Good morning good morning, this is Louis Bird and it is now 6:30 in the morning of March 03, it’s Monday morning 2003.

I want to tell a story, not a legend but a place. I want to tell a story about a place, very extraordinary place in the lands of the Omushkeok place, in the Hudson and James Bay area. There is a place there that we know today, if we look on the map, we would see the place called on the Hudson Bay and James Bay, a delight it’s called Cape Henrietta Maria, that is in a in English. But in the Omushkego language this place is called Mooshawow, Mooshawow means a barren land, means there is no trees. No trees and only willows mostly and the grass and a moss which we call a white moss, in a in a proper language I think it’s called lichens, it’s a white moss and people call it caribou moss which is exactly what it is.

The area I’m talking about I did not measure or I I could not state the measurement of in feet or in square miles or anything like that. But I could only tell you the approximant distance that may be, it would be about fifty fifty miles across. Not exactly square but it’s, about fifty by seventy seventy. From the tip of the peninsula to the corners of the west- southwest corner of the of the area where there is no trees, very few trees close to the land- only a sparingly growing. And in that area the peninsula it self just like the edge of a land towards the Hudson Bay there is a slope and towards the James
Bay west coast of James Bay is a slope also. Right in the middle there is an edge and the land gradually rise up through the Bay in towards the Southwest and if one stands at the highest point of the Cape Henrietta Maria on the land, on the old beaches.

You could see the land towards southwest as if there is actually a mountain but it’s not, it’s just a slope that is higher gradually, you can see perhaps fifty miles away. But there is no step hill just a gradual hill and a few ridges along the way; maybe three ridges that are that are angled into northeast, no north from the James Bay and then northwest on the Hudson Bay side. These ridges are run like that and they go as far as a 80 miles inland right up to the hundred and twenty miles.

And it is in that area that are ancestors used to consider it the mountain, they called it a mountain. Although there is no high ground more than ten feet at one one time. And it was in that area that everything took place, all the stories that we hear even [Wiisaakechaahk], our legend character have something happen in there, the sign, the land marks are there. And the nature’s land marks are the ridges, old beaches which are one time emerged in time past, out cropping out, granite rock, for some reason have came up at one time. But these out cropping, they do not show from the distance. You could only see them when you walk on the land, all-smooth away with ages of weathering or any other nature’s force. That is the language used in the modern in the modern geology. But the language of are ancestors did not say that, they did not they did not quite express the area with with the geological terminology or scientific reasoning.

Any way lets get away from this geography, let me speak to you with the simple English language if I can.
What I was getting at was, it wasn’t that area, where the Omushkego people placed it highly, not less important than the rest but it is there, that that incidents or events or dramatics, historical events took place. The even before the European arrived in the area, it was there in that Mooshawow that Wiisaakechaahk have left the landmark which our Omushkego’s believe it is. In that Cape Henrietta Maria about 12 miles to the north on the south, to the northwest, on the shore of the Hudson Bay, approximately a mile inland today where the where the lichen grows over the old beach, it is where you find those stones, a slab of stones that are made out of limestone. And they were placed around as a center, the opening facing to the south. Just like the way any person, any ancient Omushkego would have done if he encounters the strong northwest- north wind and that is the simple of this thing. And it is called [Wiisaakechaahk- shelter].

So it so it is said in our legend that [Wiisaakechaahk] was walking on the shore of the Hudson Bay after James Bay, actually he was hunting there by himself and then he encountered the big, a big bad weather where there it was, if it was on on sun on summer day, or sometimes in the other season. So it seems to have been in the summer time because you know he could find stone and large boulders that he has to put them in the- in the - north side of his- of his, what is it, weather out the storm. And the amazing thing is that it seems to be exactly what it, human would have done. And the human mind would work that way and place the stones this way. It has been done by our ancestors many times, but these as, these as boulders that are big and they stand and they roughly on the edge wise. And each boulder could have weigh a ton and a and a quite a few. Nobody said exactly how high they are, I personally did not see, but people say they high, some people say they are about six feet high. They could have been higher at one
time, whether they were placed on the edge wise or the flat. I don’t know for sure myself, it’s a many people that I listen to say it’s, they say it’s a shelter- that’s it. And that’s a landmark and nobody knows exactly how that thing ever happened. So our ancestors say it is [Wiisaakechaahk] who did that.

