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HIGHLIGHTS:

-Adam Solway, born Browning, Montana, orphaned at 8 years and adopted by Blackfoot Reserve, Alta. Attended residential school and later became councillor and then chief on the reserve. One of the Indian representatives in negotiations with federal government on 1969 White Paper, Canadian Constitution and aboriginal rights.

-interpretation of Treaty Rights

-Indian-Federal Government relations: Indian Act, 1969 White Paper, Constitution.

-Chiefs: hereditary vs. elected

-Blackfoot clan system

-story of old lady who was a prophet

-sings Victory Song.

This is a continuation of an interview with Adam Solway on Saturday January 29, 1983 on the Blackfoot Reserve.

Adam: Uh, I forgot where I was. I was on the, my moccasins anyways. I was still walking around, doing my own thing. Handling the pick and shovel, maybe I am the only one still surviving still doing this. Just walking through my yard will tell you the whole history. My sleigh is over here yet, my harness is in the barn. I'll hook up a team of horses any time of day, if I got no gas, go to town in the sleigh or saddle up a horse, go to town, get my tobacco. That is my belief. However, that is up to date today.

But getting back to some points that I want to really voice out, I never had the opportunity to voice out my opinions, leaders, chiefs in the past, Clarence McCue and up. We

presented some claims when I started in power of council, we presented 24 claims in Ottawa. The only one that came out of it so far was the ammunition money but still today, somebody else is taking the credit, old McCue was paid \$5,000 for it. The lawyer that we are using, the band lawyer, tribal lawyer, got \$18,000. Where do I stand on my share? Old Joe Crowfoot and I didn't get nothing. Clarence McCue was a chief, just because he was a chief, he was credited with these claims and all of the documents that he had wasn't his, he claimed it was his, it wasn't his. All these claims were gathered from here and there, different retired leaders. Even some of my claimed documents that he took and my history book they are utilizing right now in the administration office, and some of my documents. Really, the one I really pushed was the Castle Mountain, timber limits.

Tony: Which mountain?

Adam: Castle Mountain. When it was getting so hot for the government, they changed the name, Mount Eisenhower. I started fighting it back again, and I says, "that's not Mount Eisenhower, that is my mountain. It is still recognized as Castle Mountain." The Blackfeet got an interest on that. And it was registered under the Blackfoot. The only thing that is waiting on that is the government didn't legislate yet. That is all they have to do, everything was approved excepting legislation. Recognition of ownership.

Christine: Was that the timber limit set aside by the treaty?

Adam: That's the one.
And it is over there and it is in courts right now. So the band can't say they are not pushing it. I been pushing it right along but somebody else, some other leaders getting the credit. I am saying nothing. I never said nothing, never bragged of whatever I brought up or presented a proposal or something like that and followed that up and it came true, I never bragged about it. The other thing that came out was this oil and gas, the surrender, 1908, 1910. In which, in my own terminology of the document, there is no way in any land transactions that the royalties go along with the transactions. It is always the government that grabs ahold of it. Sure you buy the surface rights but not beyond that, a foot or two feet or whatever.

Christine: Do you know how the people reached the decision to sell that land in 1910?

Adam: That was what I heard from old Ben Calf Robe, he just died here about a year ago, or two years ago. What I could hear, he was one of them. He said there was just about a revolution on them. All the fellas that voted against and the fellas that didn't vote and then the fellas that voted to surrender. So in all, they just about had a known internal revolution. They started to fight over it, discussions, real stiff discussions. And this was a very poor surrender. All of our findings in the documents point out there was underaged voters, fellas that

was dead before, then they put them there as voters, you know we had to retrace who voted and we are still working on it and that is all that we are waiting for.

In them days, you got an Indian name and the interpreters that we had, similar to the one in the treaties, and you know for yourself that the Indian didn't know how to say yes or no eh. They didn't even know how to use a pen or a pencil. But the interpreters that we have, and that is the problem that we have today, a lot of the agreements with the commissioner on behalf of Her Majesty the Queen, was interpreted wrong. The good things about the treaty was left out. These are just little minor things that they documented and entered in the treaties, and the treaties were never entered into the Indian Act. And the treaties were never ratified. If they were legislated, it would be all right. It would be all right today. We wouldn't have this question of fighting the Canadian Constitution. And if the Queen didn't break that breach of trust, other nations would really throw bullets at her today if she had done that. And we are lenient to the Queen. We respect the treaties, we respect her. We expect her to respect her Indian subjects. That word alone, "as long as the sun shines, the river flows, the grass grows," until that sun gives up to shine tomorrow for you, that is the end of the treaty. Until that river stops flowing, you don't see it now because it is under ice, you might say it has stopped flowing, but it is still going under the ice. The grass, if it doesn't show up any new grass next spring, dies for the rest of the century, then your treaties are ended. These are the things that they used. Even the mountains, if they fall apart and flatten up, and the Queen agreed to that. Not the Queen but her commissioner that made agreements on her behalf. If they would have respected these agreements, we wouldn't have the trouble that we have today.

