

Title: 0041-Our Voices-Cree History  
Bird Number: 510  
Recorder: Louis Bird  
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## Side A

It's me again, Louis Bird, Peawanuk Ontario. On October 29, 1991 .... This is the idea to record the history of our people in the Hudson's Bay and James Bay Lowland... which is as known as oral history of the Cree people in James Bay Lowland. The oral history contains legends. Actually, by most elders which I speak ... spoken to, ..... who have past away for the last ... ten years ago, have said to me, the, the Indian legends are actually the oral history. Because they have been recorded for so long ago. It is impossible to ... impossible to put tape ... date on them, or even to mention the real name of the person which the incident have occurred or which this dramatic event have took place. ... It is not even mentioned about ... how many years ago, or how long ago. The most important thing about the legend is to listen to story, ... which is very useful, and it's very useful in education and educating the young people, in any ... any group of people. Of any age. ... ..

On the first tape, which is two thousand - numbered for two- thousand five hundred. At the end of it I have mentioned that I will try to deal with the, ... the... education system in the pre-contact period. That was before the European came in. ... As a story, as a....., as the oral history goes, ... I have mentioned a little bit on the last tape, the education system was, practical. Because our people did not write their language. And because they would be nomads...they were nomads. They migrated every season. Did not have the opportunity to settle down and ... create one permanent home, let alone establish something or, being, manufacture anything your own. The life has been ... their lifestyle was formed in many years of wandering ... and the wandering suited them fine ..... because they, they were free people. They were the most free people on earth. Because

they can walk to any place they want, and their physical fitness was so great, and perfect that walking was natural to them ... like the rest of the animals that live on earth, on the land.

Like migrating caribous, like any other animals who lived on the lowland area. Because each animal, each species of animal do not stay in one place. Even beavers, even if they've built a lodge for the winter. They too move. They don't stay in that same lodge for years after years (---) they move. They leave their, their young ones behind to live there, to ... to make example of ... to take example of the already constructed lodging and dam. The young beavers take example from there and they move out. They don't stay there. Very seldom that the native people ever mention to find the old beaver staying in the ... in the old lodge. The old beaver lodge means that ... the lodge that's been stayed there and ... and formed the dam into the barrier of the land. Everything goes under permanent moss, grass and all that stuff and it has a well-controlled dam. The same thing with the ... with the beaver-house. Beaver-house became a rigid house. It doesn't, it doesn't collapse. It stays up, and it begin ... and it begin to have a moss on top and it has the, grass growing. And, the river itself begins to grow the new ... the new willows on the new shores. This is the best chosen ... chosen dam-building by those mysterious and wonderful engineers of spec ... species of animals. This is where the this is where the native people found sometimes the oldest beaver they could find. And an oldest beaver ... beaver cannot live long. Because of his ... of his age, his teeth give him away. When the teeth are not sharp anymore, so the old beaver dies. But usually do not stay in the old lodging. They move out. They give the young ones in their place, to carry on. ...

So the, the Cree people, the *Omuskego* people. Have learned many things by observation of...everything what they see. Of all kinds of species of animals they see, they follow, they hunt, use for ... use them as a food. And all kinds of birds. All kinds of them, they learn many things from them. They learn from their activities. The large game animals, they learn from them too. The smallest species of animals...even the mice. The m ... the smallest mice there is. Gave them the indication of the future...weather...activities. Even the ... a smallest buck that ... that they call Sha wa ni ti

cum snow buck. Sha wa ni ti cou mak snow buck is a strange buck, which appears on the snow when there's going to be a warm south wind. ... Appears to melt the snow.

The east move items, small things which can be seen and sometimes not even seen, and native people have aware of those, and they have...they have, they have discussed these matters amongst the elders and amongst, the growing par ... growing parents and, and amongst their sons and daughters and elders and mothers and grandmothers talked about these things in front of the children. And the children of the ... five-year old begin to hear these words. And they begin to see these things by themselves. And they learn these things that way. And this is what they call a practical education. ... And everything goes with it. And that (---) that is how the native education system works. Before the European contacts ever came in. Exist. Happens to be.

Now, I want to maintain this. My grammar in English is not that good. It's not that good. You have to excuse me for that. But what I am saying it's true, and it was ... has been passed down to me, ... by my grandparents and by my fathers and mothers ... my mother. Many of those oral stories contain very important information, which can be put in paper and be recorded. Because, the reason for that is that today's world is changing. It truly, the old ancient history of our people, is gone. It will never be practiced again. Our youngsters today, our young babies to be born yet will never experience this kind of life. ... The only way that we can ever keep these things is to record it, and to write it down, and if any of those future born people or who live here to see there being different race of people...they will have to find these stories in written form. Which will alter the flexibilities. In a time past.

And therefore I want to introduce the ... the...our cultural education system. Which was applied pre-contact period and gradually diminished as the years past - for the last four hun ... three hundred and ninety years, approximately in Hudson's Bay and James Bay Lowland area. ... I am not talking about the southern states in, in Atlantic seaboard where the first European contacted the North American natives ..., which they push off into the west and kill them off into the west. I'm not talking about them. They have their different...country-style of living. They have their different lifestyle. I am talking about

James Bay, Hudson's Bay and James Bay Lowland Omushkegowak. How the European contact affected their culture, culture tradition, their beliefs, their spiritual values, and their survival system, and their self-governing system which they exercised before the European came in. Their education system. As much as I can recall, I want to put it in this tape. So it can be recorded, it can be written down later on. ...

