Now this old man, the leader of the cannibals, when he saw the baby crawling, apparently he was seeing the illusion from the power of the exterminator. The cannibal exterminator had this power to appear himself as a baby, as he had already contacted the old man in his mind he already beat him in his mind, with the mind power. And therefore the elder and his wife seemed to think that they saw a baby crawl in; actually it was the exterminator. Who had appeared himself as a baby, helpless baby fat and everything, chubby, and very tender to eat. Very tempting! That’s the cannibal who could not help himself but to grab the baby and extinguish its life. Readily, just like as if he would a fat pig or a piglet or whatever it is, or if it is a lamb or if it is a small chicken. The Indian having so hungry and when he want to eat so quickly he would usually roasted the animal or bird put it into a roasting stick. And put in the open fire and roast it and this way a delicacy, I mean it’s the fastest way and very, very easy to cook with this a gift from somewhere for the old cannibal and his wife, act out the same. Naturally they just killed the baby and with no question with just automatically just grabbed the roasting stick and put the little baby over it and then just lean it over an open fire. Turn it over once in a while and quickly cook it and everything.

Once it was nicely cooked and brown and all that they, because of the exterminative power and overpowering the old man, had caused him to change his mind
and set aside the readily prepared food and take it out the scaffold, hang it over there to cool. And that was a foolish thing to do, he was already beaten consciously the baby itself was a man and he make the elder to take him over to the scaffold where the hearts were stored and preserved and pulsing. Here he was drawn on top of this scaffold covered with, covering material shoved under and then the old man forgot everything just forget completely and then walk in and continue his daily existence inside a home inside a wigwam. In the meanwhile, the apparent baby just takes himself off the roasting stick, take the roasting stick and became a man. And set out to uncover the secret place where the hearts are preserved and kept and then he opened the container and saw this fluffy down feathers and see those pulsing hearts sitting there. There were at least seven of them, and each one he touched them very lightly with a stick a roasting stick. He didn’t hear anything, he knows that if he touched the right one that belongs to the old man he will hear him. Then as he begins to touch each one of them, finally one of them as soon as he touch it he can hear the old man next to, just a little ways from the scaffold exclaiming “ah!!! Somebody!” and then that’s all he could say. Then at that moment he just let it go. And then he got down, got down from the scaffold according to the story and then walked into the, walked into the tepee as a man, and the elder in the story was so startled he couldn’t do anything but to act naturally as if they had been visited by a stranger, and they offered him a tea, make him sit at the best spot, the best area of the tepee and treat him very cordially and respectfully too. By this time the elder was totally beaten with the mind, with the will power of the exterminator, his wife too. And he start to tell the story about his sons the eldest son who was out there hunting with his brothers and there’re were about three other tepee’s totally four tepees around and he says my
oldest son with his brothers which are six of them. There are seven sons he says are out hunting they should be back later on this evening. Whether this is the right one I don’t know but the story goes like that. There are stories that are similar to this type. Anyway, by this, by his story the exterminator knew well that the other sons the cannibals, would be home soon or if they would come back so he left so he left, he walked outside went back up to the scaffold. And started jabbing those hearts pulsing heart one at a time and then finally to the old man and as soon as he stabbed him whereever those cannibals were they just dropped dead. And that’s that. And so the exterminator had done his job, there is no story about what he did to the, to the females whether he killed them after he killed the men.

Once again there was a peace and amongst the tribes, amongst the area people. They relax they continue to live on for the next generation or so that is a part of the story. Which is a story that is very interesting for me. This story reminds me about today’s horror movies. About vampires, vampires that go to sleep, walk around at night as ordinary people and you cant kill them, them, the only way you can kill them is to drive a stake into their bodies in the daytime well this is story that is very, very similar to this, to this one I’m just I just, I just talked about.