The other thing is that the Indian Act discriminates sometimes. The Indians, Section 88 and the bankers are working on it today. Indian Affairs goes to these bankers, these bulk dealers, fuel dealers, machinery dealers, due to the fact of one individual's poor credit, advises them not to lend out money from the banks, don't give them credit from the repair shop, don't do anything to sell them any more machinery, don't give them any more fuel to operate. Because they are not going to pay you back, you see "they". The whole tribe itself, not only this tribe, it expands in different tribes across Canada. And these bankers, these bulk dealers, machinery dealers, they pass the word on. Just that one individual Indian, you shouldn't discriminate the rest of the tribe just for that one individual. If we was dirty, we would sue Indian Affairs and I am going to do it yet. I told them in Saskatoon, I says "I am going to sue you guys." They says "For what?" and I says "That circular letter that you went and sent to the bankers. Do you think for a moment that you are discriminating the whole tribe across Canada just for that one poor credit." Boy, he started sitting here and looking around, didn't know what to say. I says "In Montebello, Quebec didn't I recommend to you to pick up that darn phone, phone your headquarters in Ottawa and telex your regional directors to stop implementing that Indian Government policy." "Oh yes, oh yes, oh yes." "And today if you

take that darn push broom from underneath your nose, I think you will know where to go because that push broom is in front of your eyes, you don't know where you are going in politics." He says "Which pushbroom?" and I says "Your mustache that is under your nose". He had a pushbroom shape. "Oh, I'm sorry" I made a political joke out of his mustache but he took it. "Oh, yeah, yeah, yeah, I remember". And I says, "Why didn't you exercise that recommendation? You got up, picked up the phone,

half an hour you came back into the council room, into the chambers and you said, "There is the telex that went out" and you read it. And I thought that was it. Until such time that there is Indian involvement in that government deal, Indian Government Policy, if there is no Indian involved in it, forget it. Because we are not going to abide by it. Years ago you fellas just point the fingers, sick em, and if you don't go boy, they will shoot you. That is what they done. Today we got the knowledge, the same knowledge as you got. "How did you enter into the picture being the spearhead or the big say in government to manage Indian Affairs?" "Oh", he says, "I was appointed." And I says "That is the key question I am asking. I was voted in by the majority of votes of the people, my band people. And ypu was just appointed. Who has got more power, you or me, to tell me what to do or I tell you what to do?" "Oh" he says, "Maybe you because you was elected" and I says "That's it, that is why I tell you to go to the phone and tell your regional directors to stop implementing this policy paper." "Well" he says "that is a good one." He says "I will do it right now there in the next room." So he went and stopped them eh. And I says "I am not talking big, but I know my rights. I have been 26 years in council and I know my ropes in council, in government business. We tell you something, you fellas don't give a darn, you listen one ear, it goes through the other one. Irregardless what's happened. Because you are the government, you can legislate and make law. We haven't got that chance. I am just a little voice crying in the wilderness. You just overlook that voice, you say to heck with you, you cry your head off, but what about the rights that we have."

Now these are some of the arguments, that is beside the point. That is part of my political careers and the same thing applied when we went to Ottawa in 1969 to give Chretien back his white paper. And I says "Don't just shelve that darn thing, burn it or destroy it because I see that the White Paper has got a spirit and that spirit is going to be undermining this darn Red Paper." Oh he says, "Yeah, yeah I'll get rid of it. That is going to be operational". Well over the years since 1969, they have been implemented. That is why you always hear something about in the Indian newsmedia, the '69 White Paper, and I have contributed a lot of things in my career in politics. I start studying the Indian Act, they call it "Moving Camp" that is the revision of the Indian Act. This was a proposed draft and I was working with five lawyers. Each one of them had a different translation until we came to one particular lawyer and says, "Okay, it means all the same thing

but we need one voice. If this guy interprets it wrong, and the other guy and the other guy. Finally that Act will mean nothing." So we says we got to stick together, and we stuck together and we finished going through that Indian Act and I still got these papers here. I got a whole trunk full of them legislation amendments and whatnot.

You would be surprised you know, in politics, what them guys are doing. Right now in my hands, I hope this Constitution will come through before they found out I got some confidential papers from, right from the head push. I got the Canada Act and nobody is supposed to have that and I got it. That's how concerned I am. If there is spies running all over the country, why can't I be a known spy for my own purpose. My own people amongst Canadians. Canadians got the rights to know what it in that Constitution. We don't want to be holding a hot potato on the wrong time. Just exactly what they are trying to do is throw that hot potato to you when you have that provincial, federal, and Indian Metis, or whatever you call them, the three governments. I want to be prepared to answer that. They say entrenchment is good enough and I says no. The Crown had it better than you guys. They says "Why?" "As long as the sun shines, the river flows, the grass grows. That was entrenched. You fellas could say okay, it is entrenched. And you got the rights to power to overpower what is said there, you could make that legislation overnight and tomorrow it is law. Not recognizing this." That is what it says there. However, I got that and I might do time on it if they ever catch up with me but it is not the first time I got confidential papers from down there. The White Paper, that government bill was another one I got out before it materialized in our country. I got my own boys down there. I got communications. Anything goes wrong, they phone me. So I notify these guys. But they got the real bad ways of approaches for the Indian people. They seem to be hard of hearing when we start saying, "Okay, we are claiming this and you are doing that, the opposite." They don't seem to want to listen.

