

ARTE France
LA COMPAGNIE DES TAXI-BROUSSE
INFORMATION
present

The shaman's apprentice

A film by
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With the participation of
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PRE-CREDITS

REPULSE BAY CEMETERY - BLIZZARD – OLD INUIT PHOTOS - CHARLIE NEAR VICTOR'S GRAVE - CHARLIE WALKING – VIEW OF AMAZONIA

10 00 08 00 / Commentary

The last shaman of the North American Arctic has just died.

Victor Tuungulik's death marked the loss of an ancestral tradition which was at the heart of Inuit life. The shaman was the priest, the healer, sometimes also the sorcerer. He acted as a mediator between the individual and the group, between man and the spirits of nature, between the living and the dead. The traces of the past have now been covered over and forgotten.

An Inuk takes stock of the significance of this loss, but how can one man overcome the passage of time when no one is left to bear witness anymore?

He is about to embark upon a journey - a quest which will take him to Peru, to the Shipibo Indians where shamanism is still alive.

OPENING CREDITS

CHARLIE'S OFFICE

PRESS CUTTINGS

10 02 11 00 / Commentary

Charlie Nowkawalk is a social worker in Inukjuak, a village in the north of Canada which, over the past fifty years, have replaced the igloos and traditional camps.

During his childhood, Charlie lived through this change and the culture shock that accompanied this evolution. He now works with young people in difficulty, youths who want to live like all Westerners their age, but who often have lost their bearings.

For some of them, this malaise expresses itself in the form of alcoholism, vandalism, and even suicide.

EVENING MEETING AT THE SCHOOL

Charlie (Inuktitut) S T

10 02 46 00 Young people's problems haven't been dealt with.

10 02 51 00 We must talk about them

10 02 54 00 and together, find a solution.

Femme (Inuktitut) S T

10 02 57 00 We have to react
 10 02 59 00 in a meaningful way, otherwise...
 10 03 03 00 the problems will just get worse.
Young man (Inuktitut) S T
 10 03 08 00 When you're young,
 10 03 10 00 it's fun to smash things up.
 10 03 13 00 I know a thing or two about that,
 10 03 17 00 but every time, even if it's important,
 10 03 21 00 no one reacts.

TEMPLE - OFFICE

10 03 39 00 / Commentary

As the Inuits abandoned their camps, they also gave up their traditional spirituality. The shamans lost their place in society, and gradually the church became the place where the community gathers and ill-being can be expressed.

TEMPLE: CHARLIE TALKS TO THE PASTOR

Charlie (Inuktitut) S T

10 04 21 00 As you know,
 we've got a lot of problems here.
 10 04 26 00 Why is that?

Pastor (Inuktitut) S T

10 04 29 00 When we lived in family camps,
 10 04 32 00 everybody knew everybody else.
 10 04 37 00 We knew how everyone behaved.
 10 04 40 00 And when someone's behavior was unusual,
 10 04 46 00 we'd notice it immediately
 10 04 49 00 and people would ask questions
 10 04 53 00 and sort out the problems.
 10 04 56 00 We try to sort things out
 through prayer.
 10 04 59 00 We do the same job as the shamans,
 10 05 04 00 but with the help of Jesus Christ.
 10 05 09 00 We can't resort to the shamans.

CHARLIE GOES ON A SKIDOO TO ANOTHER VILLAGE - CHARLIE MEETS MARIANO AUPILARJUK AND OLLIE ITTINUAR

10 05 24 00 / Commentary

For the Inuits, shamanism only exists now in the memories of the old folks. For the past fifteen years, Charlie has been collecting their accounts. Over the course of these encounters, he has discovered a world filled with spirits, a world which helped his people to understand the universe around them.

Mariano (Inuktitut) S T

10 05 45 00 For a long time,
 10 05 47 00 the missionaries forced the Inuits
 10 05 52 00 to stop their religious practices,
 10 05 57 00 and we all became Christian.
 10 06 01 00 Our old beliefs were very good.

