

Title: 0093-Our Voices-Oral History of Cree
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Oh Hello, this is Louis Bird from Peawanok, Ont. Today is June 30, 1999. Now this morning, this story may not be required to actually search the Archives for the story. It would help to listen, so for you my friend Doug Hume, I want to give you something to write for me, in the mean time I will search a story that will give you some research to do. There are many a little stories that you will find them , that you will, you may find them in the Archives. Now before I begin I want to thank you for the letter you sent, it is very useful, many things that I have questioned my self, there were there and give me the answers also. For example the Ojibwa and where did they's came, one thing that I have notice the name that I used about the tribal name, there was a name call, a tribe name we named them as the Omushkego people. We called them a [Beothuk]??, I have I have sought the word in your letter which which is [botwani, botwani] ??, not the one that you found in the other words, I forget now what the sound, not that one but the one last part of that paragraph it says [botawani]??, that is the one I think in which the Omushkego people have said [Beothuk]. Now I am going to give a little example about this [Beothuk]

Story,

First of all it may sounds complicating, but it will not be. I hear the loon not far away, there is a lake here where I am standing, not far from here, that the common loon if

you can hear it, yes it did come in, I didn't think that I could record him, sounds pretty loud in my own ears. So any way where was I, oh yes, I wanted to say once more, that the stories that I tell, the stories that I have heard from my parents, from my grandmother, and the other elders that grew up with my grandmother, even the older ones, that I managed to see when I was a little boy. I did not speak to those people but I have heard their stories being told to us. So now what I am getting at here is this, the a this the region the territory I'm talking about is only probably, eight hundred miles [inland]?? from the tip down James Bay, Moosonee and all the way up to the York factory. We did it in two hundred miles inland stretched, so that's the section I'm talking about. In this area, the mind and the thoughts and the philosophy and the spiritual beliefs and practices and shall we say, I think this, the word would cover what I'm talking about, their world view is what these people are made out of. So this is in the section what I'm telling it's it's more on between James Bay and the Hudson Bay, and another major major area is about south from York factory in between fort [Severn]?. These are the areas Omushkego used to call them[Mooshawow, Mooshawow Mooshawow, Mean tree less tree less land, tundra with out trees, very little trees. Where mostly in summer that is where these people used to live. On the middle of June into the middle of September even before that, usually at the beginning of September, that is when these people move back inland from the Bay area, so that's what I'm talking about. So these people these are the one talking I'm I'm am I am called them in my story- Omushkego, but in the in the today's categorization of tribes in in in Canada, in North America, we had been the Omushkego speaking people have been clustered with the Algonquians, this the grouping of the first people, by the European expert, I mean the European studies done by the

anthropologist and information given by the missionaries and the early explorers and the fur traders and all that stuff, we you know that. So anyway these are the people I 'm talking about, what I am saying here does not happen to people further inland from the bay more than 200 hundred miles, and it doesn't go farther than south from Moosonee, it doesn't go further than York factory, but towards about 200 miles inland to the west. From there on it is different story, the reason why is that the land is different, the way people live, move with the season is different. So that is the truth, that is the facts, if we are gonna understand that. So the way these people are their stories are located all with in that stretch of land that Omushkego area. Everything that is dramatic, horror and mystery and and a a pleasant story , a love story or whatever if it is ever and any other kinds of stories took place in place with in that place, within that territory. And all the all the words we use wars, we call Indian wars sometimes, but they are not actually wars, in those days the Omushkego people did not organize the war, they experienced what they call sudden attack from other other tribal neighbors. Maybe not even close neighbors; it could be some tribes from far south or even from the Inuit people. The way the story goes one can understand, if you closely listen to the stories about the the scimmages that took place between the Omushkego and the other tribes. So this is going to be subject on this tape recorder. The the gorilla type of attack that experienced from the other tribes, the old Omushkego on the region of James Bay and Hudson Bay. Now there is also another thing that I want to include here, I have said everything that took place in the Omushkego language, every story that is told, it all happen here within that direction. All all all the incidents, all the horrible things that happen with these people, the things they do, it all took place in that territory. I want to say about a few things before I begin, there are

stories that are mystery, and the mysteries that the Omushkego experience are still there today, they are still, we still have these stories, but slowly and slowly are diminishing, I mean they begin to they begin to diminish, the stories are smaller and shorter and less dramatic and less horror. So now they begin just as small jokes, something you can just tell and laugh with, but then time past they are very terrible, scary, just like any other nationalities in the world that have a terrible beginning, so we did have the same thing. So that there is something that I want to mention here, we I have always been, I have always repeated myself, saying there are major major ones of five legends which include the fictitious characters who played the part in that story. In five of these major legends one of them is called [wiisaakechaahk]?, that's the name of the story, the name of the legend I mean, and a it's it's very long one. And one of one of one part of that story it says something like a this character was a [wiisaakechaahk]??, sometimes in the story he is ordinary man, some part of the story he is a very stupid character and sometimes he is plays the part of the creation. Sometimes he plays the part a part of great spirit or being, we can say the older person, he has the authority everything, but ah but sometimes he is also, he is also known to be so powerful and mysterious, not one person but more like hundreds of people in one. And for this reason I say there is we used this character, [wiisaakechaahk]?? when there is no explanation about the question. I said this happen like I said before, all the dramatic events are always located in that region, today we call Hudson Bay and James Bay peninsula, that area. They call that treeless tundra, in our language we say [Mooshawow]?? and a everything took place there, and so is to the north northwest, close to the York factory and between Hudson Bay and that sort of height of land, they also call that a treeless area [Mooshawow]?? . So people used to go there long