And then there is another landmark not far from there, exactly from the shelter, if one looks to the northwest witch is usually the sand beaches in those days, he could see another landmark a distance, approximate two miles or so. If you were to stand on the level ground on the Hudson Bay or any other shores- the water, you can see- you can, you will be able to see a man in two miles. And that’s the way this landmark is, you can see it from the distance or from the sheltering distance into this other landmark and again it is a stone. The stone that shaped like a football maybe and it has been placed exactly on the, in the center of the four based stones that have been placed there. And it stands right there in the middle, again some people say, it is eight feet or six feet high. And there is nothing around there, only the sand beach one time but now it’s, it is not even high, it is not even a high beach. Which it is not even a high ridge any more because the sand that was there washed away one time, that was a that was a ridge, it has become overgrown. The willows, grass, seaweed has made it into a black moss, the old driftwood is all rot away and a place is way inland now. And that is the landmark.

Again our ancestors say it is the mark of wiisaakechaahk, when he had left his shelter he happen to, a nature call and after he has his release or shit I would say, having a shit, then he decided to put the landmark and he put the stone on top of the other stone. And that’s the story about that place, the landmarks are there which Omushkego’s, our ancestors did not understand how did those things ever get there, because it happened so
long ago. And as you know, this- the Bay, James Bay or Hudson Bay, it's receding gradually every year. What I mean to say is that you don’t know this, but people who live long time ago have told us that, the one time where we saw the ridges that are now covered with lichen or moss were one time the the last ridges, sand ridges of the Hudson Bay. So some how this Hudson Bay is receding, you know are ancestors have noticed that.

So again lets get back to the story about this Mooshawow area. So it was there in that area, that many things happened. In summer time the caribou’s live there, they go there in the open space during the summer, and the herding caribou’s, they don’t necessary herd. They spread out, sometimes maybe five, maybe three and one time in summer they would gather together in a group, the whole lot. And they make a big circle around that open space, and then disperse again, and then mind their own eating area. Then in that place also that’s where that’s where the fox are, all kinds of foxes live there. And because of the land so rich, by many other kinds of animals, like a small animal, there are times when the mice are so many, and that brings the fox, and brings other things. The white owls, the foxes, the white foxes even approach, arrive there in the in the middle of winter, if there is any any mice. And it doesn’t happen all the time, it happens alternately, maybe every ten years or so. And then sometimes it’s poor, sometimes there is not much, and then every summer, our ancestors always went there every summer. One of the reasons why they do that is it’s molting area, the geese the ducks especially are molting there. They change their feathers during the summer, and for that reason they are easy to hunt. It’s just like having chickens outside of your house, it’s what the First Nation, the Omushkego’s, they just go a little ways to catch what they want to eat, and
it’s just right there. And it’s nice, and it’s dry land, it’s not really bog muskeg, but it’s a real muskeg, and then it’s easy to walk. And there are berries are growing there and all this, dry and all this. The blueberries and some other others called the gooseberries, and raspberries, not plenty and then the strawberries. And the other berries we call moss berries, they are black and clusters of six in a in a stem. And all these berries are just like a Garden of Eden in summer time. So people that live there so easily.

And besides that people live there because they they stay away from the flies. Because in the open land, when there is a bit of wind, you can actually there will dim, the mosquitoes, black flies will not to be to many, at least one side of your body they won’t bother you. And you home, when you live in a tepee, they not they don’t bother you too much. So that is one of the reasons that people used to live there.

