One, two three. One two three, testing. Is it working? Yes, it’s working alright.
Hello, are you still listening? Well, it’s me again. I was going to quit talking to myself. It is now actually exactly 8 o’clock pm, on Sunday September 28, 1986. My discussion with myself is very free. Nobody to disagree with me, nobody to question me. Only my thought flows out as it arrange itself in my brain (chuckles). Anyway, I couldn’t quit, because at the last tape - Number 2 tape - I mentioned about the Indian, Cree Indian Mysteries - the history of the Cree Indian People and their culture. And this time, I am going to talk about what most the white people intellectuals call fables, fictions, and fairy tales.

These are fascinating stories. When I was young, when I was a little boy, they used to entertain me, fascinate me, and terrify me at times. So here are some. I am not going to tell a story about, only about them. I’m just going to name a few, probably have to quote some, just to remind myself the…how many here yet I can still remember. I’m not going to try to put them into categories, because it’s too much work to try to do this in writing. As I said before, I am so limited in my English language, and also in my writing.

So, I mentioned about the last tape about our ancestors, who used to terrify them, something that we call the Bag-Of-Bones. The bag of human bones, sometimes it’s not even a bag, it’s just the skeletons that they used to describe them. Some people used to encounter such things, and it doesn’t have to be in a specific season. Sometimes people used to encounter such things. Encounter, what I mean it doesn’t actually meet it in walking or, or come upon it themselves. Sometimes I said before, it traveled in the atmosphere, this thing. Not on the ground, but sometimes on top of the trees, this height of the trees. Sometimes way up in the sky.
I don’t know and nobody ever described exactly what it is, or what it looks. It’s been said that it’s a human skeleton, and it has a voice. And the way they describe the way it sounds, is as if it’s a human person that is sad, trying to talk while he’s crying, and sometimes simply it’s just scream. And most people who have encountered in the past - not very ago, I would say within a hundred years ago - have actually seen it. So the story goes: and I’m gonna make it short. I’m gonna say that it happened about a hundred years ago.

Two men were traveling along the coast of the… either it was the Hudson Bay or James Bay coast. And it was in wintertime, in the cold winter. It doesn’t say what month was it. The story didn’t mention about the month of the season, but it was during the cold winter. And those men were walking on it, on the last trees of the bay, of the coast, in the coastal area. And they were walking on the tree line, because they were trying to shelter themselves out of the cold wind. And it was drifting snow. And then all of the sudden, a strong wind. And then, all of the sudden, they hear the human voice, as if it’s trying to call for help. So they, right away they know that there’s, you know, no human beings who are camping in that place. So they know right away that it is the skeleton, the human skeleton. So they used to call it Paakaskokan. Paakaskokan, that means a human skeleton.

So, as soon as they recognized the voice and aware what is that, what it is, they, they experienced the fear, which is usual situation when such thing is heard or encountered. And it is not, it is said that it is not always bring fear to such things. Sometimes it’s very awful to hear such things. And when person or persons are aware that it is in one spot, you have to stop and listen, if it’s moving. And it’s not moving, they know.

It has been said years before that sometimes those things get stuck on top of the tree. So surely, these 2 men heard the thing in one spot. So they said it was, there was an instruction in ancient time, that if anyone hears such things in one area, that they must investigate, and make an attempt to release it, if it’s stuck somewhere. And these young, these 2 men realized that, they realized “Go release it if it’s stuck.”. So they agreed. They agreed with between themselves, with the support of each other that they have to do it. Because if they didn’t release it, they say that they would have bad luck; and
sometimes it is said that if somebody releases such things it would bring good luck on their life. That is why they have to do it. So they agreed to go and see.

So they walked towards it - the sound where it some from. So they come up on a human skeleton actually stuck on a tree, on top of the tree. So by for themselves they have heard also - these 2 men - that you can actually talk to the thing, even ask questions to it. So they decided to ask a question to it. So one man says, “Could you predict my lifespan? How long will I live?”

And the skeleton answers, it says, “You will live to be white-haired old man.”