Now! That is another story. Now the next one about the same character, is the same type of story I would say, is about, about a story a long-time ago this doesn’t say how long ago it doesn’t say whether it was before, before this the cannibals who left the heart. Or the cannibals who been eliminated by Anwe, I think this one is more ancient than the others. Or maybe more recent, I think it is recent, because, recently because it was said that before this accord the frequent mystery that used to happen amongst the
Indian people was that they used to have a wiihtiko, wiihtiko is a word that is a form of the human being that emerged from somewhere and killed off the Indians, or killed off the human beings which were apparently being the natives of this country whether it was this country or any other part of this South or North America. The story goes on to say they were frequent happenings some times that an animal would emerge or existed amongst the tribes and killed off the people sometime on the form of giant wolves sometimes in the form of the bear sometimes in the form of any other animal and usually killed off the people and there was no stopping these things and more frequently by human form which they called wiihtiko. Wiihtiko is a person that does not existed actually as a human person which can be very fearsome, his mere existence nearby ordinary human beings would be felt. His usual habit of killing mass, mass murder or mass massacre would be his voice shouting with a powerful voice which affects the mind of the human being sort of numbed them and passed out and after that he would just kill them off hit them with whatever he’s got whether it is a club or a stone or a stick and then begin to eat and this kind of cannibal…and this kind of wiihtiko is not a cannibal its just a being that seems to existed all of a sudden from nowhere. But some stories would say it is a cannibal one time he was, he would have been a, he would have been a person a human person. But being cannibal for so long so extraordinarily combined with the mystic powers and inhuman beast begins a prey to the ordinary people, amongst the Indian tribes. And this happens they say more often it is said that amongst the elders and the ordinary elder and the ordinary shamans some amongst the Indian that is. There existed sometimes a prophet amongst them a prophet that’s not extraordinary that cures or that has such powers to do a feat which is not accomplished by the ordinary shaman but these
people do not have any extraordinary thing amongst the tribe. He would just be a shaman who can foretell the future or prophecy what is going to be ahead of time in the future. The main threat amongst the Indian people in times past way before the Europeans was that it is wiihtiko that is actually the threat to the Indian people. This wiihtiko is something like a disease that emerges and kills off the Indian people if there was not a starvation and therefore because of this there existed a lady, there was a lady that seems to be an ordinary lady. Who is married in the ordinary man and ordinary Indian was a good hunter a good provider a good family it seems and the lady had acquired the shaman power to control the events whatever it is whatever it was controlling power she has or maybe she was the prophet and a prophet who has the power to alter the nature’s ways amongst the tribes, or in the land and this will happen this lady was married to the ordinary man, and also had whether he has three small children with her husband or they were more than three. As we know for a fact that the Indian people used to have the children in their prime years almost every year or every second year. Therefore their children if there were three or four they would be very small. It so happened in this family that this lady had an extraordinary dream, or whatever it is. She had dreamed, I guess when she was a young girl and the dream was so powerful so realistic that she actually seemed to have happened in her lifetime. Once upon a time when they were in their daily activities, following their culture, traditions, migrating on the land, she had this extraordinary dream. Apparently she was the orphan she had no parents for her to remember that she was an orphan as a young girl as a baby I suppose and thus had acquired some strange shaman powers which she could visualize ahead. And was so believe so faithful, believe in what she dreamt that she actually prepared for it and her
husband and her children when time comes so they won't be terrified and prepare them.