That is why we are having one heck of a time on the reserve. You take that economic development money. How many times I went to Ottawa trying to get more funds, more funds. They said 150 million is going to cross the country. Yes, it gets smaller, the purse gets smaller, lighter through the country. By the time it reaches our local, how much does that amount to? \$20,000. That doesn't even buy me a tractor alone. There is about 5 or 6 hundred people want to use that eh? They just get a measly \$20,000, distribute that amongst the band. Money here and there, different tribes across the country. That is what we get left, \$20,000. Because they make darn sure that they pay the civil service out of that \$150 million before they give it out. By the time it is on your local, that is all it amounts to. That is why it is really hard, and they say "You stupid Indians, look you got \$150 million. What did you do with it?" They don't know the background history of the administration part of that money. The distribution part. Anybody that knows how they are doing it, they will say "By golly, why ask that silly question? You know for yourself, that money, by the time it expanded across the country, you got

only a few dollars left." It sounds pretty big, \$150 million, Oh boy! A lot of money them Indians are getting. What is the matter, they can't even farm! They can't even run their own car, what is the matter with them? We feel like a sore thumb. We try to blame it on the Indian Affairs and they tell us "You are crazy. You got free land, can't even operate on that." Well, who in the hell is going to buy \$20,000 tractor? This darn tractor I got here in the yard is \$35,000 the way it stands. You mean to say \$20,000 will service the whole reserve here? Just alone one farmer can't operate \$20,000. Well, it is in the minister's hands anyways. You think \$150 million is a lot of money, it is not enough.

Tony: Adam, you mentioned a little while ago that the band has a history that you did. What is that? Are you using a history that you, you mentioned something to do with a history, of the administration ...

Adam: Oh, Indian Affairs. The history of Indian Affairs. Now, everything was run by the white man eh? One agent, one clerk, one secretary, and a receptionist. There was an interpreter too. There was only four or five of them, it all depends on the size of that tribe. However, what I know here we had only five. And these people ran the reserve and we had money in band funds. Of course there was a smaller population in them days. Everybody was working, there was a lot of work. And you can't compare the prices of them days to today. Now, saying that I sold grain 45 a bushel, 10 of that went to threshing eh. To pay for the men, you name it, the fella that's got the outfit takes that 10 . Out of that, if you owe anything, purchasing something through the band or tribe or Indian Affairs, some of that money is paid back to the office and the balance of that is deposited in your account in the administration.

Tony: In trust?

Adam: In trust. You go there in the fall, after threshing, you don't get that money just like that eh. Through the elevator sales, the cheques go direct to the office. So and so in trust, in care of Indian Affairs. So from there they could administer it and collect or repay whatever you owe and the balance goes to your account. Cattle the same way. So what you do to your youngster, he says "Daddy give me a nickel, give me a dime, give me 5 " that is exactly what they were doing. Paternalism. We tried to put a stop to it. In order to shut you up, put you 5 , "Here go ahead, get an ice cream, beat it!" A lot of fellas wanted to buy something and there is a limitation. Indian Affairs would say, would consider your deposit, how much money has he got to carry himself through the winter, until next year about the same time. So he categorized these budgets, so much a month eh? Just like drawing welfare, just the same figure all right along. That is exactly what you were getting but it was your own money and you haven't got a say on it. So that is how they spend the whole year, grain, cattle money, but wages, I worked for \$1.35 a day, 11 hours a day. You compare that 11 hours today, that's time and a half. And if you are making, my boy is making somewhere around \$23 an

hour right now, compare his wages to my wages, and I was really sweating it out and all he has got to do is push the button, start the car and maybe jump a plane, covers a lot of country. And here I rode the whole bald-headed prairie myself, \$1.35 an hour for 11 hours.

Christine: When was that?

Adam: It was when I was talking about the band herd eh. Fifteen years of it. I am just comparing the wages that the kids are getting today, with the education they have, it puts them where they are, and if I was to work that way, heck, I wouldn't know the first darn thing about reading meters and now they are bringing this new lingo from outer space, metric. I don't know nothing about it, I don't even know the speedometer, kilometres or anything. I don't know nothing about it, I still go by the old miles and pounds and if you don't understand me, if you are going to deal with me, well you better understand me because I am not going to go your metric language. Maybe my children will go for it but not for me. I am too far gone. If I was educated enough in the early days to learn that, fine. But I can't adapt myself to the new lingo. That language there comes from outer space. Well,...

Christine: Just wait, can I just ask you what happened to the money that you earned for wages? Did they do the same thing with it?

Adam: No

Christine: Put it in a trust?

Adam: No, the separate budget for it, the administration budget eh. So much for wages and so much for this and that. And this was all band expense. But if you are working \$1.35 an hour that's coming to you, that is your money. They can't keep anything back. But if you was an earner for that revenue, whatever it's in the budget, and if you was going to bank on it to make a living on it, yes. They will handle it that same way. But if you are just employed from day to day, well that is your clear money.

Tony: What effect did that have on people? Having their money doled out like that and held in trust, what effect did that have on the community generally?