And the other guy says, “What about me? Will I live long?” The answer was, “No. You will live only a few more years. You will die soon.” So after they get this answer, they proceed to release it with a long stick. It’s stuck on top of the tree, this human skeleton. And, it moved off, as if it walks, walking motion, and it goes on into the atmosphere, and it goes away.

And when these two men were asked, “what it looks like, how come it could speak, how come it could speak to the human voice, and then you said: ‘It is a skeleton’.”

So they said, “It is attached with every joint of the human skeleton, human bones, but it’s all pure white, everything, all the bones are just pure white. And it has ribs and everything, but no skin. But you could see a lung within the ribs, and you could also see the heart and, and, the lungs that had voice box attached to it, and it also had it seems to be the tongue, and that is all there is that is alive. And that’s why it can speak.” That’s all they would describe, the rest of it is just a human skeleton. And out of these 2 men who have a release such a thing, truly, one man died in a short while, and the other man who was told to live to be an old person, he lived to be an old man, and had truly white hair. So that is a part of the story.

In all our ancestors, almost every elder that had existed around the coastal area of Hudson bay and James bay, every elder had this long time, have heard said stories, and have also heard stories that persons have encountered such human skeletons, shall I call it. And also relate the stories in different ways.

Now, here is the mystery: sometimes, some people have told a story that they do not see the human skeleton when they’re experiencing, when they encountered such
things. Sometimes, they just heard the voice, the human voice that seems to sound as if it wants to talk. But it doesn’t have their own native dialect, but it speaks, sounds as if it speaks. It talks, and it always seems to move from the northwest direction within the Hudson Bay and it goes south. And sometimes, it’s not always, with a storm that travels with it. Such a noise, such a voice, whatever it is. Sometimes, one person can hear it from the northwest direction a long way south.

And usually some people experience a terrible fear that chills right down to your spine and make your hair stand up. Even before they heard it. They feel it first, they experience that feeling, that fear. And then they heard, and it usually from the direction of northwest in the area of Hudson bay and James bay. And then, the fear would increase, and then they even feel as if going to faint. Some people could not stand, they had to sit down, and the next time when they hear it, it will be overhead. Overhead in the sky, overhead in the sky, but they won’t see it, even if they tried to look. And that’s the worst time. The fear would increase within their body, their mind, and then finally, it’ll, the fear will still be there but not as intensive, but it will go down a bit. And the next voice, the next thing they will hear, it’s a way out again towards where it’s heading, and this time, it’s quite a ways. If one stands still and listens, again, they will hear it very faintly in this same, heading the same direction, and the fear will be diminishing.

As soon as it gone, and their fear sometimes -some persons who know it, who have heard it- their fear will go away. They will get back to normal. But some of those people didn’t, did not hear the stories about such things. Their fear will stay with them, maybe for all through the night, all during the day. But the fear will eventually vanished, and that’s the way such a thing been talked about among our people. I don’t know if any other tribes in Canada or in North America have such experience, or if they have that kind of story, but this is what I heard where I was raised, as a young one.

A friend of mine is about 63 years old. I have hunted with him many times, and I know him personally, and I find him to be very intelligent man, and thoroughly experienced hunter, and thoroughly a master of his land and his culture. And he has trapped by himself when it’s necessary. He spent in the bush all his life, and he still does. He once told me that he had heard such a voice, such a thing, when he a young boy.
When he was with his 2 sisters. And he described the fear that he had experienced at such moment. And when I insisted upon telling the kind of day it was, the sort of day it was when he heard it, and he says it was a very clear day, clear sky.

It was a nice day. It was somewhere around after, after midday. And he says he had experienced a terrible fear, and he lived through it, with his sister, sisters. There were 2 sisters with him. And he says it has, “It came the northwest direction where I was located, and it headed south, southeast direction.” And when I ask if he had seen it, he says, “No, I didn’t see anything. I just heard the voice up in the sky.”

So this is happens only, we might say, let’s say he maybe had been 6 years old. Because when the boy’s a years old, at that time, they could walk with their parents, with their mothers, or with their sisters. If he was 6 years old, so you take 6 years out of 63 years, so he could have, it could have been 57 years ago. So that’s just a rough guess. That’s not accurate timing. So that was the last time in that age where I have heard such things. And this man have told me some other things too, but I’m not going to go up to that. These stories are the mystery amongst the Cree people.

