Louis Bird from Peawanuck, Ontario... this is a storytelling time. I have a few stories that I want to try out if I can do it if I may. Today is September 11, 1999 and the time is 23 minutes after 5. I am going to tell the story to see how long it will take me to tell this story. I call it Morning Star. It is the name. It is the name of woman I give it to, to this woman. Actually nobody quite know what her name was. But we know that the favorite name for the girl is Morning Star, or any star.

So this story is to do with the question that many youngsters ask their parents in the Omushkego country and also not only the Omushkego children but the adults also. Because when the Omushkego people travel around from the Hudson Bay and James Bay area, they always find their neighboring tribes speaking almost the same language they use. For example, at the tip south of James Bay in Canada the west coast tribes speaks the language called today Cree. But actually it’s Omushkego, Omushkego language. And when they go into the east coast of James Bay they encounter the tribes that speak the same language but in a different accent. And then when they go west from the west coast of James Bay into the south west coast of Hudson Bay people speak the same way.

As you go to the north west from the Cape Henrietta Maria you will find these people speaking the same way right up to the, to the Fort Severn. The river is called Fort Severn. People speak there almost the same. Then you go further west, go to the northwest and then you come to the community… community, which was called during the fur trade York Factory. That is in Manitoba, Manitoba province. From there your you will hear a slightly different accent the Omushkego language. It is still, these people are still known as Swampy Crees.

Then you go from there and you move west within a strip of 200 miles land you will find the Cree speaking people stretch all the way to the to part of the province of
Alberta close to Edmonton, the city of Edmonton today. They went the stretch that far and many times people have traveled from here up to York Factory, even to the Lake Winnipeg and those areas. Some Omushkego people use to travel to see the prairie, just to see. To see what it looks like, they use to travel that far. From here, from the southwest coast of Hudson Bay people use to travel that far just to see that that strange space they call Mashkotem. Mashkote mean a prairie, a place where no tree grows. For them they think it’s a place that has been burnt out… bare, to the ground. That’s what they understood so they called it Mashkotem. Whether that word means anything to the other dialect of Cree speaking people is I don’t know. When I asked an elder in the James Bay and Hudson Bay I asked him what does a Mashkote mean and they said it is place where there nothing grow… no trees just grass. So that was the answer.

But then when people begin to realize that their language spread out way out to the west they asked themselves, how come? How come our dialects stretch out into that far distance? I wonder why. So question remain nobody knows why. The children sometimes ask are these people from here can speak to the people in the prairie or Mashkote. So the parents usually say, “yes, yes they do.”

So that’s a question. So the question being so common some answers were found, someday. That’s way out, way, way past long time ago... that was before the European came. There was a story that was floating around which is very ispec... it’s not a story, it’s a quotation. A quotation from the way back, whatever it means. But the quotation says there were giant animals that roamed the world, and apparently cease to exist. It is understood that they went in hibernation for the time being. They will rise again to roam the earth at the end time. At the end of the earth. The end of the world, the wor... whatever that would mean. At the end time. So that’s the quotation. Nobody, nobody can actually, can say this is how is goes after that. And that is just the same. Is it a prophetical word? Or, nobody knows but everybody think it is. But we don’t know for sure.

So and there’s also another story that says there was some animals that were furry and large and somehow they too went into hibernation somehow. These ones are found in the mountain regions they have been found covered in snow, in ice. The west people, the west, western people like in the prairie area and near to the mountain have bring out
this word to the neighboring people and then work its way out into the east and that is the
word. So that’s as far we know about these stories about giant animals.

So the question next, how does the Cree speaking people stretch from the bay area
into the west past the prairie? So the story begin. So it says, once upon a time there was
a family in Omushkego land were in a very sad state of affair. These married couples
they couldn’t have no baby because every time when they have a baby, they’re always
still born, or the child be live very briefly and die. For some reason this has been known
to happen in the past. Sure they were very frustrated and they wanted the children so
much. The mother wanted to give up but the husband wanted to keep on trying because
they wanted a child so much. So they risked a child. They prayed to Great Spirit that the
child be alive. So she promised to the Creator to do the best to bring, to bring the child
up into the honesty and good life.

In time the conception, she was conceived again. During the, during the
pregnancy she did everything not to, not to have miscarriage again. She pray and her
prayers answered… said delivered, she delivered the baby alive and well. Good health,
the mother called her Morning Star. She was happy for was, so was her husband. They
both loved their child.

Somehow now, the woman, the woman, after she gave birth to the child, she got
sick. Just a year after she had the baby it was said that the child delivery had caused her
to become sick. Whatever the reason, nobody quite understand why. In, in due time she
was very sick. A year, three years later she died leaving the child to the father. The girl
became so nice, very beautiful, kind hearted child. Other children loved to play with her.
The mother around, the mothers around her wished that they could have had a child so
loveable. All this was on every mother’s words.

The girl’s mother’s mother, the girl’s grandmother have had adopted her which
was the custom of the tribes. She was raised by her grandmother. Some years later, the
grandmother also get sick and she soon died too. Now only the grandfather survive. The
girl knew her mother had died when she was, was too young and barely remember. But
she knew the grandmother, she had gotten to think of her as pare… grandpare-…. her
grandparents as her own parents.
Now the grandma… now the grandmother died. She was broken hearted. The only person she, she knew is her grandfather. The grandfather did so best… did his best to love the young girl. The young girl have only her grandfather to lean on when she, when she’s sad. She cried on his… she cried on his [sic her] grandfather’s chest find warmth and comfort.