Adam: Well, when they had this transactions in government, see the life chiefs who I started with, they are someone like the federal, the feds, and the oppositions. There was a continuous battle. The Chiefs were not paid, maybe they would get paid \$10 a month. One meeting, that is all they had. Sometimes they don't have a meeting. And today the council is getting paid by the government, Indian Affairs, the Core Fund, and I told them once and for all, I says "Don't accept that Core Fund. Once you accept that Core Fund, the Indian Affairs bought you. Because they got a guideline. If they tell you if you go above and over that guideline, they gonna pull down that

money and to hell with you, I am not going to pay you, you are not listening to me. I am paying you to listen to me, eh." Says, "Oh no, just because our funds are depleting, that is the reason why we request" and I says "Aw boloney, don't tell me that because you fellas are being bought." And that is the two years that I stayed out of council, that happened. Once I stepped down from council, that is exactly what happened. Indian Affairs bought the council and they are still paying the council today.

On the other hand, the life Chiefs had \$10 allowance to go to a meeting. And they rode horseback going up there, some of

them drove teams to go to the meetings. Some of them drove 20 miles, 30 miles to go to their meetings. It all depends where they are, they are living. So, this interference came from the local grass roots people, the people that was laughed at, made fun of, by the members of the going government bodies, the families of these life chiefs. One smart fella says "Okay, you are gonna laugh at me that way, I am gonna get rid of these life chiefs because they are not improving nothing. That money is just stacked in Ottawa doing nothing, no improvements, there is no well, there is not electricity, nothing. It is just rotting, deteriorating." So they had arguments and finally they had a referendum. By God the referendum turned out and they fired the whole darn works of them and they got this election system in so every two years you got to change council. And this...

Christine: When did that happen?

Adam: Oh, I think it was in about the middle part of the fifties.

Christine: So up until that point, they were life chiefs.

Adam: Yeah, it was four years after I got into power myself. Cause I know that pretty good. It is my wife's dad that got this going, Medicine Shield, Frank. Ben Calf Robe was a life chief. Boy, there was a lot of discussion, a lot of sour things going across the country. Just because they fired all of these life chiefs. And today we kind of felt we were getting elections, band elections, and it's a very poor business, the way the inside of that election goes. I don't care if you are no darn good, but if you have a big family, a lot of relations, somebody nominates you, sure enough you will be there even though you don't say boo all day. And yet you come out at the end and you say "Oh I said this, I said that." You take the good parts from somebody else. You get the credit for it. Oh, that's what he said and we are very much believing, us Indians eh. Oh he is a good man, you betcha, that is what he said. Some other guy would say, "Oh he hasn't said a darn thing all day, how the hell could he be back." Then the bribery, you bribe people to go and vote for you. You buy yourself into these elections. You buy all the whiskey, the beer, "Oh gee, he is a good man. He treated us to a good drink, eh. He is a good man, let's vote for him." Just for the sake of this guy buying liquor. "Oh, I make good promises, I will fix your windows, repair your house and be number one

on my priorities. So he started telling his family "Oh that's what he promised us, a new house or fix my windows. Let's vote for him." See these are some of the things that the people don't see. And they go around, running around on election day, bribing people to go and vote for them. Put them in their car, bring them out to vote, bring them home again. All this stuff here, you know, it boils down into an unvalid election. And if I was to protest on these, I would never stop hearing things, somebody criticizing me all the time. But that is the only right way I see.

We are going to amend that election this year. I am going to make the chief pay \$500 bucks, win or lose. You lose that \$500 bucks, you don't get it. If you win the election, you get it back. And the fella that is going to nominate you, has got to have \$50. Throw that right away on the table. This would eliminate a person nominating Joe Blow, Charlie, and everything so down the line. Some of them nominate 25, 30 people alone and they don't know that they got that one vote. That is the reason that I say put \$500 or whatever the dollar number, \$100 or whatever. This would eliminate a lot of these things. Then the leader would consider himself, see if I am fit to run the reserve. See if I can do it. Maybe I can't do it so I says, "No, I am not going to run." He is not going to accept nomination. But as long as the relationship deal is there, oh yeah, he will be there as a chief and leader. No money lost, nothing. But if he sees that he is going to lose money on that deal, he is going to stay out of it. Only the good man that knows, that is concerned, and he knows that how to run it, what he is going to get, if he is a politician, he will accept nomination and run. See that is where we get the good men. Separate the men from the boys so to speak. See the boys might have one heck of a good candidate but they shouldn't be all young fellas like what they got now. It is just upside down now.

Christine: How was it different in the days when there was still the life chiefs, how did those life chiefs come to be chiefs?

Adam: It is an inherited custom.

Christine: How did it work?

Adam: Their dads were chiefs. It was a passed on thing. If he dies, his oldest son gets it. That is the old colonial style. When the king dies, his son or daughter, whatever, next oldest gets it. That is how they go.

Tony: What were the, what sort of controls did they have on that? There was no guarantee that the oldest son was fit to lead either.

Adam: Oh yes, they respect that. That is an old custom eh.

Tony: But what I am saying Adam, is that you said that people go around buying votes and so on in the elective system

Adam: Oh, this new elective system

Tony: In the new elective system, but in the custom system, if somebody inherited a chieftainship, what happens if that person is not a good chief? The one who inherited it. What happened in the event that that person was not good?

Adam: I think that remains to be seen by the general members. They would take a vote right away eh. Non-confidence. And they would put that guy out pretty quick.

Tony: Who would it pass to then?

Adam: Minister. There would be a by-election.

Tony: No, no, no, I am talking about before.

Adam: Yeah, I know.

Tony: In the custom situation.