I have also an uncle who have experienced such things, but he never wanted to talk about it. He’s ashamed to talk about it, but he has experienced that, recently as 3 years ago. But he never want to speak about it. But I was in the vicinity at the time when he experienced such thing. So the fears stay with him that time. It forced him, he has, it forced him to come to our camp where we were trapping, because he was my uncle. So this thing has mystified many of our ancestors, and they don’t have unified explanation about this thing.

Some elders say it’s a dream being, out of our ancestors. They said it is a dream being that our ancestors have created in their imagination, and it’s their imagination have come into being. And we experience it because we inherit it of such experience. So that’s as far as people explain. So when the Christianity came in our area, our elders have mentioned this thing to them. They were the missionaries. I cannot say exactly which, who, which elder, was our ancestor’s name or what was the name of the priest, Roman-Catholic priest who was told about this experience. But to his answer: because he has
tried to give an answer to these people that he was converting to Christianity, and decided
to converting and to make them leave their spiritual practice and their beliefs, he has to
tell the story as such.

He said, “It was the early humans that was created by God.” He said, “He was one
of the first brothers that were sons of Adam and Eve. The one that has killed his brother.
His name is Cain, in our bible story, in the bible, in the old testament.” So that’s what the
priest explained to these our ancestors. And he says, “that is the person that your people
have experienced, because he was contempt. He was cursed by the God that he would be
prosecuted all his life whatever it, the old testament would describe about such incident.”
So, our people then after they have been told this statement, come to have a peace of
mind. And then, whatever the reason, this such experience amongst our people have
diminished. They are not, it has not happened frequently thereafter, after the Christianity
came into our territory.

So that is a mystery, the mystery of our, the mystery…our Cree native mystery story.
That’s one! I have only talked about one. There are lots of those kind of things which are
unexplainable. There is another I may have time to tell.

This one is, it is as extraordinary as the last one. And before I can tell that story, I
have to explain something, I have to explain about their ancestors. What should I say?
Part of their culture teaching, or the part of their education system, or I can say their
disciplinary teaching. Amongst our people, the Crees, where I originate from, their
teaching was that similar to the Christianity teaching with Judaism, where there’s 10
commandments which says “respect thy parents” If you want to live long. This was the
similar teaching amongst our Cree, or any other natives that have existed in Canada
before Christianity. It was very important amongst our people that the young people must
respect their parents, and that they must respect their elders if they want to live long.

Even before Christianity, this commandment was existed amongst us. Therefore,
in order to make it stick amongst the young people, it was said that if anyone do not listen
to their elders, if they make fun of the elders, of the teaching they have told, they would
have to experience such punishment. So, there was this ideology of the theory of
blasphemy. We all -I think- understand what the blasphemy is. Blaspheming, our natives, long before the Europeans had acquired, have experienced such things. So Blasphemy is natural sin. It can be natural sin, or it can be a… what can I call it?

Now I’m gonna tell the story about it. Because people say that if you do not listen to the elders, and if you do not, and if you make fun of what the elders have telling you, and just because our ancestors have experienced about the thing that I was talked about in the other tape, wiihtiko. That is a such human being -that they seemed to be a human being- that come to exist among tribes all the sudden, and usually threaten their peace of mind or, or their life. This wiihtiko is feared person also. This one is not the skeleton. This one is flesh and blood, and what it’s supposed to be. But it comes to exist, and seem to defy the human existence. Or can be materialized and can also dematerialize itself. That was the experience amongst our elders, our ancestors.

So this they said to the young people: “The rule is that, no young person should shout outside of home after, just before the twilight is disappearing, just between sunset and the twilight.” They say that especially in the springtime, or any other time, if the children are screaming or laughing or yelling outside after the elders have said, “It’s time to get in.” Or to be quiet, usually, they would bring in the wiihtiko to the vicinity.

