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Hello, this is Louis Bird from Peawanuck, Ontario. Today is June 30th, 1999. Now, this morning, this story may not be required to...actually search the archives for the story. It would help to listen. So for you, my friend, Doug Hamm, I want to give you something to write for me. In the meantime, I will search a story that will give you some research to do. There are many little stories that you will find them, that you will, you may find them, in the archives.

Now, before I begin, I want to thank you for the letter you sent, it is very useful. Many things that I have questioned myself they were there, and gave me the answers also. For example, the Ojibwe, and where did that come. One thing that I have noticed, the name...that I used about the tribal name? There was a name called, a tribe name we named them as the Omushkego people, we call them Pwaatak. I have, I have saw the word in your letter, which, which is Pwaatowaani, pwaatowaani. Not the one that you found in the other word, I forget now what does it sound? Not that one, but the one, the last part of that paragraph it says, Pwaatowaani? That is the one, I think, in which the Omushkego people have said Pwaatak [laughs]. Now, I'm gonna give another example about this Pwaatak's story.

First of all, it may sounds complicating, but it will not be. I hear the loon not far away, there is a lake here where I'm standing, not far from here. [sound of loons far off] that's the Common Loon, if you can hear it. Yes, it did, it did come in, I didn't think I could record him, sounds pretty loud by own ears.

So anyway, where was I? Oh yes, I wanted to say once more, the stories that I tell, the stories that I have heard from my parents, from my grandmother, and the other elders that grew up with my grandmother, even the older ones that I managed to see when I was

a little boy...I did not speak to those people but I have heard their stories being told to us. So now, what I'm getting at here is this. The region, the territory I'm talking about it's only probably 800 miles in length, from the tip from down James Bay, Moosonee and all the way up to York Factory. Within 200 miles inland stretched. So that's the section I'm talking about. In this area, the mind, and the thoughts, and the philosophy and the spiritual beliefs and practices and shall we say, I think the word what cover what I'm talking about. Their worldview is what these people are made out of. So this is...in the section what I'm telling, it's somewhere around between James Bay and the Hudson Bay. And another major, major area is about south from York Factory in between Fort Severn, these are the areas Omushkego used to call them Mooshaaw. Mooshaaw mean "Tree-less Land" "Tundra Without Trees" Very little trees. Where mostly...in summer, that is where these people usually live, in the middle of June, into the middle of September, even before that, usually at the beginning of September, that is when these people move back inland from the Bay area. So that's what I'm talking about.

So these people, these are the ones I'm talk, I am called them in my story, Omushkegowuk. But in a, today's categorisation of tribes in Canada, in North America, we have been, the Omushkego-speaking people have been clustered with Algonquins. This, the grouping of the First People by the European expert, I mean, the European studies done by the Anthropologist, and information get from missionaries and the early explorers and the fur traders and all that stuff, we, you know that. So, anyway, these are the people I'm talking about. What I am saying here does not applicable further inland from the Bay more than 200 miles and it doesn't go farther than south from Moosonee. It doesn't go further than York Factory, but towards about 200 miles inland, to the west. From there on, it is different story, the reason why is that the land is different, the way people live, move with the season is different. So that is the truth. That is the facts, if we can understand that.

So, the way these people are, their stories are located all within that stretch of land, that muskeg area. Everything that is dramatic, horror and mystery, and, and pleasant story, a love story whatever, if it was ever, and any other kind of stories took place within that place, within that territories. And all the words we use wars, we call it Indian wars sometimes. But they are not actually wars, in those days, the Omushkego people did not

organize the war, they experienced what they call sudden attack from other, other tribal neighbours. Maybe not even close neighbours. It could be some tribes from far south, or even from the Inuit people. The way the story goes one can understand if you closely listen to the stories about the skirmishes that took place between Omushkegowuk and the other tribes. So, this is going to be subject on this tape recording. The guerrilla type of attack experienced from the other tribes, the Omushkegowuk in the region of James Bay and Hudson Bay.

Now, there is also another thing that I want to include here, I have said everything that took place in the Omushkego language, any story that is told it all happened here, within that direction. All the incidents, all the horrible things that happened with these people, the things they do, it all took place within that territory. I want to say about a few things before I begin. There are stories that are mystery, and the mysteries that Omushkego experience are still there today, we still have these stories, but slowly and slowly are diminishing, I mean they begin to diminish the stories are smaller and shorter and less dramatic and less horror. So now they begin just as small jokes, something that you could just tell and laugh with. But in time past, they were very terrible, scary, just like any other nationalities in the world that have a terrible beginning, so we did have the same thing.

So the, there is something that I want to mention here, I have always meant, have always repeated myself saying there are major, major ones, of 5 legends which include the fictitious characters who played the part in that story. In 5 of these major legends, one of them is called Wiisaakechaahk, that's the name of the story, the name of the legend I mean, and it's a very long one, and one, one of, one part of that story, it says something like this character Wiisaakechaahk sometimes in the story he is an ordinary man, some part of the story he is a very stupid character and sometimes he is plays a part of the creation. Sometimes he plays the part, the part of Great Spirit or even we can say, the older person. He has the authority everything. But, but sometimes he is also, he is also known to be so powerful and mysterious, not one person, but more like hundred of people in one. And for this reason I say, there is, we use this character Wiisaakechaahk when there is no explanation about the question, as it is happened like I said before, all the dramatic events are always located in that region today we call Hudson Bay and

James Bay peninsula, that area. They call that tree-less tundra, in our language, which we say Mooshaaw. And everything took place there, and so is to the northern, northwest close to the York Factory and between Hudson Bay in that sort of, height of land, they also call that a tree-less area, Mooshaaw.