10 06 04 00 They had meaning.
 We still remember them,
 10 06 09 00 we old folk.
 10 06 12 00 We now find ourselves in a kind of vacuum.
 10 06 16 00 Now that we have territorial independence,
 10 06 19 00 many areas need to be rebuilt,
 10 06 23 00 so we have to pick up the pieces.
 10 06 34 00 We old folk
 10 06 34 00 think that if the young
 knew more about shamanism,
 10 06 39 00 they'd better understand
 10 06 44 00 the dynamics and social ties,
 10 06 47 00 all the things
 that make up community life.

CHARLIE OUTSIDE THE VILLAGE

10 07 02 00 / Charlie : I'm searching for our spiritual identity. The whites have an advanced philosophy suited to their world. In shamanism we had our philosophy too... and we have to rediscover it. That's what matters to me. But if there were a shaman or indeed, any spiritual leader, it'd be a big help.

NIGHT INUKJUAQ/ DISCO - HOUSES - IGLOO NIGHT

HOTEL: CHARLIE MEETS BERNARD SALADIN D'ANGLURE

Guillermo (Video message):

10 08 07 00 "Bueno, Charlie, te invitamos o yo te invito principalmente en la nombre de mi pueblo chipivo konivo.

Charlie, I invite you in the name of my people, the Shipibo-Conibo.

(Tu venida ya esta anunciado y asi que esto se debe concretisarse. Estaremos muy felices con tu visita y asi mismo compartiremos contigo los conocimientos ancestrales en cuanto acerca del chamanismo o tal vez tambien otras cosas mas. Gracias.)

10 08 16 00 / Commentary

Charlie isn't alone in his quest. When he was still at school, he met Bernard Saladin d'Anglure, an ethnologist specializing in shamanism. They became friends.

Thanks to Bernard, Charlie is going to meet Guillermo Arevalo, an Amazonian shaman.

PHOTO SEQUENCE

10 08 40 00 / Bernard : I brought some photos to show you a little of what you will see.

10 08 45 00 / Charlie : It looks very similar, doesn't it?

10 08 46 00 / Bernard : Yes, that's right, they're pretty much the same.

10 08 49 00 / Charlie : That one looks like a kayak.

10 08 53 00 / Bernard : Well, this is a great shaman. Here he is, treating someone by blowing tobacco. He is blowing out smoke.

10 09 09 00 / Bernard : These are their homes.

10 09 13 00 / Charlie : Those are the homes? Is that all you can see in their homes? But what about the kitchen? Aren't there any bowls?

10 09 13 00 / Bernard : There's the basic minimum.

10 09 24 00 / Charlie : Where are the toilets?
10 09 26 00 / Bernard : Well, you do it in the forest.
10 09 28 00 / Charlie : Anywhere?
10 09 29 00 / Bernard : Anywhere there are trees.
10 09 31 00 / Charlie : Just anywhere?
10 09 35 00 / Bernard : Well, there are areas for it.

MONTREAL AIRPORT - BOARDING

10 09 51 00 / Airline employee : Mr Nowkawalk – is that an Indian name?
10 09 57 00 / Charlie : No, Inuit.
10 10 00 00 / Airline employee : Thank you, have a good trip.

INT. AIRPLANE: MAPS, STORY OF GULLS, END OF JOURNEY

10 10 35 00 / Bernard : In the 60s, in Kangirsujuak, there was an Inuit woman, and it was said that she had an invisible husband, and during the summer, they saw a huge gull come very close and try to send away the men who approached her, and they were convinced that it was her invisible husband who'd taken on the form of a gull.

10 10 56 00 / Charlie : Once, two gulls flew above me. It was my mother and father. Then, later on, I looked at the sky, thinking about my ancestors and I saw a gull flying past, then two or three more. It went on for quite some time. I saw thousands of gulls. I thought they were my ancestors. I was amazed – it was quite something.

ARRIVAL IN PUCALLPA

10 11 43 00 / Commentary

Pucallpa is the gateway to Shipibo territory. It is from here that the dugout canoes set off, bound for the villages of the Amazon rain forest, and it is here that Guillermo arranged to meet Charlie.