Some years later the girl became teenager like others in her age, she turns out to be so beautiful girl. And there were at least five different version of this story. We… I will use only the one I remember. All the boys who used to play with her now wanted her to be her good... their girlfriend. Some parents who have eligible young men tend to plan to mar, to arrange marriage between their son to this upcoming young lady.

Meanwhile, the girl was known as grandfather’s child but her mother had called her when she was born the Morning Star. Some storytellers say her name was Child Star. In this version Morning Star is a fitting name.

One summer [inaudible]... as the tribe, tribes... Through the same routine around migration life, the summer camp came alive again in as people moved on to the open tundra. Two reasons. To get way from the mosquitoes and the other; open space for on the tundra provide an easy look out for enemy ambush, attack from the other tribes.

This particular area is near on the height of land and peninsula of the two salt-water bays. The place was known to the Omushkego tribes as Moshwaaw. It means the barren land. Here they’re on rolling ridges of an old beaches of the receding bay. Actually these ridges are sandbars of an old seashore. They are now covered with the lichen, white moss and tundra’s wild flowers, which gives off sweet fragrance like a scent, or a perfume. On these ridges you can see variety of... variety of colors of flowers, plants and local fruit plants in, in blossom. At the season, it’s almost like heaven on earth because during winter months it’s cold as if no living thing can survive in here. But one, one each summer, in the month of June and July and August there these plants that produce flowers with colors and smell, the Omushkego men calls it most beautiful nature, or a beautifu-…. more beautiful wilderness women.

Men seldom stay home during this time, they want to travel on to the next ridge to see the beautiful colors and smell of the flowers. When they when they come home they would pluck off some nice smelling flowers and pin on their wives body or on their hair.
It was this time, that time of this season … it was this time in the season that this girl lived amongst the people. She blossomed like a wild flowers on the land. For that reason all the young men wanted her to be theirs. Unfortunately the girl had no… had the wrong priority. That is to look after a sick grandfather.

As it happened the old man has now sick. He has coughing disease. Perhaps Tuberculosis. The time the Omushkego would have developed Tuberculosis, which when it’s bad could can kill them in no time. It was this time which an all... old man had developed. He was going fast. It seems to happen during the summer months. And this time the season, so the old man knew this time was near, that summer. He told his beloved granddaughter, to be prepared in case if he go, if he’s gone. The girl was, the girl was around sixteen, there abouts. She had begun a mature that summer.

In this temporary village, there have been a routine summer life until one day the stranger arrived in the camp, a young man. As usual, as soon as the Elders knew that this visitor has no danger they accept him as a visitor. In a matter of times some young women soon become aware of the young man, the young visitor. He’s actually a mature man, fully capable of survive where he had traveled. He was, it was said, he had traveled from the west on the Mashkote… means the prairie land. He’s actually behind that land so Elders like to ask him about the land he passes, how long since he left homeland. All this brings the fascination to the to the Omushkego tribes. They have heard such a land to the, to the far west… also the lands of the rugged mountains.

Some young men are the same age love to hunt with this stranger. Which he is gladly went along. Yes, he is a good hunter. His arrows fly straight and hit the target. Yes, the young Omushkego admire him of his skills and he use, he use to hunt. The young boys like to watch him play games with the other young men. He’s good sports. The girls they simply adore him. They wish that he could be their husband in the in near future. So all the young girls talk about this young man, visitor from the west.

In time, so is the Morning Star heard about the young, the man… that eligible young man. Unfortunately the girl was too preoccupied in taking care of her grandfather, home, the only loving person she knew. She did, she did, she did quite know… she didn’t quite know her own parents. She had missed terribly of her grandmother when she
died. Now it seems like she’s going to loose her grand… her last person she loves most, her grandfather.

She never want to waste her time but to attend her grandfather need. She know he will die in a matter of time. The story of the young man didn’t bother her although now she had slightly became aware of the oppi, opposite sex. She heard sex but never actually experience any of it.

One day she had a busy schedule in the everyday work. She had to carry drinking water some distance from the camp. There is a stream there which fresh cold spring water, that’s where she, that’s where everybody get the drinking water. One nice day she walk there, get water, to get water in her water bag. As she, as she turned to walk home she, she can… she saw a man- tall, strong, good-looking man which she, which she had never noticed before. She know most of the local men, and the young men but this person no, she didn’t meet the man. She only saw him standing there near to the lake. He was looking at the, at something horizon. Quickly she had walked home carrying her water bag. Water bag is animal skin bag. She forget to in… she forget the encounter, she hurries back to her home.

Soon, the old man gets sicker, he know that he will die soon. One day he talks to his granddaughter and said “child I am going to die soon. Like your grandmother I am old, I will not live forever. We are all going to die, but you are my grandchild, you are the only thing I regret of dying, to leave you here.”

The girl sit beside the grand… grandfather’s bed and she hold his hand. She said, “no, you’re not going to die. You’re, you’re not going to leave me here alone” she cried.

But the grandmother [sic grandfather] said “no I will not leave you here alone. Someone will take care of you even better than I have done.”

