I am now going to tell a story of a women who traveled across the country to the west, and returned home to the Omushkego land, on the shores of the south west close to Hudson Bay. Let us leave it that way, before I begin I want to tell about the past of the Omushkego, why these stories are important. There is a teaching here, every stories that we have, they have a moral teaching. This one has this, is to teach us a few things, when we listen to the stories of the elders or any elder, we listen to the story first as it told and enjoy, and we don’t ask questions, only a few times have we listen to it, and then we begin to hear our parents and elders telling us why the story took place and what happen, what this teach us. So this story is has a few parts in it that teaches something about the culture.

In our culture in Omushkego land, in every child is told to respect the parents and also to respect their elders, and they say if you respect your parents and the mothers, your soul always have a place, if the elders give you their blessing for your goodness you shall enjoy that blessing here on earth, and one of the things that’s said, if a person, if a person were to look for some people first in with honesty and ignore themself, sometimes the reward will be great, for their own, and one of the things that tells us about the stories how honest the real love could be, how strong, how, how it will bring you a courage if your love, nothing will stand in a way if you love someone, even your life, even you will lay your life if you have to.

So this story is one of them, that the girl that tells the story of her beauty and her honesty to help the grandfather right to the end and the reward she receive and the reward that she enjoys to the end. And also another part to the story is to tell about the land in which they travel, and also how they overcome it and also to tell us a story about, even though the Omushkego country is far distance from other kinds of land in which they
live, half understood and half known long time ago. There are certain kind of lands that are different from them, for example the prairie, the bog land and they live in the forest, and the prairie and the foot hills of the mountain and the mountain itself. This is what they know, our Omushkego people understood these things, and this is what it take to tells us the story to show us how we know these things. And also, and also one of the things that we, that is, that has to be admired in the story is about the man, how a man could be, if he is honest. If he is honestly love his wife that he will do anything and we have a man here who will play that part.

And the story begin: Our culture is like that, our culture has a moral teaching they begin just like it’s almost like a Ten Commandment, so one of the Ten Commandments tells, says respect thy parents if you to live long, or what ever it is, so we have a very similar thing in our culture.

Now let me begin first to have, to pinpoint the story, where about it took place. If we look at Canadian map and we look at the Ontario and the northern most part of Ontario, there is a place that is called James Bay and Hudson Bay. So on the west coast of Hudson Bay and at the point of a of where it begin south west coast of Hudson Bay, there is a peninsula, in that area inland it is called tundra. Tundra means for me that there is no trees, very little and it is a flat land only the ridges of old beaches can be seen and it’s a very muskeg land, not much trees, so that is the place that every story that is major story of all Omushkego people took place. Every thing that happens is right there in summer time and that is supposedly to the west coast side of that Hudson Bay, where the story took place. We don’t know for sure, but we like to say this and the man who visit, we don’t know for sure who, what that is, but he apparently came from the foothills of the mountains, to the west, past the prairie area. Now the prairie land that we call today prairie. It was known then by the Omushkego “Mashkotem, Mashkotem.” It means in one way, one time that place was burned to the ground and right down to the sand, so that’s when we meets, but actually it describe, it’s the prairie land where there’s nothing grow, as it has been burned, so that’s what it means.

And in this story also we hear her story, how old the story, we think it’s very old because there is nothing there that tells us there was the European equipment whatever it is, we don’t hear any of it, and we hear about the buffalos, that were so many, we hear
about the word “stampede” and we hear about different tribes. And the warrior tribes and things like that, so in this story it’s very full of descriptive and it’s very long story for some the way it has been told was, you know, was a bit by bit every evening, just like the rest of the stories that we have heard as a young person. But this story that I am going to tell, I am going to shrink it into one hour, maybe two hours, maybe an hour preferably. Fortyfive minutes is sometimes to we can make very little about the story.

Now I begin: I already lost. There was, there were family once upon a time in the Omushkego land, there was place and as many called it the tundra, or “Moshawow”. There were temporary village there in summer time and one of those couples had recently married and have a child, they have a little girl, and the girl was very beautiful when she was born. Unfortunately her mother died on the delivery or maybe at a later date, so the child has no mother. So the girl became an orphan. She was kept by relatives to another, only her grandfather remained close by. So the girl grew to be a nice little girl, nice or beautiful in every way, she brings happiness were ever she was kept. Grandfather is own, is her favorite.

