Title:	0108-Our Voices-Shamanism
Bird Number:	2052
Recorder:	Louis Bird
Date Recorded:	
Transcriber:	Kathy Mallett
Date Transcribed:	December, 2002
Language:	English
Culture:	Cree (Omushkego)
Transcript:	Draft

A woman is a homemaker; a woman is responsible for the good health for her children and her home and is also dependent upon healing or helping the sick children and also including her husband. So, I guess for the survival of the species or the will of God or the Great Spirit, the women have been gifted to be able to do this, that she would be able to help, and for that reason she is very useful and very dependable. Now, I will continue to tell the story about shamanism in this 2nd tape, I have not finished about the man and about how it is developed. Now let me repeat again when the child is 5 that is the best time to start guiding the young person the one that is known to be gifted for the dream. He is not yet a dream quest he just revealed in his mind is active, revealed in his mind the odd things to come in his life, so that when he tells the story to grandfather and grandmother, the grandfathers know exactly this persons gift and that he should be guided well, and that is the beginning. And that he should be guided well, and that's the beginning, and it should be done at that age, gradually as his bodies grow to accustom to these things, until he becomes a man. And in those days, the man is not considered a man until he knows many things, until he has learned how to survive physically, naturally, I mean without the power of shamanism, but natural strength of the human body, and that's the understanding of physical things. In the meantime in a separate manner he is developing his shamanism, or mitweewin. So, he is learning to hunt with his father to know about the different kind of animals, many kinds of things, the weather, or prediction of weather, the stars all and the seasons and by the time he is 15 he knows all these things. So, when he is now towards 20 he begins to practice what he has developed in his

dreams, and begins to use it, and to expand it and use it in his hunting days, and using the advise and how to hunt and where to hunt and why it is where, and also how to learn about to preserve things, how to care for himself and how to develop his strength in walking and how to develop in keeping his stamina, I mean to keep walking without using his power, just training his body to function grease or oil, his body is just like begin greased because it's active because his body is active that way. And at the same time when there is a proper time he can also go into this retreat for his higher mental development, Shamanism. So, when he goes out hunting he can give himself three days to do that, at the same time he is trapping he is hunting, but he is also bringing that along with him. So, that's the way and people use to? live on the land like the land of the Muskego. They usually seek the higher ground a bit of the hills they may have around. Or they may have a certain kind of area where they go to have what you call a retreat. Or mediate out there and sit by themselves and stay by themselves to develop their spiritual being, and they gradually work and by the time they are were 20 they are physically almost peak in their life, they use to say the highest peak in a man's development is around the age of 35. And that's what they use to say, he is a man, a man is a man when he is 35, he knows all about hunting, he knows of every kind of animals, he knows how to survive, he knows how to fish, and how to meet the migrating waterfowl the geese. And also he has mastered how to hunt the caribou, that fastest animal on their land on the Muskego land. And many other things that's needs to be conquered he already does that. So, when he does that he has learned the idea of extending his family like marrying, take a wife, he is of that age. He is now an age to take a wife. He knows about how to help his wife have a baby and everything, so they would survive. So, that's when he begins that, not before that, it is not recommend that a young man to marry at 18, or even at 25, until he knows how to kill a caribou moose, because if he doesn't know who is going to provide him with equipment, as a tent covering or tipi covering or the food and things, moccasins, and mitts and all that, it he doesn't know how to kill those animals, no one is going to help him with that, he has to be. So, he has to have those by himself and then by the time he is a good hunter for the caribou and the moose, and the beavers he now needs

