

Title: Conversations

Subtitle: The Ancient Hawaiian Religion

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THREE

OOTSITGAMOO

Ootsitgamoo is the earth or area of land upon which the Mik'Maq people abundant resources with the animals and plants. In the Mik'Maq language "the person or individual who stand upon this surface", or "the one who is on top of land". Ootsitgamoo refers to the Mik'Maq world which encompasses all the land that Mik'Maq people can travel or have travelled upon.

Ootsitgamoo was created by Gisoolg and was placed in the centre of the earth from the sun. Nisgam was given the responsibility of watching over the Mik'Maq world. Nisgam shines bright light upon Ootsitgamoo as it passes around and this creates day and nights.

FOUR

GLOOSCAP

After the Mik'Maq world was created and after the animals, birds and plants were on the surface, Gisoolg caused a bolt of lightening to hit the surface of Ootsitgamoo. This caused the formation of an image of a human body shaped out of sand. It was the first thing shaped out of the basic element of the Mik'Maq world, sand.

Gisoolg unleashed another bolt of lightening which gave life to Glooscap. He could not move. He was stuck to the ground only to watch the world go by and Nisgam was watching everyday. Glooscap watched the animals, the birds and the plants grow and he asked Nisgam to give him freedom to move about the Mik'Maq world.

While Glooscap was still unable to move, he was lying on his back. His head was in the direction of the rising sun, east, Oetjgoabaniag or Oetjibanoo. In Mik'Maq language "where the sun comes up" and "where the summer weather comes from" respectively. His feet were in the direction of the setting sun or Oetgatsenoog. Other Mik'Maq words for the directions are "where the sun settles into a hallow" or Etgesnoog "where the cold winds come from". His right hand was pointed in the direction of the north or Oatnoog. His left hand was pointed toward the south or Opgoetasnoog. So it was the third big blast of lightening that gave Glooscap the power to become free and to be able to stand on the surface of the earth.

After Glooscap stood up on his feet, he turned around in a full circle and looked toward the sky and gave thanks to Gisoolg for giving him life. He looked

ground and gave thanks to Ootsigamoo for offering its sand for Glooscap himself and gave thanks to Nisgam for giving him his soul and spirit.

Glooscap then gave thanks to the four directions east, north, west and heartfelt thanks to the seven directions.

Glooscap then travelled to the direction of the setting sun until he came and went south until the land narrowed and he came to the ocean. He then went north and narrowed and he could see two oceans on either side. He again travelled from and continued towards the north to the land of ice and snow. Later where he decided to stay. It is where he came into existence. He again watched the birds and the plants. He watched the water and the sky. Gisoolg taught him the world. Glooscap watched but he could not disturb the world around him and Nisgam, what was the purpose of his existence. He was told that he

FIVE

NOGAMI

One day when Glooscap was travelling in the east he came upon a very old woman. He asked the old woman how she arrived to the Mik'Maq world. The old woman said she was Nogami. She said to Glooscap, "I am your grandmother". Nogami said that she was the rock, the dew and Nisgam, the Sun. She went on to explain that one day the rock became covered with dew because it was sitting in a low valley. By midday the sun was powerful, the rock got warm and then hot. With the power of Nisgam, the rock was given a body of an old woman. This old woman was Nogami, Glooscap's grandmother.

Nogami told Glooscap that she came to the Mik'Maq world as an old woman and knowledgeable. She further explained that Glooscap would gain spirit and having great respect for his grandmother. Glooscap was so glad for life in the Mik'Maq world he called upon Abistanooj, a marten swimming in the river. Abistanooj did what Glooscap had asked him to do. Abistanooj came to the river and Nogami were standing. Glooscap asked Abistanooj to give up his life so his grandmother could live. Abistanooj agreed. Nogami then took Abistanooj by the neck. She placed him on the ground. Glooscap for the first time asked Gisoolg to give life back to Abistanooj because he did not want to be in disfavour with his grandmother.

Because of marten's sacrifice, Glooscap referred to all the animals as his brothers from that point on. Nogami added that the animals will always be in the world with tools, and shelter. Abistanooj went back to the river and in his place lay a marten and Abistanooj will become friends and brothers forever.

Nogami cleaned the animal to get it ready for eating. She gathered the lightning which hit the ground when Glooscap was given life. She placed it on the ground to make a fire. This fire became the Great Spirit Fire and later go to be known as the Great Fire.

The first feast of meat was cooked over the Great Fire, or Ekjibuctou. It was a feast for his grandmother for her survival, her knowledge and her wisdom. Since Nogami

Glooscap learned to respect her for her knowledge. They learned to respect continued interdependence and continued existence.