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Recorder: Louis Bird
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One, two, three. One, two, three. So it works. So we begin again. I made this tape, not particularly for a person, one person. I made it just in case, just in case if I'm asked: what have I been doing? And why am I getting myself involved in many things? So in the last tape - tape No.1 on a side 2 - I have said I couldn't explain about our Indian of North America. His physical development. Which is actually, is the native education development, for their traditional culture or lifestyle. Whichever one you want call it.

So I was mentioned about, there were only 4 extra senses that the Indian people (not only the Cree Indian people of James Bay lowland) had acquired, to develop for their own survival. I said that, you know, I have described: an ordinary person, an ordinary native, before the Europeans came into, to influence their culture to our ancestors. How our people used to develop their own education system. And also develop their, develop their minds and body, in order to withstand the severe conditions, and the territory where they live. Where they exist, and where they make their living.

And that's what I was getting at. And I mentioned about a further development of the sort, which our people have practiced, and that is about shamanism. The only word I can use that is, closely describe what, what they were. That was, developing their bodies and mind with spiritual beliefs. Supernatural things, whatever you call it, supernatural beings. They understand, I believe that they did understand there was supernatural person who control everything. That they also (they, I mean each individual who develop himself or herself into, into a adult person) they started to develop their own personal spiritual beings, like... they started to develop their beliefs in having a spirit on everything: Wind, like a nature, wind, the storm, the weather, nice weather, and the things that are on the land. Or the seasons, or the water, or in each animal. In each animal

they encounter in their life. They say that each thing, each being is a spirit, and has a spirit.

It's very hard to describe exactly what they mean by that. But it's not...the belief is not universal. And that is why they never built a church. They never have actually created a church that is universal, as we know the Christianity. Christianity is a teaching that can be used for the group of people, and for thousands of people. Even for the millions of people. So the theory, the theology of the Christianity is made for the universal use. For the people to use: for any kind of people, not necessarily only one nation, but multicultural nation. And that is why I understand it's called a church.

But our ancestors, our Cree ancestors or North American ancestors, or aborigines we call them, they did not develop such things. Not in northern Canada, where we, where I'm sitting, or where I was originally came from. They didn't have a church. They did not have the universal theory, for them to use and to practice. So each individual were thought or guided to establish his own belief, and to practice it through his lifetime. But it started in the very early age.

Like, a young person, a young man, a young boy may be trained, when he is capable to understand the language, to communicate to his elders and parents. He was ready to, to understand and to develop the idea of a spiritual... his existence. So he developed that with the guidance of the elders - with his grandfather, uncle, or grandmother. Or, not necessarily parents, but usually recommended by other relatives, other than parents.

So, this individual, from five or latest 10 years old, can start and begin to develop his body. It was not necessarily only spiritual, but its blend with the physical fitness training, or physical training to adapt to a condition. And to also to, at the same time, develop a spiritual belief in dreams. The dreams play very important part of this development. And in order for somebody to develop the dreams, there is usual what they call "conditioning the dream".

So the person is conditioned to dream. The young person is trained to start when he's about 10 or even five, to try to sleep away from the mother and father. So in that way, to overcome the fear, his fear. So, because as we know it, every young person is afraid to be away from his parents, from his parents when they are small. And that fear is

the first thing to conquer, of the young person. He has to accept, to be able to sleep alone, without any hanging on or holding on to her or to his parents.

So once that development comes to state, the training also - survival training or everyday training, everyday practice in home - is also, is also encouraged this young person to undertake, with rest of the family. And also to, to learn the responsibilities of a home: to help, to assist, to participate, and in the nighttime to sit and listen to the elders. And then that's where the legends came from. The legends are come into play during the evening hours before bedtime.

And these legends are consist of many of those spiritual-related legends, which was actually a history of their ancestors, or their grandfathers, or their grandfather's old stories. I mean, which have been passed down centuries before them. And these are consist of many, many of those kind stories, which the young person is introduced to. The world of supernatural things. Or, spiritual things. And therefore created the wish for a young person to know more.

And then these kind of training do not come into a full power or full... They are programmed, more-like. The young people. There is a programs, set of programs are used for the young people of five. And then there is another set of programmed for a 10-year-old or a teenagers, which are related to growing up of young person. And also, there are the ones that are created for the adults, and also for those people that are not married. And then there are those part of the legends that are versions... are different version to these.