Now, remaining in the pre-contact period, in order to discuss the culture education, we have already mentioned a few...few items. In terms of educating the young people. So it is practical ... practical experience. Which is the word that may fit my purpose. ... We have heard many stories for the last.... two years. How the native people been mistreated by the European, who came in upon this land. And how their system of governing and their legal system.... and the ... the Christian ... Christianity has been used in ..., in a ..... and pushed upon those native people. ... And all these been used to disintegrate'em. Dis-assimilate'em. Or assimilate'em into the different culture. Hopefully that there be just amongst the members of the Canadian...a new nation of Canada. ... Where, that doesn't seem to work for the last hundred years. But today, we have finally reached the point that there will be no other shelters to keep our native culture. Because of what...what has continu...continuously has been done to impose all the...all the European system into our first nation people. Today the last, the last of the force that is used now is the money. The money has been denied to our First Nation people, ... to ... to retain them in the low class of classification. To be considered a second-class citizen or even a third-world type of classification. ... Amongst the most highest standard of living in the world.

We now.....the majority of, of Canadians and the government system have realized that, it cannot be done. It cannot be happen. The only solution is to continuously confuse the First Nation people, by throwing the...the money, and the power...in front of them, which will cause another fighting amongst themselves. Which is happening today. Now, that's today's world. Now I'm talking about...what it was before the...all this chaos came upon their life, which led to...to totally lost cultural value and spiritual value system. ... These are my...my comments.

Now, ... to go back to the pre-contact with...with the education, cultural education, how it came about , how it was delivered, and how it was benefit...benefited young people. Here we go. ... We have said already, the education is by experience. By practical experience. The early ages of the people would have the young people when they are about five years old, as soon as they able to understand and speak the language. They were able to question things, which they experience, which they feel it. With the emotion, all the...all the life that involve in their life.... They see the parents as soon as they remember that their parents always move. They get on off to the different...different area, and different kind of food is provided to them, and different animals is seen, in a different season. And all the activities that needs to...that requires to accomplish these things, they see this every day. From the cradle, into their little...unsteady legs, to follow along their parents as they move. [*distortion*]...this is their living system. And as...as soon as they start to understand the language much more better, they begin to hear, after not seeing anything in the daytime, because in the evening, there has to be a resting time and sitting...sitting in groups as the parents do, the children, we usually get active and easily get bored in the evening. And, and that's where the legends come in. Because all youngsters like to hear the scary stories, exciting stories, and, which makes them occupied them, their time. And this is where the...the oral...this is where the oral history come. Sometimes stories will be actually happens, which are not considered as a legends. So the legends I use the very very old stories which has already been said before, it has happened in time past. Ages ago. Because nobody remembers who it happens to so they created the fictitious names such as five names we have in five legends. A fictitious name is Wiisaakechaahk, which represent the...a man. A man in his lifetime. A man in his lifetime experience, especially the negative ... side of a man. But it...the reason why the negativeness is used is because as we experience today, we all like to hear in very intensively listen to the...a bad news. Instead of a good news. We open our ears to the dirty stories, to the suffering stories, to the tragic stories, to the accidental death stories, to the purposeful murdering stories, all those things we like to hear. And so is our...our...our ancestors the Omushkego. They, they can create excitement by telling the terrible stories or horror stories, or even a...with mingled with humor in it.

So the children of today and the pre-contact period were not different. They're like to listen to those horror stories in the evening and which makes them crawl close to the mommy's chest or breast in their...under the father's laps and all that stuff in which the...which eventually the stories will be changed in the milder and more dozier kind of voice which would them to sleep. ... All this is part of the education. In the stories, they are seem very horrible at times, but which makes them... make the youngsters remember. And they begin to ask the next day.

The girls ask their lesson to - as they watch their mothers work daily work, preparing food and looking after the homes, and preparing the, the tent or tipi, or, preparing the foods which can be preserved...sometimes mothers can be asked questions which has been brought up in the last evening. Something the youngsters did not understand why did it happen. The mothers then can be able to communicate with their own children, with their daughters very closely. By just sitting besides them, and explaining what was the stories all about. And then it's the same thing applies to the boys.

The boys usually would close...sit close to their uncles, or sit close to their grandfathers, and ask question about last night story. Last night horror story or last night legends which was told to them. And all these things they ask...the because of their age, because of their lack of experience in life, it is impossible sometimes to explain the full detail of what they ask. Just like as if to say if today, the kids ask the mother, how did they come to be being. Where...where they came from. Would the mother explain? No, they would not be able to explain at the moment. ... They would probably say where they were, taken from the hospital, or some other ways to...probably stork bring them into the mother. Or this, reason, for the same thing applies to every nation. Our, our ancestors grand...grandmothers did...were not able to explain these matters, situation, this truths, the truth about the reproduction of the human body. Because of the youngster would not understand anyway. And same applies to the boys. So in order to satisfy their curiosity and their, inquisitiveness, the...the parents knew how to explain those things. Gradually, sometimes steer away the main subject, to avoid the...to the...to avoid the issue. Or to confront the question right off hand. Because of the sake of the youngster. ... Only they...as they grow, these young people begin to understand slowly what the question was

which they didn't understand when they were young. ... The legends then, I use for that...for that reason. The older they get, the ... the more, the more the legend explains a bit more, which was not mentioned before. ...

And the legends were...were as I say were supposedly oral history, from one century to the next. The five legends that we have never, never much. ... vary. They remain the same..... for the reason, whoever created these, the elders who created these stories you know, ... been, been passed down in such a way that it's very easy to remember and it's very easy to...to be cited. To recite. That means to repeat them, to...to say exactly what they mean, what there has been said years after years. ... But a lot of explanation is required in ... in for... amongst the elders even, and the...the true elders to understand what they mean. They're the ones who have the wisdom of life, they are the ones who have experience of full life, and they're the ones who can explain much more in detail, in much more wiser way, can more expertly explain these things which are questionable by the young people.

