



*The interviewer is Ilyas Mukashov
The translator is Tatyana Piche-ool*

The presented material (which is below) is at least a symbolic one and it is as important as all the information of the issue of the magazine "The Tarot Chronicles etc". It is the first Russian interview of Hivshu¹ who is a shaman from Greenland. This interview can be viewed as the continuation of a dialogue "East – West / West – East". And also this interview is the ethnographical material as it is.

During the recent years, in the Internet and mass-media there are not so much exclusive material in the Russian language about Greenland and it is published us not as often as we would like. The stores about the peoples who live in Greenland nowadays, their features and differences are very selective, not always addressed to the theme of shamanism, ancient customs and rituals of different tribes inhabiting the territory of the island. In most cases problems of etymology also are showed in specialized scientific publications.

Real passing of the traditions, their continuation in the modern world which were told us by the indigenous person – that's the theme of our discussion today. It means that our interview gets another round of dialogue in the context of cross-border dialogue thereof; it opens new skylines and helps to converge "poles".

The author of the interview is grateful to Tatiana "Tami" Piche-ool for her help in arranging the interview and professional translation, as close as possible to the original, and Galya Morrell / www.galyamorrell.com for given professional photos.

Hello, dear Hivshu!

1. As far as I know, the people of Russia got the information about you not so much time ago – at the festival and after the festival "The call of 13 shamans" in Tuva. But the Russians still have a little information about you. So do not be confused by the question - as far as possible in the dialogue "East - West / West - East" we are going to tell the Russians more about you. Could you introduce yourself? And tell about yourself. How did your way of becoming a shaman start? Who were your teachers of shamanism?

I was born in 1956 in the very northernmost village in the world, Hiurapaluk (Siorapaluk) 63 km north of Qaanaaq town in Nunarput² among the Inughuit³ (my tribe) hunters and people with shamans. My old people and my parents named me Hivshu after the Inughuit great names and Robert Peary after my great-grandfather admiral Peary who was the American Arctic explorer and the first to reach the North Pole with my Inughuit people in 1909.

My ancestors wandered from the south and west side from our place (Canada, Alaska, Siberia, Mongolia, China, Hokkaido (Japan), Tibet and etc.) to Nunarput thousands and

thousands of years ago and many other tribes from the Arctic immigrated the same route and follow the "tracks" to the port to enter Nunarput. So we, the Inughuit tribe, are enriched with many songs and traditions from many different cultures and traditions. As the Arctic people in the East of Nunarput (Greenland), the Ivin tribe, we lived in impassable and isolated places of Nunarput until 100 years ago, we are fortunated in keeping our songs and traditions compare to the west coast Kalaallit⁴ (Greenlanders) whom lost most of all their shamanic traditions and inuit drum songs traditions when they were forced to abandon their traditions by the Christians of the Danish empire since 1770's.

It is not easy to become "Shaman". It is not like many are doing it nowadays: in one weekend or in some weeks course for 3.000 euros and get the paper as the document you are a "Shaman". Among my people the "Shaman" is not a business but a real life and not absolutely showing having a power.

Either you are born to be a grandmaster Shaman or you can trained up to be a Shaman. But who has not the innate abilities cannot posses the Grandmaster Shaman abilities when it demands whole life training from the birth –

¹ His official name is Robert Peary.

² In Kalaallisut (the common name of the Greenlandic language) "Nunarput" means "Greenland".

³ Inughuit is a self-name of the tribe in which Hivshu was born and grow up. There are only approximately 800 people in this tribe.

⁴ Kalaallit" means the population of Greenland.

The translator is Tatyana Piche-ool



or from before the birth when the mother of a coming Great Shaman is aware of her duty to take care of the coming Grandmaster Shaman (the nine faces Shaman). When the child is born it is already connected to the ancestors – and to the descendants. As the time and the distance do not exist in the life (time and distance is a man-made values and an “invention” to keep people trapped into this value and tradition to keep them “too busy to see”). After many years training the young Shaman can do physical journeys (with the whole human body) to the moon, sun, galaxies, other universes etc. as the flesh of a great Shaman has become a fire during her or his training to become a grandmaster Shaman if she or he comes that far with her or his training as a Grandmaster Shaman. All depends of the individual way of training and doings to become Great grandmaster Shaman as it demands the extremely physical painful journey of life and many extremely deep soul wanderings beyond the understanding of human mind.