RAIN – CAR JOURNEY IN THE RAIN

PUCALLPA RADIO

10 12 15 00 / Off (Castilian) : Muy buenas tardes, amables radio oyentes. Desde la ciudad de Pucallpa, a través de la emisora Radio del Progreso en la frecuencia 107.7 FM va contigo presentamos el programa radial.

10 12 32 00 / Cecilio (Castilian) : *¿Qué tal, amigos? Nuevamente para ustedes una edición mas de su programa favorito, "Voz Indígena", que se trasmite en Radio del Progreso. Tenemos el honor de acoger a la doctora Françoise Morin desde Toulouse. Charlie Nakanula desde Canada hermanos Inuit mas conocidos como esquimalesun pueblo indigena Inuit.*

Now it's time for your favorite program: «The Native Voice», broadcast on Radio Del Progreso. Today we are honored to have with us our friend, Dr Françoise Morin, an anthropologist from the University of Toulouse, and Charlie Nowkawalk from Canada. He is a native brother, an Inuit, the people who used to be called the Eskimos.

10 13 01 00 / Cecilio : *Quisiera que empiece con su idioma.*

What's your name in Inuit?

10 13 03 00 / Françoise : They'd like you to say your name in Inuit and then, say a few words.

10 13 17 00 / Charlie : *(Inuktitut)* Then, I said: I'm an Inuk, an esquimal, me

llamo Charlie, es la primera vez que vengo a un país caluroso.

10 13 20 22 / Charlie : My name is Charlie. It's the first time... I've visited a hot... country.

10 13 33 00 / Cecilio (Castilian) : *Charlie. Creo hablando español y un fuerte aplauso. Y justamente, pues, creo que vas a sentir también el calor humano del pueblo chipivo konivo que son tus hermanos. ¿No? Y como, así, tu te sientes... Este... De estar en una comunidad indígena, chipivo konivo de Calleria.*

Unbelievable! Charlie even speaks Spanish! Give him a big hand.

Charlie, I think you'll feel the human warmth of the Shipibo-Conibo people. How does it feel to be invited to the native community of Calleria?

10 13 54 00 / Charlie : I'm very pleased to meet my native brothers and I want to learn how these people live together, then how to do all kinds of shamanic ceremonies. I want to learn, because in the future, in Nunavik, we must start to turn back to this area.

10 14 12 00 / Cecilio (Castilian) : *¿Charlie, hay shamans en Canada, donde los Inuits? Are there any shamans among your people, the Inuits?*

10 14 17 00 / Charlie : No. You don't see shamans anymore.

10 14 20 00 / Cecilio (Castilian) : *Entonces, este... Allo. Si, buenas tardes. Heu... So...Hello! Good Afternoon.*

10 14 28 00 / Listener (Castilian) : Hello, Charlie. I'm a Shipibo from the community of Caïmito. I'm very glad you've come here.

¿Puedes dar un mensaje a la juventud indígena de Chipivos Konivos, Charlie?

Do you have a message for young Shipibo people?

10 14 43 00 / Charlie : Yes, I want them to keep, to carry on cherishing and exercising their culture, and to leave the cities wherever possible. That's very important. The Inuits in the North have been so bombarded from all sides by modern life that we've kind of lost our way, and it's very difficult, because there are a lot of social problems.

10 15 06 00 / Cecilio (Castilian) : *Bien, Charlie. Pues, es un... El pueblo chipivo te esta escuchando a través del programa "Voz Indígena".*

OK, Charlie, the Shipibo people are listening to you in today's edition of "The Native Voice".

STROLL IN PUCALLPA:

IN THE STREET – HAIRDRESSER'S – MIRROR – PHARMACEUTICAL PRODUCTS

10 16 20 00 / Charlie : What's that?

CHARLIE GOES TO BED

PORT OF YARINACOCCHA - MEETING GUILLERMO

10 17 14 00 / Commentary

Guillermo Arevalo is one of the most important shamans in the Amazon Basin.

He is a shaman and also, one of the leaders of the Shipibo people.

Several years ago, he set out to protect the native people and shamanism in his own country and around the world.