During the past summer seasons an old man had been approached by some parents of the local boys and wanted to adopted her [sic his] granddaughter if he died. He never told her, he never told the grandmother… grandfath… granddaughter about these things. They were subjects of arranged marriages, of for his… for her… for his granddaughter. These he never, he never tried he never said anything to agree or to disagree. He had only, he only listened only the well-intended individuals of, of the subject. All he had said was, was, “I will know when the time come”. Now is the time.
That is why he talks to his only grandchild, of which for whom he feels more like his own child than a grandchild of her. So he said to her “my granddaughter you have been the only reason I wanted to live this far, now I am old I can not take care of you. You have been very nice to me. You always always will obey of what I, what everything I told you to do. You have loved me and now I want to thank you personally and I wanted to give you my blessing before I die, I get too sick, or get to sick to thank you straight.”

He takes her hand and on his take... he takes it on his hand and one on her head, on her head, and he said “may the Creator bless you. May the Great Spirit bless you and protect you. May you find love and be loved as you have loved me. In allowing me to love as my own child, may the Great Spirit protect you. May he gives you a new kind of love of which every woman long for. The love you have, you have for me shall be repaid to you in many times over because you have respected me as your own parent.

There will be love for you my child, the love which you will enjoy on earth. There will be a man who will love as much I love, I have tried to love you, but this man will be you husband. He will love you and you shall love him much more than you have loved me. Soon he will show himself to you, you will decide. That is my blessing.”

And here they say that the old man died peacefully beside his granddaughter.

Morning Star yes, their relatives all came to last, the last moment of the old man. These people had known the old man as kind and loving person. These relatives were nephews or nieces of the old man, as the girl had uncle and aunts, cousins to support her during her grief period. There was a farewell ceremony. There was a funeral ceremony, singing, mourning period. Then the bury ceremony all people attended. There were, there weren’t that many more like members of the clan.

When the burial service was over on the graveyard… when the people leave the girl wanted to remain on the grave. She speak to her grandfather as if he was still alive. With tears as in her eyes she said, “what am I going to do grandfather? What will happen to me?”

As if the grandfather actually speaking she heared the voice, “Do not weep young girl, you shall be protected as I have promised. You will be happy. Take your head up, look around for some woman.”
She forget herself and felt as if her grandfather is still alive and she’s aware of the surrounding. She can smell the fragrant of the nature and felt secure. While she’s still in sitting position sudden grief brought tears again in her, and let go of her cry. In a moment she hear the voice, not of her grandfather’s but of a man’s voice with kindness. At the same time she felt a hand touch her right shoulder. The hand strong and felt kindness. She turned around slowly to see who had, who had come to her in time of her grief and sorrow. As she turned she saw a man... tall man, with a kind voice, “sit, let me help you.”

At that moment she thought she heard her grandfather answering words of love. In that moment she remembers the man she had seen at the spring, the spring water. Yes, now she remembers this man, person. She remembers the girls who had described such a man. Here with her, at her lowest moment, came the words of her grandfather. She dried her tears and said “thank you” to the man. Who, with his kind smile he offered to her to walk her home now, her home, way... or would it have been this lodge because she had would have to move in with her aunt home. But she had to go home to her grandfather’s home to get her things out before the tipi is dismantled. And she says, “yes” to this young man.

So they walk. So they walk so they walk towards home. He left the door for her walking. Again the grief threatened to come back to her and she restrained from crying because the man was there. He offered to create the fire to make drinks for her and she said ok. While he was doing the warming up a drink a lady came in and asked the girl if she was should dismantle the lodge now or later. The girl said “not now.” The woman was her aunt who had taken upon herself to be the foster parent for the girl. The girl Morning Star is now sixteen, age sixteen now. Full grown women in body, only inexperienced nature. She had not yet be... been fully responsible for her own life.

If this time, that she asked the young man who he actually was... who did he... where did he come from? How long since he had left home? Why all this? So they stayed together awhile as he gathered her, her personal belongings and bundled them up as he offered her a warm drink. So they walked out and they walked with her to her aunt’s lodge for tipi. She she said so long as if he will, she said so long... he said so long as if he will... and asked if he will see her again. So she said, “yes”.
Next day the old’s man lodge was dismantled... taken down along with the help of the Morning Star. For that last time she takes down the grandfather’s home. It has been her home... only home. Sometimes that summer season Morning Star had... had a new friend, a young man from a distance land. She get to know him as a friend. One day he asked her if she would marry him. She said,” I don’t know, I have to ask someone if it’s ok.”

The young man said “you are on your own now. You’re the only one to say no or yes.”

She actually did know what marriage is all about, she know she will have to stay with the man and have children but besides that no idea. She told her aunt and her aunt said “it is up to you, do you like the man?” and she said “yes” so there, there it was. She went to see her grandfather’s grave again and speak to him. She said, “grandfather, you have told me that someday I will have to marry and have children of my own. Shall I agree to marry this man who has asked me to marry him?”

She kneeled there a moment. Somehow sweet smelling flowers seems to intensify the tundra. Then the voice of her grandpa said “yes, you shall marry the man, you will be taken care of by him. You will find love in and with him.”

As she waited to get strong hand and help her up, there’s that man again. Without him saying a word, she said “yes, I will marry you.”

She can see the joy in his eyes and in her being seems to wash away all grief and so she had felt since her grandfather died. Days there they married on the open space of the tundra where the nature sweet smelling flowers seems to give out their intensive smell to bless the marriage. Summer seems to start soon as the... at... soon as she feared, her husband said “shall we return to my home?”

By this time Morning Star had been more than Morning Star. She loved her husband dearly, just as her grandfather had promised she will see. So she said “where ever you go shall be my home. Wherever you go I always follow you, I am your wife.”