The girl begin teenager as any other girls became, she became a teenager and the more so she became beautiful in every way and brings happiness everywhere she was kept. The girl became a teenager and her age brought out more beautiful of her, her kinds and happiness was always around her. Whoever around her felt this honest and honest and love. Everybody know or aware of this beautiful gift, still only her grandfather is her closest friend. There was lots of boys who want to be their girl, but not yet. The young lady, young women by now was admired by any one, mostly men. There were lot of eligible young men, a good men at that, good hunters and all that the women would find in men, but she was not ready.

Her comfort with the only person she could trust and love, her only parent, she know is now old and sick. The girl now is, has become a woman, she cares for her grandfather, she cook, wash and care for every need. All this time there were men there, these all the time. They were asking her if she would marry them, but all she could say in the kindest way, was: “Wait a while because I want,” she says: “I want to care for my grandfather, he has no one else but me.” Sometimes of the men, even try to talk to the
grandfather for arrangement for a arranged marriage. But the old man said let it be up to her when I die.

One day soon the grand grandfather did die, she was broken hearted but before he passed, he the grandfather on his last loving words to his grand granddaughter, he had given her his blessing, he had said: “You shall find love, a man that will love you more than anyone, he will love more than me because you have never stopped to care for me. Great spirit will bless you as I bless you. God shall find you. You shall find love and you will never be in need of anything. Walk straight in your journey in life. Follow moral teaching I have taught you. There is a man who will ask you to marry, ‘cause he’s a stranger in our land. You will marry him, he will love you, he will be happy. You will be happy and will fulfill your life.” Then he died, the old man. Broken hearted she help bury the grandfather on the lands of which he had want.

Let us now go back a few summers before that. That summer a young man had appeared amongst the Omushkego, a stranger from far off towards the west, the distant land where the mountains so high, the clouds cover them, all that story was fantastic. She had heard this, this amongst the villages women, a young women who were looking and waiting to be asked to marry. On that arrangement to be made, or the arrangement to be made for their partner, what was their custom of their tribes. Most of all women she had heard them saying that man is handsome, that all the women fantasy in love. Real or imagined she had heard them, even on one time she had see this man, surely he was a great man. Tall and strong, yes, she remembers such a man, but at that time she was to busy.

So now lets go back to the present. Now at this very ground of her beloved grandfather the only true friend, she stood alone, tears streaming down her beautiful face. Time stood still, the earth and sun and the land seem not to matter at all. Suddenly a nice man voice spoke from behind her. Kind voice, her feeling change, almost as like the way she used to feel when the grandfather talked to her. The kind hand touched her shoulder, she feel lifted, lifted her darkness and helplessness left her. She turned to see who this, who is this, who speak to her so kindly. As she turned to face a supporter, there stood the man she saw only once, a stranger from land, far land. She felt so protected and felt kindness, and almost instantly she recall her grandfather’s words before he died. She
dried her tears and a last farewell to the grandfather and then she accept the man extended hand to help her up. He ask to walk her to her tipi, she agrees, now she is not alone, she allowed him to come into her tipi. Let us stop here.

Here is a descriptive detail of a story about her adopt time so we shall leave it. About for the heaven she did know, she didn’t know, she did know what the married life is. She didn’t know about sex very much, she never experience anything, a married life. She don’t know anything, all this was new to her. And now back to the story.

Then one day soon the man, a stranger did ask her to marry him. Again she heard the grandfather’s words and she says yes. So they get married, in a customary way, soon then there was a, there was a question she had expect. The question she expected was, he said: “Shall we go home?” So with honest and properly as nearly married do, she didn’t want to say anything, as customary in our culture to listen to us. When young women marries a man, her home is where ever he stops, where ever he go. She will make her home, she know this, so she said: “I will go home, where ever you will make me to stay, that will be my home.” That settles the question, he know that he will have to go back to the land he knew best, where he is a master in surviving hunting and fishing. So he told her this is the reason, is the reason she have to go back. He on the Omushkego land, he does not know how to live. Weeks passed, soon few days after they get married, they say farewell to the other relatives of hers. The people she know all were in tears, they don’t want her to, for them, for their wife. She say farewell to them all and then they left. As they leave the village behind, the temporary village disappeared due east on the lands of the Omushkego, which she was raised.