And it happened one time, this group of people, a family, who were camping close by the river, after the spring thaw, when the rivers and creeks were starting to run. And usually people are moving closer to the creeks or rivers, and this was situation that time. And all the men were out, hunting, trapping the otters and beavers whatever it is. And this was long time ago. It didn’t mention any existence of white men yet. But the story goes like this:

And the men were gone and only the, the women were staying at home and their children. And there was one old lady that was amongst them. She was the oldest, she was the elder, and amongst the women and children. And one young boy was fifteen, and he used to be a very juvenile-delinquent-sort of person. So he never listened to anything that the elders would say, and always challenged them. So one evening, it was beautiful evening, and it was quiet and very calm, and the echoes carries the sound. And this young
boy, young boy you know, purposely climb up the tree. And he talks to the, his sisters and brothers from the tree, and would yell at them from there. And it was after sunset.

And then he got up, he stayed up there in the tree. And sometimes call the geese or whatever the birds that were existing around, and he likes to listen to himself in the echo - echoing that rolls along the way. So finally, before the twilight was out, told to stop, but he didn’t stop. The boy grandmother walked out and she says, “Come on, my grandchild. It is time for you to come down and come inside. Your sisters and brothers must come in now. You shall stop to make any noise outside, or you might bring in the wiihtiko if you’re keep yelling this time in the evening.”

So the boy didn’t stop. Didn’t come down from the tree. He stayed there, he stayed on the tree, and keep on calling. He even teases grandmother. And he keep on saying, “Hey wiihtiko, come on.” And then finally, his grandmother says, “You are going to see the results of your disagreements tonight. And you will be afraid.” So the little boy screams again, he says, “Come on, wiihtiko. Come visit us.” And then he finally came down. So that’s how, that is how he was, this young boy. There were such young people in time past. We did have some young people who did not listen to our elders. They even make fun of them, and make them look ridiculous, because he didn’t believe much about the warnings. (I must continue the story on the other side of this tape.)

[end of Side A]

**Side B**

My tape is still recording, but I think my batteries are starting to go down. It may be, I may sound like a chipmunk if it runs on 40-charge batteries, or any other machine. Anyway, my story was about the young boy who did not listen to his grandmother, and it goes like this:

It was said that later on, after his grandmother has gone in, and have already told him that he will experience his disobedience and mockery. So he came down, after the
other children came down. It was still twilight to the western sky, and finally later on, it was getting dark. Supper had already served, and everybody has already eaten for the last time, and the elders were only sitting around. And the young boy was still sitting up, and he was still talking about wiihtiko that never showed up. And then finally, later on, all of the sudden, there was experience of fear. Especially the young boy just struck by fear all of the sudden. And he started to tell his mother that he was scared. So the grandmother says, “Don’t you say anything. You have asked for it.”

And sure enough, what is usually described about wiihtiko, when he is near, they finally they start to experience the fear. And also later on, as usually happens when wiihtiko came in closer, they started to hear the heartbeat, the sound that’s, the sound that… sounds similarly like a heartbeat. And that is the usual indication of the nearness of the wiihtiko, amongst our ancestors in time past. And sure enough, the old lady recognized the sound. And then she says, “See what I say? See what I told you? It never fails.”

And the boy started to get scared, and he is shivering, and he is gnashing his teeth and everything. He couldn’t cry, and he’s just shaking. And so is the rest of the kids, but he was the worst one. Only him, he had a fear. And so is the mother, and so is the old lady. But the old lady have experienced such thing, and she has counterbalanced of the fear, because she has developed some sort of a power within her to withstand such fear. But the mother also experienced the same fear, but managed also to control herself.

In time past, within a short time, a sound came closer, from where they were camping. So the mother and the grandmother did not have the shaman power to counteract much of the thing. But they talked about, you know, what is the best thing to do, to evade such thing. And where they were camping, they had moved from the winter camp, and the winter camp was not very far away where they were camping. And the winter camp is usually the moss house. But this time, it was not a moss house that was, that is located nearby. It was what they call “spruce tree camp”. That means it’s created like a tipi, but it’s compact with the willows, and limb and branches and aspens caught by the snow, because it was a winter camp setting. So these things by springtime, there was no more snow, and all the willows, all the spruce limbs that were packed against each other was dry. So that’s where this sound came from, within that camp, even with inside.
So the old lady has experienced, have heard the stories, when the witeko came in, and usually came in through the campsite, especially the old campsite. So, they, the old lady already aware of this. And the fear and discomfort was experienced by all, all the members, especially the young boy who did not listen. Then finally, the mother of the boy says, ask, approach his mother whatever. If it was his mother, her mother or mother-in-law, the old lady says, “The only, I don’t have any power to, to chase the thing, and the only next best thing I can do is what I used to hear, used to hear instruction in such matter, is that we have to create the fire. We have to make a large bonfire to keep things away, because it doesn’t like to come to the light. So in, rather than creating the fire,” she says, “I would go to it, and create the fire within that camp where it’s located.”

