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Hello, Hello, this is Louis Bird. Today is February 27, the year 2002 and time is about 6 A.M. My name is Louis Bird. I am recording this tape on the subject of the Hudson Bay area first contact of the Europeans of the Omushkego people on the shores of the Hudson Bay. There are many stories that have been told by our people, their experience of the first contact between the white people from distant land. And it's going to be a very content form of this recording because there are, someplace, in my collection this same subject had been recorded in my Cree language and therefore this, this words are from many, many different elders who have heard the story in various ways, not very uniform. But in order to keep it on the record, I have decided at least to record a small part of each - that it may be written down someday and then perhaps in time, other part of information will be found by the First Nation people who remember this story so it can be written down in proper sequence. Now, I am going to do my style of telling story which usually I put things in a sequence and this is what I am going to do. As a story teller I have developed this kind of thing and now I want to start from the beginning.

There is a story that came down to us from our ancestors in time past even before the European ever set foot on this land. There is a story which I always try to say in trying to emphasize, different stories have different names - different stories have different purposes. So

this kind of story is called *Quotation Story* - in our language we say like this: (Louis speaks it in Cree).

So the last part is where it says exactly, mean end of quotation, that is what it actually mean. The person who speaks are repeating the words of a person who has said something and that's all there is - a statement is short. And then the story open. Sometimes the story is very long and somewhere along in the middle, there is that word of a person about the story who said something of his word that has been kept alive for some good reason or sometimes for the question - sometimes it's mystical - sometimes it's dramatic. For that reason it can be remembered and the story come to light. Sometimes the story doesn't come to light but the story will be found in years to come to have been the prediction of something to happen in the future, and this is one of them. And to make the story short, I am going to say there was a custom of the First Nation in Hudson Bay, and James Bay area when an elder, especially a man or even an elder lady, when an elder became to be so old and became to be bothersome for the survival of the family, the elder will know when the time is up that he or she has to decide not to burden her/his family any further and would demand to be left behind in a place upon the land in which they live.

So in this case, there was this old man who was blind and very frail, and was not able to travel any more with the group, and in a time of famine, and also in the time when people should move to the next arriving food source and which they used to do. And it was this time that this elder decided that he should be left behind, so that he believe for his kindness, the rest of his family can survive before they get so hungry - before they get - before they cannot move-- in

order for that to avoid he demanded that he should [be] left behind. And he was left behind, in a place where he had requested and there to die by himself. And this was done as he requested.

And then, whether it's unfortunate or fortunate for him, he survive, he survived the duration by some mystical reason which he could not explain, but said that he was constantly found a piece of food and piece of water beside where he lay, which keeps him alive until the season should change into spring season and then managed to crawl out from the wooden structure where he was left as a teepee, and he managed to crawl into the creek - the sound of the water. He went there to sit beside it - blind. And, again he said he always found a piece of meat or some kind of a food item beside him, and the water that he can drink. This is a mystery that he did not understand, but he did understand it meant that his time was not up. And where he sat is on the sunny side of the small creek and also in that place there were plenty tall white poplar trees. It was amongst those trees that he was lay- sitting. And it was that in the afternoon - in the warm day - when he was sunning himself there, that someone heard him singing, a man who was wayfarer or person that was trapping by himself - a young man-- who found him. And here is where he says - here is his quote - quotation - that we repeat, and he says, "I cannot, I cannot have anything from these *Wemistigosiwuk*," he calls the trees *Wemistigosiwuk*, and that means the trees that sway at the top by the wind and have the white, white bark - so we call them *Wemistigosiwuk*. That was the word that the young man--first time he heard that word, and he remembers and this was long time ago, this was long time before the European ever came. And the word that he said was remembered by this young man.

And in time, some people arrive in their territory and they found a name for them and they call

them *Wemistigosiwuk*. Why do they call them *Wemistigosiwuk* - some elders have tried to break down his word, *Wemistigosiwuk* - what does it mean? So *Wemistigosiwuk* means people who are, who are--travel with the wind. *Waypasten* is something that sails without control - that's what it means, *Waypasten*. And then *wemistigoso-- mistic* means the wood, and a wooden boat. So it was said. That's was what the old man was saying, that these beings will be here with no help to us at all, at the beginning at least. So they been translated this word. So that's the reason I picked this story at the beginning, and that's a long time before the European came to the Hudson Bay area - as we call it today. And in time past - time nobody know how long the time went - in that before the European ever show in the Hudson Bay, James Bay area, there were many, many events, many stories came upon and gone in that area. And then one day again, amongst the tribes in the Hudson Bay area, the Omushkego people had been visited by many tribes many different kind, they had been ambushed, and killed, and slaughtered, and they have sometimes stand against the other tribes who came to attack them. There are many stories and there were other stories that were kinder and a bit more gentle. And there were some stories that has been remembered that later in years came to recognize what happened in the past that awaken a person's mind to remember the past and this is the second story.