time ago people always move to the open area during the summer. People who live with inland, they come out in the coastal region to stay away from the flies, that is the most important thing. They come out in the open to stay away from the flies that are so thick in the bush and the second reason is to be able to stay in camp in the open area, for the clear vision of expected or on guard for the attack from other group of people. It doesn't necessarily the other tribes, sometimes it happens within their own tribes for some reason, I will not go into detail on that, but I will say that these are the two main reason plus others why are Mushkego people move to the to the coastal region, close to the Hudson Bay, close to James Bay shore. One other reason that they go there, all animals migrate, animals mostly caribous, all of the small ones, except most doesn't go into the open country. So ah the geese, all types, Canadian geese, ducks all move in the Omushkego area, I mean the tundra, in the open tundra. The reason is that they do molting, when there is a molting season, they find the bog lands close to the bay where they where they where they change their feathers. And geese, a molting geese, they usually congregate, mostly they are not pairing type, they are not egg laying geese. Sometimes mostly are male geese, and a young female geese whatever it or so do not mate, so they could they could they could flock into a very large flocks maybe one hundred , five hundred even a thousand, so there is places where on a coastal region, where they where they do a molting. So that is one of the reason the the Omushkego people move into the James Bay area, into the bay area, just because of that. And then and then there is the caribous, caribous move into the bay area at the middle of April, sometimes a bit later, just as soon as the snow is melting, as a slush, during that time before the ground gets to soft. They come from within the land, where they have wintered

and then move into the coastal region, and there they are right close to the Hudson Bay or James Bay shores, maybe maybe within a mile or two where ever there is high ridges and dry ground, the male will stay there and also the female will have her calf in that region, so the baby calf will have a dry ground where he be raised. And a female will stick around and to that one section, they won't show much, you won't see those animals, but the occasionally when it is so hot, when it's hot in summer with so many flies, yes they will take off into the open, they too will run away from the mosquitoes and flies, especially the the horse flies, the one that have yellow legs and things like that, they are terrible things and they will run into the open they caribous, they will go right down into the sea. One of the reasons they go there is this, I forgot to mention the caribous like to eat salt, so they go out into the shore of the Hudson Bay on the tide water and they will eat those seaweeds which we call [atwawukaloncloths]?? [asensen]?? Do you know those [asensen]?? Its just like a baby diaper, you put it in your crotch area and cover your bum and you and your manhood and tie a string around your hip, on top of your hip and then this cloth covers your your bum and your balls and then you you safe from that, from indecent exposure, or whatever you call it, and another section hangs in front of your two legs and then it hides the bouncing of your your manhood. So a ladies have that to, but they have skirt over that, so ah um for that reason that piece of material is called [assan]?? Even today kotex are called [assan]?? And the baby diapers they called [assan]??, so we call them [assenatic]?? I think it's [assenatic]?? That means the loin cloth of these old Inuit people who used to attack the omushkego's on the Hudson Bay shore. Apparently I will go to that story later, first first let us explain why did the Omushkego's move into the open tundra, so that's why the caribous there and the

molting geese are there and out of those, the creeks that run into the into the Bay usually the fish congregate out in the open at the open open mouth this the mouth of these creeks and large larger creeks. The trout fish and the white fish and the seals are there, so everything is going into that shore of the Hudson bay and James bay, that where all plenty, it is easy to get, it's just like a season, a holiday season for them. Warm it's easy to be walking around with out clothes and it's and it's so close to have have something to eat, so this is really a very a very good time in the season, only two months, so that's why these Omushkego people move there. And then one of the things I said, it is there that they can absorb what is coming to them, if it is dangerous, if it's a , even if it's a polar bear seems to wonder off in to the camp, they will always see it close by, so they would either kill it or chase it away. Do you remember these people were very conservative people, they don't just kill any animals that is big and that can go rot early in the day during the summer. They kill animals that they can swiftly put it away and preserve it, so it won't be destroyed. Okay lets get back to this most the same topic, trying to explain where the story took place and why it takes place there. I was talking about a character a legendary character by the name of [Wiisaakechaahk]??, he plays the part of mystery, we know body seems to know exactly how old this Hudson Bay is the shore, the geologist and archaeologist both also, I think agree a certain number of ages, how old this section would be. Some geologist that; I have spoken to have said ten thousand years ago. In part of this land and the Hudson Bay, James Bay was covered with water, at least ten thousand years ago. Some protruding out tops of the rocks were exposed, slowly ventured through the time and appears as a land and covers the land

later. So after that time period that's when the Omushkego's began to move in, and in that time is, it's a timeless history, we don't know what time when, how many years.

So this story in our legend took place in the Hudson bay area, it is still there, but how old is this section is the question, how old would that be, where this a mysterious object is there, it's still there today and it is called [Wiisaakechaahk]- ??- shelter, it's in that very close to that cape Henrietta Maria but towards to Northwest section. It could be about fifteen or twenty miles from the actual peninsula, you could see the peninsula from there and you could almost see this this object from the peninsula, this shelter, the shelter of rocks. The rocks you know the the lime stone, the large lime stone that were there and they would form into a shelter, open end to the south, just like the way the Indian people do. They usually put there shelter or a lean to mostly to the North section and open to the south, this is exactly what these stones are set up, apparently by the human mind and the human way of doing things. But the problem is who did that? How did they ever, how did the person ever lift those rocks? They say one piece of rock would not be able to move by one person or even two persons but there was put into a shelter, standing up I think, I'm not to sure if they were standing, I didn't see them myself but apparently the way people sound they been stand on edge, and how many pieces nobody said to me, I didn't see that but I was very close there but they are now going into the into the ground more like the ground is overgrown is there, the moss and all this stuff. And so people have been mystified by who made the shelter?, how did they ever move the rocks?, what did they use to move these and place them in as as especially a place as this?, a perfection was very rugged long time ago, there was no such thing as a meter, straight cut, there is no such thing, so but at least placing those rocks was done by the human mind, and the

