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Not having the proper time to do it because I could not write because it takes so much longer time to write, I find this tape recording is much easier and I do not waste time on paper. My thought comes clear without being going through the proper wording or proper spelling and all that stuff. So much more easier just to tape recording. In regards how I say it when anything, as long as I make a little but explainable when I'm talking about. As I understand that I don't have a proper grammar in English language, as I did not obtain the white mans education, actual regular schools. Elementary and secondary schools I did not. I did go through a cross courses for English language and this is how I, this is far as I came. Now let us, let me continue on the same topic as I have in tape # 3002, which was a spiritual part of our lives of our ancestors. I hate to use the term Shamanism but that what exactly what it is. And one has to for remember when I say spiritual part of life I mean a person who has been known as a shaman.

Anyway I have trying to explain about the, the nature about development of shaman knowledge of whatever it is the training. Shamans do not go on trees and they are not born with the Shaman. The born. The shamans are not born as shaman they have to be, they have to be instructed they have to acquire knowledge same as anybody else, and it is up to them how much they want it. So it has to begin the beginning at a very early age, as I express before and that is true. And now it is to individual person how much he wants to acquire. Here I'm doing for you, I'm going to explain a little bit more detail about this thing. In the 3002 tape I have mentioned about a field, one field of Shamanism, that is shaking tent, shaking tent, or shall we say it a person to acquire the knowledge of the shaking tent or to practice. Or they make a good use to it for his benefit or for other groups or to misuse it.

Now I'm going to say this. I have say this many times, I have told some young people, they have laughed, some of them have used it, some of them make expanded it, because they have gotten it from me. Those who live today the young people, I don't mind if they laugh at it because they don't need it anyway that just something like folklore to them. It's not important, but it's too bad. Anyway in this case I want to say what I usually try to explain about these things because I have been asked by my own, my own people, the young people. They have ask me how does the shaman begin to be, how does he acquire his powers?

Well, there is a way to explain a little bit if, if you are now young man, if you are now young man have acquired the knowledge to the white man education, if you are into the grade 8 level, you must understand readily because by then you would have taken a study of basic biology. How does the body function and what makes, what basic knowledge about a body. So they say in the study all human beings have 5 senses, which they use automatically every day. So these senses are the 1 person, that person can have it the ability to see, ability to hear, ability to feel, the ability to taste, to smell and what was the other one, hear and taste and smell, also 5 of those natural born with these things. We all born with these things, and these things we automatically acquire, as we at first, as we first born, we have a voice we can speak. That's another one, but that goes with the hearing, associated with the hearing, also associated with our feeling, associated with our seeing and tasting, for the voice can express all those things. Anyway there were 5 major ones which we know for sure at the, that we experience for the first time in our life.

Now there are other things that people born with that the only thing that they do not know. None of us understand those things when we are small. It's one of those things that we can expand on, as we grow up. I'm going to try and call these other extra ones, and one must count, as I speak. And these are, these are the things that our ancestors whom we have termed to call them is shamanism, shamans. They have developed these extra senses that are there in their body and also with their mind. One simple matter that the native person or First Nation understands very soon, as they grow up, is how, how to find their way its providing. They are just like any other species in the world like animals and birds, and they have all this born with them, and that's what they use to find their way around, because they were born with the nature, the nature has provided them, to

have them automatically instinct to find their way. And their inner timing, inner time, inner clock, means that we can say it, we know that we all know it. The migrating birds have that, the caribous have that, and some fish has that, and the big mammals as whales have that. And so is the rest of the world animals, so how our people have that.

They have this inner clock that we know. We have inner clock, the woman have inner clock which ticks every month, which can be counted to measure the time, but it was not written down amongst the First Nations. It was there and then this idea of time and finding your way is associated with this inner clock. In each of us we born with the homing device and this is what the native people easily established, recognized as soon as they were able to travel around, when a kid follows his father into the wilderness to have the father never questions himself where his home is, so the boy and the girl grow up to understand that. They don't know the first time. Sometimes they are amazed to see that their parents to, to reach home, even if it has been wondering all day and want to travel straight home at night. They wonder that this is where they begin to learn so homing instinct is there, all they have to do is develop it as they grow up. That's no magic there's no magic in there, but it's something we grow up in.

And then there's other things that are supposed we could develop if we recognize that they are there, is those things which we are instinctively built with is to sense extra sense, that is, if you want it, your life is threatened by enemy specially animals or thing that are dangerous, we can feel these. We can feel them probably within a certain distance of a danger or even within time distance of a danger we can feel these. There our body tells us close, but we don't know we just to visit to recognize, and this is what the shamans develop. As they grow up, they understand these in during the dream quest they know these things they develop as they grew sometimes much faster as they grow.

So we have talked about homing device, homing instincts, and also have the inner clock, that inner warning device. Inner warning system that we have, that all the people have to do is be aware of it, and then develop it to understand it, when does it happen, or can you force it to happen if you want. This is what the dream quest tend to seek or develop, as where these conditioning necessary, because you have to find these, you have to experience these, and you have to have it in your mind, or you have to dream it. So only in the dream state can you recognize these things.

