

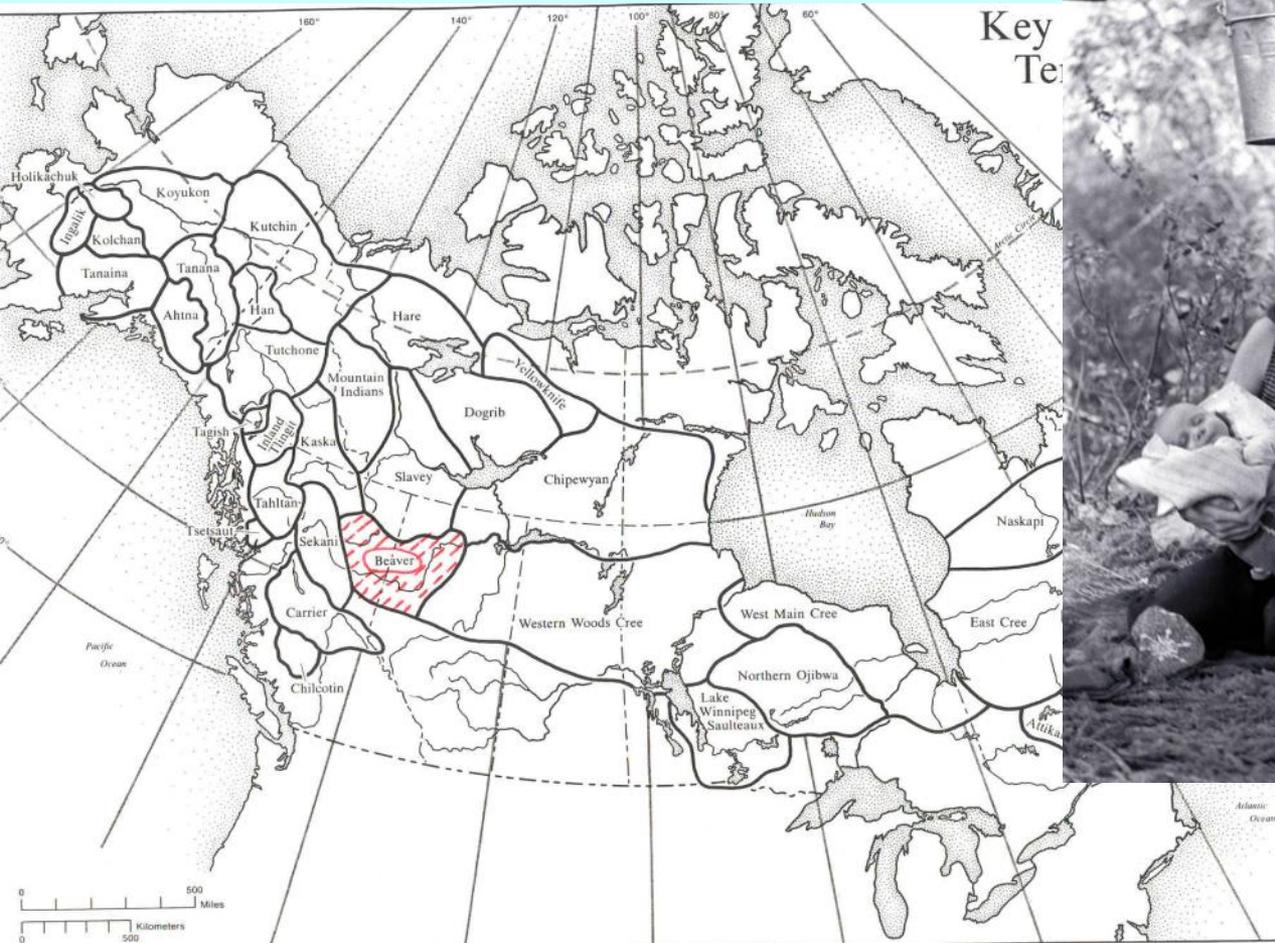
Northern Health & UNBC Innovation  
and Development Commons  
Brown Bag Lunch

Implications for Health of BC  
First Nations Reincarnation Belief

May 22, 2014

Antonia Mills with Grace Rossetti

# I got Introduced to Reincarnation by the Beaver or Duneza



Key  
Te

# Many Years Ago



Sam & my  
son Aballi  
1967

When Sam & Jean St Pierre of Prophet River BC adopted me & my husband back in 1964