A few days later after the, after preparation they said farewell to the small band of clan which she belongs in her young days. The next day the Morning Star sets out towards home journey, towards west. It has been said then, by someone who knew the story, she left with her husband.
And years later, maybe forty years later, she returned with her husband, much older. They had already raised children and the left them at home. But she came to visit only; the idea to come and see her homeland once more. And it was this time that she told the story about the journey towards west and his home, her husband’s home. She tells the journey that they so… that was so blessing and peaceful and unforgettable journey, she said. She talks about the journey that they made from the Tundra area into the deep forest.

In the many days journey, many moons, perhaps they even spent the winter amongst the forest area, and then finally reached the prairie land, the grass land. And she described the prairie land, what it looks like. She describes the animals that live, the beast that roam in the prairie. The beast that has a shaggy hair and shoulder and head and have the little horns, and very skinny behind. All this she describe, and she described how many there, “so, so many,” she says. “Sometimes you can see the black covered hills and no grass, and all moving.”

And then she says they have to move around them, amongst them in order to pass in order to go to their journey. And she describe they have to do it very very slowly, not to disturb the animals. Some days they pass the herds and find the other herds much smaller. One time she said they were disturbed by the thunder storm which seems to touch the ground and lightning actually set fire in the grass and causes to stampede the whole herd of shaggy, just shaggy, shaggy haired beast. She describes how the land thunders and rumbles as the beast run. And the straight horizontal rippling that seems to drive the animals upon the prairie land. She describe how she trembled and scared and be held by is… by her husband to for protection. All this she describe, it happens at least twice along the way, in that prairie land. Because she says, that prairie land is so vast and so long and wide that it takes days to cross. And in among that prairie the land there, those shaggy haired beasts that are so powerful when they move.

And then she describe also that they which they met the tribes that belongs to the land. And the tribes that have the herd as they move, and move along with them as their food. And also describes some of the hunters they meet, the hunters men only, who hunt the buffalos, these shaggy beasts she calls them. And then she describe how they used to hide, hide from those hunters because her husband knew that if the men saw him and
have women there was a danger of being snatched by the men, because she is a beautiful women [sic woman]. So he did the best to hide her. And sometimes went away to lead the people away from her.

All the she describes and all that stories she told us full of love and full of joy and adventurous life that she’d never dreamed of. And as they traveled she had asked her husband that some day when they were... sometimes in the future, that she was to return to travel the same land. Another thing she asked her husband in love was that that she was allowed to speak her language where they go and that she will teach her children the language she grew up with. And then he had promised all these things because they were so much in love and nothing seems to matter. The land seems to be theirs in all theirs to see.

The travel seemed just a few days, but it has taken time, many moons, even winter along the way, until someday the reach their... his homeland. And there on the last climbing ground on the hill, looking down to the valley, they saw many tipis, which he had pointed out and said “that is my home”.

And then she says, “what is going to happen to me? How can I communicate? I speak my language and they’ll not understand me.”

So her husband said, “don’t worry. I will speak for both of us.”

And then she was happy. And when she reached to the camp, she was welcomed. All his relatives welcome her as their own tribes. And she was well loved because she was very kind women [sic woman] and also beautiful. And they lived happily and they produce many, they had many children, and all the children were healthy and then they all got married.

By the time they all got married she was now beginning aged couple, but still in good health and healthy and they were still having joy in life. And then one day when they were, were by themselves on the hill, walking, he looks towards east and said, “there is my home.”

And she says, “Do you remember I asked you that I wanted to walk that place again?”
And then he says “oh no, no, not this time. We are now old, we are not young anymore. It will be almost next impossible to meet. And you said you want to visit let alone try to get there, that’s gonna be very hard for us.”

But, we can have all this stuff... her tricks to him which, he couldn’t say no. She did all that. And he give in and he says “let me think, maybe we can go.”

And if he, in a few years later, maybe two years later he said, “yes, we will go. Maybe we will go, or just for fun.”

So they prepared a very short prepare... preparedness and then informed their children and their friends that they will make a trip back east. Some say, “no you shouldn’t.” Some say, “you never make it”. But he says that doesn’t matter does it. So they left.

So they traveled back east. Her own child, she was so happy when she was first married all that traveled that she was so, didn’t even feel. Now she travels much older, and she feels tired too. But still the same she was happy almost as it was yesterday. And still her husband she loved dearly as ever. And they traveled in place where they used to so love each other and then they used to happy so much. There they catch that feeling again. And then finally days, many moons and perhaps years later, they reach their destination.

They came to the forest region and they came to the wilderness and reached the rivers that flow into the great salt-water bay. And anxious to kin, they finally reach the coastal region of the salt-water bay. And they have reached their destination. And now is the find the area, where she’d left. Usually people go there every summer. So they went to look there and they see the distance in and sure enough finally and those ridges that there used to be saw some tipis standing up there, clear as they were, as if yesterday. She eagerly walk up there with her husband and approach the temporary village same as it was.

When they arrived they were greeted by these people which they know they… when they were young, now as old as they are. And the new members of the tribes are now different and they are elders today. They greeted each other and knew each other and they were so welcomed and they have the little feast. And this was in the month of June. She wanted to stay there during the summer month. So they stayed.
During that summer, somewhere around July, August, unfortunate thing happened. There was this disease again that has emerged, they say, about a year ago. And it is still with them, these tribes. So they were getting it one by one. It was not spreading, it was not spreading to everybody quickly. But people catch it and they usually just die very quickly some of them… some of them suffer for long time. Unfortunately, she got it. She got this disease and she got very sick. Soon she was deteriorating within and she started to cough yellow pus and sometimes blood, and she couldn’t eat and she get skinny, and she get weaker.