human strength or if it's not, some other strength. So we the Omushkego people not long ago have talked to the European experts like the M & R people, they usually, they were known as at the beginning, they used to be called [Witusegema?] it means muskrat boss, but they are very vicious, there very aggressive people, they really dominate people because they dress like a police and their their dress just like the police, they behave worst than the police, they say. So they really scare off people, they like to intimidate people and they were called muskrat bosses, I mean no, a beaver bosses, first at the beginning they call them muskrat bosses and then after that, beaver bosses and then later on they begin to be known as a lands and forest people and then recently they were turned into a Natural Resources people, natural resources officers. So they more like a game warden, they watch games and every things and they supposed to knew about the land, all all they know they get it from mostly from anthropologists studies and the missionaries from the Hudson Bay and all that stuff, Hudson Bay and archives what ever you want to call it, and all the expert came from there but some later on in 1950 or before that, they begin to ah to begin to cooperate with the Natives or wanted to like them, so they would get the information from that also. But not everything was offered, not every thing was given to them because they didn't ask, they assume to much. So it was those people, I don't know exactly when somewhere around 1930, ah 38 I think, was the first time the [watsassgeemon?], muskrat boss was asked what who made those things?, but apparently he, this person could not give an answer. So he make assumption, so he says there is there were a, Inuit tribes used to pile stones like that and they could have been the one. Perhaps he is right, he could be right and then he says also there are other tribes down south who has created some structures, they could have traveled this way and put

the landmark. That is also logical, so that's what's his answer, but the Omushkego's who associate their mysteries with the fictitious characters in the legend did not take it very seriously. They said how could they have moved the stones? , what did they use?, what leverage did they use? for a few people to do. So nobody actually gave an answer, are even someone to dated these things, I don't think anyone ever do but they are there. So they call it or the Omushkego call it [Wiisaakechaahk?] shelter, and then from it, not far from there, within this within two miles or a mile and a half distance, how many kilometers is that I don't know, but anyway it's a mileage measure stick that I use. So they say within a mile and a half from that distance in the very flat ground you can actually see there is another stone, another huge stone that sit over the top of the other stone. They say sixth one is the height of a human, human, a man standing that's the height of this stone, so there is another mystery, how did the stone gets there and well placed ah base? They said there is five big rocks in under it stand and it is in the shape of the, egg shape six feet high there about's. So it it weighs a ton but who put it there?, how did they ever move these rocks, the big. So this question also ask who put it there? how?, and when? , if we say, if we take the archaeologist measure time measuring stick, if that place was covered under water ten thousand years ago, we can assume it's less than ten thousand years ago. If we can say five thousand years ago we might be able to say, these rocks were forming, formatted by the movement of the ice under way, they could have pushed these rocks into section, into this place. But the nature, ice does it precisely measure how it's placed the rocks?, so that's the question. So the most important thing about this rock stuff is that, when did it happen?, can it be measured? or can it be possibly assume who, which human did this?. I know the Inuit people do that up north, they place

rocks heavy and then in, not in the edge wise, but they put them on the flat section on top of the other. The Inuit people did that as a funnel when they go out hunting caribou together, they also put it as a landmark to know exactly where the caribous usually migrate, that is the information that I got, but there is also another information. So anyway about this section and this Hudson Bay and James Bay, here is that place the mystery that people don't not understand yet, I mean no one has every questioned it, they just assume well, there was a certain, there was a unquestionable mysterious man called [wiisaakechaahk?] so he did that. Now let us forget about this [wiisaakechaahk?] and a mystery, let us now return to makeup and the world view of the Omushkego people who live there, how did they look at the land?, how did they look at the world they live in?, what did they think? and so we have covered a little bit of why, directly from there own words not from the anthropological point of view but a in the forms of a in a forms of legend and the stories the oral history of their own people, this is where we get this from. And now another part that we are gonna always have been a question, the story teller and the listeners and the elders who try to form an opinion, to as as a fact about these subject. It's about the what do you call it, ambushes ambush or Indian wars, or what ever word that fits the describe the situation. The people who used to come apparently in those in those during the summer period, who came to attack the group of Omushkego's camping or living in the coastal region, who were they?. We the people the Omushkego now we live today, we don't we don't really care who did?, the only thing is the story is exciting, very entertaining, horrible really but it is something that is romantic about the Omushkego's stories, the Omushkego history, oral history. We do understand according to the way of the story, these tribes who come to attack the Omushkego people

unexpectedly in summer, one of them were some stories says that they were the Inuit people, but we the Omushkego people did not did not particularly care to distinguish between which tribe and whose tribe are these, the only name three kinds of tribes from their own their own tribal point of view. One tribe they always readily mention is Ojibwa, Ojibwa's. There the ones who used to come and steal women recently but in the past they are the ones who usually come and disturb the Omushkego people for some reason and they are the tribes who used come and blend with them, they just simply joined the tribes and live here as long as they wish and then they just back into their own into their own section, sometimes having a wife, sometimes they stay, blend with the Omushkego's and marry the daughters and have their children sometimes decide to move back into the into their territory. That has been frequent and always there, and then the other tribes that people knew, these were the people they call Beothuk, we I my self and my grandmother never explained exactly who are [Boethuks ?]are. Some people say they came from way inland, some people say they came from the prairie, [Boethuk]? is supposed to came from the prairie, but it's not I don't think it is. I think some people just assume to much when they tell a story, but there is there are other tribes , they call them, they call them [Matweyaskikwan?] ? , these are by the fact are the plains people. I hate to say plains Cree because they were not only Cree, they were they were like a a tribes mixture of Ojibwa's and things like that. Blackfeet speak the same language almost as Ojibwa, but the real Ojibwa's they are south, they were south, they were within the great lakes and the south lakes, they say but [Sootos]?? and Blackfeet's speaks the same lang, the same dialect. All these people used the same language, the only thing different sound like they say [Anwe]?? and then we say [awinikandaneho]?? and a and the Western, the Cree

