George Fulford: That’s it.
Louis Bird: So we have to, we have to, I am going to read it first here.
GF: Yes
LB: So it will give you the introduction why, why are these things.
GF: Good, okay, just read the whole, the whole section.
LB: Do you want me to read in Cree or translate?
GF: In Cree, in Cree.
LB: Okay, ki she mon do ot to na sho we wi-na, in ki she mon do ot to na sho we wi-na.
On page 136 the black catechism book, in chapter 26. Ki she mon do ot to na sho we wi-
na, Tan Te ke ki ochi sa ki hak ki sha nondo. Jisas. Kis-pin-se ya ki hi way que. Ehi ka na
we ta muk nit o na sho we wi na. Ka ka na we ni tac o na sho we wi nae qua na ka sa ki
hit. A-na ka sa ki hit ka ta sa ki hi kow not ta wi ya. Ke quan ni ma ki she ma ni do ot to
na sho we win? E wa qua ni. We skaot ka ki ni not o na she we wi na si na hi wa chiw ka
hi shi ni ka te nik. Dan ta do to ti ni ni ki. Ki she ma ni do ot to na sho we wi na. Mit ta tat
tatti ni ni wa Where were we? Okay there is a question things and answers, that’s the
way I read it, okay?
GF: Okay.
LB: Mi si we e nini wok ta we ni la ko si wuk ki chi kis ke nit la mu jiq. Ki shae ma ni
towa ot to na sho we wi niniew. Ik pe ya qua ki pe chi ti qo jisas, ne no kis ki no ha ma ka
wyan ke duo ta man ki ji ot ti ta manki chi ki shi ko wi o ki ma wi win. And then Jesus
answered, Ki shas pin wa pit to que wa ne ki chi ki shi qo ki ma wiwi nik ka na we nit ta
o na sho we wi na. Tan a ni ma nis tam ona sho we win? Ki she mannit do ki ka ki she ma
nit to we ni maw nesta ki ka sa ki haw. Ke quan ka wit lama tak ki she ma nit to. Ha ni
GF: The first time I wrote my test and still they haven’t sent anything. I phoned then, thought maybe, you know they turned me down.

LB: Make sure it does record.

GF: You just talk into that thing. Just say, just say.

LB: What should I say, what should I say, what do you want me to say? Do you see anything?

GF: Yes, I think so.

LB: You think it’s working?

GF: Yes, it’s working. It working fine,

LB: Try it, try it now stop and rewind it see if it’s.

GF: It’s, it’s fine. It doesn’t have a speaker on it so I would have to use headphones and I didn’t bring them but it’s registering.

LB: Okay.

GF: I’m sure it is fine. So what we have on this tape, the beginning is you read this the other night from the catechism. What I would like you to do this afternoon is, is talk
about your feelings, your ideas about not just those words, but what the church was doing at that time, and what catechism represented, those, those books represented.

LB: Okay. These, the books that we see, the books that we have seen, to my opinion you don’t see them any other place, you don’t see those kind of books written this way. You know on the other, the other culture. And these books were designed for this, for the Cree people and the people in the Hudson Bay and James Bay. There is nothing wrong in the, the church itself, or the faith, which is originate from the Jewish, Jewish people and then finally adapted by the rest of the European it’s alright. This thing it’s fine.

The Ten Commandments that is talked about here in this paper it is, it is alright, it’s alright in their time. But it is written differently here. It is especially translated for the Cree people about the first Commandment, which says: “You shall not have other gods before me.” Then he says what it means here, the first law forbid Mandokewin, that’s general shamanism in our country in our own people. That means that when you refuse to this catechism, this kind of teaching, this is, they say, a different or opposite what is this teaching of the First Commandment. So one of them is that in general, in general term is Mandokewin, and that means when you believe in other gods, or even some other creation.

So this thing, we have read this once we tried to, we tried to interpret what the one first Commandment said in terms to our people. So you mean it said, there is a three ways that you disbelieve, that you disobey this law. First when you destroy, when you destroy the holiness of it, that is, that means, and also, so when you laugh at the, the church, or when you make fun of the church leaders. And that’s is when you speak against them.

The next is that, the third is that when you, when you don’t bother this church, when you don’t bother with it at all, when you don’t practice it, when you don’t want to hear it, because you lazy. That’s another way you destroy the holiness of this church. And to go back to destroying the holiness, holiness of this term, this church, or this law and that is, that is when you misuse the holy things in the, in which are used in the, in the church. Sometimes it is a mortal sin, three ways, when you, when you, when you destroy, the holy thing of the church. That is one, when you destroy the clergy or the priest, or killing the priest, or the nuns or any other members. And second when you destroy the
community and that is when you, when you destroy inside the church or when you destroy the cemetery, or anything that belongs to the church.

For example, one of the ways that you destroy the holiness of this is when you make a bad confession, when you confess wrongly and when you take the holy communion in bad faith, or when you steal the holy object or collection plate, whatever, or take the holy object, or touch the relics that are in the church. Now, and what it exemplifies, for example, is this, that is when you sell the objects that belongs to the church and you tried to make profit off this holy object, that is when you sell the holy things and try to make money out of them. And it means also that some things that is forbidden to sell, ‘cause they belongs to the church, just because these objects who have been blessed, they belong to the church, so these things are not for sale.

And one of the ways that person would destroy the holiness of this commandment is that this church, or this, God’s Commandments, is that when, when you don’t bother, when you bother the church, what it teaches, when you not attending what it you’re supposed to, what you’re supposed to do, and also when you read a bad books, or whatever it is. And when you don’t send your children to the catholic schools, even though there are catholic schools around. And also going to the other denominations of churches, Christian churches. And also, again shamanism, believing in shamanism and to believe other things that supposed to be not necessarily true in words, in actions and things that happens. For example, when you generally believe the shamanistic things or the powers that supposed to bring about from the shamanism, or if sometimes healing the sick, sick people by using the sweat lodge, or also predicting the future part of things, you know, by the shamans’ powers, similarily like using a deck of cards for telling the future.

E it ta ti ki nas patch ta pwe yen ta mo wi na. Amongst, amongst the opposite beliefs are the following: that is the shaking tent, and general shamanism, which caused all the problem, the evil singing, fourth: evil feast, fifth: evil smoking, sixth: dream quest. “A person practice shamanism when he tries to do things impossible on earth by using the devil. Shamanism is like this, using evils to hurt or cursing, cursing is, for example, all the people who have children, a person is blaspheming when, when contrary to the church he tries to predict anything in the future, whether for bad or good, when
somebody foretell something by this, by this means, its, its, a, a sin.” So, all these things are, and when, and it says when you appears to believe that particular, that contrary to the logic there will be bad luck, or that particularly to the contrary to the logic there will be good luck, these are the things that a sometimes called “superstition.” But sometimes actually became sin when somebody believes them too much, okay.