Then she know one night, she dreamt that she was not walking home on the ground. She told her husband she says, “I will not be going home, I think this is it.”

So he said “ well at least we, we did what we asked, what we …did what we wanted to do. If this thing has to happen and then it will.”

She says, “ we will take it as it is.”

In the month of August in the first two first week of August she died. At the same ground, same campground, the same summer camp she died where her, where her grandfather had died. Almost the same month. The same setting of the land. When the wild flowers bloom and smell beautiful. And when all the birds begin to fly and everything seems to be happy. She left, she died. It was a sad moment in the camp and in her husband was very broken hearted.

And then there was a funeral service. And then the funeral service take place as it was... same way as her grandfather. This time it was her who was in the ground. And when the last service was made on that, on that small graveyard there’s still her husband tears in his eyes and to say farewell in sorrow that he has lost a loving wife. As he stands again the intensive smell of the beauty of the land flowers seem to blossom and wave in the wind, and bring out the best smelling there is to his nostrils. And remembers her, his wife that she was so beautiful and the tears seems to, to recede. And brought joy to his life momentarily. And he heard her voice when he was thinking “now what shall I do? How could I, how will I ever get back? Will I be able to get back or should I?”

He was thinking and the voice said to her, heard the voice of his, of his wife said, “yes dear, you must go back. You should go back. You have to go back to be with our children to give them support. For me give them my love. You will not...”
Start at the end, when I was just about finished the story.

So they… the man stood there and listened to the voice of his wife. In his mind perhaps but he thought that he had heard her. And she can, he can visualize his, his beautifulness and face and his kind words. And then his mind lift up his body seems to lift its heaviness away. And then he took step towards west, saying, “yes, I will go home”.

And that is the story of the young Morning Star. And it is a story about how the Cree language spread to the far west, past the prairie land. It was Morning Star, who have fulfill her job. And the man said, went back and fulfilled his duty as a grandfather to her grandchildren who now speak the Cree language. And that is why the language spread way out west. So the end of the story. Thank you for listening.

Now the other story. Now we’re gonna talk about. In this part of the Omushkego teaching system, the education is like this. To introduce the subject to the young people, you tell story to them and then they will get the idea. And when they experience life they will follow along. So the story goes like this. About a man called Moshegiishik. It means something like the universe.

Long time ago, the Omushkego had story, there was a man who was known as the Moshegiishik. He was the… he has acquired this name… he studied the stars, he looked and watched the stars every time if, if there was a clear nights sky. When he was young, he used to hear her [sic his] mother say, “this is in the morning, get up now my son. The dawn star is rising.”

This means in First Nation culture custom the hunter must be out by dawn before sunlight, so that he can be away out from camp by sunrise. Well all, all nights with the camp activities do not carry out to the, to the wilderness. First Nation being hunters, they know the animal behavior… that animals are hunters most of them, even those who are vegetarians. To start in… to start early in the morning, like moose, caribou, ptarmigans, sharptailed grouse, and some others. The partridge are always on the move before sunrise. Most of them do. Moose start to eat as soon as the sun rises, so is the caribou.

Nature has it the noise is sharp early in the morning. Thus the animals take advantage on that. Moose can eat broken twigs in winter. Trees, or poplar trees seed buds and he eats them. This makes noise, but there are noises that are all so sharp too.
Therefore he can eat, hear almost anything made by the animal like a wolf sneaking towards them as he eats. So he use this situation for his safety, so are the other animals. Caribou eats lichens, white moss in the winter. He has to dig in snow in, in order to find lichen, which he eats. Therefore early in the morning when it’s cold, -37 there about, snow when it’s touched or stepped on shift down does carry the small tidal wave like on snow. This happens in the morning when it’s cold. Snow is brittle and crack easy, slight touch it falls and settles, settles down. This carries sound. When the caribou is digging, the hoof dig, he puts his head down in the hole. While doing this he can hear the sound of snow noises either made by his own hooves or any other kind. This is the reason why most animals veg… vegetarians or meat eaters use this situation.

Meat eaters like wolves and others can use the medium of snow sound too. A wolf can hear a moose as he moves around the snow besides the twigs and breaking, breaking off twigs. Wolf hea-,... heared that. Caribou can make noise too. Their hooves click click as they dig on snow looking for their food. In the early morning the noise carries distance thus the human, thus human as meat eaters have understand this also. Therefore if, if our hunters and… therefore if human are hunters and gathers you must understand these things. Must start you must start very early age in order to be an expert hunter or to survive as a hunter.

So that is why a man who was known the Moshegiishik has to take interest on the stars. He was told to, to get up before morning star rises high. That is before dawn, so that he can be on his way where he can be hunting. Where he can begin hunting. The distance between five to ten miles sounds of human activities in that forest at that time can carry long ways. Therefore that’s the reason one has to get up early in order to find hunt and find food a distance from the camp.