tribe like this [tanchi]?? , so all these are similar. So they are not different tribes they are just different way of speaking, different dialect. And so [Beothuk]?? is this still a question, which tribes are they?, how far were they?, but Beothuk I think it's just a myst, the mystery tribes who who actually came maybe far distance because they were the ones who usually very cruel and then the other tribes are [Aatawewak]?? or [Natawewak]?? . I think there's two three different kind of names that apply in those groups, one of them they used to say [Aatawewak]?? and the other ones used to say [Atoyewak]?? and the other ones they say [Natawewak]?? , so [Natawewak? were the one who seek the captives, they capture the young people and they also take the women for them to sew there moccasins. These are the travelers, these are distances travelers, they take humans especially young people, teenagers they take them with them where ever they go, and then those teenagers they are the holy fatted calf's more like, in the Jewish terminology. They were the people who will, to be taken care of, well fed and treated so respectfully and then in time an appointed time they will be sacrificed and then these tribes where ever they go will be eaten, just like the same way the idea of Christianity taken the holy sacrament, which gives the spirit life. The same idea but it was the human flesh, but it was not raw it was cooked very well and there is a story about these captives who have seen that done, they said these tribes they holistically cooked in a human person and cut it into pieces and every person would come and have a taste of this stuff , even the soup just drink it so holistically, holice, you know holy holy. So they spiritually they refresh them self or regenerate their live that's what they believe. That's according, ah that is according to these people who managed to escape from these people and they call them, I think these are the ones they call um ah

just a minute now, [Nataawewak] ? I think because they are seeking something , something [Nataawewak, Nataawewak, Nataawewak]?? its a seeking something, the seekers of some thing. So there is also other tribes that they call ah [Atoyewak]??, [Atoyewak]? is the people come, more like adventurers. So when ever they feel they attack the small group of Omushkego's and some times to take something out of them, maybe it's their women. Mostly they say they take the women and they use the women to for their benefit , they not necessarily sexual thing but for the for the labor because the women were labors more like in those days. They were the providers of the of the clothing, workers. So not so [Atoyewak]? usually took those people and used them for their own benefit and have the authority over them, possession, they could use and kill whenever in their wish, as they will. Stories all of them really but this these are the facts and then there is a, there is a slight different meaning [Atuwawuk]? it means it also means people who come to trade. They not necessary sometimes wanted to kill , they usually come in groups and they have something they they want to trade with the Omushkego's. The Omushkego's have different things that the other tribes don't have, so they usually come as a as a traders, so they bring some objects and the Omushkego's show them their objects and they trade. Sometimes the knowledge, sometimes group come to observe and visit visitors, strange people from far distance. And so it all took place in that Cape Henrietta Maria territory. I call it territory because it's ah , if you watch the map if you take the map as you listen to this tape recording, you take the map of Ontario then you look at the Cape Henrietta peninsula and you mark towards to the northwest and you see many small creeks emptied into Hudson Bay and then you come to the junction of the two rivers, right at the, within two miles inland, junction there. One

goes off to the west, that is called Sutton river and then the one that goes to the south it called Opinnagau it means a northern pike. So that's as far as the [Mooshawow]??, start from, from the north west section and it cuts right directly across to the south east right up to the place in James Bay, if you follow the peninsula to the south, to the west coast of James Bay, you will come to many small creeks until you reach a bit larger one, which is called Lake River, that's as far as Mooshawow, the prairie, the tundra, treeless land is extended in those days. So that is the place, that's the place where dramatic took place, that's where the Omushkego's used to go camp during the summer, all that section and that's where all these attacks, sudden attacks and scrimmages took place. On the James Bay coast that's where the Inuit people used to kill the Omushkego's to because they fight for the shores of the James Bay for the seal hunting and also the geese and ducks and everything, because they wanted it for them self according to the story. But of course the Omushkego's wanted it to, so it's the only section that I truthfully find it in my research where two tribes fight for the land. (Listen to the loon, now he stop, he is flying over there, the loon the common loon) So, that's where the place where the two tribes actually fight for the piece of land, and that's for the fight for the seals and the fish and the waterfall. So there is also takes place where those [Boethuk]? came to kill the men and take the captives and also the other tribes that we know for sure there were, the Mohawks, these were also not [???] there the ones who seek um [Batuwawuk]?? people who seek for the human sacrifice, I think they were Mohawks or at least they did kill people for the sake of extending their life, that's their spiritual belief and practice. Let us know that, we know even the European, even today we still have the idea, seeking for a extended of life, rejuvenation and imorality, what do you call it immortality. So

immortality ideas always existed and people do the extreme to acquire or to achieve that, we still do today. We look for a medicine and everything to try extend our life, so people usually take human life, long time ago just to try to live longer. So it has happened and there is no question that it continues to happen, so there is no mystery about that, so we have that also in the Omushkego area in the past. And the people from the from the prairie the [Mashkotewininiwak]?? they usually come to visit but I really don't know if they came to take anything, I think they did sometime clash with each other but they speak almost the same dialect. But they didn't, there is no (End of tape)

Side Two:

Hello hello, sorry about the other side, my tape recorder was cut short because I was too busy, anyway we were talking about the a um the prairie people, which we call them [Mashkotewininiwak]?? yes they did come to visit, they came to visit but nobody actually say they came to kill, but they did come but sometimes for some reason they did clash with each other. So they to got, they get the women, they took a women to, with them but usually there is a same treatment, I don't think they were any better than the other ones. They mistreat the women they take and sometimes the women did actually manage to escape and come home and tell the story, there are many stories like that, very short stories, and they all start with quotation. I must repeat there are many stories, many in are Omushkego land, there are many stories that start with quotation, and these short fast quotation stories are real, they actually happen, the thing is they are to short, could last maybe only a minute or two and they were very important, outstanding, they well remembered. So for example I want to tell the story but it's not very pleasant, you were probably, people are probably right when they say that the Native people are

cruel, savage, yes maybe right but not necessary happen all the time. So this is a story here one time, there were a group of people who came in not many perhaps I think there were only about ten at the most, a men, so they came upon to these two families who were camping peacefully in the in there section in summer, for some reason they didn't get along, they camp close by yes, I think they ask for the women but the Omushkego says no, this is my property you do not touch me, but instead of complying the [[Mashkotewininiwak]??, the prairie visitor just kill off the men and take his women. And the women who was a middle age women who have lived and understand the work and the position of a women, so she was captive and she was taken up. She she managed to escape from these people, so she tell the story that she was taken to the direction to the west, travels through the forest many days, and she was not treated that bad, she was treated very well but she was suffering because she lost her husband and leaving behind the land the country she was born and the family's and relatives. But she was lonely, most of the time she was crying because of that, but she was fairly treated, she was not cruel these people were not cruel to him, to her. They were very kind to her and there was a certain man who takes charge for her, responsible for her but he make sure that no one touch her, no one mistreat her. So she was protected that way, sexually and then because she was a captive, there is always a [sentry?], a person to look after her, a guard so that she won't run away, but she was not tied she was allowed to be free, but she was asked to the house work I mean, to do the chores that the women should do for the family. So she was asked to make moccasins, to repair moccasins and to cook and to prepare anything that is, that is killed on the way. It's just like mobile home but she was very sad women. One day the the group happened to stop somewhere and they make camps and then the

old man, perhaps sixty or something was told to guard the women, to care for her, to not allow her to escape and be kind. So the old man was all right, but the men were gone for about two days or three days and he was getting very restless, because he doesn't like to be cooped up here looken after this women and for she could even just stay there and look after it, but the rules are you follow the leader, orders are you his his responsibilities is to look after this women, to keep to keep in sight. And then one day a lady was working inside and she was crying most of the time because she remembers her family and home and her husband was dead, that has been killed. She was crying this afternoon one time, totally broken down, and the old guy was getting bothered with, getting bothered by this constant crying and he couldn't stand it, so he got up and he says, why don't you shut up your making me crazy, why can't you just cry slowly but ah but the women says I'm sorry, I just couldn't help and she says forgive me, but he [laughed]?, and he's very mad and then he stop a while, control her crying and then later on he bust out again when he remembers the terrible thing that happened, she cried again uncontrollably and the old man was man and he jump on her, and grab his and grab her hair which was braided and long, and hold her head and says you better stop crying or I will kill you. And the man and the women tried to stop and all that stuff, and he was mad, and just because holding on so helplessly he says what's wrong with you?, and he says do you want to have this and he show his, put his her head in his crotch area and protrude his manhood to his to his to her face and he says do you want this?, and the lady was so mad for this cruel old man who doesn't care for the human feeling. And she says yes yes, that's why I'm crying, and so he was tricked, he was just simply lost control, so he let the women behave like a, what do you call this lady in America, whores of the president of

the United States, so she perform that willfully, supposedly willfully, but the thing is as soon as she does, the old man get all excited and everything before he get his release, he bite him almost literally bite off his organ and the old man scream and scream and run off into the, she didn't know he just scream and stand there and the and the man and the women just took off into the door and off she goes. But she had ready, she was prepared she is prepared anytime, she had a little bag that women usually carry, she grabbed that and ran outside, and in the meantime the old man just scream, beside shock. So that's all she could hear behind, is this women scream, a man screaming inside the tipi, and she run and run and run and managed to escape and she came home to tell the story. What happened to the old guy we don't know and what happened to the group, that is we don't know. So that's a story about the [Mashkotewininiwak]??, they were not that cruel but one, an impatient elder, sorry to condemn the elder but ah I don't know, no body knows the situation, any way that is the end of the story. and these, the reason for the story is that to tell what happened to these people, why did those people kill?, so there was some unforeseeable situation as I have just described.

So they say also once the person begin to kill, he gets fanatic he gets scared and mad and all that lost control, soon as a man see a man dying and the blood pouring and all that scream, it's really uncontrolled the activate the person who do the killing they say. So that is the reason sometimes to [Aatawewak]? kill off people so so unmercifully because of that nature. Killing humans they say is not as easy as it sounds, so anyway the story of the Omushkegoek unfortunate incident. But there are many stories are like that, there are so many, a short ones and not very long ones, there are there are stories like that which involve the Inuit people, who have purposely sneak upon the nice peacefully

camping Omushkego's on the coastal region of the James Bay and Hudson Bay and slaughter them, the one the one that are just peacefully living especially when the men is out, when men are out hunting, they take that time to do that. These are the people who actually wanted to kill for some reason. So we are not going to go to tell the school story, horrible story this way but we are going to see these stories took place and much of it is not told what happened. Now what did the Omushkego did for any any measure of defense, not much not much. They have something what they call in all tribes, I am sure all the tribes in North America in in North America perhaps even South America, they have this spiritual stuff what they call shamanism, spiritual makeup of a person. So all the tribes in in Canada today they have had what the call [Mitewiwin]?? In English we call it shamanistic thing. So different tribes have different system different custom, the Omushkego have their own custom, the Omushkego which I mean, people who occupied the land from the Southern tip of James Bay into the west, southwest coast of Hudson Bay right up to the York factory, even past sometimes. So these are the people who have their own spiritual beliefs and practices which today are called um the shamanistic thing and sometimes we call it in our language today [Mitewiwin]?? The Oji-Cree dialect they say [Mitewiwin]?? And the Omushkego call it [miteewin]?? It's the same word in a different sound and ah and when a person practice such thing called [Mitew]?? And in English I guess we call him shaman. So this power of shamanistic thing, it's a very long explanation and that is the only protection system the Cree or any other tribes have used. [Metaoo]?? is gifted defender a seer a radar system, a defense system, aggressor or what ever, a leader, sometimes a very bad leader. But [Mitew]?? Can be depended upon to watch, for the look over people because he scan the area if he is is in the right function.