Adam: There would be a by-election. It still answers the same thing. If you are not qualified to run your dad's business, all right if you inherited that, I throw in a non-confidence, you are out. The rest of the family is out. If nobody else is old enough, maybe the next guy will be more intelligent than you. Put it onto the next guy. If he doesn't know nothing, well, the whole family is out. So, there is an election, a by-election. Whoever is going to be recognized to replace that life Chief. It has got to be a good man. That is the band custom. And if they don't recognize it that way, maybe my comments on that, I am all wet. But that is the way the interpretation reads.

Because that is part of government, once you are in the council, you are part of the government. If you got a portfolio, you got that portfolio. But there is so much strings attached to the Indian government now, it is not like

the parliament. MLA's or Prime Ministers or you name it. The Indian government, there is so much things that you are involved in, you might be involved in health eh, all right, in conjunction with police, welfare, them areas, social service. That is what they call the portfolio holder. The next one would be economic development. God knows how much economic development. You put that into pieces, there is a lot of fragments in that economic development that you gotta follow. Maybe you got the housing, well the housing involves roads eh. You gotta have a road to the house, a road to the main road for your kids to get on the school bus. So all of this, culverts, bridges, you name it. You got another portfolio holder for administration. And he is an overall man, even for his council, and for his administrators, his managers, that is his job. And you got another portfolio holder for leases. Land, agriculture, cattle grazing, fencing, and whatnot right away. You got all that in a portfolio and it goes on and goes on. You know what governments are. Sometimes you are involved in fixing a well, if you are a portfolio holder for Social Services and Health and Welfare, you are involved in that

because it is a health regulation. And the police, you are involved in it. So you are involved in so darn many things in these portfolio holdings that we don't even know where to go.

And some of them are just there, just for the pay cheque. They are not there for the concerns. They are just there for that measly dollar. I bet you today, I am going to get somebody to come down here, you know, and I am going to say pay me for gas, my expenses, and somebody else calls me from up west, the other end of the reserve, I will go there on my own expense, I won't say give it to me. This is the Indian way of living. You don't ask for no expense. That was the difference, the life chiefs and the present elective system. Everybody is after that dollar today, not the life chiefs. But the life chiefs, what we didn't like about them, was they were, they thought about their own stomachs. Not the other individual. That is why today that administration is belly up.

(End of Side A)

(Side B)

And it is getting to a point, our leaders are bull-headed. Just like what I told them the other day in Saskatoon. Our leaders are getting so darn bully that you can't change their bull ideas into a stud horse. Well, these are some of the things that we always did say. The old Indian used to say, "The future generation is not going to have a landmark, campmark. They will be sitting up in an old dried up tree limbs and they won't have no hair." The expression he used, "They won't have a foundation, a house to live in eh. And they are going to sit on chairs, and they are not going to have brains. They going to cut off their hair." And by golly, today that is what is happening. That is the prophecies of the old fellas, they are not going to recognize each other. There it is. We are not giving no recognition to each other, no respect. That guy, he hit the nail right on the head. That's been carried on from generation to generation. I don't know who said all this but he was right. Because a lot of these boys are cutting their hair eh. Now they are coming back again, but the only way I criticize my own people is that they look like renegades.

In the olden days when you lose a family member, a relation, even if they had long braids, they cut them off short, any way at all, hanging down their shoulders. That is a sign of sorrow. Or some of them cut off part of their finger. That is in memory of your deceased person. And it continues to cut them off every time you lost a member of your family. That is how they used to dress. And it reminds me of this rock that I showed you. He is squatting there, he has got a blanket over his shoulders, he is pointing to the east or something. That is how they used to dress when they lost a member of their family. Old blanket and raggy clothes, they were in sorrow, and they stayed like that for a year, maybe two years. In remembrance of their own kind eh, their own members. When I see these boys walking around with that shoulder length hair without braiding it, it reminds me of that because I lived with these people and some of the old Indians that is left today, they still live that way.

But today, there is members, tribes, in our tribal people, members, their dad, their husband, their wife or whatever, dies today, tomorrow there is a big dance, they are there, chicken dance. And instead of respecting their deceased person, they get drunk and be awakes. That is the only way they could show their feelings. You know when you get drunk, you got a lump here when you are sorry for yourself or something. That is how they get when they lose a member. They don't care for each other today. In the marriages, relationships, cousins, second cousins, third cousins, the olden days they was strict about it. Nobody is supposed to marry anybody with relations. And they were tall Indians, where is them tall Indians today? There must be only four or five tall Indians today. In this reserve I am talking about. Big tall boys, long hair, braids, no big stomachs, and you know what integration done? We don't know where this individual tribal member comes from, it is a throw back. Might be CPR background because they used to sell their women to the CPR, get a drink, my God, next year there is white man born to this Indian woman, but the man got the drinks eh. And it carried on this way all these different shaped Indian boys are running around. Some of them are Chinamen, some of them are Hungarians, some of them are niggers, oh you name it. That is why you see them big, pot-bellied Indians today. Some of them, they are tall and just a big belly. Some of them short legs, that is inbreeds eh. But in the olden days, where the respect lies, you should have seen her grandfather, oh God, that was a straight Indian. Big long braids, they were more Indians. Today you see all kinds of Indians. If my great-grandmother didn't waltz around with the CPR fellas, I wouldn't be having these blue eyes or green eyes. See they used to rape all kinds of Indian women, maybe that is where my grandmother was, raped, that is where the throw back is, that must be from a CPR or somebody.