BOAT JOURNEY

10 18 03 00 / Commentary

The Shipibo live on the banks of the Ucayali, a river which, further

downstream, becomes the Amazon. There are 30,000 of them in 130 villages - as many as the Inuits in Canada.

Their territory is one of the regions with the greatest number of shamans in the world. It is here that Guillermo met his masters, and it is here that he is bringing Charlie today to initiate him in shamanic practices.

ARRIVAL IN CALLERIA

WELCOME IN CALLERIA - Welcoming song- S T

10 19 19 00	<i>"They have come to our land</i>
10 19 26 00	<i>Let us welcome them with joy, love, and tenderness</i>
10 19 36 00	<i>We are very happy and joyful, my brothers</i>
10 19 46 00	<i>We sing for you with much joy and emotion"</i>

10 20 11 00 / Charlie : I've never seen anyone like it. It's so emotional. I never imagined it would be like this. It's very beautiful.

10 20 30 00 / Guillermo (Shipibo) : Charlie! Here, this is for you.

Now you can dress like the Shipibo.

10 20 44 00 / Charlie : I'm so moved, I don't know what to say. I'm happy, very touched.

Charlie's song (Inuktitut) S T

10 20 58 00	<i>"I'm an Inuk, I'm with the Shipibo</i>
10 21 08 00	<i>The Inuits salute and thank the Shipibo"</i>

NIGHT FALLS ON CALLERIA – FIRST SHAMANIC SEANCE

10 22 03 00 / Commentary

Tonight, Guillermo has invited Charlie to attend his first shamanic seance. Using creepers picked in the forest, he has prepared the "ayahuasca", a concoction with a hallucinogenic effect. The tobacco smoke he vaporizes in the glass takes hold of the spirit of the drink and spreads its powers. Spread into every corner of the room, the smoke hunts out the bad spirits and calls up the good ones. Concentration, tobacco, and the ayahuasca will bring about a trance and enable Guillermo to get into contact with the spirits. Through them, he attains a state of heightened perception and can heal the sick and help his apprentices.

SEANCE AND CHARLIE'S INITIATION

CONVERSATION BETWEEN GUILLERMO AND CHARLIE – about the first seance

10 25 11 00 / Charlie : Yesterday I was thinking too much.

I was thinking about my children, my ancestors, my personal problems. All kinds of things. Maybe it's because it was the first time.

10 25 25 00 / Guillermo : *La primera vez no se puede concentrarse, no se puede estar tranquilo. Porque uno esta emocionado en poder... en la esperanza de querer ver, escuchar, sentir.*

The first time, you're often unable to concentrate, you're not relaxed, because you expect too many things – to have sensations, to see, to hear, or to feel

things.

10 25 48 00 / Guillermo : *Pero si uno decide entrar a este mundo, uno poco a poco tiene que ir preparandose. Entonces yo le queria preguntar a él si, hasta el momento, tiene el deseo de entrar al mundo del chamanismo o es simplemente que él quiere conocer teoricamente o practicarlo. Eso es lo que yo queria saber. Es por eso que yo tampoco no quiero arriesgarme a hacer un contacto de la energia chamanica (con el).*

But if you decide to enter this world, you must prepare for it slowly. That's why I wanted to ask you if you really want to enter the world of shamanism... or if your interest is just theoretical. It's important for me to know that. That's also why I'm reluctant to bring you into contact with shamanic energies.

10 26 28 00 / Charlie : Yes... it's not just an experiment. It's a way of seeing... if I can look inside myself and better understand who I am so that I may help our world back home. I'm not just thinking about myself – I'm thinking about my people, too.

GUILLERMO AND CHARLIE VISIT A SICK WOMAN

Sick woman (Shipibo) S T

10 27 11 00) I've been in bed since this morning.

Guillermo (Shipibo) S T

10 27 21 00 Have you got a temperature?

Sick woman (Shipibo) S T

Yes, I think so.

Sick woman (Shipibo) S T

10 27 28 00 I feel like I'm in a thousand pieces.

Guillermo (Shipibo) S T

10 27 34 00 Maybe it's a fracture.