a partner. That's his wife, so he has to pick a wife, and she will do all those necessary things that the women must do. So, the women doesn't have to be fully developed into shamanism, no, she has done, she has married the man, and hopefully the man will have that. She then will depend on him in that nature. If she is gifted that's fine, she can be the healer, she can be physically like herbs and plants, and everything, to use them to heal to treat people when they are sick. Now, we have talked about developing the shamanism, we have talked about the shamans and all the elders, ancestors and everything that they have always searched for immortality possibly if they could find it. But, none of them ever found it. They dream about it, they try to dream about it and helps their life, and many of those shamans that turns out to be a very bad shamans have been mislead by this stuff, the evils part of life not the good part of life. The evil part is that they been lead with this shamanism development into killing people, because they want to stay alive they kill the person, they take one life person as they do in killing an animal for their food, they think that when they kill the animal for their food, they think that when they kill the animal they respect it, because it gives them the life, the life they need every day. And they think that if I kill a human person in their dream they been misguided, they dream that if I kill this person I am taking this life and extending mine, that's what they think. My life will then there for be longer if I take this man's life. So many people have been misguided by that, and the wrong interpretation of dream or whatever that force, bad things come, evil part have influenced them to do that. So, ? and that's where this thing came from the killing, that's why people killed humans sometimes in those days. Some mitaw wee win have this belief that they have to kill a person at a certain number of years, in order to extent their life. There are stories about this. There's a story about a man called Paw nise, so his name his story is that he killed his wife. When he became a man he married a lady and by that time his dream came to brother him, that if he didn't kill a man now he would die. So, in order not to brother any other person he killed his wife in order to extend his life. And then he married another lady after that, and they say he killed five wives during that time, and as he get older he did marry a woman, what he did was he stole a young girl about 6 years old, he always stayed

in the bush with his mother, wherever he hunts and traps, and he the girl he stole, his mother took pity on the girl, and when the girl became a teenager he wanted to marry her. But the mother knows that he had killed 5 of his wives, so, because the old lady loved the girl so much, like her own daughter, she made her son to promise her that he won't kill this one. That he will keep her, so he made the promise, therefore he didn't kill the girl. He did kill the other people, he usually killed woman instead of a man, but he could have killed a man. So, they say this happens recently I mean after the European came. That's roughly about 309 years ago and between that time it has happen, because this man did have a gun, a front end loader, and he did have an axe a steel axe, because it is mentioned in the story. So, that was not before the European came, so, these things did happen after the European came. So, that's the story of how terribly it is in part of this shamanism development. It's not very nice. So we mention about women, they do not usually have all the nature of man's development in shamanism in this state of affair. Mitaw wee win they don't have to be like a man they don't need to be, but there were some women who developed such things and it is not a very good story. So, I'm going to make it very short. The women do have the power of dream quest and make it come true. For this reason this woman she was married, but in those days we have to remember there were prearranged marriages there were not so many free marriages. The girls didn't have much choice; it's their parents who decided when and who to marry. The final authority rested with the father and mother. Anyway, this happened at that time, and this lady married a husband, good hunter and a very strong man. And then they had 2 kids, but there was a problem there was something wrong between them, it's either she never learned to love him, and apparently not sexually satisfied the woman. So, she turned to her dream, the dream vision that she had, which she had kept for a long time. And she wished it to come true in order for her to have a satisfaction. So in her dream for her it comes true. What she did was to have an extra affair for her it was the dream beings, but they were not necessarily human. They were beast and part human, and they were more than one, and this is what she used for her satisfaction. Until someday her husband find out that she was neglecting her family, she was not feeding the children well, she was not

doing house work, and then the man began to suspect and begin to investigate, and find out what she was doing, and for that reason she was killed. I would not describe the objects that he used, and also, I would not continue to tell the story at after the fact. The story goes on and one, about10 different parts. But the beginning that's how it begins about this woman who done something wrong. This is part of what I was saying, there is a good side of these things and there's a bad side. Some people make a good use of these gifts some people would turn it into an evil stuff. So, we have those lessons in stories, this story is very outstanding, it's very scary, and it's full of wonders. And you cannot and get an answer when you hear it for the first time, you may have to hear it maybe three times and you begin to understand what they mean. But, its there the answer is there, but you have to understand it and listen to it. You have to listen a good storyteller can make it more easier to understand, so that's the result of the shaman development. So, now the women were not always that bad, there were good women who were bright and had a very good home, because of the extra gift as a physic and the medicine they know, medicine women. They were good. Most of them are gifted to be healers, so they were very good. And the women would train to be just like men the only thing that the women were not capable to do is, it was not because they were not capable, because it was not necessary for them to develop that way is to hunt moose or hunt big game animals they didn't have to do that. The women is home maker, she is suppose to keep a home and she is suppose to raise children, she doesn't have to provide food, she would have to prepare food, and keep the children. The men's job is to provide food, to hunt and bring food home, so for that reason a woman didn't have to that, but there were some women who were good hunters. They had limited training they had limited activities they had their duty was to bring immediate food to their family they can fish by the river, by the lake and they can sit and set snares with the small animals like rabbit, and also they can snare the partridges, spruce partridge, or even ?, it depends on where they are, and they can catch small animals like the weasel, squirrel, mink, even beavers they can kill easy. But, they don't have to do that it's a man's job, but their job is to get a snare, to snare rabbits and also to fish through the ice or through the shore with the hook. So, that's their