And one of the important thing about the Omushkego people living around the coast in summer, because it’s open land, it’s easy for the look out. You can see the distance far away, if any one comes, if there is any danger. There is a an animal or whatever you could see. It has been said in the past, there were times when something would go wrong. There were times when some animals would be over populated the land, and they become dangerous. For some reason like a like a wolf, there would be too many. When there’s to many fox, when there is to many mice’s and brings the brings the wolf. And when there is to many caribou’s, there brings the the wolf and the wolves sometimes stay behind and they begin to get hungry and they come close to the camps, and steal or even kill human. So this was a danger, it is not, it wasn’t always pleasant as it was, but it was, you know it’s the way of life. There was never any community for the Omushkego people, there never was before the European came. They always move with the season,
they go to the coast when it’s, when summer time, when it’s nice. And soon as it gets
dark, it cold, a month ahead, probably in September, people would move inland to
prepare their winter camp, so they never stay in one place. It’s not because they didn’t
know how, they knew, they know it if they ever stay in one place to long, they would
depleted the resources, around them. So that it did not suit them, their intelligence tell
them that you know it is better to live with the land, rather than stay in one place. So this
is what I heard from the elders when they speak, and then in, that in the same area, in that
Cape Henrietta Maria especially there, that’s where they used to experience the a the
most the most unfortunate thing. These the Omushkego people, they usually have a small
temporarily camp site; you may call it a village if you want. And some times maybe five
families, sometimes maybe ten families. At the most there will be maybe 75, maybe one
hundred in the group in the in summer time. And it was this time that strangers would
come; different tribes from the distance areas would arrive and kill them. And just
because they live so happily, because they live there without any any any thought of
danger, they were surprised, they were surprised attacked. And then they were killed, the
Omushkego’s because they were not, they did not prepare for this kind of stuff. And they
were usually slaughtered, the whole the whole lot of them sometimes. And sometimes
some would be able to escape the killing. And it happened so many times, they say for
every since they remember it has happened, not every summer but maybe every three
summers, maybe five. And they always remember those things, and the stories are there,
there are so many. And but they never actually know who these people who came and
killed them XXBeothukXX. There are others they call them XXAatawewakXX, and they
call them also XXAtoyewak,XX do you here the difference. XXBeothukXX is
outstanding name, XXAtoyewakXX, ye, XXAtoyewakXX, XXNatawawakXX three different sound. Let's say XXAtoyewakXX- where, supposedly Inuit people XXAtoyewakXX, not XXAatawewakXX is also people who look as strangers or for some reason, maybe it means XXAtoyewakXX means seeking something, seeking families. Sometimes their friendly, sometimes their just visitors, sometimes they they look for women, sometimes the men. Sometimes a family look, a family relationship arranges for marriage, that's XXNatawewakXX mean. And then XXAatawewakXX means people who trade, they trade goods. And these sometimes turn bad to, so it is never assurance that what are the big body of people approaching the camp, whether they be friendly or a foe, friend or foe. So it was always it always a look out during the summer, in that. That's why they move into that this area, beside being a good hunting place and everything. And it is then, they also at the same time they expose themselves very easy in the open space because of this, but it was the best place to live, if there’s nothing happen. So the stories are so many, I cannot count how many times these Omushkego’s were attacked by these different group of people.

Some people say, some of those people recently after the European came, some of those was mixed groups, sometimes they were Europeans. People who attack the shorelines they said, they could have been the white people, but I doubt very much because the attackers did not have a gun. They did not have the the extraordinary clothing, like a white man. If it was, the the incidents or the the event could have been very descriptive of the clothing those people have but it didn’t, and that’s how we know. That is how it was understood, but they were just simply other tribes. For different names as we say, especially the three names that sounds almost the same, they have a different
meaning. And now the true meaning of things, what’s the difference between
XXAtoyewakXX and XX NatawewakXX and XXAatawewakXX, so they said
XXNatawewakXX means the traders. And XXAtoyewakXX means people who trade.
XXNatawewakXX mean people who seek families, or people and XXAatawewakXX
mean, it’s a people that attack on the shore line at a certain time, that is early spring. And
these are three trickiest trickiest one, they are very tricky those XXAatawewakXX,
because they appear as one person in the first sight, and actually they were walking
behind each other and they appear to be just one person, and they managed to come close
before everybody realized there were lots behind. So that’s and they seem to have come
very easily from somewhere and they always attack very close to the coastal area, not
inland. So that’s why they associate these people with the Inuit people and it happens
always in Cape Henrietta Maria and sometimes inland inside of James Bay. Not so much
out there in the Hudson Bay coast.