So the...the education, the cultural education is part of that legend, and is also part of that stories are included which are not considered the legends. They are three type of stories: one is a legend, and the other one is a recent events which took place, maybe one's lifetime or one's grandfather's time. ... These, these stories cannot be told openly because some relative would be still living, and in order to keep the respect of the family name, or relatives, it is usually avoided to mention name. But it is only, it is only mentioned that person, in the story such as: there was a man and there was...happened to this person. So you don't name a person. Because you want to respect the other family.

And I'm going to explain a few things about these things, ... very little. It's very...it's a very small item which I am going to explain what I am talking about. I as...I said, Indian legends are, are oral histories of our tribes. ... So the, the legends are the very old ones. They are, about five centuries old maybe more. Maybe ten centuries. ... But the...the [reason] hist...the [reason] stories. Tragic stories, horror stories, or whatever the kind you want to name them, or classify them. ... These ones, they are not considered legends. They are just considered a story, [reason] stories. ... That means, if, for example

myself, I want to tell a story about my great-great grandfather, who was, have a bad incident in his life which cause him death, ... I personally would be able to say my great-great grandfather, yes. But any other person..., who respect the name of the family name would not say, The Bird family. He would say, there was a man. There was a man who was killed because he had...became a cannibal. That is a recent time. ... Should the individual person cannot be named if the...if the incident has took place about one hundred and fifty years ago. ... By two hundred years period time, which is about four generation, the name can be forgotten, and this story became, part of the legend. It is not a legend but it's part. ... And that's the way it works. ... And the...a lot of those stories. I am going to recite one. ... Which is not considered a legend but it is considered one of the stories. We don't know for sure if it really happens but it... it happens, at times.

But, this is not the legend, the legends are long. The...the actual legends are ... at least ten parts to it. Ten series. ... Which takes a long time to tell. But these stories are not long, the ones I am going to mention. They are very short. They are similar to the short stories but they are very important to ...to recite them. Because they teach also, and they also explain the horror of the past life. Of our...of our people. Of our Omushkego. ... And these stories usually begin by quotation. Quotation means ... for example, ... if I were to say ...: and then she told her(---) father in law, "I hear ... the, sound of the wolf, eating a bone." ... And the old man answered: "He eats your hip joint, that grinds, because you are skinny." ... That's the quotation. And then the be... then the story begin. ... So, when I saw that, he would... you would re...you would want to know more. You would want to know what's behind all this quotation? ... And then I will begin.

In the...in that time period there was a famine. On the land. Many native peoples starved to death because of the poor winter. There were no big game animal, very few rabbits, and those who did not settled into one place before winter, ... has to continue seeking a place where they can find fish or where they can find animal. Looking for the caribou and things like that. Or looking for the beaver houses, where they can find food. And eventually, begin to starve, and died off one ..., one at a time. ... It is this period ... that there was such thing happen, that a people die off. ... And because people die off, ... the wolf begin to eat human flesh, and the wolf became sick, for some reason. ... And



because of this period in time, usually last about a year or two, maybe more, ... when the native people begin to over-populate the area. Something has to happen. Because they eat off the land. And so the animals became also ... became less, and only the strong to survive - live. When this happen, usually the...the wolf, being the strongest animal, and, ... they usually acquire the [see] somehow by...by eating the sick animal and the sick...o...other sick people. Sick...sick ...sick beast, whatever it is. And they begin, they begin, they begin to carry, disease which cause them even to attack human. ... It was this story, that when the lady heard ... some animal, eating, not far away from her home, when she waiting for her husband. Her husband was away. And her husband would have then returned after sunset or there, soon after. ...But she went out to listen for her...for his coming, she u...she usually does. ... And all was the...was the crunching of the bones, somebody been chewing the bones. And she knows the sound. She hears the dog when they chew the bone, and what...this is what she hear. ... Then she...she went in to report to ... to her father-in-law, who is sitting there as an old man. And because he was very ... very negative person he didn't want to hear it. All he says what it is your hip bone that...hip joints that grinds, not...not outside. ... Because she understands that he would not take her seriously and then she went outside and take her baby, climb up the tree and tie herself down there that night. And it was later towards midnight that she was sitting there, that the wolf actually came. The wolf arrive in the tipi, and run right in, and grab the old man and kill it. Again, she heard the crun...the bone crushing sound, that the wolf was eating the human flesh of the old man. And stayed in there all night and eat. And the lady stays up in the tree for a period of a time. Towards the next day, although she was suffering from the cold and, her children and her child was, to keep her from crying she had to breast-fed her, ... to keep it from crying. To try to save her life. But the wolf finally, got tired of waiting, and the wolf took off. And she...she survive the incident. She live to tell the story. And that's where this story came from.

And that is how most stories came, which are re...which happened recently. Which has...which has not yet been classified as a legends. Because they are short. Because it has truly happened. According to the...to the re...to women's survival re...survival, who survived the incident, she told the story. And, and it passed on to the next person. We don't know for sure if this is really happened but they say, the elders that I've talked to in

my life, ... they said it's possible. There is nothing impossible about that. ... Because even today the wolf can get sick, and can attack people, and can eat the human flesh. If they are starving. ... We know that.

