My name is Louis Bird from Peawanuck. This tape number is 1005 and it is a re-taping, much the same way as the others. The re-taping from the Native language version of the other tapes that have been collected by me for the last few years. On tape number 3004 I ended up describing a person, an old man, who lived when I was young, who was able to walk fast, to be able to achieve some things that no ordinary man can do. That, I don't know, that is something I don't know. Probably this man was literally a very skilled runner. He has probably acquire some skills, cause he can run steadily at any condition. That could be the answer. But the thing is this man can travel fast in summer and winter but we must understand why I am so interested. We see today the athletes, people who compete in the National Olympics. These people train day after day, condition themselves to run, but they run in a very smooth [pavement?]. And they run, what do they say - 1000 metres, 2000 metres, things like that. But in the burst of speed - but that's different thing. And we see today - we see today the medium that the people that do the marathon, people who walk the distance and also people who run 24 miles distance without stopping and we see they run in the very nice road, pathways, through streets or highways and some gravel roads - 24 miles, yes they could run, that is something different. We didn't time limit I guess, can be classified a record.

But this person I am talking about is, he does not do the training - daily exercises and he does not walk on the pavement and he does not wear only a very light clothes to walk. He wears his every day working clothes, pants more like shaggy and at times when he was a young man, I guess he wear a moccasins. And his body, he covers it with the jacket, what ever it was. And he carries his bag behind his back, he carries the teapot and few other utensils, probably a knife, and he carries an axe on his belt and he carries the gun. This is the way he dressed up in summer time and he travels in that condition. He travels on the muskeg, travels to the willow grounds, and to the beach ridges with the soft moss lichens. Travels into the sand ridges and to the very
sloppy muddy ridges - areas. Across creeks, all conditions, but no paved highways, no grated roads. The only gravel road that will represent the road is - or a road is gravel ridges that is close to the tide water - that's the type of condition that he runs and travels in this long distance walks or runs whatever he does.

In the winter time he dress more heavily, he has his warm pants, has his warm jacket, a warm coat - which we used to call parka - and also the mitts and he wears his moccasins with the warm felts or in, socks, home-made socks, and he also has a snowshoes. The snowshoes themselves, they weight at least 5 pounds one piece, but the pair would weigh about 10 lbs or 15 lbs. So he has to carry that in his own muscle, his own effort. And on top of that - carrying his own teapot and the bag – in the bag, and also the axe that he tucked into his belt and then the gun. This sort of dressing-up in the wintertime was the gear that one, a hunter needs, if he doesn't have no axe, he's not fully dressed. If he doesn't carry the gun - that's after European came in- if he doesn't carry the gun, he's not dressed for hunting. In the wintertime a snowshoes is a must. It's just like shoes, you need to wear those. So, in that, in that garment, that's how he travels. And plus, the deep snow - times - he still travels distance within a given time but not as the ordinary person can to. He makes it seems very easy, he reaches his destination very quickly, effortlessly. So that is the will, the willpower of man who have trained to do something. Whether he was born or developed the will to do that, that is something that is questionable. Now, that's only the minor thing, that is only the practicable or questionable thing. We might say the man is gifted for his walking skills, we cannot say the man used the willpower through the development of spiritual powers, or, mystical people would think, our Native powers, no - we cannot classify that - I cannot anyway. But most people would think that, you know, this man can do something which a man, another person, a ordinary man, could not do. Now, we leave him there.

Now, I am going to go on to the next thing. This time is involved with the shamanism. That is after, that was after European time - after Christian conversion. I must stay here to explain this thing. I have stated in the other tapes that when the Christian conversion happened during the 1824 - 1832 most men folks, especially the older men and middle age men, who have acquired the shaman power, were very reluctant to accept the Christianity totally. They pretend to accept it, yes, they pretend to practice the church but deep inside their mind and their beliefs they did not actually do away with their practise. Some of those who have very skilfully hidden their original spiritual practices which required them their lifestyle. And some of them continued to use it in the wilderness, in their hunting ground, their trap line, whatever you want to call it. Their hunting areas, especially when they are alone when their families not involved. So they applied those mystical powers which they have achieved. And so to speak its like they went underground, they didn't do it in the open.

Even today there are some who still believe in those things, some elders that are over 65. They still have a wary feeling about these things, and they are still afraid that someone may still possess the shaman powers that he can use for offensive, reasons. So when this Christianity came about for at least fifty years after most elders and the middle aged man practised their own spirituality and practises secretly. Mostly of those who have developed for their own benefit which I mean who have acquired a method during their dream quest which they could call upon
when they needed for their survival. Also for their effort to gain material requirements such as to be a good hunter, to be a good hunter, to master the animals they want to hunt, sometimes they use these mystical powers to do that. They would apply their dreams that they have acquire in the young days when they were trained. Sometimes you will find these kind of people to be mysteriously be able to get what they want: any kind of animals moose, bear, anything, caribou. Caribou is the hardest kind of animal to kill in the wintertime. But these men seem to get caribou like nothing, like hunting rabbit. But these are the people who secretly use their cultural, spiritual practice which was, some would term - they use their shaman power.