So that is why it is believed they could have been the Inuit people, because Inuit
people live in side of James Bay, the Island called XXWashagamiXX, and also the small
islands that are within the bay. They occupied those and that’s why they were assumed
they were the ones who attacked the Omushkego’s on the on the west coast of James Bay
and Cape Henrietta Maria. And for that reason also, at the Henrietta, at the Cape
Henrietta Maria the ice touches the shore there, right up to the end of July. Ice always
come and touch the ground, and for that reason the Hudson Bay and James Bay were
right there at the divide area. Usually a big block of ice, that is in Hudson Bay come
touch and close the gap, when there’s when there’s about three day wind, from the month
of June to the end of July. And it was usually after the august that this ice began to break.
And for that reason, our Omushkego people have reason, the reason they were attacked in the Cape Henrietta Maria was, Inuit people could walk across the land very easily, without dry land and for that purpose attack the Omushkego’s. But why did they attack? We don’t know for sure, no body explained exactly why. But they know that, they sort of hunt the area, with seals because there are lots of seals there. And also walrus and whales, and everything, white whales, beluga whales you call them. So for that reason they would come there because there were, they needed a hunting area with these things. So apparently they sort of trying to push out the Omushkego’s who are occupying the land.

And one reason, another reason is the worst reason, is that they just simply kill. I don’t know for sure if these people or explain why they kill. I think I understand one story, at one point in time, the Omushkego’s were ready for those attackers, because they knew they gonna come. They have a previous knowledge, one of of the well know mitew, a shaman have visualize this gonna happen and he knows exactly how far these people are, and they are ready, and they know they have already kill a group of people, so they just were ready. And then when they come, they just ready for them, they attack them and then they beat them. But they didn’t kill them all, they want them to understand that they wanted to speak to them, but they were able to communicate wherever they were. And they said: “do not ever come and kill us for nothing” and they talked to him and the leader” Why do you kill us? Why? Why, what is there that we have?” and so they said: “It is our our duty, for us to come and seek and kill human, and there fore in our beliefs and practice, we believe if we take the life of a man, we extend our
life. And we kill for our self and we kill for our friends at home, and for that reason you actually give us a life longer, when you give your life”

For them it was it was a good reasoning, for them those who kill, but those who get killed, the Omushkego’s didn’t think it was right. They believe they have a right to live to, so they defend themselves. After they spoke this leader and some of the groups, they they released them, they said:

“ Now, go back and do not do this again, because next time we will wait and kill you all”

So they let them go, for some years nothing happened, not from these groups anyway, but the other group came in, different groups, different dialect whoever they were. But he did the same thing; at least the Omushkego’s understand why they were attacked. But the only thing is to try to detect them before they attack, when they could just sort of protect them self and defend them self too. But there is so many times, they were they were approached very very suddenly, and they were massacred by those people. So there are many stories that happens in there in that boat, James west coast of James Bay and the south west coast of Hudson Bay, many times.

They are extraordinary stories. One story that we, that I have told and been told and I have been told, many different ways is a man an elder who was a powerful shaman, who was able to retaliate of these killers and uses the used the electrical lightening storm to kill them. That’s what it says, the lightening, he uses the lightening to kill them, because summon the power of thunder and he managed to kill them all.

And there is another place that tells us the story about the similar thing. And there was a man, again there was in that area, somewhere, southwest Coast of Hudson Bat or could be in James Bay, there was a man who was well known, a young man, a good
hunter- the best one. He was a good hunter and he has a friends, the young man probably about, less than thirty years old and he was known to be the best hunter. And he has many trainees with him, and every time that he goes he has a bunch of young people to go with him. And sometimes he was asked to hunt, you know when there was a temporary village, so he does that. And one day he went out with all the young men, and only left the elders, and women and children at the camp. And while he was out there, those attackers arrive and they came from south somewhere. They have traveled on the south west coast of James Bay, concealing them self along the way but specifically approached to these people who live in the in the tundra, the open area. So anyway while these hunters were out, the young men and hunters while they were out there somewhere, these attackers arrive in the camp and kill all children, elders and women. And this great hunter has many admirers and he had he had a wife besides. And his wife was extraordinary beautiful and and a long hair and very beautiful, he had the best-looking wife there was because he was a great man. And when he when he got home, there were few stragglers that run away, young people and some women. And they met him there close to his camp and they said: “we have been killed slaughtered and everything” And he said: “my wife, my wife” said the leader. And they said: “they kill her to, they have cut her hair, cut her head and taken it away” So he was so mad, very mad and he just didn’t want to live anymore, so he asked his friends, make them into hunters and a warriors instead, and he organized a raiding party, or the war party. And he goes after those people; he knows where they were going. So he went past them, he went far ahead, and then wait for them on their way back to their homeland. And it was there somewhere; I don’t exactly what they call it, but today I think it is called XXWishagamiawXX
meaning the place of skulls. And so that’s where he met them, and when where he conceal himself and he a let them walk right close to him and then he got up, and,