They turn, their head turns towards west, as they travel, she begins to know how to love a man, her husband. They discover many things together, the discovery within themselves and the lands they past. There were many perils, dangers, obstacles, dangerous animals, even hostile trap. They had to pass through dead land, but with two of them in love, nothing matters, anything, nothing is obstacle to them. They passed the land of the Ojii-Crees, Ojibwas, Blackfeet tribes, which were enemies of the Prairie Crees. They had to travel on the lands not very easy to walk, like a bog land. The dangerous waters, the rivers to cross, the creeks, the animals like black bears, wolves and others. They reach the prairie land, she experience different land, almost similar to the land,
home called tundra, open space, no trees. Each time they are startled by the danger, she
took that to her advantage, so that she can jump at her husband arm and be held by him.
She was in love. She saw the prairie beast with the lot of hairs on their shoulders. She
described them very well, for many days they traveled together west. She didn’t care.

Finally, one day she saw the hanging cloud, that didn’t seem to move to the west.
She did not say anything at first, in a few days later she notice these are not clouds, now
she ask her husband: “Why are they hanging there?” He laughs a little, he said: “Maybe
there is no wind.” But she want to know, he said: “Do you remember? I told you about
the high mountains. That’s them, the cloud like one are snow on top of the mountains.”
So she said: “Snow? How? Why? But how?” Then he covered, covered her, he touch her
lips, more like cover her lips, I think it’s kissing. She said: “Will we be there some day?”
So they went up. Days passed. They camp many more times as they walked towards
these snow-covered mountains. Some day mountains seem to hide behind rolling hills,
higher and higher the hills became. Then she said to her husband: “Why are the
mountains disappear?” So he said: “Because we are now at the foot hills of these
mountains, they are there, we will see them again.”

So the man has, the man his own tribes is not specified here. We don’t know what
tribe he belong. So he spoke broken Omushkego language, because he studied it. Soon
they come to the village, here he said to his wife: “Here is where I live. I had live here,
but my tribes mostly sometimes move, sometimes to northeast, wherever they find food,
sometimes we meet these beasts that you saw, that you have seen on the way, yes they
come around here, this area.”

They settled somewhere nearby these mountains. They raised their family. They
have sons and daughters. For many winters they live happy life, she was never in need of
anything, like food or clothing because he was a good hunter. As they raised their
children she continues to speak in her own language, the Omushkego language and her
husband was fluent in language soon. It was the only thing that she had asked her
husband that she will continue to use her own language. He have he have agreed, so he
studied it and finally made it the own language and all the children speak the Cree or the
Omushkego language. So all in all everything seem so naturally good for them. They had
everything, they never get sick much, except when there is natural pain of child delivery, and that is a disease that can be cured very easily.

A few decade, lives that live past the prime and the children mature, soon they find themselves alone again, they have been always busy, always doing something together, now they have done it raised a family, now they are gone on there own. One day she recalls, she said to her husband, once when they were so, when they were so in love, she had said: “Before I die, I want you to take me back on the Omushkego land where you find me.” Blindly but with honesty, on that time he would have promised her anything. This day she longs to see her homeland. Her husband, she ask her husband: “Can we make that trip again, to the Omushkego land? You remember?” With good natured way, she looked at him as she had looked at him then, when he promised. He protest he said: “I am old now. It would be hard for us to walk that distance again. Its possible because we were, it was possible because we were young, strong and would have done anything.” She says: “I am still strong, you are still in good health.” They dropped this subject this time. Once more as she sit outside of their home, her mind traveled that trail with her husband, the longing was so strong, she asked her husband if they could make that trip again together, this time it was serious, he agreed.

Both of them studied the possibility to take the trip, period is not long on how long it takes to do this. There comes the time actually to actually make that trip, now the husband was eager to leave. They plan and scheme together, they agreed the possibles and negative. Means what they do if they get hurt along the way, for example if she gets sick, can’t walk, the answer was stay put till you get well and if one dies on the way, she dies on the way, he will return. If he dies on the way, she will return to her home, his home. If he dies there, bury him there, she dies on the way, either way, bury her there, if she dies their homeland, bury her on homeland. He will return home alone. All this was agreed. The day arrived to take their leave, say farewell and well wishes to all children and friends, hold still in good health but old.