So it lasted until about 1920/1930, finally the last of them died - the best ones. Seems then we have not heard that any person around the coastal region that is openly, openly practicing his ancestral spiritual beliefs and practices. We have not heard anyone to use drums, to use it for that nature. We have not heard any person who have use the shaking tent ever since the last one died somewhere around 1935. So we can not say there is still one exists, but we can say very easily today - even today 1992 - there are still some elders over 75, even older, and the old ladies, who still believe and fear the shamanism because it still exists somewhere, but not in the open. Some people would brag about it openly because they would pretend to have it just to scare the fellow man away. But that is not true, the true shaman do not ever brag, the true person who exercise and practise these kinds of things do not openly talk about it - it’s a secret thing, its very secret, very private. Like they say, anything that is useable for someone that usually you keep it to yourself. Unless the material, the physical requirement for the benefit of the other people is required - there you could share that one. If one person has the skills and that requires physical training this kind of person can provide willingly but this physical and spiritual - connected to the spiritualism - that is the part they do not openly express. That's the right one - they are the truly spiritual people. The spiritual people also are gifted to be orators, I mean they can speak, they have wise ways of speaking, and take, and give, advice. And their advice is respected because they are older people, and some of them understand the outline of the shaman powers. They don't practise it but they know it.

Now, to remain in the same topic. A little preparation is nice for someone to listen - that's the reason I have made that statement. Now, I want to go a little deeper about the man talked about, who was, questions about his speed, his durability in walking. Now I am going to talk about another person. I am not going to use his name because he has lived recently, probably in 1920 and lives to be a very old man. And the old man had received Christianity apparently to the near of his, to his old age. But there has been, it has been rumoured that he has had acquired the mystical powers which we call shaman powers. Somehow he had lived through that and managed to set it aside, and appear to have accept the Christianity and die with the beliefs that he has embraced the Christianity. But in time past when he was still retaining his spiritualism, his shamanism, there was one story about him. Apparently he was camping away from the community, probably, lets say about 100 miles away of the closest community, and there was another community under the 200 miles distance from where he was located. He had his wife, and he has the children but he was getting to be aged. He was somewhere around 50, not yet 60 years old. But in those days the men were durable, some of them, some of them longer, some of them keep their youth longer because their activity. And because of their physical fitness
makeup because they were in good health. This man was extraordinary healthy man, it has been noted that he was strong and healthy. And there are many stories about him also, but the thing is, the last time that anyone mentions about his – the mysterious activity - it was the time when he was living out about, the time he was suppose to have travelled 200 miles distance in one way total of 400 miles return.

According to his home, his children, his wife said he wanted to go to the such place to go and get - what he was looking for was tobacco - cause he enjoying smoking and the tobacco was scarce and he ran out of tobacco. So his family wanted to have the ordinary tea that can be obtained from the trading post, and the tea was one of the luxury items for the Native people in those days. And the children missed the tea and his wife also. Therefore he decided to take a trip to go and get those items, they are very light, don't have to take toboggan, don't have to take any carrying equipment, but walking he could have been okay because they are not heavy. Seems the man could travel a long distance in one day in one way, just by walking with just carrying his gun and the axe. This is unusual, this was not, I mean this was common, this was unusual, not unusual. Anybody can travel 60 miles a day, just carrying a gun and axe and small bag behind and a good snowshoes. As long it is good condition, as long as there is not deep snow. And every man those days understand every muskeg region and every creek, and every open space. Those people understand the land so well that they can take and just pick out those nice places when they want to go somewhere.

And he was one of those, anyway, to cover 400 miles which he intended to go, its, it was a bit questionable to his family, but his wife never questioned him, she just fairly, she just said farewell to him and advise to care and the children say good-bye. The children were older but there were other families close by who were - children were much older. They have suspected the old man was being mysteriously, so, should I say, the children wondered how does a man would be able to get there with nothing with him? But the old, the wife didn't mind, the elders didn't mind because they know that man is capable of doing anything. So the day he left, it was early in the morning that he left towards the direction where he wants to be. He didn't say when he's going to be back, there was no such question by anyone and usually the hunter or a man - when he wants to go somewhere - he says, "I will be back" but never exact time, in this kind of situation. Anyway, people know that he is a long way he will go, just estimated the time of his return, they don't quite show when.