He says: “All those who are captured please step aside”

And then all those who were captured would simply just run from those group, and the warriors were not expecting this, and there bows and arrows were tight, they were just carrying them in their shoulder and over their back, and they just couldn’t do anything.

And him this young man, the young hunter, he saw the leader who had a spear, and his wife head was there, and he get so mad. And he literally just run over there, and they kill all those men and because they were so helpless. And he grabbed this man with his wife head, and he tortured him, speak to him as he tortures him because he is so mad. And a he make him alive and let him see all his men to be killed and everything, every painful way. And he let only one person alive, and this man he let him alive, he cut his ears off, cut his nose, cut his fingers but not enough to kill him, and he sent him home. And he says: “show this to your home, and this is what is going to happen if your tribes ever come” and the leader he kill. And he took his wife head and buried it, and the rest of the dead bodies were just piled into the shores of the bay and buried roughly, and they were buried with the seaweeds on the shores of James Bay, somewhere around there.

And there at that place called XXwashagamiXX, they call it skull beach. Literally years later that is all left there, just human heads, bleached with the sun and saltwater.

That’s where this place took place.

And that is the end of the story, that is why I say the Cape Henrietta Maria, which was known then by the Omushkego as Mooshawow, is where dramatic event took place a
long time ago. So the mighty Omushkego have had revenge. And there is a story about him, but I don’t know exactly how it goes.

So many times this happened, I want to tell a little bit more about those raiders who came from which direction, I don’t know. Many of the people that I spoke to, they said they always come from the south, some of them may have come from the west or some of them could have come from the north, like a northwest on the Hudson Bay shore. Some of them could have come from just like I say from Inuit people. Or it could have been the other east coast Cree people; they could have been them to, because there was times when they were able to speak with those people, on a different dialectic of the Cree language. It seems to indicate that there was quite a division between the west coast of James Bay and the east coast of James Bay. This is what, I, I, it seem to indicate that the way the stories are going, were not to sure, but I do not wish to name any tribes at all in my storytelling, I just want to repeat the events that was described by are forefathers. And I’m not interested about talking about the raiders and the other tribes. I’m not, I sincerely want to about the Omushkego people, the event that took place in their land, and their stories and the places where everything happens.

In this recording, the theme is “ Mooshawow”, “ Mooshawow”, the barren place, In English, at the Cape Henrietta Maria. It has been understood, and it has always been a diving line between the Omushkego people, Cape Henrietta Maria is in passable during the early summers. The ice touches the ground up into the middle of July; you can’t go there by canoe. And sometimes people who go there, they have to portage over the land, or wait for the high tides, so they can sort of pull their canoe along the shoreline. And it’s not a very nice thing to do, and it’s a long ways out and there is not much to to make a
tepee of except driftwoods and everything. It was not recommended to go there in that period in time. In the month of June, no, in the middle of June, yes, but in August then it is ice start to break off and then you can actually go along the shore. So that was the reason and it is way out there, where there is no trees, but grass and sand beaches. And in that place there was lots of whales, walrus and seals. And in summer time it’s where everything happens. The ducks would be molting and laying eggs and everything and the loons are plentiful there. All three kinds of loons, like common loon, red tailed loon and the arctic loon. They enjoy that place so much; it was in that place that the stories are told to us about many things about that place. The Omushkego people tells us many stories that happens there, some small things, some big things.