With all the courage, she took out all her belongings out of the bark, I think it was the birch-bark basket. (That is usually carried by the elders, old ladies, where all sewings, all the possessions are kept. And because the birch-bark basket is actually very thin material, it’s like a paper and it creates a lot of fire, it’s very…and it creates a lot of fire, a bonfire, more like). So what did she was, she took all the possessions and take it off, and empty the basket and put it into, into the open fire. And she says, “Open the door for me.” And then she says, “Light the basket and run outside and towards the, the winter camp.”

And she uses the long stick with this fire basket, and run over there and put it inside the camp, the old camp, and started the fire there quickly. And sure enough, the fire that caught in the dried branches, and it just puffed up like a big bonfire. And in it, was the sound came from, where the sound came from, the heartbeat sound. As soon as it started catch the fire all around, the next thing they see is that the being that was there - whatever it was in the form, in the human form - it seems to jump out from there, and run away from, from it. And each step that it took it shook the ground, and also the heartbeat, and then finally it diminished in the distance as it goes away. And that was the end. And that’s the end of the story about wiihtiko. That is one of the mystery stories that we used to hear as a young boy. And all those stories been repeated, not only that one, but the other similar type stories.
Now, these are the kind of stories that are never been written anywhere, or even recorded. And those stories are very fearsome, and also full of action and lot of emotion. And in our language, they are very vivid and they are very fearsome, and more like horror stories. And the mystery of it, is that they are so vividly describe and they are so real that even you could experience the fear as a person tells the story, especially on the children. So these stories, I don’t know if they were true, but I know they work. And these are the enforcement sort of thing for the young people, to listen to the elders and also to respect their parents, for disciplinary instruction.

And they say it has happened, because there are times when young people are so stubborn, and make fun of their elders and their parents. And when they could not be punished, the nature would take its course, and such thing would be come about. And that is, and that is what I call blaspheming: a young boy who disobeyed the elders and, and the people in authority of the family. That is the why the story was created - to emphasize the importance to have young people to respect their elders and their parents.

This is a story that is not written in amongst the, I have not seen it myself, it may have written by somebody, but I have not seen. That’s 2 that I have told, already. And there are lots of those. I am going to just list a few that I know of, that were so famous in my young days and my parents’ young days and their grandparents, and their grandparents.

These are the kind of stories that has been handed down by generation after generation amongst our people, our aboriginal people. So you can see the teaching of in that culture was, did exist. The education system was geared that way, and it was very effective, and today we don’t have that. Now our Indian families, because our children are not taught that way anymore, but they see other things take place that is the home ______. But these are geared for entertainment or to try somebody’s courage. And that’s a little comparison I’m throwing that in there, for somebody to understand.

Now, the next thing I’m gonna do now on this tape, is to list a few similar stories. I’m just going to mention them, I’m not going to tell the story this time. There is a stories that have existed amongst ourselves, when I was young boy, and before that in a
grandfather’s time, and their grandfathers’ time, and god knows how long these things have been existing. And their purpose was that, is to teach the young people to respect their parents and their grandfathers and their elders. And it has worked. And these are the things that are vanishing, that are, that are not exercised anymore amongst our people, because another culture has come upon us. And the stories that I wanted to mention was that the stories about again and to - not to exaggerate but, it may sound exaggerating - it may sound like a fiction story, but they were there. They’re religious ________.