Anyway, he left. The day he left it was all right, the children watched him go, and they know which direction he went. And the nightfall and then the next day, nobody expected anything, they just forget about him. After two nights and later in the evening he arrived, the old man arrived from his trip. He brought a tea and he also brought tobacco. So when he arrived nobody asked where he went and how far he went. They let him tell the story, so finally as he was having tea with his wife - so he talks about the friends they know who used to live right closely to the first community. And he says he passed them and stopped and talked with them on the first day. Right away the wife understand the distance of this, but she didn't question anything. All she says is "how are they, how were they?" And he says they seem to be very, doing well, they were all healthy and it was nice to see them. And then he says, “then I went on - I stop, I
stop along the way before I reach my destination and then from there where I have set my camp - I make a U-turn to the community that I wanted to go - to the settlement I wanted to go.” It seems like there was a settlement between, which was very close - maybe more than a 100 miles, but another trading-post was located further down which could be the distance of 200 miles from his camp.

Whatever the reason he flied past the first one on the site, nobody explained, but to the people who tell story they said in those days there was a new fur trading settlement. Usually by fall there was nothing left there, usually the tea would be gone and even tobacco would be gone, when the trappers have left for the winter. So the store would be probably empty. Until later - later after freeze-up or sometimes after the middle winter the Hudson Bay and his employees will get some supplies from the near – other communities, which is the, acted as the main deposit and get the few supplies for the trappers who may return during the winter. So that was the case, that is the way we understand and that is the reason he passed by the first settlement and go to the next one where he was certain that he would find the material he was looking for. Anyway, the distance where he camped, it’s quite a distance for the ordinary person. So, he said, “I went to the settlement to buy my items, and close to the noon hour and I return after I visit a few friends and return to my camp the next night - the same night - the same day. So I spent two nights in one my campsites. And from then on, I left my camp and I got here,” this is what he said to his wife. So the wife doesn't question anything, she just say, ”great, that's nice”, and then it was years later, it was that same time, the next door neighbour, who also had children, they found out that the old man has returned.

So they hear that he already went to the community which he was suppose to go and parents are starting to wonder how does an old man cover a distance so long. How does he do? So the children, the older children, they were about 15 or so the boys, and I guess some other person. They want, they were very curious, those boys were not young, they were about 18, there-about. They were capable of travelling, they were training also to hunt and all that stuff, they know the condition of travelling on the wintertime. They know the distance they can cover. So listening to the old man of his return trip, they were sceptical, they didn't believe that he has cover such distance. No such person can do. So they went to investigate his trail. They meet the old man, the way he had left, he had back-tracked into the camp. So they followed this trail up to the point, and probably as far as the eye can see on a tree top. There happened to be a small lake there, which was quite large, probably about a mile and a half long, maybe half a mile wide, that shape. And usually that sort of lake has a very hard snowdrift, sometimes a bare ice. It was in that lake that he walks across, they say, those who investigate his trail. And he says along the way, along pathway to that lake they say his trail seems to disappear as if ,as if he didn’t walk there any more. So they cover the lake all the way around the direction of the track, they couldn't find no trail, and they re-checked the snowshoe marks and re-checked it again. It's the only way they can find it. So by thoroughly investigating his tracks the only sign they could find is where he comes out when he left and also where his tracks disappeared into the bare ice patches but they couldn't find any other place.
They also find the same tracks, the returning tracks, on the same spot. So this is what they find, they could not understand, they only concluded that his track may have drifted away with the drift snow, and therefore couldn't find it. Probably on the other side of the lake which is usually southeast side of the lake, according to the direction where he was walking. And usually there is a big high snow drifts at the end of the lakes. So they assume that his tracks probably have been snowed over or snowdrift covered. And probably far back there they could have found the other track if they had continued to investigate. But as soon as they tell their parents, those other next-door neighbours, as soon as they tell their parents that they couldn't find any tracks of him, they say “stop looking. You don't have to look for it because the old man has mystical powers which carries him where he wants to go.” So that was the only conclusion that could be found. To this day the story still goes on once in a while, pops up once in a while, because this man was a famous man. He was a well-known man, he covers, he lives, most of the communities that exist today, he had lived across, across section of the James Bay lowland. He have also go up the rivers that, major rivers that are flowing from the west to the head waters, now we have communities of the inland people. So that's the story about this man. So he lives to be an elderly person and he lived to be a very respected man. So that's the end of this person.

That was the last man that was, another last man, a man who was known to have used or utilized such the mystical powers whatever it is that he uses. There were times, I'm going to make this a little bit of fun part because of the story. Sometimes we talk about him, some of the elders that I have lived, few years back, most of them are gone now. They are the ones who used to talk about this guy and they have not seen him but they, because of the man his fame, his famous, being such a man. Many families talk about him and mostly of that time, the last time when he performed such a deed that nobody can understand. So, sometimes we used, when we question the things on how does he manage to do that, one of the elders that used to behave like a comedian, he said maybe he had, maybe he had the small helicopter develop on the lake. And sometimes we make fun of that but it was not funny at all. It was truly a question whether it was true or not. Some people say that you known because they didn't want to believe it, they say that he must have stashed away those items somewhere so he just left there to go and get them. But the question is, later on in the summer, when the family got together again, the very people he said he met, he saw along the way, they talk about him. They talk, these people without being questioned. They said, “we were so surprised to see him there in our camp during that time on his way to such a place.” And at the same time, the same time whatever if it’s the same date, nobody knows. At least there were few other people who have seen him in the community even in the store, the trade store, trading post. They saw him buy a tobacco and tea, and that's all he said when he was talked to, he says, “we were short of tea and tobacco.” Says everything else was fine. And this was the only thing that people can remember. And they tried to put the date, to try to make sure that is was the same year or the same month or the same week. So that is the only confusion there, we don't. nobody knows for sure if it was a week or next week that he showed himself there but from his camp according to the story it was only three days, period.