We also have a story that comes with it that tells about the wolf, digging up the grave. Which has recently been buried. If the situation was ..., if a person dies in the winter-time let's say, towards the spring, maybe in March, probably April. Just because that the area is so frosty, ground so frozen, and you nobody can dig without any steel shovel or axe, because people didn't have no steel, ... they could not dig the ground to bury their dead. So if the person dies in a...in a...in a family, the only thing they can do is you know, dig a small grave under the fireplace of the house. The tipi. And then as far as they can dig down, that's where they put a dead body, and bury it there, with the...with the remaining of the...of the ground, which has been dug up, and put it back on,... and then make a s...a box like... like a log sack or a small, very small square thing. And put the logs over it. So that the wolf or the...or the fox will not di...will not eat it right away. They know this would happen, ... but usually, what happened is that towards the spring, as soon as the frost thaw out, the wolf or, or a wolverine(-----) a wolverine always steal the body. Because he throws out the logs because he's strong. So he throws out and eat the human flesh. ... Sometimes the foxes can dig under, after the frost has been, unfrozen the ground. ... They can dig under the...the logs and, eat. Eat the remaining flesh whatever is there. That is if they're real hungry. ... And, the wolf can do the same. And that is why, ... that is why this happen. ... And the people know that when the human body is decayed it's very dirty and it's very ugly and it's very smelly. And the...all kind of disease can be obtained from it. And sometimes the wolf when they eat a dead body they can...they disease. And became ... cannibalistic themselves. ... So, this is the story that is very important. That the human people...that our...our Ojibwe people have passed down to us. And it's very tragic but it's very true. And it's reasonably true because it explain everything.

So the e...so the stories get once and are...were educational. It's part of the cultural education. Which teaches people how to provide in...how to ... how to deal situation in their life. And that is why most native people ... do not migrate during three

months of the year. ... They usually settle down in one place where they can obtain fish, by making a fish trap and, ... and get as much fish as they can and preserve them. Which have to last them during the three months period. And if they also find the area where they could where they could catch rabbits, when there's plentiful, they are rema...they could remain in one place for the three months. ... More like semi-hibernation thing. Like like skunks. The skunk can...can hibernate not actually sleep all the way through, they can come out once in a while. The bears can hibernate... hi...hi...hibernate from October to April. And, polar bears can hibernate, especially female from November to January. ... So the humans can do the same, by, building their own moss house and live...live there during the coldest month of the year.... And for that reason, ... if anybody dies during that time, during the winter, they store the body up in the scaffold. And take care of it you know that the squirrels and things like that will not disturb them or even the mice. ... So when the springs come you know they usually put the body into the... into the moss house and lock it up. And, usually when they are around the area, they would come back again in summer, and, probably bury the body underground. When they are able to, dig up the ground. ... The only place they can dig up in this time then it usually on a ...on a gravelly hill. Which usually come up very fast at least down to the two feet or three feet. And they can also carry the gravel from the river, or a stones to cover the area so the, the wolf and the...foxes were not digging. It is not only the fox and the wolf and the wolverine that dig up the graves when they are starving. It is usually also the mink, and also the martin, and the small mammals...small animals, and, fisher, is also can do that. ... These are the things that are very educational and these are...these are the...the-um-a experience in life which can be obtain in the... by these elders and by these the people who live long time before the European came in. ...

They are so many things that can be talked about. To explain everything what the native people have experienced in their life, before the European came in. They were not really simple-minded people. They just happened to be nomads. And being nomads, migrating with the season did not give them much chance to settle in one place, ... to establish the cities or towns or anything, or to work together. So we will go into that, some other time, to explain more why. ... We will now try to remain in one subject that is

the cultural education. ... We have covered the major...major part. We have covered the basic, now we will...may have to go into the detail later. [*Tape recorder clicks off and on*]

Today is November 2, 1991. My tape recording continues. ... Today is Saturday, and the weather is very bad outside. Gives me a chance to sit down and do this.... I have talked about ... first nation Cree culture, ... around the Hudson and James Bay area. The coastal people. I have talked about life before the Europeans. ... As much as I can recall the stories from our elders, ... especially my...my own mother, who has a very good memory about the past stories, oral histories, ... incidents that took place a long time ..., even after the European came in, to this country. Those old stories which were... which occurred before the European, fascinates me. They fascinate me because, it shows me ... and gives me pride, ... to be the descendant of the first nation people. It gives me...confidence. ... And also to have pride within myself, that I am... I belong to the First Nation. ... In order to have this pride I have to...ask elders, stories in the past. How do our people survive in the land that is so harsh. ... That nobody can seem to survive today. That we, the people of today, we the *Omushkego* people today, seem to, ... leave it behind, and never mention it, as anything being success. Before the European came in. This is what I want to correct. This is what I want to tell the story about. ... So saying a first nation culture, around the Hudson and James Bay area of today, ... I want to tell stories which I have heard from my own grandfathers. My mother, and other elders who are interested in telling me the story. ...

At first as a young man, as I said before, I was not interested in listening to those things. ... It just..... it just keep me, from being too bored, when I was young, unable to do anything by myself, .... Today, that I am, beginning to be an old man, all the stories that I hear when I was a little boy, six year old, five to six maybe even earlier, ... all these things came back. And I begin to take interest and I understand it. ... Even the time when I couldn't even ask a question, because I was very young, ... today, the stories that I have heard mentioned, amongst the elders, make sense today. .... That is why I want to record them. So what I heard, can be kept as a record, of our ancestral cultures. Our cultures that we leave behind today. The culture that has...make our first nations survive

as people. The culture that has provided strength and wisdom, of our ancestors, of the First Nations in Canada...in...in North America. ...