So it so happened that during the time, maybe after, maybe after the old man have been quoted of his word and then something happen to these Omushkegowuk in their territory, something that is not really outstanding but just came out later to be quoted again. Again a person says something that was understood later, begin to wonder, who was this person? So this was a story. Amongst our Omushkego people on James Bay and Hudson Bay they have the

hunting style which sometimes takes place in the late part of March and sometimes the whole month of April when the weather begin to change and warmer. In those days, there was only - the hunting tool was only bow and arrows, and sometimes we call *pemotesquan* which means sling, sometimes the other one is pemitish_____ or something, or it's something to do with the two weight that tied to the string, and this is what people used to have to hunt the caribou. Two heavy objects tied into a string maybe that is perhaps maybe three feet long (I'm just guessing), so this is what people used to throw into the front legs of the caribou running, if it's ten feet or five feet from their distance. And then, when they do that, they trip the caribou momentarily, and they were able to kill it with the spear, if they don't have the bow and arrow-- but this was done only when they have a special co-operative hunting which they call *funneling* , funnel, funnel or corralling caribous - corral. But they don't have to have sticks or anything or wire, they only put objects on either side of the funnel shape or fence - fencing thing, and chase the caribous into that and into the narrow end there sit the hunters in the concealed snow holes - like a trench – so maybe three hunters would be sitting there. And their idea is to get these caribou come close to them and stand up and while momentarily forced to stop – that's when they hit them with the bow and arrows or throw the slings - I mean tripping slings at them – to trip them--their legs. So these stones, that are attached to strings usually wrapped around in the caribou's front legs if they do at the right times, they can catch all four legs and the caribou would just simply drop momentarily while he is struggling to relieve himself – to release the string and then the people would jump at the caribou and stab it or pierce it with their tool. So this is what they were doing. But in this time, it was not - the sling was not used - but it was used bow and arrows because it

was warmer.

And this man, there was the man, who was called - he had a strange name, so they call him *Wasahaynigum* – the only way I can say is, Cut away nose - wherever that is. That's what it sounds like. I cannot describe the nose, but that's what they call *Wasahaynigum*. So he was a strange person, nobody quite know exactly how that he came to join the tribes and he was a strange guy. They say when he was—when he had this group of people, when he attached himself to them he became one of them, one of the family in that family. And there he was, the man who was - he attached to a man who has three sons, three or two sons - very great hunters. And that family also in-laws, and probably about three families, large families, with many young men and women. And he was in that group of people, this man, and he was known as *Wasahaynigum*. And when the time come to hunt together with corralling caribous or funneling caribous, he was instructed, because he didn't know the hunting style, he was told to play—to work with the women, the young women and also young boys who are fast runners. So he was assigned to do that job. That is, to block the caribous as they go into the funnel - to block them from the end which they run in. So when they've been shot or been attacked or been shot at the other end, at the small end of the funnel, that usually the caribous would turn back and speed back into the opening space in which end they had come in. And it was here that this group of people will have to block those caribous, caribous who are rushing at about 35 miles an hour with their head hang up high which usually they do and to try to stop them. And these people – they're in front with their snowshoes, and they are supposed to throw anything in the snow and scream as much as they can and try to turn these caribous back into the funnel. That was his job.

