



(LYRCD 7448)

## **RED CEDAR MEDICINE CIRCLE SONGS**

**By Beaver Chief**

### The Drum

The drum is the heartbeat of Mother Earth. The drum is the heartbeat of our Mother. And the drum is very sacred. Whenever you come and hear our people drumming, singing and doing our spiritual chants, you may be touched deeply. You might not know what it is that touched you. It might be the sound of the drum, because you live on this earth and the earth is your Mother and she speaks to you. You need to listen to her. You need to understand that everything is connected to you and you're connected to everything. All of the trees are people. All of the rocks are people. If you listen carefully you will hear the sound of the drum saying womb, womb not boom, boom. And that is all.

### The People

Here is a story that my Uncle told and it goes like this. A long time ago, a long time ago, a long time ago, the trees thought they were people, A long time ago, the fish and whales thought they were people. A long time ago, the mountains thought they were people. A long time ago, the rocks thought they were people. And one day they'll be saying, a long time ago, the humans thought they were people. And that is all.

### The Bell

The sacred bell comes to us from across the water. From across the water it comes to us. And we respect it. We call the bell the new medicine. We call the drum the old medicine. That is all.

### Your Tone

When you sing the songs you'll notice that your tone may be different than the person leading the song. Your tone might be really high while the person leading it might be singing in a low tone. The thing about these songs is that they are led by Spirit and you use your own sacred gift, your voice, as it comes through. We're here just to listen to the Spirit. We call the sounds our medicine sounds. And that is all.

### Medicine

Listen to the word medicine. If you take too much medicine you're going to get sick. So, only take as much as you can allow yourself to have. Some people think that medicine is like knowledge; the more they can get, the better they'll be. But, they'll get spanked by the Spirit. The Spirit is very sacred and I just want you to know this. I'm not trying to scare you; I'm trying to tell you a truth. That is all.

### Giving Thanks

Giving thanks is a way of life for our family here in the Northwest Coast Puget Sound area. We have been here for about 33,000 years giving thanks for all things. We give thanks for the Tree beings, the Rock beings, the Bird beings, the Four-legged beings, the Two-legged beings, the Fish beings, the Star beings, the Ocean beings, the Sun, the Moon, the Air, the Fire, the Wind beings, just to name a few. We give thanks for each moment in our life, no matter what the outcome, whether we like it or not; that is the way of our people. Everything is sacred. Everything belongs to God and we are thankful that God will never forget our people because we will never forget to give thanks in a good way. That is all.

The songs on this recording are ancient and very sacred to our people. Working with these songs is a way that our people get in touch with the Great Spirit. I just give thanks to you in this time, and I hope these songs can help you through this time of great earth change. It's very important that we come together now. This is the reason that I am sharing these songs, I've been given these songs by my elders, to take care of, and I've been given permission to share them. Now is the time of great earth change, and I just give thanks in this way. We bring out all these songs in a good way. I am bringing you these stories to help you to understand this great experiment - all of us living together. The rocks, the trees, the animals, the water-they are all here to help us human beings to get to higher consciousness. I hope that we can succeed together. I hope and I pray and I meditate now in a good way to your heart from my heart. The song is to your heart. The story is to your heart. I give thanks to you in this time and I hope that you will give thanks to all beings on this planet. That is all.

I am sharing 5 stories of 5 of the songs. There are actually 18 songs on this CD. But I only want to share 5 of the stories with you right now.

## The Five Stories

1. The first story I'd like to share is about the Salmon Medicine Song. This story is one of many that surround our salmon. Our salmon are being wiped out now because there are so many settlers here in the Northwest. There is a 10,000-year salmon run that has been diminished. A few species of salmon have been put on the endangered species list. People had to vote for that, and I was just praying that they would vote correctly. Once the salmon are gone, the humans will follow, and this is the truth. The times are near. But they voted in a good way to save the salmon. So they're working on it, Thank God.

Here is the story; A long time ago, a long time ago, a long time ago, the Tulia Lup people gathered to greet a great King who was coming. In their 2 fire long house the people built a place of honor - a crib made from cedar, lined with cedar boughs and ferns. A comfortable place for King Salmon to be in. The people went to the water and welcomed the Great King Salmon as he arrived. They put the Great King Salmon in the place of honor and sang the Salmon Medicine Song as they walked him very slowly to the long house. They went into the long house, turning in a circle in each corner as they sang. They brought the King out of the long house and all the people had a great feast of salmon. They put the backbone of the salmon back into the crib-the place of honor with his head towards the west. The people walked the crib down to the water. As the salmon swam off, the people said, "Please don't forget our people". The King Salmon turned and said, "I will not forget your people, for you are very respectful to me. I will bring this story back to my people, and my people will never forget your people. They will always be there for your people to nourish them." And that is all.