FOREST

10 28 09 00 / Commentary

In every culture, from north to south, a shaman's initiation starts with isolation and solitude.

Over twenty years ago, Guillermo went away to spend several months living in the forest. He learned to know it and, once he had freed himself from outside constraints and gotten rid of everything superfluous, he gradually began to communicate with the spirit world.

10 28 40 00 / Guillermo : *En aquel tiempo la selva estaba muy natural pero ahora esta todo depredado. Me da mucha pena.*

At the time, the forest was still a wild place. Now it has been greatly damaged. It makes me very sad.

10 29 00 00 / Guillermo : *Esto es muy bueno. Para curarse de las infecciones.*

That bark's very good... for treating infections.

10 29 12 00 / Guillermo : *Cuando la mujer tiene infecciones. El utero, el ovario. Es muy bueno.*

When women have infections of the uterus or the ovaries, that's very good.

10 29 37 00 / Guillermo : *Esta resina se aplica a la vista cuando uno es muy dormido. Tiene mucho sueno. Que sea activo para el trabajo.*

This resin is applied to the eyes if you tend to become drowsy. It makes you more active in your work.

Si quieres probar, puedes probar.

10 29 46 00 / Françoise: Go ahead and try it if you want to.

10 29 47 00 / Charlie : No, no!

10 29 57 00 / Guillermo : *Yo tengo 2.400 plantas escritas.*

In all, I have listed 2,400 different plants.

10 30 08 00 / Guillermo : *En su país, necesita hablar con personas que conocen una planta, la utilización de una piedra o de barro. Entonces todo ese conocimiento tiene que él almacenar.*

In your country, you have to talk to people who know plants, the use of stones, or mud, even. You have to store up knowledge about all these fields.

10 30 21 00 / Charlie : There are a lot of medicinal plants that we still use today. Ten times less... perhaps a hundred times less than here...

10 30 33 00 / Guillermo : *De todas maneras hay un conocimiento para que él pueda desarrollar, descubrir lo que hay, lo que existe en ese mundo misterioso que es la parte espiritual de la naturaleza.*

That doesn't matter. In any case, that's knowledge you can develop. You must discover everything that exists in this mysterious world and the spiritual part of each thing.

10 30 49 00 / Guillermo : *Una planta tiene su espíritu y ese espíritu te va tomando contacto con los demás espíritus y te va guiando que es bueno y cuales son malos.*

Every plant has its own spirit, and it is this spirit which lets you contact the other spirits. It guides you and tells you which are good and which are bad.

10 31 05 00 / Guillermo : *Cada espíritu tiene su forma.*

But each spirit also has its own appearance.

10 31 11 00 / Guillermo : *Son muy fantasmáticos.*

They all have very fantastical shapes.

SUNSET - CHARLIE DAYDREAMING BESIDE THE RIVER

10 31 32 00 / Guillermo : *Eso sí, en la noche, tiene que concentrarse bien. Creo que tiene una cadena, la cadena del chamanismo indígena. y esta noche yo también voy a tratar de que sus ancestros puedan llegar donde él.*

Tonight you'll have to concentrate. I believe that there is a chain, the chain of native shamanism, and tonight I will try to put you in contact with your ancestors.

10 31 56 00 / Guillermo : *Cuando hay efecto fuerte, se presentan muchas cosas. Muchas cosas bonitas, lindas, feos, oscuridad o luz. Uno siente debilidad, uno siente alegría, tristeza, pena. Pero no hay que dejarse llevar por las cosas negativas. Siempre hay que estar nuestra mente en la parte positiva hacia la luz.*

When the spirits are here, you can see many things. Good things, beautiful things... ugly things, too, darkness or light. You can feel very, very weak or happy, or full of sorrow and sadness. But you mustn't let yourself be carried away by the negative things. Your spirit must always see the positive side of things and go toward the light.

SECOND SHAMANIC SEANCE

DISCUSSION BETWEEN GUILLERMO AND CHARLIE

10 34 13 00 / Charlie : First of all, I started to see a cloud-like shape.

And then, there was a kind of... a fox or something. I don't know, a dog... Rather white. He was looking at me, too.