Before the European came the stories that’s where they talk about the attacks from other tribes and the drastic things that happens, it was in that area that at one time, during the summer camp that the three young men disappeared one day and never returned until forty years later. And they never have seemed to be aged, and that’s the place there, and it’s a mystery story, which has been repeated so many times.

And it was in that area that a that the people used to see a strange phenomena about the weather, where they have witnessed something like they called, a XX whipnetXX, a XXwhipXX being being hung up somewhere, up there, up on that area. For that reason is that people have watched the hawks, the eagle and perhaps with the, what do they call it, turkey- turkey vulture. Those people that soars up there, you know gliding, sometimes they used to see those things disappear to the sky, and they can hear them, and the fear they were they were scared. And then they would never see them again; they just simply sucked up into the air. And that’s where they say it was that place,
the XXAhipnetXX is always there, wet is always there, up there. Not always but the summer time. And it was there also that the people always talked about this mystery thing, which they called XXpakaaskokanXX. And I would say, what do I say in English, XXpakaaskokanXX, mister bone or skeleton, a human skeleton. And it was there that they hear this thing, and it was there, they saw it, you know traveling in the atmosphere, or sometimes with the storm, you can hear it. And it was there also that, that the people starved sometimes because there is no caribous, and they get caught to late in the fall, when there is no caribous, when the geese have left already, when everybody, when everything is gone. And it was there that the loons that I want to mention on that, in the center of that between James Bay and Hudson Bay, where there is lakes that I told, that I say one time is story, the Omushkego’s were attacked and they were killed, and and those who were killed were slaughtered and women with the child feeding, breast feeding. And their breasts were cut off by those people and thrown on to the lake, and therefore turns the water into the milk white. And today that small lake, it’s still there, and it is actually white water, but it is not a milk, I assure you that, it is something else hat causes it to be white.

TAPE CUTS OFF

SIDE B

It is in the area of one of those high ridges, the old beaches that are located, it is very close to where today the radar base has been built there because it is the highest point of land. And it was there that the lake is located. And it is it is actually whitewater, and one day I went to check these waters and what makes it, so, it is a shallow water, it’s only about a foot or so, maybe two feet deep and it’s all sand. And it’s a limestone sand,
and that’s what makes it white. And in it on that lake, there is a millions, millions of bloodsuckers. Tiny, they look like just like a thread, a black thread that is all you see if you go there. If you ever walk into that ankle deep, and you would see them in your skin going by or some of them get stuck. And these are the ones that stir up the bottom, and in that lake you can see about five or ten loons, living there literally just staying there all the time during the summer and arctic loons, red arctic loons and common loons. And that’s what they eat. They eat those bloodsuckers, because there is thousands of them. They have plenty of food. So that is why, that is why those lakes are white, but the story brings us down because it has happened one time that the women were killed and these enemies, whoever attackers literally cut the breast off women and throw it into the lake, whatever the reason. So that’s a story that took place in that in that particular place. So that’s why Mooshawow story the story of the area is so historic and dramatic and and also very exciting.

And for our culture it is the area where the story originate and it’s a common place for the Omushkego of the area. Both sides of the bay, not only there, along the shores are also the same. And then this happens before the European came, and when the European begin to arrive and those people used to live there, as they’re the ones who saw a strange things about ships when the first European came. They saw many times something that resembled like an ice, and it usually don’t move like an ice. Usually it goes west or goes to the east along amongst the ice in the month of August, the end of August or September. And they used to wonder what that is. For a long period of time, they didn’t know that, they didn’t know there was such thing as a big boat and sails on the on the mast. They know they have their masts, but such a big thing to be out there,
way out, it was out of the question, in human. So they they absorb these things, but sometimes they don’t want to even mention. They used to think because the way they were at that time, because at that time, the Omushkego’s and the other tribes of people have their own spiritual belief and practices that some of those who are we call, “mitewiwin or shamans. They have a certain powers that they can do, those who have mastered the crafts are able to are able to create illusion to test some other person, or some other shaman. And this is exactly what the mentality was at that time.