So people used to go there long time ago, people always moved to the open area during the summer. People who live within land, they come out in the coastal region, to stay away from the flies, that's a most important thing. They come out in the open to stay away from the flies that are so thick in the bush, and the second reason is to be able to stay and camp in the open area, for the clear vision of, of expected or on guard for the attack from other group of people. It doesn't necessary the other tribes sometimes it happens just within their own tribes, for some reason. I would not go into detail on that one, but I will say, that these are the two main reason plus others, why our Omushkego people move to the, to the coastal region, close to the Hudson Bay, close to James Bay shore.

One other reason that they go there, all animals migrate, animals, mostly caribous, all other small ones, except moose doesn't go into the open country. So, the geese all types, Canada geese, ducks, all move into the, into the muskeg area, I mean the tundra, in the open tundra. The reason is that they do molting. When there is a molting season, they find the bog lands close to the Bay where they, where they, where they change their feathers. And these are molting geese, they usually congregate mostly they are not pairing type, they are not egg-laying geese. Sometimes, mostly are male geese, and young female geese, or whatever it is, who do not mate. So, they, they could, they could, they could flock into a large flocks, maybe 100, 500 even a 1000, so there is a places in the coastal region where they, where they do a molting. So that is one of the reasons the Omushkego people move into the James Bay area, into the Bay area, just because of that.

And then, and then there is a caribous. Caribous move into the Bay area the middle of April, sometimes a bit later, just as soon as the snow is melting, as a slush during that time, before the ground get too soft. They come from within the land where they have wintered and then move into the coastal region. And there they right close to the Hudson Bay or James Bay shores, maybe, maybe within a mile or two, wherever there is a high ridges and dry ground, the male will stay there, and also the female will

have his, her calf, in that region, so the baby calf will have a dry ground where he would be raised. And the female will stick around into that one section, they want so much, you won't see that, those animals, but occasionally when it's so hot, when it's hot in summer with so many flies, yes, they will take off into the open. They too will run away from the mosquitoes and flies, especially the horse flies, the one that have yellow legs and things like that, very terrible things, and they will run into the open, the caribous, they will go right down into the sea, one of the reasons they go there is, this I forgot to mention, the caribous like to eat salt, so they go out into the shore of the Hudson Bay on the tidewater, and they will eat those seaweeds, which we call Aatawewak, loincloth, assiiyaan. Do you know those assiiyaan? It's just like a baby diaper. You put it in your crotch area, and cover your bum, and your manhood, and you tie a string around your hip, on top of your hip, and then this cloth covers your, your, your bum and your balls, and then you're, you're safe from that, from indecent exposure, whatever you wanna call it, and, and another section hangs in front of your two legs, and then it's hide the bulging of your, your manhood. So, ladies have that too, but they have a skirt over that. So, for that reason, that piece of material is called assiiyaan. Even today, [unclear] are called assiiyaan . And the baby diapers they're called assiiyaan. So we call them Ataweyassiyaanuk, Atawe, Atoye, I think it's Atoyeassiyaanak. That means that linen cloth of these old Inuit people who used to attack the Omushkegos on the Hudson Bay shore.

Apparently, I will go to the story later. First, first let us explain why did those Omushkegos move into the open tundra. So that's why the caribou's there, and the molting geese are there, and out of those, the creeks that run into the, into the Bay usually the fish congregate out into the open, at the open, at the open of the open mouth of these, the mouth of these creeks and the larger, the larger creeks. The trout fish, and the whitefish, and the seals are there. So everything is going into that shore of the Hudson Bay and James Bay. That's where all plenty is, there it's easy to get. It's just like a season, a holiday season for them, warm, it's easy to be walking around without clothes, and it's, and it's so close to have a, have something to eat. So, it is really a, a very, a very good time in the season, only two months. So that's why these Omushkego people move there. And then one other thing that I said, it is there that they can observe what is coming

to them if it's a dangerous, if it's a, even if it's the polar bear seems to wander off into the camp, they will always see it close by, so they would either kill it, or, or chase it away.

Remember these people were very conservative people, they don't just kill any animals that is big, and got, that can go rot early in the day, during the summer. They kill animals that they can swiftly put it away and preserve it so it won't be destroyed.

Okay, let's get to this most the same topic. Trying to explain where the story took place, and why it takes place there. I was talking about a character, a legendary character by the name of Wiisaakechaahk. He plays the part of mystery. We, nobody seems to know exactly how old this Hudson Bay is, the bay, the shore. The geologist and archaeologist both also, I think agree, a certain number of ages how old this section would be. Some geologists that I have spoken to have said 10000 years ago, in part of this land, in the Hudson Bay and James Bay was covered with water, at least 10000 years ago. Some protruding outcrops of the rocks were exposed, slowly, eventually through the time, and the periods of the land, and covers the land later. So after that time period, that when the Omushkegos begin to move in. And in that time, it's a, it's a timeless history, we don't know what time, when, how many years. So the story in our legend took place in the Hudson Bay area, it is still there. But how old is this section is a question, how old will that be, where this mysterious object is there? It's still there today. And it is called Wiisaakechaahk's shelter. It's in that very close to that Cape Henrietta Maria, but towards, to northwest section. It could be about 15 or 20 miles from the actual peninsula. You could see the peninsula from there, and you could almost see this, this object from the peninsula, this shelter of rocks. The rocks, you know, the limestone? The large limestone that were there, and they were form into a shelter, open end to the south, just like the way the Indian people do, they usually put their shelter or lean-to, mostly to the north section, and open to the south. This is exactly what these stones are set up, apparently by the human mind, and the human way of doing things.

But the problem is, who did that? How did they ever, how did the person ever lift those rocks? They say one piece of rock could not be able to move by one person, or even two persons. But they were put into a shelter, standing up I think, I'm not so sure if they were standing, I didn't see them myself. But apparently, the way people saw they been stand on edge. And how many pieces nobody said to me, I didn't see that, but I was very

close there. But they are now going into the ground, more-like, the ground is overgrown is there, the moss, all this stuff. And so, people have been mystified by it. Who made the shelter? How did they ever move the rocks? What did they use to move these and place them in as perfectly as it is? A perfection was very rugged long time ago, there no such thing as a, a meter straight cut, there's no such thing, so at least placing those rocks was done by the human mind, and the human strength or if it's not some other strength.