GF: Can you tell me a little bit about these things the church was so against: the sweat lodge, predicting the future, shaking tent, songs, feasts, pipe ceremony, dream quest.

LB: Okay. These are the ones, these are the ones that are specially pointed out to this culture. These are the itemized things, which have been stressed very highly here, very highly. These have been listed here where it says: “Amongst the opposite beliefs are doing the following,” so it says, “Kosaapachikan, that is the shaking tent. So kosaapachikan can be used in many ways, I think I have told you sometimes, I have said that many times. Kosaapachikan is a very multiple purpose practice. You can tell the future and you can tell, you could communicate instantly to the people you know. It’s just more like a radio or a telephone, and then, amongst the tribes. And it can also, can also be used to predict the good hunting and also be used to be also to scan the area where people wants to go hunting, and it also used for to scan, scanning like radar scan to sort of watch if there is any danger coming, either by the beast or by the human. One level of scanning another level of scanning is the mitew uses that to see if anybody is physically near to try to hurt you, family or yourself.

And then also the shaking tent is also used offensively, that is bad, really. When you use it like, you know, when you just watching things, or telling future, that is not considered “sin” for this culture, but the one that is considered bad amongst the people, amongst the Natives themself is when you use the shaking tent offensively, that means you are inviting people, first of all, when you know when you have been bothered by some other shaman, and then you set up the shaking tent to find out who and why. And once you find out that there is actually another shaman that is bugging you and really cause you problem and you use this, you use the shaking tent to retaliate to the other shaman who is bothering you. And you are allowed to use other people outside to witness and even invite them to, to give you advice and then you destroy the other person on the other side who bothers you and that is bad, that is bad. But of course one should use as a
defense, you defend yourself, you know, self defense. But it's justifiable, I know, it can be justifiable. But if you do it on purpose or just to, to use it just to see how powerful you are, that's no good, that is no good.

One other thing that you can use that shaking tent is that you could use it to curse someone by the shaking tents. You find out that has, somebody has somebody done you wrong and you contact him with the shaking tent and you tell him that he is going to be having problems, because he hurt you or personally and that is a bad use. You're not supposed to use the shaking tent offensively, but you must only given to use for yourself protection and also for your well-being, and most of all communication. So that's the first one.

So kosaapachikan, now we talking about mandochewin, is a general term, it’s a general meaning about any kind of shaman, shamanism activity. You could be a medicine man without using a shaking tent, but still you are you still practicing shamanism. Shamanism is the only word that is, that I can find here. So being a shaman, you still have the same power as a shaking tent operator because a shaking tent operator has the powers as a shaman. But when you a general shaman, shaman person, you are in a different category of this sort of thing and you are much reliable to miss-use your powers, because you don’t have to have a witness. At last the shaking tent you need to have a witness outside to see what you are doing, but when you are a general shaman it depends on, you know, you’re just a shaman and you are not specializing on anything, but you have a level of power to do things. You are able to kill a person, you know, by your own, you are able to hurt someone, you are able to curse anyone, you are able to deny someone his benefit in the life and everything by using your own power. You could actually, you know, make somebody miserable if you wish and that is bad. But you could also given the opposite, you could oppositely use your powers to be a very generous man. You can use your powers to help people who are poor, unable to provide themself, you can help them by your power. So that is it. That is the shaman power.

But in here in this, they been put here in this catechism to outline which are those things that are bad against God’s commandment, which is: “You shall not have other god before me.” So the next one is Machinigamonin, now we are talking about songs or singing, that also hits, it says here from the point of view of the explanation of Ten
Commandments, the first commandment is when you sing, when you sing without using, without knowing God’s commandments, you sing by your own created faith and you sing to sing for that something that is good for you, also to sing also to evade evil amongst you. So when you do that, that’s when the church point at you this is wrong and says that is bad. So it picks out exactly what the Native people use. The common people used to sing for entertainment, some people sing for entertaining, but its very ritual and some people use to sing as a holy song, as praising the Creator for what he has given and the objects that are there, his creation. There was a song for these. There were songs for the, for the, good wind, there were songs for the favorable wind and there were songs for also favorable hunting and song for to help somebody that is sick, as you pray, you are praying to the Great Spirit for this guy, you sing with the rattle.

So that’s Nikamewin and that’s what the church condemned, because it says, you know, any shamanistic that is used, you know, for the healing, it’s bad. That is what they mean because people used to use Shinawenigan, they used to have drums, small drums to sing and also they used to have rattle, different kind of rattle. Sometimes it’s a beaver skull, it has a little bit of some stuff in there and you shake that when you sing “chick, chick, chick” as you sing, so the priest when they saw that, they think this is evil, so they condemned it. Actually it was supposed to be good for, for those tribes.

So, the next one is Machemagoshewin. Machemagoshewin actually is “evil feast,” “feast.” People used to have feast, for example in this type of month, you know, in April, when the geese are returning, especially when the Native people begin to have guns, they were so eager for the geese to come back, so they can hunt. It’s easier to hunt geese when you make a goose blind and you have a gun, its much more benefit, much more appreciated then, by appreciating it, some elders who had the shaman power they use to say, for this thanksgiving: “Let me have this feast, by myself. I will eat this goose, help me, but you’re not supposed to eat, I will eat this goose and eat it in such a way until its all gone, the first one, then once you help me do this, the next day when we hunt we will have more luck to eat to, to kill geese.” And usually happens and that’s what people do, they just sit there amongst themselves, they see this old man have this very methodically eating this goose and everybody just sacrificed this feeling and they want to
eat so much, too, they give that. So once that’s done the next day, everybody goes out hunting and they have plenty more geese, than people enjoy eating. So that’s one way. One other way is that, you know, when there is a shaman has this particular thing, he would wait until six are killed. And in this group, maybe there is two families, three families, they wait until he got six, then you will have the feast. But then only selected group will be selected to eat with the shaman. They would have to eat the six geese without stopping and they can be cooking any in that way, so they just continuously eat until its all gone and whatever leftover has to be made hold of, sort of and put in the fire at the last. Everything, everything, feet, anything, bones and feathers has to be burned after. That’s the holy feast. That’s what the Catholic Church call “evil feast.” And now feast, okay, and that was forbidden. But when the people did that usually the next morning, of course, they would kill geese very easily and they don’t go starve. So they have to keep that in respect to the geese anyway.

And then the number five here, it says: “Machipitowawin.” “Machipitawowin,” there are many kinds of tribes of ways. Many tribes across Canada that uses pipe smoking. Not all tribes do the same thing. These tribes here, the Omushkego in the James Bay, west, west and southwest coast, they have their own way of smoking. They didn’t have to have this, you know, to handle the pipe four winds against doing anything, they didn’t actually have to do that. They have their own way. I don’t has, I have never listened to the elders to say: “You have to point this pipe in four winds,” they didn’t say that. They may have done, because they done it so long ago and I know that they smoke, I know they were sitting around and they used to give the next partner to eat, and with this, I mean to smoke. Sometimes they just simply smoke themself alone, alone by themself, you know, just a person speaking and telling why they smoke, it’s just like a prayer. And the smoke, that smoke itself was more like a, what they call “burn offering,” or something like that, incense or something like that. So when they were smoking together I guess, they were talking about their blessing, counting the blessing during the summer, summer time or winter time, so that’s what they were doing. And that’s why this Pitowin was forbidden, because it was, it was done outside the Catholic teaching, okay?