Another one is that for your defense system. Our ancestors are find way to develop this sort of thing for self-defense. It is called approving probe. You probe or sent your defenses come out by your mind power. You sense the danger, and then retaliate in your mind by the will. So there's many forms of this thing. It can't be classified I think in English language, as we say choice one of them is a science fiction. They call it astrophysics. I think that's what they call it. Astro-projection I think they call it. It means you can use your mind power to appeal to appear in front of something, not actually being there. Your bodies still with you, but your appearances appear right there where you want it. Or you have to experience being there but actually you are here, instant being there and instant pull back. So this is another one this is what the shaman's seeks in their dream quest.

And another one is which is a three and then there is another one what they call again for a self-defense. They are capable to, as should I say exert, exerting creating fear around them, like a shield, they can do that they defend themselves. So the shaman can do that. They are very famous on that one, besides having the astro-experience. For a self-defense, and also for their own benefit, the shield itself is self-protection, so that's four.

And then another one is the power to be able to mingle with nature, the blimp with nature, that takes quite a bit that has to come about when you are about to be a mature person. Or sometimes it comes to you right away as a young person. That means a new dream quest you will dream about things you are afraid of, when you are, you are small persons, small persons or young, one of those things are un-natured. There is a thunderstorm everybody scared of thunderstorm when they are young, the lightning and thunder and fears looking formation of a cloud where, where the flash came from which they believe these things. You must fast and dream about it, then in the new dream as you master the dream quest, you actually blend with the storm, and have the power to, to win it as a friend, or it became your friend, or even a powerful, a powerful person can use the thunder. And usually before they can do that they have to have it in a dream quest to make it into, being rather than, rather than just seeing and hearing, but they have to feel it in the form of the animal. And this is where and this is why it's so popular how our First Nation to relate the thunder into a thunderbird, usually in the form of an eagle, because the eagle is the most fierce bird that flies, that who can kill other animals, other birds. He

is the master of the sky. So they relate this thunderbird in the form of the giant bird which, which represent as eagle. So that's why they must warn in their minds in their dream to have impurity to form their opinion this thunderbird to its extent. So they can't, so they can't win its friendship.

In fact, some of the big powerful shaman be able to control the tongue so that's, that's another one that's another, another form of sensibility which can work in consciousness. So the shamans can do that and then there is another things that they can do. I have said a little of Astro- projection that was very minor part, but another to appearance that Astro- projection, a shaman can create illusion for assaulting purposes or offensive purposes, if he knows another shaman is bothering him, or sort of feeling around high mental power. When you get tired of this what do you call it continues bothersome, sometimes he sends out his probe like I say. He can turn himself into one of his helpers he can turn himself into a bird, or he can turn an animal that can actually appear as it is alive over there just to go and see who is bothering him. By doing so the person that is bothering that can see this form right away understand that his opponent.

And this is another, another thing, which is related to illusion. So the shaman can make these illusion and create any illusion to show his power to the person who is trifle with him, I mean make fun of them or even prove them or poke them for his ability. And then the other one is that that animal that a shaman can, as I said, blend himself with the nature, I mean, they can master turn themselves into something else which they already dream of in their dream quest. A person that is really powerful shaman can turn himself, and go into the water and begin in the water, and even turn themselves into a fish, so they say. And he can come up from the water and begin again in appearance of the man. And he can also turn himself into an animal, and able to travel like animal. As soon he see this he can turn back into a normal human being. I don't know how far this thing goes and I don't really know how much this thing is true, but they have said almost every lesson I hear, there is part of that. But I order for somebody to do this that has been seven kinds of extra senses or extra equip things that has been that the man has born with, the only our ancestor's have developed these things, but not all seven some of them had 2 of the 3. Only the very powerful shaman can have all seven. But the powerful shaman usually are able to disguise themselves very easily. Oh, disguising is the one I forget to mention

about those who can make themselves appear as another being or another forms of physical being. So this is a disguises, disguises that they can use applied for their own purpose.

Anyway these are the things the shaman have used to try each other because that by nature our First Nation have always compete with each other. And that's where these competence, competitiveness came from because the shaman power just like anybody in this world, we have seen this happening, we have seen continuous left to the present day. The human nature is to subdue other person and that he can be better than the other guy. Competitiveness is always there. So our, our forefathers were not excluded on this nature, it did happen. Sometimes I'm sorry to say. Sometimes I think that's why our ancestor's never able to work together, and develop to be the industries, to work together and establish cities and things like that. Because their spiritual gain has been so powerful, and so begin to rebel to the things that are material, that are beneficial for there own advancement. So I'm sorry to say, this is where I could explain my own feelings about the negativeness of our ancestor's. I could only say they were not stupid, they were not primitive, but this is what prevented them from working together. And today we have inherited that in some part of this world, we have inherit that in the Hudson and James Bay Lowland, this competitiveness we have, we still have it. We have inherit that, and we have not yet. I don't think any of us ever come to the point to understand what's wrong with us, what is our problem. We have just came out from the bush, and we have not realized that. But it is our inheritance that costs, for it's not to able to work together, and to progress, and to protect us, and be like the rest of the people from who have came upon this land, like the Europeans. I'm sorry to say this, but I have to say this because if I don't, I will never be able to say it again in the open.