What I mean, "program", is the stories, they way they are told that will fit to educate a different age group, different groups of people. If there is the mixed group: a lot of young people around and lots of adults, and some grandparents, there is a medium range of wording, so everybody can enjoy. And then, and there is also the version of the legends. The same legend can be developed into at least six stages, six versions, to fit the groups. For an example, in the early evening after sunset, the legends can start for the young people, which are very minimal, minimal. And the contents are very minor. There's no sex involved, and there is no horror version, no theorizing terms, not to, not to scare the young people too much.

And that's what I mean. They are made in such a way that they can be suitable for the young people. So these things are made in such a way, that the young people can enjoy, and still, still very anxious to listen to them. And very comforting, so that they are relaxed, have a good mood. A good story teller can actually put the young people to sleep. And also instill the mind, their mind, that they may have a dream, what they heard. That is the part of the dream. That is the, that is the idea of the legends. They were created that way.

And then there is those teenagers, that want that their bodies develop into a, into a sexual interest. And the legends are, are there that will suit. That will suit the terms for our young teenagers, to satisfy their curiosity. I mean, to understand what it's all about. What they feel, and also to caution them. And to give them the moral issue, and to provide some knowledge, and the warnings that may associate with such kind of experience, when somebody develops that. So, these were, that's why the legends were so important.

And the same legends can be made in such a way, so that they can be educational for the adults this time. Like the adults who they consider is a 20 years old ,or 18 to 20 years old, sometimes 25 even 30. The legends, the same legends can be used to educate, to introduced some other experience, life experience, for those kind of age groups. And also to provide some entertainment at the same time. So it is for the young kids. The entertainment for them to laugh is also mixed in it. And also educational, and also mystery, and also theory... I mean fear stories, or something like that. Horror stories are mixed a little bit in it. But everything is put in it. And a bit of shamanism and touch, and all that to give, to give the young people introduction to the such thing there is. That was exercised, that was part of the life amongst the natives.

And when there is only elders that are over 60 and 70, they have their own entertainment part of it. They don't necessarily have to - these kind of people are already mastered everything, and they already knew all these things. They already experienced these things. So they only make them in such a way that for them to be entertained amongst themselves. So they will have a good laugh. Or sometimes some, some interesting (thing) that is not well-known amongst them, they can bring it out with the legends.

So that is that that is the beauty of the legends. It brings any subject into the open, without much of a stress on the lecturer or whatever -if it's used for a lecture. Or if it's used for moral, or the righteous teachings. So if you have to make an example of something extraordinary, if it's involving sex or if it's involving something else, the legend can bring that, without any discomfort with the listeners. And also to the speaker, with the speaker. So these are the beauty of the Indian legends. It's a media, its a medium, to be able to bring out something that is necessary for the individual to understand, or to, to be aware of.

Because there are many things... we face many things during in our growing-up time and also in our adulthood, and also as we get older, we experience...there is always new things that have to be faced during this life. So these, that's what the legends were made for. To bring out those things amongst people, amongst different age groups. And even to console the elders with each other. To comfort each other, of knowing such things, and also providing the answers to such things. There hasn't been nothing that people could not bring out with the, the Indian legends. They were there.

So that is what I mean: the legends were very, very useful. And it was part of the education system. They were made for that: an education media, for any age group. And they were made so beautifully, that it is very easy to use. And it is used for the young people, and they always look forward to hearing it again, no matter where they go, no matter how many times they hear the legends. The same one. There's always humor in it. Humor, humor - they always laugh. No matter if you have laughed at it before, another storyteller can create in a different way that you still laugh at it. And if it comes to the mystery, the mystery can be always turned in a different way, that you are interested, even if you've heard it 10 or 100 times.

So that is, that is a good thing about the Indian legends. They were not written. They could not be written, because if you have to write it down, you restrict its flexibility. And the entertainment is lost, or the educational part of it will suffer, or the advice to the such group would be lost, if it were written down in just one way. So that is why the legends were very useful, the way they were used. Maybe that is one of the reasons the natives never did want to write anything. Because they can...they were very

flexible. They were very liberal in their mind, and very conservative in their practice, in such a way.