2. The second story is the Ocean Song. It is actually the Grandmother Ocean Song, but we just call it the Ocean Song. The Grandmother Ocean is waking up. She is going out and calling to all her Lake and River Goddesses because the human being people have destroyed the planet and it needs to be cleansed now by the Grandmother Ocean and all her Goddesses of the Lakes and Rivers. She calls out to them, she calls out to them as she walks on the planet and the song you can hear is her walking. She is calling out to come now and cleanse this planet because all the human being people have destroyed it in many, many different ways. And they'll never learn until they are cleansed. All of the Goddesses of the Lakes and the Oceans come together with the Grandmother Ocean and they cleanse the planet. Then the Goddesses of the Lakes and the Rivers go back and the Grandmother Ocean goes back to the sea. And once again, there is harmony on the planet, with all the people -the rock people, the tree people, and the animal people. The human being people are not here anymore, because they never learned. And that is all.

3. The next story is a Swan Song. The Swan Song comes from our Women Warrior Chief Society.

The Women Warrior Chief Society is very important in this time. All of our teachings come from this Grandmother Society. We've had women warrior chiefs, always.

The story goes like this: A long time ago, a long time ago, a long time ago, a very long time ago, a woman with the bear power came to the woman with the swan power and said, "I challenge you, for this is the way of our people. For I am the woman with the bear power and I challenge you." The woman with the swan power said, "Please, leave me alone." The woman with the bear power said, "I challenge you, for this is the way of our people. I challenge you." And the woman with the swan power said, "I don't even know you, please, leave me alone." Then the woman with the bear power said, "For I am the woman with the bear power and I challenge you, this is the way of our people". And the woman with the swan power said, "Please, I have no fight with you". And for the fourth time, the woman with the bear power said, "I challenge you, for I am the woman with the bear power and I challenge you." And the woman with the swan power, on the fourth time, sang her swan song. And the tears of the swan came, and drowned the woman with the bear power.

In the Northwest Coast our traditional people use the Swan Song for people who are in a prison within their self. For people who feel they are all alone and nobody understands who they are. This song is for them, to help bring them out of that feeling. This song is very sacred to our people. They go out and run their hands over the morning dew, for that is the tears of the swan. They wash their face in the morning with the tears of the swan. And that is all.

4. The fourth story is of the Dreamer Song. The Dreamer Song is very, very important, for dreams are like flowers. There is always room for another dream, another flower. We need not destroy another person's dream with our own. We just add our dream to all the dreams. And that is all.

5. The last story I would like to share with you in this time, is the Cedar Tree Song. Cedar trees are very important to our people in the Northwest coast. They are our ancestors. They are our grandmothers and grandfathers. We give thanks to them. We know this in a good way. They help us. We build our long houses, and great canoes out of the cedar tree. Our clothes and diapers were made from cedar. We give thanks in this way for the cedar and all that it does and helps us with, for it is our ancestors. This particular Cedar Tree Song, comes from my mother's great-great, grandfather, Frank Hillare, who lived in West Sannich on Vancouver Island. His name in our language was Hitalak. He gave this song to his son, Joe Hillare. In 1953, Joseph Hillare translated this song into the English language so that all people would know how to sing this song. That all people who have come to our people would understand that the cedar tree is very important to us. He translated this song into English words and brought it out. In the beginning of the 80s, one of my uncles, Gary Hillare, came to our Red Cedar Drumming Circle and gave this song to me. I was told to bring the song out. So I took this song and changed some of the words so that everyone would understand it and take care of it. And that is all.

Tracks:

Red Cedar Medicine Songs

By Beaver Chief

1. The Salmon Song (Traditional) - 4:07
  2. Woman's Basket Weaving Song (Traditional) - 2:00
  3. Ocean Song (Traditional) - 3:26
  4. Wind Song (Traditional) - 2:02
  5. Deer Song (Traditional) - 2:37
  6. Eagleheart (Alfano) - 3:20
  7. Grandmother's Song (Traditional) - 1:00
  8. Grandfather's Song (Traditional) - 1:26
  9. Dreamer's Song (Traditional) - 2:50
  10. Men's Fire Song (Traditional) - 1:30
  11. Spirit of the Totem Pole (Traditional) - 1:21
  12. Skunk Song (Traditional) - 1:10
  13. Thunder Bird Song (Traditional) - 4:31
  14. Full Moon Song (Traditional) - 2:43
  15. Mother Earth's Song (Alfano) - 4:00
  16. Swan Song (Traditional) - 3:34
  17. Bear Song (Traditional) - 1:52
  18. Cedar Tree's Song (Traditional) - 6:46
- Total Running Time 50:25

#### About Beaver Chief

Through songs, ceremony and ritual, Beaver Chief brings out the Northwest Coast Native American Traditional teachings from the Coast Salish people. These medicine teachings are from many worlds and have been handed down from the elders to help all people with an open mind and heart. These teaching are in the form of songs, stories, drumming and dance.

Beaver Chief is a spiritual leader from the Northwest Coast, His grandmother, Serpahina Baptiste from West Sannich on Vancouver Island, was one of his first teachers. In the 1920's she traveled to the Lummi Indian Reservation in Bellingham, Washington. There she married Dan Jameson. Both were Indian Doctors and Indian Shakers. Beaver Chief's mother, Marion M. Jameson is the eldest living Jameson and is also an Indian Doctor and Indian Shaker.