Anyone that interested in finding out, that he may find this recording, it is done by the First Nation person, mean, the Native's version of our story. Not by the archaeologists, or a...hi... a European historian, ... or the missionary of the past, or the...or do, extracts the log-books of the fur-traders, and explorers. These people, have their own interest at a time. What they have seen, what they have seen in their time, was that interesting to them. Their interest is to satisfy their...their bosses, their leaders, their...their ... people who provide'em the job or asking them to do this job. ... They were not interested in the...in the native people. In fact, they were only taking advantage of them. Because they were self-centered people. They, the...the first priority is their survival and also, their chief and whatever they wish. All these things happen. And that's where we get the stories of the European historians, archaeological stories discoveries and all that...these are all the [guest books]. The missionary stories extracted from their log book, ... their vision, their point of views as are, usually from the European point of view. Opinion. And also the missionary, a missionary point of view. The spiritual point of view. Which was very strong and respected at the time when the missionaries were released, to convert the first nation people, in a ... the James Bay lowland, and so is across the country where we live today. This is why I want to record these things, ... because I know there's nobody else is doing it. Not as the way...not the way I wanted to hear it. ... The way want to hear is, I do not care about the white man or Eu...European, what he thinks about my story. I tell my stories, how I heard them from my grandfathers, my own elders, ... whom I have, blessed, to listen to them. In their own time. In their own, ... recall, not because they want to satisfy my curiosity. I have a... I have had the opportunity to have a ... develop, the method. My system of questioning the elders, interviewing them. Which usually very rewarding. When they actually, ... mentally, ... flack back, in their own young days. ... And actually repeat the words of their grandfathers. Their grandfathers, recalls, of their grandfathers. Which can go far down as long as...as far as three hundred years ago, even before that. They were such elders that I met in my time. Not only in not only my local community, but around, the Hudson and the James Bay area. I even had a blessing to meet a..... [*end of tape*]

## Side B

The continuation of recording from the side A. Tape number two thousand and one. ... At the end of the...of the side A, I was saying, ... I have listened to the elders across country of Canada, ... the elders first nation elders and the wise man and the leaders - community leaders. And sa...and, the actual elders who have lived through their life. ... It is not because to compare their storytelling. But to know more about the variety of first nations culture. And also to try to grasp, their cultural education. ... In the past before the European came in. And what makes them, ... what gives them, ability to withstand the harshness of the country which they live. For many years, for many thousands of years before the European came in. ... They are the things that I question most of the time, ... and they are question now that I almost, certain, ... I am able to comment about those things to try to explain why. I have heard, and read, many European expert historians, archaeologist, and scientist, who make public statements, ... stating the reason why the first nation have come to be so far ... behind of civilize kind of advancements or achievement, or are less productive than the other countries than Europeans. I have listened to those. But I have not listened to the First Nation person, to actually, ... tell the public, or even write a book. To state his own opinion through his experience through his understanding. From the...from his own ancestors. From his own version of the story. Very few. Very few books are written. And those books that are written by someone, they have indoctored it, I mean edit it. To be able to sell. Only, to sell. So they can be edited, as a sellable item. Not as, ... not as a... perfect or original historical ... value. That is the reason why I want to record these things. ... Another thing that I find out about telling stories, our native tell stories as the original - originally told. ... And just because, a limited, or a total different value system, the material they tell or the story they tell, it's not sellable. It is not exciting enough for the public to listen. And therefore, those who write it or, or, or edit it, ... cut many many important cultural values from the story - original story. Just to...just to be able to put it on, ... printed matter - the ma...the -material to be printed. So the public will be able to read. And decide to publish it to make money. And a person will have assisted to make money. That's where the destruction occur. ... What I am doing today will happen again. Someone will take these recording, and work them up for his benefit to make money. ... But the most important

thing is that these recording, must not be altered as they are, and left as they are, and led then first nation to be born. Listen to it their system, to understand, their ancestors - the original ancestor's culture. ... And, perhaps, hopefully they will take pride of being the First Nation stock. ... Means that they will not be ashamed to have been First Nation race. ... That...that is my hope for this recording.

And now, to get back to the ... my original idea, I have to be... I have to, after reviewing the first part, I have to go back again, into the pre-contact period, to add it a few more things, before I come, to the after-contact. And, what is the results, to the native culture. I shall do that later. Right now, I want to go back again, ... to the, to the, pre-contact period, ... to mention other things that are, that are important. ... I may not, ...I may not be able to explain detail, ... exactly how this thing works. We, I have only mentioned, the physical, physical part of our ancestors, our First Nation people. Before the European. And now, I'm gonna ... touch, very basics, of their spiritual value system. Their spirituality. ...

First of all, ... if we, if we are intellectuals, shall we say, people who have learned a little bit, of their culture. Let's say, in the language of English, or even in, even European major nations. Like Germans, and Italians and France, Spain, all around the Europe communities, even, other countries. ... The way they obtain their education. They use their language. They don't have to use their, ... their second language. To learn their culture. They use their own language. They have their own school system and curriculum is made by their culture. Which, their culture is always advancing. ... Five hundred years ago, when Christopher Columbus sail...sail...set sail across the west, he did not find... he did not, he did not think to find the country between. So he accidentally sailed and sailed upon the land continent which is North America and South America. ... We know that.

And, other things that I want to mention is that, ... the European cultural education is different totally different than it is in... in North America then. Because the Europeans have went through the basics evolutionary, sequences in their time. They have already learned to live together in cities, towns, they have learned already to or...force themselves

