newer ones. Like Gordon said, that would be a good thing, for us.

JUDITH : It would be kind of exciting, wouldn't it?

99 - resort & 'new things'

GORD : (GARBLED) I think it would be. I like to get into new things. Enterprise.

JUDITH : It could be hard at first. There would be problems. But I think you're right, it could fly.

100 - Gord on the inevitable problems of small business

(NOTE : BY THE WAY, HE'S NOT STUTTERING. HE JUST HAS THE OL' JOURDAIN HABIT OF REPEATING HIMSELF CONSTANTLY)

GORD : Well, we can always expect problems when you all, when you start something. You'll have to, you have to, you have to know that. It's all part of business. Make, ah, buil', ah, making your own business, you can't expect to make a building, get all yer, your place outfitted, and expect to make money the first season. No way. You gotta pay for all that stuff you bought first, and then, maybe five years time, you can project or forecast that you'll start to be makin' money then.

101 - jobs provided by resort for young people

(NOTE : MAYBE SOME OF THIS STUFF IS POTENTIAL VOICE/OVER FOR FOOTAGE SHOT AT CAMPBELL'S, IE: THE DOCK BOY VACUUMING THE BOAT)

JUDITH : Do you think it would give the kids around here something to look forward to in terms of their future? Jobs, that kinda thing.

ART : Sure, there would be. We'd need pilots and all those... waitresses, cooks...

GORD : Mechanics to fix the equipment. We'd have to get skilled people, and uh, like if we'd find them here, if I think we'd find them here if they... like, right now we don't have anything. All the kids walking around here, they have high school ed, high school graduation diplomas and I don't think... they can't use that diploma here. But if we had a resort, surely there'd be skills involved in that, in uh, operation on the resort that would entice some young youth to take a course somewhere and learn how to learn the skills and come back and use them here.

102 - Judith's question re : Lac La Croix vs. other reserves

JUDITH : This is sort of an aside question. I was wondering if you thought there was something that made Lac La Croix special as opposed to say some other reserves in the area.

103 - isolation - Lac La Croix as an 'oyster'

I LIKE THIS STUFF, THO' IT'S A LITTLE SILLY...SEE #105

ART : It's isolated. That's why it's... no roads. Maybe you can get in here by boat in the summer, or by plane.

GORD : As a result of that isolation, all the, all the nature is still intact, and that's what...

WILLIAM : Could you say that again please Gordon?

GORD : As a result of that isolation all the nature is still intact. It hasn't been, it hasn't been touched by any encroachment of man, and that's what keeps mo.. some of the customers coming back. You don't see any garbage lying around any place on the lake. It makes it more beautiful - no roads, it's like a, like a, like an oyster, you know? Pearl's inside, everything else is ugly on the outside. It's that kind of a place. You just, you just, ah, fall out of the sky in a plane and you land in this place where nature is still the way it used to be a long time ago. Beautiful place. I like it here.

104 - isolation & social problems

JUDITH : Do you think as a result of that isolation there are less social problems than on other reserves?

GORD : I think it impedes the growth of social problems. (Ahem) There's not that much traffic coming in and out of here. Ah, it's... it's not, it's hard to access this place, and that stuff is slow in coming here. All the drugs, alcohol, which we banned, was plentiful here at one time.

105 - Judith asks about the road

JUDITH : So all those things would be threatened if the exemption didn't get through.

GORD : I would think so.

JUDITH : How about the building of the road? It's going to be built. What's that going to do to the isolation?

GORD : (LAUGHS) After I talked about my jewel...

ART : We had a vote on it. Most of 'em voted in favour. Like, we're not going against it or anything. Be nice to keep it the way it is, I think.

GORD : I'll have to agree with that part.

ART : Though a road would be good to have.

106 - the road & good description of present access

GORD : Yeah. Econom., econom, financially, a road would be ah, great. It would cut down on transportation of stuff into this place. It's really expensive to fly in and out. And usually if, if we don't maintain a winter road across the ice and portages, the only means of transporation is by plane. And to transport enough lumber to make a house costs you a bundle. If there was a road here, it would certainly cut down on the finances.

JUDITH : Do you think the road would hurt the guiding business?

107 - impact of road on guiding business

GORD : If there was control of ah, where the road goes...

ART : ... who uses it...

GORD : ... who uses it... I think it's an important aspect of getting a road here.

JUDITH : So you think you can build a road and control its use?

GORD : I would certainly hope so. Like we, I don't think we can allow people to buy the land by the roads. That'll just disrupt the whole, the whole industry.

108 - access to the lake

JUDITH : Then people could just come in and out with boats, trailers...

GORD : We'd have the boats here to provide them with. If they brought their own boats, I don't think I should be so... if we can control that landing to the lake... and have the boats for them to rent here. If we did that, everyone would be running around the lake here with their boats.

109 - idea behind the road is economic benefit

GORD : The idea I would think behind the, behind having the road coming here is for our economic benefit, and not to, not to, not to destroy the, the beauty that's up here, the isolation part. Which is why I say that, the people shouldn't be allowed to purchase land by the road or some of the islands on the lake.