So there we have it, we don't know these things, there are many, many kinds of stories like that, where these kinds of things came or pop out that actually there is some elders who retain their spiritual shaman practice shall we say, because there is quite a distinction there. We cannot - I
can not - for the love of God, which God there is - to say that he was a shaman because he was
practising Christianity at that time. So the actual real realities that they say no man at that time
cannot perform these mystical powers. A person has to accept the Christianity or other faith. It's
not necessarily Christianity but other faith, if one denies his faith, denies the first spiritual belief
and take the other he cannot just take the other one and exercise the same way as he was before.
This was something that was impossible according to the, to the beliefs, to the teaching of the
First Nation. So they say you either leave it behind and join the other faith; and you can not use
the other one unless you are really a master deceiver and you are just showing yourself to be a
Christian and, but still really retain your old previous, your culture, spiritual practices. So this is
the question, that's where the actual question lies. There is no way we can understand, or anyone
could have understand or believe those things. So otherwise some person can be classified as
very good in deceiving people. So that's the end. It a sad end for that story because we cannot
find the truth there.

There were many such people in those days, during that period from 1800 to 1850. During that
50 year period just when the elders were about 65 or 75 were just coming to be an old, and was
so stubbornly resisting the Christianity and so engraved in their own beliefs and practices before
Christianity. Those ones is the question whether they accepted Christianity or not. At least some
of them did, at least some of them tried their best for sure. And those who were born in 1800
and lived to be 1885, whereabouts who lived to be about 70 years old or 80. They were the ones
that, many of those people where questioned whether they actually accepted the Christianity or
not. And those others who were born in 1880 and who lived to be about 65 or 70 who lived to
the age, the year to 1940, 45, these were also in the same category. There is a question whether
they really have accepted Christianity and those others who came to be a second generation of
that - those were the real converts. They were really converted to Christianity, there's no
question about that. That brings me to the same age category. Anyway this is a fact that nobody
ever yet that I hear. I never heard anything or never seen any written form, written printed
matter that may explain these things sort of like.

So before 1800, many of our First Nations Indians in the James Bay Lowland did retain their
spiritual beliefs and practices. And which gives them a very, expert in the eyes of the fur traders
because they were using their power to, they were applying their power to hunt the animals that
the fur traders asked for. They used that power and that was one of the reasons that they killed
off the beavers, especially in James Bay, Hudson Bay, James Bay Lowland because of that.
That's one of the things that I was talking about, the negativity of our First Nations spiritual
practices or whatever we call it, shamanism. Because those days then because of the European
fur trade. As soon as the European touched the lives of those First Nation people there was
chaos. The things that were controlled before the European came in went into a chaos. The
moral codes that were observed and obeyed soon as the fur trading started, people started to
ignore these things. They begin to intense their competitiveness because the HBC urged them to
try to be the best hunters. And that sort of situation, that sort of genetic makeup of our ancestors
still within us, still within our First Nations group in James Bay lowland. And that is what
makes them very hard to get along with and very hard to get along with each other. This is a very
serious statement, but it is true. One has to do a lot of research to understand, but you must know also the background, the historical events before the European arrived in this region.

Now, I have come off the main topic of this tape or this recording because I want to emphasize something which many times we overlook, I mean ourselves: “we”, the people who live in James Bay, Hudson Bay lowland. We don't see those things, these acts, but if somebody truly wants for it you can see it but you must live, one must live with the people to understand and also must live away from the people to understand. Maybe a few years away from here and live in another part of the country and then come back again. Right away one would see and detect these strange behaviours. Only a person who was born here could understand that. It’s just a negative side of our present generation. But they say according to scientific finding we carry the genes from our ancestors. They say every character, individual, pass all his genes to his off-springs. That seems to indicate its true because everything that I went back myself, or the story that I get from way back have indicated such thing, yes there is, but out First Nation ancestors did not quite express that openly. They understood, they understood that, the inheritance - the characteristic of the person inherited by his offspring - yes they understand that. But never in scientific term not as far as the genetic makeup, no, not as far as DNA, no, they did not go that far because they didn't have no electricity, they didn't have no dissection scientific search. So, therefore, now we are just about coming to the end of this tape and I shall quit for now.