To be able to cope all these extremely voyages in life as a human being you need a good support by elders and the helpers invisible to other people, you already connected to from the early of the life on the Earth. It takes a whole life to get through the process and progress and development to understand a little bit of the big experiences you’ve been though beyond this life. And it is very, very difficult to understand this life on the Earth as you can only ask yourself with the mind of a human being “why this?” But when you have seen so much of life beyond the life on the Earth and with the mind of a human being you understand that everything is life and life is everything. And there’s a creator beyond the understanding of a human mind. The Creator – or you may call it a God – never created bad things for life and the creation. Only human mind divided the life into “good and bad” because human being lives in a fear. The Creator is not a person – a man or a woman. The Creator is everything we see and feel in the life and beyond the understanding of the life on the Earth.

2. *With your way of life as the shaman and the keeper of the sacred and the researcher of the Inuit’s shamanism, culture and traditions I met while studying materials from the festival “The call of 13 shamans,” where you have been invited. Please, tell us about your impressions from the festival, whether it was possible to achieve your aims there? What now, over time, can you say about Russia and its people? What were you pleased with and what were you disappointed with?*

I was very fortunated to be invited by the Great Shamans of Tuva, even if I am not a Shaman with the abilities as beyond mentioned. I am a Inughuit traditional drum songs singer and storyteller. It was for me a special experience to “recover” my ancestors land and feel their power when I was there. To meet people in Russia – real people – with a such power and understanding of their traditions and life made me understand that these traditions and way of life was built up during lifetime on the Earth with the combinations of new age life. When I say new age it means with technology, computer world, rediscovery of the space etc. when the traditional life is not a New Age as the people with no relation to their own heritage and traditions made it to be. I felt grounded being in Russia and in Tuva. It was life to understand the traditional stories.

Of course, you find people all over the world – even among my people – who want to be “something” and to be respected. We have also “wannabe” Shamans among us who act to be great Shamans without having this ability. You find these all over the world. It is just like the information you get through the internet: everything cover the real truth as many uses the same “name” ... and that is how the real great Shamans disappear ... but not for the people who can see who is a real Shaman. You can never fool the real Shaman.

3. *You have previously kept in touch with other shamans-participants of the festival or it has become for you a new acquaintance? Who would you have noted from the participants who have made a special contribution to the festival “The call of 13 shamans”? Would you like to take part at the festival “The call of 13 shamans” in 2018?*

After many years travelling all over the world I am deciding to retire from the public work and just do my private ceremonies on my backyard and follow the life on this Earth that way. I am confident that our ancestors and descendants are taking care of life, too, that it will never disappear as the life has no beginning and the life has no end. Life is always here! So I cannot tell if I am attending “The Call of 13 Shamans” in 2017. Depends of the ancestors and descendants.

4. *Frankly, I and probably many readers know so little about Greenland, its people and customs. Could you tell us about shamanism in our homeland? In your opinion, what do your country and your people have in common with Russia and Russian shamanism? In our country,*

this trend (shamanism) was reborn after the collapse of the USSR, some lines have been interrupted. And what has been happening in Greenland after it joined to Denmark? Do your people keep continuity in shamanism after it? Is the statement true: shamanism as the most ancient dogma and practices around the world begins to return to the people and come into its own?

Nunarput is a great country with about 1,2 mill. square kms. with only 56.000 people spread along the coast line of the country from north around the south to the east. The northern part where I am from lives 800 people who speak inuktun⁵ (Alaskan language) and kalaallisut (Greenlandic). Kalaallit (Greenlanders) on the west coast of Nunarput (Greenland) have very difficulty in understanding the inuktun. On the east side in Tasiilaq area all the way to Ittoqqortoormiut (Scoresbysund) there live about 3.000 people who speak iivit language – also another language than inuktun and kalaallit language.