Whenever a person saw something that is strange, he is automatically think this is of a shaman illusion, to try to test me, to challenge me, to retaliate or to show him. So they usually don’t bother, you don’t tell those kind of things if you are a shaman. You do not tell the person, your friend or even your wife but you just keep it to yourself. And this has happened at that time, many people have seen those sails before they actually see the human. And it was there in that Cape Henrietta Maria that people begin to know a little bit more about just seeing things, it was there in the Cape Henrietta Maria that the Omushkego began to see that these things associate with human, because they have heard the voice, they have heard some noise which resembled like the ice on the bay that collide with each other the sound the booming sound, like a thunder at times. when it’s when it is a nice day, some particular evening the echo could be heard a long ways. When the ice collides on the shores you can hear like a boom sound, you get used to that when you live there, you just think it is an ice.

Of course these these ancestors when they heard these things, it never bothers them, until one day it was in the evening when they hear this thing, it was not that condition to hear echo and the wind was not that strong to collide a lot of ice with each
other. And they heard this thing in the evening and they became to hear it so rapidly and then they they looked. They went to the high ground and look at where the sound come from and it was late in the evening and they actually saw the lightning on the on the water. But by this time they couldn’t see no, no sails or anything but just the light on the water, a lightening sort of thing. And that’s what scares them and they will now begin to think there is such thing there, there is something.

And years pass again and then every summer somebody saw something, until finally they saw a ship going by the bay, lights off and just went by. But they just look at it and it was later years again that they begin to understand that there is actually human being out there with with the big ship and a sailing. And when they would hear the sound, it was the cannon because this these sailors probably have attack each other with the cannon, and that’s what we come to understand today.

So that is why in that area is so dramatic and the stories came out there so powerful stories, fearsome stories about us. When the European came, it became worst because our Omushkego people didn’t understand those things. And finally became, they make a contact with those people in a funny way. And they know that they were not that dangerous actually they were much more friendlier than and then what happened down south with the Christopher Columbus and the other people. But these ones were not actually trying to kill; actually they were looking for help. So they blend well the first time. So that’s that happens in the Cape Henrietta Maria mostly where they saw these first ships and then within the James Bay. Eventually the James Bay on the XXAkimiski IslandXX literately the Cree people found the ship being washed into the shore on high
tide and it got stuck and the Omushkego went to help them. To release the boat into the deep water and that’s recent, that’s not long ago. And then many things happen after that.

And recently, not not so long ago, after the European came after the fur trade begin our people of of Omushkego people still practiced their own beliefs and practices and shamanism. And some of those were extraordinary people; some of them were very very discrete, or should I say not showing off. And there were those that abuses their power and sort of take advantage of their own people. And it was not long ago that there was a shaman that lived in the Cape Henrietta Maria, who knew how to trick people because he wants to get something out of them. So what he did was he make up a story saying there is a beast out there, you know in the land. The beast that emerged from the land which is going to be very dangerous and it’s going to eat human. And he says if and he says that it is created by the XXmitewXX, a person from the distance created this for us to be killed. So he says if I don’t have enough power to to to resist or to fight against it, I will be killed and then were all going to be killed. So he he make these people really get worked up. And it was in that area again in a XXMooshawowXX, that that took place, about this time.

So everybody was scared and really worried and worked up and they bunched up together in one place because of this. And this old man says: “It’s coming It’s coming” And it was getting cold, it was getting cold it was snowing and it was fall perhaps in the middle of of November by this time literally this guy says: “Yes this beast is coming” So then he says: “It’s either we all die, or I will die myself and I will go fight this thing” With this power, with thisXXmitewXXpower, so the people says: Okay we give you all the luck and everything” So they tried to pay him, they gave him everything what he
needs because he has to go away, because he was fighting this thing every so often in his mind. So he could not work for himself, so they gave him everything what he has to help him. Finally one day he says: “Okay I have to go now”