And he was amongst those young ladies – 16-year-old, maybe older – who were experts, I mean who were trained to do that. And after successful hunting - after the caribous has been killed and the huntings end and then they begin to drag the caribous into one pile so the leader of the herd can assign to the group. And this man was there, and he was given one adult caribou and one last- year caribou - he had two because they had a success. And then he remembered while they were working out there at the far end, there was a young girl beside him that he was close to that they were screaming their head off trying to turn the caribous round. And he noticed how hard she had worked and he sympathized [with] her and the women were not given separate meals - separate caribou - these women who work hard. For that purpose, he was gentle and he feel sorry for the young girl who had worked so hard with him. And when he was given the meat, the caribou and everything, when he skinned the caribou that he had he gave one hind quarter to this young girl, and he said in the memory of the Wilkeson iskweo, Wikeson iskweo, so it sounds like *Wilk-a-son* when you want to repeat that and try to catch English sound. So what makes him say Wikason iskweo, so it was a woman he remembers, in the memory of this woman, and he gave this young lady a piece. It was that word which he says, _____ Wikason iskweo that's what he says when he hand the meat over to the young girl. Of course the young girl protests, says no, no, no, you know, because she sees on the women's side. The women were considered a bit, I don't know, maybe a bit less than man - or less of a person because she was under maybe, under the other family and she was having her share from there. But she protest a bit but he says, "No, you take it, you work as much as hard as I am and you must have yours." She accepted in that term and the other people say, "OK, if you want to give away your food, that's fine." And so

there's that quotation again that has been, that has been talked about, and nobody knew for sure exactly where this man is from. And it has been said at times when he was - during his stay with this family group, he didn't stay with only one family, he stayed with other families in other times, but nobody says exactly how long - how many years that he mingled with the Omushkegos.

But they say at times when he is in a bad mood, or some accident happened to him that just hurt maybe his hand or anything, he would utter some word that was used which they understand it must have been a curse word. So the word that they been saying is that by quoting him, is he says, "by gosh." It sounds like, by gosh, then he would utter that word when he's stubbed or startled or hurt accidentally. So that's the word how it's been used, you know, to imitate his word. But nobody knows what that is. He didn't even say. And sometimes it's said, in a time when there's resting, or sometime when they sit around and someone has to entertain - someone to tell a story which has happened many times, maybe someone would be asked, "tell us a story or tell us a legend" - you know, to pass time. I guess he was asked one time for him to tell a story, but he says, "no, I don't know any one of your stories. Your stories are different than mine are because I came only to visit." So they ask him, "where did you come from?" So he says, "Far, far distance." "How far?" they say, they said - the Omushkegos - and he says, "no, no, it is a distance that I cannot tell you exactly how far it would be." And he says, "The life there is different than it is here, the place where I came from, the people have a large house, it's a stone buildings and high. And in that place also, it's a different climate, and in the rivers there is a

different kind of creatures, and the flying creatures are not the same as you have here.” And he described also the very thick forest like different trees, and that was all. There was nothing else that he could explain and that’s three strange things that he has been known to remember by this man. And that was the end of that one.

Now, I have missed the very old part of the story. It was in time before any memories can be remembered. Now, I’m going back, even further back where our legends were created from. The things that happened before - a time when could not be recalled when did it happen. A time where the legends came from. So it was one of those legends, that we called *Tcakabish*. This character, the little guy, plays a great part in one of the famous legends which is called *Tcakabish*. *Tcakabish* was a mystical man, he was a powerful shaman and small as he may be - like a midget - he was a man, nevertheless, who possess all kinds of cultural powers and spiritual things and shaman - powerful *Mitew*, that is. And he was a person that usually challenge anything. Anything that is not supposed to be done. And he lives with his sister. And his sister was the wisest woman that ever lived, who has knowledge about everything - any question that he has, this little man would only bring it to his sister, and then he would get some answer. Sometimes some very good sound advice. One of the usual sound advice from his sister is that not to do anything that is dangerous for his health, and of course, he swore to his chest [crossed himself] that he will not do anything that he’s not supposed to do. But unfortunately, like any other child, he will go right on doing exactly the opposite of what he promised. It was one of those days that he had done something, he has done something which he had tried in the farthest extent - something that he used to do but didn’t know the result. Because he was a shaman, he

had accomplished to be able to travel far with his mind power, to be instantly where he wants to be by his own shaman power. So he had been using this skill for his benefit and when he wants it - not all the time - and therefore it was one day in the evening that he wanted to go way out into a large body of water which they call the dirty water - it's the salt water - where they always found the shore birds that are very beautiful to eat. Shore birds – [of] course - so it always happen in the Hudson Bay and James Bay area. But he was living inland - quite a distance inland at that time, but he wanted to have the shore birds, you know, for supper. So he decide—it was very late in the evening - very close to sunset. So he decide to travel there instantly with his power. So as he wished it - as he willed to do it, instantly he was standing on the shore of the big - big water *Kistikamin* so they call it - big water. There he stands and sure enough there are shore birds and all that stuff - they were already flying because this was the month of August. And as he stand there on the shore and using his bow and arrow - shooting these birds - as he get a few of them then he decide, “well this should be ok.” And then as he was sitting there enjoying this nice sunset, very calm - there was an echo. He know that there was an echo as he was sitting there and watching the water disappear into the horizon, almost seem to blend to the sky. He heard a noise all of a sudden towards the bay, towards the water, which sounds, *ho-hee, ho-hee, ho-hee*, and he wonders, it's a human voice, it's not any animal voice - it's a human. So he stood there and wondered. What human can be out there, and there is no land - no nothing. Could there be a land out there which I cannot see? So, he was very curious but this was sunset already, and time for him to get home. So he decided, maybe I should go home first, so he just traveled backwards again the way he had traveled - speed travelling! So he find himself right close where he left, not