But if another [Mitew]?? is coming for the purpose of attacking, he has the power as to shield his present, to shield other [Mitew's] scanning system and over power it and conceal it self in it's group not to be detected. This was something mystery, there is something that we can not understand but we could understand if we think about today in a modern world What did the Nation do?, let's take for example example the United States, the Americans, the American signs, the American military signs, the American military defense what did they do?. Since the last war in 1940, 1939-1945 the English people, the defense system was radar and since then they have they have refined it and updated and redefined it and so is the other nation. The radar came into existence for the warfare, for the defense. So the radar system is now even highly advanced, there is an airplanes that is being created by the United State that shields it's self from the radar detection. The same situation existed between the First Nation long time, before the European make metal. Even before they ah make a a machinery, long time before they they created an airplane, and never mind the radar system. But the the First Nation people have this radar system within them self , which cru stem from [Mitew]?. Being a [Mitew]? you are automatically gifted this mister mysterious thing which enables a man to detect a man not far from him, or a distance. Our Nation our tribe were able to communicate into a far distance by putting up a shaking tent and all that involved. Detecting- communication, a distance communication, that is with out wires, without electricity, simple shear mental power, so they were able to do that. The unfortunate thing is that they lost that, they lost it when the European came in. Why did they lost it?, that will be another project, it will have to be- it's a very long explanation but there is an explanation yes but that's not are interest today. Our interest is to try to understand the

makeup of the certain specific tribes, these are the Omushkego people. So they did have this [Mitewiwin]? And so is the other tribes like those people who come to visit they have it, they always carry the elders and that elder is a radar system, is a radar detector and he is also a defense adviser and he is sometimes a total defense. So the the Omushkego people sometimes get caught unexpectedly, sometimes the visiting [Mitewiwin]?? already shield himself or have what do they call it, ahh gee how do they call this thing in the modern word, the radar system being distorted okay, so the visited [Mitew] ? has a method of distracting or deactivating the ah Omushkego [Mitew]? radar system, a detection overpowering him and therefore they can sneak up on the group of people, the Omushkegoek and then kill them. If they want to kill or they just want to take something out of them, so there were many stories like that. For some how this [Mitewiwin]? sounds great but I must tell this truth, this is the true story, it's not a story it's a statement that is very true that I have, that I have a confirm it many times amongst the elders that have dead already, some are still living. I have asked them in this way, how come the [Mitewiwin]? just a minute, how do I put it, wait a minute, this radar system this [Mitew]? how could a [Meteeo]? not able to use his power to the other person, immune, how is the other person immune to this [Mitew]? power, okay that's what I call it. Okay they immune, why does the immunity exist between powerful [Mitew]? and the other person, the ordinary person who has no knowledge of [Mitewiwin]? . So the answer I get from the elders and the and the people who seem to understand they say, there not connected. The [Mitewiwin]? has his power in the mind, a mind controlling power. But the person who did not raise and train to be a [Mitew]? has no connection no matter how powerful

[Mitew]? can be and this shall I call poor guy who didn't have no [Mitew]? training , is more dangerous to the [Mitewiwin]? then his then the [Mitew]? is dangerous to this undeveloped person, so that is the situation. Now this is a reality, when I was in Winnipeg at the beginning of the month, I was invited for interview at ah Native Communication Incorporated. I think it's just a it's in Winnipeg, someplace there where the Native radio station is existing, it's always on everyday. And I was interviewed by the young lady name Roseanne Dearchild, I don't know if it's a double E or um dear, I think it's double E, Deerchild. She very wit person, very sharp minded young person, a young lady and she questions very fast and expertly and correctly. I could almost can't say anything because it's so is so direct and so fast. She asked me this question when I was talking about the [Mitewiwin]?, and particularly the Omushkego, and she says how come?, she didn't ask me then in that in that interview but she asked me later on in the day when I was giving a talk to the group of people in the University auditorium. She was there and from amongst the group, she says, how come the [Mitewiwin]? didn't use their power to fight the white man? So I have said to her, when the [Mitewiwin]? and the other neutralized mind meet they don't communicate, there is no there is no connection and therefore the [Mitewiwin]? is loses his power and the white man so doesn't know about the [Mitewiwin]? is fearless to this [Mitew]? and he can do anything almost. Unless he begin to scared by his ah by his expectations of his [Mitewiwin]?, some the explores have witness this and mystified by the revelation of the [Mitewiwin]? power. But when you come to that weakness in the mind and begin to understand there is connection, you are now beginning to connect with the [Mitewiwin]?. But if you don't understand that, it's dangerous to know partially only, it has to be equal. You have to