Anyway so these seven extra senses that I have been talking about, they were spiritual value they were not physical value, but they can be developed by the human conscious. The human conscious is a powerful thing with that grey matter relocate, located on top of our being, that's where the spiritual power is existence. It is so powerful that we cannot even use our body how powerful it is and the shaman's we have talked about. Our ancestors, our First Nations ancestors just recently came out from it, they have gradually leave that part of their culture. And thus unfortunately fell victim to the

oncoming other cultures that come to this land. Unfortunately that is very sad, very sad. And now all we see today is the native people, the First Nation people, who have lost part of their spiritual makeup, which has made them once a very strong and in assertive and independent nation. So it fair to sent to finish that way.

I'm not finished, but I'm going to, I wish I could go all through these sevens how I understand they were developed into individual who wants to follow, but I must say each individual, each human being that is born is equipped with all these things, the only thing is there is no where to develop them, there is no place to develop them, the only way this person can develop that is he goes to the wilderness, he is born in the wilderness or she, she can acquire those things. Not only that they will have to will, perhaps a person has to will, a person has to want, a person has to make an effort, as I say, they must deny themselves any luxuries that makes spirits in their body. They say that in order to be a powerful shaman as a young person, we were, you were, or our young people were, were instructed not to explore sex or pleasures of sex until they have complete partially developed into a spiritual value.

This is part of the deny because all we know, all we know all the nationalities no matter who they are, whether human or monkeys or other kind of species automatically sexual, sexuality has to control of every individual. So is all the nations, this one of the, the most undeniable pleasuring joy that people have could not forsake themselves with so it is asked to an individual, who wants to prepare themselves further of those develop that I'm talking about, which we classify shaman, these are the denials for a man as sexual pleasures is what you must deny himself before you can achieve partially what you are seeking. You must also deny yourself luxuries of food, that is, you enjoy most to eat prepared the way you love it, you must not feed yourself that way. You must just find the basic nourishment for you to survive on, why you in the trade training.

Another one is to goodness fasting is that you must learn to control your fear, your emotion, you must learn to control your anger towards other person, you must train yourself to control, and you must also learn to submit to something that you cannot change at the moment. Only then will you have a hope to reach, some stage of the spiritual power, which related to your body, which is called shamanism. I have quickly mentioned those, those items which we related to this kind of devote and development.

These were the things that our grandfathers and forefathers have understood before the European's came in. It is safe, I think, to say now, to explain, to talk about these things briefly. I am not instructing. I am not an instructor for those things. I am merely telling the story about those things I don't have the knowledge of those, because I have been baptized with in Christianity, I have no complaint of the religion have been given as a young person. I learned to live with it, and I learned to stay with it, as long as I live. It's very hard, it's very hard to go, its very easy tendency to swing toward this other source of spiritual part of person. It's very easy to swing to, even to try, even to whisper practices, but we must, I must, for those who wants to live in Christian life must not allow themselves to be entertained in such thoughts, because there is no expert teacher there's nobody now, were literally have to go back to the old days and old condition in order to go back to achieve those kind of things. This kind of development does not acquire in a city community, in the settlement in anywhere, where their people are allowed, where they are around you. You have to be by yourself, as you get a hold of the development, but you must have guidance, and you must have the knowledge and a physical fitness to have it carry you through. That was the warning that I received from my grandfathers.

And now that I have come this far to explain the topic of shamanism, I have put it very condensed form, as I said before, but this kind of entertainments can be obtained by the First Nations legends. In the legends there is a freedom to express those things, there is a freedom there to put it in the way you want to tell not to teach, but to touch on a few things. But one must understand a basic of those things, the basics only, the same way I have been explained basically, basic nature of the shamanism, so that you, one can enjoy the legends that have been enjoyed through the ages.

I have said before there are five legends, five major legends that we have carried on orally from our ancestors. We now how we now have a very few people who can recite those legends effectively. I try to recite the legends as best as I can in an English language, but there are times I could not find the words to describe or to make it into humor, so that they can be entertaining. But I have done my best, but I am able, also able to tell the story about the, I can tell some stories related to such thing, such topic, but one must understand the basics of those things before they can enjoy it.

I have, and I am able to tell the story. I will not try to explain the use of application of the legends that I am mention, but there are 5 of them. Only 5, but there are other stories, which are not classified as yet as legends, I think. I have mentioned this on the first tape which, which of the first of these series these that I'm trying to create which are very compact that I can show or expose to some people who wants to listen to them. These are just not highly condensed form, because I do not have the English grammar to expertly put together that they can be used or enjoyed fully, by the English speaking people. But these stories, the legends and the stories that I know can be explained, and can be enjoyed in our First Nation culture, in which part they applied from I have said this before the country, in which I'm talking about, is large, very fast, and the legends I have emerged from that part of the country there is a variation, there are much variation of them, but they are basically the same. I reside like our First Nation legends, which has stemmed from this part of the country, which is Hudson Bay and James Bay Lowland. As one moves geographically towards West or towards East or towards North from this area the legends are different, but they are the same basically.