The west coast people – kalaallit – lost their origin culture and traditions as they were forced by the Christians from Denmark. But Inughuit and Iivin keep most of their traditions and stories and shamanism. But Shamanism is kept very, very secretly because of the extremely Christians. Even 10 years ago it was difficult to walk with the inuit drum in the streets of the westcoast towns and villages as the inuit drum was seen as a “tool of a devil”. As everything need its process and progress the drum has now begin to be everybody’s.

The Shamanism is life! It is not a tradition or man made. It is a gift from the Creator to be connected to the life and creation passing through generations to generations. The shamanism is guidance to life not a religion as many want to make us to believe it is. Religion is a man made frame to keep human being trapped into “feel guilt and shame”. These man made powers can not last long but die out as the life on the earth does. But the life has no beginning and end and has no death. As the connection to the life is through our ancestors and descendants this life can not disappear. The same with the shamanism. The bases of the Shamanism is the same all over the earth. But it is also adapted to the areas and places without changing the bases of the Shamanism, though. Some shamanism is also affected by religions: Buddhism, Catholics

⁵ Inuktun is the language of the Inughuit tribe. This language is used by the Inuits of Alaska. Although the Inuits of Alaska name this language as “Inupiatit” but, as Hivshu tells, it is better to name this language as “Inuktun”.

etc. so it is somehow controlled by the system.

I met some real grandmaster Shamans who speak about the appearing of the real truth of life. I understand it as that our ancestors and descendants will be appear in this generation or in the next. I think it means that the Shamanism as it was origin to be it will return to be practiced so the life of Earth (human being, animals, plants, insects, stone, rivers, water, fire, air, earth etc.) can be in the life (harmony with mind, body and spirit).

Remember a human being is not a God or Creator but part of life as the life all over the universe (universes exist many, many of them). But human being became a God and separated from the life and began to destroy everything. Imagine! The human being civilization is only 200.000 years old and it managed to destroy everything what it is about life. Imaging if the insect with only 7 hours life could destroy life on the earth! That is how long the human life is compare to the year of the sun to orbit of the galaxy.

5. *Another point I would like to clarify a few broaden the horizons of the northern branch of shamanism. Previously, I would like to find out about what do we have in common in the lines of shamanism in Russia and Greenland, now it is very curious to know about its (shamanism) features in Greenland. What, in your opinion, distinguishes your branch of shamanism from all the others? After all, the living conditions of the northern climate is clearly made their adjustments in the world, folk and, of course, the symbolism of the Inuit’s shamanism?*



Symbols are man-made things as just like the way to understand amulets and so. It is only about the way a person is connected it matters. The only problem in being connected to all/ everything is that, the human being had made many values and “cultures” which became “piqdlûtit” – damaging mind. As piqdlûtit are “things you own” physically as they always are in the mind of a human being. Not only furniture but also values and norms block human mind to be open. Even these things are not fatale to your life you fight for it with your life and health as it becomes your conviction to believe to defend. These are the trespasses Jesus warned us against. You don’t have to carry the symbols to be connected, or you don’t have to carry the certain color, dress, cross, star, “symbol” which is connected to the man-made values, religious, conviction etc. This behavior is very conservative and primitive.

Life is all! All is life! Wherever you are you are in the nature as everything we built up and make are from the same – the earth. So even if we stay in the big cities with a lot of walls of buildings we inhale the air from the same air you inhale wherever you stay in the nature. If you didn’t have the air you won’t be breathing – and your body will not survive. So even the plastic is part of the earth but only dangerous to the environment because of the consuming human mind.

Human mind is so contaminated by its man-made values and norms that it is in this bottle/ bobble has difficulty in being free to expand its mind to the wholeness of life – the universe and other universes.

But of course we need our cultures, values and norms to identify ourselves and from there to be able to be free enough to carry on. It means you can use amulet or any symbol to open your heart, mind and spirit. But when you understand you don’t need these to open your heart, mind and spirit, then you understand you are part of everything and every creation in this life and beyond this life.