And one day before her husband left for daily activities as hunter he told her husband do not be afraid if you see an extraordinary trail of a human kind seen leading towards our camp because that will be my father, my father will be coming, he is not an ordinary person he is wihtiko. I have dreamt and the time has come that he will come to visit me, and he will stay with us he is not gonna be, he’s not gonna do us any harm, he is not going to be a threat to us. But he will live amongst us for the time being until such time that a time will come that he has to be, he has to take away those ancient happenings that have occurred amongst our people that he will take all the cannibalism and also wihtiko that has threatened our people. He will take them and lead them to another part of the country so the man sort of shook his shoulders and says ok, and he left. Sure enough years pass few years that is days pass nothing happened, but the man was prepared, he knows there is cannibals existed around in their land and he never encountered anyone. But he heard stories that here were cannibals wihtikos been killing off some people in some part of the country or strange animals appearing that they posses spiritual extraordinary powers and their nature is to kill people off. So when the man was hunting he had been out hunting sometimes he encounters the other band the other families and visit them and come home to his own territory. One day as he travels home towards evening here he saw a human track which was extraordinarily large not an ordinary person! Right away he remembers his wife’s warning that someday her father would come to visit her in the form of the wihtiko and that he should not be afraid he should come as usual return home to his family. With this preparedness he was ready to face the fact and face this extraordinary thing that tracks towards his home. So as he got home he
met his wife outside then he looked at her and says “what?” says he has arrived, my father, he is inside, he is not inside he is outside he is there somewhere and his wife was busy taking the larger what they call sqawpoles you know the pole to make a tepee? She was carrying those and preparing to make the wigwam to be enlarged and she has already the material to extend this tepee for the accommodate this person, and therefore she asked her husband to help her. Sure enough the man, just cooperate and they started to extend the tepee large enough to accommodate this huge person, what ever it is that come to their home and they extended one side of the tepee, the wigwam where this person can stay just barely crawl at us so they made it and one side they make their home. Sure enough as they finish the thing came in the human form which is ugly and stink and everything and it crawls and greets him as a son-in-law and greet him as his father in law, his children greet him as their grandfather. So they live, but the man never faces the person in the man form never faces the, the fire at night always faces towards the wall and talks just like an ordinary grandfather talks to his grand father to his daughter and to him, but he doesn’t talk to him directly he talks to him by way of his, his daughter therefore after staying with him for about a month or so not eating so much of ordinary food the man start to begin to worry about what he is going to do about his father in law. He knows he doesn’t eat the ordinary food therefore he decided to hunt for him and bring some food stuff, food that is thing, things that is food value to eat to this person. So one day he told his wife he says I am going to bring in something for your father. So the wife understood readily and she says not to worry. So he left and he went to visit the next the neighbour. The neighbour which is not too far away probably days return travel walking distance. So he went to visit and asked the man to come and help him. Somehow along
the way towards home as he came close to his home. So he, he killed the man, kill him and carried him the rest of the way and left him outside, Came into his home just like an ordinary day had his meal and his family and spoke to his wife. You can tell your father that there is something out there for him to have. And the wife understood readily and she in turn related the message to his father. Her father and then the wiihtiko says thank you I shall go outside cause I do not wish to splash anything to my grandchildren. So I will make a fire and make preparation outside so he crawled and went outside and you can hear all the crash and everything breaking the trees and making the fire, somehow he was, he was ready to cook whatever he’s got therefore him to eat. So he went outside and he was out there and it was late at night when he began to make a bonfire and somehow start to cook whatever the thing that he was cooking which was actually the human, human being. And he ate took him almost all night to eat, eat all the stuff and crawled back into his place of place of wigwam. And he was ok for the next month or so finally after the few months pass the man knows already that his father in law might be hungry again so he went to scout around is he could find a more, more, more people. So he did found about five families of people he knows that his grandfather this wiihtiko would eat a lot. So he went back home and told the story to his, his wife and he says I found people out there not too far distance if your father wishes to have something else to eat, then he can go see what he thinks. Sure enough his wife relayed the message and, and wiihtiko says well thank you for information and thank you I shall go, I shall go later but tomorrow he says I want you, you he says to his to the lady you my daughter and your husband I want you to change camp I want you to leave this place and travel for two days and then I wait for you because I do not wish to know my grandchildren down when I go