Christine: Did your family all, did your parents and your grandparents always come from over the line then? Were they always down around the border?

Adam: That is where my relations are right now. I was born in Hard Butte, Montana.

Christine: How did you come then to be part of this tribe or a member of this tribe?

Adam: Earlier I forgot to mention that. When my Mom and Dad died down here.

Christine: Oh, you were adopted?

Adam: Yeah. They put me in the residential school and from there the chief and council adopted me to the band. So I became a member automatically. So, that is the reason why I am expressing my views of contribution toward this particular band. And if they don't see it that way, I don't know how else they will see it. Because I appreciate the fact that I was adopted to the band and that is how I pay them back, my contribution, that is why everybody has electric lights,

phones, and the cattle for the band eh. There is not only them, there is other minor things.

Now that White Paper, I fought for the band, because I know there was a weakness. And now again the Canadian Constitution. I am right on it, right in the heart of it. And my wife suffered the consequences on there, she stayed home, nobody looking after her. I am gone for four or five days a week, maybe two weeks, a month, and she is staying alone here. Maybe she was a jealous minded woman, she would say, "I bet you you are making a home somewhere else." and that would break up the family wouldn't it? But she is a kindhearted old lady, she realizes what I am into. I am in politics, I am in politics, and if she wants to come along, she can come along. But a lot of times, she has got a better head than me, I am going to save money, I stay home. Because these trips cost money. So is there anything else that I didn't cover?

Tony: I was just wondering, no, I was just wondering, do you know anything, you know when you were talking about the people marrying cousins and so on, presumably the things that prevented that was the clan system was it? Before?

Adam: That is right.

Tony: Can you tell us something about that? Do you know anything about that?

Adam: Well, you take when I was saying, we respect the elders. They used to have these whips and they mean business when they say something. The girls, they respect their parents, their grandparents, the boys likewise. This way the parent of the girl, the parent of the boy, they get together and they retrack, even if there is a distant relationship, they don't allow them to marry. This way they sure weed out the relationships. They are no relation, then they get married. And it carries on, the heritage of the growth of the Indian, the lifestyle of the Indian. There is no cripples in there. You see in the Hutterites, they are intergrated a lot of times, amongst their own colony. Some of them they are cripples, some of them they can't walk. That causes integration.

And you never see Indians that way. They live up to 104, 106 years old. Because they simply live on the strict diet of meat, bread, that is it. Wild berries, game. You pass a feed lot, you open your window and that awful smell eh, they make a cow eat his own insides and that rotates in the feed and the human consumes the meat out of that feed. That is why you are sick. All kinds of sickness, but the old Indian didn't do that. They gonna kill a cow, it is right off the prairie. Natural beef. But now today they inject a lot of things into an animal to fatten them up, make money quick. Irregardless, they don't consider who is going to eat that animal. Boy, there is a lot of supplements in there, that you are eating yourself. And these are things that makes us worry, a lot of

times. Why me getting that disease, why me getting sick, why I have to go early before my time. You take the cans, the cans

are poisonous and they store these food in cans eh. Canned meats, canned food, everything. That is a poison. But if you live on a natural animal, you don't get that sick. Even the house water, this water here I can show you, we never did witness any Indian, I don't know about the white generation but the Indian, having gall bladder, gall stones, or appendicitis. After she was operated on, gall bladder, gall stones, it was thousands of stones, sand in there, in her gall, in her liver. I nearly lost her. I started to consider what causes that. Finally I realized I was boiling water on the kettle eh, and all that stuff that is cooked in there, that is well water, hard water that does that. I don't care what kind of water, but still it boils down to that fact. We drink that and it goes down here and starts forming up. So I guess we got screens down here somehow, whatever doesn't go through, it goes down that way. And you smash them darn gall stones, it is the same darn picture as in the bottom of your kettle. So I blame this darn modern way of living, it is the water that causes gall stones, appendicitis. And you could carry on and on on different kinds of sickness and it boils down to, the answer is what you eat, what they make. You try and make a piece of pie or a fancy meal, look at all the ingredients that is added on to it. So your system doesn't know which one to screen, which direction to go. So it all boils down into one channel and that is why you are sick.

Tony: Adam, do you have an Indian name?

Adam: Up-I-Sto-mack.

Tony: What does that mean?

Adam: It means White Bull.

Tony: How did you get your name?

Adam: I was initiated in a big dance party. Old life chiefs, when I was a kid, I was initiated on that and since then, I was reinitiated by the name of Weasel Tail. Then that didn't go too good. Just recently I was initiated by this prayer group, Indian Culture Prayer Group, Iron Shield. So this means I am a protector, I got an iron shield, I am a protector for this tribe in politics. That is why they initiated me on this name. So, I have three names.

Tony: Was the first one that you had just your child name?

Adam: My child name, yeah.

Tony: And then the second one, you said you didn't go too good?

Adam: Yeah, it was Weasel Tail. So that went along oh, for five, six years. That was when I was dancing all over. I had these weasel tails sticking all over. Maybe that is why they called me that. But this last one, Iron Shield, you see I had an Indian interpretation there was I was some sort of a

blocker. From government politics, Section 69 for instance. The 1969 White Paper. And now it's the Canada Bill eh. So that's why I got that name. I just got that recently.