to acquire public ser...er...services. Create establish institutions, which can be used common - in common. But in North America, do to this different situation, because the population was, not so dense. And because of the...the first citizens who (--)First Nation who came across whatever, wherever they come from. ... Find the last...find the vast land, which they can sell it to... settle or, occupy the land wherever they wish. ... Probably due to that, to, to be arrive in...in period of...different periods, probably different culture existed amongst them. Even though it's basically the same. For example, the...the native down in Mexico, and also the First Nations in the United States, and the First Nations in southern Canada, and, the First Nation in...in, in a northern part of each provinces of Canada. And also the First Nations way up in the arctic, who seem to speak a different language, totally from the southern region of the continent. We know all this. ... But the thing is, what we understand is that ... these people live for many thousands of years like this. Because of the land is very open and very vast - big, large, and nobody occupied...nobody...there was no... population was just coming. People were not, full, in the land. And people were free. Because they were self-sufficient. They can adjust to the country they come in. They're wander. They're wander off in the country, wherever is please them, wherever is so they go. However, they knew the country. They became migrators. Some part, they became migrators like, ... like our people of northern Canada. Like our people of *Muskego* again Hudson and James Bay and to the west plain. To the plains of the west of today's Canada. And the people that we found in B.C., or seems to indicate they were the first dwellers of the, communities. And also southern Mexico, where First Nation...the oldest first nation possibly, who have know - how to live together, and have establish monumental achievement. ... And, recently to...recently that European ... came upon the first nations who live in the James Bay Hudson's Bay area, were still migrating, migrating, sort-of, people. They too, have mastered their cou...their land, where they can survive. They're no less important than those in southern Mexico, who have established monumental pyramid shape of...of, activities. Which at whatchever... whatever recent days that was those mounds or, things if its spiritual value if it was high tense of, of culture or civilized life it doesn't make any difference to this part of country. These people who live here, have their highest peak of achievement also, learning and mastering the harsh land which they could survive, and retain their freedom



of self-sufficiency. ... The most important thing was their self-sufficiency, and what gives them that self-sufficiency? That is a question. ... In order to find that... in order to answer that, we must go into deeper. And find what caused them to be able to live on the land which is so harsh, and seem...and seem at times at least to prosper in, total, totally being... satisfied. Is it...or do they... were they satisfied? And what caused our First Nation in this area, in this part of continent, what caused them not to establish communities? Cities, like southern first nations who have ..., who have been discovered recently by archaeological expedition, to indicate they were highly civilized. Without any recording, without any written, written format or without any...written language. ... And these are the questions that came across when I study my own culture. ... So to come to the point, I am saying is this: what was the spiritual value of our first nation, our First Nation Ojibwe? (In Hudson and James Bay region especially). ... We understand, of us who can read English language that we have been classified as Algonquians. And amongst the Algonquin tribes, the Ojibwe, the Ojibwe language is the one that covers across four provinces - cross country, cross Canada.

Now we only concentrate on Hudson and James Bay district. ... Different part of the Ojibwe-speaking first nations. ... Now, what was their spiritual value? What was their spiritual practices? And how did they acquire it? ... We have said before, how did these people ever put up with the harshness of the country where they live? How did they master the land? How did they become self-sufficient in time before the European came in? ... The only answer that I can find after going through many times is that, our ancestors before the Europeans came in, have their val...have their spiritual practice. They have the spiritual beliefs and practices. Which gives them to be...the be...to be strong. To be, powerful enough to withstand any harshness they may come upon in the land. ... And this spiritual...spiritual belief and practice stem from the wilderness. You could only get it from the wilderness.

And those elders who have lived through live, you know, were able to establish like curriculum sort of thing, for the younger people. Those who, who want to advance far more, and achieve more in life. As it is, as it the same today. We understand that, population which is not elit...which is not required a lot of education, our very limited to

whatever they can achieve. And on... and only do so have able or, able to acquire more education. Which classified into the higher...higher intellectual of...are, are able to advance much more to the better living. So it was, it was the same thing before the European came in to this North America. Our people had the same level of education. I mean the same idea. ... There were, there were those young people who were just satisfied with the physical skills to survive on the land. And there were those who want to advance more. That who wanted to master the spiritual part of the education.

This spiritual part is known in English now as shamanism. There is nothing to be ashamed, or there is no offence meant at all in this, ... in this recording. Only the truth is revealed here. The actual happening in the past. I tell the story not to condemn Christianity. I tell the story to reveal the truth which has been existed before the European. I s...make statement that which I believe it's true, that our ancestors had their spiritual practice which, suited their culture. Their spiritual value strengthened their culture. Their culture, tradition, ... can acquire a spiritual practice and belief, in time. Thus became more like institution. Educational institution, is complete, only when the young people learn the spiritual value of everything. That is shamanism. ... And the shamanism is not all there is, it is not one, it is not universal. ...

Spiritualism in the First Nation, in time past, was each individual acquirement. It was not the fate. It is not a church. Every young person that is born and wish to acquire such spiritual values, which we call shamanism, must go through the rituals which has been established in sort-of institution educational institution. That they have to go through. And they must fast. Fasting was required as a ritual. Before they can practice ritual. They must deny themselves luxuries in their life which were very few, meaning that they must not eat ... the food that is considered, luxury, or most desired. And they...they would...they would have to deny their sexual satisfaction, as young people. And, they must deny themselves ... other things which gives the body pleasure, or even the mind. They must have this instruction from their elders, and they must be supervised by their grandpa...grandparents or at least elders who know the practice. They must go through the severe punishment, self-inflicting punishment to condition themselves to have a dream. Only in a dream, only in mental, only in mental activity can they acquire such

spiritualism. Such, I could only say spirit because it's not the material thing they are try to acquire, it's spirit itself, it's in a consciousness. ... So by doing so, they condition themselves to dream. And more like a horror dream. And the horror dreams which is scary and very unpleasant, they must overcome these fears and everything. Only they have conditioned themselves to overcome these fears and horrors and that, during the training. Time. Would they be able to acquire some mysteries in shamanism. And the mastery, is not acquired in short time. The mastery can only be achieved through life practice. ...