attack my food, that means human beings. So the next morning the man and his wife and
his children prepare to go they travel for a day and then the next day and the following
second day towards the evening they hear the person shouting at that’s the wiihtiko that’s
when he was attacking those camps amongst the people and then that was it the young
people almost drop their (unclear) TC 259 and because of this fierce some voice which
usually the wiihtiko’s associate with it when they want to shout down the human being
before they kill him that is natural, that is usual where the wiihtiko kill his prey anyway a
week past or so finally the wiihtiko came back to their camp. He had he carried a bit of a
something on his back and he left it out of the way out away from the camp, he came in
and came in very content and lived with this daughter and grandchildren. It doesn’t say
whether he tells the story or not. Anyway, towards spring, it was already spring time, it
was probably spring time after the ice gone away that he told the story of what’s going to
happen so he told his daughter that somebody will visit them the other wiihtiko which is
gonna be way bigger than him his size and he is a final wiihtiko in the land that he will he
usually clean the people around and clean, kill off the people and he is going to take him
away from the land take him across the way somehow so he says when he comes I’m
going to get up and run around the tepee, he instructed his daughter say when I run seven
times you stay inside and stay with the children and your husband when I run around the
camp seven times. Then that will be the last time I make the round I will say I’m going I
am leading away the wiihtiko, and he says that time I will be going away for a feast and
then you shall send my children your, my grandchild to get outside and sing this song. He
instruct the song I forget the wording of the song, but he says my grandparent I think
something like my grandpa is taking away all the wiihtiko of the land never again will the
land will the Indian people will experience such fierce some things in their life because I am taking away the wiihtiko of this land, to the other land and you can hear the shocks of the land, as they run these signs around and the sounds seems to fade away towards the east and ever since then they were never any more Wiihtiko’s that size to be for to be so fearsome amongst the tribes. That’s the story, that must be the fiction story among the Indian tribes in, in the land of Omushkegos or the land of the Swampy Cree where if its only belongs to the Swampy Cree’s or with the Ojibwa Tribes much more inland of the Bay area these are some of the stories that I have listened as a young boy these stories were not legend but they seemed to be a, just a stories or a fiction stories the fiction stories are similar to the legends anyway but this ones seems so real, everything that has happened a long time ago associated there (Problem with the tape) Nothing more on side A.

Side B

Problem with first half of tape... Nothing on it.

On this side of the tape I will try to continue to mention a few others stories. I am not going to tell full story this time I was just, say the name of story and try to elaborate them or summarize them and try to relate or pinpoint the main subject. If I can this story is a, is more like, fiction I, I think its a fiction story. I don’t think its a true story I think it at, it has to do with the, with, frustration of the, of a single mother is, it her fantasy I guess now we are going into the area of fiction with fiction also with fantasy, this has to do with the women stories. That the woman was alone with his sons, a grown up sons there were about three of them I am going to tell you this one very quickly a lady and elder lady maybe 45 or so, a sons are fully grown but the youngest son maybe about 15 and
they live in the wilderness by themselves meeting, meeting some other people once and a while but his sons were not yet, were not yet fully independent and they were still she was still guiding them and but they were growing to be a man, and also near to the independence stage of, of development and she knows that soon they would leaving her and as any, any female any women, once they have married and experienced the nature of love and physical fulfillment I guess she was Frustrated and had constantly had the fantasy and some day her fantasy become reality at these is the story. She had dreamed that some day he would again live with a man, but not an ordinary man, but to satisfy her physical or sexual needs, with this indicate this story, he told his sons “Do not be afraid” because of everyday activity as hunters so she told her sons “Do not worry if you here somebody calling you, calling you as you travel in the days in your days work” and things like that because, that will be my next husband do not worry about it, just let me know. And it so happened these young boys didn’t understand what she meant but they were anyway, the, the aware of it, they know that there father had passed away a long time ago and they know there mothers loneliness and all the and they sympathize with her and they truly wish that she would find somebody to live with as a husband. One day as they were walking home from a hunt, the daily hunt towards the sunset they were, they were walking on the, on the small lake in the, in the nest of the bush and the lake was sort of ah. High banks and it hangs the moss over it, and it was in the winter time as they walked towards home it was toward evening it was before sunset, they were laughing and telling jokes as they walk and all of sudden they hear somebody calling a man voice and it says “Hey, hey you, people walking, do you have your parents” So the older boy stay here but the young boy didn’t hear quite well, so again they here that voice and they keep
