

Title: 0047-Our Voices-Social Commentary
Bird Number: 509
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Date Recorded:
Transcriber: Stephanie Albiani, Justin Dyck
Date Transcribed: January 22, 2003
Language: English
Culture: Cree (Omushkego)
Transcript: Draft

Hello, hello. My name is Louis Bird; originally in the Native tongue is Pennishish, which means the same. I'm, I am a Cree Indian living in the Winisk river area...originally place Winisk village. This is not my life story, I just want to explain a little bit, to introduce myself what I am.

The first 25 years of my life, I was educated and trained our Native culture, the education system that had been existed 1000 years before the European education. It was after 1960 that I begin to take seriously, to take European education. During that 10 years, I was, I was able to bring myself up to the learn a little bit of the English language, at least to carry on a small conversation. After 60, during the 70- 1970 I begin to involve, I begin to awaken my interest about the importance of our, of our Cree culture, our Native culture. I begin to see few things as I travel around, away from home. First on my own effort and later on as my life carries me to other communities around the Bay area, and eventually carry me across the country which where I have born from. It was in 1960 that I was became aware our culture was going down, that it was diminishing, that our young people were not having an opportunity to understand or to practice the tradition that has been carried on by the ancestors.

It was 1970 that I begin to take interest in listening to our elders, as I listened to them reciting the legends and also some of the historical events recently, recent as after the European have arrived in our, in our country. Unfortunately during my young days and I begin to remember, to understand the language and also to be able to speak it. My parents and our elders that I'm, where not very interested in telling us their past, their life, the life, the history before their time. Such as my grandfather who's...been converted to Christianity, he was forbidden to mention the true culture of our past. Therefore I didn't anything, our, our history, our spiritual things, our life value system, I didn't know

anything about our own except that I learn, I was trained and exposed to much to a Christianity, to a Christian teaching and also the white man's education.

It was later when I begin to be a young man that I begin to understand, begin to see that this was not our cultural training because I was raised also in...the wilderness as young boy where I have truly been exposed how it is to live and how it is, it is to master the life of your own in the wilderness. Which was actually our culture. It was later as I traveled farther away from home that I began to know this. Other tribes, our brothers, other First Nation that I saw they were totally lost their culture.

When I visit down south to the big cities and to other communities. It was them who encouraged me to keep my culture and to speak my language and also to try to recollect the stories about our past and to recall all the legends that I have heard and all the important events that took place with the last 100 years of our...culture. It was those who have, that I have met who have lost their culture who have encouraged me to try to recall and collect some stories and also other ancient activities, which were practiced by our forefathers before the European contact. And that is why I begin take interest in telling stories.

The first thing that I wanted to do was just to collect a small stories like a...very recent events of our forefathers or grandfathers. As I begin a little bit more and begin to, became a bit wiser, the stories were a much more interesting. And also when I begin to understand the other culture, by being able to read English language by 1970, I was much more...aware what we have lost in our culture and what we are going to lose in the future. It was then that I begin to contact the elders who were surviving at the time to listen to their stories.

Right across from James Bay to Hudson Bay right up to the Churchill, Manitoba. All these elders that I spoke to, speak plainly, openly and without any prejudice, or without any remorse. They were not trying to out, outcast any other person, but just plainly explain the way, the way it was before the European time and the way it begin after the European came in, into our region, especially within the Bay area. But many of those elders that I spoke to was not comparing nothing. They were not grieving over something, they were simply existing and enjoying life. They have nothing to complain in their life, they didn't think they have lost anything because they have; they have lived

full life, which was pleasant for them. And those people that I contacted in 1960, up to 70, they, these are the elders that are now, are dead, they are all gone. And those remaining elders who interested in telling me the story from 1970 to 1980 and a few years after 1980 have all dead also.