And there must also, have a rituals. Which suited to their own particular needs or their particular requirement. That means if one person wanted to be a shaking tent expert, he must maintain the - the - said rules, which are provided from the elders. What they must do to have...to ma...to acquire the mastery of the shaman of the shaking tents, expert. Not all shamans were able to master the shaking tent. Some people have acquired a very little, and some acquired, maybe, fifty percent of the...of the whole, the whole practice. Some will have the whole. And they were the ones who were very useful for that purpose. ... The shaking tents we will come upon later to explain what is...what is the use of it.

And there were those who were given, they were given to acquire the... as a medicine man. They were given this gift which emerge from them, while they try to acquire this shaman power. That they will became a medicine man. Which is a blessing to the community or to individual also. They know, in dreams, they would have these, vision, which told them the plans and methods and everything they could cure human. Or for themselves and for other people. And there were those who were, in a different field. There were those who became shamans, powerful, to be the defenders, in case of other shamans, are mo...are disturbed their tribe members, their relatives. These were the defenders. They are public defenders. They were very important also.

And there were those also, as, as a...as usual and as always has been, there were those who misused these powers. ... The powers that they acquired through this long practice and hardship, sometimes they did not acquire right. Sometimes they overlook

the moral...the morality point of view and the morality of the old situation. Those who were characteristically turned bad, and they're the ones we hear so much about. They're the one who misused the power, they're the ones who were very negative people, amongst the...amongst the people...amongst the Native...amongst the First Nation. And most often, they're the ones who have been put away by the other, by other people's request. That another powerful shaman shall put them away. By their power. The power, acquiring the power spiritual power is something that not everybody has. ... And this is the spiritual value system which gives them the strength, to overcome the harshness of the country which they live. ... This spiritual value system which has indicate that creator is existed, and also the creation, the...the things they saw is creation from the creator. And the creator is the great spirit. Which they blend, the...the environment with it. Which the honest shaman are the most respected and properly used the... the acquired spiritual power they have.

I may compare, if you wish, I may compare these sort of things as it in story of the Jewish apostles of Jesus Christ. ... When it...the story...the bible says...the new testament says Jesus left the apostles with the holy spirit, promised them the holy spirit. The apostles have to suffer a lot with Jesus, they have to be, they have to be indignantly... submittant to a shameful experience, with their master. And they gave up. They were scared right down to the little babies who were little kids. And Jesus have encouraged them to wait until I sent you the Holy Spirit. ... Because you have suffered with me. And when I sent you the Holy Spirit, you...you will overcome all your fears and, overcome anything. ... And Jesus have instructed them, only you can not fight evil, if you do not fast. Especially, the unclean spirit when it takes over the body. This is all recorded in the New Testament. And what Jesus said is you have to fast before you can overcome the things that are hard to deal with - spiritually or physically.

And this is exactly the same teaching that our ancestors have taught their children, those who want to acquire a full life, full, full...full life. Spiritual value. And spiritual practice and fate. But they would not all. They were many, our ancestors who did not acquire these. There were the ordinary, people. They live amongst themselves, they were able to master a few things which are physicals...physical, such like...such as, mastering

the survival skills, and acquiring natural instincts which gives them to survive on the land. They did not go further than that, they did not need to acquire the shaman powers. There were many. And there were many of those who have. ... And the best of the shamans that were that were ever recorded, were the most humblest and the most highly respected and most kindest people amongst the first nation. And those who have misused the such spiritual power, they are the outstanding in our history, in our oral history, even in our legends. ... They the most talked-about people but they were the most miserable people.

But, with that, is where we came to understand then the First Nation culture. That's where the educations, stems from, is from the Indian legends and the stories that I have recorded such as, the woman hearing the wolf, eating the bone - a human bone (A human it was, but she didn't know what it was) So anyway, coming back to this thing. It is the - I will not be able to explain in detail how one person should get to be a shaman. I know the basics, because I was not - I was not born in a shaman's spiritual practice. Cause I was born with the Christianity. And I was trained, mentally to believe in Christ and God, with is - which is from the Jewish people - Jewish faith. And I was denied to know as a young boy, to know and ask our ancestral, spiritual, beliefs and practices. Which was denied by the Christianity and condemned as a heathen or as a paganism. I do not regret. The only thing that I regret in this life - in this today, world, is that, that our own, our own people, our own descendent, will be denied to know all this thing, and especially those who have been imposed upon other culture without ever having to defend their own their own culture. Those who are ashamed to have been an Indian without knowing why. Without ever having information of why they had been born such thing.

These are the people that will help them along with the evolution to this recording. And that is why I do this. I do not, I do not, I insist, I do not intend to resurrect our ancestor practice of spiritualism. I do not. Because it is not possible. The only way that can be possible is the - for our native people to return back to the land. To return to the, ancestral migration life. Only then will it be able... ever be able to acquire such spiritual system which they have a... which they have practiced in time before the

European came in. ... Before the Christianity came into this land. And that time has passed. We know today that, the world overpopulation, is will and are and is coming, upon the northern - North America. This land will be also filled with the other culture, cultural population. And our ancestral, and our first nation culture will disappear. Only in books will be written, only in this recording, this type of thing will be kept alive. And that is why I tape record.

And I do not condemn anything that comes in historical past, historical events, which, which, cause our ancestral culture to be - to disappear, or to diminish, or to be destroyed. Because, its purpose has serves the country. ... Our ancestors have had the purpose to live. One greatest lesson that I can see about this is that our ancestors, they never destroy the land. They had never destroyed land because they be nomads. And therefore no descendent of our first nation people should be ashamed that, he is, the descendent of the First Nations of North America. One thing they can take pride is that our lessons, our, our first nations were nomads. Because if God has - have see to it, for the future use of the land - for other nations who destroy their own land. This is what's happening today. And that is why I wanted to tell the story this way. It's not because to condemn the European people. To contain their spiritual practice. No. But to record what was, and what is, now. So that, our people will not be ashamed that being the first nations descent.