on talking they didn’t want there young brother to hear to finally the young boy hear and he says “Hey listen there is somebody calling” and he’s and they stop and he says “No, that’s imagination” And then “sure enough I hear from there” He pointed out there were the bank. The lake bank is hanging with the moss and then they stop, and then sure enough there’s another, there’s a man voice out there and it says “Hey you, you the walking on the lake do you have a parents?” So the older boy he answers, he says “No, we don’t have no parents but we have only our mother” So the answer it came back it says “Your mother will come and drag me to home” And then its O.K., then they walk on they didn’t go to check, so they walk sort of, stunt, so they went home and then they arrive home they forget all about this begin to undress and take there moccasins of and start to eat and then finally the young boy says “Hey mom we hear somebody on the lake. We hear somebody who says your mother will come and drag me with the sleigh” And then the mother just got up and just “Why didn’t you tell me so soon?” “Oh, we forgot all about it” They say. Well anyway she took off and took the little toboggan and off she went, it was only, it was already sunset so they told, she asked them where was it, how far is it? So they said it “Maybe, Maybe, one distance is you can see, not to far you’ll get there before dark” So she left, sure enough as it get dark they can hear the snow, snow shoes and on the snow and they can hear the sleigh being drive and some heavy object being droved, sure enough the mother came in and then she pull in the sleigh in come the sleigh, slide in and the Tepee flap with a men body in it just the body no legs, just an ordinary man, just his body but no legs then she says “Here, here is my husband” Oh, oh, oh just O.K. so she just take him and roll him of the sleigh and then put him in there and just he can sit he can sit alright but no legs, sort of, sort of hunch over the, on its belly
well, that’s it the story goes on to say where there’s certain rules that she, he the body said that must be done in all that. The boys continue to hunt and all that and, eventually they, they couldn’t get the moose because they didn’t have the expert of hunting moose they keep loosing the moose they keep missing with, moose keep running away. They detect them seems to be then they tell the story they came they only brought a small food and like rabbits and other things, and then the finally tell the story that they couldn’t kill a moose and the Man says “well, tell the boys to take me with them tomorrow” And the wife says “O.K you take him, take a sleigh take a toboggan and take him where the moose track is and find it where its fresh so they did, they take the body with them, This man body and then drag it over to where they see the Moose track and where its most fresh and then, and the man had instructed them he says “When I, when you leave me, when you, when I am going to find the moose you boys will have to put your face away from me, you will have to put your face, on the snow cover your face so you won’t see me only then will I be able to go, so they said O.K. so as soon as they left him there and they says “You put,” and also he instruct them to put the snow shoes in there, close by the Toboggan, and they did that, and then after they finish they, they went away a little ways and then, bury there head in the snow uh, not actually right in the snow but they make a hole so they won’t see, so they hear the noise all they can hear is a man putting on a snow shoes and off it goes just like an ordinary man and then when he has gone. They were been instructed only after they don’t here anything they will get up and follow the trail, so they did. They get up, they look around there was no man hip, no man body only then the track leads out of there, just like ordinary snow shoe trails, off goes, very powerful tracks, like a strong man body, then they followed it and sure enough they come upon a
dead moose and the body sits there beside with the snowshoes and the body says “Well there it is, you can gut it and take me home” So they did, they gutted the moose load the body into the sleigh take it back home leave it at their mothers. Finally they went back to get the moose again and it goes on, and on, to stay and then finally they begin curious they wanted to see the body what it looks like when it goes on hunting so they went, the next day but they were forbidden to look, so they didn’t the didn’t believe. They didn’t believe that, they wanted to, curiosity was so strong they want to see, sure enough, soon as they put the body there in sleighs there besides the, toboggan they went down to hide their face one of them or all of them slowly turned his head and watch towards the sleigh all they can see was a man getting up and putting on a snow shoes and off it went as soon as it. As soon as they look the body just drop on the snow shoes, no more legs and the body was so mad he says “From now on you boys will have to hunt for yourself and it so happened those boys were forbidden to come home in their own mothers home and then they have to go on their way. They almost start the____(Inaudible) because they didn’t follow the instruction the moral of the story is that, you should always, you should never cheat anything or you should always lesson to instruction was given to you for your survival there, that’s the elaboration of this story it goes on to say quite a bit. So these are the stories which are fiction now that’s all for now the stories, quick short stories, quick stories that I have told that are fascinating to me. What I am going to talk about now is this, this supposedly has happened a long time before the white man ever set foot on the North America, when the Indian people themselves live, on their own culture tradition. Their own spiritual belief and practices which has assist him to survive on the harsh land as it is today, as it was then and as it is now still with the nature the element of nature