I now have only very few elders who are over 70, some of them are 80 who are not interested in telling the stories. But those who are over 60, who have understand a little bit of English language are having a hard time to try to collect the stories of their forefathers, their grandfathers because they didn't think it was important. Because they have been too busy admiring the European progress in their culture. They have been too busy worshipping the white man's culture, especially their religion. Which has denied them to recall their past before European time. And that is, that is what caused me to feel so, so sad, that I was not able to collect stories that existed before the European came in. And that, because I wanted to go back in that past but it would have been nice to have the story from, on the Native version rather than hearing the stories from the European, anthropologist, missionaries, the fur traders, and other Europeans who came in to take advantage of our people.

That is what I think today; I didn't think this way 20 years ago. It is only after I collect so many stories and also after I read so many stories, which are in an English language, that I begin to have this resentment the way our people have been treated by the other cultures who had, came upon to our land where we now call it the First Nation country.

Now getting back to my, to my introduction. My family name was, as I said before in our Native tongue is Pennishish. Pennishish means a small bird, not the kind of the goose or geese, or hawks, but the small birds. Not necessarily the short birds, but the birds that sing. Actually Pennishish mean a small, a small bird. But this is also applied to any kind of birds. My grandfather's name was John, John Pennishish because he was born after the Christianity. By tracing of his life I come to the point of 1875, the day he would have been born, but nobody knows this. Just back, backtracking the events and calculating about when he was married, I can conclude he must have been born in...1875. Or he could have been. And his father could have been born around 1850 or 1835, in those days men did not get married when they are under 20. And then were only

classified men when they are about 30. With that calculation, my grandfather, my grandfather's father could have been born in 1935. Which brings us, which brings us to 156 years ago, therefore the family name of Bird, or Pennishish was existed from 1835 in the area of Winisk River region or we can say Winisk River Coastal Region.

Reading other notes from the Hudson Bay archives, which are kept in Winnipeg, I was able to, to trace down names that has been recorded in Fort Severn between 1815 to 1857. There I found a person known as Snowbird, which was translated from the Cree language, Snowbird then is a small bird, rather than saying Pennishish, he was called Wapanakoshish. Therefore tracing this family name it was not family name then, it was his given name. That would brings us back to 176 years of such name. And today the family name that which was known then as Pennishish have been changed to Bird, it is not I change it, it was not my grandfather who change it, it was not my father who change it, but it was, it was the Europeans, it was the...white man who change it.

That happens in 1956 when the, the radar bases were built across Canada which one of the was built very close to our community of Winisk settlement, 1954, 55. When we begin to work on the on the construction side as a laborers, as a helpers of the, for the...labor work, our names were found to be very hard to pronounce and written down. Therefore we were asked what was the name mean in translation in English language, therefore Pennishish meant Bird. There were many other names, original names that were changed during that 10-year period. I will not mention those now. I just wanted to introduce myself, what I do.

It was only 20 years ago since I begin interested in telling stories about our life so I said before, I wanted to collect the legends only, to write them down. That I have not even done, I am still collecting the legends, which are five major legends which have been played very important part in our, in our history. Because their flexibility, it is not possible to write them down in the first ten years when I collect them. 'Cause I have to ask another, another person to the other community, since that I have to come upon at least 6 or 7 different communities in the coastal region, I have found 7 different version of one legend. That means one legend can be flexible and applied in 7 different ways, and 5 of those would have been, would have been 35 different ways of telling 5 legends.

But all these were important in time past, and that is why I cannot write them yet. I do have the variation of them.

When I was, when I was listening to the legends across the James and the Hudson Bay area, I learned much more our culture in the past, before European time. My interest then shifted to these, to these important things. Especially the look our past spiritual values, beside I begin to involve in politics as a translator and in order to assist our chief when they speak, and they want to make a strong statement I must understand what they mean, and I have to dig back to these past. What do the Native person mean when he says, living harmony with nature? It's a short sentences, but to explain exactly what it means it would take a book to explain what that means. It would involve physical being and spiritual being to explain all this. Only the elders truly understand what that means, and that is why I have to go back and ask again to the different elders to tell me, convince me what this mean.