Tony: Did Joe Poor Eagle give you that name?

Adam: Yeah. He is the guy that initiated me on that. So he made me some sort of an assistant to his prayer group in his religious ceremonies. So I got a big play in that. And I am a member of the Brave Dog Society. And my boy is a member of these Leather Strippers for the Sundance. See they strip this rawhide and tie these lodge poles so he was initiated on that. And my wife was initiated in her young days, they got a little society for them too as young kids, as, what the heck you call Namska, Medicine Pipe Woman. That's a small miniature sized pipe society, that is where she belongs. And then her dad was initiated to the Medicine Pipe but after that he was initiated, he gave it to somebody else, he passed it on. So that is where we stand. I think that is about all we have to cover now.

Oh, uh, the only member, she is a Crowfoot Clan, eh, Chief Crowfoot clan. Somewhere down the line, her great great grandfather, originates from the Crowfoot clan. And to prove that, the baby boy that I got is 22 years old, 21 years old, whatever. He inherited one of Crowfoot's names. Crowfoot had many names. And one of them is Many Names so that is the one he inherited through a ritual doing, Sundance, and that is his name, Many Names. So that shows that he is a Crowfoot Clan. In the olden days that is how they initiated their names, inherited somehow down the line. That would prove that you were a clan of that type. The family tree.

Christine: Are any of your names in the clan or not?

Adam: Not on Crowfoot. Myself?

Christine: Yeah, any clan at all?

Adam: Not that I know of. Just the first one, Up-I-sto-mack. The member, Blackfoot member, Jim Black, had a relation in Cardston, eh, the Blood Reserve, and this fellow passed his name on to me because he was a relation to Jim Black. And his name was Up-I-sto-mack, that is why I got that because he adopted me. That was my step-dad.

Christine: (Inaudible)

Adam: Yeah. So he is dead and gone. So I guess I have got everything covered. Oh, my boy is very proud of that name. I gave him a book here to read on Crowfoot's life eh. And he is very interested in that book. He says "Gee Dad, Mom, Crowfoot's name too is Many Names!" and I says "Sure, it is your long long, great-great-granddad I suppose. And you are a clan of that Crowfoot, your mother, her mother, her dad, and so on." He said "Gee, I didn't know." He is a big tall boy. He is out for the weekend. He would have been here. He works on the pipeline too.

Christine: Those names are a way of keeping the history alive aren't they?

Adam: Yeah. That is the culture. The Indian culture. Like, you take some of the boys that don't know the culture. Her cousins have got some of Crowfoot's names too. Knife Pack, packed his own knife, Tsu-wai-a-bot-ta, and this fella is not with us anymore. That is her cousin. And he is the same clan as her with Crowfoot eh. So from our clan, goes to another clan of her relation and they still in that same family tree. It is pretty interesting, course she had more opportunity than me, I was always riding around and she stayed home with a lot of these old ladies that is deceased now eh. She might have a lot of background history of where Crowfoot comes from and whose relations and a lot of things she tells me, I don't even know and we start winding up in an argument.

Tony: (Inaudible)

Adam: There was one old lady, that is her great-great-grandmother too, she was a genius, just looking at you, she'll know what you were thinking about or what your future is gonna be or what you done years back or somebody that is going to attack you or somebody is going to give you a gift or something. She was more of a prophet and she lived to be a ripe old age and she was deaf and she was blind.

In 1933, I think it was to be exact, there was a big blizzard here on the reserve. And she was camped by the bridge over here some place.

Tony: Down on the flats?

Adam: Yeah. And there was a member of the Blackfoot tribe lost his horses in that blizzard, drifted down with the blizzard. God knows where. This blizzard was with us for a good solid week. Something like that anyways. And these horses went way down to Lomond, and he hunted high and low for these horses. He had them hobbled, eh, not to go too far off so that he could go and get them. They had no pastures or nothing. That is the only way to keep a horse close to the camp is hobble them. Anyways, they wandered off. Drifted down to the bridge, from there way out in God knows where he went. And she comes around and I says "Go and ask that old lady. You might find them horses." "That's a good idea." So I gave him some tobacco, like what you have done here, you gave me a smoke. There is some tobacco here and some other stuff, what do you want? "I can't find my horses. Maybe they are sold, maybe they are dead. I don't know. I have been looking for them for a good month." "Oh, that is no problem, it is a minor thing. You come back in the morning. I will look for them." He thought how in the hell is she going to find them, a blind little bugger like that. The next morning, he goes back, and without seeing him, "Come in, I know where your horses are." Well, that fella was still outside the tent. He goes in there surprised. She says "In a certain place in the coulee. One horse can't move anymore. And the color of that horse is a grey horse. His legs are all puffed up. The hobbles tighten

up on him. The other one is dead right by him." By golly, she showed the description and where exactly those horses are and they send this other guy, this neighbor of ours, her husband, Augustine Yellowsun's brother, went out looking for them horses and by golly, that is where they were. They brought that one horse home. The one is dead, he is there, and the other one, where did you find him? Oh way down in Lomond. That is surprising eh?

Tony: Yeah.

Adam: That is why we called her a genius woman or a prophet. And I was telling that to one of these security guards here for this oil rig. He was here for a good two or three years. Five years? Anyways, he comes to visit here in the evening and we was telling him about it. He says "Gee whiz, too bad, she was dead, she should have contributed her brains and see what sort of brains she had. Genius people like that, a fellow could transplant."