Nobody know, nobody know when they left. They left facing east. Once more only two of them, not young but still in love in different way, not as young lovers but in spiritual spirit they love. The trail at 45 years at least, long time ago, at a time she changed like yesterday, lands are still the same, weather, animals, birds, the fish on the
creek and on the rivers are still there, the same way as they had past them many winters ago. They past the same animals like hump shoulder beasts, they experienced the same dangers but wiser now than they were. They saw grass fire as before. Yes, they see stampeding animals, lightening and thunder scares them, Now they know more how to handle these things. The land of the grass went by and comes to the one end of the east, now they come up on the forestland, the Ojibwa land. They have passed other tribal lands without danger. Now two more tribes the Ojibwa and the Oji-Cree, Oji-Cree then the Omushkego land. Yes they passed all no problem, they make to the lands of the Omushkego. We shall stop here on this recording. We will wait to the other side to begin the end and finish the story. I have written this story a little bit to remind me how the sequences go, that’s why I seem to be reading. And also my writing is not that good, and it’s hard to read. So that is why it is better to tape record.

Hello, hello, this is same story, a continuation of the same story. At the other end of this tape we said, yes, they passed them all, no problems, they made it to the land of Omushkego. We now begin again. When they actually arrive on shores of the water, on the south west coast of the inland sea water, salt water lake, that’s what they used to call it, inland sea water, inland saltwater lake, the beach, the lands of the Omushkego, long ways, very far distant land, many horizons they call it, many days travel. She is now again on the high light, she is because she is the one who knows where they are, who are the people they will see. She took the guiding leap, when they arrived no telling what season, they arrive anyway. How long did it take them to cover the distance? That’s not important.

Now that they are here, they find the same summer camp area. Yes, they find people her age people are now old as she is with family of their own. Some have died. Elders that were living are all gone. After the initial welcome home later they stay with people, no one knows how long they stay on the land. All it says it is that she get sick and she died on the same area where her grandfather had died, that she was buried beside her grandfather grave. Before she died she is the one who have told her story about her trip to the west. Her children have own story of their trip to the west as young people, and a story on their return travel, so lots of it is not here. Now to this day how long did they
stay, one winter of their visit or, few years, we don’t know. We know that they had planned to return to his homeland.

When she died it was said that everyone that knew her came to pay respect to her burial, burial ground up to burial. The transitional period time people wept openly, those who knew her. Her old women friend even former boyfriends or lovers, they too feel felt sorry. It was a great lost for the Omushkego in that area. They have lost a great woman they all cared and respect. Children brought local flowers of her grave, some dropped in during the time and at last farewell was done. On that day the man who have been blessed to win her heart now stood alone, head bow down on her grave. Where once she had offered his hand his shoulder to cry on, now stood alone. Tears, tears streaming on both cheeks, for a long time he stood there, his mind flashes all the happiness she has given him. The strength she had given him to face any hardship, any obstacle to overcome, now has been buried there. Some men stood beside him to show their support, older men now. Some old women walk up to him to touch his hand, his shoulder to show him their grief with him. The young children play around which remind him his grandchildren at home, the whole world seems not to count. Sun didn’t seem to shine, as it was when she was alive. The Omushkego men say that will miss the most beautiful woman.

Finally the aged man turned, touched the marker on her, on his wife grave, he lift his head west, took steps towards west. Eyes watery he left the grave or burial ground of his beloved wife. He remembered her words, you must return home even if I have to die there, for the sake of our children. Next day he took his leave towards home to the west, it has been said that’s why the Cree speaking is there, that far across the lands, because of the women. The Omushkego men always give proud words to the man who have married the most beautiful women, Omushkego women, and who prove his honesty to the women.

This is the end of the story, that is the most general way of telling the story. And now I hope the story will be good enough for the children, but there is many parts that is missing. Some women tell the story much more vividly and more emotionally with each other, how women like to fantasize what ever it is which makes, which makes it very, very love story to them. But the stories are told generally amongst the different age group, elders and young men and women. It is made in such away and it’s divided
sometimes with parts, sometimes a story will only be told where they make a journey on their way to the west and all the excitement that they face. There were many dangers. There were dangers to overcome. There were things that required to do in order to survive. These were not mentioned in this story, the way she told, the way she told the story when they went across, across the way to the west. And also the different tribes they found, they run in to, that they have to hide from them, cause in order to, not to disturb them. There were some tribes that are, that are warriors, they were very dangerous to encounter and her husband knew that, and has ways to avoid that.

But there is something else that we never talk about, is about his wife, about the man. The man himself is a shaman. He has the power to protect himself and so he is fine. There is a part in the story on their, on their way to the west, that they encounter the grass fire on a prairie and that they have to find a small creek, with a bit of grass and moss, they were able to bury themselves near the river so they could let the fire go by. There was a time when they encountered the stampeding buffalos, not by the billions, maybe a few hundred, but they were right on their path, and that they have to jump in the small creek and stay in between so they were not be tramped over. The little close calls like that she had remembered vividly, and it was like I mentioned in the women point of view, that she gets used to these dangers and quick sudden dangers that she took advantage to jump on her husband, so that she can be held. And so this kind of story is like that not included here, but they can be included if the person have a little imagination, I think.