with this sometimes who destruct the, and unbearable for human being to live normally or luxury. No such thing as luxury. But there was luxury for those people anyway and now what I am going to get at is this. We have listened to the few stories which very hard to understand by a person who never grew up to listen to these kind of stories. Now I am going to go back to the spiritualism as I lessoned to my elders telling the stories. I usually insist on asking them but how, how did such thing happen? It doesn’t seem real it seems just like fantasy something that you dream of, or dream can do, so the elder says long time before Christianity it is, it was the only thing that Indian people teach amongst themselves there children they train them as soon as they can understand the language they said the time for the young people to learn about survival skills, and survival requirements it was the spiritual practice and beliefs to be developed which would assist the people on the land, where they live if it wasn’t for that they say, the survival would have been almost impossible amongst our people. So therefore as soon as the young person, a young man even a lady, a young lady is, old enough to understand the language or introduce these kind of stories, these kind of stories to all, to question and also to, to request the intruder instruction for them to acquire, such, such thing as shamanism, and thus they were encouraged they were, they were, they were tested about their understanding. They were tested if their physically fit, if their normal if their intelligent is strong enough to withhold to withstand the shock of knowledge which can be acquired through these training they were accepted, once they were accepted at the age of 5 they were slowly gradually introduced, much deeper teaching about the spiritualism as spiritual studies that will improve their physical training survival training with the mystic power of shamanism. So it took years for this kind of education to be mastered not all,
not all young people were able or qualified or chosen to be fully trained to the mastery of shamanism the elder judge the young people they judge there characteristic their reputation, their manner. All this knowledge all this test has to be a, has to be gone through first, and the teaches and the professionals were the elders sometimes not necessary through the elders, but sometimes the middle age group people sometimes the young person will be appointed to be, special teacher out of his uncle from his uncle, or is from his, uncle or grandfather or even a grandmother depends on who is available if the father doesn’t have the required skill he was appointed to teach it to his son, by other person by uncle, or by a grandfather or by grandmother and this, and this teaching is required constant care, constant advice, constant encouragement because this training was so impossible for the weaker person to master sometimes it damaged the brain, with physical weakness or even the mental, the mental weakness, what enable, what enables us. A student to complete its course the course of this shamanism because the shamanism is not unified its not uniform because its not written the curriculum is different by each teacher but the general outline of a teaching its similar to each, therefore the physical part of this training is to teach a young person to over come is dependence from his mother. That is when he is five years old teach him about the dreams the dreams are the roots to be taken to develop the mind with the physical capabilities suitability, if the young person is week cannot be qualified to take full course of shaman training, but can take partial training or at least its own its own immediate protection. Not the mastery of shamanism therefore this teaching was very important amongst the tribes. Before the Europeans even before Christianity has arrived in the country and those who, those individuals who are chosen to trained, fully trained to a shaman mystic. They were well guarded there were
rules to be, to be followed there were restrictions there were the moral rules to be
followed and if these things are not included in usually the shaman who has been trained
without restriction usually turn out to be a bad person and uses the shaman, mystical
power the wrong way. That is why it was, takes so long to train such person it took about
30 years at least 30 years for the person to qualify as full fledge shaman and when this
person has acquired such status by that time he’s a well respected, well accepted amongst
the elders, amongst the shamans amongst the tribes amongst the relatives these early
trainings. They were very severe in the age of 5 is the worst in the youth period is also
very, very severe because there is lot of fasting , a lot of denying, self denial self
sacrificing and the mind control, and the mind over mater sort of training. And the beliefs
to be developed to have faith in what one, one has learned has been trained and the
respect this training for the survival of his future and for his family even for his relatives.