And sixth, it’s called “shiishiikwanipawaamowin.” “Shiishiikwanipawaamowin” means, it’s when the young people begin to gifted to dream, some, sometimes the young
boys would dream some strange dream and they would tell the grandfathers or
grandmother and then the mother will listen and say: “Shh, shh, shh, just wait a minute
why don’t you tell it to your grandfather? Grandfather will tell you what to do.” So the
boy, especially the boy or girls, the boy usually is picked, if he has a strange dream, then
the grandfather will listen. He knows now what is this guy’s gift, a dreamer. You know,
he’s given a dream of something strange. So he says: “Okay, my grandson, you know	onight when you sleep, remember to try to dream the same thing, try to expand it.” So
the little boy goes to sleep maybe and he would dream the stuff again and expand it in his
dream and he is taught to try to catch it again next, next time to expand it and expand it,
what is gonna happen with this dream, that is so strange. Some young girls, young boys
will dream about walking and able to take off the ground and look around from up as
they walk, that is a very powerful dream, so they were encouraged to do that, to be able
actually see and forget about your being up there just see, look and that is the most
general dream and they were encouraged to go back up there again next night and look
for the beaver house, or whatever it is, whatever you need to do tomorrow.

So they begin to have that dream. As they grow up you know they have one
dream acquired already that they can control. So they begin to use that, actually make it
happen after. They don’t have to take off, they just have to dream the night before and
they know exactly where the beaver is, beaver house or any other animal they look after.
So they do it to each animal and some, some gifted kids would dream that they can
actually go into the water, that’s strange thing, really, that’s really, sounds very fantastic.
There was a young boy who dreamed that he, he fell into the water he was playing, went
down the water and he couldn’t catch anything to make himself, and he saw the fish over
there a little fish. So he sort of asked: “Help me, help me.” And the fish didn’t do
anything. He says: “Swim, swim like me.” And so he did sort of swim like a fish, soon
this little boy dreamed that he was a fish and he got scared and he woke up. So he told
this to his mother and then the mother says: “Tell your grandfather.” The grandfather
listens. He says: “Oh, that's a very powerful dream.” He says: “What happened when you
were there, when he got scared?” He says: “I just woke up, I was, I was fish already.
And a little fish in front of me, is when I, when I realized that I was a fish, I got scared
and I woke up.” So the old man says: “No, don’t get scared. This is just a dream. Tonight
you go dream again. Try to go back to that dream and finish it, or just follow.” So the little boy went back to sleep and he dream actually again, so he knows this was a dream. And that's when you get a hold of the dream quest, is, that's the dream quest. You know, you're trying to dream, you try to catch the dream. You don't just dream, you just try to create a dream, trying to live in a dream, and he did. He went back and he went to the fish, became a fish. I don't know if whether he finds this fish again, the one he talks to, but he, he was a fish. He was able to swim without getting scared and when he, when he realized he was able to do this, so he came back up, just to wish to go back, and he woke up without his person. That is he has, he has conquered this dream. That is one item he has conquered so that is what he has in his life. So he had, had one thing, he can expand it. And that is the bad thing about this shiishiikwanipawaamowin. That's what the shiishiikwanipawaamowin mean.

And then you can expand that so much, it became just like another world for you, in your dream it begins the world that you can go in and expand it there. And you can run into many, many sort of obstacles and sometimes, sometimes you encounter some beast or human who try to hurt you. And you have to remember, you are in a dream and if you get killed in that dream you don't wake up so that's why you have to wake yourself up, you know, before you get beaten in that dream, you have to get out of there, then go back to it again after you, so that is a bad side of it. That is the bad, that is what the shiishiikwanipawaamowin mean that's what it means, because it, it's something, or seek the way to anything, so shiishiikwanipawaamowin is what it means, you go under to seek something, you go under to trying to win something, trying to, that's sort of thing. So that was against the church, because you are now doing something outside of the God's, the God's commandment that says: “Only me,” you know, “nothing else.”

So there we are, so we have named all six, so it goes onto to say to you here, what's this other guy does when you have been, when you get through with the shiishiikwanipawaamowin, when the get through, that's only the beginning. And then you go on to be, get onto be, get onto be 15 years old, 20 maybe, then you are, now you don't need to try to go to sleep to do that, you just will yourself to sleep, you just lay down for a little while and see what you want and you can go right and choose where you want to go, instantly. And some big shamans, the elder shamans, they don't even have to close
their eyes, it's in their mind and then they can master all other seven senses they have in a
man. There are seven senses that you have to master and that's expand in all your life and
those things.

GF: What’s the sixth and seven sense?

LB: Well that there is extra seven, the one you just talked about, is about a person that
you have to dream the element, that’s a sense that you can do that and the sense of
scanning to find to see things beside this, beside your eyes, because you find one of the
five senses of your body is seeing with these balls, but actually seeing with this, it's
another sense. “Mind’s eye,” develop your mind’s eye. So it takes so long to tell it, let
me rest for a while. My mouth is dry.

So it’s, that you know your sense of seeing, mental seeing, is one of them. And
one of the senses that you have is that, it’s to find your way, you know, to know where
you are, it’s like the way you do with the little gadget. You have that by using your mind,
to be able to know where you're going, to take out your, your way home or where you
want to go and its expandable. You're born with it a little bit but you just expanded it by
practicing this in a dream. It's revealed to you then, but it's only the elder who can tell
you that's what you dreamed, this is what it means. So you have to try and have to have
an elder. When you’re by yourself, then you don't really know what it is. Only the elder
who has experienced in those things can tell you.

Now that was the one that I remember and then there is, there is another one, there
is another one that you can expand is the one that you can use, you could develop, you
could develop to contact animals. To contact animals and to control them, you actually
use an animal, you go into the animal’s eyes and you see those, where you want to go.
The fish, I remember when I said the fish, you could have the fish turn yourself into this
fish and you actually see as a fish under the water. So that's another expanding the vision.

And there is a power also that you could control the animal by mind contact. You
could use the actual animal, like a dog or a wolf, sometimes you can control the wolf, it’s
very highly working at it, but you control him as a friend, not as a enemy. First you have
to beat him as an enemy in your dream, then you may make friends. Then after that, after
he became your friend, that you begin what they call a “wolf clan,” because you begin to
be related with this wolf in your dream and you have him all the time as a friend and you
can use him. You can just contact him in your mind if you want, well he could go and see you over there, something, you know, sent him over there to do something for you. You could call him, you can call the wolf pack, if you want, you will have this power to do that. And by doing that you could also contact with the rest of the animals, any animal you can do that, you could even use the bear, the black bear, the polar bear, you could do that. When you have done it in the fish, you know, by seeing underwater, you can do it to fish and the bigger fish and you can use the seal and the whale and the walrus. This is what they do in here and, and around the Bay area. The mitew could do that. They could turn themselves into a walrus, that’s truly is, they could do that, because that is really powerful shaman, who can do that.