So, we the Omushkego people, not long ago, have talked to the European experts, like the MNR [Ontario Ministry of Natural Resources] people, they usually, they were known as at the beginning, they used to be called, wachaskokimaaw, it means "Muskrat boss" but they're very vicious, they're very aggressive people, they're really dominate people because they're dressed like a police, they're dressed just like a police, they behave worse than a police, they say. So they really scare off people, they're like to intimidate people, and they were called Muskrat Bosses. No, Beaver Bosses. First at the beginning, they call them muskrat bosses, and then after that beaver bosses, and then later on, they're begin to be known as "Lands and Forest people" and then recently they were turned into a Natural Resources people. Natural Resource offices. So they more like a Game Warden, they watch games and everythings. And they're supposed to know about the land, all, all they know, they get it from mostly from the anthropologists studies, and the missionaries in the Hudson Bay, and all that stuff, Hudson Bay Archives, whatever you want to call it. And all the experts came from there. But some later on in 1950, or before that, they begin to, begin to cooperate with the Natives, or wanted to be like them, so they get the information from that also. But not everything was offered, not everything was given to them, because they didn't ask, they assume too much. So, it was those people, I don't know exactly when, somewhere around 1930, '38 I think, was the first time the waachakokimaaw muskrat boss was asked what, how made those things? But apparently, he, this person could not give an answer. So he make assumption. So he says: "There is a, there were, the Inuit tribes, who used to pile stones like that, and they could have been the one." Perhaps he is right, he could be right. And then he says also: "There are other tribes down south, who has created some structures. They could have traveled this way, and put the landmark." That is also logical. So that was his answer, but the Omushkegos who associate their mysteries with the fictitious characters in the legend,

did not take it very seriously. They said: “How could they have moved the stones? What did they use? What leverage did they use for a few people to do?” So nobody actually give an answer, or even someone to date these things, I don't think anyone ever do, but they are there. So, they call it, the Omushkego call it, Wiisaakechaahk Shelter.

And then from it, not far from there, within the, within two miles or one mile and a half distance, how many kilometers is that, I don't know, but anyway, it's a mileage measure stick that I use. So they say, within a mile and a half from that distance in that very flat ground, you could actually see there's another stone, another huge stone that sit all over the top of the other stone. They say six one is the height of a human, a man standing. That's the height of this stone, so there is another mystery, how did the stone gets there, and well-placed base? They said there's five big rocks and under it, it's stand, and it's in the shape of the egg shape. Six feet high, thereabouts. So, it's a, weighs a ton, but who put it there? How did they ever move these rocks so big?

So this question also, ask, who put it there? How? And when? If we say, if we take the archaeologist time measuring stick, if that place was covered under water 10000 years ago, we can assume it's less than 10000 years old. If we can say 5000 years ago, we might be able to say, these rocks were forming, formed by the movement of the ice on the Bay, they could have pushed these rocks into section, into this place. But the nature, ice, does it precisely measure how it, how it's placed the rocks? So that's the question. So the most important thing about this rock stuff is that when did it happen? Can it be measured? Or can it be possibility to assume who, which human did this? I know the Inuit people do that up north, they place rocks heavy, and then put them in, not in the edgewise, but they put them in the flat section, on tope of the other. The Inuit people did that, as a funnel when they go out hunting caribous. They also put it as a landmark, to know exactly where the caribous usually migrate. That is the information I got, but there is also another information. So anyway, about this section in this Hudson Bay and James Bay, is that place, the mystery that people do not understand yet. I mean nobody has ever questioned it, they just assume well, there was such a, such an unquestionably mysterious man called Wiisaakechaahk, so he did that.

Now, let us forget about this Wiisaakeckkaahk and the mystery. Let us now return the make up and the worldview of the Omushkego people who lived there. How did they

look at the land? How did they look at the world they live in? What did they think? And so we have covered a little bit of why, directly from their own words, not from the anthropological point of view, but in the forms of the, in the forms of legend, and the stories, the oral history of their own people, this is where we get this one.

And now, another part that we gonna, always have been a question, the storyteller, and the listeners, and the elders who tried to form an opinion to make it as a, as a fact about these subject. It's about...the...what do you call these ambushes? Ambush, or Indian wars, or whatever word that fits to describe this situation. The people that used to come apparently, in those sections, during the summer period, who came to attack the group of Omushkegos camping or living in the coastal region. Who were they? We, the people Omushkego now we live today. We don't, we don't really care who did, the only thing is, the story's exciting, very entertaining. Horrible really, but it is something that is dramatic about the Omushkego stories, the Omushkego history, oral history. We do understand, according to the, our elder story, these tribes who come to attack the Omushkego people unexpectedly in summer. One of them were, some stories says that they were the Inuit people, but we, the Omushkego people did not...did not particularly care to distinguish between which tribe and whose tribe are these? They only name three kinds of tribes from their own, from the own tribal point of view.

One tribe they're always vividly mentioned is Ojibwa, Ojibwas. They're the ones who used to come and steal women, recently, but in the past they're the ones who usually come and disturb the Omushkego people for some reason and they're the tribes used to come and blend with them. They just simply join the tribes and live here as long as they wish, and then they just back into their own, into their own section, sometimes having a wife, sometimes they stay blend with the Omushkegos and married the daughters and have their children, sometimes decide to move back into the, into their territory. That's has been frequent and always there.