As any human being, when I was a young boy, the word that elders speak was not interesting to me, to my mind because of my busy, absorbing other things and trying to understand everything at the same time. These things were not important. Only then, as I get older, only for the last 5 years, 10 years that I begin to understand the word that I hear when I was 5 years old. It's only now that I begin to understand the use and application of the, our Cree legends. And by having such experience, I cannot tackle to write the legends of our ancestors. Not to write it down, but I could recite them in a tape recording, probably five times in one legend, but to explain why the difference version, why is the difference of the delivery. So that is my problem.

After saying this, after knowing all this, with my with my limited knowledge of English language and without having any training to be a writer, I ...don't even try. Not to sell, but I could write as, as a memoirs. Just my personal use, I have some tape recorders, tape recordings, which I have used as my notes. I have them with me and they are some writings also that I have in an English language also in my own language. Where I have put my opinions and my statements about the things that I've, I begin to accumulate during the years.

And this is part of my work now as I age a bit, as I begin to be known as an old person, which I don't feel it.

I was born in 1934 and my first memory I exist was 1937, since then some part of my time I have forgotten what has happened to me between that time. Because my interest it was so much on my body and not seeing any other things but myself, learning about myself. They were the years when I was a teenager that I forgotten most of the things that happens around me, because at that, during the years of developing of your, a young person. And it was only when I was 25 that I begin to realize that I have to learn about my life and also to understand life as I was going into. Being married and all and having children, being responsible. I had to know something to be responsible, to be a family person, to be a father. And it took the next 20 years to understand these things, besides trying to understand other culture that is the English or European culture.

Now that I am 57 years old, I felt like I am only 25 years old because it was only 25 years ago since I begin to study another culture, which the words of that, which...the language of that trying to use today. But the first 25 years was my ancestors culture, which did not requires different language to understand. In trying to straddle two cultures, has strong effect in my life, which I get to be much older than I am. And know much more than my, my happy-go-lucky elders who have only one life, only one culture to remember. And to have there Christianity to assist them and help them, which they willingly accepted and practice it with all their hearts. I am not that kind of person.

There are times that I thinks I was born too, too early and a bit too late. I saw my elders today who seem to relax and to enjoy life even show they relax period and can smile and can live and can laugh, even if they are not able to walk. Sometimes I wonder what makes them can handle their life that way. I in turn am only 57 and I feel much older sometimes, and sometimes I feel much too young because I don't understand enough. That's the effect of trying to straddle two cultures. By doing this, I collecting stories of my ancestors, reciting their stories, the legends who through experience, through life experience, which are mostly, are a negative stories as usual.

As we know today, we hear only stately the bad news, and there is seldom do we bring out the very good stories. And a, good storybooks do not sell that the terrible and awful stories sell very easily. And so was our Native culture. Only the negative stories, only the awful stories can be remembered, but the simple and easy and happy life, it's very few, there are very few that are existed in our ancient stories. I ask some of the

elders that have lived the last 20 years ago, why is it that we never hear a good story about the [unclear] Sisters.

So they said: “they not interesting, they interesting in awful things, that can be remembered easily”. And so it is today. For that reason, I practice to tell stories, our ancestor’s stories, our legends.

I try to translate them in my mind so that other people can enjoy them. And I try to bring this out to the public, so our, our fellow citizens who have come to settled in Canada can truly enjoy our ancestors, our First Nation, our First Citizens in this country. Who have willingly accepted the changes in their life, who are continuously patiently waiting that they would be recognized as people, and as equal citizen, and this is my also, my interest also.