know enough certain level to be safe and to be careful. So that is the question I did not give to that young lady and I'm sorry but if there is any way if I could meet her again and ask me the same question in the aud, with the audience, I will prepared. Because that is exactly what the story is told in our in our stories, recent histories and the old legends. Because [Mitewiwin]? is useless with non [mitew]? developed young person, totally there is no connection. An old man can be very powerful man, he can move the earth or anything but a young person who is not trained to be a [Mitewiwin]? he can simply hit the head of the [Mitewiwin]? with out any resistance, so that there is that story. It has happened in the past, it has been experience, there in a there is a story about that. So that is one of the reason this [Mitewiwin]? can not be used in wars, it has been tried many many times, even between the First Nation and the European. Many leaders have said I am invisible in this war I will not be hurt by the bullet, some how it didn't work. Many of those [Mitewiwin]? who became the the generals or captains of the army of the warriors happened to die by the bullet and arrow. So there is a limitation of this a Native power system, spiritually when you blend it with the this that [Mitewiwin]? . It doesn't seem to accomplish all the benefit that people should protect if they if they wish to do, it doesn't seem to work. So for that reason there is that question that I once asked because the explanation is to long, I could not give one answer or two answers, all I could say that there is a many different answers on this question and that's what I mean. And so these people, people who came did have the same power and the people who live in the area have the same power but sometimes ah gee how do you call this thing, being attacked unexpectedly, unwarily, unwarily and being attacked by the skillful shaman who can shield or disorganize these enemies defense system, that's the same thing. So this

scrimmages or attack or ambushes did of horrible damage sometimes, begin massacre or slaughter because of fancy of killing. So this has happened here in this territory that I'm talking about, four hundred distance and two hundred miles away, all these stories have been here and the small section, there is a terrible thing happened in small section, there are dramatic things have happened. And these are the stories that have died with the elders who have now gone, we only have the memories of them their stories and these memories which I have may also die with me and what if I don't do anything to record it. How in the future of our our tribes can remember their their their ancestors, their descendents, how are they going to keep the history, it'll die. So there is this story, which I wanted to explain so much rather than jump in to the middle of the story, the history, the legends and all that stuff, it's hard to understand those things when you do not have a complete picture from the point of view of Omushkego. If we listen to the European who is an experts of anthropology and if we listen to the persons who have expert in archaeology, we will get partial information. If we see the missionaries who have live an experienced in converting the local people in the in the Omushkego territory, we will have partial information. And if we have the the records of the Hudson Bay ah fur traders, we have partially information of their awareness only, the Hudson Bay company staff and employs and factors and ever what ever you want to terminology or what they use of their ranking system, those people did not really care about the spiritual structure of the First Nation they saw. The only thing they care was to pay the cost of the expedition, to get something in this from the land and from these people, to make it pay, never mind about their spirit, let they let they let them have their own spiritual beliefs and practices as long as they supply us the furs and everything. That's the Hudson Bay

procedures, that's they didn't care about converting the First Nation into Christianity, they took the advantage of their their skills and knowledge of the land and how they hunt unfortunately. That contact, one in pack of the Hudson Bay fur trader or any other fur trading have destroyed the the original, the aboriginal con con conservative system- conservation system. The moral loss were lost in that in that age, even though we have told the story about how terrible the tribes do with each other, they did have a rules, they did have a law more like, they did have a policies but they did not have ten commandment written by the gods finger, no they didn't have it written in a stone but they had it written in their mind from the observation of the nature. And from it they get, they create the family policies for the morality. That's as far as it went because they did not live in a groups, they did not live in a group as a city dwellers or community dwellers, they were migrators, especially the Omushkego people. And that is why to my assumption, to my conclusion that is why these people were like that. Perhaps at the tribes are similarities it may be, but we have to listen to these tribes, a tribal elders, a tribal wise man, a tribal historians we have to listen to them intently and a great awareness what they are speaking, and we must not condemn them, those other tribes. As we try to respect our self we shall respect their belief and their history, and we will truly acquire or throw inheritance of the Canadian history. That is my final comment and I am out of breath now and thank you very much for listening. My mind has been opened in this wilderness where I stand, the wind communicate with me, the spirit communicate with me and I voice my mind. I speak with nature, I speak that creators creation and the creatures that live here in the forest, are sure to stay with me. That is all.

This is the additional information about, something about the people we have talked about, the Omushkego on the west coast of James Bay and the south west coast of Hudson Bay. I wanted to put this somewhere in this tape recording this subject of a little bit more about ah [Mitewiwin]? and um the life and the world views of Omushkego people. There was one subject that I have forgotten to mention about the summer camps, the summer area's of the Omushkego people. They weren't just always located along the coast of James Bay and the Hudson Bay, southwest coast of Hudson Bay. We have only to listen to why they prefer to stay there during the summer, because it was open space, because it is a bit better for the flies, not for the flies but for the people. The flies are not bother some in the open space when there is a wind, the mosquitoes and the black flies were not bother you so much. And when it's cold from this from the sea wind, the horse flies and the other kind would not be emerging because it's cold, only when it's hot do these ah the the horse flies would come out, horse flies I think they call them, not the house flies. The house flies are the ones that um that usually spoil the meat or any other carcass but these ones the horse flies that I think they are called, there are three different kind. They are large with the yellow legs about ah $\frac{3}{4}$ of a inch long and the wing span is about an inch and a half or an inch, and the other large ones and then the other kind are smaller, they have no yellow legs but they are just simply dull color, and they can they can just really bite just like the big ones. And then we have a small ones, a small um horse flies, they are small, they are just about the size of the house fly and they have a very sharp stinkers or teeth's whatever it is. They can actually chunk the sk, they can take the chunk of skin off mostly and they are very infectious when they bite, you know when they when they bite you, they will you will have a hump there for a long time if you