And then the other tribes, that people knew. These were the people they called pwaatak. We, I myself, and my grandmother never explain exactly who pwaataks are. Some people they say, they came from way inland, some people say they came from the prairie, pwaatak it's supposed to came from the prairie, but it's not, I don't think it is. I think some people just assume too much when they tell the story. But there is, they are

other tribes they call them, they call them Mashkotewininiwak these are, by the fact, are the plains people. I hate to say Plains Cree, because they were not only Cree, they were, they were like a, a tribes mixture of Ojibwas and things like that. Blackfeets speak the same language as almost as Ojibwa. But the real Ojibwas, they are south, they were south, they were within the Great Lakes and the South Lakes, they say. But Saulteaux and Blackfeets speaks the same lang-, the same dialect, all these people use the same language. The only different sound, like they say Aniin, and they, we say Awenehan taneho and, the western, the Cree dialect says, Tanisi. So all these are similar. So they're not different tribes, they're just different way of speaking, different dialect. And so, Pwaatak is a still a question...which tribes are they? How far were they? But Pwaatak I think it's just a mystery, the mystery tribes who, who actually came maybe far distance, because they were the ones, who usually very cruel.

And then the other tribes are, are Aatawewak or Naatawewak. I think there's two, three different kind of names that applied in those groups. One of them they used to say Atoyewak and the other one says Esaatawewuk and the other ones they say Naatawewak So, Natawewuk were the one who seek the captives. They capture the young people. They also take the women for them to sew their moccasins. These are the travelers. These are distance travelers. They take humans, especially young people, teenagers, they take them with them, wherever they go, and then those teenagers they are, the holy sacred calves more like, in the Jewish terminology. They were the people who will be, to be taken care of, well-fed and treated so respectfully, and then in time, appointed time, they will be sacrificed, and then these tribes wherever they go, will be eaten, just like the same way, the idea of the Christianity taking the holy sacrament, which gives the spirit life. The same idea, but it was the human flesh, but it was not raw, it was cooked very well, and there's a story about these captives who have seen that done.

They said: "These tribes they holistically cook them, the human person, and cut it into pieces, and every person would come and have a taste of this stuff. Even the soup, they just drink it so holistically, holis-, you know, holy, holy." So they spiritually refresh themselves, or regenerate their life, that's what they believe. That is according to these people who managed to escape from these people, and they call them, I think these are the ones they call, just a minute now, Naatawewak, I think because they are seeking

something, something they, Nataawewuk, Naataawewak, Naataawewuk. It's a seeking something, the seekers of something. So there is also other tribes that they call...Aataawewak. Aataawewak is a, is a people who come, more like adventurers, so whenever they feel, they attack the small group of Omushkegos, and sometimes maybe to take something out of them, maybe it's their women. Mostly, they said, they take the women, and they use the women to, for their benefit, not necessary sexual thing, but for the, for the labour, because the women were labourers more like in those days. They were the providers of the, of the clothing, workers. So not, so Aataawewuk usually look at those, took those people and used them for their own benefit. And have the authority over them, possession. They could use and kill when their, in their wish, and as they will. Stories, horrible really, but this, these are the facts.

And then, there's a, there is a also slight different meaning Aataawewak, it mean, also means "People who come to trade." They're not necessary sometimes wanted to kill. They usually come in groups, and they have something they, they want to trade with the Omushkegos. The Omushkegos have different things that the other tribes don't have, so they usually come as a, as a traders. So they bring some objects, and the Omushkegos show them their object and they trade. Sometimes the knowledge, sometimes group come to observe and visit, visitors, strange people from far distance.

And so, it all took place in that Cape Henrietta Maria territory. I call it territory because it's a, if you watch the map, if you take the map as you listen to this tape recording, you take your map of Ontario, then you look at the Cape Henrietta peninsula, and you mark towards in the northwest and you see many small creeks emptied into Hudson Bay and then you come to the, to the Junction of the two rivers, at the right of the, within two miles inland, junction there. One goes off to the west. That is called Sutton River and then the one that goes to the south, it called Kinoshew, it means northern pike. So that's as far as the Mooshaaw start from the northwest section, and it cuts right directly across to the southeast, right up to the place in James Bay if you follow the peninsula to the south to west coast of James Bay, you will come to many small creeks, until you reach the little bit larger one, which is called Lake river. That's as far as Mooshaaw, the prairie, the tundra tree-less land is extended in those days.

So that is the place, that's the place where dramatic took place. That's where Omushkegos used to go camp during the summer, all that section and that's where all these attacks, sudden attacks and skirmishes took place, on the James Bay coast, that's where the Inuit people used to kill the Omushkegos, because they fight for the shores of the James Bay for the seal hunting, and also the geese and ducks and everything. Because they want it for themselves, according to the story. But of course, Omushkegos want it too, so it's the only section that I truthfully find it in my research where two tribes fight for the land. [Loon in background] Listen to the loon! Now he stopped, he's flying over there, the loon, Common Loon.

And so, that's where the place, where the two tribes actually fight for the piece of land, and that's for the fight for the seals, and the fish, and the waterfowl. So there is also takes place where those Pwaatak came to kill the men and take the captives and also the other tribes that we know for sure there were, the Mohawks. These were also Naatayewak. They're the ones who seek, Naatawewuk people who seek for the human sacrifice, I think they were Mohawks, or at least they did kill peoples for the sake of extending their life, that's their spiritual belief and practice. Let us know that, we know, even the European, even today, we still have the idea seeking for extended of life, regeneration. In morality, what do we call that, immortality. So immortality idea has always existed, and the people go to extreme to, to acquire or to achieve that. So we still do it today, we look for the medicine and everything to extend our life. So people usually take human life long time ago. [Plane flying] Just to try to live longer. So it has happened, and there's no question that, and it continues to happen, so there's no mystery about that. So we have that also in the Omushkego area, in the past. And the people from the, from the prairie, the Mushkotewininiwak they usually come to visit, but I really don't know if they came to take anything, I think they did sometimes clash with each other. But they speak almost the same dialect, but they didn't, there's no...[end of tape]

Hello, hello, sorry about the other side...my tape recording was cut short because I was too busy. Anyway, we were talking about the, the prairie people which we call them Mashkotewininiwak. Yes, they did come to visit. They came to visit but nobody actually say they came to kill, but they did come, but sometimes, for some reason, I think they did clash with each other. So they do, they get the women. They took the women too with

them. But usually, they were so the same treatment, I don't think they were any better than the other ones. They mistreat the women, they, they, and sometimes the women did manage to escape and return home and tell the story, there are many stories like that, very short stories, and they all start with quotations. I must repeat, there are many stories, many in Omushkego land, there are many stories that start with quotation, and these short, fast quotations stories are real, they actually happen. But the thing is, they're too short, could last only maybe a minute or two, and they were very important, outstanding, they're well remembered.