So in order to understand these legends you must understand these things, one must understand those things, that doesn't mean, they have to believe those things. But they must understand just like the way we teach our children today about the evolution idea, evolutions theory, and just as much we enjoy listening to the religious, religious aspect of the European culture, which contains the oldest writing in the form of the Old Testament, in where the spiritual value of life is explained our legends are similar. I am not saying our legends are comparable, and as holy as the holy book of the Old Testament. Our religions, our legends were like the Old Testament of today. They were like that before the European came. That's where every education is, has contained and that's what the religion of the culture has easily obtained and can be entertaining at the same time.

That's all I'm saying because I am a Christian. I will not have the opportunity or even to entertain the thought our legends are as holy as the holy Testament. I will be a liar if I said that because I was born in Christianity, so I can not do that. The only thing that saved me is because I am a storyteller. I am not a teacher. I am not an instructor. I am not the idealist. I am not the person to establish the movement. I am not, I am merely a

story teller of our own ancestral culture. So with that I shall stop for a time being, and then I'm going to tell a small story, which will also portray the use and application of this copy that I've carried on to this second tape, which I have numbered 3003. For now I shall take a rest. With the refreshed mind I will start again.

Hello this is Louis Bird, this is a continuation of the same topic that I have started. And this is, today is another day, today is January 10, 1992. I have just gotten up with this now 10 minutes to 7 am. This is the only time I have an opportunity to do my recording without too much distraction around the house, where my wife lives and my children and my grandchildren. With that sometimes it's not very nice to try to record when there's so much distraction around. It's not that I mind myself, I don't mind any noise, but the machine, when the machine is open, the noise all also gets into this recording.

Now I had promised to tell probably a small story, ask the scenario which I have. It has been a main topic of this second tape of shamanism, or the spiritual part of our ancestors. First of all I have to explain something, what is considered a taboo, according to the Christian church. According to the Roman Catholic Church, no parent, no elder was supposed to mention these things to any, any children, or with each other, because they were instructed to erase their mind of these things, but only to think the Christian life, Christian teaching and all the instruction that has been giving to our ancestors when they were converted. Any topics of this kind was a sin, and it was forbidden, therefore seems to, conversion has been passes for the last hundred – two hundred years nearly. I think it is safe to say, a person can tell a story. As I said many times my intention of telling a story is not to read resurrect the old spiritual beliefs in practices of our ancestors. That merely to record it and to preserve it in stories if anyone wanted to think back and understand, or if it is one does a study about our ancestors and culture make up, ancestral culture make up, this is for you may find at least basics structure or the philosophy of the way of or First Nation people. That's the only thing, that's the only reason I recorded these stories. One of the thing, one other thing that I do is many people think that is why what I want to say, as I find out, or as I understand many of our elders when they are confronted with this kind of question, or questions in research work usually they avoid the answer, they evade the question, they try to distract the direct question, or simply they

would say, I'm sorry I do not understand, or they could say, yes, I have heard mention from my grandfather. But they say I don't know my personally, I don't know. I'm a Christian. This is the usual answer.

But you must understand our grandfathers. I'm 57. I'm not an elder yet. I'm compared what I understand about what our elders use to consider a person an elder. In the time pasted it was different. But today sometimes I'm classified as an elder, sometimes I am not. But long time ago people use to use to classify an elder when they are actually turn into white gray hair. Or when they turn to be, to have great grandchildren, or something like that. They were the measuring sticks, but the ages of the number of ageing, number of years, each division of 12 months that was not the thing that they used to do. That they used to do is count the winters how many winters has been, or how many achievement, or how many incidents, how many events this person has went trough his lifetime, and still survive with the gray hair, this guy was considered an elder. But any others well have not achieved anything else standing, or have not involved in the life which was considered important that time. Usually there were elders that were 75 or 80. They were called elders, but they we not respected as elders the ones that were that I consider the wise, wise elders. So that was the difference in time passed.

But anyway I was getting to this idea of, of forbidden, forbidden language from the Christianity, this is forbidden for somebody to talk this way. And my grandfather used to say if you tell the person this subject says it's very easy for them to pretend or to try it. So when somebody's trying it by themselves without any proper guidance and instruction, a person can resolve in having a mental, mental illness, for a person can simply go crazy just like the day the young people misuse the drugs. The hallucinogens, they use these the wrong way, so they begin to get sick. They begin to have a relapse. The same applies to this subject what I am talking about just as dangerous as a misuse as compared to drug abuse, alcohol abuse all these. They are just like that. That is why it is not recommended that the person should try this thing by themselves when he's over 15 years old even after 20, because when somebody does that after 20 years old, his physical makeup is already, already became to be frit, its not flexible anymore, the strain that create by mental activity kinda, cannot work in parallel with the mind. So therefore, that's the people say that's what cause it. That is why the elders understand if anyone

wants to learn about these things that they must begin at the early age, so the body can function with the mind and grow with it and get used of the two together as one matures, his body will mature just when it highest peak that is between 25 and 35, and, It's mind [...]