& taught me so much about rebirth

Who the new babies were come back from

Jean & Sam St. Pierre & my son Aballi in 1967



They taught me how  
to treat a baby as a  
respected Elder  
come back

Sam & Jean St Pierre &  
my son Aballi

Ataklutz (he laughs) Ridington  
& my God-son

Bobby St. Pierre

And the  
importance  
of treating  
all life forms  
so they  
would want  
to come  
back



# So I began to learn from these deeply spiritual people

& used my PhD thesis on "The Beaver Indian Prophet Dance and Related Movements among North American Indians"

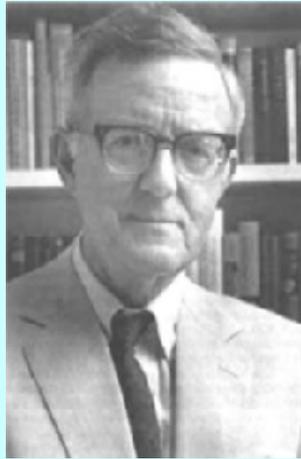
to see if other First Nations also experienced and talked about reincarnation of people and other life forms

And found they did.

Picture: Charlie Yahey, the Dunne-za Prophet,  
His Wife Anachuan  
& my son Aballi 1968



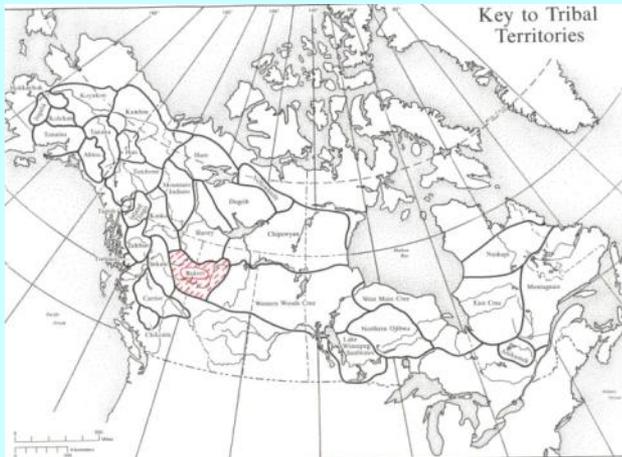
# I met Dr. Stevenson in 1984 in Vancouver



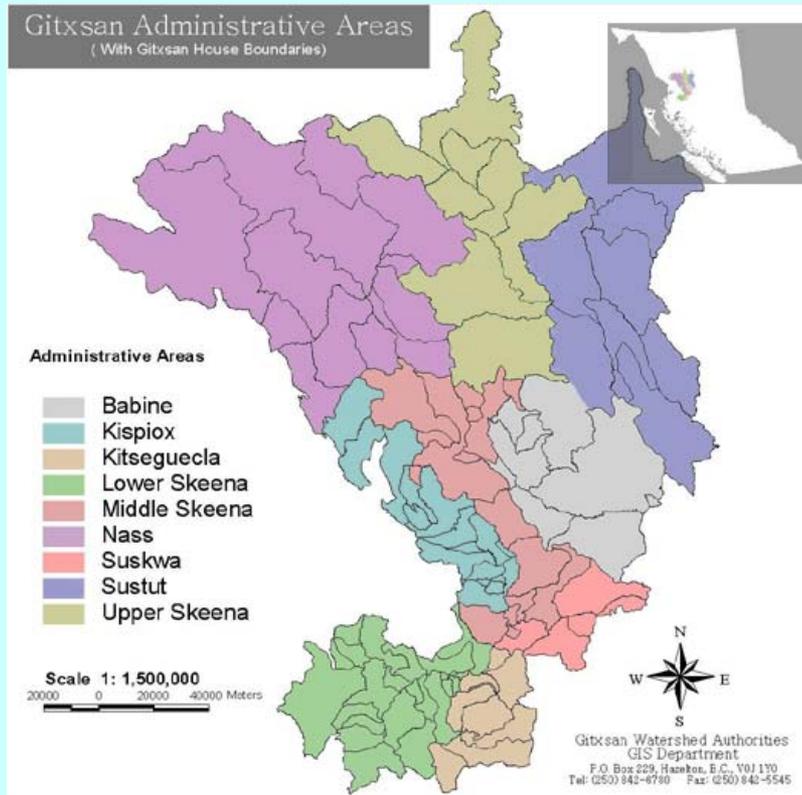
When he was looking for someone to continue his studies of reincarnation with BC First Nations