I would like to add a little bit more of our First Nation knowledge about the subject that I am talking about. Aware, they are aware many things that the European know to be true, scientific research. Our ancestors didn't talk about much things that not regularly seen, visible. They didn't question those things. One of the things that I am always interested about our ancestors, that there are many things that they have talked about which has, which has confused them. Not confused them, but not quite know how to take it. But many of the others they have understand, many others understood in different ways, somethings that happens in their life and the stories that they heard from their grandfathers. There are a few examples of those - I would like to touch them here. So these things did really happen, it happened before the European arrived in this country to them, the First Nation and then it also happened after the Europeans came and some of those things are still happening. The thing is, they became to be shunned, or should I say be ignored, those things, those incidents. But every individual has his conclusion about those things. So we shall deal with things on the other side of the tape, to deal with them to mention them. It's not to explain what they are but it’s just to mention them here. Those things do happen in every nationality, in every place on earth, be it the wilderness or in community or city or any other places where people live. We know these things exist but they are the same. [LB is cut off mid-sentence]

[End of Tape]
Now, here we go again on the other side of this tape. This is “B Side”, number, tape which is 3005. On the “A” side, at the end of the “A” side of this tape I was talking about, I was talking about some mysterious things that happens to our ancestors. But first of all I have to explain something. I want to explain something as much as I understand. We have, I have talked about the structure or the basic concept of the shamanism. How its developed and how it, what is the effect in the First Nation while they were using it? And also, how did they use it negatively? That's what I missed talking about. So I want to talk about that now. I did not want to talk about it because I didn't want to speak anything negative about these, this topic. Because I wanted to speak about good things only, and I want to minimize everything because I thought if anybody else listening who is not fit to listen might hurt him. But since that these tape recording are my own and only my memoirs and my notes, I don't think anyone should heard it, him or her.

Now, when the first Nation - let's go back before the European- when the First Nation adult has became, accomplish shaman, accomplish I say, knew enough shaman training and became one of them as he classified or have a degree, it to be called shaman by the experts. He has this, he has these equipment: the power or mystical power that he can use for his benefit. Naturally, that is what it is needed for, for his protection, yes, in case somebody is harassing him by other shaman. For his defensive, yes - if he recognizes a threat for his family he must use it for offensive, to defend himself. So he must use his mystical powers to defend his home, himself, his children, his loved ones, even his relatives, or even his clans, that is far as I will go, because I don't think it goes any farther then that. And somehow these persons would have these qualities, they would have acquired these in certain amounts, some have most powerfully equipped, some has a limited and moderate, and some very little, but enough for him to survive. Not everybody was required to be the master shaman, that means the totally feared shaman because there was such thing, yes there was. There were shamans who were really feared and they misused, they abused their powers. They nearly go as far as to say that they use it against their own people and obtain or make slaves of their own kind. But there are not too many stories that existed like that. There are not too many shamans that exercised their power that far, there were some, we have them in legends, we have them in the stories, those kinds of stories. These stories that I am talking about, they are something like a horror stories. These are not fit for the young kids, these are not fit for entertainment but they are, they only come out when there has to be an explanation of those sort of things. So they are not very popular. But these horror stories, they are useful. They can be applied as educational material. To educate the adults, to educate family groups, who may entertain of using them. So usually these stories are acceptable to such groups. They use as what they call awakening or shock, shock treatment, so anybody who doesn't understand the results of those things, the elders used to apply them to the specific individuals or specific families. So they’re, were useful, even though they were not very popular. Now, I am, what I am aiming at is, I am aiming at something which I am going to come into the story, only if this thing is aware of, if this thing is recognised, it’s there, the story will come clear.

Now, I am still trying to explain about the shamans, the negativity of being a shaman. I will always try to compare of a modern realities or modern mediums or modern entertainment, even in the real life we see this. Let's take for example the Hollywood “cowboy movies”. In the 1700's or things like that when supposedly Jessie James existed or Billy The Kid or The Fast
Gun who wants always winning the gunfight. Such a person they say was always hounded, always he, never has peace in his mind, he always sleep with one eye open because he knows somebody is going to try to beat him to get the great name: he make himself a hero. Well, the story which I am associating here is just like that. When the shaman became to be highly respected or highly feared because of his capability, there is always lesser shaman who would, shall we say, push him into the point where he has to apply his power just to see that the young upstart, to show much how he can go, if he can beat the powerful shaman. He knows if he can beat this powerful shaman he will be feared, he will be respected. These are the foolish way of using something that is suppose to make you a total being. So there were people who make a mistake, they were the ones we hear the story of. And usually they ended their lives very tragically, and also a shaman that gives way to those temptation or can not control himself, usually give way to these, easy target for him. We know all that in a life, in every lifetime, in every culture, it's there. In every aspect of a life it's there, no matter what you are, a fighter, or a boxer or a top athlete, there is always somebody wants to top your achievement. Any field and even in politics it's just as dirty. If one person get to be a expert in politics, you know, there is people who try to show them down. So it's the same thing in the past with this kind of story.