Time is 7:15, it is now time for us to get up and start work. As you can hear the noise in the background, therefore we would just have to try to ignore the noise. I was say about the shaman development, or should I say in the other term the spiritual part of the ancestor's development. I have said the instruction, that were given to our ancestors during the conversion to Christianity. They were forbidden to talk about this subject to their children or amongst themselves. They were told to make every effort to erase these subjects from their mind, and also to erase all the subjects related to this topic to their children, in front of their children among themselves. Unfortunately it was impossible to do that, because as I have said before our ancestor's before the European time, there were five major legends, that were very important and that were very popular, that were very demanding and very useful for the First Nation culture to be inherited, or to handed down to the next generation. And in those legends there contained fifty percent of the spiritual value of culture, which sometimes we termed shamanism topic. So it was important to have that part, but to erase that part the legends is become useless. That's is why I said also one must understand the meaning of the legends, one must take seriously not as a comedy, or not as a standing comedy activity, but also contained all kinds of subjects in there in all aspects of the life, in the Indians', in the First Nations' culture. So that is the reason.

Now I want to go back. I want to touch back a little bit about the development of this nature, when a person is set out to do a dream quest, I have said one must have a guidance, one must have a healthy body, that is why these elders who were informed to sort of check the young person, its background, the elder know his parents, what kind of disease they have, what kind of a character they wear, from their reputation. That means if one of the parents were having a inherited disease, the child would also have inherited that disease. So therefore if that disease is known what it would cause, the elder would recommend the young such person not to go through this part of this training for it's

health. So that was a very wise decision. Because as I said in the beginning, it requires a strong body, a strong mind for somebody to develop this kind of thing.

A youngster or a young person, be a boy or a girl, that is why the instruction was that an expert, an elder person, that has the knowledge, must go through this examination first, before he would say yes, he or she can give the try. But there was no, it was not mandatory, it was not necessary for each individual to have this. Only these who wish to be trained, and also for those who are readily structured received. There were some children in those days, who didn't even ask, but they seemed to develop with these nature readily and very rapidly.

Because the nature of this development has to be prepared and conditioned to have this dream quest, it requires a lot of instruction how to fast, and how to meditate, how to sacrifice ones self in order to obtain to give himself a condition to have a dream, because that's where that is where main object is in the dream world and that conscious. In the consciousness that, I say, its not a dream really, it's in the mind, but one has to have built themselves into a state, where he can have this state of mind, where he can remember, where he can see just like as it real, or actually see things in his mind, and that's where he wants to develop this thing. So therefore having say that, when an elders were examining the young people, person, or wished to be trained, or is supposed to be trained, in this nature of education the elder who is an expert, or knows about the condition has to do almost like a medical checkup, he goes back to the examination their parents and their grandparents and all that to see, if their any negative inherited disease. There also examined the parents their mental capability, does the parent have easily get feared, or do they have all those negative things, or the parents always have a very proper mind in any condition. But if they have that, there's no question the child can also have the same thing.

So I have promised I'm gonna tell a story, which would relate to this subject, but first of all I am going to tell the story to relate to what I am saying right now about having the proper and strong body and mind for such person for what to be recommended to take such training, or such instruction. I said good a sound body and mind. Now here is one of the things that I have understand when I talk, when I talk about conditioning the dream, when the youngster is instructed, or begin his first lesson, he has to go over his fear of

being alone at night. So he would begin at 5 years old, a person a young person has to stay away from his parents, he must sleep by himself in his own blanket, away from the parents. Within the teepee, within the wigwam as once you get over that as graduation but he has a his grandfather to watch him, so what he does then he gets instructed he is now taken outside with his grandparents to, who spend the night at some distance away from the camp. And there he spends the night with his grandfather sleeping in his own blanked in away from his grandfather, close by and that's where he is encouraged to, to stay awake as long as he can but to think about other things that he have heard through the legends and things like that. If these feels that he may have a calling the use to call it, so he is conditioning himself to receive dream in the state of half awake. So if this boy here is conditioning in this way he can gradually get used to it being in that state of mind that state of body. Soon after he is able to be comfortable sleeping there away from the camp, away from with someone beside him. Next turn his ask him to spend the night away from the camp by himself to be able to spend the night by himself without getting scared without having to run back home.

Many of times those trainees did not make it through the night then have to go cheat. They would crawl back into the camp and all the sleep outside of them camp. And that was not that was not condemned as too much, but it was repeated. It has to be over conquered. But those who managed to stay their own ground and pass through the night that was exactly the idea is to stay awake to be powered, and always to be careful what are you scared off and that fear to be alone is finally conquered. And then after that was a young person have conquered his fear to be alone to be in the wilderness by himself at night. He is now further in the training that he should now go out far away from the camp area and even pray that he will be able to be contacted in his dream world where he can receive the instruction or, gift by the spirits whatever you called that. They use to say the sprits of nature that's, that's what they called it that's why it says he has to dream all kind of stuff, he has to dream about going through the storm, and fight the storm even befriended with the storm, and turn it into the being. Or sometimes turn it into his partner or his assistance and the same applies to any animal or any animals that are dangerous to human during the dream quest.