Having said that, I have made it clear, what reason, that I make so much, effort to try to record a few things, that has happened to our, our First Nation ancestors, before the European time, before contact - is the usual word in English language. I have listened to many, many natives. Many first nation, concerned people. Or people who are aware, aware. That, Native, the First Nation culture is, actually, rapidly, conclusively, disappearing and diminishing. Because of the, vast, fast advancing, modern world, and modern technology which changes, other nations culture. Especially, especially the, the new generations or, migrating generations from the homeland. Who establish themselves in a new country, which they call it of now - of northern South America. Places like, North America, South America, Australia. These places which are - which have recently been ...been colonized from the European...European people. As we...as we... as we read the

history of the Europe, we always hear the word, the motherland, the fatherland, of such nation. So the nationalities who venture out, for the purpose of a trade, or, exploration purposes, we, we have those nationalities. Such as, Dutch people, the English people from England, ... blent with the Scottish nations, and Irish. And we have the French people, who usually venture out and conquer the land around them. After the European came to ... to emerge as, as a countries. And different nations within the continent of Europe. ... The...these outstanding national...nationals, such as Britain and Holland, which have expanded to the, to the other countries, to other continent, made discoveries for themselves, which actually, not a discovery but accidentally came upon the land which they do not expect. ... And these are the ones who have colonized. As we read the European history, they colonized the...these continents. And they are the ones who establish themselves in a new order of, ... of civilization. And due to the land's riches and resources, which has, made them able to expand much rapidly than Europe. Because the resources of the...of the land. The richness of the land. And the vastness of the land. And most isolated from the old countries. We have read the story, we have, we have continuously, informed by any media that the Middle East were supposedly the most eldest civilization, which had emerge, progressively high, in high standard in time past. Apparently have exhausted itself out due to the misuse of land. And, with careless(-carelessness, of the land. There in period in time, which we...which was called, a dark ages, as we heard in the, different medias. The Middle East was not long for the time. And in the time when European continent came to emerge as, nations of people.

So we can see, during that period, in history century for centuries, probably as the as the historian guess it. European historians and archaeologist and, scientist, have told us that North America, North America first citizens were or, shall we say First Nation people, were here at least ten thousand years ago. There are some who say more than that. There are some who say thirty-five thousand years ago they were already here. Some say they are seventy five thousand years old. So it is hard to, it is hard to believe which is which. Because every century, there is a new gadget which is used to find out, or to, to indicate the date, when the - when the thing emerge on land or the - or...or the historical finding that can be dated, way back in years. These are the things that, are not very, are not, so confirmed that we can say it's actually true. But we know for sure that,

the First Nations were here. Wherever they come from it doesn't matter. Whether they were from Europe or whether they were from Asia, or, from, other part of the - the European part of the country or Asia, or....Asian countries. And all that places. That doesn't matter.

The matter is that those people who came, who came to live upon this land, somehow, some force, show them the way. Something, some force, were just not human. Have provided - lead, show the way, to this land. For some purpose. During that ten thousand years period some force, have made those people not to settle anyplace and became migrators of the land. Therefore being migrators, like animals, like geese, Canada geese, snow geese, they don't have a home. They don't have one steady home. They have, they live on the continent. Not in Canada alone, not in United State alone but they lived in North America and South American continent. We know this. The bird species, many of them, migrate each year - for centuries. The large animals have known to migrate across continent without any borders. Buffalos, caribous, are still doing the same thing. There is no problems for them, there is no fence for them. And what, whatever force sent those things to happen, which our first nation believe was a great spirit, which sometimes they refer to as a creator. Have seen this. And have found and adapted to the land to the continents which the animals had adapted to himself with. Because the animals that they found were like a garden of Edens, as if they were being placed there. So that, a man will come later, be able to use them. So that's the way our native see things, that's the way our ancestors and today's elders are, saying that.

This is not the a proper statement this is a, like imagination, or, a personal opinion, voicing out one's opinion. Instead of having it in my mind, I said it out loud, so it's recorded. I've said that, our forefathers, our great-great grandfathers of the First Nation, came upon the land, and find it, along with the other animals who were there in that age. Then somehow, begin to...adapt situation as it were, on the land, instead of turning it around. Instead of alternating, altering the nature, for their, for their purpose. So the important thing is, which, it is a blessing, to my opinion. Is that our first people in this, country, in this continent, they had never altered any natures force or, a set-up. Which was, became to be, set-up. Like the land, like water, drainage and all that stuff.



Animals migration. Animal behaviors. They never forced these things. They never even capture animals, to engage them, to cage them, or make a pet out of them, except, probably the first, and ever, is a dogs. But these dogs apparently were first like a wild animals, as wolves. They adapted with each other. They accepted to each other's company. And, we know that. And so is the wild animals, the wild animals accept each others. They live on the land together. They do not try to make themself extinct of each other - out of each other. Some force, I say, force, force, power, nature, make these things happen. These things didn't come up by themself. They didn't come up by themself to, turn this way. Some, some mechanical, some kind of a directive force have sent those things to happen. And this is where the - our ancestors fore-fathers concluded that there is a, there is a force. Not necessary material force or, physical force but it is a spiritual force. Spiritual-related force which makes these things perfect. And they don't change. Not much. No one can see the changes of anything that happens on earth. Only those things that are meant to change, every day or daily, dark weather which serves the purpose, which (unclear word) and supplied and nourished the earth. The rest of the things that are change, for many years, thousands, even million years, these things people don't see. Only the great spirit see those things. (Tape recorder clicks). That's enough of this one. We'll go to the next tape. Two thousand and two tape. Number two thousand and two. We will freely speak. We will study things. *[Tape clicks off]*