Ian Stevenson (1918-2007) is the Pioneer of Reincarnation Studies

Hired as Chair of Psychiatry at the University of Virginia, specializing on psychosomatic illness, he later founded the Division of Personality Studies



& went on to use his careful case by case study of reincarnation among the Beaver & Gitxsan in 1984



# Old and New Connections

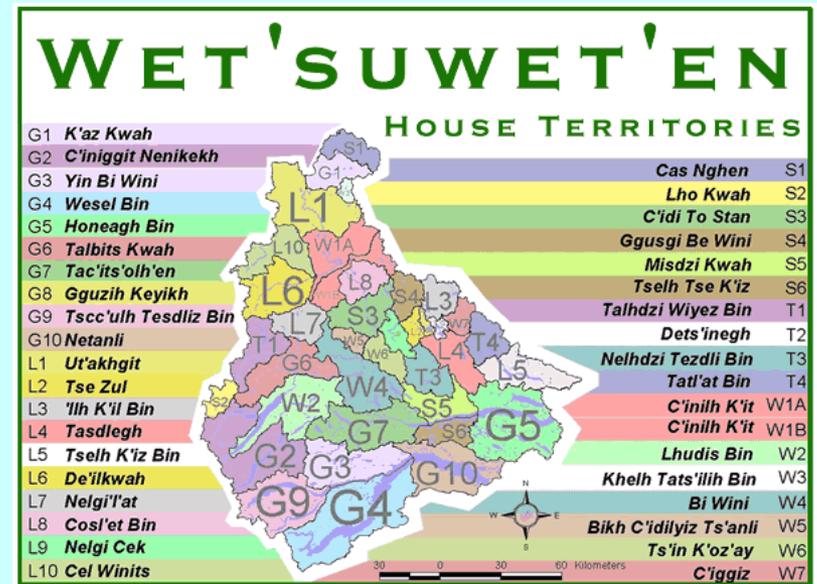
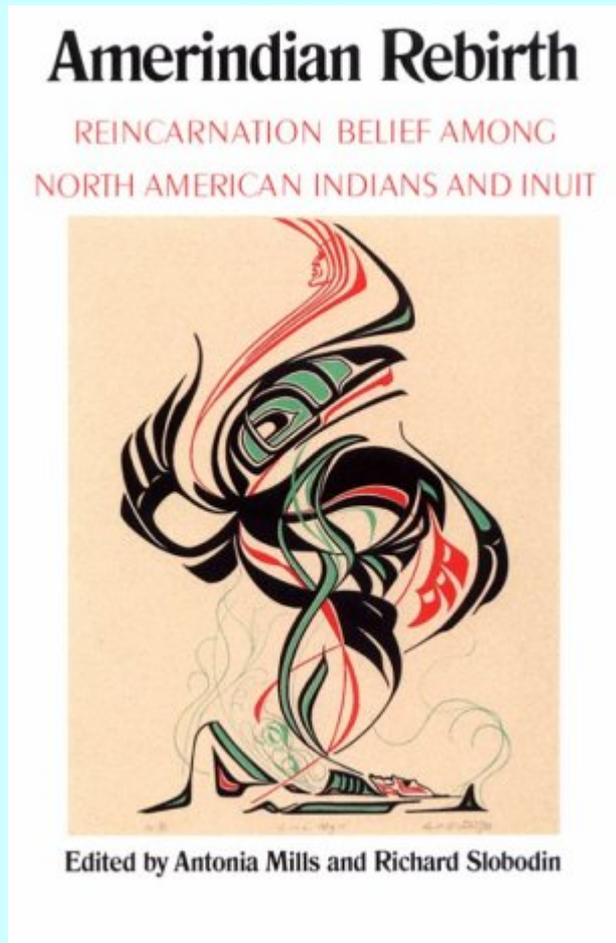
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The Beaver told me  
About a whole bunch  
of people I had known  
who had come back,  
including my Beaver  
Indian dad Sam St.  
Pierre (18 months old  
he climbed up  
into my lap!)