far from his home, still having this mind bugging him, wanting to know what that is. So he went home with his birds and everything. And when he got to his home and he just walk right in - not really thinking about anything but enjoy to be home in the evening. He brought in his hunting bag and give it to his sister as usual, and she dig in and she found the shore birds and everything. So, she says, "what was your day?" and he says, "Well, I had a very good day." And she says, "When did you go to the shore?" "Ah," he says, "just close to the evening." And then his sister right away understand. And so he [she] says, "So you fooled around, eh?" And then he says, "Well, I just couldn't help it, I wanted to have a shore birds for supper. So I just take the time to get there." That means he uses his power to get there very quickly. And then when he got there, that's when he begin to remember what he heard, and he asks, and he says, "my sister, I heard something when I was there." And his sister says, "what is it like, what does it sound like?" And he says, "It sound like this: *ho-hee, ho-hee, ho-hee* - three times, he says, and it's a human voice. And out there I don't see a thing, just water." And then his sister says, "Well, do you remember I told you that you had to watch yourself what you do, sometimes when you travel with this power sometimes you can land somewhere that you don't know what it is." And so he says, "Ah, and what could that be?" So the sister says, "You never know when or what - how far can you travel when you use your power to do that?" And he begin to wonder, mmmm. And then they sort of talked about it for a little while and the sister says, "you could have been travelling very far in the future, or even the back or something like that, and landed there in a different time than your own time." And that put more curiosity into his mind. So his sister says, "Don't you ever do that again. I told you many times, things that you do sometimes can kill you. And this one, is one of

most dangerous things too.”

So he promised seriously as he did all time, he says, “sister, you scare me, I’m not going to do that again.” His sister says, “Promise me, you are not going to do that again.” So he says, “sister, I promise you, cross my heart, I will not do that again.” Of course, none of this mean anything to him, the more he promise the more he was curious - he wanted to know how did that happen. So they went to bed and sure enough they went to bed very peacefully and in the morning he got up with a good grouchy feeling like any other person, not really willing to go but that’s his job - to hunt. So his sister automatically prepare his breakfast and also hand him over his clothes and his dry socks and moccasins and whatever that he needs and bit of everything to eat and maybe a bit of lunch and send him off. So he went out, so he remembers, he didn’t remember much, so he just took off some other direction, tried to be far away from the camp before the sunrise, which is the custom. As he was heading out there and then he begin to, he had promised his sister not to go towards the Bay but to go the opposite direction. So he went to this opposite direction which he promise he will go, away from the bay, because he had promised not to go there for the time being - and therefore he took off.

And then as he walks away he remember this promise that he was not going to go there and he bangs[?] him over this heavy curiosity very, very want to know, he want to know, he just couldn’t understand. So he walks towards to the west or whatever away from the Bay and then as his curiosity grab him, he just make a U- turn, back towards the Bay. But he did not, he did not go right away, he just travelled for awhile arguing with himself and trying to remember the warning of his sister. Temporary he stop, he says, “Ok, whatever I’m just going to hunt here.

Don't have to do that." So he hunted all day, not successful very much, but at least he did his job. And it was again in the evening by the time when he remembers this curiosity that is getting the hold of him all of a sudden because it was beautiful evening, and then he decide, "maybe I should go - I should go there. I wonder if I could hear that voice again." And his sister has said, "Don't you ever go there again." It was in the morning that he was told what it was because his sister has to dream first, you know the vision dream. So he had heard the answer in the morning and his sister has said, "What you have heard, this happens, you have travelled in a time that is going to happen in the future. And you have came upon the human being that sailed on the sea with the ship with the sailing. A big ship and that's what you hear. These people is what you hear is what they yell when they haul the sailing material up and that's what you hear. So that's what make him so curious - that his promise had to be broken, and that's what he wanted to see. So in that time he stayed out very late just to exactly the time that he have travelled to that place, hoping that he was going to be right on time again where he left off. So he did, he just willed his power - there he was, instantly into the time of yesterday when he was there. When he turned back, when he decided to go home, and there he stood again backwards to hear the voice again, and he did hear it. So he decided this I have to go and see, to see those humans wherever they are.