So, for example, I'm gonna tell the story, but it's not very pleasant. You will probably, people were probably right when they say the Native people are cruel, savage, yes, maybe right. But not necessary happen all the time. So there's this story here one time.

There were a group of people came in, not many, perhaps I think there were only about 10 at the most, men. So they came upon to these, two families who were camping peacefully in the, their section in summer. For some reason, they didn't get along. They camped close by, yes, I think, they asked for the women, but the Omushkego says: "No, Mashkotewininiwak, the prairie visitor just kill off the men, and take his women. And the woman, was a middle-aged woman who have lived, understand the work, and position of women. So she was captive, and she was taken up. So she, she managed to escape from these people, so she tell the story that she was taken to the direction to the west, travels through the forest, many days, and she was not treated that bad, she was treated very well, but she was suffering because she lost her husband, and leaving in the land, the country she was born and the families and relatives. But she was lonely. Most of the time she was crying because of that. But she was fairly treated, she was not cruel, these people were not cruel to him, to her. They were very kind to her, and there was a certain man who was take charge for her, he responsible for her, but he make that no one touch her, no one mistreat her. So she was protected that way, sexually. And then because she was a captive, there's always a sentry, a person to look after her, a guard, so she won't run away, but she was not tied, she was allowed to be free. But she was asked to do the housework, i mean, to do the chores that the women should do for the family, so she was asked to make moccasins, to repair moccasins and to cook, and to prepare anything

that is, that is killed on the way. It was just like mobile home, but she was very sad woman.

One day, the group happened to stop somewhere and they make camps. And then the old man, perhaps 60 or something, was told to guard the woman, just care for her, not allowed to escape, and be kind. So the old man was all right, but the men were gone for about two days, or three days, and he was getting restless, because he doesn't like to be cooped up here, looking after this woman, and she could have just stay there, look after it, but the rules are, you follow the leader, orders are you, his responsibility is to look after this woman, to keep, keep inside.

And then one day, a lady was working inside and she was crying most of the time, because she remembers her family and home, and her husband was dead, that was been killed. She was crying this afternoon one time, totally broken down. And the old guy was getting bothered, was getting bothered by this constant crying and he couldn't stand it. So he got up and he says: "Why don't you shut up with your, you making me crazy? Why can't you just cry slowly?" But the woman says: "I'm sorry, I just couldn't help that." And she says: "Forgive me." But he loud, and just very mad. And then, she stop awhile, control her crying and then, later on as she bust out again, when she remembers the terrible thing that happened, she cried again uncontrollably. And the old man was mad, and he jump on her and grab his, grab her hair which was braided and long. And hold her head, and he says: "You better stop crying, or I will kill you." And the man, and the woman tried to stop and all that stuff, and he was mad, and just because holding on so helplessly, he says: "What's wrong with you?" And he says: "Do you want to have this?" And he show his, put her head in the crotch area, in his crotch area, and protrude his manhood to his face, to her face and he says: "Do you want this?" And the lady was so mad for this cruel old man who doesn't care about the human feeling. And she says, "Yes, yes that's why I'm crying."

And so he was tricked, he was just, simply lost control, so he let the woman behave like a...what do they call this lady? In America, who serve the president of United States. So she perform that willfully, supposedly willfully. But the thing is, as soon as she get the old man, get all excited and everything, before he get his release, he bite him almost literally bite off his organ. And the old man scream and scream and run off into,

she didn't even, he just scream and stand there, the old man, and the woman just took off into the door, and off she goes, but she had ready, she was prepared. She's prepared. Anytime she had the little bag women usually carry. She grab that and run outside, in the meantime the old man just scream, beside shock. So she, that's how she could hear behind as this woman scream, a man screaming inside the tipi, and she run and run and run and managed to escape and she came home to tell the story. What happened to the old guy, we don't know, and what happened to the group? That is, we don't know. So that's a story about the Mashkotewininiwak. They were not that cruel, but one impatient elder. Sorry to condemn the elder, but, I don't know, nobody knows the situation. So anyway, that's the end of the story.

And these, the reasons for the stories that to tell what happened to these people. Why did those people kill? So there were some unforeseeable situation as I have just described. So they say also once the person begin to kill, he gets fanatic, he gets scared and mad and all that, lost control. Soon as a man see a man dying and blood pouring and all that scream, it's really uncontrol to activate? The person who do the killing, they say. So that is reason that sometimes those Atayewak kill off people so, so unmercifully, because of that nature. Killing human they say, it's not easy as it sound. So anyway, the story of the Omushkegowuk unfortunate incident.

But there are many stories are like, there are so many...short ones and not very long ones. They are, they are stories like that which involve the Inuit people who have purposely sneak upon the nice peacefully camping Omushkegos on the coastal region of the Hudson Bay and James Bay, and slaughter them, the one, the one that are just peacefully living, especially when the men is out, when men are out hunting, they take that time to do that. These are the people who actually wanted to kill, for some reason. So we are not going to tell this cruel story, horrible story this way, but we are going to see these stories took place and much of it is not told what happened.