I do not believe in violence, but I do believe in a positive way to make our... new citizens more of our country which has been very beneficial to us and very, very kind to us, even before the European’s came. I don’t believe our ancestors when they say: “We did not destroy the land.” Sometimes I hear the elders say the Great Spirit has given us the land to guard it, to be a custodians. That is why we never destroyed it. So it seem to, it seems to be true, or as it, our ancestors who are too stupid to progress their life. What makes our ancestors not able to progress into more advanced life, like other nations in Europe.

Was it a negative thing, or was it a good thing? Was there really a Great Spirit who prepared things for the future for other people? Was it true that the Great God of the Jewish people actually saved the land for their life? Times I think that way, maybe my forefathers, my Grandfathers were not, were not really simple minded after all. Maybe it was not their fault; maybe truly there is a Great Spirit who saved the land for those who’s who needs land. Which makes our forefathers willingly share the lands which was, which was arrived upon by other nations such as Europeans. So there is that misunderstanding which is 500 years old that European have always stated: “they have discovered the land” not people but the land. But it was those people who were living on the land who embraced them and show them across the country criss-crossing the land without any question without any reward. Freely help the new comers to the country by these First Citizens of this country. Truly is, story exist.

I now gonna go back and bring back to you into the coastal regions which truly, truly was our First Nation welcomed the Europeans who came. In York Factory in the old fur trading station, the main depot, they call that for the fur traders, for the company of Adventurers, which later became Hudson Bay Company. Once the story goes saying from our point, our forefathers that many many of our Grandfathers joining the fur traders being as a middle man from York Factory. Some of those men became to have a mixed race because they were inter-married through inter-relationship, which brought Half-Breeds, and those Half-Breeds became, most of them as home guards to these first fur-trading establishments in the Hudson and the James Bay region.

According to our our Grandmothers, Great Grandmothers who have seen this praised these actions praised them as if the great achievement for being able to produce a mixed breed, and also to be considered Half-Breed and also to be a home guard, and also to be a fur, the most, most expert trapper for the Company. Our Forefathers who, who begin to be a trappers for the Hudson Bay Company trapped out animals to help those who buy the furs. In return they have a very small item as their prize. The highest prize that I heard so much about is that our Forefathers felt so proud to be praised by the Hudson Bay Traders, the fur traders and also to be praised and blessed by the Missionaries who have converted them to Christianity. And that was most devastating for our culture. That is the reason today we cannot find no true story from our past, even from before the European arrived because of the Missionaries, the way they converted our Forefathers have condemned their life before the European time, before Christianity.

What ever sustained those First Nation before the European time cannot be truly and totally evil. We have a good book, which has been brought to our Forefathers, which we know today as a Bible. In the Old Testament we see that Jewish, the Jewish God was very very jealous, whoever don't believe him can slaughter them instantly, according to the Bible. Because they have been chosen I guess, the only alternative was to eliminate them in order to save that idea. And therefore if we look at the First Nations in this country before European time why did not this great God who is jealous did not destroy the First Nations to give to Europeans who came in, who needed the new land. Why did not our First Nation being destroyed by this Great Spirit if they were not important? That is my question. Today our First Nation Citizen are still living.

Ever since the European arrived they have been put aside, they have been forgotten, they have been declassified. In 1957 in June they were acknowledged as a citizens therefore they start to pay taxes, and therefore they are allowed to go into the beer parlors. Just a year in summer when I was visiting Toronto when I was young man funny story maybe, me and my friend we tried to walk into the bar in that summer, at least times we find our self outside in our, in the concrete cause we've been kicked out. Many, many people in Toronto did not, were not educated enough to understand what, what it meant and so years after that it remained to be seen.

And it was in 1956, 55 when the European came in when the white man came in to establish radar station in our home village they treated us the same way. They did not seated us in the mess halls. We the village people, the men, construction helpers, labors, were put outside to eat our lunch in 30 below zero weather, why the whiteman sit in the mess halls where its nice and warm and eat a warm meal which doesn't freeze halfway before you finish eating it. That's how they treated us in the village. I have a memories about the radar station. The radar station changed our life in our community it changes our lifestyle, it has and so was across Canada that's when the Native people were beginning to be notice, all then in 1969 are actually the first, the first voice were heard when they united and today in 1991 when they demand that they be must be heard when they demand that they must be acknowledged they have been told to wait another 10, 10 years.