So what he did was, some people say he took a shot at the seagull - knock it down - and then as the seagull is stunned and there on the ground, he jumped to its body and he took off, towards the sea, fly over there in that's instant, you know before sunset. And right directly where the voice came from, so he went there and there he saw this strange little island which has a cloud over it, and then he looked at it and fly towards it as a seagull will do and landed on top of

its trees, which is actually the mast of the sailing vessel. And there he sits there and he watched those people walking the bottom and then they were busy working away and somehow, and he saw what they do. Every time when they work together, when they pull something heavy with the string, with the strange kind of gadget, and then one of them would say, not ho heap, but he would say, “heave ho, heave ho, heave ho,” and that’s what he have heard the night before. His sister has said that exactly and that’s what he saw. And he stick around for a little while and he came down to the gunwale - stand there to watch, to investigate the things they were using. And it was that time one of the persons was chewing something, eating something – throw it down and it drops on the floor, and he picks it up, and he eat - of course the seagulls always pick up something. So one of the sailors just threw a little bit of piece from him - to him, to the seagull - and he grab that piece and took off because the other person was ready to throw a stick at him, so he decided to take off. So he fly towards the shore of course and jump out of the seagull’s body and became him - *Tcakabish*. And then he looked at what he pick up and this was an object that people eating. So he just put it in his bag and then again travel back to his place. So he have seen - but it’s sort of a scary experience, you know what if he was hitten - if he was hit with a stick or whatever he was thrown at. But he couldn’t understand these people, the language they speak was different, and strange boats and strange things - many things were strange. And he was also stunned(?) when they went back. And better not to mention anything to his sister because he had promised never to go there.

And that evening he went home. And he had seen something - when he got home - he hunted along the way and he did get a few rabbits and then when he get home he gave the bag to

his sister as usual and she pick out the rabbits. And then also that object came out which was totally different and she says, “What’s this?” And then he-- “Oh, oh, yes that’s the stuff that ...”-- he couldn’t name it - what it is. He tried to say it’s—it’s a mushroom, but she say, “No way, this is not a mushroom that I know of.” And so she break the piece off and taste it and it taste very - something strange. And instantly she remembers that she had warn her brother yesterday not to go back to the place where he hear something. And she says, “I see that you did not listen to me. You went to investigate the place I said don’t go.” And of course he say, “I am sorry” and furiously trying to apologize to his sister for disobeying. But his sister was very mad, give him all the verbal punishment, saying that if you have - if that guy had hit your head what would happen to you then? You would die and that’s what I’ve been trying to tell you. When you do these things, you will lose your life and I will never find you. So he just submit to his sister and said I am sorry, I’m sorry and that was the end of the story for that one.

So this was a time a long time before-- We should put this story before any other story. And then we know what that is, and so it is a start, that life would change on the shores of Hudson Bay and James Bay. And then it so happen later in years, that the people in Hudson Bay finally actually get to contact some people who have the sailing ships. And these were the Europeans and they were the ones who say “Heave ho,” every time when they pull the string to hoist the sail. So it has been predicted a long time ago that they will be here. And that’s it. When it happens then at that time, the first time the Omushkego people on the shores of James Bay or Hudson Bay they have seen, they have heard these noises, they have heard the thunders of the fire power that they have even on these ships when they fought each other on the Bay amongst the ice-floes. People