There’s a story about long time ago, many moons ago it start. This story started like that. Once upon a time, when the cold season existed, sometimes the whole family turned into cannibals, cannibalistic. Cannibalism existed, created out of starvation and poor years in life, in the past. That was long time before the white man. And if and when that happens, they said there was lots of cannibals that existed amongst the ordinary people, amongst the territory. And these people get the habit of eating the human flesh. Even though they still hunt the animals and eat them, and just because they have tasted the human, the human flesh they want to have it. And it became a ritual for them to, to remember their time of their poor years. Or sometimes it just, it probably - to my imagination is that - it probably affected their mind. And it’s not just to recall the hard times, but the habit of eating human flesh is very strong, they say, in those times. And those people, those families sometimes, the whole clan, became to cannibal, cannibalistic.

And then one they could live normally as the rest of the ordinary people. But once upon a time, maybe I don’t know how often, they would kill the human being out of the other groups, and take it home and eat it. And I cannot explain exactly how the ritual goes, but it became a ritual sort of thing. So they say that, it was said that, you know, they did this because they believed that the human life, a human flesh or human life taken from somebody else, in turn expanded their life on earth, and also made their life longer. And that’s one of the reasons they, they keep on doing it – those who have became accustomed to eating the human flesh. And they were classified as cannibals.

They were not feared as the other type of cannibals, the kind of that was mentioned about wiilhtiko or Ochisquachiew. There is 2 names. A Ochisquachiew is most fearsome and wiilhtiko is a bit less, but it’s almost the same. But these cannibals that are,
were supposed to exist among, existed amongst the ordinary people, they were not that feared. But they were not associated with the ordinary people. They live apart from the rest of the ordinary people, but they can co-exist with the Indian, with the other Indian tribes, amongst them. But they do not usually stick around with them that long. They have to go away from human being when they fear the, when they have urge to taste the human flesh again.

So, they were feared and they were not very welcome in the other groups of people. And there were times - they’re very powerful - they begin to call the shaman, hooked into the human mind, from far, from a distance. And only the shaman, the master shaman can avoid them, can put their distance. And usually also it was a shaman, the master shaman who are able to be to exterminate them or to kill them. It was necessary sometimes when they get too many. Sometimes the shamans were called to have a council meeting or something, to determine what should be done. Something like in the state of development to say, “It’s either them or us.” So the master shamans have to decide that - the elders. And they were agreed, “it is them or it is us.”

So when that decision is made, and it is appointed one person to do the extermination. And it usually happened that way, and the life will go on normally after, after these cannibals have been exterminated by the ordinary people, but, with the power of the shaman. Or many call it the medicine man. So, that’s another mystery story, but these, there were quite a few of these stories. Some of them were very horrible. Some of them were with good humour in it, and just to make the story bearable, I guess, for the young people.

Out of these stories, that’s what makes young people have to develop a self-defense mechanism in their mind and body. To overcome these fears. So they have to develop, they have to be taught to develop a bit of a shaman power for their own protection their life, and how to deal with such matter, if it’s ever developed within their territory. So these are the stories that has not been written in our district, in our area by the Europeans, because these things were never told to the whiteman in detail as I tried to do. But I could not actually describe exactly how it was, because I have not experienced such things. Only my grandparents have told me all this, those stories, in minor details. Not in the total, horrible way, or terrible way. They have, they had made a version of
them that we can, that they would not destroy us, destroy our capability to the expand the fear of being alone. Or that we be able to, to exist in the wilderness without constantly fearing about such thing, or encounter, or a person.

So these are the stories that I wanted, that I wanted to record it in writing, or any media if I could, because these stories are not anymore passed down orally as they used to be. And they were useful for us to be disciplined as young people, but these are gone. And that’s one of the reason that I thought about doing, that’s, that’s what makes me do a little research about them, and to try to understand why were they, and how did it happen. In very minor detail I have managed to get most of it out of my own, my own parents and off of my own grandparents.

And these are the stories that I have been talking about. And that’s only a few. There are other stories that are similar, and these are very fascinating stories. They are not as, they are not so terrible, and not so horrible, but they are similar, and these stories supposed to happen long time ago. They are not legends. Legends are different. But these mystery stories or incidents, incident stories, have a reason for our people to, to use them. For the good purpose especially for disciplinary action for their children, for the young ones to respect life, and also to listen to instruction that one must acquire in order for him to survive on the land.