scratch it, and they very stink when they bite. So these are the three kinds that do not appear when it's cold, if it's about oh temperature reads maybe zero and up and in zero they won't show up, those kind of flies. And the mosquitoes will, the black flies will not, but a mosquito seems to tolerate a bit more cold weather than the rest. So when there is a wind, so you actually have the freedom to walk around with the bare skin, may at least your face, you don't have to slap around your self and your hands your legs, if your wish to be. So that is one of the reason people most of them, one of the most important reasons that people move out in to open space during the summer because of these flies. They are not the only kind flies we have, there are many kinds of flies, many, many. There are beetles and there are crawling insects that are that are bothersome. And we have lots of ants in because in the dry ridges where there is um where there is a white white colored lichens that's where they love to be and the old stumps any place, and if you ever disturb these things they call them ant ant hills we have them. There are thousands of ants, small and sometimes they are large, what ever the types they are I have seen an ant hill that is about a foot high and there are thousands of those about 1/2 an inch long ants. And then I have seen the old stump that lays in the ground, when you open it they are about one inch long ants, different size but they all do the same things, they have a place to work and all that stuff. And then of course we have the bee we have the bees. We have two different kinds of bees, one is the bumblebee and then the other one they called it skeleton bee [Oskonomo]? [Oskon]? it's a bone or skeleton bee. So they are very very sharp teeth, what ever, the stink whatever they have, they are very it hurts and then you could puff up if they ever hit you in your face, and so is the bumblebee. But the bumblebee doesn't bother you and so is the other one, they don't bother you much if you don't bother them,

they could land on your skin, they won't bother you but if you startle them or anything they will hit you for some reason. And then we have those dragon flies, we have them once in a while during the summer. If you live close to the Hudson Bay or James Bay, and if the wind comes from the bay area when the tide water rises, you will see thousands of those. Once upon a time, I think it was in 1940, 1940 first time I remember it maybe even before that and after that, from 1940 to 1949 I used to remember, there were there were some summers there were lots of those. And way way back there in 1940, I used to remember living in [Winisk]?, the old abandoned ah settlement, we used to live there and when ever there was a wind coming from up north, when there is still some ice out, way out in the river, way out in the bay. These things will come just before the wind gets here, before the wind gets to the to the place where we are, you can see a line of those, just like a little cloud, coming in in shore, inland. Ah lots of them, lots and they will come and if there is any mosquitoes around where you are or other black flies you know, these dragon flies will sort of just eat em all up, no more mosquitoes after they fly, for a time being anyway. So they will be gone into the land, whatever they do, what did they do after that, nobody ever study them, they may just go inland and go out into the Bay again. So anyway it is one of those reason that ah the Omushkego people preferred to stay in the open ah tundra, because of these flies. And also as I have said before, it's a good place for the look out, you can look way out into a distance, you will see animals, you will see polar bear if it's bothersome, and you could see human walking at least I'm sure you could look out as far as two miles, maybe even further than that if there is a hill far away, if anyone walks. But you could also not see, you won't be able to see a person walking in a places where it won't show. The animals do that, the bears do that, the caribous you

won't see them, if they are about half a mile away, if they are in in the bush eating. But only when they go in the ridges or high high ridges that's the only time you see them and a human can actually walk towards the camp, you know if he doesn't want to show himself, you know he will just appear all of a sudden very close, and that was the reason people used to live in the bay area, in the open tundra for the purpose of watching, so in the past hundred years that I have mentioned about the the ambush or warriors from the distance who come, they can be seen from far distance. And usually the the Omushkego people usually they do not set the camp right in the high ground or in the open spaces to much. They would set the camp in the hollow place where it won't show very much, that's just for that reason, so that they won't show from far distance, so it take a little closer for any one to see and exposing them self you know before they know they are being watched. So that was one of the reason that the Omushkego people used to prefer to stay in the open space during the summer, and it was in the summer years, summertime that the raids would take place, it doesn't happen in the winter time because in the winter time it's cold and there is a snow, and it's easy to detect anyone anything that comes by, and you can trace the foot print of any one. So that was the reason why the people prefer to stay in the open in summer, so they can easily defend them self or detect any danger close to there camp, even even though, even though they have all these precaution, the attackers sometimes were able to just to reach them, before they can defend them self. And it has happened so many times, there are many stories that have happened that way and um it was tragic, people were just simply could not defend them self. So many tragic stories about that, but it's not my intention that I should tell those stories, that kind. Only um I am trying to really explain why and how, how they use the land, its a land use

object, its a topic about the tribal land use, how did they use? And why did they stay where they are and when I have said many times they are nomads people, they move wherever the land is suitable to stay, wherever there is, whatever they eat, animals they eat for food where ever there is fish during summer. Its easy to move around, fish can be found in certain places in summer, you can find find the fish anywhere almost, especially when they in the coastal area, wherever there is a small creek empties into the bay, they always fish there, they seem to prefer fresh water spillage over the sea, and they seem to live out there in the bay during the summer and they come in the month of the end of August sometimes, they come within the mouth of the rivers and they sort of seem to go in up the river about the middle of September. And then they begin to spawn in about the middle of October and for that reason, that's the reason our Omushkego people move inland during that September and also to try to get a head of the rivers where the small creeks empty into the larger river, for that they can set up the fish traps and therefore accumulate and and preserve the fish for the winter. So we are back into the cycle, how the Omushkego people used the land and for that reason they did not have to measure the land, they did not have to claim the land, a piece of land for their their private possession. They knew they couldn't, they couldn't live in one place, if you were to claim the land in the Omushkego area, you would freeze to death and then there would be nothing there, during the winter. So for that reason they don't claim the land anywhere, so they move with the seasons and they know where to find food and where they could survive during the winter if they have enough fish for the winter. And that's the end of the story and we have put a little bit addition to that, so we know a bit more why the Omushkego people are called a nomads and thank you for listening.