And then there is, and now I am lost exactly what, what sense that you are using, I think the sense is mixed with the seeing that you use, you could use the use the fish, animals you can use see as, now the feeling. Now the feeling is what you are now going to deal with, your sense of feel, okay? So using the sense of feeling you could, you could create the fear, you could create a fear around you, if I do want you to come bother me, I could create, or turn on a fear and then you will feel it and you would just walk away. You could just spinal it, of course, you don’t know where it come from, but you could almost sense it was me, then you would just go away. A mitew could do that. That's another expanding the sense of, you could be feared, or you could fight off the fear or something.

What was the other one? The fear is the one that is very powerful. You could protect yourself, you know, just like having a radar system. You don't need anybody to come. They say that animals have that, bears, bears have that, polar bears, they have that, they know exactly when somebody is coming closer, and they can just trigger that fear and you can actually feel it. They do that to against the human.

What else? Another thing is you know, again there is another thing that people do, the shaman. When they are fighting each other, the shaman, that's a bad side of it. That's when they can actually make you see things, illusion, is it? Illusion. If they want to terrify you, the shaman can just conjure, that's what they call that, they can actually just make a beast in their mind and you see that over there, they will terrify you, because you think it's real, but it's not real. If you, if you know it's not real, then you don't have to get
scared. But if you catch off guard, you can actually be terrified. And that's the shaman can do. They can create the beast, or they can create the animal, or they can create any other thing that is a natural element. They can create the storm, they can create the wind, they can create fire. They can actually make you see fire, think that there's fire and you could run, but it's not, it's just them who create it. But that's another one.

Okay, that's a bad side of it, another good side is that some shaman are gifted to develop healing, so these are the good to heal, they heal and they dream about the plants and things, where can you get a healing object. They all dream those things, plant here that is good for the toothache, plant here that’s good for your rash and all that, this plant is good for your tired bones, so all this is in a dream. They are begin the medicine men, they specialize only that medicine, how to heal, how to cure. And they have develop their ways of doing things to make somebody, they have the power to create illusion, they have, they can make you see things, they can make you believe that you’re, they actually take the disease out of you. If you get sick here somewhere, you know, they would sort of lay down, they would put their, they would put their mouth in there and you can see the stuff coming out there, as if it was a puss, or blood, or anything that would be your disease and actually there's nothing there, just make you see that. And you feel well, you believe that you been healed, these are the medicine men. They’re different kinds, they are the ones who do that, they’re to the ones who do not have to do that, they are the ones, there are medicine men who can actually just make you believe you’re gonna get well, the one who deal with Abraham Hunter, that sort of person. Just, okay, pull yourself I’m here and by the time when I get back next year, you'll walk because he make him believe. He doesn't have to give him anything or suck anything out of him. So the power of that that’s where they trick him, the power to heal, that your body can heal, these are the medicine men. And some of them have many ways, they have many ways to, these are the people who are expand the healing, body functions and all that. And they also know about the mental power. They know. They know that if you have a bad conscience, they know and they can erase that for you. Just in words, so if you don’t even, if you don’t wanna tell them, they’ll know, they know what bothers you. And then they just tell you how to get rid of it. They’re much more powerful psychiatric then when we have, but they were the medicine men. But most shaman have that, they have a little bit of healing,
a little bit of, but they always specialize generally, almost everything, just a general shaman. The master shamans they don't, they don't even have to practice anything, they have it so much.

Now, they developed, they also developed, a shaman can develop something called, what the hell you call this thing, they call it the blessing or cursing, okay, some have that power. If you want to go somewhere tomorrow and you want a nice day and favorable wind, if you know that there is a shaman who usually able to do that, you go, offer the tobacco, or even the food that he likes, find out what he likes, offer him, he knows where you are. He says: “What is it that you want?” he will ask and you say: “I want to go there and I wanted a favorable wind.” So he’ll say: “Thank you. You shall have the favorable wind.” That’s all you have to, that's all you need. You need good air, without even thinking, all of a sudden you pull your sail, you. Or the weather, or anything like that.

So these are the Native things that has been condemned by the Christianity. They were stopped. These are the ones they talk about here. But they're not all written down there is so much that I know off. But I just forget how to categorize them, which one belongs to which, I don't know, I just have to read and go back to it again. I used to know, I know it one time. I knew exactly where to put this one, you know, which seven lines that I have to put this one. But I am, I need time to do that. I wish I could get back to those tapes there, there is two tapes that deals with that.

And then there is a, there is a, I call those the “level of shamanism.” I say the master shaman, he doesn't need no object to do anything, he could practice just like a medicine man, he can do that if he wants to, but that’s not his specialty. He doesn't specialize in anything, he’s just all of it. So he can do whatever he wants. And this, this general shaman has the power to control the elements, I said, like, like the weather, the winds, water and everything. They have many dreams when they do the dreaming session. They can, they can cause wind, they can cause storm, they can cause, they can travel with the wind. They’re just like this Bill, what’s his name, William, William, he did a little bit of that, travel with the wind, you know a little tornado to take him, or gust of wind, he travels with the wind so he can get where he wants quickly. So the wind can
travel in many miles an hour and takes him three hours to get where he wants. Oh yes, there's another one, now I’ve...

You should not talk to anyone about it or anyone. Don't have them compare, should not do that. This is a top secret of any First Nations, no one is supposed to tell you this, but I am telling you this because I am not a shaman. I have only studied it a bit. But if I was a shaman, I would not ever tell you, I wouldn't, I wouldn't give you, it's a secret, it's a last secret people have. So what I tell you is, you know, write it down and try to work it for your thesis, or whatever it is, because you’re not going to hear it again. You’re not gonna hear it from anybody, not as detailed as I do.

So, now we were talking about the person, the shaman who can create the illusion. So in that category here is the shaman also who can develop themself in such a way, I don’t know which category is this thing, I think he can fall into any one of the seven, what he does, you know, he again it’s for the defensive purpose only and he can also use it for the offensive reason. If he is really he knows that some other shaman, the shamans are always fight each other, you know, they want to see who is power. So its very bad situation when that happens. So they, if the shamans think he has enough guts or power to, you know, to, to evade or to stop the bothering shaman, so he uses a little bit of those each, what he has, to test him slowly, slowly, not, not completely, just to show him he can do this, and if the other shaman has all he has, then he has to use a bit more power and a bit more power and a bit more, more much more mystical things.