Now, I'm only talking about the legends, the use of legends right now. I have not touched yet about the real thing about the shaman. So in these legends that I was talking about, they are full of these terms. The terms they used, it's... 50 percent of it is the content of the legends. It's a shaman practice. That's why it can be very flexible. That's why it can be very interesting. That is why it's so mysterious. That is why it's so humorous. That is why it's so fascinating, that is why it so irresistible. Anybody can listen to it. Even somebody who thinks, "I know those things." Once they will have to stop, and laugh or smile, or even sort of give a questioning expression to the story teller. So that is how, that's how the legends are used.

And now, let me touch a little bit about the shaman training. I was starting off about the young man who was to be trained, to be introduced to about shaman practice. In order for someone to develop a shaman practice, one has to do... practice fasting. And they used the word: "fasting", means denying somebody to eat, or to stuff themselves with beautiful food or a good food, that he will always gluttoned themselves with the good food. One, one must learn to control his eating habit. Or even his gluttony. You know, such thing. That is something you denying yourself in fasting. Or you have to train yourself to, to deny yourself a comfort of sleeping so comfortably. So you lay at nighttime, in a half a state of sleeping and half a state of being awake.

And that is the stage that you develop many of vision dreams, or a dream visions. And these dream visions are the most important things. It's just like as if somebody is teaching you things, and talking to you in a blackboard, and you're supposed to listen, and try to stuff it in your mind, and put there for your future use. So the dream vision is like that. The way I understand, my grandfathers used to explain, is that was the purpose. To put one's self into the state of half, half awake and half asleep. And that is a training.

And the person who wants to develop this shamanism, or a shaman... to be a knowledge of shaman development, has to take it very seriously. Has to wish for it, and has to hope for it, and have faith in it. And have a, a strong wish for it, that he may acquire those vision dreams. And some day they will be useful for his protection, for his

defense, for his encouragement, for his endurance in life, and perseverance. Many of those things in visions are given to you there, as you develop your body to withstand a different condition, and be able to control your body by your mind, out of those dream visions.

So to develop, the ones who develop to be a master shaman, has to go frequent fasting, or frequently to go into a state of this self-discipline and self-training, with the advice of the elders. And it is very dangerous, they say. One person can overdo it in a short time. One must do that in a very well-organized manner. And one must not rush his body, where he could not withstand the severity. One must judge his body, how much he can take the training. That is why many, many of those development come short to some people. Because they wanted to rush it. And then therefore they make themselves into the state of confusion. Or even, I could say -to be very honest- they became retarded, by their own making.

But these things were necessary, because of the severity of life, and because of that too, any other group are developing themselves at this kind of thing. And mostly it's developed for one's survival, his defense, his perfection, and his well-being. And also, the further he wants to develop to be a master shaman, has to learn how to be offensive. There is a defense, a defensive system in there, in the training. The very first thing is the defense system. And then after that, you also have to acquire in the vision dreams how to practice your offensive development, in your mind, mind and body. So these are the dangerous part. And that's where the old, old people and the old shaman come into a very useful person, to advise the developing person in such state.

But not everyone is encouraged to do that by the elders. Some, some people are, some were naturally developed to be a shamans. And those ones, they were gifted. And they were the best people around to have, because they have developed many things. They have mastered the training, and they were also able to use it properly. They acquired powers they may have developed within themselves, in a period of their lives.

The development of the shaman mastery does not stop when you are 25 or when you are 35. It develops as you grow up, and the longer you live, the more you develop, the more you understand the mystery. That is why the elders were so useful, and that is why the elders were always respected amongst our people in time past, before the

European came in. That is why they were able to survive on this land. That is why they were able to, to be able to withstand the severity of the harsh lands where they have lived. So that is part of the story...

Again, we're coming to almost the end of another tape. And I will try to explain a little bit more after that. So in order to, in order somebody to actually understand what I am talking about -as I have suggested and as I have wish to do- is to try to visualize this thing. Today we have the modern technology...

[Break in Tape]

...can be, can explain much better than just talking about it. But this can be done. Not necessarily one has to become a shaman to do that. Or to be... to act upon it, or somebody to put it into a into a video or a movie or whatever, so people can see in a picture as they listen to the story. That was my idea. And that's why I've been interested about making a video or a film out of these stories. It would be much more entertaining. Another tape is coming to an end. I have to talk about this on the other side.