So from the beginning our people then being taken advantage of as a simple-minded people and they been used, they've been trained they've been more brainwashed continuously. Where I speak from today is a is a little community which has been in 1986, the summer of 1986 and it has been designed and funded by the taxpayers money and designed by the top engineers of the world that it will be established as the most modern village. We the most isolated people, we the most innocent who never saw what the other culture can do the peace of mind and dignity of a person we have been chosen, we've been tricked us again, we have been brainwashed again. This time it's not by fur traders, this time it's by a top engineers of the world to give us the last blessing of the modern progress of the high technology.

It is not a religion this time, its a modern technology which has brainwashed us by the European experts. According to my understanding we are a total alienated First Nation Citizen. We have no way to return, our young children that are born today will never again experience the true meaning of the First Nation and never will they feel or experience the true meaning of Self-Sufficiency on the land. They will never understand, they will experience what it terms living in harmony with nature by the Ancestors.

My sympathy lies to those yet to be born, our Grandchildren's who run around outside are five years old, and their children will not see what Self-Sufficiency of the First Nations. If my stories dies with me they will not hear it as I have heard it, and this is what I want to explain. Being exploited our First, our Forefathers being exploited by the European fur trade, and later years with the Christianity they lost their land, and today is the final exploitation has occurred in Winisk people, the relocation and establishment of the most highest standard of community in North America, it seem, because all its infrastructure, there's no where on earth that a First Nation people can live so highly.

With all the taxpayers money that has been poured into this small community of 100 and 200 people, it's very amazing. To my understanding it was the part of Indian Affairs who have choose the Winisk band to experiment them, to make his final push to civilize our people, our coastal region people, and it works today.

Other communities around us, around the Bay area are begging for the same community as we have. And our young people come to visit to see how easy our lives it is to live in Peawanuck. Even the white men came in from far off to come and stay here, because it is very nice community.

We shall begin this discussion on the other side of this tape, because my tape is running out...

[End of Side A]

We shall begin again. On the other side I have said the results of the final exploitation of our people, our innocent Cree people who were isolated who were the last people to exercise and practice our Native culture, and I do believe this is a final, I don't think there will be any other exploitation that will finish off our people. And now we have to phase out as a First Nation people, or First Nation culture practice.

This is the way I see things, these are my statements, that's how I begin to learn, I begin to see life around me.

In a very innocent beginning just to collect our Cree Legends, its involved more than just the Cree Legends in my in my 20 years of interest. I have seen these things because I absorb, I analysis things what I see, I openly criticize things what I saw which are negative to our culture, and now I want to explain a bit more what I have begun.

By listening to our Elders especially my Grandmothers who have died, I have always heard this, I always hear their words, their minds that they're always been anxious and proud to be near the whiteman, to be with the whiteman, even to have a children with the whiteman, even to have a white skin as a whiteman, even to have blue eyes as a whiteman, even to have a different color of hair. All these I have heard during my young days by my Grandmothers I have been with, and so is my Grandfathers that I have seen when I was young. They have always brag about themself being associated with the Whiteman, especially those who were around them like the Hudson Bay managers, like the Priest and recently game wardens and the Department of Indian Affairs.

It was recently as 1953 that I have heard the first Chief of Winisk who were bragging about how, how hard and how cleavery he was beating or his tribesmen to assist the Hudson Bay Company on outpost trading. No he did not hate the Hudson Bay Company; in fact he loved the Hudson Bay Company. He would do anything, he would even fight his own, his own community member to please the Hudson Bay Company, and that's what I mean. These are the kind of Elders who did not mention about their culture, and there were other ladies, ladies and women who were mature people as my young days who were so proud that they had children from the whiteman, although it was considered sin and unnatural for the culturally or spiritually they openly brag and proudly expose what they act just because the whiteman.