JUDITH : OK, maybe you can tell us that story again about your mobile office?

GORD : How should I begin?

WILLIAM : The last time you were responding to Judith asking if you felt stuck in a boat.... you could begin by saying, I love guiding....

110 - Gord's mobile office story

GORD : In answer to that question, that, if I feel I'm stuck in a boat when I go out guiding, how many times do you take your office ... it feels like a portable office I get in, and how many times do you take your office on a scenic tour of the lake? That's all, that's it.

WILLIAM : Just like fish, stories are better when they're fresh.

(THERE'S A BIT OF GOBBLE-DEE-GOOP HERE, MUMBLING, MIKE ON AND OFF, THEN...)

111 - Gord on not wanting to revert to fishing, hunting, trapping

GORD : As I was saying there earlier, if, if I was to return to the fishing, hunting and trapping way of lifestyle, I don't, I feel that I wouldn't, I wouldn't be happy living that kind of life, because I've, I learned different things from this, this world. There's different ways to survive and ah, the way that I learned is not fishing, hunting and trapping. I feel that I can, I can ah, I have the ability and the skills to survive outside of fishing, hunting and trapping and I would... For me, that's ah, I would feel very successful if I was to be able to find a job, hold down a job, and for it not to be fishing, hunting and trapping.

JUDITH : Maybe you could talk about your dream business.

GORD : Are you kidding? No way. (LAUGHTER) I don't tell anybody that.

(MIKE BUMP)

112 Gord on his aspirations for a job & re : old ways

GORD : What did I say now?

WILLIAM : The outlook that I have...

GORD : What I just said is the, what I feel the outlook that people my age would probably more than likely have. They're quite different than, say, a person that's older than me. We don't have the same, ah... ah, what?

JUDITH : Do you think they're more people here who want to go back to that way of life?

GORD : I'm pretty sure there are.

JUDITH : Do you think there's conflicts between the younger people and the older people about this...

GORD : I really don't think, that's not what I'm trying to say. I'm just, ah,

JUDITH : Maybe we should talk with older people...

GORD : I'm not denouncing that way of life. I think it's a beautiful way of life. If I was, if ah, that was the only thing I knew how to do, surely I'd be glad to be doing it. But I've learned new things and I hope to try those new skills somewhere, someplace. Any place (LAUGHS). Doesn't matter where. I've learned to live in both places. I can live here, I can live any place. Not, not Chicago, though. (LAUGHTER) It's too big for me.

113 - hopes for the future

WILLIAM : What do you want for the future, or your best-case scenario?

ART : Get the exemption.

GORD : I think permanent exemption would be, give rise to a lot of economic development here. That's, that's the only thing that keeps the possibility of our resort idea in the back of our minds. And if pers, ah, permanent exemption were to happen, I think we would lead the way to what's an opening-up of free enterprise here. We'd give an exam... show the example. Then surely people would wake up and say 'look at them guys, they made it - I, we can make it too'. From a community and social perspective, I think that's important.

END OF INTERVIEW

SECOND LEON TRANSCRIPT

1

Lac la croix is situated in n.w. ontario along the US and Canadian border. the population of the reserve is 240 Indian name of the reserve is the neguagan indian reserve the other indian name is negachewanac - the name derives from, means, tall pines and a river flowing down is the interpretation of the indian name of the reserve

2

the ojibway nation lives in this part of the country. our particular people ~~have been here since the early 1920's when the establishments or they've been recorded to be here since the early 1920's when the indian records were recorded but they have been in the area much greater than that~~

- when they were registering particular Ind. reservations.

3

as far as recording is concerned they have been here since the early 1920's.

4

being the fact that we're right on the US and Canadian boundary, our people lived a nomadic lifestyle and our people roamed from one side of the country to the other depending on what circumstances were, when the hunting was good, the wild rice, whatever nature provided an abundance for them they would move along with nature in their nomadic lifestyle

6

QUESTION being the fact that our reserve is an isolated reserve meaning we have no access by roads to the outside world we have tendency to keep our native language and the role that it plays is that its gives our younger people a sense of identity, identity meaning it plays a big part in the pride, being able to speak the language that was passed on by our forefathers.

7

it also gives us a sense of cultural and spiritual, within the young people that are here. the importance of maintaining our native language is due to the fact that we're an isolated community and we've been able to retain our language moreso than other reserves in the area that are accessible by road. it seems to me a major reason why we're able to maintain it - the isolation and speaking it at home. we weren't overthrown by an assimilation process by the dominant language

8

it would seem to me that in other communities we were headed that way. I can speak for myself growing up, to speak the non-native tongue, the english language, we were looked upon as some kind of scholar. but we

2
were able to retain it because from a slow progression our people had. other communities were able to progress greater than us because of accessibility to facilities in municipalities in the area

9

due to our isolation we're kept away from that, so now we have retained our culture, we have retained our language and we're now in a position where we can look at other communities and what assimilation has done to them

10

we're in a position to look upon that to see if that's the route we would like to go - full scale assimilation. QUESTION