SIDE B

One, two, three. One, two, three. Testing, Does it work? Yes it works. Okay. On the other side I was talking about explaining these things, using the visual machines, whatever it is. So, seeing as that I could not afford or cannot be done, because of money, with a lack of equipment, I guess that's out of the question for the time being. These tapes are made for my friend, or a friend of mine, or anybody that may be interested in this idea. Even if somebody is not interested in put it into a picture or anything like that, it's still the information there. And its very, it's very accurate as much as I can, that I can do. Because I get all the information from listening to our elders, and visiting my elders in our communities, in the area where I was born, in the vicinity where I was raised. And also in the area where I have known our Indian people, our Cree Indian people. Not only Cree Indian people. I maintain that, because the other native people of Canada will know may be much more than I can say, much more than I know. But this will help whoever is interested in listening to this kind of thing.

Now, I have not finished yet telling the story about the development of a native person. That was before, before the Christianization of our people. Before they were converted to Christianity. Once again, I'm going to say -I'm going to repeat myself- I am not criticizing the missionaries who came, or brought their Christianity to our ancestors. I even thank them for doing it, because before the Christianity, the shaman practice was not that good. I mean it was not, it was not easy to have it. It was, it was not a very nice thing to have, for some people. But those who have mastered it, who have used it rightfully, or the right way, or the righteous way, they were very kind people. They were very useful people, and they were very kind people. They respect the human life. They respect their fellow man, and especially those who were known as medicine men.

Not every shaman were developed similarly. Each individual was developed differently. And those who are most respected and useful were the medicine men. Because they have specialized in healing or helping the sick people, and also they were very kind. But not all. Just like today, some people are gifted with many things. And some use it for the good purpose, and some use it for their own satisfaction, or out of their character. If one person is given such a gift to be helpful for his fellow man, it's very useful today. And so was in time past, among the Cree people, and other people in our ancestry -in the ancestry of the native people of North America.

So that is what I'm repeating myself. I am not condemning the westernization of our people. The European style of living is a very good. It's a very nice living. It's very useful for somebody to have acquired, and to learn by its development, or by the culture. It's really very useful, it's even better. The standard of living is much more comfortable, and much more useful for the community living. And it's geared for the socialization, and, and using the common goods. And also today, in our century, and for the past century has been developed very highly. That it's very, it's very useful for the other nations that are, that do not have the material goods that we all strive to have. And it also has its bad points too.

But in the past, in our ancestry, before the Europeans came into our, our continent, our people have had their ways. They have developed the most useful ways,

and also associated the very worst way, too. I'm not saying that our ancestors have mastered the best way of living together or how to exist in this world - I'm not saying that. I say the majority of them have lived in this world very usefully. And they have managed to survive with the condition where they have established their culture. And have acquired a tradition, established a tradition. There must have been some good in them. Otherwise...

If we look at the history of the mankind in the Middle East, where supposedly one God has chosen the people. Even those chosen people have turned away from their God. And the story in the histories recorded how stubborn they could become, even though their God has so masterful, so powerful and all-powerful. Still turned away from him, because of their human nature. Because of their greed. Because of their... many other ways. It drives them to disobey and disagree of their God.

And looking at this part of the country -part of the world where one God has not spoken to one person or nation- he must have cared for them too. Our ancestors say today, that the Great Spirit have created those people to stay as they were, so they would not... that they remain as the wanderers of the land, without destroying it, but only act as custodians of the land. We all heard this thing. Well, but there is not enough definition about what does the custodianship mean, even among ourselves. We can generalize it, and we can, that is far as we can define it. For those of us who try.

But, the idea for this tape is to explain what it was, how it happened, what experience our ancestors have had, before the Europeans came in contact with them. This story is not geared to criticize the European culture, and its spiritual beliefs and practice. It is only to record some -as much as we can- of day and age where everything is fast, and everything buries the past. And our new generation and tomorrow that may completely forgot where they have originated from, of our multicultural nation of Canada. That is the purpose.

So to get back to what I was talking about, is that, these are the few things that I have not - myself especially - have not found any written material, to try to explain fully, what was the difference between our people before the Europeans came in. What makes them tick, what makes them survive? What was their philosophy in life? How would they overcome many things that are seems to be impossible to put up, of our today's

generation? Some elders that I've visited recently this year, have said that, "It will be, it will be useful," they say, "if we could retain some of those practices and teachings in the past."