So what he does then, he use, he uses what they call, I don’t how to call this thing, to actually make himself appear over there, but he is here. He just leaves this what he, what he, what he is whatever he is, he leaves himself here for a safe keeping and he, and he goes there, as a person in front of the shaman. He is actually not there, he is still here and if the shaman wants hurt him there he can’t touch him. Make himself appear there in person, but he is not their, really, but he is still here. So he can just retracts right away. So if the shamans can do that, if he can bring himself here, both are strong, as powerful, they have to use another method to beat each other.

There is much more explanation about that and I don’t know how they call that thing but they can do that and then they begin to, and when they being to do this, when they being to have this, this is the worse part, when they begin to challenge each other,
these shamans, it’s really bad thing, because they use all the rest of the powers they know. They can fight each other with many things, they can turn themselves into a animal, or a bird, or a fish, or anything, they can fight easily each other anywhere, even the weather, thunder and all that stuff and they can turn themselves into this thing this terrible thing.

So that’s the bad shaman and this is what I think the missionary’s saw. I think they heard a little bit about that and didn’t like it because they didn’t know how to encounter this thing. They didn’t know, so I think that’s why they condemned it so harshly. But the people also, then the ordinary people in those times, they actually didn’t like it, because there is so much.

O yes, another one is when they, when the, when the shamans, shamans don’t live forever, that’s one thing, they don’t live for ever, no matter how powerful they are, they die, just like anybody else. As long as the get weak and they get sick and their brain doesn’t function well, they actually die. They don’t live forever. There were many shamans who thought they would never die. Some even have a joke story that, you know, he was gonna go straight to heaven. He didn’t go because the string from heaven was too short. So all the people know they all have to die, that was the negative side. But when they are healthy and strong, they are very fearsome people, powerful people. I think that’s what, that’s why most of the Omushkego people submit to the Christianity because it’s much more peaceful to believe in faith. There’s love in Christianity. They don’t teach you there how to fight. But this shamanism there is a way to counteract everything and that’s what makes it bad.

So anyway, only the bad ones do that, not all those were that bad. And most of those who were bad and misused their power, usually they ended up being get rid of, or they just simply die off and it didn’t make any difference how powerful they are. So that’s what the Native people saw. But the good shaman always there, they’re always do some of that stuff, that’s ‘til he dies, too, one thing is submissive to his death, he cannot explain that.

Now that’s very quickly and briefly that I told you what the shaman power is. I could go on, and on and on to tell you a little detail about, for example in a story I have to tell you in this story, why did it happen? So, the shaman, shaman is a bad thing in a way
and very disturbed different way and, and there’re not too many stories about a good, good stuff, just like today. I say that many times. You don't hear a good story in this life, you never hear the news, nobody ever comes to tell you a story they come, somebody come to tell you a bad stories. The news, that’s the first thing you hear is a bad, sad things and evil things. So, in those days, before the, before the, before the European, before Christianity, it was, it was the key thing, it was the thing, that, usually more like a terrifying things that the people remember. But the good stuff, you know, they forget. But there were good stuff.

But that's the problem with this, when the Christianity came in, it has such a short time to try to understand it and it's a very lack of communication. Sometimes, my own personal thinking, why didn't the priest just try and come into the shaking tent, you know, he could have understand it. He could have understand what this thing works, he doesn't have to join it, just to talk with the person who operates the shaking tent, he would know basically what it is, if he didn't hate it. But it does work that way, you know, if the shaking tent is set up because people asking, because they want to know something, they request it, they request the person who can operate it, says: “Set it up because we want to know something.” So the man who can operate it made it, because it’s a request, but if one of those members hate this stuff, the shaking tent is not completely work to their favour and they have to go make peace with this guy who doesn't wanna anything to do with it. That’s: “At least let this thing work for us,” you can just say and then it works. There has to be peace, there has to be agreement.

So, it so happened because of that, it happens before the Christianity came in, one time it was in session of the shaking tent’s operation was there and people were just sitting around, the priest has to arrive and the priest, and that's what the shaman's, that's what this guy was doing. They were trying to find out what is a priest is all about, what does he do? What level of these things does he preach? When they were doing, the priest was arriving on the shore, their camp and somebody ran down, he says: “Do not come here because they are now finding out about your activity.” So the priest says: “Well,” he doesn’t know anything, you know, he doesn't know what a shaking tent is, doesn't know what this things are. So by being stupid, he walks up, he doesn't believe these things, he walks up there with this little prayer book and so look at the shaking tent and it was
running, and this was a small one, not a big one, not the one that people go, that was a 
shaman who was just sitting there, and he has, it’s only a small one, his operation. Some 
shaman can have a big tent to get in, some people can just make it small and you can still 
actually hear everything in there, even though it’s small. So what the priest did was he 
walked up and startled them, and he walked up with this book and he put it under, 
because it has legs, put this book under it, and the thing stopped. I was saying that 
myself, you know, just for fun when I heard somebody say that. I said: “Maybe he 
thought it was the fax machine, so he blocked.”

But actually what happened is that, you know, he didn't believe it, you know, he 
didn't know what that is, he didn't respected it, so that thing just didn't work. If he had 
stopped to talk to the person who was actually running it and if he had came in, you know 
with respect, and: “I wanted to see,” he would have been allowed to sit there. Because it 
happens to the Hudson Bay clerk who was trying to make fun of this, you know, just, just 
recently. He was gonna ask the guy who operate it to set it up. So the friend goes: “No, 
you don't do that, you just don't go walk up with him and say: ‘set it,’ you don't do that. 
You know, you have to politely and respectfully and have a good reason to ask him to set 
up. He will do it, but not just because, you know, because you don't believe it.” So he 
said: “Is it possible somebody else can ask him for me? Because there is a question I 
want to ask.” So this friend says: “Yes it can. What is it anyway?” So he said: “Well, I 
just wanted to know if it’s, when did the barge came in fort, and on what date and at what 
time, and all that stuff, is everything okay?” “Well, that’s simple enough.” So they asked 
this man who set it up these questions. For as soon as they talk about these question, few 
minutes it takes and then the voice came in and says: “Yup, the barge has come, 
everything is fine, the date, about seven even, is that all?” “Yeah, that’s it.” So they, this 
man went back and tell the clerk: “That’s what this guy is saying.” So the clerk write it 
down, still sceptical, forgot all about it and then he went back. By the end of June, when 
he was able he was able to go back to Kashechewan and when he went there, they went 
into Hudson Bay manager’s house and sitting around there, he saw the barge was there. 
So he asked the manager: “Sir, could you tell me when do the barge come in and what 
happened, what date what time was it that it come?” The manager says: “Well, such a 
date,” and he started naming, “Why?”
So you see, that’s what the shaking tent is all about. It was used very moderately and all for himself, person who run it, it depends to him, it depends to him, depends upon him. Some using it as a holy thing, some people use it simply for entertainment. But the man I’m talking about was using it for entertainment and also for communication. And there was nothing wrong with that. Entertainment, I don’t know, I really don’t know. Entertainment is actually entertaining people, asking some thing, you know, and all that and this thing will give you the answer. The only thing I never understand is that, you know, they say when its, when the man gets in who’ll make it go, usually the man gets in that’s the general procedure, but only the specialized one can make a small one, to make it just go by itself. I don’t know what the system exactly, how it works. So anyway, some people will use it for information, some people want to know, many people want to know about their relatives away and they’ve been long time since they see. Because people used to see each other in the summer time, sometimes some year, a year ago, two years ago, three years ago, they really wanted to know what happened to their friends. So they asked this guy who can offer you this: “Could you find out first if my friends are still alive and what they are doing?” That’s a good request, there is nothing wrong with that. And the man who operates it just set it up and ask, people ask the questions, and they get the answer. And at the same time sometimes they wanted to hear some other people, tribes out there, what did they do. Sometimes you can actually hear some other people, some of the tribes maybe dancing or drumming, you can hear them there. So that’s just sort of dialling, dialling the radio, or even the, or what you call it, speaking to something so it answers you, but there was no knobs no nothing. But it used have twenty sticks to do that. “Twenty” they call it, they measure it by, by sticks that are used, that they have to be very, very, very delicately prepared and put in such a way, I don’t know what it, what it, what is connected, I don’t know, but there is. And it works perfect when you put it the right way. When you just throw a sticks and cover them, that doesn’t work, that doesn’t work. It’s the person who operate, who knows how to do it, got the system. Okay, shut it off for now.