responsibility, and if they do that that's fine, they are homemakers. In case of the husband without any success, in case the husband the husband doesn't come home and spend a night out, for some reason, they will have their own resource, so they are trained to do that besides being woman, besides begin a mother, besides being a wife. So they were ?, and many thing about otherwise, there is many things about stories about women, that now it is almost unbelievable. They can deliver their own babies by themselves, they can deliver the baby and be able to walk on a journey after a few hours, they don't have to stay in hospital or anything, and they have many other methods to keep themselves comfortable. So these are the things that I remember, and now I have promised to tell a story for this purpose. It is not the end of the shamans the story of the outline it is the only basic outline. How the shaman develop and why is it, and when a person begin to know, when does he apply it, and how and what is good about it and what is bad about it. That is all I have done here, that there are full of stories, we have legends that are so much of that, when its applicable, when the person has that power or that shaman power, I have said many times, we have 5 major long legends that are compact with this story, with the shaman powers and activities, and also the other short stories. There is a legend that is very old; these legends are at least 500 years old. There are no names, you cannot remember who, and what, where, but its in a general idea a general area in the Muskego land. Now, there are stories that happened a long time ago, and also happened after the European came. There are stories about the rate, the rate I mean skirmishes, some people call them Indian wars, I don't call them wars, because they are not properly agreed upon to fight and who's going to win, and what war, no they did not develop that. The tribes would come from other tribes from a distance, and they would come here and kill off the people here and take whatever they want if they could, but they were beaten many times, so we have what we call tribal skirmishes. We have stories about that and we have stories about involving women, and there are other things in time pasts. So we have those skirmishes. There are of a little explain why, there were at least four different tribes that came into the Hudson Bay to have this attacks or ambushes. The tribes came from the south, and I think they are called Atwaywuk, I think that is the word is applied to them.

We don't know for sure what tribes they are, some people say they were Mohawks, some people say is was one of those six tribes in Six Nations, some people say they are a bit more further south according to the stories that we have. So, they call them Atwaywuk, and then they have another name, a famous name, it's a general term, there is another one spelled Atwaywuk, it is suppose to apply to the Inuit people. They came from the Bay, because the Ennui people use to occupy the land on the West coast of James Bay on the West Coast of Hudson Bay, a place at the junction they call Great Whale River, that's up north and that's occupied by the Inuit people on the shores, and one the islands on the Belcher Islands in that small islands within the James Bay, and the larger island we call Kamanski. They occupy that land a long time ago, and those people use to hunt seals, whales, and polo bears. So, when they were a long time the Musgeko also hunt the seals, and that's what the Inuit people hoped for they didn't want the Muskego people to kill off the food, because the Muskego had plenty other kinds inland. So they fight for that, they tried to scare those Muskego into the land, because they want to have their own, the seals and whales and fish. Because they could not, because the Muskego people need to live on the shores of the Hudson Bay and James Bay to fish to catch fish so they couldn't be chased away. So there was a skirmish there was fight for that. They didn't fight for the land to possess, no, it was the food. So there is another Natoowayuk, these are the people who we don't know for sure exactly who they are. Some people say they are Mohawks, but I don't think they are, I think they were just generalized by other tribes who did come around once in awhile. So they do kill most of them do kill, all of them do kill. So, in the story this happens before the Europeans came and happens after they came. The Inuit people that packed the Muskego after the European came they killed off some people, so the down south tribes they came and sometimes they were beaten and sometimes they really slaughtered the Muskego people. So, that's as far as I going.

Then we have legends that I say legends that are different they are imaginary persons, they are like ? is not real is a midget, and then there is Wee say ka jack? he is didn't really exist, but they was the names, general names among the tribes, there was Wee say ka jack, but they used, not as fantastic as in our legend, he is just a person. Then we have