He who is a trainee is supposed to overcome his fears and overpower, or win favor over those beasts that he has in his dream. And also in his dream they are, there are special kind of beasts that he develop himself in his dream. Which do not existed in the real world. And these are the ones that he set aside for the future use. He can recall all those because he will be able to command. And many other things not only the animal form but also the nature of force, the force that create, that come from the nature like storm, water and fire all these this person who continues when he is 5 to 35. By the time he is 35 he can master the weather and the fire and water and other things not master, but aware of those thing. In his power that he has develop so that is why the person has to have a perfect healthy body and healthy mind, and that where the elders came so they, through this they usually examine this kid of or young person. And they know that he might now that he gone through because of his perfect heath. So that's how that is how carefully was this thing work out in advance.

And I was going to tell you small story, which I promised I was. In this nature this is my personal experience these things that I' am talking about. They do not have to be induced in one person purposely these things can be induced in many ways, I mean that can't be created by accident. One of the ways that has been found out that the youngster obtain these stages of preparation without any force, is the offence the children will have lost their parents when they were small and are taking care of by their grandparents or aunts or something like that. These children were usually not well cared of. They know they are not cared of the parents they would be, the aunts would not love them as much, the grandparents would not love them as much, but its only the duty of the grandparents that they must take care of this kid. And this kind of a child understand these things. He feels there's no total love from his other people but from his parents. This is the kind of a child that can easily be trained to receive the spiritual instruction with what we call shaman dreaming. Sometimes you don't even have to instruct them, sometimes they comes to that readily, and that is why our ancestors and our in their wise teaching, or careful instruction that they have passed on this knowledge that no person should ever mistreated an orphan, the child who has no parents, but who has raised by the grandparents and received many foster homes. This is the person the kind of a child that very dangerous to make fun of or even to, to irritate or even to tease, because if you tease

those kind of kids, they will further develop their state of that will condition that I was talking about, conditioning to receive a dream. So this is one of the warnings that I have heard amongst the our people. Even to they were forbidden to talk about this, but we know all of it all the nations all other nations understand this. That's where the idea came from respect your fellow man, plus other children that don't have knowledge but this is all of the idea. That's where it came from we understand that.

Now another thing, another example that I want to talk about, about this dream state of something. Why is it dangerous? Why is it necessary that parents should care for their children and understand for what they need. I know these things but many times the parents forget these things. I know when I was young boy, when we were living in the wilderness. Although my grandfather had the house, a log house, we my father being married and separated from his father house, most of the time we were staying in a wigwam all of them wigwam, or not every not even a tent. In the winter time we had a moss house, summer time we had the wigwam so had living wigwam. It's very easy for the kid to run outside anytime at all, so when the parents have about 3 children its very hard for them to keep an eye on all of them, because they can run outside anytime, because the door is not locked! I remember when I was young, maybe probably 5 years old or from then on and up, I guess I used to run around outside most of the time with the bare feet. And sometimes I would run outside late again at night when my mother was not looking and go jump into the water and walk around in the water, and even sometimes when it was cold. And when my mother's finally aware that I was outside playing later in the evening when she is busy somewhere, and then she would force me inside and sometimes just put me straight to bed under the blanket. So in that case what happens that when the child goes outside for half hour with the bare feet and bare legs. Sometimes you get cold outside, because your bare feet and the small child can have this, and if you are not before you go to bed if you don't get any proper treatment, if you don't warm your feet and restore back your cold black that has been in your legs and you are just jump in the bed and fall asleep this is no good. I remember these things that used happened this way. I remember when I used to have a sore leg, sore bones, and I had been washing on them water and playing water all day, and being cold so numb that's sometimes I even remember and sometimes I used to go to sleep at night, because my

mother didn't see, didn't check us, because she was tired also. And I remember I used to wake up at night having a terrible night mare, a nightmare that was associated even when I am awake, but I used to dream awful things, the things that doesn't happen in the real world. As of walking on air, going under the water, or having a powerful strong, a very strong strength in my body. I used to dream that I was I can do anything and by dreaming that I was used to get so scared and I used to dream that I saw something and I was very big, big like a giant and sometimes I used to dream when I get scared in my dream that I was right away shrink right down to the smallest stuff smallest thing and I used to dream my all people around me are so big. So this is enough to scream and wake up at night and scream and so scared, I used to tell my parents they used to wake up, both of them, and try to calm me down so they know I was having a nightmare. So just because I was not properly taking care of due to my own fault because I was not telling my parents that I was wet when I go to bed or my little socks or my feet were cold and probably also improper diet. Maybe I was not actually digest my food the proper way, or I must have eat something else so all things contribute to this nightmarish experience that I used to have. So this is the type of thing that the trainees trying to induce on, the youngest trainee to wish to, to put trough the dream quest.

That is the conditioning that I was talking about. That's why those young people has to put to sleep aside from their parents that must have a guide besides them that's what they have to do to go out away from the camp to spend the night with some one else. So they can learn to isolate themself. And also to go on by themself always from the camp to get over these fears when the get over there these kind of dreams are coming to them those terrible nightmarish thing, that these are the things that they must fight themself. They must understand this is, this is means that's why and all that stuff. So that is the part that is the part of that very negative way to develop this kind of thing and that is why it is so dangerous for someone who doesn't have a healthy mind and healthy body kind of go through this. So that is the danger part of that stuff. The danger for some people that very easy for those, who already have experience this pleasure in life, who even know are orphans or have naturally denied the protections of loving care of the parents, and their friends around them. They automatically receive these that preparation state develops this kind of thing.