So it says here, this itemized written material, on nine it says: “Manito kao e ko que to tak e ka ka i kik ot tas kik e ka que a pa chi it ma chi ma ni to.” It says: “A person practice shamanism, person practice shamanism when he tries to do things impossible on
Then it says: “Manito na to ke win it te ni ta quan e a pa chi it ma chi ma nit to ki chi ochi a koo hit a we na. We have read that, hey? “Shamanism is like this using evil to hurt or cursing people or children.” And now its “pastahowin,” to mean it’s a sin against the First Commandment. And “Pastahowin” means it is also blaspheming when contrary to the church tries to predict anything in the future, whether good or bad. So this is what we deal today, hey.

So the most, most amazing this about these things is that, the books that are mentioned here, the books that you have seen, they are specially made for the Hudson Bay and James Bay. You are not going to see those across the country, because they were made especially for here. Because I guess, there were very strong, powerful shamans here first time, and then something has to be done, and this was done in that year 1800, or was it 19th century, beginning of 19th century. Why do they say “19th century,” when they say “1985, 1885?”

GF: I don’t know.

LB: I keep asking that, you know, even now, know it is 21st century its only 1900 yet, hey? I can’t understand that. So anyway, I cannot use this, I guess. So that’s the thing about, that’s my opinion about these papers that I’m talking about, you know, the big red book, it is supposed to be genuinely applied to any kind of person, down south, I guess, I don’t know, but there is a section that deals with in here. And the black book is a catechism, question type of a catechism that strictly applied only to the Hudson Bay and James Bay around, surrounding area, anyways. It has been used in, to inland Ojibway people up to Saskatchewan, people who can read. It was also used across James Bay. They can read that, they read that, too. The only thing is they don’t use “ki” they use “chi.” Chashewi They don’t use “shey,” they use “shaw.” Kischishipin. They say: “Chasipin” And when I studied, and when they speak, they use one of those alphabet, not the one we use but the one, other one, sometimes.

They also have all the stuff. They have it, you know that Chakaapesh? Chakaapesh is representing east coast, and the west coast and to the, into the prairies. He applies, he is there, because in the Chakaapesh story about, when he, when he snare the sun, that’s a east coast, came from the east coast. East coast have the mountains to the east. You know that, hey? So that when they say Chakaapesh snare the sun, because
when he was walking around those mountain he saw a big trail, decided to set a snare and then he caught the sun and people who live out here, you know, couldn’t get the sunrise. It’s got to be sent. It has to be sent over there to release it. So he’s the east coast Chakaapesh and also west coast Chakaapesh and Manitoba Chakaapesh, but not much in the prairies, I mean not much in the Rockies, but he is still there. So Chakaapesh is all that the shamans that I am talking about, he’s all of it. He’s a, what do they call it, nothing beats him, except the moon. Do you ever look at the moon? When it was half this way and you see the human form that’s looks like this, that’s him.

So I was talking to the elder one time and Michael Patrick is a friend of mine, he died. Died in 70, 85, he died in 85. He died of leukemia, that’s the way I put it. And he was a only about 50, 60 no, no, he must have been about 70, or maybe, something like that. He was same age as my father, bit younger. And he’s, he used to tell legends all the time. And he used to interpret them. He translate and then he interpret. It’s two weeks, you translate and then he interpret. To interpret is fine, and to translate takes time. I asked him about this particular thing about Chakaapesh: “Why does Chakaapesh can be so powerful in many things, and stupidly being taken by the moon?” And he laughed as though I asked. “Good question,” he says, “that’s a very good question, really.” So he says: “The moon, the moon is a measuring stick for the culture, you know, a measuring stick.” So I said: “What do you mean, measuring stick?” He says: “The moon measures the, something,” he says, “like for example,” he says, “the women have a period in certain time of the moon, and it stays repeatedly that way, unless something happen to vary it and when the moon, when this lady has a period, she is ready to produce a baby and has power to produce baby by the function of the moon. And also a person can die at a certain time of the month. So that’s the connection between the moon and the life. So because the Chakaapesh was not all-powerful,” he says, “he was able to, he could not beat the moon. You know, there is that connection.” So that’s the translator’s interpretation about this. How come he ended up there? And that’s the closest that interpretation he says. And then he says it also tells the future things, it tells you a symbolic futures. That the human is interested in moon, and perhaps that’s why the moon has been reached, you know, by the human. So that was his statement. So that was Michael Patrick. So he used to laugh, so he said therefore he says: “Chakaapesh went to
the moon first, before the Americans.” He says: “They’re not smart,” he says, “they’re not a bit smart. Chakaapesh went there long time ago. Our Chakaapesh, our Chakaapesh.”

GF: The first man on the moon.

LB: Yeah, Chakaapesh, with his pocket of snow. So all the parts of the Chakaapesh that he, all, there is a ten-section, a ten, and all the thing he does is in ten percent everything, similarly ten, a little bit over ten some of them, but its in between ten and twenty things happens in legend. As the one that, who was telling me about this thing, which, which elder was that, just a little bit. There are at least two, I think there was one elder in Gillam in 1967, I visit an elder by the name of Masson, Peter Masson. This man would be about 85, or 90 and he was a good story teller. So what did I ask him about this time?