used to think it is the ice that really cracks to each other and that is what they hear but it was one time proven to be - it was the guns of those ships that they heard and saw the light. And having been ?? between York Factory and the tip of the south of James Bay. Nobody knows exactly where but some people say pin-point fully into the Cape Henrietta-Maria today. Where the shore sometimes used to [be] very, very close when the high tide is there - ships can go turn there - turn around and it was in that spot that they have sometimes the ship will wait on one side until the high water come. And it so happened they come upon to each other and then of course - they blasted at each other with their cannon and this is what the First Nation heard. They didn't see, but it was later in time they saw a flash when they - when this happen. And then also it begin to be known at that time later that they so happen to find some of these European wayfarers that they got stuck on the north side of the Akimiski Island, which is located inside of James Bay - close to the west shore of the Hudson Bay. And the island is large and it's called Akimiski and the north side of it is just like any other shores of the Hudson Bay shore. It has a long, long stretch - slope of tide water. And it was there, that a person saw something that is extraordinary sight which has - which looks like a whole bunch of trees that washed into the bay and with the roots and land floating out of the mouth of the waters which is-- usually happens unless you could see these things sticks out of the mouth of the river - a tree standing on the moss and everything and that's all they think. They said, "this is unusual, washed trees into the land." But it's so - it was so big, and they begin to investigate from the distance and as they know it was not, it was not the trees; it was something. So they looked at it from the distance, you know the three or four families and they been watching it - it come closer, closer - sneak up onto the shore -

from the shore - hiding. And then finally they saw it is a ship and there is people in it and the trees they thought, it was the mast. And each time when there is a tide coming, they would see those sails being hoist and when the wind is from the land, they tried to sail out - apparently that's what they were doing. And so they'd been watching them and studying them. Without success, these people couldn't move because the tide is not high enough. So they're stuck - they begin to know that they are stuck. So one day, they [Omushkegos] decided to expose themselves to them. And so they send in a decoy - one - one man agreed to walk in the open towards those people. So he walks onto the high point of land, expose himself there as if he doesn't see anything. And sure enough, these white people saw him and they begin to get down to the dry land and then walk towards him and give him a sign that they are friendly. And the man just stood his ground, giving himself whatever happens to find out whether these people are dangerous or not. And so the people came up to him and he understand the sign that is a friendly sign, so he allowed them to come. And of course they could not communicate because they speak the same language - I mean not the same language, different language which he couldn't understand. But the sign...

SIDE B

Yes, the sign language he can understand - yes he could understand the sign language - so he understood that they were friendly and so as the visitors understand him that he--he has no intention of doing anything. Somehow they meet. And the people speak to him in that sign language saying "Bring your friends, and show himm the boat that they are stuck," and says, "we need help." He understands that. And I think they gave him some kind of an item, whether if it

was food or anything I don't know, it's a gift - a sign of peace which he understand. And so he went back. He went back to meet his friends and tell them, these people are actually friendly for the time being anyway and he says, "as I understand they need our help. I think they are stuck there, and they cannot get out." So they all agree, say OK, we will go and help but they are very careful - maybe it's a trick. So the whole group - I don't know exactly how many people were, but they went to see them, and they saw exactly their problem - they've been stuck, they have been washed into the shore or came to the shore - two crews - on the highest tide of the day when it usually happen in the middle of the full moon when the water's high. So they were stuck there until the next full moon - they understand that - of course they cannot speak to them but they understand the situation. And these people are working hard during that period and trying to push their boat out into the deep but they couldn't do it. And they tried to make a slip-way by the drifting logs and everything and try to put the stones away and all that stuff towards the deep water. And they had their string that angles out into the water which helps themselves to pull and also hoisted the sail so to help them to try to go into the deep water. Of course, since the water is too shallow, they couldn't make it. So when they get there, they went to work for them, those Native people. And then they work together, and they explain to them that you have to wait until the next high moon - high tide. And of course also the people understand that, but they want to prepare other stuff that it will come much easier - quicker. So they did prepare for that special day, and they in the meantime they get friendly and then they begin to admire each other - and maybe admire or study each other - the guns and things that they have.

It was at that time that these First Nation people begin to understand their kind of tools

they have. The axe - the steel axe and a few other things, and the small utensils they use. So there was a little exchange - very little, and of course the white people wanted to have some examples of their clothing, they say, so that was the first time they ever meet the Europeans in the Hudson Bay or, it was in the James Bay - so they managed to have those people to release their boat from the shore and then able to sail out. And that was the first time, they say, that they actually contact with these people but they didn't know who they are. They didn't know what kind of people they were, what nationality they were. They only understand the sign language - whatever object they get from them they didn't keep, could not be traced what kind of a European were they. So that is the end of the story.