And today we speak as if we love our own culture and therefore I saw and understand another statement which has made by the ancient First Nation person in the United State who

I have said: "white man speak fork tongue, we begin to speak fork tongue." We had spoken fork tongue for the last 200, 300 years. We have seen the First Nations who have recognized these kind of losses or total lost culture. We have seen OKA crisis, we

have listened to those Mohawks picking up guns because they cry for their culture which they have lost it 390 years ago.

We the people of the Hudson Bay and James Bay area are dying, dying and crying to catch up with the Whiteman culture, we do anything to try to catch up with the Whiteman culture. We will face the same thing in 300 years if the world exist 300 years, we will cry like a Mohawks, we will pick up a guns try to express our ideas, but it is we who have done it. We just simply open and expose and embrace the white man's culture again just like our Forefathers did, our Foremothers did in the first European contact. Our Great Great Grandmothers who have opened their hearts to the Europeans to have to have a children from them. We do the same thing today, and what cause it? It is something called in English I believe a prestige or greed. Greed for money an ambition for prestige amongst our people in community. I see that happen here in Peawanuck not only in Peawanuck it happens before, it happened this, 100 years in Winisk settlement and it happens all the settlements in the Bay area.

There are families who have fought for and hate for and exploit their own people for this prestige, which recognize, which originally brought down from the Europe. I do not mean it did not exist before the European came in, there was a prestige exist amongst our Forefathers before Europeans but that didn't, it didn't give the effect as it is today, it did prevented people from working together which is one of the reason our First Nation did not establish cities and create things or became a progress people as other nations. That was a prestige which prevented them to do that, and if we understand these things today, we will understand why the people are still held back, to remain as they are because other people coming to recognize that, but with ourselves we do not. We fight each other for these things. We use European style tricksters, tricks and all the things, nasty things to fight each other but never understand enough to stand together to gain what we have lost, and that's what I see today. And that's why I want to tell the story, it's to educate our people and also to educate our major citizens in Canada, to understand the problem.

Before we can do that we will finish them the First Nation culture within the 10 years or maybe after 10 years. I do not mean to condemn my own people but the truth is there, all one has to do is just look, listen and study you will see this thing. I have traveled

across this land, I have traveled to other communities, I have seen the innocent communities, I have seen innocent First Nations who still remain as very innocent, who are not greedy, who just simply like to enjoy living and enjoying the land which their Forefathers have enjoyed. There are those such communities, but there are those communities that do not recognize that, which one is of our community as Peawanuck. All you have to do is come in to Peawanuck and watch people, you will understand this, and go to the next community up the river which is Webique you will see the total contrast, total different.

There are other communities which are outside within Ontario that have still exist, those a simple, a simple life, but much more happier life. But all the people across Canada, all the Native people across Canada today are crying to be recognized are crying to recognize as a self governing people but the self governing people is totally wrong as it were before the European came in. Self- Government before the European was Self-Sufficiency in the Wilderness, being independent, being by yourself, being retaining your culture and tradition for life and then pass it on to the next generation, which is usually known as nomadic life, which is true. That is the reason our First Nation did not destroy the land because they were migrators, like geese, like moose like caribou. They don't stay in one place; they use the land all the way, even the moose changes seasonal habitat, even the beaver cannot stay in one place.

If he stays in one creek he kills himself in 10 years time. Kills himself because he block the river and he kills the living things in there, in it, trees, fish and all insects that are in there, poison himself to death. He's the most wise and intelligent animal there is, much wiser than supposedly than the First Nation, because the First Nation did not damn any river; they live on the land as it were, as it was therefore they did not destroy it. Was it a God given thing? Or was it a curse? That's my question.