Moshegiishik did not like this. To be awakened at the time when his sleep is most enjoyable. Then he begin to study the star, especially the star, morning star. Later then he begin to learn more about the movement of the certain stars. He himself have counted five moving stars that wanders on the night sky. He studied them. He studied them very thoroughly. He even begin to name them. He called ones Aachakatak. Then Aachakwish. Then seven clusters of small stars he calls them A small heavens. The three large stars he calls them Three Stars. He also noticed one star that do not seems to
move although... all through night and seasons. He calls it a stationary star, later known as the North Star.

By the time this, he was old man, as he was when acquired his name as Mosh-, Moshegiishik, which means The Universe. As he gets old, his main interest was to study the night sky. He would get up at night as if... if it’s a nice clear night, and lay down flat on his back and simply look at the night sky. He studied the sky and saw many things, which an ordinary man or a person would not notice. Later he and his very earl... late old age he was an expert in teach, in teaching of the motion of the stars. People then respected him, Moshegiishik.

He ma, he also find out many things than just the stars. He saw raining fires, he calls them... he say exploding objects which appears larger than the stars. He knew, he he knew this not an ordinary stars. They are different things, which seems to, to consist of the Moshegiishik or the universe. He also explained the objects that seem to have explode so brightly to that carry sound. Some of these objects must be very far out in sky. He also noticed that some of these exploding objects seems to, to call, to fall in pieces to the ground as a small sparks. He saw enormous of shooting stars he said, when ever, whenever you saw shooting star in direction of it goes, it, that is where the wind will come by morning. He is, he will right by coincidence maybe.

He is, he had seen more mystery, mystery objects that seems to have it’s own will which direction it wants to go. And these he believed were created by the Mitew, a shaman. He know they Moshegiishik was studying these things. So he believed that other shamans were jealous of him therefore created a, an illusion for him to harass him, to bug him. But Moshegiishik knew better. He didn’t bother, he just let it go. Anything he could not understand he just put it aside. Therefore Moshegiishik had seen flying objects in the night sky. It has been said about him by the people who grew up with him that he actually get in touch with these objects when he’s alone. People say he had used it, he was able to summon it when he needs, when he needs to get fast in some distance where it takes days to travel by, by foot and return a few days. He would surprise his family to have walked such distance in short time and prove it that he has been there and back.
No, nobody quite understand how much did he knew mysteries that ordinary person would not be able to encounter in his life time. This man amongst the Omushkegowak, Omushkego tribes had respected… men respected this man. They say he had touched many things to his people. He had taught many things to his people like stars that wonders in the sky. He tells people, “man can predict weather from the movement of the stars. Like Aachakatak for example when it… when these clusters of stars hung in such a way during the winter, there is an indication of a short winter season or the early spring.”

Most of the things he had said was found to be fairly accurate. He really did study the movement of the stars to predict the weather.

He, he also studied the northern lights. He also had said that if you see red north northern lights dancing to the northwestern sky in January it means it will be a mild winter and early spring. When you see the Northern lights spread all over the night with out much movement it means cold spells during the winter. Other ancestors didn’t say so much. Some say the northern lights are the ghosts of our dead ancestors dancing in a distance world. Therefore our own, our Moshegiishik was a person who studied the night sky.

Many of his findings were useful by his tribes. Some for navigation, weather prediction and other prediction which may not be scientific. For example, there’s a story about the two girls who wish to marry the stars. The story is short. Storyteller’s own version… this story is not true, but is fantasy. Moshegiishik is a person who said, “when the sky trail has turned to the North from North to South that is when the migrating birds take off for the sudden migration. Sky trail is a Milky Way.”

He also say, “when Aachakatak tails is straightened that is when the dawn is coming.”

Moshegiishik have used stars positions in the night sky. He know when something will happen or will come to pass. Some of his findings had seemed to be true. He knew the whole night sky. The stars to move. He said that they are going to west. Some seems to move opposite direction he said. This he did not explain why and where in the night sky that he saw this. He also said that our stars blinking. He also said when, whenever the stars blinking much he said that means strong wind next day.
Moshegiishik did not study only the stars, he also studied the sun, the moon and the northern lights. Most of what he had stated had been used by the Omushkegowak. So where the other tribes have known the same natural mysteries that ever that’s our wise man, Moshegiishik. The end of the story.

There was a man, that’s one of the legend, there was a man called Wemishoosh. He was the man who likes to kill people because he had dream, because of his dream, vision. He believes that if he killed a man that he will extended his life. Therefore he, he tried to fulfill his dream. So he had two daughters, and two daughters which never grow old, they always stay young. That’s part of his power. And then one day, he killed most of his son in laws, each time when they get married he just simply takes his time and kill, kill them off. And there were many usual, many usual habits which he used, a system he used to kill them off.

Then one day people know him and they didn’t like him. So one young man said, “I can fix that old man. I will kill him as off with my pleasure.”

So the people says, “no, you cannot do that. He is such a powerful man.”

So the young man says, “let me try.”

So what happens that the young, the young man who’s about 25 years old, he went to the territory of this Wemishoosh. And then where he usually travel by his canoes in summer time. He turned himself into a very small baby, and he cried on by the shore as if he had been abandon. Usually that’s what happened long time ago. When the young girl had baby without any, without marriage usually she abandoned the baby anyplace. So this had, this is what the scheme that this young man is creating. So it so happened the Wemishoosh came by and he heared the baby crying on the shore on the grass. So he swings his canoe and beached it and there was this beautiful baby, the baby boy. So he just lift it off with his paddle and put it in the canoe and stroke off home.