Okay, now if I do not lose track of my thoughts, I shall try to put back what I was going to put here to make an example. I have too many examples to make this clear but it is necessary. Oh yes, one of them is, one of the mysterious things that our ancestors have experienced are the, they never said, they never openly expressed this idea which in the modern world is still taboo. That I mean, we have heard rumours that some individuals in the modern world that they have been contacted by celestial beings. In a very common word, a flying saucer, or man from outer space, or being from outer space. That's one section that our ancestors have experienced which they could not clarify or even understand what is this. And anything that they do not understand whether being a shaman or just a regular person, they always assumed that it is the next shaman who tried or played with you. It is the next shaman who trifle with you, he plays along with you, try to scare you. So with this idea they never really, not one shaman actually come out in the open or even use his power to try to understand where is this thing originate from or where is its source of this thing. That's one, but that's their usually behaviour the people, the ordinary people when they see something or have a vision of something or an illusion, whatever they have. They always automatically conclude that it is a shamans trick. So they pop their minds back and say which of those shamans did I annoy or which one did I have, show disrespect? So they asked their minds, "So who was it?" So they try to pinpoint someone: "yah, that's him or that's her." So the matter is ended right there. One of things that our people, have, we're able to distinguish between those mysteries in life is what they call the Spirit. This is a spirit, not spiritual life, what we said the good spirit, God, and the great Spirit of Nature, no, not that kind. The spirit that is a person, a human that have lived in this world, they know the human has a spirit. But they say a man's spirit can be around us or sometimes by some purpose. They have explained that. A person who has died suddenly would linger, his soul would linger around the place. And at times he can be seen, by some people, for some time. And later he won't be there anymore, he or she. So usually they concluded that anyone that lost their life suddenly usually, the soul do not leave the body. Or at times, they say, there are others that experience themselves, that they will
receive a quick death. They see a spirit themselves and it is them that they saw. It is a prediction of their fate. This part most common people, and especially shaman, understand that. So it not exaggeration it was something unexplainable. So that is the difference between these things. The rest of it, just a minute, before I go on, I, to continue with the last subject, the spirit - this happens often. So there is no question to the First Nation mind there is such a thing. There is such occurrence that happens. And it can happen with the human being and it can also happen with the animals.

Now, I have finished saying that. This next topic, its a next item, this item is something else. I have mentioned about shamans challenging each other with their power. This is very annoying for the ordinary person. If two shamans are bugging each other with their powers it usually involves, it is usually annoying with their companions, usually a man has a wife, and has a children. His wife and his children will be very terrified but he himself, the shaman knows what is going on and he never show fear. He discourages people from to take the things that he experience, that it was aimed to them but to himself, the shaman. So this happens, it has happened all the time in the past before the Christianity came in. Here again there is an indication that truth might be there what the Christian said. The first ancestors which they have experienced as all evil. In this case it is, it seems to indicate it's true. But not necessarily true because there were others that balanced the question. There were other shamans that were very good. If they were to be recorded, that their behaviour, if they were to go down in history in the written form, we would say that this person was a holy person or a saint. That's how great they were. And now, I try not to get so worked up here because there is so much to tell, because once I get the subject going I like to explain much more clear then I think, so my mind race ahead of me and my voice my word cannot catch. Cannot find the explanation in words because the English language is not my language.