But to tell the story, to try to make a story cover many things, this is a generalization of the story and I wish I would have had more opportunity to use all the words that I could use in our language. There is also a part where the man is much more admired in the story by men. There are men, I think this story was made, was made, or extended or expanded to make a man know how to handle the women, know to how to be a man for women and what you should be to women, to women in those days. He was, he was no Hollywood, Hollywood type of thing, but the real life is that you must be a total man to be able to have, especially to beautiful women, so this is what they mean. And the words they throw in there at the last, the Omushkego famous words is, what they say the willingness, beautiful women is a quotation that is used by the Omushkego people.
There are many stories behind it, and it’s connect with the shamanism, actually the willingness beautiful women is a, it play a big parts in a shaman during the dream quest. When young man going to the fast, to have a dream, sometimes they have a dream of desperation, in a form of the women in those days, very demanding and very dangerous and cannot resist. And everything that men’s trying to say about women, this is where they fulfill this dream. So that’s why they said compare this women and to this to the willingness beautiful women. It’s only a dream, it’s only in condensate that this person exist, but some people believe that it’s true, so that is the Omushkego culture.

There is also something else that we never, that has been passed by passing the stories about the way they travel across, passing many tribes of people. First they had to pass from the Omushkego land, the Oji-Cree speaking and then I said the Ojibwa and then the other kind of Ojibwa, they call them Blackfeet. So they speak the Ojibwa language and they are not very friendly with the Omushkego, or the Cree speaking people and then there are also another tribes that cross with the buffaloes, they were also not very friendly, cause they were, who ever gets in the way when they are now with the buffaloes, they would just sort of chase them away. We didn’t have a fight with them, or a war them, so these are the dangers that they had to pass. But in the story we can see that there is nothing in the story that tells us that this was real to men, this story is very old. There is no, we don’t hear about guns, we don’t hear about the beads that are bought from the Hudson Bay, there is no story about the gun or an axe, or something like that, there is nothing, so we know it is a very old story and has been carried on. It has been one of the famous story I think, but we just not really consider a it a legend. So this is, this is the end of the story. I hope the story will bring some use to some listeners, and thank-you very much.

I wish to add a little bit more about this, about the story, that I think may be useful if anybody wants to use it. This particular story which we have listened to, there are many stories like that, not this one, not only this one, but there are many others, but they are very short, they are not as long as this one. And they are very cruel in them, cruel days there, its not the pleasant thing to listen or to be using with the innocent children, but it is good to listen to the others by the elders. I think the other ones are much more like, it tells you the condition in people lives, in a history, how cruel people were long time ago, how
easily people can kill each other, it’s like any other place in the world. I like to mention a few names of those stories. There is one that tells a story of a woman who was taken, just a minute now, let me get back, let me, let me get at it again. There used to be raids, I think you call those raids in English, where the tribes go attack the other, the other tribes and for their reason, but the attack people do not know the reason, but they always wait for that. They not always raiding, they are always startled, ambushed as they call it and they killed. They are killed and sometimes so suddenly that they have no choice, no time to defend themself and they usually very very cruel. And those people who attack, they quick, they strike very quickly and usually they take slaves, not slaves, slavery is not for that purpose. What they do is they follow their, their spiritual beliefs. They believe that if they kill a man they could extend their life, they believe that take life from one person for himself and one of the life for his friend and all that stuff, that gives them, that gives them a reason to kill more than one person.

So these, these kind of raids, they were like that long time ago, but we have not heard this, no one body ever tell a story about it. Many, many stories that I have listened to, I have not come upon to explain why those raids, all they say is the warriors, they have to have wars. Why do they have to do that? There is no explanation. But these people that we know, who attack the Omushkego people, they take the captives yes, they take the captives, even though they are cruel, they are still human, and when they take the human, that means they want them later, they will kill them later, and these they kill, these they take. They kill them as a, as a old offering, just like a fat a calf for example, if we say like you know there is a cow that you have, and you will fed it and everything and she produced milk, or you may have a just little calf baby, and you feed it well and then you kill and then you eat it, because it’s very nice and tender. Well this is similar situation to these people, but it’s for this dream they have, in this in this shamanistic belief. They have to have a human in order to be offered, or they don’t, they don’t sacrifice it as a burn offering or anything. But they do kill a person and then they cook it and once they cook it, just a soup of the cook human flesh, cooked just like any other food, but the soup even one table spoon of soup, I mean a wooden spoon, they didn’t have no table, but that’s all the person would want sometimes, and sometimes they would take a chunk of meat, just like taking something holy, and they believe they would
expand their life that way. Because of their dream, because the way they dream when they develop their shamans.