Now, what did the Omushkego did for any, any measure of defense? Not much. Not much. They have something what they called and all tribes I am sure, all the tribes in North American, in North America perhaps even South America, they have this spiritual stuff what they call shamanism, spiritual makeup of a person. So all the tribes in Canada today, they have had what they call mitewiwin, in English we call it shamanistic thing. So

different tribes have different system, different custom. The Omushkegowuk have their own custom, the Omushkegowuk, which I mean people who occupy the land from the southern tip of James Bay into the west southwest coast of Hudson Bay, right up to the York factory, even past sometimes. So these are the people who have their own spiritual beliefs and practices which today called the shamanistic thing, and sometimes we call it, in our language today, mitewiwin. The Oji-Cree dialect they say Midewiwin and the Omushkego call it Mitewiwin. It's the same word, in a different sound, and, and when it's a person practice such thing called mitew. And in English I guess we call him shaman. So this power, of shamanistic thing it's a very long explanation, and that is the only protection system the Cree or any other tribes have used.

Mitew is gifted defender, a seer, a radar system, a defense system, aggressor or whatever, a leader. Sometimes, a very bad leader, but mitew can be depended upon to watch for the group of people because he can scan the area, if he is, is in the right function. But if another mitew is coming for the purpose of attacking, he has the power to shield his presence, to shield other mitew's scanning system, and overpower it, and conceal itself in its group, not to be detected. This was something mystery, that is something that we cannot understand, that we could understand if we, think about today in the modern world, what did the nation do? Let's take for example the United States, the Americans, the American science, the American military science, American military defense. What did they do? Since the last war in 1939-1945, the English people the defense system was radar, and since then they have, they have refine it, and updated, and redefined it and so is the other nation. The radar came into existence for the warfare, for the defense, so the radar system is now even highly advanced. There is an airplane that is being created by the United State that shields itself from the radar detection, the same situation existed between the First Nation long time ago, before the European make metal XX[laugh]XX, even before they make a machinery. Long time before they created an airplane, and never mind the radar system. But the First Nation people have this radar system within themselves, which stem from mitewiwin, being a mitew you are automatically gifted this mysterious thing, which enables a man to detect a person not far from him, or at distance. Our nation, our tribe were able to communicate into a far distance by putting up a shaking tent. And all that involve detecting, communication, a

distance communication. That is without wires, that is without electricity, simply sheer mental power. So they were able to do that. The unfortunate thing is that they lost that, they lost it when the European came in. Why did they lost it? That will be another project, it will have to be, it's a very long explanation, but there is an explanation, yes.

But that's not our interest today. Our interest is to try to understand the makeup of the certain specific tribes, these are the Omushkego people. So they did have this mitewiwin, and so is the other tribes, like those people who come to visit, they have it. They always carry the elders, and that elder is a radar system, is a radar detector, and he's also a defense advisor and he is sometimes a total defense. So, the Omushkego people sometimes get caught unexpectedly. Sometimes the visiting mitew would already shield himself, or have, what do they call that, how do they call this thing in the modern word? The radar system being distorted, okay? So, the, the visiting mitew has a method of distracting or deactivating the Omushkego mitew radar system, a detection, overpowering him, and therefore, they can sneak up on the group of people, Omushkegowuk, and then kill him. If they want to kill, or if they just wanted to take something out of them. So there were many stories like that. For somehow this mitewiwin sounds great, but I must tell this truth.

This is the true story. It's not a story, it's a statement that is very true, that I have, that I have confirm it many times amongst the elders that have been dead already. Some are still living. I have asked them in this way, how come the mitew...just a minute...how do you put it? XX[laughs]XX Wait a minute, this radar system, this mitew. How could a mitew not able to use his power to the other person immune? How the other person immune to this mitew power? Okay, that's what I call, okay. The immune. Why does the immunity exist between powerful mitew and the other person, the ordinary person who has no knowledge of mitewiwin? So, the answer I get from the elders and the people who seem to understand, they say: "They're not connected. The mitew has his power in the mind, a mind controlling power. But the person who did not, raised and trained to be a mitew has no connection, no matter how powerful mitew can be. And this, shall I call, poor guy who didn't have no mitew training, is more dangerous to the mitew than his, than a mitew is dangerous to this, undeveloped person." So that is a situation. Now, this is a reality.

When I was in Winnipeg, at the beginning of the month, I was invited for interview at Native Communication Inc. I think it's a just a, it's in Winnipeg. Some place there where the Native radio station is existing, it's always on everyday. And I was interviewed by the young lady named Roseanne Deerchild. I don't know if it's a double e, or dear, I think it's double e, Deerchild. She very wit person, very sharp minded young person. A young lady, and she questions very fast, and expertly and correctly. I could almost, can't say anything, because it's so direct and so fast. She asked me this question when I was talking about the mitewiwin. And particularly the Omushkego, and so she says: "How come?" She didn't ask me there in that, in that interview, but she ask me later on in the day, when I was giving a talk to the group of people in the university auditorium. She was there, and from amongst the group she says: "How come the mitew didn't use the power to fight the white man?" So I have said to her: "When the mitew and the other neutralized mind meet, they don't communicate. There is no, there is no connection and therefore, the mitew is useless his power, and the whitemen's who doesn't know about the mitewiwin is fearless to this mitew, and he can do anything almost, unless, he began to scared by his exhibition of mitewiwin. Some, the explorers have witnessed this, and mystified by the revelation of the mitew power. But when you come to that weakness in the mind, and to begin to understand, there is connection. You are now beginning to connect with the mitewiwin. But if you don't understand that, it's dangerous to know partially only. It has to be equal. You have to know enough, certain level to be safe, and to be careful." So that is the question I did not give to that young lady, I'm sorry. But if there is any way if I could meet her again, and ask me the same question in the audience, I will prepare it. Because that is exactly what the stories had told in our stories, recent histories, and the old legends. Because mitew is useless with none mitew developed young person. Totally there is no connection. An old man can be very powerful man, he can move the earth or anything, but the young person who is not a mitew, not trained to be a mitew, he can simply hit the mitew without any resistance. So there is that story. It has happened in the past, it has been experienced there in the, there is a stories about that. So that is one of the reason, this mitewiwin cannot be used in wars. It has been tried, many, many times, even between the first nations and the Europeans, many leaders have said, I am invisible in this war, I will not be hurt by the bullet.