three others, we have giant skunk story legend, and then we have the waterfowl story, and then we have the Windigo story. It is generally a part of the Windigo in all those, it is a strange beings and all that stuff. It is involved in poor years, in starvation years, and the results of starvation. So these things happened a long time ago they are a part of our history, and they also became legends some of them. Now, after covering all these very quickly for the time being, there are stories in all these things and there is also mysteries. They are mysteries that people never understood what they are. They are something that are called bag a bones or skeletons and that is nobody did quite understand what that is, but I personally interest. My mother said that there is skeleton and then there is a balloon, so two of these things have been mentioned in time past, but they did not become a legend they are just a mystery story a mystery thing that nobody understands. So, and then we have this big foot story, it's what they call (mamaqwayshuk), butterfly people. They are supposed to exist among the Muskego people, but they are not mentioned very much. There's a story about them, but they are not legends, the big foot is not a legend, because they believe to exist, and then there's those butterfly people, not necessary true, but it's very real at times. So that the mystery things, now, that's the end of that, and then comes the time when the European came and all these things were sort of disappeared almost. Nobody cares for them today. If they are not written down they will be totally forgotten. Ok, that's it. That's the end of the introduction to these things. That means introduction they are in my collection of stories, these things are there. Some tapes there are stories of skirmishes and sometimes a story of the mystery, and some stories contain about the poor years of the Muskego life the starvation, the famine, and many other stories, they are in there, and there are some legends in there too. These I would not be able to put them here. I wanted to do a little bit what I had promised. I have said tell stories that would be useful maybe.

I wanted to tell a story by the elder who died not too far back. He died in 1984, my friend, a good friend he's and older person. So, we told me a story within this area, within the Oji-Cree territory, the place called Big Charlie. It is a story from those Big

Trout Lake people they tell the story, but they didn't want to tell it a long time ago, but now they can tell it now. So there was the Hudson Bay trading post in Big Trout Lake, and there was a man who looked after the store, and he had a wife we don't know if he had children, and she was the lady who was always interested in doing things just like any other women. She enjoyed picking berries with the other ladies, and she usually go out by herself too, and it was in this summer day in the month of August, or the end of July when these berries are ripping. We call them head berries, that's what we call them translated into English. So we call them (Cree word for head berries) it means head berries so, they are yellow in colour, and they grow on the very mossy ground not on the water just soft mossy they call baby moss ground. So they grow there, and their very ripe, they have white flowers and then they get yellow berries. Very juicy, and don't taste that sweet, but they are sweet enough, and the bears like to eat them, they simply stuff themselves and they get sick after that. You can hear the bear morning and groaning out there like a human sick in the stomach. They eat too much. So this is the time when this lady was picking berries, and she goes out too far. She was told by her husband don't go too far. The bear is going to attack you, because the bears do sometime and want to chase you away. So, that's what happened she picked those berries, and walked away and walked away a little bit more, and her basket was full apparently. Then at the same time there was an old man maybe over 60 maybe 70 who was not now a trapper and who likes to eat bears, occasionally eat fresh bear. So, what he did was go down there he knows where the berries are and then just a little cords this rock cropping. So this little cord stuff that is were the black bear trail, that's where he put this pit fall the trap for the bears. So he set it up because he knows nobody is going to walk there except the bear, but he made a mistake. So what he did for the bait was he put the basket in there full of berries, so he closes the other side you can't get from the other side only one side only through the door. What happens is the lady went there before the bear and when she finished her basket was full, she saw this basket sitting down there in the little gully, and then she went down and she found the way to get into this bear track, and saw this the logs crossed, and she never heard about the big fall she never saw one. So she crawled in with

her arm reaching to the basket, but the knee pressed the trigger that was hanging across. She put her knee in there and pressed down, boom down goes the logs right in the mid section of her body. Broke her back and died there and didn't live very long, apparently, so she died. That evening they begin to wait for her and she didn't return, and the manager begins to tell his ? did you see her, no not here or there. The next day she didn't show up the man began to ask for a search. So everybody went out all over to look for this lady, but they could not find nobody. Three days went by, nobody, they know by three days it's a hot day the body would float up if it were in the water. The looked on all the shores nothing, but this particular place was unapproachable and they didn't go there, and that is exactly where the body was. So after three days they gave up they couldn't find it. So they would have to wait, maybe the body fall into the water it would float up later they thought, but about this time the old man begin to see commotion around that manger's wife was gone, but he didn't care about that he didn't think. He just says well it's too bad, and then all of a sudden it hit him, my trap, when he heard which section she usually go. So he was so shaken, he went there at night to check his trap, and sure enough there was the lady lying under this dead fall. She was dead for three days. So this man simply shook and couldn't do anything, and he decided well they already gave up and they know that they were not going to find her. He blamed himself that he killed her, he was very emotional and he told the story that he held the lady wishing that she would come alive and there was nothing. Finally he decided to bury the lady, so that there would be no sorrow. What he did was he buried the lady right there very properly as he can and cover it very nicely so the bear won't get at it, and take all the signs of trapping and make it look so natural. He then went home he didn't tell anyone anything. So the years passed later the man who lost his wife left, and then everything was forgotten. So the old guy became to get old and when he wanted to die, the day he knew he was going to die his conscience bothered him, he just couldn't die without mentioning anything. He had to confess because he feels so bad, so finally he told his best friend and says that do you remember the time when the lady was missed and we never found her. So his friend says, "yes that was a long time ago". So he says I killed her, so the man