According to our ancestors believe and most honorable and statement, they said: "we have live on the land, we have live in harmony with nature." That's their famous word, that's when they want to point the finger at the whiteman who destroyed the land, and once looking they say the whiteman to take trees, take animals now they came back for stones. Now in the modern day they say even the air they destroy, which is actually true, but who is greedy who is ambitious to destroy nature? Is it a First Nation or the

European? Why does a European do not commit any crime or amoral when he does this? The only explanation I have is that the European came in with his church, with his law, which justify him to do anything what he wants, but ignore totally the First Nation which also have the morality and its own spiritual values, which has given him not to destroy anything, but have a simple life as a nomadic. Was that was that evil? Or was that simplicity? Was it evil then to be a simplistic person? That remained to be question.

So these are my ideas, these are the, this is what I begin to be only trying to take stories of our past and to try to understand the use and application of the legends that we had with our Ancestors. I now believe I will never be able to do this, because I don't have any funds to make me sit and remain stationary in one place or I don't have any enthusiasm any more, because what I have just said. Our people do not have any pride with their culture anyway because they would rather have another kind of culture, rather than keep and talk about theirs. So what's the use of keeping? Maybe I should just record it and leave, leave it as it is... and that is about all I could say for the time being.

I know many other stories that I could tell about a past, our Ancestors, our Cree First Nation in the Coastal region and also other First Nation across Canada which I have been blessed to meet. When I speak about European imposition such as fur trade, I would not condemn them, not individual persons, who came, not a company who form out of that thing. I do not even condemn our Forefathers who have helped to establish these things, who did not fight it, but in fact victim of this events, history. I do not condemn the missionaries who came to change our Forefathers spiritual belief and practices, because they brought in a very best church that can used, that can be used for a community living.

I do believe the Great Spirit has blessed their work and have done a very good jobs all. Each individual missionary who came in our area had believe he had done Gods work and he had prepared our people to live for the next generation with peace and without any argument. That is, that was a good work and it is a good work, I bless them for that and I am sure their God have blessed them. I do not condemn the Government people, individual person who have brought the law or a legal system upon us in the treaty making; even though it was only one-sided I would not condemn them. I could only believe that God or a Great Spirit who sees all may have allowed this to happen,

therefore I cannot condemn individuals or a group of individuals who have carried out these events in our history.

All I have now is a sympathy. I sometimes take sentimental journeys into the land where my Forefathers have sweat and enjoyed at the same time of the land they call theirs in time past. I still hope that some day I will be free to make a journey again upon the land where my Grandfather have traveled, where my Father and Mother have traveled with me as a kid, and I wish to record them again. Perhaps of being getting old I begin to be more sentimental than constructive presenter of the past. I have went through many grief's in my time, many of those I've never mentioned, many of those I will die with, but many happy moments that I will not forget, and also that I will carry with me.

I do have these stories with me today, which I cannot even write, which I cannot even put in order to begin to write. The time seems to be there, but my effort is short, because my daily demand is there all the time. I may not have a time to do all that, I may not ever have a time to even put one word in paper for these, but some day someone will find them and make use of them. Today what I do is I tell stories to those who wants to hear and I make statements to those who want to listen. I express my opinion for those who wants them. I give advice for those who need advice. I give arguments who love arguments. I explain to those who likes explanation, and I tell our Native stories who want to hear our cultural stories, and for those who don't want, who are not interested I do not bother.

I do not aim to sell these things. I never had in my mind to sell a book about the people; I never have any intention to make money out of my work. I only did the beginning for hobby. My hobby turned into a very important thing because what I did was coming to an end, I couldn't find it any more, because of our Elders are dying off fast. For those who try to give, soon are gone and those who have left are just waiting to die. It's very sad, it is very sad to see that, and what have we got to leave behind, almost nothing. I do not wish to be, to express my idea in my emotional state, but it is very hard sometimes, that's when the emotion takes over, then that's just not worth saying anything.

I will now close this tape for that purpose, and thank-you for listening.