Somehow, it didn't work. Many of those mitew who became the, the generals, or the captains of the army of the warriors, happened to die by the bullet, and arrow. So there is a limitation of this, a Native power system, especially when you blend it with this, that mitewiwin. It doesn't seem to accomplish all the benefit that people should protect, if they, if they wish to do. It doesn't seem to work.

So for that reason, there is that question that I once asked, because the explanation is too long, I could not give one answer, or two answers. All I could say, is there is many different answers on this question, and that's what I mean. And so these people, people who came, did have the same power, and the people who live in the area have the same power, but sometimes, how do you call this thing, being attacked unexpectedly, unaware, unwarily, and being attacked by the skilful shaman who can shield, or disorganize the enemies' defense system? That's the same thing. So the skirmishes, or attacks, or ambushes did horrible damage sometimes. Became massacre or slaughter because of fancy of killing. So this has happened here, in this territory that I'm talking about, 400 miles distance and 200 miles wide, all these stories happen here. In small section there's a terrible thing that happen and small section there dramatic things have happened. And these are the stories that have died with the elders that have now gone. We only have the memories of them their stories, and these memories, which I have, may also die with me. And what if I don't do anything to record them? How in the future of our, our tribes can remember their, their, their ancestors, their descendants? How are they gonna keep their history? It will die.

So, there is this story, which I wanted to explain so much, rather than jump into it in the middle of the story, the history, the legends and all that stuff. It's hard to understand those things when you do not have a complete picture from the point of view of Omushkego. If we listen to the European who is an expert of anthropology, and as we listen to the person so expert in archaeology, we will get partial information. If we see the missionaries who have live and experienced in converting the local people in the Omushkego territory, we will have partial information. And if we have the, the records of the Hudson Bay fur traders, we have partially information of their awareness only. The Hudson Bay Company staff and employees and factors and every, whatever you want to, terminology what to use, of their ranking system. Those people did not really care about

spiritual stuff of the First Nation. They say the only thing they care, was to pay the cost of the expedition, to get something in this from the land and from these people, to make it pay, never mind about their spirit. Let them, let them have their own spiritual beliefs and practices as long as they supply us the furs and everything. That's the Hudson Bay procedures, that's, they didn't care about converting First Nation into Christianity. They took the advantage of their, their skills and knowledge of the land and how they hunt, unfortunately.

That contact, one impact of the Hudson Bay fur trading, or any other fur trading have destroyed the, the original the aboriginal conservative system, conservation system, the moral laws were lost, in that age. Even though we have told the stories about how terrible the tribes do with each other, they did have a rules, they did have a law more like. They did have a policies, but they did not have Ten Commandments written by the God's finger, no. They didn't have it written in stone, but they have it written in their mind, from observation of the, the nature. And from it, they get, they create the family policies for the morality. That's as far as it went, because they did not live in the groups, they did not live in the group as a city dwellers, or community dwellers. They were migrators, especially the Omushkego people. And that is why, to my assumption, to my conclusion, that is why these people were like that. Perhaps at the tribes are similarities, it may be, but we have to listen to these tribes, a tribal elders, a tribal watchmen, a tribal historians. We have to listen to them intently, and a great awareness what they're speaking, and we must not condemn them, those other tribes. As we try to respect ourself, we shall respect their belief and their history. And we will through the acquired or through inheritance of the Canadian history. That is my final comment, and I am out of breath now. And thank you very much for listening. My mind has been open in this wilderness where I stand. The wind communicate with me, the sprit communicate with me, and I voice my mind. I speak with nature, I speak the Creator's creation, and the creatures that live here in the forest, have shared to stay with me. That is all.

This is the additional information about something about the people we have talked out, the Omushkegowak on the James, west coast of James Bay, southwest coast of Hudson Bay. I wanted to put this somewhere in this tape recording, this subject of a

little bit more, about the mitewiwin and the life and the worldviews of Omushkego people.

There was one subject that I have forgotten to mention about, the summer camps, summer areas of the Omushkego people, which is always located along the coast of James Bay, and Hudson Bay, southwest coast of Hudson Bay. We have already listened to why they preferred to stay there during the summer. Because it is open space, because it, it is a bit better for the flies, not for the flies, but for the people. The flies are not bothersome in the open space, when there is a wind. The mosquitoes and the black flies will not bother you so much, and when it's cold, from the, from the sea wind, the horse flies, and the other kind will not be emerging because it's cold. Only when it's hot, do these, the horse flies will come out. Horse flies, I think they call them, not the house flies.

The house flies are the ones that usually spoil the meat or any other carcass. But these ones, the Horse flies I think they are called, there are three different kind. There are large with the yellow legs, about...3/4 inch long, and the wingspan is about an inch and a half, or an inch. And there are the large ones, and then the other one, the other kind are smaller. They have no yellow legs, but they're just simply yellow colour. And they can, they can just really bite, just like the big ones. And then we have the small ones, the small horse flies. They're small, they're just about the size of the house fly, and they have a very sharp stingers, or teeth, whatever it is. They can actually chunk, take the chunk of skin off mostly, and they are very infectious when they bite. You know, when, when they bite you, you will have a hump there for long time if you scratch it. And they're very sting when they bite. So these are the three kinds that do not appear when it's cold, if it's about, temperature reads maybe 0 and up, and in 0 they won't show up, those kind of flies. And, the mosquitoes will, the black flies will not. The mosquitoes seems to tolerate a bit more cold weather than the rest. So when there is a wind, so you actually have a freedom to walk around with the bare skin, at least your face, you don't have to slap around yourself, your hands, your legs, if you wish to be. So that is one of the reasons people, most of, one of the most important reasons that people move out in the open space during the summer, because of these flies. They are not the only kind of flies we have, there are many kinds of flies, many, many.