And when he got there the baby had fall asleep in his canoe, so he went into his home with his two daughters and they says “hi there father, how was your day?”

So he says “nothing unusual.”

And then he went to sit down, and then he… “oh yes, I forgot there is unusual thing. Yes, I found the baby, the baby boy. It’s in the, it should be in my canoe. I forgot all about that.”
So the girl says, “how is it like? How is the baby?”
And he says, “it’s a boy.”
So he talks to his older daughter. He says, “You go down and get it and raise it
and be your husband.”
And then the old girl went down and gone for little while and she came back, kind
of disgusted. So the young girl says, says to her sister “What, where is the baby? I
thought you were going to bring it.”
And he [sic she] says “na,” he [sic she] says, “it looks so ugly. Na, I wouldn’t
want to keep it.”
So the young… and so the old man says “well, why so choosy?”
And then he says to younger daughter “go, go my daughter, go pick up the baby,
and wash it and clean it and it should be beautiful later.”
So the young girl went down and picked up the little boy and brought it home.
And actually started to love the little guy. And then she begin to wash it and clean it
inside the home. As she wash it and clean it and pamper it and kiss it and everything the
little boy turned out to be very very beautiful and by this time the older sister was getting
jealous. And she say, “I should have had that baby.”
And then the young girl says, “too bad. You had your chance. This is mine.”
So it went on. It went on the, the older girl, the oldest sister was jealous and
wished that he would, he should wished that she should have never discarded the baby
boy.
So the young girl raised the boy, and it the years past and soon this young person
was 15 years old and begin to be very growing fast and wise and everything. And he
begin to be very powerful the man, very handsome too. So the older sister is very
jealous. And then by this time the old man begin to look at the son in law “yah, it looks
challenging.”
Because he is a powerful shaman, nobody beats him. So he figured “well, I
should sho, should I should have a short work on him. It’s easy to kill him because have
found him.”
So anyway he plans. He begins to plan how to kill him, because he has method
out to kill all these son in laws he have had. So he’s, he's waiting. He’s waiting for time
that the young person will ask something. He knows that. He knows the young man will be bored by sitting and doing a trifle things at home. But the old man usually go out and hunt and everything and come exciting time when he come and all the hunts he did and talks about them. And he did that on purpose to, you know to, to make the boy anxious and to want go. But unfortunately they were not in communication, they were not communicating directly to little boy.

So by this time, the young man was already married to his daughter who was living together and having just like a family man. And in that case the custom of the band sometimes the in-law, the son in law wasn’t usually talking to with his father in-law. So this was situation. So he has to speak to grand… to father of his wife. And the old man do the same thing, he speaks to his daughter when he wants to talk with his son in law. So that’s the way the communication went. And then one day the young man was saying in the morning “you know I’m just getting so bored. I wish I would go out, go do something.”

This was in the wintertime. “Wish I was a beaver, so that I could do some special hunting. You know what I hear, what I know is done.”

And they called it chiseling out, or stockade the beavers. Stockading the beavers. It means you put the, you put those fence between houses and you lock out the, you sort of siege the beaver house, siege. You make beaver stay in the house, they don’t go away. So that’s what he talks about, stockading beaver house. So it’s a big thing. You know, people suppose to be expert on that so it’s, it’s very exciting.

So when he was saying that the old man hear it. But of course he didn’t want to speak to son in law directly so he says, “what did he want?” He says to his daughter.

And the lady says, “well, he was just asking that if there was way he could, he could find the beaver house and do some stockading.”

“Oh”, then the old man says, “ah, yes, yes, ya. I know just the place. I know there’s a beaver house not far away from here. And it’s food, the right place for that, that kind of catching.”

So he says “I’ll prepare, and we can go out there together and then get this caribou.”
It’s, it was late in the evening. It was late in the afternoon, so the young man says, “now?”

So the old guy says, “yes, we can do that, we can spend the night there, we can kill them all in one night.”

So they went. They took their... they didn’t take anything just a little bit of canvass, whatever it is. It’s not even a canvass just the material for their lean to. So they went. They found the beaver house and does everything with the, they built the fence, they built the fence around the house, and lock all the beavers in there. Enclose them.

And so what they did was they begin to take the house apart, and make a hole through it and scare the beavers into the water and then they sit there. That’s the, that’s the procedure. So the beavers will come in when they get cold, they have to take the air in there, and that’s when they hit them. They bring out the beavers and threw them in, first the young ones and then the big ones. And then this time, there were one big one was not yet killed and there about two other not yet... the rest of them would have been taken off.

And so it was getting dark. So the old man says “well, we might as well make our own temporary shelter so we can have a rest and dry up our clothes.”

So he says, “you go ahead, I will make a ten, I will make a shelter.”

So he went in and but all he could do... “what you can do is cut me some bran... cut me some trees, many and then also I will work hard.”

So the young man went in there and just chopped many trees and everything and all that, branches and all. And he just tied them over that place where he wants to make a shelter. So he sort of make a tipi. More like a tipi with branches and everything and, and branches packed together and snow on top and everything. And it was very warm so he make a little fire inside, just like a tipi. And when he finished by close to midnight he says, “ok it’s done. You can come now.”

And the young man went in. He didn’t catch the beaver yet. The two beavers still missing. So the old man says, “we might as well just rest for a while, we can start in... later on.”

So they went in laid down. Of course they’d been tired all day and they’d been chiseling the ice and cutting trees and everything. So the old man was tired too but
somehow there was a leery feeling about this. Why is the old man so eager to camp and take with and go home? And I says, “there must be something.”