And now, I said when the shaman is bothered by other shaman, is challenge or aggravated challenge, even a powerful shaman knows that, sometimes his wife and the kids will feel it and will be very terrified. They will even see the illusions, the illusions created by other shamans. At once during this topic I think I have mentioned what the shaman can do, when I mention seven extra senses which can be developed in the human conscious. One of them was a person, to develop his power to project or take himself where he wants to go and actually seen and felt there and can bring himself again in this original position. So, this “astro-projection”, which I call, is so real, sometimes, you could touch, you could hear, you could smell, it can set footprints in such a scene, whatever it is. But usually this is where I never heard anyone to say the tracks and the signs are there days after. Usually something happen after, usually either the storm would come or snow in wintertime, it would erase the sign. Or sometimes, if even there is no cover or natural cover, sometimes the signs such activity would have disappear. So there is that mystery about these shaman powers that I am talking about which our ancestors have experienced.
And now, I have talked about this thing, how terrifying it could be to the ordinary person who does not understand these things. So the astro-projection is one of them, which is very disturbing to the normal person, to the shaman himself who is aimed at those thing, you know he understands. He has the power to reject or repel or to turn back, or even aggressively offensively to end the matter. Usually that means, who ever bother him, usually lost his life. Again, let us look at the things to try to understand why and it is nothing new what I am describing here. We can only go back a few years back, a few hundred years maybe, just two hundred years back in Europe. Where the European aristocrats, respected men in England and France in that area, when the rich man or aristocratic person who has possession, land, money and power and has honour in front of people, if one person amongst those two makes such move which destroys the dignity of the next guy, there is usually a challenge. Especially, it's very famous in England in the past. If the two Englishman of the same standard happen to disagree on something just because of they develop a phoney gentlemanly behaviour which shows no respect. And one is annoying another gentleman, the gentleman who was annoyed usually will throw his gloves down, an indication that he would challenge, or dishonour his honour. And then would challenge in a dual. A dual, be it a sword or lancing or be it guns, pistol fight, those kind of things. I am not sure if it was unlawful to do this, but I think there was such a thing that was granted when there was a measure calls for it. So in order for the gentleman to defend his honour, call the challenge, and the date is set and the pistols are used, and the two gentleman shoot each other and who ever is lucky or have a good shot, can score and the loser dies and the matter is at end. It is the same thing applied to the shaman in our ancestors, one shaman challenged the other, or annoy another shaman, the law is there, that the dual can be called for. It means that there is that demand and there is that state of aggression which call for a defence which legally and permissibly granted it must. It has to be within a certain limit, and that must be the only thing requires for the aggressive to have his day or his life, to lose his life. That's when the shaman begin to actually apply his skills to challenge each other. Only then after, only sometimes, up to a certain amount of patience or a lesson to a lesser shaman, if he sees if he recognizes that he can not win, sometimes the powerful shaman will allow him to live, just to show him that he should not try again. Sometimes the powerful shaman only says, well he understands that this man has the nature of being aggressor and to end the matter at least for this person he applied the power to end his life. No more of this aggression, no more this dishonouring behaviour to other men. So he was very respected in a way and also feared amongst the ordinary people.

Having say that, I would now want to explain a bit more, the restriction of the roles about the behaviours of the shamans. There is actually nobody to judge these things. It’s up to the level that they achieve; it is between them. But there existed in history at sometime shamans were of equal power and the struggle would sea saw for a long time and the relatives of those two shamans will suffer. And sometimes knowing that they have equal power and they know that the dual will not cease them until one dies, if they want to go that far, or they want to make peace with each other, that's possible also. But if there is no peace, if one of them have the similar pride, too much pride between them, usually the best would have to win. Sometimes a dual would last a few days, sometimes will last a week, sometimes a month, sometimes a whole year, and that is when its bad for the ordinary people in the family group of each shaman. Sometimes
when this happens, the relatives were called to end the matter and when the shaman says "I need help to finish this", sometimes he calls for assistance. And sometimes he find the assistance from unexpected member of his family. Sometimes it is an old lady who give the assistance. Sometimes it is an orphan child who has to balance the scale and the matter ends there. That's how terrible these things came to be at times in those days. It is no wonder then, when the European came in and when Christianity came in all this teaching, all this teaching was much more desirable then to live the first nation when the situation come out of control. So because I said before there was no police force, there was no enforcement between the two giants of the shamans because they control. Very seldom do they find the go-between or a peacemaker or the skill to out balance the scale between those two. Now, I am now finished in that subject, I will now turn to other parts of this thing to try to explain.

I have been describing the negative side of this topic, this history amongst our people. Only in the Hudson and James Bay lowland but this has ceased to exist, it is not there any more. If there is any at all, probably it is only in the mind of individual but in reality there is no such thing. And now, to add a little bit more to this thing. And now, to add a little bit more to this thing, another mystery that is, another kind of procedure, or should I say, aspect of our ancestor's life. To go back to the topics that I have mentioned in one of those tapes, I have said one time that there was no law enforcement for the natural laws. I have said that nature itself in connection with the Great Spirit there were enforcements which no man, even shaman, can over-power. That is the ultimate power that our people have realised, or recognised, and this thing was called "to find to comparison by the unity and standard". I said in European, preferably I would say which is mentioned most often in such the most famous book that all the world can be seen in the old testament. We have often, those of us that have ever read the bible - we have come to the word many times which has been used amongst, especially the Jewish people, which is called blasphemy. It’s the only word that I could find that could describe the situation which I say, even shaman could not over-power. If he is on the wrong side, if he is on the right side, the moral side, he can avoid those things even if it fits into him or imposed upon him. If he is a good shaman he can avoid this things. He can defend or avoid it, or stop it. But if he is on the wrong side of the road, even he the powerful shaman, he will receive his due. So that's the end of that one.