I asked him do you remember I asked, I ask legend, I said: “How many stories are there? How many parts are there, what happened to them?” So he says: “At least ten.” And I ask him another one, I ask him about Chakaapesh, you know: “How many part, how many times did he do things?” He says: “At least 10 maybe 15.” And then I ask him again: “Wemishoosh, how many times did he try to kill his last son in law.” “Ten times.” So I said: “It seems to me all ten.” He says: “Everything is 10, do you know that?” He says: “You know the bible has ten commandments.” So he was saying that. Says ten number is easy to say and all those ten things, there are five legends, there are 50, 50 legends in all, 50 pieces in each. And he says it takes all year to go through them all, to recite them all year, plus extra ones that we have here. So I asked him about: “Are they all translatable, or interpret?” “Yes, all, all.” It’s the big teaching, it’s a lot of teaching in it, same guy same, same way, Peter Masson. He died along time ago. Well I was leaving from here and then I met him in Gilliam that’s 700 miles, 400 miles, 480 miles straight across, it’s the same kind of story.

So this is okay with this? Is it what you want? So there’s only one thing here that doesn’t stop us from, that, that did not condemn, is our legend. It did not put it in the paper. But what they did was, they said: “Censor them,” you know Chakaapesh, you know, he’s a very powerful mitew, its very exciting when you listen to him as part of his powers. But that’s what the, I think that’s what the ministers and the priest said: “You know, you should not emphasize too much of it to the children.” They said, you know:
“Censor it.” That’s why the children’s stories about Chakaapesh are so comical and naturally not really full of mystery. It’s created in such a way that kids’ mind can grasp, can actually enjoy travel with this guy, in story. And it’s beautiful when you listen to the elder, it’s good. You’re actually there with him, with this Chakaapesh, you are, in your mind, you know, because the old man describes where he walks and everything, very good.

But these legends are flexible. When you get older they change. When you get to be a man and married they change. When you get to be over 65 and not having children anymore, they change, ‘till the day you die. So they’re made flexible. They are very flexible and never dull and never stop. You never stop learning anything from out of them. You always find something new, even though you think you know everything.

There are many, many stories. There is some stories that are connect from the main five. There are some that are way over, like, you know, like, how do I say that, how do I say that, just like a, for example, I don’t, I don’t want to degrade the Old Testament, that’s not my meaning, my meaning is a symbolic thing is, you know, the Old Testament begin around Abraham, okay? There was no written stuff there, only Moses begin to collect some written material. So before this time, before Abraham, there is stories, our legends, you know, before the, even before the legends were exist, there were stories here that are very short and very mystery, which create this Chakaapesh story and the other one which created Wemishoosh. So there is something happen here terrible, and this is where every bad thing is consist, every darkest secret there is, it’s here and it comes out here and it became, I guess they sort of make it in such a way, perfect it, so it can be nice. Like this Wemishoosh, I think it is Wemishoosh, the one that begins, I don’t know exactly which one I could follow.

But there was one that I hear, that I have heard from Mason Kostachin, Albert’s father. So he was saying before, before Wemishoosh there were, there was a family, there was a man and his wife, living in the bush, their whole life. And they have two children, I think two, three, I’m not so sure. And, and somehow this family, this man and his wife, they don’t get along. Sexually she was not satisfied. They didn’t say that when I was young, it was only this man who, to explain that to us. He says: “The lady was not satisfied her husband, not satisfied sexually at all.” So she was, she had dreamt when you
was, when she was young, she dreamed this stuff, that her husband would not fulfill the needs.

But she had dreamt how she gonna fulfill her needs, or desires, sexual desires and she uses the dream when the time come her husband has not, not more excited for her. So she uses that dream. She make it come true. She began to neglect the children, you know, when she begin to practice that, what she did, what she dreamt came to happen. Then she was to go away from her house, early in the morning, as her husband every day goes out hunting. And then she were to go down to cheat, whatever she does in her dream. And it didn’t explain what exactly, what she was using, that’s all it says there. She goes to this place, which is a very bad place to be, you know, forbidden place, where nobody were over there, if you know how to choose to camp. So she would go there and then leave the kids at home and not attending them and sometimes they’re hungry and the man will come and she would be outside cutting wood and everything and all that stuff, you know, trying to catch up on everything, and the kids were hungry. So finally the man says: “How come you kids always hungry when I come home? How come your mom doesn’t do these things? You are neglected.” So the kids says: “I don’t know. My mom just leave us as soon as you leave and she never showed up. And she never ask us to come. And she forbid us to follow her trail.” “So which way, which way did she go?” he asked. So they said: “Anywhere on those trails, anywhere, ‘cause we don’t know when, where she’s gonna be going.” So the man has thought about it, so he begin to investigate her husband, or his wife, trying to make play to her, you know, for sexual advances, but she wouldn’t respond, asked if she’s totally satisfied and she don’t want him, so he knows that, there is something. This lady is cheating, you know. But how? So he told his wife one day he says: “I want you to care for those kids. When I return I want them to be well fed, and I want you to finish cutting wood when I come back. Don’t cut when I am home.” So she says: “Oh yes, sure, yes, I will.” But she forgot, she was so tied up with what she was doing, to do that.

Then the man decided: “Well, I better see this for myself.” So he didn’t show anything, and didn’t show his care, his plan or anything. So one day he left the same, same as he left every morning. He left, but then instead of going away, he came back, come right back and watch his tipi as soon as the kids say, she usually go out. ‘Cause she
would come out and hurrying into one of those trails and he just follow him from distance and turn into this creek that was very bad place, you know, and all no place, no one would go there, is nothing there, just a stumps and dead trees, some laying and all, there’s a creek in there. And there’s a big trees, there are big trees that have been broke in half and there’s a big holes, owls nesting, and all that stuff. That’s where she was in there, that’s where she was walking. Finally the man saw the lean-to was there built, one of those closed, those big trees, there was a lean-to there. And she was scurrying up there, she was stirring up the dead fire and it come to life, and she was talking to someone. She says: “Okay sweetheart, I’m here, I’m here, again come out. I’ll start a fire.” And then the man just wonders what is she talking about. All of a sudden those holes of tree, you know, came out some beast in a human form, with fair red hairs [ferret hairs?] on them, with the four, with the limbs, like a man, but they’re not as big as man, there were six of them. They all jump out from there and then she hopped and all that in the skirt and everything, and then they went down into the lean-to and the fire was going. Then he went to sneak up on them a bit more and watch. And the thing they do to her, they were having a sex orgy with her, you know, having sex to her many times. And she just scream and she just lay there and lay there and enjoy a full, most half of the day and then the man says that’s her dream, these things.

So he walks away, walks away, sort of clean his trails so she won’t see them, went back home. So he says to his kids: “How come your home soon?” He says: “It’s all right, don’t worry.” So his, he says: “Tomorrow I’ll be leaving, same time as I go, but don’t worry if your mom maybe some place and she might get hurt somewhere and don’t worry if she’s not return.” He says to those kids: “Don’t tell her that I said so.” So he stayed around and the wife come in and: “Huh, are you home?” “Oh yeah, I came back.” And he is saying: “I didn’t catch much.” So he did get some, something to eat. She’s just scurrying around and cut wood again and all that stuff. “I’m sorry I was gone.” “Ah,” he says, “that’s alright, everything is taking care of.”