Now that is the story that I'm going to throw in just for an example. And now I must tell you another story to relate to something else. I have said that there are many stages of this development for somebody to be considered in a later time we have, we have charmed them shamans, some shamans, many of the shaman's did not need to exercise of shaking tent. And these ones in a different way they have developed their skills. They say it's a gifted thing, some of those shaman's are very good in, in going through that feel knowing how to win the friendship of the dreams be the, the animal species, the form of animal species, or in the field of a force of nature. That say a storm, the water, the fire, the tree all these dreams and that's one person especially trained or have acquired the knowledge to deal with those and he uses these things too to benefit during his lifetime.

The main idea here is, that you will prepare yourself as a youngster into the adulthood to have all the necessary equipment for your benefit in life for yourself, and when you get married for your wife, and the children. This was a good intention there's nothing that is evil about this. It's just like the same as the other people, the other nationalities that believe in their spiritual training, that they must have this development, to benefit them during their lifetime. And also instruction the same as the others it has the spiritual practice, once it's developed and accomplished in certain state where it can be applied, at this mean you finish there and you finish are forever in that state, no you must rekindle this knowledge just like putting more fire into it, as you grow old, the more you know the knowledge, your add it and add it and even sometimes brings off into a different feel.

But there was some who have all the gifts like I said easily obtained all seven, seven wonders of that stuff, but the spiritual practice which where finally known as a master shamans, master of whatever. Even the powerful shamans, they were the most feared they were most feared by people chiefs seven stages of this development and those who have lesser then that they were known, that they were just accepted as they are they were not an outstanding people, but they were very good for their own and also other people around them.

So this is what I was trying to say this is what I'm trying to explain when you truly understand when it has been at least as much as I understand through my research of

the subject. I have begin to have a comfortable feeling talking about I don't think it's a fairy tail and I don't believe it's a folklore and I don't think it's a comedy and I don't think it is an evil thing to understand. Because I try to develop myself as a storyteller, I must have the knowledge and I must have at least the basic truth about the things that I want to talk about. And also I must set aside my work for my own protection, for my own peace of mind that I am a Christian. I can still consider myself a Christian no matter how much I know about those other things which contrary to the Christians' teaching, these things are just to be recorded. They are not for me to believe or to instruct. But for the purpose of those who are lived later years in of mine descendant.

Once they begin assimilated totally into the major society, which I believe is going to happen another 100 years. They find themself in these stories they will find the meaning of their ancestor. They may not, the many never be able to regain what it has been have before just like what happen to the rest of the world people like in the Middle East where the first civilization was supposed to have emerged from. And when you read the histories about the Middle East civilization where it's develop we find one of the worse cruelties of human kind. Killing, eating everything. Everything was there how many gods do they have many hundreds of gods. And then the kingdoms, which were cities, states they had gods but maybe at least 10 gods in 1 small city we know this.

So what about people, that don't have a city, people who migrate, they do have gods all of each of them. And this is something that I am talking about. So these are of our first ancestors have that they were still in that state when the European came in especially northern part of North America. So these are the too. It's very unfortunate sometimes to think that these kind this, this state of development of one nation of the First Nation that they have to be succumb by the, and most older the older or most advanced mind of the other nation which is Europe. The Europeans came to this state long time ago probably 6000 years ago. The state that we were, when they arrived in North America, the way our ancestors were, when the arrived in North America it is no wonder what they call them primitive, because Christopher Columbus at least thought the world was round. That doesn't mean that our ancestors didn't understand that the world round. They did understand that other thing at least these people did not deal matters

unscientifically. They accept the world as they understand, and they do not enclose on anything to anyone, which they understand.

It was in the similarity what we use to the term of the survival of the survival of the fittest that means why should I have to do everything that I know, because what can you do anyway so we just have to live if you can make it. And that state of a mentality, so I have threw in a few my own statement here to try to explain what it was and what was the First Nation culture physical and philosophy or a spiritual makeup. Because nobody else is going to say this not from here, but is been said many other places be many other people, but I have not found one from in the section that have who have truly tried to explain these things. I have many I have seen many anthropologists who came and think they have grasped and grabbed the understanding of our ancestor's, the way they were.

What is truly is their spiritual belief and practice that's a part they never understand, that's the part they could not understand, and that's the part they didn't want to understand. But they made a mistake, our ancestor's physical makeup is 50% and the next 50% is a spiritual belief, that's what gives them strength that's what gives them to be independent and that's what, makes them to continue to want to be independent. That's why they need an area where they can practice their spiritual practice, alone away from anyone. And they needed that area what they call hunting ground or territory, where they can roam and practice of this spiritual belief around that ground. And the ground is very sacred to them. That is why they say the ground is sacred because there's places, particular places where they go by themselves alone more like to fasting or to commune with their spiritual belief. There is a place they used to go where is nobody else walk on they go there and practice their rituals and all the land that is expanded here in the James Bay Lowland there is no place that our ancestor's have not used as their thimble temple, temple, I mean the church, or whatever a place where to pray a place to commune with god so this is what the Christian missionary did not understand. And so is today the politics the major's society doesn't understand that and they don't understand why the native has to have so much land. They don't understand that.