He had known that someday this guy would try to kill him. And torture him too. So he knows that. So, it so happens that he has overpowered the old man and cause him to fall asleep very quick sleep. He knows, a nap. And while the old guy was napping and he pretend he was sleeping too, the old man. So the old man has take off his moccasins and socks and leggings and hanged them in the scaffold across the fire, fire place. And, he did the same thing the young man. So he just laying beside the fire, warm his legs and everything and the old man falls asleep. So what the young man did was he takes his leggings and moccasins and socks and hanged them on his side and take the old man leggings and, and the moccasins and socks and everything into his side and then he just went to lay down again.

And then he just layed down and of course later on in that maybe a, some time passed the old man stir up very quickly, grabbed the, grabbed the meat and everything that he was cooking and pretend to eat and have some drink and stirred the fire a bit more it almost, it was almost dying out. Then he created some more fire, more fire and everything and soon the fire was leaping up into the, into the opening of the tipi. Then as he was doing it he was just looking at him, his son in law laying there and his son in law pretend to be sleeping and snoring and everything. And so finally, when he was sure this man is sleeping he picked up his socks and his on this side, on this bro… on this son in law’s side these leggings and socks and moccasins he pick along thinking, one by one he lift if off the rack and dropped them into the fire place until they all burned. And just when there was smelling or the last piece he says “hey, hey I smelled the the, the clothes. Something is burning.”

He pretend to wake up. And then the young man turns around he says “I think your leggings and socks up falling down into the fire,” he said.

So the young man got up and picked up a stick and grab his stuff on his old man’s side and he says, “You know,” he says “my leggings and moccasins are here. I put them here.”

And then at that time the old man just opened his mouth and couldn’t say a thing and look at him. He actually saw that’s his own and that was his the old man legging and
his moccasins which he put in the stove... in the fire. So he was beat, he couldn’t say a thing.

The young man knows what he was doing. So he begin to feel so shameful. Then he begin to seek some mercy. Then he talks and pretend to tell a story he says, “once upon a time there was an old man who went out a beaver hunting with his son in law. And foolishly tried to fool his son in law and take his, which he thought his leggings and moccasins and socks and throwed in the fire and which by mis-.,... by, by foolishness it was his own socks and moccasins and leggings that he throwed in the fire because the young man had known before that. And he had exchanged their leggings and moccasins on their side, and therefore fooled the old man. And so the story will go that the young man, the young man had so pity to the old man and mercy him and have his legging and moccasins given to him so that he could go home.”

So he ended the story that way hoping that the young man will do that. But the young man just lays down there and turn around and put his moccasins and leggings into under his bed. And then he says, “well, I don’t think the story goes that way,” he says. “And I think the story goes like this: the old man was being fooled and his heart deserve himself to freeze to death because he thought he was gonna get his son in law freeze to death by burning his socks and moccasins and leggings.”

So, so end the matter. And the night pass on. And the morning came he begin the young man begin to put his own clothes away and everything and socks, moccasins and legging and he says “well, I guess I’ll have to go home now, you can still finish off the beavers” because he has no leggings, no socks no moccasins.

And the old man just sit there bare legs and feet, only thing he’s got is just his long john... about, just about all. There’s nothing he can do. So the young man went home and take all the beavers away and dragged them home. And he says “you got two more to catch”, he says to this old man.

So he beg, he begged for give him some bit and something and he says “at least a beaver hide, you know skin so I can use,” and he says “no, no, you catch them. You wanted to kill me and you should feel what I could feel if I was not careful.”

So he left him there, behind. So he went home and got home in the afternoon, somewhere around there. And then his wife says, “where is my father?”
So the young man says, “well, I think he was still at the hou-… he has two more beavers to catch, and besides that I don’t think he has anything to wear.”

And the young girl says, “what happened? What happened to him?”

And then he says “well, in when we went to bed, I knowed he was going to do something stupid and I shift my clothes in to his side. And sure enough at night, he got up and threwed my, his own clothes into the fire, burned them and lost them in the fire. I had mine and I put them on this morning and I came back.”

And so the girl says, “poor father, what happened to him then.”

So the young man says, “well he is so powerful he should be able to catch those two beavers that still there in the beaver house and he can make his own moccasins, he can come home.”

The young girl cannot say much because he knows, he knows that you know, his father has been killing off their husbands for years. So all thing she can says is, “poor dad. He happened to meet his own, his own match of the man. Maybe he does deserve to die.”

So anyway the day went on and soon the night fall and everything and everybody has to go to bed. The older sister didn’t care much about it. All she says was “maybe he deserves what he’s got.”

Then anyway, so that late evening, the girls, they said “well he would just freeze to death, otherwise.”

So late in the evening, someone could hear the noise outside. It just left their head and looked, it was all, the, the fire was almost dying out. And there he crawls in very sneaky way, no pants, no legging but the [inaudible] made of beaver moccasins. He had managed to kill the beaver, one beaver. And he had make the very [inaudible] moccasins just to [inaudible] also carry the the beaver flesh that he finally able to carry. And he came in and go into his bed, bed roll and cover his legs. And the girls got up and they said, “oh, father you did made it. Are you ok?”

And he didn’t say a thing. All he did was you know uncramped a little bit then he went to sleep. Didn’t say a thing. So that’s the end of part one, of Wemishoosh story.