So everything went on as smoothly in the bed. And then that evening, you know, he sharpen his arrow heads, his knife, you know. And she was asking: “How come? Are you gonna shoot a moose tomorrow?” “Oh yes, yes, yeah, I’m gonna kill a moose tomorrow.” And he left ion the morning, early in the morning same way, and then just
wait for his wife from a far distance to see if she is going to go. Sure enough, the same
time she runs out, back in the same. There were not only one place, there were other
place. So he just follow her with his arrow and axe head. And then she just went in, says:
“I’m here, I’m here,” and all that stuff and the beast come out and greeted her and
everything. So he just run up close, run while they were at it, you know, shoot ’em all
down, shoot all six of them, and she scream and scream and scream. He just hit her in the
head, that’s it. Just knock her out for a time, and then he went home.

Run home and tell the kids to, tried he dressed them up. He dressed them up very
nicely and send them away. And this was a springtime, you know, summertime. So he
send them away, he says: “Go run. Just run as fast as you can. Don’t ever look back,
don’t ever listen, even though if you hear me, if you hear your mom, just go. Just go
there, in a place there you’ll find someplace where you’ll be found. And don’t ever come
back, ’cause you’ll never ever see me.” So the kids just say: “Okay.” They just do what
they were told and they run. So he tells them: “You’re gonna cross the creek, the animals
will help you. There are many obstacles along the way, but the animals will help you to
get across all those.”

So the kids left. As they run quite a distance, by then they hear this terrible scream
of the mother, mad and everything. She went what they call “crazy.” What do you call
that word? Not hysterical, start with bersick, bersick, or something, you know, that b-e-r-
s-i-k, or something? You know, something that makes you scream and go crazy?

GF: Berserk.

LB: Yeah, berserk.

GF: Oh, yeah, I know what you mean.

LB: That’s what she was doing. She was in that condition, uncontrollable mad, and just
about lost her mind, actually lost her mind. When something happen in those days, you
go, you begin to be possessed by evil spirit, and that’s what happen to her. And so he was
waiting in his home, just wait there. He knows that he is gonna get killed, he knows that
she is a powerful lady. So they fight inside there and he managed to cut her hair off,
while they fight. And by the time that he was strangled also and by her powerful pinch.
And then he, the body died on top of him and then he died, too.
But the head keeps screaming and it develop its own legs and it runs. It run after the kids, screaming all the way. And the kids hear it and they run, run some of them couldn’t even run ‘cause they were so scared. The voice is so chilling. Finally they come into this gorge, very high gorge and so they saw the fox. So they asked the fox and they say: “Could you jump us across?” And then: “No problem.” So he just put them on there and jumped them across. And after they get across and they can hear this voice coming, they just keep on running.

And then the fox travel with them. No, no, the fox didn’t travel with them. No the fox didn’t travel with them. Fox stayed on that side. She just told the fox to keep on running, towards there’s a river there. So they went and then when the lady come, the head, the head come and asked the fox: “Where did you see the kids? Did you see them?” He says: “Yes, I took them across.” And then lady says, the head says, you know: “Take me across.” “No way. I’m not gonna take you across because you will kill them.” So the head begs and he says, there is a male fox, so he says: “I’ll marry you, if you will take me across.” He says: “Marry you?” He says, the head has nothing to do with the head, “I’ll marry you, I’ll use my mouth.” You know what I mean? It means “I suck you. I’ll be your wife, I’ll suck you only.” So the wolf says: “Disgusting.” He says: “No way.” So he grabbed the head and through it down the gorge. And you can hear it screaming, and all that, managed to come out anyway. Managed to crawl on top and then follow the trail again.

And the kids were far this time, and they were small kids. And so they went to this, they came across the river, they came to river, a wide river, and they were just wondering: “How are we gonna get across then?” And then all of a sudden the big puffy owl sit there, you know. Says: “Is there anything I can do children?” And they says: “Yes, please take us across there ‘cause we are going to be killed by this thing that you hear.” So the owl said: “Oh yeah, no problem, no problem.” So he calls them grandchildren. So he pick one and pick two, I think, pick two of them and then carry them across, drop them over across the river and he flew back, sits there in the tree and then there comes the head, screaming and cursing and everything. And it saw this owl and he says: “Owl, where is the kids? Did you see the children?” He says: “Yes I took ‘em across.” “Will you take me across? They are my children,” and all that stuff. And
owl says: “No way, I’m not going to take you across, ‘cause you are gonna kill them.”
So she says: “No, no, no. I’ll do anything for you.” And owl says: “Oh, yeah?” She says:
“I’ll marry you.” “But you are just a head, how are you gonna marry me?” She says: “I’ll
use my mouth.” And the owl says: “No way, no such thing.” And he begged, and begged
promises everything. Finally the owl says: “Okay, okay, I’ll take you across. Not that I
want to marry you.” So he grabbed the head, you know, the hair and fly across and
halfway there he drops it in the water. That was the end of the head.

So the children, there were the two girls I think, no the two boys I think, I’m not
so sure exactly, how it goes, this is where I get all mixed up. I know the children went
across and they went on, they went on, and on, on their own feet, and finally two of them
were sitting by the river, exhausted and everything and they were just crying, just little
boys, very small. I don’t know how far this is because, so when they come, one boy went
to hide his brother over there in a tree, one boy and then he turned himself into a baby. Sit
there by the river, and come the Wemishoosh. And saw them, saw this guy, no, no, he
saw the little one, they were all small. So he looks at them, he says, they were crying, so
he says: “Come in, come in.” He put his, he put them in the front and the other one he
didn’t wanna take, ‘cause he just looked too dirty, and left the little one standing there,
crying, so he just shove off with one little boy and that’s the one he brought home, he
brought home to the, to his house. So he left the boy behind there and only just when he
took he gave it to his daughter to wash and raise it. And finally she became her husband,
and that’s the little boy, then who fights Wemishoosh ten times, finally.
GF: The adopted boy?
LB: Yeah. Goes on and on, hey? But there’s ten times that I have to tell you before he kill
him, kill the old guy. After he killed the old guy and then he came back to look at his
brother, when he came back there was nobody there. So he stands around and all of a
sudden he saw the wolf sneaking from the shore, the wolf pack, lots of them, one of them
come down, looks at his eyes, he recognizes that’s his brothers eyes, that was his brother.
That turned into a wolf leader of the pack, so he went with him, finally turned him into
human again. So they went, they went into to former ground hunting areas. That’s the end
of them. But in between there is Wemishoosh that have to be dealt with. So its very long,
long story. I’m just jumping between ten pieces.
GF: I never had a clear idea in my mind about Wemishoosh, exactly who he was.
LB: No, it’s just an old guy.