says “kill her, you”, and he says not exactly kill her, she died because I caught her in my bear trap, and I didn’t tell anyone, so I buried her there, right close by there, and I couldn’t tell anyone. So his friend says what can be done this happened a long time ago. So they keep it going nobody says anything, it was only after he died a few years that the man who was told about this story begin to tell it. The village began to hear it and they begin to remember how tragic it was and people begin to morn. They feel so sad about the man who had lost his wife who never found her. So that’s the story that has been told by the Big Trout people. My problem is when did it happen. So I’m thinking about is there a way we could find out, can we find the records of the Hudson Bay Company or fur trading companies it there was such a person who was looking after the Hudson Bay goods or the store to have lost his partner. Was it his wife from Europe or was it a Native wife, so, this is stuff that has not been written down, and I don’t know if it should it be written down. Was there a person? So this is a story that everybody knows in the Big Trout Lake, every elder knows that, but keep it quite. My friend told me not to tell it to the wrong people, it’s that there is a teaching. The teaching is do not ever leave that trap open regardless, the dead falls are very dangerous especially the bear. Even the small ones are dangerous so the teaching is that you should never left it open or never left it hanging close to the camp. That’s the teaching, that’s the warning and that’s why the story goes. Fortunally by that time the steel traps came to being and they replaced the deal falls were not necessary used. So the teaching system died with that because of the European equipment. It’s not because the European is bad, no, it’s the cost of the changes, and there is always a price to be paid. So, that’s one story, if one could just find the date, and the person to see if it actually happened. Our stories is true, this is not a make up story. So that’s one story that I had in mind that should be written down. I hope that those people what they say, do not disturb what is forgotten, but it was a long time ago. So that’s the end of that one, and there is another story that was supposed to have happened not too long ago. So we will come to that on the other side of this tape recorder.

I want to continue with the teaching of our ancestors our Muskego people because the Muskego have similar instruction as the Oji-Cree people, and the Ojibwa people who hunt for survival and gather and migrate, ours is the same way the teachings is similar almost the same. The Oji-Cree people are not much different then the Muskego because they speak the language almost the same way. The Ojibwa people speak a little different there are many words that are used there that the Muskego's use. I personally understand the Ojibwa speaking people, but they do not understand me. They say that I speak to fast, I mean the we ones not the mix language, because in some place in James Bay a place called Moosonee they have a mixed dialogue part of it is language accent even Irish accent or Scott. These people were exposed by the European long time ago and settled beside them that's the reason. So, the actual one on that round there only as far is Wawbishka and Winisk these are the people who speak the real Muskego language. So that is the reason why. So, we shall come to the end for this one and will continue to the other side.

Side B

Continuation of the subject of M shamanism was actually considered by the First Nation as part of the spiritual part of our life. It is nothing evil about it in those days before the European came. People who have it we respected those who use it properly, but those use it wrongly or misuse it they were evil. Surly it was a bad thing. So the only thing those First Nation people in the south coast of Hudson Bay and James Bay today this was the only thing that was connected with the spiritualism. So the women were not necessarily required to know full-fledged med di win (spelling). But the basic knowledge only. Women were gifted to be sears or physics to develop a women initiative they call it, gifted healers most of them. The good nurses they could help people cure, and they were also home makers, and small game hunters, fisher men, and they also knew how to use herbs, and plants to heal and they used animal parts to heal the sickness of the human. They also know how to use the sweat lodges, sweat lodges were used by the Muskego