So begin the fur trade later, and the impact of this trade begin to change the lives of these first people who saw the European. And it was about that time too, the trade begin and the effect and the things that comes along with it. Like the trade goods were sometimes useful, sometimes were not much of a good thing. The most, the most valuable items they exchange from the white man - the men was very thankful about the *fire-stick*, or the *thunder-sticks* they call it which was the gun. And as cruel as it is, they still like to try it out. And also, another thing that they really enjoy was the *axe*, the *steel axe*. And the steel axe was very useful – it's durable, very different from the stone knives, so they enjoy the trade. They even mention about the sound of steel when you hit the tree and singing, it must have been tapered?? well. And also they also enjoy the small items as the *kettles*. Women enjoyed decorating with kind of things that they can trade from these strange people.

And then there was a story about the trade that became funny. It was about the beads and

the spoons and the mirror. The mirror was a fascinating thing, and the story goes to say that there was this man, who was-- it was later in years, not the first time, it was well into the 1800s , I think, that the mirror came in to be traded for a shiny object. And of course they valued it very much, the first people when they saw that and enjoyed it. And one man was a good hunter and the Hudson Bay Company want the people to compete with each other so they can bring much fur which he needs. And he trick this guy who was a good hunter, who was not a very good trapper but he wanted to persuade him to go trapping to bring more fur. So the trick the Hudson Bay managers used to do is that they used to have as many strange objects which they kind of left in front of those men to make them want it so much, and they would make a bargain with them. And it was one of those things that the manager has a small, I don't know what size of a mirror it was, so he showed it to him, he says "I will give you this if you'll bring me some more fur." I don't know exactly what he did, but anyway the man must have been a very stupid man, so he look at the mirror and he saw himself there and he admire himself. Knowing what he looks like and I guess he thought he was a very handsome man, so he thought he will keep it, and he went trapping and he brought a lot of fur to this manager and he finally got his reward. So he treasures this gift, his special prize and never allow anyone to look at it. So he has his - his own medicine bag shall we say, which nobody is suppose to peek in. So he had this little bag which he keeps this item. And once in a while - in their own way, he had a wife, and he also have, maybe he had a kid - but anyway, his wife was now getting old and he was an old man. But every so often he will bring out an object in their home in the early morning and he would look at it and the wife would watch him and he would smile - many different smiles and very beautiful smile at time

and she begin to wonder what does he look at. So he begin to know that there are pictures - human pictures - you know like an artist who draw the faces of things. So he [she] thought it's a picture, it must be a picture she thought. And she'd get curious - she knows it's against the custom to dig into the man's personal belongings - especially the medicine bag. She couldn't help. She begin to get jealous, she thinks that it's a woman in there that he looks at so lovingly and "never do that to me," she thought. And then she promised herself I'm going to look into that woman and I'm going to find out what that woman is and give him [her] a blast of my mind after that. And so one day she had enough courage to look into his personal bag - medicine bag - and very eagerly or so, what do they call it - the feeling of wanting something so much, and the curiosity is so strong and high that she literally shake, mad at the same time and wonder, and took the object out - take a look at it - feeling momentarily - she scream - and she said, "ahhh, what an awful looking lady! How come he could admire such ugly looking women? And she put it aside. So she threw it back in there very quickly and went back to his place, her place and satisfied? No, it was not a beautiful lady he was looking at. But the thing is - what she saw there, it was her face and that is the joke upon her. So this has been a story that has been repeated for our fun today. So that's the end of that.

And then the other thing came in, the stories about in York Factory, where the first depot was established for the Hudson's Bay Company. And the way they trade that sometimes the French people ... I want to tell this vividly myself because I understand later that our first people, our First Nation, Hudson Bay - James Bay didn't quite, didn't quite understand the separate between the English speaking and the French and the Dutch people and others - doesn't matter. But they

had met them all but they really didn't separate them. But I personally have listened to the old man who tried to speak English but has a French accent. So they must have been French people too. And then it was that time when alcohol was also used, part of the trading furs and everything. When there was a negotiation usually the English and the French were there and the French had the brandy. And the English people had scotch, and whoever others had also their own. So this scotch and brandy is the most, I think, was considered a medicine by some First Nation because when they have a flu or a cold - you call it - or when they have a tired feeling or sore legs, they would use this brandy as a medicine as they used like a herbal medicine from the bush. They sort of treated this thing as a medicine. So they like to have it, some men would keep it as a medicine, so whenever they get tired, when they get the sore bones they would have a - mix it with tea, whatever - and then believe that they were easing the pain. Like what they experienced with the *Labrador Tea*, and some of course you know just like to drink it. So all these things happen at the early contact period - the European fur traders.