And I could see Guillermo who was sometimes very big and sometimes very small.

And then, through Guillermo, there were messages about marine animals and

land animals.

All this through space. Moving energy...

And then I saw my ancestors' faces.

There was my mother and father.

I saw my ancestors like the northern lights.

10 35 23 00 / Guillermo : *Yo pensé que a partir de ahora claro que si él hace un esfuerzo pero así mismo él va a ir encontrando una transformación en él mismo. Su egoísmo, su orgullo. Todas esas cosas se van transformándose.*

I think that from now on, if you try hard, you'll start to feel a change in yourself.

Your selfishness and pride - all that will change.

10 35 49 00 / Guillermo : *Entonces uno siente el amor hacia uno mismo. No? El autoestima. Y también encuentra el amor, el autoestima con los demás. No? Si. Nos lleva hacia la paciencia, hacia la paz.*

You'll gradually learn to love yourself, to respect yourself... and as a result, you'll love and respect others. You'll find patience and peace.

10 36 12 00 / Guillermo : *Anoche yo ya le hice el contacto, he puesto ya la chispa del conocimiento de su subconsciente. La energía del conocimiento del mundo chamánico ya está puesta dentro de su subconsciente en los cinco sentidos. Entonces eso tiene que desarrollarse. Y para desarrollarse tiene que seguir la disciplina de sus ancestros. Si él cumple con la disciplina él puede llegar a ser un gran chamán o un guía espiritual.*

Last night, I opened up the path to your subconscious. I made contact with the energy of the shamanic world. It will now spread through your five senses. It's up to you now to develop it. And to do that, you have to follow the discipline of your ancestors. If you follow this discipline, you can become a great shaman or a spiritual guide.

ANISHEATI CELEBRATIONS

10 37 16 00 / Commentary

In the heart of the dry season, when the moon is full, the Shipibo come together for the Anisheati celebrations. This feast marks the coming of age of the young girls in the village. The most important time is when the women cut their proteges' hair, but the ceremony also has a collective dimension: the dances, songs and drinking enable the members of the community to relive their history and affirm their profound identity.

The Shipibo claim that, on this occasion, the invisible creatures of the forest - the "chaïconis" - come and rejoice with the humans. These chaïconis sing through the shamans' mouths and inspire the motifs on the people's clothes, the ceramics, and the body painting.

FLUTES - HAIRCUT - DANCE - SACRIFICE

10 40 18 00 / Guillermo : *He querido más que todo valorar la cultura.*

What I wanted to do more than anything is to enhance the value of our culture.

10 40 26 00 / Guillermo : *Porque las religiones estaban acabando con este conocimiento.*

Because religions were killing our knowledge.

10 40 34 00 / Guillermo : *Entonces yo dije: algún día yo seré un líder de este campo. Entonces yo hice una decisión para ir haciendo entender a las religiones o cualquier autoridad políticas que este conocimiento es importante.*

I said to myself: One day, I'll be one of the leaders of this community. And I resolved to make the religious and political authorities understand how important our knowledge is.

NOCTURNAL SINGING & DANCING - NIGHTTIME - CHARLIE UNDER THE MOSQUITO NET

THIRD SHAMANIC SEANCE

10 41 40 00 / Guillermo : Bueno, yo tengo muchos contactos.....El chaman conoce todas las enfermedades, las sintomas. No? Conoce la parte sicologica. Si usted engaña, se ve en los ojos. Segun tus gestos te conoce. No? Y cuando hayas perdido tu alma o el anima, te conoce. Entonces uno esta preparado para todo.

I have a lot of contact with many kinds of energy and many spirits. You have to be able to use this energy according to the illness.

The shaman knows every illness, every symptom. He is also aware of the psychological part of people. If you lie, he can see it in your eyes. He knows you just by looking at you. He knows if you've lost your soul. A shaman is prepared to see everything.

10 42 45 00 / Guillermo : Mas que todo psicologico. Uno ha perdido su energia. Se siente perdido.

Most sick people have psychological problems. One person has lost his energy. He feels lost.