only for medicine. They didn't use it for spiritual exercise. Not much, some people may have done this, and it was only done for the sick person, and sometimes not necessarily sick. A person who had been dehydrated, for example if a man has been walking all day hunting and he has come upon the caribous and he has shoot only once and then chase the caribou again and shoot another one with the bow and arrow. They were able to do it three times during the day, so they were the best, but they also strained themselves very badly they sweat a lot, because they run all the time. So, they would loose lot of water, and loosing all the water usually sweating plus over exercise of muscles, so they would usually come to a point, too much loosing water in their system and become chilled when they all of sudden stop and get chilled right through the body, and then they have a fit like a convulsion. When they get this far it is too hard to heal, usually they get on the edge of a stroke, their mind their head something is wrong with the head, and they would just simply convulse and slowly die after that. So a person who gets chill all of a sudden after sweating if he could get home or if he could get to the place to make where he could make his sweatlodge and then he could regain him self again, but he then have to drink lots of water to. That is why women always prepare this in the evening when her husband was to come home in case if he comes home that way. So what she does is she prepares lots of water and then she prepare a special brew like a drink, not alcohol, there is labrador tea that is good to use that. She boils the leaves and stems, and what ever is there you drink that stuff as hot as you can, as much as you can handle the hot, then this thing will sort of stay off or shall we say avoid convulsion, you won't have any no Charlie horse or fits or whatever it is. Then you will regain with the water, by drinking some of the soup and everything. So sometimes it only takes about 2 hours, 3 hours to get back into shape again, so you won't have any seizures. So that's what the women have to know, so sweatlodge is good for that, I mean to say a not even make a lodge just cover the man from his neck down and inside there you would put stones in there and put water in it, and a canvas on top and this guy would just sweat and sweat. Sometime it seems that like the (word ?) gets back into his system that way, but drink a lot to. So that is the usage for the sweatlodge that is about all it is used for. Some times people would use

stones, but sand is usually very good, but stones and then put water in it and then inside a little place you leave the sick person, and then also they cook a special food with lots of soup. I don't know what they put in it, something I guess from the plants and then they make the spruce drink and drink quite a bit of that. Usually you can avoid a lot of that convulsion or fits because when you get to the fits it's very hard to regain. So that's the job for the women they are to know that and also they have those plants and they are suppose to believe in those things, and the man or the patient is receiving the medication has to have a trust with the person who is treating them and then he gets well. That's the women job and besides saying they are gifted physics and have intuitions, and healers, nurses and homemakers.

There were some women who were just as good a hunter as a man. There are stories about a woman who actually know how to kill a moose. Even better than a man, there were some women who were able to hunt caribous and participate in a couple of caribou hunting, so actually there is no law for a woman to learn just like a man. Now the story, here is another story because I mentioned that women participating in hunting. The Muskego in the Hudson Bay, the southwest coast of Hudson Bay, they used what was called, funneling. Funnel when you put something into a hole, it is a cone shape where you can put in liquid, that thing is funnel. So funneling caribou means you put some kind of a markers, about ¾ of a mile distance every 100 feet on both sides and one end is narrow and the big end is about lets say about half a mile wide. So you chase the caribou into that usually into the lake and they go into that funnel and sometime they stop right in the middle, and people behind this big end will come maybe 5 or 8 and this is where the women go. So they come and push the caribou into the funnel and at the end of the funnel that is where the men with the bow and arrow hide, sometimes just dig in the snow and just hide. So it looks like it's open, and the caribou take off towards there, and then the hunters with the bow and arrow will get up and shoot with the bow and arrow at the caribou, but they have to shoot at the proper time, sequence in order to turn the caribou around into the funnel, and once they get into the funnel they will try to get out at the big