But so far we are only human beings with a lots of fear and trying our best to protect ourselves as if we can protect ourselves to life ... but now way. We can not protect ourselves against the life as we are part of it.

Symbols are local, cultural and values and norms that every nation, tribe and so on make to keep their people together in the same mind and trapped them there. Your inner deeper is yours and yours only, no one other own it as it is your own life and depth. The way you eat (meat or vegetation) or the way you dress and own things or your education do not make you to be a better

person as your personality is the only one to tell who you are. If you compare yourself with others it tells a lot about you that you are not free as person and you live in fear in losing your values and norms.

6. I often hear the points of view (and a part of that I experienced myself, of course) that the spiritual practices are dangerous? Is it right and is it true? Can we say that the shamanic practice is not only for shamans, but also for ordinary people? And in this case what is the difference between a shaman and an ordinary man/woman? Maybe a shaman is a teacher and an ordinary man/woman is a disciple of a shaman? But probably a disciple can’t be only a disciple all his/her life?

As I mentioned from the beginning: it takes lifetime to become grandmaster Shaman. Your journey as a Shaman from the family, community and to the region is more locally orientated compare to the grandmaster Shaman who make physically journeys to all the way to the other universes. And it takes time to understand the ceremonies as just one ceremonies it takes up to five years to practice before you are ready to do it. There are many songs combine with many combinations of the rituals to be able to understand to do the one ceremony alone. So it is not enough with the technical action to show how the ceremony should run; it is about being connected!! I have seen many – too many – acting and making a big show out of the ceremony they adapt from other cultures and nations. They made the holiest ceremonies to their own big shows to make it to be their business or to gain the respect from the people. If you involve the holy medicine from our ancestors and descendants into the ceremony, it becomes dangerous drug if you only do the technical part of the ceremony without a connection. Not only dangerous to the people who attend the ceremony and take the medicine but also to the person, who run the ceremony. But for the real masters of the ceremony they can make chaos in the ceremony but still having the “control” with the people and their connection with the descendants and ancestors.

Everybody can be healers! Everybody! As everything is healing. You can go to the mountains, rivers, places, trees, people, ... or having plants at home, dog etc. to feel good. As everybody and everything is there to help to be the part of the life. Some master the healing better than others as some people “forgot” that they are part of everything. Now very often these people are calling themselves to be Shamans. And it is not right! There are

many levels of healers, mediums, seers, hearers, feelers etc. But the real Shamans who were born to be Shamans do have different position compare to the family, community and region Shamans and healers etc. Their connection is to above universe and under universe through their helpers. So the assistant of the Shaman is often who can assist the grandmaster shaman with her/his work when they also know the part of the work of a grandmaster shamans. These assistants can do their separate work beside being assistants, of course – only do their work they can do. Or the grandmaster shaman can ask the assistant to take over the ceremony when the grandmaster knows the abilities of her/his assistant or assistants (sometimes and very often the grandmaster shamans have two assistants during the ceremony). And the masters can ask their assistants to take care of other tasks the assistants can manage and do their own tougher work to take care of alone.

This way the grandmaster shamans they pass their teaching to others (assistants) they’ve picked up to be their assistants or accepting the apply of the one who contacts them to be their “disciple”/student. By time these become Shamans on a certain level depending on their work and their doings if they did their job well. If they abuse their power they will lose their power more and more they abuse it to their own benefit. It is about helping life on the earth and do their best to help. It is not about having the power and having control or to get the respect but connection to the life to guide people and their life to be more smooth and to help people with their mortal health to be healthy.



7. Hivshu, some days ago I learnt that you are a polyglot and can speak some languages very well. No less surprising and the fact that (as it turned out) in Greenland is a normal practice. Children in your country study languages since their early age. How do you think it helps in human development? I think knowledge of different languages helps to learn better your native language and look at it using everything you've learnt from the other languages. Different languages – they can be yours or can be not yours – it is like spirit-helpers? Or are they (languages) like different musical instruments – you can play one language and you can play in orchestra?