So it has been said, that’s why they take the captives, so they carried them far distances, these this happened long, long time ago. We don’t know the date, but there were many, many raids in this Omushkego land. Especially in the summer, not in the winter time, it was okay in the winter time because for some reason these raids, these people, were not, they couldn’t stand the weather, I guess, but for thousands of years they have done that. I don’t know how long it will get I could say, let us say how many, how many years ago was the land submerged under this area. If we listen to the geologist, they will tell you exactly when did the land appear here, right here in this area in the in the muskeg. So we can figure it out, we can say based on our belief, it may have happened after that Maybe the human came to our use this land after the ice age a long time after, or maybe even before.

So anyway this is what happened, there are signs in this area that has been done by the human mind, the human, the human person, but it could not have, it could not be done by a single person alone. It would have to be done by power or something, maybe a thousand men to move these stones to be placed the way they are. And there are signs, other signs that are seems to been there for a long time. So we don’t know how true these stories are, but we know that there were raids, long time ago, long time before the European came. And these raids were done by southern tribes and sometimes it was done by the Inuit people, and sometimes close neighbors, sometimes attacks happen just by Ojibwas, the neighbors. We understand why those Ojibwa did it, they did it just recently maybe a hundred years ago, but the do it just for women, they want women, because they can not get the women wedding it they will kill for one. Or they would scare off the husbands or men anyway and the other tribes who came in, they came, kill, they killed, yes, and take some, some captive.

Many times it has been said those captives were managed to run away, they escape, they would have escaped captivity there, the place where they are taken. There are many stories and there were women who were taken, and they come back and they tell the story, they tell the story of how they escape, and how they were treated during the time. There were many women who came back and return home and tell the story about
being captured and taken to far distance land. And the young men were taken the same way, where had been taken one tribe after another tribe and right down to the to the different climate to learn. So these things are there, there is a story about a young man who been captured twice, because he has trying to group, and had been taken to other group and down south. And he says where the lands, where the lands of the thick forest and where the giant fox with the sharp teeth are exist. There are stories like that and there are other stories that are more fantastic, but this one here, the one I just told here about a woman who had been taken across, not by force but her will, is one of the things that happened.

So there are lots of stories about a women, but it does not always beautiful as this one that I have just told, but in our language is one of the best, both ways, it’s happy story, it’s a love story, it’s a drama story, it’s exciting story and it’s everybody likes to hear it and it has been kept alive for so long but now it’s not, it’s almost forgotten now. So I was able to catch a few, a little part of it.

So these are the things that I am saying, there are lots of stories that I remember just fraction of it and I keep trying to find it now by going to the elders who can remember another part of it, maybe I just remember a small part, maybe they have another part, and I can put together. That’s what happened to this one because I hear it by three or four different people, and in each four people have it a little bit more addition to what I hear already, so I just put it together, and that’s the reason I said I wish I had a way to do this all, to put it all together, but I couldn’t do it in English that good. I could do it in our language yes, and time to do it to, but now I think this is the way I have told it here, I think it would be, it would be enjoyed by the young children because there is no nothing bad about it, there is not much of a cruelty, not much of everything, but everything is nice. So I am done, I hope this tape will be useful, so this is for you George Fulford. This is the tape that you are going to work with and if you enjoy this one, maybe we can give you another one. This is not one of my collections, no. This story is not in my collection. Anything that people ask me to tell them, I don’t tell the stories that I have in my collection of stories. My collection of stories is different, it’s teaching, it’s a teaching material, I speak and I tell you what I hear and what it means, but this one is just
a story and I am still telling you why this thing is told, how it’s used. I could have just tell it the way it is and forget about its explanations. But many I hope have enjoyed it.

Goodbye now. Oh yes, one more thing before I leave. I was wondering if you could just, if you could just transcribe this thing, on part of the story, even where I explain what it is, I would appreciate if I could have a copy. Now finally I am done, thank you, thank you.