The Gitksan I was  
meeting for the first  
time ~ in one week  
they told me about  
25 impressive  
examples of Elders  
come back as babies  
(See Mills 1988a)



So I worked on rebirth & land claims with Witsuwit'en too from 1985 on and continue to learn about new come-backs



# Has a Chapter on Pierced Ear Birthmarks Among the Gitxsan



Figure 2. Birthmark resembling a scar on Alan Webster's right ear.  
(Photograph Antonia Mills)



Figure 3. Congenital marks on the back of Alan Webster's left ear.  
(Photograph Antonia Mills)



Figure 4. Congenital marks on the back of Alan Webster's right ear.  
(Photograph Antonia Mills)

# I got further mentored in Rebirth by being hired by Dr. Stevenson from 1986-1994

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He is author of 18 books (8 on reserve for the FNST 409 course) including:

- \*Birthmarks & Birth Defects related to cases (3 books)
- \*Cases in different countries (4 books)
- \*Children Who Remember Previous Lives
- \*European Cases

# Implications for Health (First Nations & all)

- Aversions and Attractions
- Phobias and Phobias
- Birthmarks and Birth Defects

Occasional Health Issues related to who they were before

# One Gitksan Example with a Birthmark



## With many features:

- Announcing Dream
- Birthmark
- Precocity
- Recognitions
- Special Knowledge





Nathan pointed out  
his birthmark

\* To us as soon as  
we arrived, without  
saying a word

\*Over & over again  
as a baby when pre-  
verbal – part of his  
precocity

# Nathan's Birthmark

Noticed at birth

\*Relates to Near Fatal  
Wound on Chest of Mark  
Peters Sr.,  
Nathan's Great-  
grandfather,  
From fall from a Railway  
Car he was Loading



# Nathan Case: Special Knowledge:



How to Survive  
a Bear Attack

# So Nathan Intent on Teaching/ Protecting His Son- cum-Grandfather



# Nathan Case:

## How You Know When an Ancestor Has Come Back

- **Precocity** ~ of pointing out Birthmark, & in his
- **Recognitions:**
- \* **Of Fishing Sites**
- \* **Of Smokehouse**
- \* **Of His Boots**
- \* **Of Helicopters**