Some even say, some even come to state their concern about the modern development, the modern world as it's developed today. The danger and possible catastrophe that may occur, that may occur because of the fast, high technological development. That a human may not be able to exist in this land, on this world of ours, if tragic ever happened. If we ever see another major catastrophe, or the nation race against each other in arms, and then if it destroys the - their development, developing culture. This stage of development which they are dependent on, so much of technological development, I might say, if I can use the word. So this is so this is why the elders are so concerned. We are leading our young people, our generation into a blind thing, which we do not really have a power to control. And if they if the nation or nations destroy their culture, and then what are they going to depend upon?

So some elders are, are voicing their concerns, even today. Even those who never even have an opportunity to have, to have acquired the European education system, and to have experienced the comfort of modern living. These are the ones that voice their concern about this situation. So they, they do not actually push their theory or idea or a warning or a concern to their, to their young people. But they have it within their own individual mind, and they worry. And while they still have those, that ancient method of surviving, that they think it would be wise to retain, the more at least to record the procedures, the instructions, and the progress. Progressively to be retained, just in case if it's necessary again.

Because if it's not recorded as they have, as it has been recorded for ages past amongst our people, these things can be totally lost to our new generation. Many of the things that our ancestors, our Indian ancestors in Canada -especially in the northern part of Canada- are very useful yet. Even to the modern world. I could go on mentioning about the incidents that have happened in the past 30 years in my awareness of life, where this -the ancient wisdom that we got from our ancestors- could have been useful. Even could have saved lives of some people if they had respected.

And that is why I wanted to record some of those things. That is why I wanted to talk about them, or even if I was able to write them down. I have written some of those things in a very few pages. Like, what they call a manuscript of my own. My problem is that I have not attended the white man education properly. I did not acquire the high school. I did not acquire the, the proper literary forms of materials, or requirement to be able to be a writer, so that I could put it all in a paper. I could only manage to use the English language, the way I am, the way I record it here in this tape. Even at times, I cannot pronounce the words that I want to use, and still, I try my best. And so, getting back into my story, if you will excuse me, for I may mispronounce or misuse the English words for trying to describe what I am talking about, what concerns me.

I was talking about the development of a, of a shamans in our past, our ancestors. I was saying that not all shamans were beneficial amongst their tribes. There were some that were bad. Depends on their character development in their life. Their reputation was not very respectful amongst them. And there's always - like any other life, any other history of nations - there's always that worries, and fear that exists amongst each other's nation, or a tribe. So this has always been existed amongst our people, our ancestors, in this country.

Slowly then, as the other culture came in -which is much more advanced than it was when we were discovered in this country, or where we were found to be existing here- came into blend with us in our ancestry. Our traditional culture is fast diminishing, and vanishing. And we begin to blend with the modern culture. And it is not truly, properly recorded. The basics are there, yes. The basics, they are there. But not fully defined in every part of the country where it has been exercised, this kind of traditional culture amongst the aborigines. And that is what I'm concerned. It's not because I want to bring back, just like our elders that says, "We do not condemn the industry, we do not condemn the civilization. We do not obstruct the development. We do not wish to condemn the westernization of our people, but to blend our aboriginal culture where it may be useful, just in case. Or where we could use it, where we have not touch it, to use it together.

And that is the idea of this taping. And I wanted to continue on talking about, a little bit further about the ways, before the Christianity was there. So this shamanism was intensive spiritual, blend with the physical development of our people. There were those that their shamans - what they call shamans or medicine men - develop themselves, very highly-developed mind and physical powers. That they were benefit amongst themselves. And there were those who were very destructive amongst themselves, and were sometimes totally feared amongst themselves. And they were not very beneficial to their groups in the past.

So in those histories - the legends, the Indian or the Cree people legends, or any other tribe's legends - is actually... I do agree, they are they history of the people. But they were not written down. I wanted to say this one time, but I didn't want to say that, because I didn't hear anyone say that. I always heard somebody say, "The legends are fantasies, they are fiction, they are fables, they are fairy tales. And this is where most of the Europeans or the Westernized people have classified them.