The tribes in time past before Christianity these things were holy amongst the people and
these were the perfect training for the Indian people to survive on the land. Everything is
included in this training for a person to recognize the creation of the land and to
recognize the creator, the Great Spirit which they call, which other religion call god, or
Gods. But these were not easily acquired by every individuals only the selected and the
chosen person can acquire can master and beneficial use these things to assist his fellow
man and for his own survival and his loved ones not only the man had this, had, were
able to acquire this kind of a training. There were many women who also master such
training and they were noted for there, for there action it was only then, it was only then
that they could survive the land. It was only then they could fully appreciate about the
creator and its creation and there themselves ask part of the creation. And this is why the
statement made by many elders quoting, living in harmony with nature the creator the
great Spirit from generations past. These instruction were never written, these instruction
were, were verbal, these instruction were acquired from my... with physical training
which makes the man begin a person and qualified to be, considered as one of the
member of the tribes or the band. I cannot explain fully exactly what the method is use I
know some, I know very little, I know that when, when the young person is five years old
are encouraged to, to over come his fear of being alone at night are guided to dream to
fast meaning denying himself food, denying himself a comfort, isolate himself from his
friends and from sexual activities and then finally would acquire a, vision in his mind, by
dreams, and the dreams begin reality in his life the dreams begin a fate by himself
individual fate that is. That is why in every part of my taping will I say Indians were
individuals they have individual pride this is why they have individualism because they
have there own spiritual beliefs and practices which was not a church amongst them it
was for every individual all. All do it is an individuals persons fate it also beneficial for
his fellow man his relatives his loved ones, his tribesman this dreaming was geared for
self defence and the mastery of land the mastery of nature the animals, and the natures
element, all the elements of nature has to form into a, of a person the wind, the water, the
weather, the seasons, the animals, animals begin, beings, death spiritual beings in the
forms of eagle or in the forms of bear depending on a, on a person that’s dreamed where
they has acquired such things. If its either by the bird or animal or even a fish but the
training itself was not scientific it was all mental more like a fiction thing ,but it works
amongst the tribe and that is why in my other tapes in my other Marathon I will see, I will
say that self sufficiency of the Natives before the White man was well organized well
respected and work able, work able and geared for survival on the land, now there is not much more I can say to try to explain many of these individuals passed who have existed on the land before the White man have created these thorns. There individual lives have been included in stories even sometimes I think, I think myself now as I study our past that the legends are actually the history of an individual who existed in time past because it was too long ago his name was forgotten because his name was not well remembered, because he has only one name the Indian people the Natives of the, of America had no last name. They only have one given name or acquired name as they begin known by their accomplishments or by their given name I think this is where the Wiisaakechaahk came from because most of those things came out from those. Wiisaakechaahk the character Wiisaakechaahk or actual individual person had never actually existed in the legend its a fact its it self, it was a group or group of people in the past the history of Indian people who has begin a myth to tell the story about our past, of our Natives experience or the history, and also to teach the morality out of those legends and also to express. To explain partially of the spiritual practices of a long time before the white man, I have heard our elders today try to explain these things, but failed to summarise or failed to fully explain the specific of these ancients, ancients happenings or the history of our past in part of the spiritual practice. They could only conclude that the creator did not make our people to be developers or to be the industrious people, but they had been given the land to use which have claimed living in harmony with nature.