The old smokehouses at Kispegas.  
Photo: National Museum, Ottawa

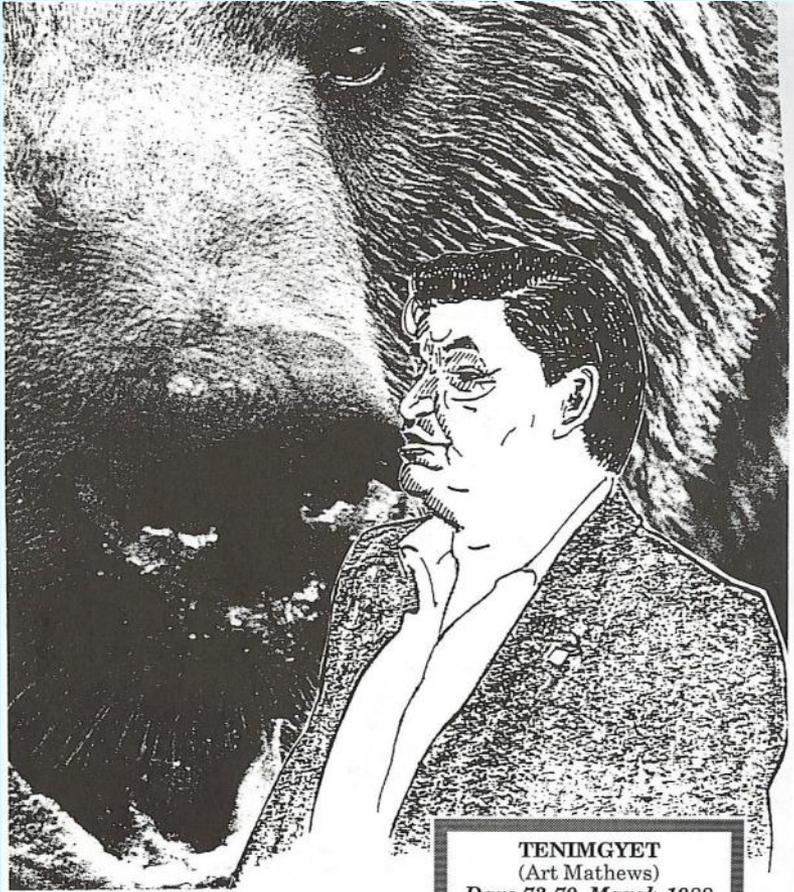
### Preservation & Storage of Food



# Not Knowledge Nathan's Grandfather Needed

His Head Chief Name  
Means “Half Bear  
Half Human that  
doesn't hibernate”

But Mark Jr. Was  
Taught by his  
father who was  
Head Chief of his  
House

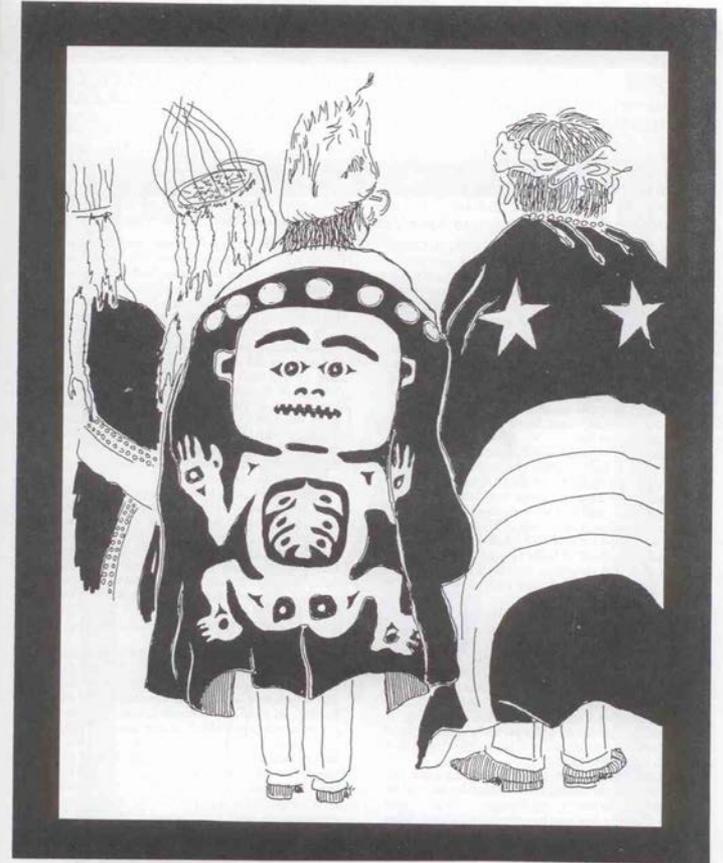


TENIMGYET  
(Art Mathews)  
Days 73-79, March 1988

*“Tenim means a half bear/half human. Tenimgyet is a bear without a den that walks around all winter; it doesn't hibernate.”—Tenimgyet (Art Mathews)*

# Other Gitksan Cases Regarding Health

- Many cases in this house
- Eldest brother of current Head Chief
- The Late Head Chief



Opening prayer outside the courtroom, Smithers, British Columbia, May 11, 1987.

# The Late Head Chief

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Born with a  
Birthmark on  
thumb

Significant  
Career as an  
Educator

Later developed  
birthmark on  
back

Developed back  
problems as an  
adult



file from the House of Hana-muxu

Handwritten notes or scribbles at the bottom left corner of the page.

# The Late Head Chief

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X-rays showed back injury

Came at age the PP was injured

PP became healer at that age

Head Chief shifted to being  
Director of Healing Lodge –

Wilp Si' Satxw - Community Healing  
Centre, aka House of Purification

NW BC First Nations peoples note that past life memories intertwine lifetime after lifetime & on & on....



Grace has had amazing experiences

She sees peoples past lives

She has had an impressive past life herself .....

Many people have  
deja-vu  
experiences: “I  
have been here  
before...”

Or Phobias for “no  
reason”

&/or instantaneous  
likes & dislikes of  
people meeting  
them the first time



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