They are beetles, and they have crawling insects that are, that are bothersome, and we have lots of ants in, because in the dry ridges where there's a, where there is a, a white-coloured lichens, that's where they love to be, in the old stumps, any place, and if you ever disturb these things they call them anthills, we have them. There are thousands of ants, small, and sometimes they are large. Whatever the types they are, I have seen an anthill that is about a foot high, and there are thousands of those, about half an inch long ants, and then I have seen the old stump that lays in the ground, when you open it, there are about one inch long ants, different size, but they all do the same thing, they have a place to work, and all that stuff.

And of course we have the bees, we have the bees, we have 2 different kinds of bees. One is a bumblebee, and then the other one, they call it skeleton bee, XXOskan-amo, OskanXX. It's a bone, or skeleton bee. So they are very, very sharp teeth, sting, whatever they have. They're very, it hurts, and then you could puffed up if they ever hit you in your face. And so is the bumblebee. But the bumblebee doesn't bother you, and so is the other one, they don't bother you much if you don't bother them. It could land on your skin, they won't bother you, but if you startle them or anything, they will hit you, for some reason.

And then we have those dragonflies, we have them once in awhile during the summer. If you live close to the Hudson Bay or James Bay, and if the wind comes from the bay area when the tidewater rises, you will thousands of those. Once upon a time, I think it was in 1940, first time I remember, maybe even before that, and after that, from 1940 to 1949, I used to remember. There were some, some summers there were lots of those. And way, way back there in 1940, I used to remember living in Winisk, the old abandoned settlement, we used to live there, and whenever there is a wind coming from up north, when there's still some ice out way out on the river, way out in the bay, these things will come just before the wind gets here, before the wind gets to the place where we are, you can see a line of those, just like a little cloud, coming in, inshore, inland. Lots of them, lots, and they will come. And if there is any mosquitoes around where you are, or other black flies, you know, these dragonflies were sort of just eat 'em all up! No more mosquitoes after they fly, for a time being anyway. So they will be gone into the land, whatever they do. What did they do after that? Nobody ever study them. They may just

go inland and go back out into the bay again. So anyway, it is one of those reason that the Omushkego people preferred to stay in the open tundra, because of these flies.

And it also, as I said before, it's a good place for the lookout, you can look way out into the distance, you will see animals, you will see polar bear if it's bothersome. And you could see human walking, at least, I'm sure you could look out as far as two miles, maybe even further than that if there is a hill far away, if anyone walks. But you could also not see, you won't be able to see a person walking in a places where it won't show. The animals do that, the bears do that, the caribous sometimes you won't see them if they are about half a mile away, if they are in the bush eating. But only when they go into ridges or high, high ridges, that's the only time you see them. And a human that actually walk towards the camp you know, if he doesn't want to show himself, you know, he would just appear all of the sudden very close. And that was the reason people used to live in the bay area, in the open tundra for the purpose of watching so in the past, 100 years that I have mentioned about the ambush, or warriors from the distance who come, they could be seen from far distance.

And usually the, the Omushkego people usually they do not set their camp right in the high ground, or in the open spaces too much. They would set their camp in the hollow place where it won't show very much. That's just for that reason, so they won't show from far distance. So it take a little closer for anyone to see, and exposing themself before they know they have been watched. So that was one of the reason the Omushkego people used to prefer to stay in the open space during the summer. And it was in the summertime, that the raids would take place. It doesn't happen in the wintertime, because in the wintertime it's cold, and there's snow, and it's easy to detect anyone, anything that comes by. And you can trace the footprints of anyone. So that was the reason why the people preferred to stay in the open in summer, so they can easily defend themself, or detect any danger close to the camp. Even though, even though they have all this precaution, the attackers sometimes were able just to reach them before they can defend themself. And it has happened so many times, they are many stories that have happened that way, and it was tragic. People were just simply could not defend themself. So many tragic stories about that, but it's not my intention that I should tell those stories, that kind.

Only I am trying to really explain why and how, how they used the land. It's a land use subject, it's a topic about the tribal land use, how did they use, and why did they stay where they are. And when I have said many times, they are nomads people, they move wherever the land is suited for them to stay. Wherever there is, whatever they eat, animals they eat for food, wherever there is a fish during the summer, it's easy to move around, fish can be found in certain places in summer, you can find the fish anywhere almost. Especially when they, in the coastal area, wherever there is a small creek empties into the bay, they always fish there. They seem to prefer fresh water spillage over the sea, and they seem to live out there in the bay, during the summer, and then they come in the month of the end of August sometimes. They come within the mouth of the rivers, and then they sort of seem to go in up the river, about the middle of September. And then they begin to spawn, in about the middle of October. And for that reason, that's the reason our Omushkego people move inland during that September, and also to try to get ahead of the rivers, or the small creeks empty into the larger river, so they can set up the fish traps, and therefore accumulate and, and preserve the fish for the winter. So we are back into the cycle of how the Omushkego people use the land. And for that reason, they did not have to measure the land. They did not have to claim the land, a piece of land for their, their private possession. You know, they couldn't, they couldn't live in one place. If you were to claim the land in the muskeg area, you would freeze to death, and then there would nothing there, during the winter. So for that reason, they don't claim the land anywhere, so they move with the season, and they know where to find food, and where they could survive during the winter, if they have enough fish during the winter. And that's the end of the story, and we have put a little addition to that, so we know a bit more, why the Omushkego people are called a nomads. And thank you for listening.