He has to go in the evening, so he left. He went out almost naked, from his home he didn’t want anybody to look at him, because he had taken off his clothes and then he has very little on his mid-section and then he left, with nothing. and he says: “Just wait, if you hear anything that that is terrible towards where I am going, just remember I am fighting, and towards in the morning if you it stop, you know something has happened. It’s either I am dead or I have win. If I win I will return before sunrise, and If I don’t win he says all you are going to hear is me, my voice out out in the air, being turned into a XXwiihtikoXX, because I have been beaten” So they were so scared, so they they just spent all night. They actually hear a rumbling sound and the ground shaking according to some and all night, sometimes it’s stop and after it come up again and the ground actually shook, they say. And then finally towards the morning, no more sound, so they all throwing their fingers wandering what happened to this, our defender. And before just on a on a, on a dawn, just when the light came out, he arrive all exhausted but he was he was stark naked. So they have to go meet him and cover over him and put him inside, and he just collapse into his bedside and that’s it. And he sleep for a little while, you know just just a little after sunset, sunrise so he woke up and he says, before the sunrise he wake up and he says:” We will be safe I was able to beat the beast and the thing that is supposed to threaten us, and then we will be okay. If any one of you have enough courage and see what I came from, go back there and follow my trail, back track my trail.” And this was snow already but, probably about 4 inches of snow already. So he says: “I left something
over there a little ways and but don’t let the children go there, just the adult, because you can see the size of this thing and that I just managed to get one whisper out of its out of its whiskers.” So every body, those men and women just run over there, want to see what it is. And there a short distance away, there stood something that looked like an ivory, it’s sort of flexible but about six feet long and at that bottom there is still flesh attached to it and this is the whisker of the beast. And everybody was awed and scared and thankful and so they came, all literally worshiped their savior and from that time on they gave him everything what he want. All when they, this guy didn’t hunt and they just gave him whatever he want because he has saved the group. And that was the end of the story.

Now it happens in Cape Henrietta Maria, in that section. There is no name of this person but it happens after the white man came because they already having clothes and material the white man trade and then they have a gun already. And so no body ever ask what is it that they see, but it so happened he has it. If you want to see the sign of this thing, go look at it because after sunrise because after sunrise that thing is gonna disappear. And there was a skeptic there and he says, he went back to look there after the sunrise, after the thing was gone. How? But there’s no, there’s no assurance or there is no certainty whether he may have just taken it away because nobody wants him out there. So what I am saying is this, in my own way of thinking. The way that they described this thing which they what told the whisker of the beast, the way they describe, it it’s sound like as if is a tusk of Norwell, we have some Norwell in Hudson Bay and James Bay, the odd one come around. To my way of thinking alone, I think he may have killed this Norwell in the fall before the ice break, before the ice pieces, when they arrive on the shore. He may have killed this one, and took the tusk and created a story out of it,
because he wanted to trick his own people, because he wanted to take something out of them. But the only thing that I wonder how did he ever make the sound like the earth is shaking. But there is another thing that can beat on to make that kind of a thing. It is when you hold something about three feet and flat and if you if you wail it around with a string, it will sound like a rumble and you will actually feel totally the shaking ground. Or did he just set up a shaking tent just a little ways, that is also make the sound, there is two ways that he could have done. But to actually see the material that comes from this mitew vision, it is usually not real, it usually disappeared, yes. But to actually see the blood on the snow that has been where the whiskers stem from the from the whatever it is and and that’s what makes me doubtful of this guy. I think he may have killed the Norwell in early early fall and kept it somewhere and just went to put it there when he comes in the morning, just to get his way, to trick his own people. So that’s me, I am a skeptic, or it could have been done, it could have been happen, yes. He could have created the illusion for these people to believe.

So anyway that’s what happened in that Cape Henrietta Maria. It has been told the same that kind of stories that are extraordinary stories that unbelievable things. And it was there that people used to see the the shining objects that fly fly on the air. That was also they they concluded that it is a Mitew that does that, it just challenging the other mitew amongst them. So there was no connection between anything else.

So my story is coming to an end, once more about the Omushkego oral history. And thank you for listening. I hope you enjoy the story. There is much more to it, what I say. There’s is a bits and pieces of mystery stories that I including in there, especially with this beast. Make belief beast this man created, there are other people that believe
there is such thing, and it still exist somewhere there. Some elders, I have spoken to these elders but I will not mention name for the sake of protection of a person and their family.

Thank- you