11

there's a question and so-forth, various people, question the fact on how we were able to retain and are amazed at the young people who speak it, and wanting to come and learn about our culture because we are looked upon as the most traditional reserve in the area

12

so we do have requests regarding that. QUESTION AND LONG PAUSE

13

In the ah vicinity of our reservation. In the immediate areas around the reserve there are municipalities around the area that are causing a lot of what non-native people consider as production. production meaning that there is mills or paper mills and so forth, generating plants along with that production comes a lot of destruction that we as native people are often frightened with or disgusted in one form or another. we are talking about smoke continuously going into the atmosphere in the surrounding area of the reservation that's going to cause a lot of damage to the environment. we're talking about acid rain

14

other types of pollution that will directly damage and ruin our surrounding lands QUESTION

15

The one particular plant that's probably moreso is a lot of concern is the generating plant north of the reservation that is roughly 40 miles away from us. its a generating plant. they say there's a lot of guarantee that this particular generating plant will not produce acid rain but I fail to see that. The generating plant will do more damage in two years than we as guides could do as in full operation in 200 years.

3
16

It'll do more damage to the two wilderness parks in both countries, to the quetico par and the superior national park than we as guides could do in two hundred years of operation. hydro generating plant

17

QUESTION the significance of winning a case dealing with the Canadian government shows that the way that, there's a lot of concerned people and sympathetic people across our country of Canada, whereby the major decision, the major support came from the people right across the nation to put pressure on our government to give us a permanent exemption. The significance of that to me is that it seemed unrealistic odds that we'd ever get a permanent exemption

18

is that play up to their game that is foreign to us, like there is a possibility of winning. The game that is foreign to us is any kind of a bureaucratic organizations that keeps this country going. its moreso, more foreign to us in a sense that we would - we weren't used to that type of a system 200 years ago

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this particular struggle that we have been striving for is not an isolated, it's a struggle that is pretty universal with native people.

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and that it is, there is also a possibility to win. most of their cases that are similar to ours. we let the public of canada decide what your fate is going to be rather than a few ~~people in ottawa decide your fate~~ we as native people are just a natural extension of a natural environment. We as native poeople are just a natural extension of a natural environment. To give you a better picture of what I'm trying to say, it's moreso in the area of being placed here to live in harmony with nature in its natural state. It's within all of us, in our belief, in our religion, to treat any living thing as you would normally treat your brother or sister.

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that goes into the areas of abusing certain things, knocking down a tree for no apparant reason, killing an animal for no apparant reason

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its within all of us, through religion that's been passed on for generation that we're just part of nature in a natural state. QUESTION. Our principal conflict with environmentalists would be the - how they would say we are very abusive with certain things, certain animals, so forth, birds, you name it, we've been accused of abusing it.

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many different things. but when I said earlier its within all of us through our culture, traditions and religions, we learned from an early age that we treat nature as if your brother or sister, when we get accused of such things, I have a tendency to believe there is a difference between environmentalists and native people. environmentalists are in most cases being paid

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for certain things that they say and try and protect. I certainly agree and believe that we never play any part in the so-called production of this country, the production that has caused a lot of people and also our environment to a very destructive state. we never contributed to any of that

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we never - when you deal with environmentalists and so-called production, we never contributed to the production of the destruction that nearly destroyed our whole environment

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we certainly are not guilty of abusing animals. you can read that in history books, any history book you pick up. we're not guilty of deliberately killing animals. we killed animals for a purpose, we respected the animals that we killed. we certainly are not guilty of the near-extinction of the buffollo,

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we are not guilty of the near extinction of the cariboo. that itself should be able to speak for itself QUESTION

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there's certainly a common cause between environmentalists and native people. certainly the - I don't know whether or not you can put them on the same level. I guess what I'm trying to say is the environmentalists are more on the level of doing something that was already there

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before they ever came into the picture with native people. it's more profound or more verbalized on their part. they wanna protect wildlife, our lands and environments from the destruction of people. one thing I would also like to point out is when it comes to any kind of destruction, they say the destruction of man, animals, the environment. I can never figure that out. why don't they just exclude indian people from that destructive things that are going on in the country because we're not involved in those types of things.

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the native people and the environmentalists would have a common cause in showing a lot of concern in the pollution through industry and so forth. from that aspect there is a common concern between the two.

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of our kind.
I have a strong feeling there's a revitalization of our native culture and native tradition within the community, within the last two or three years especially. over a period of time there was a time when there was a gap within the generations where there was no movement whatsoever in spirituality. in the last three years, there's a positive sign revitalizing, wanting to search, revitalizing our traditions and culture. it is of vast importance to everybody, both young and old. because our elderly people have a tendency to draw back and hold off on teaching our younger people. wheels are turning so young people are seeking their culture and identity. without any spirituality of any form, our people would be totally lost.

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we are fortunate that we are a spirituality that we are seeking are moreso in the area of our own traditions. if we follow directly what our forefathers have followed, a lot of these problems we have socially would be totally eliminated. that's why there's such a vast importance in revitalizing - it's coming through, positively coming through.

END OF INTERVIEW