Christine: No. (Chuckles)

Mrs. Solway: (Inaudible)

Adam: Yeah. She was a genius. It is not the spirits that went out to find them, she was just a genius. That is about all I have.

(Victory Song)

Tony: Thank you very much Adam.

Adam: One thing I didn't mention there was when they were negotiating when Treaty 7, Blackfeet, and Treaty 6, Treaty 7, we were negotiating for their rights, their aboriginal rights, treaty rights with Her Majesty and the British Crown. I was appointed to go to New York. The British Ambassador and, we went in there, all the precautions that I was ordered to observe and had the opportunity to smoke the pipe of peace in front of the Ambassadors building. And from there there was security, real tight security, because I had to go through. And we had an opportunity to express our feelings and to meet one man from the Parliament of Great Britain. And maybe if you allow me to read from the statement he made in court, the courts made, maybe that would help out some of this findings. If you would just stop it there I will get this document.

Continuing where I stopped, I met a man from Great Britain and he quoted from Justice Denning's High Court decision, London, England, January 1982 in full support of Canadian Indians as follows:

It seems to me that Canada Bill itself, does all that can be done to protect the rights and freedoms of the aboriginal peoples of Canada. It entrenches them as part of the Constitution so that they cannot be diminished or reduced except by prescribed procedure and by the prescribed majorities. In addition, it

provides for a conference at the highest level, to be held so as to settle exactly what their rights are. That is most important for they are very ill-defined at the moment. There is nothing so far as I can see to warrant any distrust by the Indians of the government of Canada, but in case there should be a discussion in this case will strengthen their hand so as to enable them to withstand any onslaught. They will be able to say that their rights and freedoms have been guaranteed to them by the Crown. Originally by the Crown in respect of the United Kingdom. Now by the Crown in respect of Canada, but in any case by the Crown, no parliament should do anything to lessen the worth of these guarantees. They should be honoured by the Crown in respect of Canada so long as the sun rises and the river flows. That promise must never be broken. There is no case whatever for any declaration. I would dismiss the appeal accordingly."

End of quote. That is what he said.

Okay. I didn't cover up the politics of the country as far as recognition of the Canadian Flag. Now when Pearson was in power as Prime Minister of Canada, we had no involvement as far as Indian people were concerned. In all due respect of our treaties, we honoured the Union Jack. It was under the Union Jack, that the treaties were made, not under the Canadian Flag. I could see the problem right there. That there is going to be a change in the laws of the country. I tried to persuade the legal voiced people in my political leaders that we should have a say whatever changes there is in this country. However, this was recognized, legislated, Canadian Flag was recognized all over. And they threw away the Union Jack, and we thought well, there goes our treaties. The Union Jack is in the side roads and the treaties are going to be pushed aside. Right away there was reactions on that. And due to the change over of hands in the political arena, the Indian politics and the white man's politics, they clashed. So far, it died there for awhile. Nobody wanted to listen to me. Nobody wanted to follow it up. So it went. Now we are flying the Canadian Flag and we don't see no Union Jack.

However, then they legislated prior to the flag, the Human Bill of Rights. Diefenbaker was Prime Minister then. Introduce the Human Bill of Rights. And there again, we was a little too slow to act on it. The questions as of now, the questions that we ask ourselves, we are going to ask the government. Of the entrenchment of our rights in the new Canadian Constitution. If we don't ask that, maybe they would leave it pending until everything was resolved by all parties but nothing has been done. It was passed, it was law, legislated. Then the vote came. We was granted the vote, to vote in federal, provincial. As far as that goes, any elections. Then this is where the real problem starts. Fight for my rights because I got a voice in politics. I got a voice in the country because I am a voter. I appointed the government, I appointed a lot of governments through my vote.

In 1972 I mentioned in Edmonton the BNA Act is in jeopardy in the hands of the Crown. Because Canada is going to request the Crown to bring the BNA Act back to Canada where it belongs. Mr. Cardinal, President of the Indian Association at the time, took it jokingly. Nobody ever thought about the BNA Act. Somehow, I was concerned. In politics, you gotta be concerned what is going to happen. I told the audience delegates at the time, "Our treaties are in jeopardy. Our treaty boat is slowly sinking. If we don't do anything today, our boat is going to sink." Nobody thought about it and I told Harold, I says "Harold, by golly by all means, find out about that constitution. If Canada ever grabbed ahold of that BNA Act and rules the country, there goes your treaty, that is for sure." "Oh, it is so secure, the BNA Act, don't worry." That is what he said. Talking to two, three other guys in that administration, local administration, they had a big laugh over it. They said "No way there is nobody that can take that away from us. It is entrenched in the Crown. It is going to be there as long as the sun shines, the river flows, the grass grows." And I says no. That is not how it is spelled out. If Canada grabs ahold of it, this Canadian Crown is going to be split. The Queen of England is not going to have no more say. It is the Canadian Crown that is going to have the say. So therefore, if they have that in their power, in their hands, to change legislation, the laws of the country, that is the number one target they are going to fix. Sure they will tell you, sure it is entrenched. Your treaties and aboriginal rights are recognized. But if they want to legislate tonight.

(End of tape)

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