

Do you feel like they could be real?  
Do you think they're completely imaginary? Time to meet some

# NOT-SO-HUMAN NEIGHBOURS

Hamish Teakle

## SASQUATCH

Also called Bigfoot, this being got its name from the Salish word *Sasq'ets* meaning a wild or hairy man. Some people believe it lives in the rainforests of British Columbia and the Pacific coast of the United States. Sasquatch is said to walk upright on two very large feet, and to smell really bad. A man named William Roe was hiking in B.C. in 1955 and said he saw a large part-man, part-animal that looked kind of like a giant ape and ate leaves. When he told his story, others came forward with theirs, including a man who said he'd seen a whole Sasquatch family in the 1920s. Nobody has ever proved whether the Sasquatch exists or not. In 2014, a B.C. man claimed he'd found Sasquatch hair on a tree, but lab tests showed it was ordinary human hair. Several people in Canada and the U.S. have tried to get the creature recognized by the government and its habitat protected. You can visit the Sasquatch Museum in Harrison Hot Springs, B.C. The town and nearby Sts'ailes First Nation also host Sasquatch Days every June.





## WAHEELA

Sometimes called a bear-dog, this cryptid has a powerful body — even though it is said to stand more than a metre at its shoulder, it has shorter legs than a regular wolf. Its fur is strikingly white. The fierce creature supposedly lives in the Northwest Territories' Nahanni Valley, where the tall tales say it likes to tear off people's heads. The stories started in the early 1900s and resulted in some creepy names in the area, including Headless Creek and Deadman Valley.

## KRAKEN

Believed by some to lurk in the waters of the North Atlantic Ocean, including off the east coast of the island of Newfoundland, the kraken is a truly terrifying monster. It has giant eyes in its huge upper body, and a whole bunch of super-strong tentacles that can wrap around a ship, crush it and drag it under the waves. The legends probably came from a real creature, the giant squid, which could get pretty huge. One measuring nearly 17 metres long washed up in Glovers Harbour, NL, in 1878 — the town has a life-sized statue of it.



There is a horned serpent who lives in the deepest, darkest waters where I grew up. This ancient spirit has interacted with the Anishinabeg for generations. Over the years, different communities developed different ways of talking about and interacting with this spirit. My Elders taught me: "If you call the horned serpent by name, It may answer." Because I do not speak Anishinaabemowin (like the horned serpent does), we may not be able to understand each other. What would I say if this spirit answered my call? Does It speak English like I do? What happens if I express myself poorly? These answers are unknown to me. And so, I have been taught that it is safer to be silent on this issue. As my parents say, "Do not speak into being a reality you are un- or under-prepared to face."

*-Written by an Anishinabe contributor who prefers not to be named.*



## QALLUPILLUK

If you are walking along an Arctic coast in the spring, you might hear something knocking under the ice, and you may even hear strange “glub-glub” sounds. These noises could mean that a qallupilluk is nearby. The qallupilluit (that’s more than one) have large noses, and webbed hands and feet. A qallupilluk usually wears an amauti — a parka with a pouch for carrying a baby — made of eider duck feathers. Beware of the qallupilluit in the spring, when the sea ice starts to break apart. These creatures wait underwater for children to play on the broken ice. Once a child gets close to the ice edge, the qallupilluk will grab him or her, and pull the child into the water. Once the child is in the water, the qallupilluk will trap him or her in the pouch of its amauti and take the child deep underwater. Some people say these creatures take children to be their pets, and keep the children on leashes made of seaweed.

*This description comes from the book Those That Cause Fear, published by Inhabit Media. The book introduces various monsters from Inuit traditional mythology. The cover art is by Germaine Arnaktauyok.*



## LISTENING AND LEARNING

At first, the *Kayak* team wanted to include descriptions that are found in many Indigenous stories of entities we thought of as scary creatures. When we asked some people from those communities to write about them, though, they told us that it was not as simple as jotting down some tales about “monsters.” Because of their power, these spirits or entities, we learned, should not be named or talked about, according to the Elders responsible for these teachings. And the stories are certainly not to be treated lightly or used as entertainment. We here at *Kayak* are grateful to those who helped us understand why we should not write about these entities. These stories do not belong to us.





## OGOPOGO

The first report of Canada's most famous water monster, which is said to live in central B.C.'s Okanagan Lake, dates back to 1872. The stories vary, but most often describe Ogopogo as looking like a green snake measuring 20 to 25 metres. It supposedly has several humps and can swim quickly. Nobody has ever taken a photo or video of it that proved the creature exists. The name — did you notice it's the same backwards and frontwards? — comes from a silly song popular around 1924 that mentions an imaginary creature called the Ogopogo. If you don't spot the real thing, you can take a photo with the statue beside the lake in downtown Kelowna. Many of the sightings turned out to be an unusual wave, a log, fish or a group of otters.



## MUSSIE

A popular explanation for the monster said to live in Muskrat Lake, about an hour northwest of Ottawa, is that it's a species of prehistoric creature trapped in one of the lake's deep holes. In some places, the water goes down 60 metres. But reports disagree on whether Mussie is more like a fish, say a giant sturgeon, or a serpent. One thing we can be sure of is that explorer Samuel de Champlain, who passed through the area in 1613, is not the person who started the story.





## LOUP-GAROU

Think of this scary dude as Quebec's version of a werewolf, although the *loup-garou* doesn't necessarily require a full moon. (The name is pronounced loo garoo. It's a combination of the French word for wolf and the German word for werewolf.) The loup-garou is a human who becomes a shapeshifter, often because of a spell that turns the person into a wolf or dog that's out to eat humans. Newspaper stories from the mid- to late-1700s report people in the village of Kamouraska having to fight off a hungry loup-garou. Although most consider the loup-garou a folk tale, some fans of the paranormal have tried to prove it really exists.

## CADDY

One of Canada's few reported sea monsters, Caddy is said to live in Vancouver Island's Cadboro Bay, near Victoria. People say they see a long creature with a horse-like head swimming through the waters of the bay, often with humps going up and down. Sometimes Caddy is said to have horns or flippers or a bumpy back. Those descriptions suggest the creature is actually a swimming deer or moose, or some other kind of wildlife common to the area, such as seals, oarfish, sea lions, orcas or large eels. Few scientists believe Caddy is real, but devoted researchers continue to look for proof.