And, up until recently, I went to go on their own, go on my own, and did a study about our people, our people's history. And in talking to many of our elders, I have insisted, or continuously asked them: "What were the legends? Indian Legends? Was it only a fiction story, where they only make up stories? How could they be so accurate as if it's truly happening in every detail?" So they, some elders told me that, "Actually it is a history of our past, individuals, one individual life. Maybe in one sentences, may have been recorded the incidents that occurred to one person in the past. And to save a person's dignity, the myth has been created.

Some of our famous characters -as Wiisaakechaahk- is a methodical person, who is supposed to be a very mischief, and characterized as a mischief person. And always having a trouble, and problems. And still, a lovable guy at the same time. Person. And everybody know him, even he calls every person "my brother". Even the animals, even the birds. So this person is a myth. But actually, myth was created out of the actual history of the human, human incidents in the past. But in order to save the family name, or family originality of such group, so this myth was created to save that. To save the family dignity or integrity, or whatever word that may fit to describe such things that I want to talk about. It's to save the respect of the family tree of one family. And that is

why this has been this myth has been developed, which we call Wiisaakechaahk. And also the others that we have.

So there are five major legends, Cree Indian legends. And these five are similar right across this country of Canada, even the United States. In the states, I don't know much about the natives, the aborigines there. Only I study as much as I can, only within our territory of Cree tribes. In what is known to the as Hudson Bay and James Bay lowlands. And, -getting back to these things- this training, this training, the Cree tribes, the education system -which was related with the legends and also practical teachings-, have existed also in with the legends.

And now I wanted to mention the stories, the mysterious stories that I was talking about. I'm going to have to put it here with this last tape for time being, so I will not forget some other time, if I got time to do this again. It is the stories amongst our people that have mystified them for ages. One of them is this, is a story about the skeletons that people use to see: human skeletons that seems to travel in the atmosphere. And it is very confusing stories, because all across this Bay, or all around this Hudson Bay, and as far as we, -I understand- people have talked about this in very 'hush' manner. Because it is very something that is mysterious. And it's related to the idea or theory of : if anybody experience such thing or see such thing, it's that, you know, they used to say, it was a prediction for one's relatives to die. So there was a very, very... they very strong about this, our people.

And that's the only one. We will go to that later. I will go to that, to explain a little bit more about it. I could not explain it only by saying; I have to tell the story in order for somebody to understand. And there are few stories about that. And there is another one which most of our people have experienced, that what they call Wiihtiko. Wiihtiko is a being that looks like a human person, but... it is believed that it is a human being who has experienced a tragic in life, and have turned into a cannibal. Cannibalism. And turned, it's turned eventually into a very animalistic animal. And he behaved like animal and feared like a vicious animal- not ordinary person. And he was very feared amongst our tribes in our area, and he was called as wiihtiko.

There are other persons a bit lesser danger, or lesser...The same fear carries this kind of story. It is about the Ochisquachiew. Ochisquachiew is a human person, that have tragically involved in starvation, and had become to be a cannibal. But usually, this kind of person is usually not as a terrifying person. But it usually controlled in the past. So sometimes it restored to its normal human being. Sometimes when it's too late, it was necessary to, to put away its life, or to be killed. And nobody knows where those things do, or anybody ever kill, or they just simply died by itself somewhere along the territory.

Those are the very, very true stories. These are the actual tragic incidents that occurred in the past before the Europeans, even after the Europeans came into this continent. There are stories that have been told, been passed around in very, in very 'hush' manner, that people do not like to listen to them. But they are there. So that is the thing. That's another mystery thing that nobody can seem to explain: How these things go about? How do these things occur? Why is it, and where do these things go after? And that's why I say they are very mysterious incidents. And our people, are elders are mystified by them. And actually even today, our elders that are over 75 and those that are even older, they are truly terrified of those kind of things.

But these things are not created, or purposely come to turn out or to exist like that. It's a tragic incident in the past. It does happen to any human being. Cannibalism exists in a different part of the world today. It's not because of starvation... Sometimes cannibalism exists because of certain beliefs, spiritual practices, or rituals. Human sacrifice have existed a long time amongst the Europeans as we know it. And so, North America being a new country, these things have happened recently as 200 years ago, even 100 years ago in our territory.

So my tape is coming to an end again, and I think I have to say goodbye for now, until I am able again to tape another, or to speak into another tape. Thankyou.