And now I am going to explain a little bit more about this blasphemy thing. In our language it is called Pa-sta-ho-win this word Pas-ta-o-win have existed a long time before the European, a long time before the Christianity, the word was there. The word Pa-sta-o-win has a noun, as an adjective, as an adverb, and as a verb, because it has existed amongst our first nation ever since they can recall. It has been the word to describe such thing. And this is what I could only find as the enforcement for the moral, or righteousness to exist or to be recognized when the morality is destroyed or threatened. But this situation can be applied, to be used as a punishment to a person who has broken the moral code. But it is usually the elders who pronounce the sentences. It is usually the elders who decide this is called for this thing. People have to see they know that, even before they say it. There is a certain point that certain action can be taken by an individual to call for such matter as blasphemy. All the elders have to do is to recognize it, and to explain it, and to say, "this is it, this merits the blasphemy.” Whoever created such condition then he or
she will receive the punishment from nature, in connection with the creator, the Great Spirit. This is how powerful this blasphemy was. Very is similar to the stories, to the old testament to the Jewish people, it is very similar. And it was a powerful thing. And the blasphemy can happen or can

Be, work both ways, for example if two people happen to quarrel or disagree or have a grudge against each other, and one person make a slight move and triggers the other person's action and the person who created such sin or blasphemous action towards his fellowman sometimes this action will actually fall onto the person who is applied to. Its not because this person who make the action make it happen but he starting this blasphemous action toward his enemy. Sometimes his enemy or a person he hates or person he wants to hurt will receive the tragic event, tragic incident which will cause pain and death to such person or its family. And this is very dangerous. That's one way it works, that's the way it works one way. This happened in the past before the European and this has been known to happen after the European came and this has been known to happen after the Christianity arrived.

Now, reverse on the situation. Suppose a person who have instigated or have started the blasphemous action against his fellow man and the time passes. Even the person who he has assaulted has been insulted to the point which revenge could have been called for. And the person who was insulted patiently hold his ground. He hold his peace because he recognized the action is too much for the nature not to take action. Usually the person who have created such thing, a irreversible sin, will receive a punishment called blaspheme. He, the person who has created, will receive this. Sometimes to the matter of death or very hardship. The person himself who have done it maybe will not lost his life, but he will see the punishment in his own time. For him to recognize his wrongdoing and for him to plainly see his sin, so this applies at that stage. It is against one another, I am talking about here, the assault, the insult, the aggravating action, aggressive action against one another, or against an individual. And if the person recognizes who is insulted, who is aggravated, understand the depth, or the severity of such action, he doesn't have to have revenge. All he has to do is understand the blaspheme action which calls for a revenge for nature. Nature, I mean the land and all of its power, which no man can control. And in the world when the earth where the human lives existed and that the earth receives the life from the creation from the great spirit who is the creator have seen and witnessed this action which calls for drastic measure, even to death, for death. Demands a life, this happens.

So our first nation has recognized that, this is how much they know and this has existed, it has applied, it has happened and it still exists today amongst our first nation and it also still exists among other nations. The only thing is that, those who are too pre-occupied in the world of ours do not recognize this. They are so limited in knowledge, they do no know, and those who do not have the knowledge at this time are usually safe from the revenge from this sort of thing, this nature. If they caused such thing, if they do it without recognizing, they actually innocent to their ignorance. So the nature does not apply there because of one person who does not understand but a person who understand and willingly do a thing that is not suppose to be done he receive the punishment, he or she, or a group of people will receive the punishment. I think I have mentioned this once and this is the negative side of our ancestors, our First Nations culture -
bad side. But it is not bad side, it only happened very frequently in, during the time period. It
doesn't happen every year, it doesn't happen to the same group in the year. It happens maybe
once in a while during the last time. But there are many of those things, sin against nature,
which has been done by human which the nature has waited for its time. Probably we may call
this faith. A person who believe he has his faith, his time, his turn will come. This is what the
elders used to express when this thing happened. All they do is express the reality, they do not
spill any curses or anything like that but they do touch or indicate as if they are spilling a curse to
such a person, or such individual or such situation and usually happen but they known when,
they known how much, how depth this sin against is, where it is meant the revenge or repayment,
whatever you want to call it. So, I have tried to explain, express everything that was negative in
our ancestral culture, our First Nation culture. But this was a teaching that was carried on for
thousand years before the European came in. Most of the, that is the recent, our First Nation, did
not live together because of that, otherwise they could have been the same way as the Middle
East people or used extraordinary blasphemous action during the merging of their civilization.
But our ancestors, our First Nation, didn't come that far, they have managed to live on the land
without much of this until the European came in. In my opinion, I have nothing to downgrade
the European in as far as they have developed as an industrious people as a civilized people. I
must say, I admire them. I admire them in many ways but I do not condemn or disregard or even
degrade my own ancestors for not coming that far. There is such thing as they call the Great
Spirit, but finally to end this recording I heard many elders state similar statement which they
have say, “we have learned to live in harmony with nature, we have learned to respect our
creator's creation because we are the creation, we have respect for God's creation, we have acted
as custodian of this creation. There is no sign for us that we have to destroy any.” That's living
in harmony with nature. So I must end my recording right here. And I must, now I have spent
four days trying to make these recordings contain as much as I can, to drive a point which I have
never heard or read in the printed matter in the English language. Now, thank you for listening.
This is not the end, I shall do another tape recording in a different way. Thanks again.

[End of Side B]