Now I do not wish to venture out of my topics but it has to be expressed that way because if we, I don't, I would be limited. Nothing can make any sense if I don't do that. So at least if I just come back to the same track this will be very valuable information for

someone wants to understand. There are many other ways that I can express this topic to make to more simplify the way a person can understand. I could use scenarios. I could use the actual events so the person can understand what I am talking about.

I am going to expand a little bit more about what having the meaning of the sacred ground. It means when the native people go out into the bush, such individual or practice this spiritual part of his culture usually have his own place where he go and stay there by himself and commune whichever spirit he is contacting. And that places are sacred for him and usually trying to find that place where there is nobody else travels, or even no one even come this recently. The place has to be isolated, the place has to be clean or the place became a sanctuary for his purpose to contact a spiritual wolves and that is what they call to contact spirit or commune with nature. These things explain these things so that's why most other tribes which I have read about their believes and practices and also some movies that have been exaggerating the shown in the movies about the sacred ground of the burial ground and those stuff. These things are never fully explained why. It is the part of the spiritual belief and practices of our ancestors that they considered that land so sacred that individual person must have his own ground where he can commune his sprit or the creator or commune with nature.

When a native person has this belief and practice through his life he begin to respect and almost worship the land where he walks because of his spiritual belief and usually found the nice of himself. Such individual or his thoroughly and holistically practice his spiritual believes and practices usually found a place where he can be alone. Within his hunting territory or sometimes its even far away from his hunting territory sometimes it's easy for him to go away far to find some land marks sometimes usually a hill or a ridge or a spot on the river system where he can, where he could choose for his area or spot to communicate, isolated from anybody of this nature or of his god or his creator whichever he has established individually to contact the spirit world.

Spirit world I mean his god that's what I mean, so to talk about the spiritual part, talk about spiritual practices of ancestors, it's a big topic. A long many explanation has to be put forward, many small stories has to be put forward in order for somebody to truly understand what it means. But not in one sentence can anyone understand this topic. It has taken me 40 years at least to try to understand these things, not because I wanted to

be one, I just wanted to understand, I just wanted to understand basics, in order to understand basics, the makeup of the spiritual part of our ancestors. There's no way I could take, I could condense so that anybody can understand these things. No one could understand in one shot no one can understand in a very short while, or even one sitting to listen to the story. The people, the natives, that are older than I am they understand, they understand in a few words, because they have raised part of it. The nature of it, even though they do not practice of it, they can understand to them no word is necessary to quite explain it, but the person who has not lived in the wilderness and who have not lived a First Nations cultural style, life style, he or she could have a very difficult time to understand unless he or she has obtained some information which similar to which he wants to question.

I must repeat I have seen and read many stories where a person has made an attempt to explain our First Nation culture, especially on the spiritual part of it. I have not found one that came close to be exact what it is. I have seen movies that have been made with the fantasies in mind which are sometimes over negatively over exaggerated there's nothing true. There is a very, very small part of this it seems to be touching on.

So I must now come to end this topic in this state. There has been 2 ninety minute tapes, which I have not even enough time to explain everything about spiritual part, or should I say, spiritual part of belief and practices of our ancestors. Unfortunately, this moment I have so much noise around me, it sounds like a factory but a time is very essential for me. I must try to put these things, because I have intentions to travel and I want to keep peace with me. In case I kick the bucket along the way, my tape recording will be found beside me in all my possession.

Now I shall cut the recording off the time being. A few more seconds left of the tape recording and I would like to use it as much as I can. I am not through with this subject of the spiritual part make up of our ancestors. I'm not through with it. There is lot more I could append hours to try to explain what it means and how it achieves and how does one practice and what are pros and cons and all that stuff. All these things are natural put here but hopefully someday someone may if I cannot do.

At least it's a start, something that nobody has the venture to try to do within that Hudson and James Bay Lowland. I have muster enough information, and also enough

courage to begin. That doesn't mean I am totally knowledgeable about this subject. But I do believe that no one else is going to do it. And therefore these are part of my work. I have tried to do for the last 20 years. My first awareness of these things was in 1955- 57 when they begin to see the world outside from me, and it has been a long time. It has been over 30 years gradually I have collected the knowledge, which focuses on something that I did not care before. As I get older I begin to have this focusing adjusted in such a way that I would be able to understand a few things that I think should be kept from our part of the of f the country that is in Hudson and James Bay Lowland, as the European like to call it. But I don't mind how they call it, because it doesn't matter to me. But the knowledge and things that contain that have originated from the Hudson and James Bay Lowland by our First Nations has not been reported, has not been kept, and it is going to die away soon. And that's why I'm doing this.

So I shall turn off the state and I am going to try to change the subject. This next tape which I marked no. 3004, there will be a different field of something, but I will always touch on this part of this makeup of our ancestors, which is the spiritual part. As I've said, it is 50% at least the makeup or the makeup of our ancestors. So I introduce you now for the next tape that we may check, fall back into the same subject, the spiritual part, which makes total our ancestral culture. For now I shall leave you off this tape.