Another mystery that catch my interest was the stories that have been carried around not too long ago. My own mother have experienced such thing, and that is…and that is the similar stories that we hear today, even amongst other, other nations, especially which are classified fiction sometimes. One similar to that is the UFOs. While our people did not call them UFOs, again, just because our culture development was geared for the mysteries, they do not happen for no reason. People will see some mysterious things, and experience things in their lifetime. They believe they were indicators of something, or such event, tragic event which involved life and death of one’s relatives. Since then, these were the indicators that such event or incident will occur, will happen, amongst the families groups.
My mother have experienced such things 3 times in her lifetime. What she saw is, is a ball of fire that moves on the horizon, and disappeared into the ground. “A ball of fire,” she says. “Blue, white in front and the back end of it, it’s red and look like a tail.” When I ask her to describe me what it was, she used to say, I used to ask her in detail, “Is it out in the sky, away out in the sky?” She says, “No.” I said, “How did you know it was not in the sky?” She says, “Because I know it’s close. Because I know the lights touch me. ‘Cause I see it on this side of the trees, on this side. Another object on the ground where it’s disappeared.”

I said, “Disappeared? And didn’t come up again?” She says, “No. It didn’t come up again. It just like a blink of an eye, it just disappeared.” When I ask, “Whether it hovers or stays up there long time?” “Only once,” she says, that she saw - the light hung in the air, and then finally like a blink of an eye, it disappeared. So she believed in her own mind, this sign was an indication one of her relatives, her close relatives, were dying. And she was usually right, she just says, “Within months, within a year, my relatives will be dying.”

And she would believe, she believed in her life this was true. In my mind, I question this thing. And I tried to relate it to what we call today, the UFO sightings. Could it happen? Because, because my mother told one time, she saw such an object during the day, when it was clear sky. And she saw it move on the horizon, and it disappeared. And this was a long time ago. This was when she was only a young woman. She was married already, but she didn’t have no children yet. And my mother died in 1973, and she lived to be 68 years old.

And in her time, in her young days there was no helicopters yet. And they could have been hot air balloons. I think that balloons that they used to use on carnival, they may have been existed, but maybe one of them have been lost into the atmosphere and landed somewhere within Canada, in our area, in the Hudson Bay area, and that’s where she saw this thing. When I ask her to describe, she says, “Yes, it’s just like a balloon. It transparent look like.” And even once - she saw it twice in her lifetime - and this particular one she says, “I could see the outline of the human being inside.”
I says, “How? Does it stand, or does it sit?” “Ah…” she says, “It sits, and moving around.” So, she, I ask her how long did she saw it, she says, “I saw it for long time, and it moved, and next time when I look, it disappeared.”

And this has happened to her just on the coast of Hudson bay, formerly Winisk community - that has been destroyed by flood - and within 5 miles from the community, right at the mouth of the Winisk river. She used to go there to set a net on the tidewater, where the tide comes and goes. You know, to hang it on the tree, and pick up the fish when the tide is out, and the water is low. And this is where she saw this object, and she only describe as I said. But in that time, she says, one of her relatives died after that, so she believed that was the sign of prediction that my relative would die. So she passed her way on this earth, believing as she believed. And at that time, I didn’t know much about UFOs, and I couldn’t relate it at the time, when she is telling them.

So these are the mysteries, a few of them. And there are many others that western writers - or whoever did take in our culture - who have not bothered to put it in paper, or even to try to record it so that it can be studied, or being related to somebody else. These are the kind of things that I am thinking about. Try to put it in recording. And many other stories that have existed amongst our ancestors, even a long time before the European came in to the North American continent.

And that is why I have done a bit of research on my own, to try to recall these things and ask another elders if they, if such experience had been encountered by other elders, and by their elders, and passed down, because for years in past. There are lots of those things, and there are many other subjects that I could have talked about. And for a time being, I think I should quit, because I have been sitting here for 6 hours trying to tape record my stories at least as much as I can, in case I don’t have time again to do this. My name is Louis Bird, I’m living in York Factory area, thank you for listening.

Goodbye.

[End of Side B- time remaining - 1 minute 5 seconds]