Beaver Chief was brought up in the Northwest where he received most of his teachings. Besides teachers in his own family, Beaver Chief had guides from various traditions. In Seattle, he studied with Archbishop Thomas Gill of the Catholic Church and with His Divine Grace A.C. Bhaktivedanta Swami Prabupada (one of the founders of the Krsna Consciousness Movement in America). Beaver Chief has also worked with his cousin Johnny Moses, a Master Shaman Story Teller from Ohitt, the far northern tip of Vancouver.

Beaver Chief has provided ceremonial blessings for small intimate celebrations as well as large gatherings with thousands of people. Beaver Chief travels to schools, nursing homes and other organizations, singing songs, telling stories and sharing the wisdom of his people. He has provided ceremonies for the Sakya Tibetan Buddhist Monastery in Seattle; the International Boy Scouts Gathering in Switzerland, the Girl Scouts in New York, the International School in Geneva, and in Hawaii for Serge King and the Aloha Spirit gathering. In Washington, he has provided opening blessings for the Peace Concerts, the Hempfest, the Inter-denominational Faith Council, the World Rhythm Festival, the Healing Spirit of Puget Sound Ceremony and the First International Conference in Fairhaven. He has also conducted Red Cedar Circles for the International Sivananda Yoga Vedanta Centers in New York, California, and the Bahamas. Beaver Chief is a regular guest on the show Gift of Peace on National Public Radio affiliate WJFF Radio Catskill in Jeffersonville, NY. In addition to being a singer, drummer, and storyteller, Beaver Chief is also an Indian Doctor and ceremonial drum maker. He brings out the wisdom of his people with a tremendous amount of respect, humor and love. Previous recording Indian Symphony Sacred Hip-Hop Angleo Redman Jam Jazz Rock put out by Big Magic, Inc.

The songs heard on this recording are usually offered exclusively within the context of the Red Cedar Circle and are rarely recorded. The sacred nature of the ceremony and strong spiritual context of the words are aspects of the Northwest Coast Salish people that are closely guarded. Their deeper meanings are meant to be reserved for those who partake in the ceremonies in a good way. It is for reason that, although song translations were available, the singer and producer felt that they respectfully be omitted from these notes.

The first stories of our people were those of how our people got to this planet. A long, long, long time ago the people sailed through the galaxies to get here and touched down over in a place called Lopez Island. We came from the Red Star and we are the Red Star people. Our tribe's name is Lummi. Lumerian is what we became here, from the heart, in a time of need.

I am sharing these songs, with permission, in this time of great earth change. All of our songs are for healing. They are very powerful and the way I have shared them is very powerful. I hope that you will enjoy them and also receive realization from the vibration of the voices, the drumming, the bell, and the rattle. I give thanks in this time in a very sacred way because this whole life is sacred. It is very important to realize that in our tribes, in our people, in ourselves, we all have a job, a mission of life. We have to take care of that. Mine is to bring out this healing work as my ancestors thousand and thousands and thousands of years before me have done. Doing shamanism, Indian doctoring. We help you to respect and honor yourself, the teachings and all of God's creation. You never know when you have a great being in your presence. So you have to take care of what ever you call your teachers, your gurus. Whoever they are, you take care of them and give them whatever it is that they need. Hi-ay'wis, Hi-ay'wis, And that is all.

#### A Note from the Producer

Sacred music is found in the heart of truth. This music is not learned by reading notes, taking lessons, or watching "advanced video classes." Instead, it is passed down for thousands of years from generation to generation to the new shaman to heal and uplift the community. These are ancient healing songs of one the great nations of the 'Earth People." I feel privileged and honored to be part of the dissemination of their illuminating message. - Rev. Jorge Alfano, Producer

#### Update –

Sadly, Beaver Chief passed away in 2001 due to a heart attack. His message, and spirit live in his work and music.

#### Acknowledgements:

I give thanks to the Great Spirit, my ancestors and my family.

Special thanks to Ted Ryan, without whose help this CD could not and would not have been possible. Be aware of his name, Ted Ryan for you will be hearing more from this very special, talented, and important person.

I give thanks to Lisa Brody whose heart and voice are golden.

I give thanks to my son Frederick F.D. Jameson who has been learning the teachings since birth. He is singing and playing our medicine rattle. I have been told from the East coast to the West coast that he's "Hot."

Thanks to Rev. Jorge Alfano. His hard work and perseverance have helped this CD be made, and the songs of our people shared with the world. He also is playing some sacred instruments and has produced all of this in a good way.

#### Credits:

Beaver Chief: voice, drum, bell and rattles

Jorge Alfano: Native American flutes, bamboo flutes. Hopi flute, drum, voice and shakers. Additional voices by Lisa Brody, Ted Ryan, and Frederick F.D. Jameson.

Executive Producer, Nick Fritsch

Produced by Jorge Alfano, Digitally recorded and mixed by Jorge Alfano

at Sacred Sounds Studios, May/June 1999, Mastered by Vivian Stoll

Cover Illustration by Lesley Anne Doyel, Booklet Design by G. S. Cram-Drach

All traditional songs arranged by Beaver Chief except Eagle Heart and Mother Earth's Song, composed by Jorge Alfano (BMI) |



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