The native language is very, very important to keep as it is the language of the life. But English, Germanic etc. are more communicative language without being a human language. As far I understand the Slavic language is a human language which is very important to “decode” to understand the words behind its man-made interpretation. The inuit language is also a human language that every word has the deeper root to understand the real meaning of the word. Other technical languages as English, Germanic etc. are easy to learn to communicate ... not to understand beyond this life as these languages can not reach this far.

8. And are you interested in the Russian language, the Tuvian language? Maybe at the festival they were the most popular and the most usable languages. Would you like to study them?

Of course, I would be interested in Russian and Slavic language as I would understand my own native language better how to comprehend the real meaning to understand the basic of the word.

9. I know that not so much time ago your book was published. The Russian readers are very interested in your book! What is your book about? What is the main idea and the main counsel of your book? Are you going to publish your book in the Russian language and in Russia? I understand that such issues are usually solved by publishers and literary agents, but they, and shamans-mediators – so I decided to go with this question to the main mediator ☺ So what do an interested reader of Russia can find in your literary work?

The book is about my “ancestors with their shaman”. There I am trying to make people to understand that you can not be a Shaman only when you get all the way to be a grandmaster shaman. And describing how you become a person with a Shaman. Only through your helpers you become a Shaman, gradually. Until you master the work. As I wrote the book so compact the publisher want me to write more to explain more of these terms I was using. As I was using my own language – inuktun – when the kalaallisut and Danish have no terms/expressions to explain exact the life of a Shaman.

10. What are your plans for the nearest time? Shaman in modern conditions is like a touring artist, he is not alien technology and there is always an opportunity to communicate on the Internet. What will have those people who have chosen you as a mentor, like a lantern on the path of knowledge?

As I mentioned earlier I am hiding myself to the public to do my work privately as I want to do it without any disturbances around me. But I will assist the grandmaster shamans when they ask me do it, though.

11. Thank you for the interview, Hivshu! Warm thanks! I would like you to tell your wishes to the people of Russia. What would you like to tell those people who know you very well? And what would you tell to those people who will learn about you?

It is not about to get the power or to know everything to understand but to live the life as we are here to experience. Being a human being with this life without any “enlightenment” is more genuine than to be confused with so many things around you to disturb your “virgin” life. Life is actually so short to be worried about small details. To understand life is not trying to convince each other but to listen to each other without any comments and respecting the stand of each other anytime.

The 18th of October, 2016.

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НАЧАЛО: 19:00

“ХРУСТАЛЬНЫЙ ШАР”

Международный Конкурс Экстрасенсов



ДАРДО КУСТО
ШАМАН, ТЕЛЕВЕДУЩИЙ



МИРОСЛАВА БУШ
ЭКСТРАСЕНС, ВЕДУНЯ,
ЭКСПЕРТ ТЕЛЕКАНАЛОВ

ЖЮРИ КОНКУРСА



ВИКТОР КОЛКУТИН
ТЕЛЕЭКСПЕРТ, ПРОФЕССОР



ЖАМИЛЯ САВЕЛЬЕВА
ТЕЛЕЭКСПЕРТ, МЕДИУМ



НАДЕЖДА ВОРОБЕЙ
ТЕЛЕЭКСПЕРТ В МАЙАМИ,
УЧАСТНИЦА ТЕЛЕШОУ
“ЭКСТРАСЕНСЫ ПРОТИВ ДЕТЕКТИВОВ”



ЕКАТЕРИНА ГЕТРИК
ВЕДУЩАЯ ВЕЧЕРА



ЮЛИЯ ИСАКОВА
ВЕДУЩАЯ ВЕЧЕРА

РАЗВЛЕКАТЕЛЬНАЯ ЧАСТЬ:

- ВЫСТУПЛЕНИЯ МУЗЫКАЛЬНЫХ ГРУПП

- ПОКАЗЫ МОД

- ВЫСТУПЛЕНИЯ ФОКУСНИКОВ-ИЛЛЮЗИОНИСТОВ