10 43 03 00 / Guillermo : Otra fue de que ella es viuda. Entonces tiene un trauma. Bloqueado el sentimiento. Se siente tambien como si ella va a morir.

Another is a widow. So, she has suffered a traumatism. Her feelings are blocked. She feels like she's about to die.

10 43 52 00 / Guillermo : La bebida es mas que todo por causa del problema psicologico de los padres. Con una contaminacion. No?

The baby is sick, because his parents have a psychological problem. It's like a contamination.

10 44 06 00 / Guillermo : Agravan cuando no hay quien pueda dar sugerencias, quien pueda dar una orientacion a los jovenes.

Things get worse when there's no one to advise and give the young people direction.

10 44 25 00 / Guillermo : Ahi esta la tarea del chaman. En el campo moderno ahi esta el psicologo, ahi esta el psiquiatra.

That's the shaman's job. In western societies, there are psychologists and psychiatrists to deal with these problems.

BOAT TRIP TO PAOYAN

10 45 04 00 / Commentary

Even if the Shipibo manage better than other native peoples to preserve their culture, they have great difficulty getting their land rights respected. The forestry and oil companies are continually despoiling them.

This situation is now coming to a head, causing the Shipibo leaders to come together and affirm their existence as an ethnic group with valid land rights.

POLITICAL MEETING

Guillermo (Shipibo) S T:

10 45 39 00 Some people have become organized,

10 45 42 00 but they are stuck in reservations

10 45 46 00 and put on display.

10 45 49 00 They want to fight,

10 45 52 00 but they are encircled and dominated.
 10 45 55 00 And in this way,
 10 45 57 00 they are prevented from making progress.
 10 46 02 00 One day, I met Charlie.
 10 46 08 00 Through him, I learned
 10 46 11 00 how his people lived.
 10 46 14 00 The Inuits came together
 10 46 16 00 to protect their rights and obtain grants
 10 46 20 00 and the respect of the authorities.
 10 46 23 00 They have everything,
 10 46 25 00 they want for nothing,
 10 46 27 00 but they have serious social problems.
 10 43 30 00 Their experience will help us
 10 46 33 00 to avoid the same pitfalls.

FOREST, TAKING STOCK OF CHARLIE'S JOURNEY

10 46 39 00 / Charlie : When I look at Guillermo, he's busy the whole time. As he put it, it's a lifelong commitment... I have a lot of thinking to do on the subject, but I want to help people.

It's a different world here. It seems like there aren't any social problems.

People make do with what they have, they're highly motivated to live their lives. It's a bit like the way the Inuits were before. It's the complete opposite back home now.

I've learned a lot: that a human being - me, anybody - can live a more advanced spiritual life. We ordinary humans live our lives in a world of five senses, but with the ayahuasca and the shamanic seances, I was able to glimpse the sixth sense and I'm now certain that other world exist. The spirit world really exists. My faith has been stirred up, it's stronger now. I now have directions to explore. I have the basic notions of shamanism to take me toward a deeper spiritual life. It'll always be a part of me.

Be it in private or in public, it will remain in my life.

SETTING SUN - CHARLIE AND OLIVIA BY THE RIVER WOMAN SINGING

Song subtitles:

10 48 33 00 *"To those who live at the end of the world*
 10 48 37 00 *I dedicate this song*
 10 48 42 00 *When you return to your lands*
 10 48 47 00 *You will take my voice with you*
 10 48 52 00 *Please look at us closely*
 10 48 58 00 *So that, when you get home, you can tell people*
 10 49 03 05 *You who are travelers*
 10 49 07 00 *Look closely at what we do*
 10 49 13 00 *Please take this song with you..."*

CHARLIE IN THE NORTH – OUTSIDE HIS VILLAGE

10 49 36 00 / End credits

The shaman's apprentice

A film by
Stéphane Bégoïn

With the participation of
Maurice Ribière

And the help of
Charlie Nowkawalk
&
Guillermo Arevalo

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Musical excerpts

Katutjatut - Throat Singing
Inukshuk Records

by

Alacie Tullaugaq & Lucy Amarualik

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