end, but there are humans there. So when they come into the big end at high speed the men and women will go in front there and concentrate where they are heading in, make all kinds of noise, and turn back the caribous into the small end of the funnel. This way sometimes the good shooters, good bow and arrow hunters can shoot all of them eventually. Even if they have 30, and if there are few it doesn't take long to kill them all, but in those days they didn't do that during the cold winter they would do it in the month of March. It is easier because the ball doesn't crack it doesn't burse because if its freezing cold they can be freezing and they can just crack, and you have no way to kill the caribou. In those days a long time ago they use to have what they call. I am going to describe it, they have a strip of hide maybe half an inch wide and braid it into like a handle, maybe two feet long, and then from that there is two or three, four I think, four strands braided into a smaller, and that the end of those smaller strings there is a weight sometimes there is a stone being shaped like a ball then tied very tightly. This is what they use when the caribous come to run into the small end of the funnel. A man would get up and throw these into the caribous legs and the caribou would just stubble it takes a little time to untangle himself, but while they fall a man would grab his bow and arrow and shoot the other one had his knife hidden and then while they knock this one done they would have a chance to reload or grab another arrow and shoot the one that was tripped by this stone sling or whatever it is called, stone with sling, it's not a sling, a sling is the one you though a stone and hold a string. So that's not the one. There is a name for this thing, and then they also have a spear thrower it's shaped with a handle and has a hook at the end and that were they put the spear, about three feet long, and they can throw that with the stick and they can throw it the caribou if it's 10 or 15 feet away, going by here, and they can actually knock it down, but the spear is just a bone or sometimes a stone so they shoot it right in the rib and they knock it down, or even on the leg if they hit the leg then the caribou just crumbles up. So there is a way to do that that was before the guns, but it takes teamwork, because of this was so famous for usage of hunting among the Creek people in their territories where there is very little trees in the muskeg. So when people spotted the caribous or follow the trails into the open muskeg they usually just

watch until they find the herd. When they see the herd standing there that's when they begin to prepare those things like fences like in a post, and then they set it up the proper way and then chase the caribou. They say usually about three hunters, it took three shoulders at the most before, if there's three families, the men. So the women usually did the chasing the young people not the old ones, but they usually had a supervisor to tell them when to run and when to let go all that stuff. So one day in that area a place between the west coast of James Bay and the southwest coast of Hudson Bay, between that there's a point there, there is a peninsula the called Cape Henrietta Maria, that's the south west coast of Hudson Bay more like south so just were the James Bay begin. So right there at that point, I don't know exact ally how many square miles it is, but there is tundra there's no trees there's hardly may be a few in every 300 feet or so. There is only one tree north, you don't see trees its all hills and ridges and willows, any way there are hollows, there's the deep lakes, and there's creeks among them lots of little creeks and small water ponds. Ridges there are lined with lichens white moss the one the caribou likes to eat. In that area because there is no trees you can see the bare ground all year around, and the caribou just stay there and pick up their food and they stay there all winter. That's why some people go there in March because it is easier to go out there in the open wind it's not so cold, and it was in that area that people use to stay maybe 3 to 5 families around that area, so when they wanted to hunt they come together, and the last line of trees that's where they come and then they would walk from there to go and visit the caribous when they come a little bit close to the inland. They wait days and days until they find the right time, so it was this time that people lived there for some time, I don't know what year was it, but they, the European arrived I don't exactly how long ago, but they had guns they had those front end loaders musket I guess. Any way the ones that you put powder in the front end and then put pelts in there that's what I am talking about, not the front end loader. Anyway, that's what they were using. It's the first of, not like the three Musketeer's guns, but not the very first ones. The little better ones, and that's what they had, so it was that time somewhere around 1685 or 1717 I think in that period. I think it was about there. It was only a few hundred years after the European came

maybe one hundred years after maybe less that that, maybe just a decade after, because this thing about Hudson Bay and James Bay all around. The European get mixed breed very quickly, they inter relations with the Muskego or bay women, and maybe they had the sons and daughters, but at that time they were not to many at that time when the story took place. So this starts with a man who had four adult and one young son maybe a teenager maybe he was 15, but he was the same size as a man, but he was sort of mentally retarded person, the one that was simply couldn't be by himself, and that group of people there was a man there, and they called him Cut Away Nose. They just described his nose. So what I'm going to say here it resembles the European stock, the European kind of faces, like a weight face, not high cheek bones, and just that type a thing, and he has a nose that is not flat, but kind of high and very distinguished cut away nose sort of, so that's what they call him a Cut Away Nose. This man was amongst them when did he joined the party, because in those days strange people come to the place and people get along fine as long as the man doesn't bother anyone, they just stay with the man along as he is not begging food or anything and as long as he gets along, hunt and provide himself that was ok with those people, so it happens that way. All of a sudden they have this man Cut Away Nose, I don't know how many years they stay with him, I thing they stayed with him for a few years, because there is a story about this guy. They use to like him because they find him strange about him, because when this man gets mad and he accidently hurts him self. Sometimes when we hit our finger we curse, well when that happens to him he usually say a word that no body understands, so it's not the Ojibway language, it's not any other language but a difference language, and sometimes in the evening people would sit around in the evening and tell stories. Local people tell stories, or may be an event in their lives or something they find funny or something they find a mystery. It was one of those days that this guy Cut Away Nose, they call him Wa wa she key comb, so that was his name, it fit the description of his nose. They didn't know any other name so they called him that, and he accepted it. So one night they asked him, well tell us your story, where did you come from? What happened to you and are you staying here or are you going on later, so he would say I thing that I'll stick around for awhile,

and he speaks perfect Muskego language, very little accent, and one thing they knew about him was his fair complexion, more than most, and he was strange. His hair was different not black and his body was white, and his white face was that like everyone else, but his skin on his body was white, and they wanted to know why. He had a beard and had underarm hair which is not the way the true Native person is, so they find him very strange. They know he is a stranger but where. So one night he would tell them a story, he would tell them the story about a distant land and he would say that the houses were made of stones, and sitting upon each other, and some of the houses are very high and it has windows and some houses are not very high, but the walls, sometimes the walls are round, sometimes the community like would tent like a community. This was as far as he would go, and they would not understand him they would not believe him. They would say, nah your just making up a story, so he stopped and he wouldn't go on, so the next time they asked him, he said to them no you won't believe me anyway. So, one time they asked him again, a younger man, a man who likes to have a fantasy so they listen to this guy, and he said far way to a distant land across the great waters, there are lots of people out there, people with fair skin, people with different colours, and they get a big village, like this stone village we have sometimes, but big and houses with stones, but he didn't say where, nobody knows for sure, he didn't point the way, but he just talk. So he described a community that is big, described where people go to pray, people where they go to buy food, he talked about the food they eat, he use to call it just like underwater cucumber, because we called this thing, what did we call it, I forget the name, but I thing they called this in Cree, it's a long stuff maybe 18 inches long and it's about 3 inches round and it has like a snake skin and actually that is where the lily pad came from, I guess it's a lily pad roots, and that thing is like a potatoe, and people use to eat that sometimes. So he says just like those roots but they are round, and that's what people eat and they also eat something else like vegetables not like you people, he says, and he talks about he says some animals like buffalo and moose they keep those, and then he describes the animals, and sometimes the elders didn't listen, and the young people just sort of watch him in awa, and really take him. But nobody believed him, no elders believed him,

he had a really good make up story, and that's happens, but nobody believed it, and then one day he was asked how did you get here, well he said that a few years ago he joined a group of people down here just in James Bay somewhere and begin to stay with them and every since then I been around and joined another group here and there and now I'm here, but they say where did you come from some distance away. That's about it, so the strange thing about him is when he speaks, he use to speak in his sleep, and when he speaks in his sleep he speaks a different language. It's none of the language that is known here, so, they wondered, and they never cared. They use to, the Muskego use to have this funny slang word, if somebody does something among them, may be a man, and he's an expert in doing something, they would say Hy Mush ta go so, that means hurrah white man or the European, because they really respected and fear the European the white skin people, so they thing they are great people gods more like, so they wanted to be like them they think they are great very smart, there very respected, so that's what they say Hi Mush ta go so, or what ever they do this. So, they used to call this guy Mush ta go so, but they didn't understand the language they actually never spoke to the Europeans, they just hear and that's the kind of noise they would hear. So, they stayed with this man, and they totally forgot and just stayed with him. One day there was this hunting season arrived, they were with this guy. The only thing about this man he was not as good as the Native people, he was short of strength, not a durable as the Indian people, he's not as artistic when he's hunting, he sort of follow along he never leads the way. So he depended a lot on the expert hunters, so he just follow, so this is what happens they usually put him in with the women to do caribou hunting, over there at the end of the funnel to run side ways and push the caribou in, that's how they used it, and one day that's what they did, and there was a young lady there, she was an orphan girl, maybe she was 13 or 15 years old, very nice looking little girl, so he befriended with her because when they were running around back and forth he was next to her, and he get pity on her because she was really putting all her might and she was sweating, and really tired. After the shooting of the caribous, after they had shoot all the caribous, when they bring all the things on the sleigh and take it home which is about 5 miles away, and they take all the caribous and brought

them in and begin to cut them, and usually the leader of the clan or the family, one would be assigned to distribute equally with this food. So that's what the old man did, he distributed equally to the families, the man with the five kids and he gives them a little bit more than something. A single person would be given one young caribou, or sometimes an older person with respect they would give them one caribou and one little young one. So that's what he did.